



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

# SPIRITUALISM.

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

No. 781.—VOL. XVI.]

LONDON, MARCH 20, 1885.

PRICE 1½d.

## PSYCHOMETRIC DESCRIPTIONS OF EMINENT PHILOSOPHERS.

BACON, HUMBOLDT, COMPTE, TYNDALL, HUXLEY, J. STUART MILL, HERBERT SPENCER.  
 Dr. J. R. BUCHANAN, DR. GALL, DR. SPURZHEIM.

By MRS. BUCHANAN.

As Psychometry is becoming more widely known and esteemed for its power of developing character truly, and giving an impartial judgment, I think it would be interesting to many to observe its application in describing those eminent writers, whose abilities and peculiarities are familiar to all.

I therefore send a few brief sketches of Psychometric opinions, which have been pronounced by Mrs. Hayden and myself, upon some of the most eminent thinkers and writers of modern times. These opinions are necessarily impartial, because the Psychometer does not know of whom she or he is speaking, and may give a very favourable report of one whom she has been taught to regard as unworthy, or a very unfavourable report of one whom the world esteems. Mrs. Hayden has remarkable psychometric powers, and her descriptions are bold and striking; but she exercises these powers only in the practice of medicine, and her skill in diagnosis has given her a great reputation. She was a thoroughly educated Physician, and was invited to occupy a Professorship, which her modesty induced her to decline.

[This Essay was prepared during the life-time of Mrs. Hayden, but was not published. Since she has passed away, less than two years ago, I feel it more especially my duty to publish it, as a memento of a Noble Woman. Mrs. Hayden, thirty years ago, bore a conspicuous part in the introduction of Spiritualism in England. It was through her that the venerable Robert Owen became acquainted with the reality of the future life, and the subject was made familiar to Bulwer, although he had not the intellectual integrity necessary to do it justice. Since these reports were recorded, I have become more closely identified with Psychometry and with its famous discoverer, by whom I was introduced to this charming sphere of intellectual life, in which he sees the possibility of a great advance for human civilization.]

The reports, selected as an illustration of Psychometry, are those which were made upon Lord Bacon, the eminent Philosopher; Baron Humboldt, the famous German Scientist, author of the "Cosmos"; Auguste Comte, the Founder of the Positive Philosophy; Tyndall and Huxley, the famous English Scientists; J. Stuart Mill, whom many consider the ablest of English Philosophers; Herbert Spencer, whom

many now regard as the profoundest English Writer; Dr. J. R. Buchanan, the Founder of the Science of Anthropology; Dr. F. J. Gall, the Founder of Phrenology, and teacher of the Anatomy of the Brain; and Dr. Spurzheim, his able associate and popular expounder of Phrenological Science.

If the views we have given of these eminent authors, without knowing their names, coincide with what their biographies and their writings demonstrate to be true, it will help to show that Psychometry may become an important guide and teacher in literary criticism, as well as in the study of character. I would add that what Mrs. Hayden said of the personal character of Lord Bacon, as well as what I have said of the private life of Dr. Gall, is fully confirmed by the Biographies of these Philosophers.

The following descriptions were taken down, as pronounced, by a gentleman who called upon Mrs. Hayden and myself, and subsequently gave me a copy of the reports:—

### 1.—LORD BACON. (By Mrs. Hayden.)

This is a different character altogether (referring to Dr. Harvey, who had just been described): he is more jocose, wouldn't take things to heart too seriously. He is a quick thinker, quick in speech and action, elevated, enjoying wealth, power, and luxury—not abstemious. There's a jovial, rollicking, reckless spirit. His moral character is far inferior to Harvey's. (Q.—What of his intellectual powers?) They are very fine. It seems a pity to see such a noble intellect connected with such reckless profligacy. Whatever came from his pen was brilliant and grand. He might write his best ~~and~~ a debauch, perhaps half-drunk. He was a spend-thrift, regardless of the future. He would get money easily, spend it and be reduced to poverty, and rise again. But he has splendid intellect. What an abortion of a superior man! He is indeed a remarkable character. He has been dead a long time—I can't define it exactly. (Q.—Were there any remarkable events in his life?) It was full of the most remarkable events. He was from the lowest stage to the highest, a life most eventful. I think he would do impudent, dare-devil things, nobody else would dare to do. He had no special moral nature, but was at times scrupulously refined; at other times cared neither for women nor anything else. I never felt so remarkable a character. He had a

nobleness and independence that was really grand. Money was used only for his pleasure. He wrote, and his writings were brilliant. He was brilliant as a philosopher, with large causality, large perceptions and intuition. He had a refined education, and great command of language. All through his writings were striking sentiments and expressions. He was not scientifically profound, like Harvey. He was more brilliant than scientific. He was more original than Harvey. He detested plagiarism, and borrowed from nobody. (Q.—Could he have written Shakespeare's plays?) Yes: he could have written them; the passages of doubtful chastity would have suited him. He certainly wrote plays, and the language of his plays was characteristic. There is a good deal of similarity intellectually. He was equal to Shakespeare, if not superior, with a more refined education. . . . But he did not seek fame, though he had it. He would as lief be regarded as a notorious roud. He was sensual and shameless. He handled money loosely, and made it fly—not like Harvey, who handled his money carefully.

## 2.—AUGUSTE COMTE, Founder of the Positive Philosophy.

(By Mrs. Hayden.)

This is a man, a positive influence, a man past middle age, with rather a high head, a long, intelligent face, somewhat narrowing to the chin. He is a man of few words, but of great powers of discrimination and expression, saying exactly what he wants to say. He is bold, yet timid: a child could lead him, but when roused he is like a lion. He has led an eventful life. He has an analytical brain. His career was one that required deep thought. He is set and mature in his ideas, rather opinionated. I think he is not living. He is not an American. His manners and looks are rather English. His style of character rather German. He is so much of a linguist I cannot tell which is his own language. He knows French, German, and Greek. He is a scholar. There is not much poetry about him. He is a substantial prose writer—writes scientific books, with something historical. He is more like Mill than Spencer; is fully equal to Mill. He is not egotistic. He touches no subject without understanding it. (Q.—What do you say as to his religion and morals?) I do not think he has much religion. He is moral and honourable, but has no more God than Herbert Spencer. He has no historic idea of Deity. He is very free and liberal in many things. He has strict-conscientious scruples: he can be depended on. (Q.—What was his relation to woman?) He respects woman very highly, but his domestic life was not harmonious; it was full of jar and distraction; still, he thinks love is sacred, and though his own life has been checkered it has not spoilt him. His real love passed away, and left him sad; he spoke as if bereft. He has been careful about expressing his ideas fully. His marriage was very unhappy. He was very original in all his writings. He was a pleasing, interesting, vigorous writer. But he did not realize his ambition, and was disappointed as to appreciation. Yet he was regarded by his followers with idolatry, and is still. He left a name that will not die. Those who loved him were very devoted. He was a self-sacrificing man, and devoted his life to humanity.

## 2.—AUGUSTE COMTE. (By Mrs. Buchanan.)

I seem to be taken into the past, very far back; an influence from the remote past attended this person. There is a great deal of grandeur of thought, sublimity of ideas. I first get the spiritual attendant of this person. It is a woman. All thought this brain generates seems well balanced, even systematic. He was a philanthropist and a discoverer. He would unfold or enlarge discoveries originated in other minds, and make them clear. There is a peculiar originality. He had his own way of saying things. He never followed. He would not say anything others had said before him, unless in an entirely new dress. He theorized a great deal, but did not reduce the theories to practice. He was eccentric in religious opinions, yet believed in God and a future state: no—he was not settled in his mind as to the ultimate condition of man. His views would change. His opinions were not popular, though he had followers. He spoke out freely his changes of opinion. He was not very poetical. He seems very eccentric, but had many grand ideas. He was a great friend to woman, would sacrifice a great deal for her elevation. He would like to establish rules, making woman equal to man. In religion he would be favourable to communities, and to a religion of good conduct. He would teach morality. He was not an advocate of the marriage

relation, as it now exists. There is a great deal in this character that is hard to describe. (Q.—Was he ever liable to insanity?) I think he was, from the confusion and fickleness of ideas that I get. Insanity might come from intense thought, and some trouble in his life that preyed on his mind. He seemed to be moody and misanthropic at times, but at his death he was in his right mind. (Q.—What was his nationality?) He spoke more than one language, but I think he was French. (Q.—What of his domestic life?) His domestic life was not successful; he did not marry the one that he loved best. He may have appeared cold, but he had strong love, though he was exacting. There was a failure in the fruition of his love. He was attended by the spirit of the woman he loved, as well as by an ancient spirit.

## 3.—BARON HUMBOLDT. (By Mrs. Hayden.)

This is not so legible a character as the one just described (Compte). There is a vast difference. This is a man, I am sure, but not so open and frank as Compte. I can't describe him so well, can't approach him so easily, but he is very clever and talented; has great thoughts, large ideas. He has a great forehead, has strong perceptive faculties, and intense thought. There is too much of him to be analysed easily. He achieved a great name, he did a great work, and is known round the globe. He was a scientist and a leader; a very celebrated man. He could not be an ordinary man, with such a brain. He could write well on any subject. He was splendidly educated, and was a splendid conversationalist. He drew around him the highest classes, and was much courted; was elegant in manners and conversation, and was attractive with women. He catered more to the religious idea than Compte, but did not believe much. He had a high standard of principle, and moved in high society. He was fond of advancing the condition of mankind, chiefly by scientific labour. He did much, and was proud of it. (Q.—How does he compare with Lord Bacon?) He was more solid or talented, but had not so much genius. He could write better than either Mill or Spencer. He was a pleasing writer, without any effort. His pen flew rapidly. He is a great character, and I am not satisfied that I can do him justice. (Q.—What was his nationality?) He was not American. He was fluent in both English and German. I think German was his mother tongue. He has no Americanisms. (Q.—How does he compare with Huxley?) Huxley is too coarse and material in comparison. This man was refined and dignified; there is a sublimity in his career. In the sciences he would be a Geologist and Mineralogist. To-day he is making deep researches. He excelled in Mineralogy and Geology.

The reference of Mrs. Hayden to Baron Humboldt's present life, as being now engaged in deep researches, may surprise those who do not know that Psychometry is as competent to speak of man's life after leaving the body, as of his life in the body. I always receive an impression concerning the departed—of their present status and occupations,—and I know that Mrs. Hayden is still interested in the progress of Psychometry.

## 4.—HERBERT SPENCER:

The Philosopher of Evolution and Sociology.

(By Mrs. Hayden.)

A strong, positive man of great power. He has a scientific brain, deep research, a positive character; decided in every thing, strong in language, complex in his sentences. Not a great talker, but profound; no waste of words, more argument than sentiment—very little sentiment apparently. His subjects are heavy, scientific, strong reading matter—deep, searching—nothing superficial. He has breadth and power, is pretty correct in his ideas, somewhat original, not willing to express his knowledge to others, gives hints often, reserved in giving to the world. He has an enormous back brain, large combativeness and destructiveness, giving power to life and thought. His integrity is very good: he is faithful to principles. When he knows he is right, he is firm in it. He might take an unpopular direction of thought. His belief in his own researches makes him unwilling to accept others' ideas. His tendency is to material science. It is not spiritualized. He digs out the crude earth; his works lack the spiritual element. In this he errs. He seems an honest man, exact in all his dealings. He would not do a wrong act; he is conscientious in all, has a high standpoint of conscience. He is finely organized physically, better than the

average. He seems to me to lack a little in his thinking powers,—is rather dogmatic. He would accept nothing on credit; wants absolute knowledge to accept anything beyond what he sees.

5.—DR. GALL: the Founder of Phrenology.

(By Mrs. Buchanan.)

This gives a great influence, that of a very powerful person. It goes into the muscular system, fills my body, feels like a large, strong man. This is one who had uncommon ability to talk, and sway the people by his intellectual power. I feel an enlargement of the forehead and eyes. It inflates my whole body, even the lungs. I feel a great desire to reason out things. He must have been a powerful reasoner, and strong in the intuitive powers. He would combat a doctrine with great power. He has a strong will, and is exceedingly zealous. His strong reasoning powers would overwhelm common minds. I feel a power in the temples. He was not nervous, would hardly know that he had nerves. He seems muscular. He had a large heart, would go into generous acts of philanthropy, and be interested in any great work for the benefit of mankind, but he does not have in himself a great love of power or display—he is modest. He would love like a torrent, yet is not demonstrative. He is both passionate and sentimental. In his domestic relations, he had not all he could wish. His wife would oppose him in many things, and he could not bear opposition from his inferiors. He could meet the opposition of great thinkers, but the opposition of the petty would annoy him. He did not live with his wife happily, or did not live with her at all. She was inferior in many things, but she appeared better when he chose her. Her ambitions did not run in the same direction as his; it was a vanity that did not please him. His investigations were as to the mind. He would pay attention to the possible powers of the mind and the brain. He would study individuals and history—the past, present, and future. He had a great knowledge of the brain and body. He understood the anatomy of the brain thoroughly, was thoroughly educated in anatomy. Destructiveness was large in him. He would apply his knowledge of anatomy in every pursuit. He understood the organic functions of the brain. I feel his life and warmth as if he were present. He would not belong to a church. He does not look to God as a ruler, or an object of fear. (Q.—What does he think of the discoveries and experiments of Dr. Buchanan?) He thinks they are grand. He approves the groundwork, and the way he has started. He says the structure he is building will leave a monument to future generations.

I would add to this, that all the great spirits with whom I have communicated entertain the most exalted ideas of the importance of Dr. Buchanan's labours, and manifest a desire to co-operate with him, as I know many of them do. I have often observed near him the presence of those whose names are renowned in history, but I shall not name them, as he is reticent on that subject, and does not wish his friends to publish the spiritual side of his life. Yet it is not improper to say that he realizes the presence and friendly interest of Gall and Spurzheim.

6.—DR. J. G. SPURZHEIM: the Associate of Dr. Gall.

(By Mrs. Hayden.)

Not living—dead many years. He is interested in this world very much. He interested himself in everything, especially in persons, and now he manifests to all who accept his influence. He is one of Dr. Buchanan's assistants. I am sure of it \* \* \*. He has a clear, analytic mind, expresses his ideas very clearly: nothing abstruse. As a philosopher he was profound: more like Mill than Spencer. He was of a genial nature,—not cold; genial and philanthropic. He was interested in philosophy, and giving forth ideas as a humanitarian. He did a great deal on earth. He is a noble spirit. As a speaker he was very good, eloquent, impressive; he held an audience, and was sprightly. His lectures seemed more like conversations. He had a peculiar, familiar way, and was attractive. People liked to hear him talk. His ideas of man were elevated and progressive. He had a thorough knowledge of the brain, and made some discoveries; and is thus attracted to a scientist in the same pursuit. He is pleasantly cordial, very fond of children and pets: has a lovely social nature. But he had spells of being curt and snappish, when engaged in study. He would not be interrupted. He had a very strong character.

7.—DR. JOSEPH RODES BUCHANAN:

The Founder of Anthropology.

(By Mrs. Hayden.)

This one has more brain, more depth of thought—more profound,—greater depth of philosophy, and higher religious sentiment, which lights it up and gives warmth and true knowledge. There is more brain work and expression than in Spurzheim; it is more profound. His mind is so profound, that in speaking he has not full power to express it. He is not at all like Spencer, but as to deep research he has the ability and philanthropy of Mill, but has not the means, he desires, to do good. He labours and struggles, wants to revolutionize the world, but lacks the means. Externally he is cheerful, shows no depression. In mind he is much like Bacon, but has more interest in man, and has greater capacity. He is not so sentimental as Bulwer, but has a more profound mind. He resembles Bacon most, but is more truthful in research and conclusions. He has more religion than Gall; he is more spiritual. There is a depth of research I do not find in Gall, seeking the *whole* truth, and the complete understanding of man. He is superior to Mill, in depth, with the same philanthropy. In many things he is like Mill, and would be, if known, quite as popular. He will be in time. He goes deeper into the knowledge of Man, tracing other sciences in their relation to this.

8.—PROFESSOR TYNDALL.

(By Mrs. Buchanan.)

This is a man. It inspires me with almost a complete character, well developed, and refined. The region of intellect was developed very early in life. He was born for his position. There was an uninterrupted development and education. He was not a self-made man. He is an author. His writing is in prose. He has taken a decided stand in opinions. He is familiar with matters concerning the health of nations. He is practical,—carries out his theories clearly, decidedly. He is a very judicious man, seldom mistaken. He is popular with many,—is above the grade of public intelligence, having a very superior mind. His reputation is wide. He has many warm admirers, devoted to him. (Q.—How does he compare with Comte?) He is equal to Comte, but more advanced in his knowledge, and less erratic. He does not fall into moods. (Q.—What is he as a lecturer?) As a lecturer he is ready, profound and thorough; he interests his hearers; he is an exceedingly pleasant speaker. (Q.—What, as a writer?) As a writer, he would rank among the first. (Q.—What of his religious views?) His religious ideas are liberal. He is sceptical, and slow of belief. He is a fearless and profound exponent of what he believes. He is very scientific. His life has been devoted to science and investigation.

9.—PROFESSOR HUXLEY.

(By Mrs. Buchanan.)

This is a very strong character, with a stubborn will, hard to convince, but when convinced immovable. He has great firmness of purpose. He has more method, he is more demonstrative and dogmatic, he has more intolerance than No. 1 (Tyndall), but is fully equal in ability. He would be disposed to run into the same investigations, but takes a different method. Upon the whole, they are about equal. This one has more poetry, but less refinement; he has more of the animal, more inclination to license; he has less appreciation of woman, might be jealous of her intellectual merits. He has great self-esteem, which carries him on. (Q.—What is he as a lecturer?) As a lecturer, he draws large audiences. He could make a fine political speech. His writings are popular. He is rather a disturber of the old order of things. (Q.—What of his religion?) His religion is only Naturalism. He is not entirely sceptical as to futurity, but does not tell his views freely.

10.—JOHN STUART MILL.

(By Mrs. Buchanan.)

This seems different from Nos. 1 and 2; full of method, not so rapid, more deliberate, but when fully prepared, has great brilliancy and power. This is a preferable character to Nos. 1 and 2 (Tyndall and Huxley), one whom women could love. (Q.—What, as a writer?) He would write upon the establishment of new systems, and renovating the old: is a philosopher and reformer. He has a great desire not to break up, but to adjust, governments and all political and religious affairs. He shows great ability, and has been

sharply criticised for his ideas, but he does not fear it. He cares little for public opinion. He is a well-adjusted man, of firm brain,—not vain nor ostentatious. He stands high among thinking men. His opinions would be quoted, and he would rank as a great mind. (Q.—How does he compare with others?) I feel that he has made great discoveries. He is like Dr. Buchanan in many things. I would estimate him upon the whole above Nos. 1 and 2, not as enthusiastic in his opinions as Compté, but a sounder mind; not erratic. He is a great philosopher and reformer, and has acquired a great deal by hard study.

Let me add in conclusion, that the Psychometer who comes into rapport, by intuition, with great minds, and enters into the closest sympathy with them, is perhaps the only investigator who can compare and judge fairly among historical or contemporary characters; and can compare justly the people of different nationalities, in different ages. Psychometry appears to me like the figure of Justice, holding the scales, with bandaged eyes. Having been introduced by this charming power to an intimate knowledge of many who lived long ages since, and into the secret thoughts and emotions of many now living,—into the strange sensations of many diseases, and the healing power of many remedies,—the strange scenes of distant lands, and the exalted life of the supernal world,—I cannot but believe that when this subject is fully brought before the intelligent public, by Prof. Buchanan's promised Work, it will prove to be the most interesting, as well as most beneficent, and hopeful, addition ever made to human knowledge.

CORNELIA H. BUCHANAN.

Boston, February 11th, 1885.

## THE SPIRIT-MESSENGER.

### SECOND EULOGY ON GENERAL GORDON.

A CONTROL BY "JOHN CALVIN."

Recorded by A. T. T. P., Feb. 25th, 1885.

None the less is our sympathy enlisted on behalf of those who have fallen in their attempt to rescue this Hero amidst Heroes. Theirs was no common task; theirs no ordinary effort. The feeling of Patriotism nerves a soldier's arms; but how much more so, when a tried comrade is in daily peril, and more especially one, not only beloved by men, but honoured of God; one, who realized God not as a stranger thinks and realizes, but realizing God as being near him in every action of his life. Here was a belief beyond nature's teachings, because nature proves God's ruling and God's laws as but the evidence of a minute and ever-attending Father: here was a higher teaching than nature could give. How often has he said, He is the universal Father yet He is my God! thus bringing God into the closest conjunction with himself.

His last written words clearly prove how near to him he deemed was the care of his living Father. "You come not to rescue me, for my God is near to me: you come not to spare a city from spoliation; a community from misery and death, in comparison to which the concerns of a mere individual become insignificant."

How few men have this entire trust and confidence in God; for it is necessary for a good man to rest his trust in something. Universal mistrust breeds a misery of self and produces a caustic spirit, and the life of a bitter misanthropist. I pity the man who confides in none; who cannot realize, that there are any around him who love him. I know that such a man has planted the first step towards insanity, and is in a fair way of parting with God's great gift of reason. The most pleasant portion of earth and spirit-life is made up of confidences. I do not say that confidences do not sometimes bring sorrow and disappointment of mind. There are few but who have confidence in the love of the younger branches, through whose veins flow their own blood. They love them with all the deep strength that confidence inspires. They long for their good; they prey for their success; they aid them with their advice and with their means; they trust them, and it is hard for disappointment to follow; for there is no disappointment more bitter than that of broken confidence. Yet this principle of trust is a part of the soul's nature. A man cannot live and enjoy reason without parental confidence as the strongest of earthly ties; it is the nearest approach to humanity's trust in God. The race of humanity cannot be traced to a beginning, so as to stand the test of

truth. There have been many accounts of the earth's beginning, and of primal man; but science demands for humanity many, many preceding centuries of time, prior to the oldest account given of humanity's birth, and can an account be credited which denies man a perpetual existence on earth and throughout the spheres?

I know that in this I differ from some of your surroundings, but as I believe man in the spheres to be eternal, so also do I believe that God's creation shall have no ending; that matter is eternal and that earth man shall have a perpetual existence; generation succeeding generation through all time; passing over the earth like shadows: some leaving but a slight trace of their presence. There are some whose confidence in themselves and others has been feeble indeed; who whilst not denying the perpetual race of man on earth, yet are amongst the first to deny the perpetuity of man throughout eternity. Those who fell in the attempt to rescue, knew of this Hero, knew of his former enterprises, and grasped to the fullest extent his last great effort which has launched him from a sea of care to a world of realization.

There are but few living in time, who can grasp the power of his mind; who can realize, that he was fully a generation before his time. No man could love peace more dearly; yet no man could be more patriotic, when patriotism demanded his highest efforts. The motto which he followed was, "That of two Evils choose the least." When the two traitor Pachas would have delivered hundreds to death and slavery, he scrupled not to save the hundreds by inflicting death as the just sentence of treachery, carrying it out with his own hand. His trust in Self can only be judged of by that which we see; but it is necessary at all times to see and understand truth fully. There would be some, who would be ready to protest against this justice so summarily inflicted; but as to all those, too ready to judge him, would their actions compare with his in respect to that obedience demanded of God? His was a preparation for the endless future; he realized fully the end of life, which was determined by the sympathy of his soul. Soul and body in him were two natures working in strict conjunction spiritually: no journey through the trackless desert was for him too long, if he could prevent suffering; being borne by those who were helpless; if he could only prevent cruelty, where all was weakness. His physical nature responded to these special acts; as witness his rapid journey from one portion of the Soudan under his government to the other; making the simple Arab, whom he governed, believe nearly in his ubiquity. All his comrades knew this, and why? Because as a man he was possessed of this inward freedom.

A man, able to frame laws for the guidance of his own soul, must of necessity be without vacillation and without inconsistency; a living, breathing example to all with whom he associated. How bitterly he must have felt the vacillation of others; but it was not for himself, for who would dare to impute to him any bitterness on that account; but as he looked on those faithful Nubian allies, with their wives and their children; those faithful few, who had resolved if necessary to die with him; how great must have been his bitterness of spirit. "Too late," he writes, the delay is fatal; an impoverished garrison; wanting food, and all relief parties so far away, and treachery on every hand. That "too late" will make itself felt ere long; that vacillation, that delay, will cause repentance already felt, for what was actually a crime will soon be condemned as such. For himself he had indisputably proved his preparation for death; not afraid of toil; not indulgent of body; up with the sun; contriving and managing through the long hours of the day and far into the night. His care was not for himself but for others, and yet the modern religionists hold his religious views very cheaply.

Now the convictions of such a man are worthy of being enlarged on at length, quite apart from the opinion of those who condemned him, and to whom he said: "If you are Christians then I thank God I am not of you." His convictions made his life a blessed one; they made his life a happy one for Self; tintured deeply with distress at the suffering of others, the first lesson taught him by his religious convictions was an unconquerable purpose of duty. For this his comrades loved him; nay the very meanest round his home felt a pure and most disinterested respect for his noble character. He never sought conciliation with God through the mediatorial sufferings of another; his actions were part of his religion. He tried to be, what he conceived to be the character of the Divine Original, and he conceived of his God as of a guide, who was upright, firm, disinterested,

and an all-powerful God, after whose image he believed all men to have been made. He realized, that happiness proceeds not from man, but comes as a gift from God, realizing that He alone was the fountain head of all happiness, and all goodness. He loved the Bible, because throughout the whole of its pages were the emanations of conscious existence beyond the grave. He realized that men could not be happy by what they possessed, but only through the purity and the power of the soul, and not by what of this earth comes to man.

How many there are who heap round them, what they conceive to be the means of happiness: their broad corridors, on whose walls hang the chief works of art; their libraries, whose shelves are well filled with both ancient lore and modern works; whose menials are numerous, well trained, and obedient; where everything sought for is a bait for a happiness which, alas, does not come, and why does it not? It is because there is something within them continually reproving Self. This is conscience, not created by religion, although greatly dwelt on by the priest, but created of God. No man knew better than he knew, that conscience was not equal to combat the strong passions of the body. He knew that conscience was never given alone to govern; but what he realized, what so many want to grasp, was, that if this gift of conscience be accepted, then God is an ever-present God in every action throughout life. There are many to-day who are trying to measure their lives under the guidance of conscience, without accepting it to the fullest degree as a gift from God; they are working with it, and without God's assistance. Theirs is a cold morality; their lives are filled with but scant charity.

God delights in rectitude, and I personally believe, that the gift of conscience was fully accepted by our Hero of Heroes, as an inspiration direct from God; that he believed these signs of right proceeded from His Infinite Will, and that God was drawn very near to him by angel ministers, who breathed forth assurances to him of everlasting love, enabling him to look on death with an undaunted eye and a smile on his face. Such a man could not live amongst his comrades without improving their morality. To any man conscious of another and higher power than his own, his companionship was a direct boon. Is there any wonder that they loved him? that the Chinese mourn for him and name him the "everlasting friend of goodness"? So it is and will be, dear Recorder, if man realizes his connection with the eternal God as giving him a life and an eternal one throughout all future ages, if his convictions enabled him wholly to conquer the power of moral evil throughout earth-life. This the Hero among Heroes did, for none can charge him with a single word or act against his religious convictions. Take his own words to those whom he loved amongst his comrades when he said: "I anticipate now, that a great change is coming, and not at a very distant day, when Christianity will be purified from corruption, and humanity will take on a richer garb, and will rise to a greater dignity than our imagination can conceive."

He said: "Sometimes I think how vain are my conjectures, and how far short they must fall respecting the problematical heights of the powers and happiness of humanity. Loyal to my God, and in my duty to my country, I feel assured that I am, as sure as you are my comrades here, as sure of a destiny as incomprehensible as God's own Being." Here we have an absolute confession of faith in an immortal existence, of a principle of life hereafter, which shall transform humanity in time. He goes on further by saying: "Often it appears in holy writ, that the saints of God prayed, that the eyes of those they loved might be opened. When the prophet was surrounded by oppressors, and he who loved him became fearful, he prayed that his eyes might be opened, and he at once perceived that the prophet of God was ably defended by spirits surrounding; and so I believe that humanity will become possessed of a new vision, and then will they behold themselves surrounded by a higher race of spiritual beings." Here there is nothing bordering on theological restraint of thought; no repression; no narrowness; no meanness; no exclusiveness; nor any gloomy view. Again, he writes: "Nothing can make us truly happy but our perfection." He rather despised those who can conceive of religion, that it consisted of making immediate addresses to God; and he has said: "Poor man, he lives absorbed in the work of adoration. God expects more from us; he has given us other interests; other sympathies, and other occupations. I have a right to explore whatsoever and wheresoever I will." Here was perfect freedom and no

exclusiveness. Such were the inward monitors of this English General; so was he known amongst his fellow officers, and beloved of the men whom he commanded; beloved and obeyed by him who met his death by treachery; beloved by those who also met their deaths in attempting to rescue him; who by all have met and who are still onlookers at the efforts made since to restore that confidence of the people in a government, which to-day has nearly forfeited it. Future efforts are to be made, not so much to avenge his fall as to save those who caused his falling.

## SPIRITUAL POLITY.

### A MEDIUM ON MEDIUM'S EDUCATION.

I feel intensely interested in the subject which Mr. Nuttall has taken up, and to which some reply was also made last week.

As one of the *imperfectly developed* ones (I don't believe any medium becomes at any time what is termed "fully developed") I should like to express a few words.

There is education and education. We have many college-bred talkers, but would you call them *educated*? For the work of the spirit I should say emphatically, No. If it were so the pulpits of the past, let alone of the present, would have wrought a glorious revolution. Persecution as regards mediumship would have been unknown, and the discussion of this question unnecessary.

In my opinion, what we want, and want most essentially in circles and mediums alike, are *Purity* and *Humility*. We want our mediums developed naturally—that is, by operation of inherent qualities and natural or unbiassed conditions. Artificial education—that is, education drawn from a study of humanity and things in general, through books and otherwise—is not to be discarded, but after all it is only an auxiliary not a necessary adjunct. Let our mediums go to the grass. Privileged as they are by having information from *within*, whenever they grant conditions for the font of inspiration to inundate the brain, let them, I care not what their position be, in hours of relaxation, instead of poring over the musty, fusty traditions of past times, or even the learned discourses of present-day thinkers, *seek Nature*. Let them linger by the quiet stream, the flowery mead, the pebbly shore, the breezy hill—wherever the solitary pathway may tend. Let the thoughts in this befitting peacefulness wander to the Infinite, and if such study be prosecuted in earnestness and humility, with a desire for spiritual improvement, I confidently believe and assert, not without some foundation of experience, that a more satisfactory condition will be arrived at.

Nature will purge the instrument, lubricate the working parts, and polish the reflectors to such a brightness that in due course the unseen operators will be able to communicate to the eyes of any properly qualified company, an exact and faithful delineation of their thoughts and desires.

As I have already mentioned, I do not ignore what I call external or classical education as an important auxiliary to an inspirational medium, but I most certainly believe that *unlearning* has as much if not more to do with successful mediumship as learning. Sweep from the brain-shelves the dust of erroneous ideas gathered from natal surroundings, brush away the defiling and choking cobwebs of dogmatism and inclination to creedalism, seek the balmy breath of Nature, open the windows of the soul, and the inner light fanned by a pure atmosphere, will develop and increase in brilliancy beyond all expectation.

"Nature never did betray the heart that loved her." Let the intellect be nursed in genuine freedom, the love of truth tenaciously maintained, and the poorest medium will be guided and supported and cheered in his spiritual course to the full satisfaction not only of his surroundings but also of any properly qualified audience.

So it is with the circle. Whatever be the attributes or peculiarities of a medium, the mental element which he has to face must have a powerful assisting or detracting influence. There may be mediums who are consequential enough to believe that under any conditions they can do wonderful things—if so, the sooner they disabuse their minds of such, conceit the better for themselves, their controls, and the Cause.

I do not doubt but that many mediums will concur with me in my statements. I have frequently gone into a room with a beautiful influence surrounding me, but directly I

began to feel contact with certain of the assemblage, a sensation similar to the inhalation of ammoniacal fumes has affected me and dispersed the beautiful influence. Who knows what the company may not have lost through such an occurrence! Perhaps (as in many cases I have been fully cognizant of) this detriment issued from a single individual, so puffed up in his Pharisaism that the "better part," which ought to have been of advantage to the occasion, was compressed into an obscure corner. In several of the circles I have attended, many of those who avowed themselves Spiritualists seemed to consider that by this they were qualified to sit in judgment on the control, apparently regarding a medium as they would an actor from the pit of a theatre, wearing on their faces a condescending, criticising expression, while the sensation arising from their proximity was prejudicial in the highest degree to the object of the meeting.

Clever, rational, intellectual, educated sitters ought never to be objected to, because of their gifts and accomplishments, but beyond all accomplishments, in furthering the ends of the spirit world through us, are Purity—Sincerity—Humility—these three. For amid these three no true medium need be afraid to yield himself to the influence of his controls, and there is no intelligence worth hearing but would only be too glad to become as one of them: to speak and be spoken to—to do them good and through them the community at large.

HANS EDWARDS.

Newbury, March 15th, 1885.

[Our correspondent has himself had a most liberal education, including classics and science as applied to the arts. Had it not been for his education, he could not have handled language as he does, and therefore his inspirers would have been frustrated in giving expression to their ideas. "School education" is intended to make us masters of language, so that we can use it appropriately, and handle our mental faculties in a consistent and intelligible manner. This is the great defect in all "uneducated" mediums. Their ideas are as good and sometimes better than the "educated" mediums, but their language is sometimes so uncouth, and their mental machinery so muddled in treating the subject, that the seeker after light is little benefited or may be repelled. Often the best speeches are elaborated from a leading idea thrown out by an intelligent chairman! There is precious little comes to us from the spirit world, and often as little from "Nature." Let us look this matter sternly in the face. The germ of knowledge or of culture in the medium's mind, is a point which the control can take hold of to effect purposes which could not otherwise be accomplished. Our correspondent's ideas are good; and Mr. Lee's agitation will do much good. Let us all make the most of every opportunity. We must not spurn those who criticise us, but try to benefit by it. To be aware of our shortcomings is better than to appear incapable of improvement.—Ed. M.]

#### EXPOSITION OF ISAIAH, CHAPTER LVI.

On Sunday evening, at Cavendish Rooms, Mr. J. Burns gave an impromptu exposition of the above chapter, the first that met his eye on opening the Bible, as he came into the hall. He said it was an example of genuine Spiritual Truth, applicable to all times and places, but more particularly significant at a time of transition from one Spiritual Dispensation to another. Our report may vary somewhat from the spoken words.

1 Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

This is a general exhortation on human conduct, as being the stepping-stone to spiritual excellence. The "righteousness" spoken of is to be "revealed" in "Salvation." Necessarily this must be so, for how could the Lord of righteousness save, except in the case of those who did judgment and kept justice? The prophet, who originally uttered these principles, was neither a Jew nor a Christian, for the teaching set forth is in opposition not only to the dogmas of Judaism and Christianity, but of all creeds.

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

He who follows the divine light in the soul, opens his intuitions and strives to realize their wisdom in daily life, is alone "blessed." There is no other means of "salvation." Beliefs are not named here, for submission to priestly ordinances. But something else is named: the "sabbath" must be kept, that is, spiritual duties must be observed, with purity of motive and uncontaminated by evil deeds. Thus

the inner and the outer man walk hand in hand in the way of peace.

3 Neither let the son of the stranger, that hath joined himself to the Lord, speak saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

The "son of the stranger" is him who has no religious belongings, but is disconnected with all forms of church or creedal belief. But that is no impediment to his true spiritual union with the Source of Spiritual Good. The "eunuch" is the mind devoid of spiritual life or generative power, and seems helpless to bring forth any form of spiritual fruitfulness. These also must not despair.

4 For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in mine house, and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

All honest minds, who are mindful to do well and observe spiritual duties, even if without any apparent spiritual "power," are greatly encouraged to persevere. What does this mean applied to Spiritualism? There are those who think they can do nothing for the Cause unless they be mediums—"sons and daughters." But what sort of a movement would we have if all were "sons and daughters," all mediums and sensitives, shivering and shutting their eyes, and flapping their arms about? There would not be strength, solidity nor permanence in such a movement. It would be like a house built of soft mortar, without any stones to give it stability and substance. Every spiritual circle or meeting requires a proper admixture of what may be called non-spiritual minds, to act as a counter-weight to an excess of susceptibility. The magnetism derived for these unfruitful trees would do mediums much good. But observe the conditions: "keep my sabbaths," that is, be faithful in spiritual duties, and do not attend merely to hear some grand speaker, but be of spiritual service in the work, though it may produce no visible fruits. "Choose the things that please me": manifest that frame of mind which is most conducive to spirit manifestation. He is a "eunuch" indeed who is full of carping objections, criticisms and depreciation; finding fault and grumbling; crying out for something grand, of which he is not worthy. "Take hold of my covenant," seek to observe the compact between man and the spirit world, and you will earn for yourselves an "everlasting name": you will become known as you will be in the eternal future, and be better able to instruct the world than those who are sensitives. Would that all took this teaching to themselves! then we would have a strong Spiritualism, and our mediums would be well sustained and grow in spiritual power.

6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

And those aspirants to spiritual usefulness, who have some gift but fear that their past life and belongings may stand in their way, are also encouraged to obey, with all the trust and hope of the more favoured ones. They will be led to see the heights of spiritual glory; they will rejoice in communion with the highest; their service will be acceptable: for the true Spiritual Religion makes no step-children in the great fatherland of God's universe. Without relation to creed, education, birth or conduct, all may aspire to the same spiritual privileges, by observing the same duties.

8 The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

For it is not only the *recognised* adherents that must be alone accepted and ministered unto. We must go forth in our work amongst the least likely of the people, and seek to make them as much at home in our light and knowledge as we are ourselves.

Now we come to a paragraph of a different character:—

9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

These "beasts" as the enemies of man's spiritual welfare. They are the publicans, tobaccoists, sporting men, panderers to sensuality, warriors, and all who live by and make merchandise of man's spiritual degradation. Some are "beasts in the forest," because they are hidden; they are capitalists who munificently support religion, yet their wealth is made by the ruin of mankind; they are those materialistic philosophers, who, under cover of teaching man, lead him downward into the abyss of sensuality and spiritual darkness.

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

These are the clergy, ministers and pastors of all classes. Seldom do they protest against the crying sins of the age.

They are "blind," they see them not. John Wesley, a hundred years ago, made a great stir amongst the sensual, lazy parsons. They, in our day, become teetotallers when they see the people take the lead in that work, but I have seen the time when temperance men were persecuted. "They are all ignorant": they know not the true history or interpretation of the creed they profess to expound, and of *man* they know less than nothing. Their reception of Spiritualism shows how little they know of Divinity, which is, or ought to be, *Spiritual Science*. When they do wake up and bark, it is at Spiritualism or some other reform; hounded on, it may be, by conjuring adventurers, whose pockets they seem anxious to line with ill-gotten gain. "They are all dumb dogs": those who are Spiritualists as well, for not one of them lifted a voice at the iniquitous pretensions of the conjurers, and other abuses which affected what they themselves privately profess to be true.

<sup>11</sup> Yes, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

And the reason is—*greed!* They are afraid they jeopardise their vested interests. They can never understand the duties required by the sheep; their sole interest is in that which is for the lucrative permanence of their own particular trades union!

<sup>12</sup> Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

Let us see that as Spiritualists we do not imitate these people. There are those who are as industrious in making a traffic in Spiritualism as there is in the churches. All the promoters of professionalism are doing a very wicked work. Better let men seek truth in their own way, and be free, than create over their taskmasters to misdirect their minds and sap them of their substance. The self-seeking spiritual teacher pollutes all that comes under his or her magnetism, and the more success attends the ministrations of these ones, the more mischief is done. They may draw crowds, they may be popular with the soft-headed, unthinking mob, for all their concern is to attract personal attention and to enslave the minds of their hearers to do service to their interests. It matters not with what pretence men start out; if their paths join, they must eventually arrive at the same destination.

#### THE FATHERHOOD OF GOD.

Hitherto, conversion to some system of religious thought has been the only method of becoming "a child of God," and securing a comfortable place in a special locality called Heaven. This immature idea has now lost its hold upon all thinking minds, and a truer conception of man's interior nature is taking its place. New papers are continually coming out; proving in the most practical way, that a new Revelation is developing itself from the Spirit-world, through man to the Physical world; and the positive teachings of Spiritualism will become the guiding power of every civilized land. The contentions in religious circles prove that their house is divided and must fall. On the one hand we have the Materialist ignoring all evidences favouring a future, and better state for the spirit of man; and on the other, an equally destructive influence, the orthodox Christian, delighting in the doctrine of human depravity, and has not a word to say in favour of the nature of man. These two great obstacles stand, like uncromely mountains, in the way of human progress and happiness.

The *Christian Commonwealth* is certainly a lively periodical; truth and error are well represented in its columns. Every side of a teasing question is well ventilated. There is an able letter on "the wickedness of Christianity," another on "Is God the Father of the Unconverted?" The Editor, commenting on this, speaks in a very indefinite manner, not having a place on which to rest the sole of his foot. He says: "It is simply absurd to suppose we were *children* before we exercised faith in Christ." Further on, in a state of indecision, he continues, "If the unconverted are already the children of God, it seems to us that the need of regeneration is practically set aside. Indeed, we do not see why Christ died at all, if the doctrine of the universal Fatherhood of God be true." This form of argument is refreshing to Spiritualists, and shows the possibility of religious reform. If the Devil is the Father of the unconverted, he certainly has a large and influential family; for men of the greatest genius and morality, accept as a divine and eternal fact, the Universal Fatherhood of God.

The Rev. C. J. Ward, M.A., says, "The Divine Fatherhood is a fact which only wickedness and ignorance can hide."

Surely this gentleman is a light in the valley of superstition and falsehood. But the Editor actually condemns and qualifies this doctrine (page 278) as "new," "faulty," and a "dangerous thing."

Just a word in conclusion. We maintain that the teachings of Spiritualism proper, are the most consistent, because applicable to all; the most perfect, because they are in harmony with natural law; the most sublime, because infinite in ideas and application; the most needful, because all other systems of instruction and refinement have failed to place man in his proper relation to God, the Father of All.

London, March 15, 1885.

CHAS. BAKER.

#### ANNIVERSARY MEETING AT NORTHAMPTON.

On Friday evening, March 27, a Tea Meeting, Tickets, 6d., will be held at the Café, Abington Square, at 7 o'clock. At 8, our Representative and various local friends will address the meeting. All friends and inquirers are cordially invited. Tickets for tea may be had at Mrs. Nelson's, 28, Shakespeare Road; Mr. Ward's, Cowper Street, and of other friends.

#### THE "JOSEPH ARMITAGE NUMBER" OF THE "MEDIUM."

To the Editor.—Dear Sir,—It is with pleasure I learn that Mr. J. Armitage has consented to furnish the readers of the *MEDIUM* with his Autobiography, and that you, Dear Sir, in order to make it complete, have determined to preface it with his portrait. Seeing that Mr. Armitage has been such an ardent worker in the Cause, ever since he became convinced of its reality, and that he has spared neither time nor money in his efforts to promulgate it, and knowing how interesting and peculiarly Yorkshire his experience is, and has been, the Members and Committee here have decided to expend £1 in that particular Number, for free distribution in the locality of his birth-place and surrounding district, in honour of his work and as a mark of esteem.

Seeing, also, that he has laboured in a very extended circle in the West Riding of Yorkshire, and that marked success has attended his labours, I feel assured that the same feeling of appreciation which obtains in the breasts of the members at Batley Carr, also obtains, to a great degree, in the whole of the radius of the labours of the Yorkshire Committee of Spiritualists, and many places in Lancashire, and under that conviction, I wish to make known through the columns of the *MEDIUM* the steps we have decided to take for the circulation of the "J. Armitage Number," feeling assured that others, although they cannot claim him as a member, yet will not be left far behind in their efforts to show their appreciation of his labours in their midst.

The Number must be well adapted for placing in the hands of strangers, and calculated to do much good for free distribution; detailing as it must, feelings, ideas, and sentiments peculiar to the honest out-spoken manner for which Yorkshiremen are noted, it must be at once entertaining and impressive. It will be thoroughly adapted for those places in which he is known so well, viz., in the area of the Yorkshire District Committee of Spiritualists, and I hope and trust that body will endeavour to make it as thoroughly a Yorkshire success as it deserves.

In justice to Mr. Armitage, I must not omit to state that he is totally ignorant of the steps we have decided to take; and equally ignorant of this note. The reason must be obvious to all who know him.

I remain, yours in the bonds of fraternal esteem. ALFRED KITSON.

#### A VISION.

I looked in the magic crystal,  
When the shades of evening fell,  
And calm stole over my spirit  
And over my soul a spell.  
For life was young, and the visions  
Were coloured with spring's glad hue,  
And scenes flitted fast before me,  
And faces I loved and knew.  
And shortly the richer glory  
Of summer came into view,  
When the promises of spring-time,  
Like the buds, proved ripe and true.  
And my mind dwelt long on that vision,—  
The future of womanhood dear,  
With its path of roses and lilies,  
All waiting, and broad and clear.  
My heart beat high at that vision,—  
That promise surpassingly fair;  
But e'en as I gazed, the brightness  
Was dimmed by a shadow there.  
Then faint grew my soul, and a murmur  
Came forth from my fearful heart,  
And my weak soul prayed to heaven,  
That the shadow might depart!  
But gone was the self-contentment;  
My soul no longer found rest,  
For where that shadow had hovered  
Life's fleeting pleasures now prest.  
Soon my mind did grasp the meaning,  
And wondrous thoughts it did bring,  
For the shade that dimmed the crystal  
Was that of an angel's wing.

CAROLINE CORNER.

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

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

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

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

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

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

Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MARCH 20, 1885.

### NOTES AND COMMENTS.

**PSYCHOMETRY.**—Prof. Buchanan's forthcoming Work on this delightful subject cannot fail to give the study a great impetus. The article this week is a fine illustration of the action of this faculty, in a specially interesting direction. Thousands have the faculty in some degree of development: All they require is a reliable guide. When Prof. Buchanan's Book is ready, that want will be supplied. We refer our readers to the advertisement, and hope Dr. Buchanan is receiving shoals of orders from this side of the Atlantic.

**PURITY.**—This is the theme that comes uppermost in Spiritualism this week. It is the most painful lesson of life, and has been the galling yoke of spiritual men in all ages of the world. Some have triumphed nobly, but all mortal forms are weak in some place or other; and the tainted surface water of mundane life leaks into the well of the Spirit, polluting its pellucid purity. Impurity comes in many forms. There may be no greed for gold, or sensual longings, and yet the spirit may be equally clouded by self-righteous egotism, narrow-souled censure of others, or some silly assumption of personal sacrifice or duty, which causes the individual to be too conscious of his self-importance. Henry C. Wright's "Self-abnegation" is a grand idea. But we must be content to move on by degrees. The Spirit-world is leading us. Mrs. Roberts, at Pendleton; Hans Edwards, in another column; the comment on Isaiah, at Cavendish Rooms; and the agitation on the education of mediums, which we have been stirring up for some months, all point in the direction of progress.

**SPIRIT PURPOSES.**—When reading the poem through Mr. Schutt, which we printed two weeks ago, the thought struck us that we greatly misunderstand the object of spirit-communion. We look for "tests;" for direction in our affairs; for the geography, topography, and sociology of the spirit-world; for philosophy and scientific discovery; intellectual polish, poems and "educational" results,—and thereby we assume to be dictators in the matter, and we drive the Spirit-world to work, to suit our ends and notions, as we would a yoke of oxen! Is this true Spiritualism? Mr. Schutt's poem gives an answer. These most excellent things, just named, the spirit-world confers on us *incidentally*, but they are not the central substance of genuine spiritual acquisition. The true Spiritualist sinks all these somewhat selfish desires in humility, self-abnegation; willing that a higher desire than his own may take possession of him, and be *him* yet *not* him! When we are thus taken out of ourselves, have thus given ourselves up, we become our true selves, and our attainments surpass all that our loftiest ambitions could imagine possible. But we must be mindful that we do not make too much of "holiness," like the noisy sects, or we spoil all, and are cast lower down than before we essayed to toil upwards.

THE ENEMY OF TRUTH is always known by the title he assumes. A person writes in the *Morley Observer*, styling himself "An Enquirer," whereas he assumes the functions of a judge, to decide and condemn before evidence is adduced. Since he thus misrepresents himself, we would not be surprised that his remarks are a carefully got up misrepresentation throughout. He thinks Spiritualists sing "Christian" hymns to the music of "Christian" composers, and therefore the spirit-world never communicated aught that is beneficial! Now there is neither "Christian" poetry nor "Christian" music, any more than there is Christian sunshine or Christian breezes! These glorious arts are the language of the Soul, and are universal and undenominational. Real poetry is *Spiritual truth*, and it inclines to no sect or party. Men write poetry and compose music, not because they are "Christians" or "Spiritualists," but because they are *men*. All men, whether they know it or not, are subject to spiritual influx, and hence their poetry and their music. The greatest minds in these branches have been notoriously antichristian, or have ignored the sect altogether. That certain compositions have been written while the Christian Church dominated in that region, is no more argument that the Church made that poetry and music than that it made the perennial crop of babies that unceasingly took place! Spiritualists have taken hymns containing spiritual truth, and pruned them of defects, savouring of the Christian sectarianism, and thus improved them; but all the best compositions sung by us have been purely spiritual originally, or have been written by our people. So-called "Enquirer" assumes that we have written nothing, and in this he utters a falsehood; for the poetry of Spiritualists is more beautiful and spiritual than any that has preceded it. All the great poets of all ages were Spiritualists, and much excellent verse has been written recently over the names of Massey, Tennyson, and others. Music never can be sectarian, for it expresses no dogma, but already the musical compositions of Spiritualists are numerous. We are only in our infancy; but already enough has been done to give basis to earnest hopes for the glorious work of the future. But we lay no special claim; all true inspiration is from one Source. Our critic should earnestly try to be truthful, it is the grandest form of inspiration; and make a commencement by signing himself IGNORANCE AND PREJUDICE.

**MRS. BARNES, NOTTINGHAM.**—A note from Mr. J. Walker, Junr., 31, Bromley Place, Nottingham, states, that since the visit of our Representative, Mrs. Barnes has been incapacitated because of rheumatism, and she is in need of assistance. We understand that this sincere spiritual worker has toiled over a dozen years in the Cause, addressing many public meetings, and numberless private circles. She has become more sensitive and infirm, and the cold, damp cottage is to her a place of torture. It is a great reproach to Spiritualists that such a fact should exist, and that the position into which Mrs. Barnes has been thrust is one of "charity," as if she were not, and has been all along, the giver. Many a family would be glad of her assistance, and properly surrounded her spiritual abilities would be vastly unfolded. We would propose that a complimentary concert be got up for her, not in the spirit of "charity," but in sincere recognition of all the good, freely bestowed, she has been to thousands. Such an occasion as an anniversary would aid the Cause, and do some slight justice to one to whom it is indebted.

"**METAPHYSICIAN**" is the fashionable term in the United States, particularly in Boston, applied to the Spiritual Scientist who explores the relations between mind and organism, and the control and direction of the mental forces. As we write (March 18), Dr. J. Commodore Street has arrived direct from Boston, and is an exponent of this new aspect of the Universal Subject. He has been giving private lessons, to clergymen and others, and has found this form of "Spiritualism" very acceptable. It is a department that is too frequently overlooked. We can never understand the action of spirits till we understand the control of our own organism. The science of mediumship, thus based, is indeed the whole of Spiritualism, as a practical art. Dr. Street has come over for a holiday, and we hope London friends will endeavour to entertain him agreeably.

**PORTRAIT AND DEVELOPMENT "MEDIUMS."**—Following after Mr. Armitage's likeness, we will have the portrait of Mr. E. W. Wallis, and his development as a medium. His friends must make up their minds to circulate 5,000 copies to meet cost. A request has been made for the likeness and wonderful experiences of Mrs. Groom. Many are asking us if we are going to give a picture of A. T. P.'s wonderful

Tower. Yes! that is coming—thanks to the Builder. We hope to ask him to allow us to form a party, and go down and look at the structure itself, some fine summer's day. Then we hope to give soon an engraving of the fine Spiritual Temple, nearly completed, at Boston, U.S.A., and connected with which Dr. Street occupies an official position. Our readers have something to look forward to.

PORTRAIT OF J. BURNS.—When our Representative was at Blackburn, Mr. Wolstenholme, who is an expert photographer, took much pains to obtain a good portrait. Specimens have reached us. As a work of photographic art, it is greatly to be admired, while as a picture, to our view, it is not pleasing. The serious expression of care and trouble, distresses and repels; and fails to convey a true idea of the original. But that is not the fault of the photographer, but of the sitter, who is thus ordained to wear his seamy side out. It is supposed by some that the flesh does not represent the spirit in any case. We cannot understand the feeling of those who delight to stare in the looking-glass, and admire their own picture. Scarcely any one appears as he really is, or is known in his true character, but the bad as well as the good points are often mercifully hidden. The picture is cabinet size, and those who desire to possess it may send thirteen penny stamps to Mr. R. Wolstenholme, Photographic Artist, 4, Preston New Road, Blackburn.

As we anticipated, last Sunday at Blackburn was even more successful than the first day. We have no doubt but Mr. Armitage will be equally well received, and those that have to follow him. We hope the terrible draught on the platform has been suppressed. Our Representative has been laid up by it; but the Saturday evening seemed the most dangerous occasion. When that side door is open, the platform must suffer, especially if the wind is in a certain direction. Really we ought to send in a claim for damages, as the loss of time has been most serious to us, besides the personal suffering and permanent effect on the constitution.

PETER LEE.—We greatly regret the view you take of the controversy you have raised. You object to certain speakers because of their incompetence: Do you not also lay yourself open to the same objection? Or are Spiritualists to meekly accept your opinions without daring to let the Cause have the benefit of their more extended experiences? When a man comes before the public with a matter of discussion, he must be prepared to have the whole question sifted in the interests of truth, and not take it as a personal offence because he gets his position criticised. No word of personal detraction appears in our remarks, and we suppress yours solely because of their acridity, and tendency to wound those whom it is our duty to protect. Our work is not to throw darts that any one may desire to see hurled abroad. As for yourself personally, we hold you in the highest esteem, and feel sorry that you do not calmly give discreet attention to the words of those who are your seniors, even as you desire others to attend to what you say. Think the matter over in a different spirit. We intend giving you a friendly call one of these fine spring days.

CAVENDISH ROOMS ANNIVERSARY.—The place was inconveniently crowded on Wednesday night; about double the number expected came to tea. It was a complete success. We will report more in detail next week.

CAVENDISH ROOMS SERVICE.—On Sunday evening the service will consist chiefly of short addresses through mediums, and spontaneous remarks from minds impressed to speak. A sympathetic audience cannot fail to receive interesting communications.

GLASGOW.—To-night there is an Anniversary Soiree, also a farewell to Mr. Morse, who speaks on Sunday and Monday evenings, and in recognition of Mr. and Mrs. Wallis. The announcement was overlooked last week.

SOUTH LONDON FRIENDS are invited to attend Mr. Burns's lecture for the Secularist Society, at Newington Hall, York Street, Walworth, on Tuesday, March 24, at 8 o'clock.

FOR JOHN H. POLLEN.—In addition to what has been already acknowledged:—Mrs. Wynch, £1; Major Taylor, 6s.; G. S., 1s.—MRS. EVERITT, Lilian Villa, Holder's Hill, Hendon, N.W.

Mr. D. Jones, Secretary of the Hoxton Psychological Society, says his father, who passed away 80 years of age, was well known as a Spiritualist in Northampton, and as one of the oldest temperance men. Mr. D. Jones took the chair at a meeting on Spiritualism, held by the late Mr. Hillyard, in the Co-operative Room, Wellingborough Road, as far back as 1868. Mr. Ward was induced to look into the subject at that time; as we have heard him relate at a meeting in his own house.

FELLING: Park Road, March 15.—Mr. Joseph Hall spoke on "Sin, What is it?" Mr. Wilson presided.—J. T. Hogg, Sec., Sheriff Hill.

## THE NEW SPIRITUAL WORK.

### J. BURNS'S VISITS TO THE COUNTRY.

My friend "Scotch Gardener" (who has arrived safely at Adelaide) said many months ago, that he felt I would have to "work off" the greater part of the Liabilities, as the Spiritualists would not do what is required. I feel that his words are coming true. I have no objection to work them off, only it appeared presumption on my part to attempt it. I am overworked now, and one meets with so many mishaps in the country, that a few serious colds would put an end to work and life altogether; but I must not die in debt, even if I perish when the last shilling is acquired. Life could not be more distasteful, from external circumstances, than it has been these past years, so that what matters how and when it ends, if it be spent in doing one's duty? To daily feel the unspoken clamour of kind souls, who gave what they could scarcely spare, and thereby kept the work afloat—to feel their daily need of that which we are unable to repay, makes life desperate!

The kind friend who filled up the £5 subscription card, and suggested that the plan should be adopted by others, writes thus:—"Send out 200 £5 collecting cards, and let those who take them send you on a promissory note for £5, payable in six months. By this means you have a definite amount against a stated time, and be able to use the notes in cases of emergency. Let me beg of you to try this. I think you have plenty of friends who will be glad to see this grievous burden removed from your shoulders. *It is not your debt.* Then why waste what belongs to your wife and family, your health and strength, in what I fear would be a hopeless struggle." He concludes by kindly offering to take the first card.

Unfortunately I do not know half-a-dozen to whom I could offer these cards. I sent a copy of a card repeatedly to every reader of the MEDIUM, but it produced no particular response. Those who can afford to do a little have done their share. My work has passed out of the plane of the monied people. They view me with distrust. The more we progress in spiritual teachings, the fewer of the world's people are our friends. When it comes to the dire emergency that a man must be sacrificed, then he is wholly avoided—he has no friends then.

But I do not look on this matter in a hopeless, bitter, repining spirit. *I know it will be done*, and done in a better way than we know of. The New Spiritual Work will not be accomplished by means of money, but by means of work! The poor, active, devoted workers will take the lead. Sartorial Spiritualism will fudge about, trade on acquired public opinion, collect money, and spend it on the freaks of partisans and place-men; while those who have done the work, and suffered by it, will be heartlessly ignored and covertly persecuted. He who hath eyes to see need not be told these things.

What I long to see are friends that love me even as I love them, and who will toil in spiritual hope and trust with me for a common end. I do not want to fall into the hands of those who squeeze the orange, extract the juice, and cast the poor, bruised husk away! I will be wonderfully strong to work if I fall in with generous soul-conditions of love, where there is no ulterior motive, but only the honour and progress of our common Cause.

I have received kindly correspondence, and hope to go forth with my Illustrated Lecture on the "Facts and Phenomena of Spiritualism." Thousands will be instructed, and money will be flowing in. The Spirit-world will pay its debts: I am not the servant of Spiritualists. We are all servants and brethren. J. BURNS, O.S.T.

BRIGHTON.—There is an earnest spirit of inquiry in Brighton, and for some time we have desired to meet the readers of the MEDIUM and their friends. Perhaps some friend will suggest a suitable place, some respectable public room. There are inquiries for mediums, or those who can assist in circle experiments. On that matter we will be glad of early information, and the permission to lay it before our inquiring correspondents.

METHYEN.—Next week we may be able to be more definite in regard to our contemplated visit to this scene of former labour.

CARDIFF.—Mr. Brooks has called and made some suggestions. We are unable yet to fix dates or lay out any course of action.

### A NOBLE RESOLUTION.

A gentleman writes that he was in the company of an humble and sincere Spiritual Worker the other day, when

the conversation turned on the circulation of the MEDIUM and how to render it more useful to the Cause.

She said: "I take two copies a week; I wish I could take more, but I make the most of what I take. After I have read and lent them, I send a page here and a page there."

Suddenly the gentleman was impressed with the thought, that he spent double the amount weekly in cigars that would pay for 100 copies; and 100 copies in such hands would do more good than 1,000 used in some other ways. Our friend adds: "Well! I have not smoked a cigar since; but I cannot tell you what I have suffered and still am suffering because of my abstinence, as I have been a great smoker for over forty years; but with God's assistance I shall win."

He asks us to send 100 copies of the MEDIUM weekly to the Spiritual Worker alluded to, for three months, that she may have the opportunity of making them useful for the furtherance of the Cause in the place where she resides.

#### MR. MAHONY'S VISIT TO AMERICA.

To the Editor.—Dear Sir,—On Tuesday, the 7th of April, Mr. J. W. Mahony sails from Liverpool on his long-contemplated tour in America. The splendid services which Mr. Mahony has rendered to the Cause of Spiritualism, alike as a debater and a propagandist, should render his tour in the United States one of special utility to the American movement. As a debater, he has no rival in England, and all his efforts in this direction have been splendid triumphs. I have been present at most of his public debates, notably that for six nights with the Rev. T. Baitey, at Consett, and three nights with Dr. Anderson, at Ulverston, four nights' debates at Leigh, and Wigan, and two nights with the Secular advocate, Mr. W. Collins, and I am bound to say that Mr. Mahony carried all before him, and upheld the mighty truths of Spiritualism with brilliant effect. His last debate with Dr. Aveling, of London, was a signal success for our Cause, and even the Secularists, in Liverpool, admitted the master-mind of Mr. Mahony over his opponent. In welcoming and honouring Mr. Mahony, the American Spiritualists will do credit to their world-renowned good sense, and if there exists an opponent of Spiritualism, of exceptional power as a debater, our American friends will act wisely in getting a date fixed for an encounter or encounters.

Mr. Mahony has the advantage of a splendid memory, and is, moreover, an unusually accomplished elocutionist. As a dramatic reciter, he stands almost (as far as my knowledge goes) without an equal. He is the only man who has recited every line of our immortal Bard's great tragedies of "Hamlet" and "Othello." His present tour will, I am told, be largely directed to recitals. As a worker and an ornament to the Movement, England could not send out a better man.

His tour will commence in Philadelphia, and from there to various towns en route to St. Louis, and from there to Barton County, Mo., and round Springfield, Illinois, to Chicago, and from there by stages to Boston.

I hope the Camp-meeting Committees may see their way to arrange for his services at the Lake Pleasant, and other camp meetings. Mr. Mahony is a normal speaker who gives committees no trouble. Having personally known Mr. Mahony many years, I can without any flattery testify to his splendid abilities. When I first introduced Spiritualism to his notice, he almost at once grasped the heights and depths of our grand Philosophy, and at once became a propagandist. Letters could be addressed, care of the Secretary, First Association of Spiritualists, Eighth Street, Spring Gardens, Philadelphia, America.

Wishing Mr. Mahony every success on his tour, I remain, yours fraternally,

N. SMITH.

39, Summer Hill, Birmingham.

P.S.—American papers, please copy.

#### PHYSICAL MANIFESTATIONS AT SPENNYMOOR.

Through the kindness of our friend, Mr. Taylorson, we had on the 8th inst. the pleasure and honour to attend a physical seance, held at that gentleman's residence, Pagebank; our friend, Mr. Taylorson, himself being the medium. He is an amiable person, possessing a fine physique, and adapted in every particular for that peculiar phase of mediumship. Conditions are laid down, and rigorously observed, especially enforcing punctuality as regards time.

Six o'clock having arrived, the time specified for commencing, we arranged ourselves round the table. We then interrogated our spirit-friends, as to whether all was right or not, eliciting a reply in the affirmative. We commenced to sing, and simultaneously with the singing began the phenomena. A bell was taken up and rung in various parts of the room, after which the table was lifted bodily to a height that necessitated our assuming an erect position. A short rest; then again to work. The bell again was caught up, and rung briskly, also two tambourines were manipulated, and beat vigorously to the tune of an appropriate hymn: these three being played simultaneously, and at a reasonable distance apart. A friend, prior to commencing, laid aside some sweets, which were now handed around to each sitter, by our unseen friends. At this stage, a friend of mine innocently inquired the whereabouts of the tube. He was not long in ignorance, for they soon began to apply it across his head and shoulders in a vigorous manner. A wreath was then taken up and shaken above our heads, and then quietly deposited round the neck of my friend. A drawer was then pulled out of the table, and carried, along with other articles too numerous to name, and deposited within the circle. The writer was also playfully tapped with the tube.

A lady sitter had a shawl taken from off her shoulders and dropped beside her husband. She was also controlled for awhile. A pleasing feature in the varied manifestations, was direct writing by the chief operating spirit. It was a characteristic production, powerfully suggestive of the assumed origin of the manifestations.

"Good night" being given, we adjourned to another room to converse, and, I hope, to seriously reflect on what had been given and the givers. In a very short while I hope to see the givers in a materialized form. The medium is normal, enjoying with an equal degree of pleasure the phenomena as any sitter there. He is doing a noble work, for which I wish him God speed, and apologize to him for the inadequate way in which I have portrayed the occurrences.

G. G.

## OBITUARY.

#### JOHN BLACKBURN, HALIFAX.

A kind communication from Mr. A. D. Wilson, informs us that this elder brother passed away on Sunday morning, March 8. "He has lingered in an excruciating condition for many months. He bore his sufferings with fortitude and resignation to the last. I have every confidence in expressing my conviction that the good old man, now rejuvenated, is gathering up his sheaves; for he has been a sturdy and valiant worker in the Cause for a great number of years, and has had to endure no little amount of persecution from its opponents. I understand that brother Armitage, of Batley Carr, will conduct the funeral ceremony, which will take place on Wednesday, the 11th inst., at Elland Cemetery.

"Mrs. Greig, of Leeds, in our Spiritual Church, on Sunday evening last, spoke from the words: 'O death! where is thy sting? O grave! where is thy victory?' The guides spoke in a feeling and effective manner, of the sterling characteristics of the veteran medium now emancipated from the earth condition, and culled many lessons therefrom for the edification of the crowded congregation. Two impromptu poems were also given by the speaker, to the evident satisfaction of the hearers. Our Sunday services are now well attended, in fact seats cannot be found for all, and many have to go back."

Respecting the interment, S. J. writes: "There was a large attendance: about 80 Spiritualists and 60 friends and relations. There was singing at grave-side, and a good address by Mr. Armitage. It was a Spiritualist funeral throughout; and we were much interested. The clairvoyants described the spiritual sight as beautiful, and mentioned several of his old friends who were with 'John Blackburn,' viz., 'J. Woodhead,' 'A. Bland,' and others. The day will long be remembered."

"On Sunday last, Mrs. Bailey spoke in first-class style. It is generally said that a prophet has no honour in his own country, but it is not so with Mrs. Bailey. The Spiritualists and friends of Halifax are proud of her, and trust she may continue to improve as of late. The late 'Dr. Mellor' controlled on Sunday evening, and spoke much in his wonted style. The address was very satisfactory to all—well delivered, full of instruction, and interesting. She also spoke on Monday evening, and after each address gave descriptions of spirit-friends, most of them acknowledged."

We knew John Blackburn upwards of twenty years ago, when he had the pleasure of visiting the kind and enthusiastic Mr. Hedley, the artist, who often had Mr. Blackburn at his house. At that time the medium was controlled in the trance with great facility, and spirits with different voices would control alternately, and sing duets. He was also a powerful physical medium, no tying with ropes could hold him. Mr. Hedley used to report that the investigators would bore holes in a large door, lay Mr. Blackburn on to it, and bind him tightly to it with cords, making the knots on the other side of the door, so that he could not possibly reach them. The spirits would release him almost instantly. When he visited London with some friends about fifteen years ago, a party of gentlemen bound him with all the security they could devise taking a long time to fasten him. He was in the trance all the time. They had scarcely left him, when the ropes were thrown at them; the spirits released him instantly. A clairvoyant saw them do it; it was indescribable.

Mr. Blackburn was also a trance speaker, an all-round medium. In the MEDIUM, November 4, 1870, is "The Spiritualist Plan," of the "Halifax Circuit," comprising Halifax, Bowling, Keighley, Brearley, Sowerby Bridge, and Coley. There the name of John Blackburn appears as a "trance medium"; as also Edward Wood, John Wright, Richard Naylor, and M. A. Illingworth, with A. D. Wilson as "Lecturer." Three months' appointments were given; but unforeseen changes rendered it impracticable, and it was not repeated. The Plan of the present Yorkshire Committee is an application of the same idea; but the forces have wonderfully increased since that day, and rendered all forms of effort more effective.

Mr. Blackburn was blind for many years. The thought frequently harasses us, that our poor brothers and sisters frequently suffer for want of what would ease them in their afflictions, but they are too proud to complain. Spiritualists should look after such matters. No true blessing can rest on our Cause otherwise.

#### MRS. SARAH HOPWOOD.

Sarah, the beloved wife of Wm. Hopwood, Drighlington, passed on to the higher life on March 4, from a severe attack of epilepsy. Her husband and three children are left to bewail her loss in the form. She was a devoted Spiritualist, an affectionate wife, a loving mother, and cheerful friend. She was only 32 years of age, and passed away on his 37th birthday. I would speak a word in sincere sympathy on behalf of the bereaved brother. He is in poor circumstances, his health is frail, and he is a devoted worker for the Cause. Any loving-kindness that can be extended to him in his work and worldly prospects will be well directed. Mr. Hopwood now resides at Baywater Row, Birkenshaw, near Leeds.—Con.

#### MRS. THOMPSON NOSWORTHY.

We regret to learn that Mrs. Nosworthy passed away on March 10 after an illness of only two days. Her health had been declining for a long time, and her spirit was prepared for the change which comes to us all. Her absence in the form will be severely felt by those dear ones who have grown up around her, and this intimation will be read with sympathetic feelings by many in this country and abroad.

Mrs. Nosworthy had an enlightened public spirit, and was eager to be

of use to her fellow creatures. She held sacred the memory of her father, George Thompson, the celebrated Abolitionist, and in all possible ways endeavoured to perpetuate the good which he so signally accomplished. Our intercourse with her was long and happy, and we feel that we have lost a sincere co-worker from the visible form.

#### MR. BALMFORTH.

Mr. Balmforth, of Cullingworth, left for the higher life, on March 9, aged 90 years, a faithful and honest Spiritualist. This aged patriarch, when in good health and manhood, was a true friend of the Cause, scattering the seeds when the ground appeared barren and the atmosphere unpropitious; but he lived to see the fruits of his labours, and to rejoice in that peace and friendship, which compensated for the sore trials of the past.

At the interment, on the 14th, some hundreds of people took part in the procession, relatives from far and near, and a large party of friends from Keighley. "There's a beautiful home for thee, brother," was sung, and two friends made appropriate addresses on the useful works and noble life of our ascended friend.—T. H., Keighley.

## PROGRESS OF SPIRITUAL WORK.

### WORK IN JERSEY.

At St. Ouen's on Wednesday, an address was given by the writer to a small but deeply interested company. The spiritual influence of the meeting was excellent. At this place, as in the town on Sundays, we get new hearers at every meeting; and these being all supplied with reading matter, they thus have the facts and principles of Spiritualism presented in the fullest manner.

The attendance at our services on Sunday was not so large as usual, but the spiritual element was quite up to the mark; we have never felt so much power at these services as in the evening meeting, especially in the circle which concluded the day. There was much demonstration of spirit-power in various ways. An interesting feature of our meetings on Sunday was that the congregations were for the first time supplied with the "Spiritual Lyre," thus imparting an element of permanency to the work.

DEVONPORT: Heydon's Hall, 98, Fore Street, March 15.—At the morning service we had a fair attendance, when a circle was formed, in which several persons were influenced. Two very good messages from spirit-friends were given through the mediumship of Miss Bond, to two strangers, who were sitting. The spiritual gifts of some were also given in writing, through Mr. W. H. Tozer.—In the afternoon at our private circle, we were pleased to hear the guides of Mrs. Meadley for a short time. Owing to the organism of the lady not being strong, they were prevented from addressing us as they wished, but hoped at some future time to have the opportunity of doing so. We received an address from the inspirers of Mr. Leader, who is developing as a speaker, and we hope ere long to see him occupying our platform, an instrument for promulgating the Truth, which he is so deeply interested in. Miss Bond gave several clairvoyant descriptions; all but one were recognised. Mr. Tozer's guides also gave us a short address and prayer, which terminated the meeting. At 6.30, Miss Bond's controls opened the meeting with a very powerful and soul-stirring invocation. After lessons from Scripture were read, the guides of the same lady kept the audience in rapt attention for upwards of 30 minutes, dealing very eloquently with the subject, "God manifest in the flesh," plainly showing that the theories held by orthodox Christians to-day were false respecting the man Jesus, as being the only person through whom God manifested His presence and power, but clearly showed that God was manifested in all flesh. Mr. J. Meadley presided over the meeting.—HON. SEC. F.S.S.

PENDLETON: Town Hall, March 15.—Mrs. Roberts, of Walsall, addressed a fair audience in the afternoon on "Purity." It was a beautiful discourse, showing the need of Purity in every department of life—social, religious, political, and commercial; and if men would only purify their every-day actions, the world would be brighter and better for all. In the evening Mrs. Roberts again addressed a large audience, her guides choosing for their subject, "The need of Spiritualism, and Spiritual Workers." It was an eloquent discourse, showing the need of Spiritualism in these unsettled times. The guides said, Spiritualism had a great and mighty work to perform, and urged all who put their hands to the plough never to draw back until all had been redeemed from the misery which surrounds us to-day.—Next Sunday, Mrs. Butterfield, of Blackpool. All strangers and friends are cordially invited.—CON. SEC.

STONEHOUSE: Sailors' Welcome, March 15.—Morning service, at 11, medium, Mr. Wm. Burt; subject, "The blessings of unity"; 11.30, Investigators' circle; healing powers brought to bear on two friends through the mediumship of Mr. Thomas. Present, a very large number of Spiritualists and many strangers. 7 p.m., Medium, Mr. W. Burt. Inspirational discourse, "The voice of the dead." Line of argument: that as in the atomic world nothing was lost or annihilated, so in the realm of thought, and world of sound, mental and audible voices were in continuity, accounting for the fact that mental and audible messages were frequently received from friends to friends resident in other and distant parts; showing that the senses of human existence are carried into and exercised in the spiritual world, subject to the same law, as proven by the fact that mental messages and audible voices are received, and heard by friends from those who have departed this life; that the voices of the dead ringing in the ears of the living are a substantial reality; that the voice of the departed declared in unmistakable language the future existence. The deepest attention was paid to the delivery of this powerful and energetic discourse, lasting 40 minutes, by the largest congregation ever assembled in our hall. 8 p.m., Circle: much discussion ensued, and on leaving the hall, we observed groups of persons arguing on the merits and demerits of that they had seen and heard.—CON.

ASHINGTON, March 15.—Mr. Jos. Stevenson gave an excellent address to a very good audience on "Spiritualism, fact or fiction?"—JNO. ROBINSON.

BURNLEY, March 8.—The meeting was convened at the house of a friend in Padiham Road, for a twofold purpose, viz., communion with the spirit-world, and to make an effort to relieve financially one of our workers, who is at present out of regular employment. Need we add that, meeting for such a purpose, the results obtained were all that could be desired. The chair was occupied by Mr. Briggs, who introduced the subject of the evening's gathering. The controls of Mr. Wm. M. Brown then took possession, selecting for their subject, "The influence of the Spirits upon the inhabitants of earth." The subject was dealt with in a way that highly gratified the audience, and delighted them for nearly an hour. A lady medium was then controlled by a genial spirit, who called herself "Dewdrop." After a little melody, another medium was controlled by a spirit, who gave some very interesting facts about his earth-life. The spirit of a minister then gave us a characteristic address on "Search the Scriptures." We were then favoured with some very good clairvoyant spirit descriptions, through the mediumship of Mr. Wiseman. They were all, with two exceptions, recognised. Altogether the meeting was a most instructive and enjoyable one, and speaks well for the future of the Cause here. We are securing additions, and have several very promising mediums.—W. M. BROWN, Livingstone Street.

MIDDLESBOROUGH: Granville Rooms, Newport Road, March 15.—Mrs. Yarwood gave her personal experiences in the morning, closing with descriptions of spirits, which were in every case successful. She discoursed on "Angels" in the evening. The Christian said angels had wings, and were a distinct order of beings. The Spiritualist's angels had no such wings; their wings were Light and Love, and they held aloft the banner of Truth. All mankind might become angels, and should begin the work at once. Many spirits were described in the audience, and even the houses they had inhabited when in the body. In all cases was Mrs. Yarwood successful, which made a marked impression on a full house. She remains with us all the week, and next Sunday, doing all she can. Mr. D. Richmond, Darlington, one of the oldest Spiritualists in England, will also be with us on Sunday.—R. McSKIMMING, Sec.

MILCOM.—It is a trite and true saying, that "Enthusiasm begets enthusiasm," and it was never more truly exemplified than at a recent meeting of ours, for arranging for a festival here on Good Friday. In pleasurable remembrance of the last happy and highly successful gathering, it was unanimously agreed to hold a "Shilling Tea," at Mr. H. J. Taylor's, on Good Friday, April 3; the meeting to commence at 3 o'clock, and tea on the table at 6; and that half of the proceeds should be devoted to the "Liabilities Fund" of the Spiritual Institution, London. There was a spontaneous wish expressed by several to share in providing trays, and helping in various ways; and it was decided that all offers of assistance be accepted, so as to render the proceedings as popular as possible, by enlisting a community of interests and sympathies. All friends interested in the Cause are invited.—E. C. TAYLOR, Secretary.

OSWALDTWISTLE.—The discourse on Sunday evening was on "The Birth, Life and Death of the Devil," a subject chosen by "Jones," Mr. Newell's guide. He travelled back to the early days of the human race, when, ignorant of the natural order of the seasons, they thought that on the approach of winter, with all its cold and barrenness, some evil deity had slain the generous god of the summer. The guide stated that the Devil was born of ignorance, lived on ignorance, and would very soon be slain by the giant, Intelligence. About thirty persons were present, and listened very attentively to the discourse. Mrs. Newell, although not in a fit condition, gave two impersonations, both of which were recognised. After the meeting was closed, and while people were chattering together, one of our young mediums was unexpectedly controlled by a spirit, who with great fervour, and in broken English, stated that he was a great black man and had lived in Asia. He spoke of the benefits to be derived from living in harmony and good will. This was the first time the medium had spoken so much, and being quite unexpected, caused us much pleasure.—ROBERT HOGGATE, Sec.

ARDWICK: Bridge Street.—Our platform was occupied on Tuesday last by Mr. W. Johnson, as usual. The time was devoted to the answering of questions.—Mr. Johnson also spoke here on Sunday, at 2.30, on "The Philosophy of Spiritualism," concluding with some advice to those present, on "How to live in harmony with their spiritual and material surroundings." Altogether the meeting was particularly interesting and instructive, and merited a larger attendance.—F. SHARP, M.S.P.

BLACKBURN.—Mr. Jas. Riley, 11, Alton Street, an enquirer into Spiritualism, with a perfectly honest, and candid, and truthful feeling towards the subject, would be glad if some friend or friends, in or about Lancashire, would help him to the full conviction of the reality of a spiritual life after the so-called death of the human body; and would kindly communicate with him at the above address.

ROCHDALE: Marble Works, March 15.—Grand addresses were given by Mr. J. S. Schutt, afternoon and evening, which were highly appreciated. The subject in the evening was, "Other World Order," in which a great deal of information was given. To conclude with a shrewd Yorkshire man controlled, and for fifteen minutes rivetted the attention of a highly gratified audience, with the good and sound advice which he uttered.—CON. SEC.

HETTON-LE-HOLE: Miners' Hall, March 15.—Mr. John Scott delivered a very interesting address—"Does man live a conscious being in the life beyond?" the hall being crowded. After the address he described several of the strangers' surroundings (or spirit-friends) which were nearly all recognised. Mr. Scott is a very powerful clairvoyant, and is very useful in our Cause, ever ready to oblige.—JAS. MURRAY, Sec.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, March 8.—The morning circle was addressed by Mr. Kneeshaw's and Mr. Ashman's guides, which with singing and prayer made a very profitable time. A circle was held at Mrs. Fothergill's in the afternoon, when the guides of Messrs. Kneeshaw, Fothergill, Ashman, and Oliver, took part, and we had a good lesson in psychology. Prayerful reference was made to Mr. Ferguson and family who are returning to Saltaire. Mr. Kneeshaw's subject in the evening was "The Divinity and Humanity of Christ." Texts were quoted proving the speaker's position, that Jesus never pretended to be aught else than human, as we all are.

## MR. J. ARMITAGE AT LEEDS.

EDINBURGH HALL, SHEEPSHAW, MARCH 15.

At 2.30, the audience chose the "Self-hood of Man" as the subject for Mr. Armitage's discourse. The controls dealt with the question of man's responsibility; that, as a being who *wills to do, or not to do*, it was only just that he *alone* should suffer the consequences of his own doings; that it was moral cowardice for men to seek to shift the burden of their responsibility on to the shoulders of another, hence the vicarious atonement was a libel on human justice, as well as on divine justice. They strengthened their position by reference to the scientific ethics of the age. Although admitting that man was "free" to do right or wrong; in other words, that man was a free agent, they contended that he was a creature of circumstances, hemmed round by conditions over which he had no control. They referred to the memory, regarding it as the Book of Life, in which man wrote the story of his life as he journeyed on, and which he could not obliterate, and hence the importance of living a good, pure, moral life. The address not only evinced a highly intellectual mind, but an intellect presided over by a pure morality. The influence of such addresses is immeasurable. They contain no trace of a cynical, carping spirit; nothing of the iconoclastic style, for while they destroy the old and build up the new, they do it so gently that men find themselves imperceptibly drifting away from their ancient moorings of thought, from creeds and dogmas, and landed on the beach of Spiritual Truth.

In the evening our worthy chairman read from the *Methodist Times* a review of a work recently published by a Dr. Witton, entitled "Beyond the Shadow," in which the author contended that the whole Christian Church had misunderstood the teachings of Jesus. He ridicules the idea of a physical resurrection, accompanied by a simultaneous judgment, boldly declaring that judgment is not postponed until after death, but takes place here below, as well as beyond the shadow. The subject for Mr. Armitage was therefore "Beyond the Shadow;" which was treated in a manner that would impress our non-Spiritualist friends, that an impassable chasm existed between orthodox Christianity and the teachings of the Spheres, which no amount of sophistry can bridge over. The theology of orthodox Christianity, with its pomp, its dogmas, its formulas, and its cold, materialistic teachings, was contrasted with the Spiritualist Philosophy of Life, in a bold and vigorous style, and in a manner that carried the audience with the speaker, and held them spell-bound. The Theologian's heaven, with its "pearly gates and streets of gold," was described as a most fitting habitation for earth *misers*, and those who would draw the line of distinction between themselves and the rest of *humanity*—"the unco guid."

Mr. Armitage's visit was thoroughly enjoyed by each and all, and our sincere wish is, that he may live to enjoy a good old age, and thus be the means of presenting to those who are hungering and thirsting after truth, the Truths of Spiritualism in a way calculated to lead them away from husks of an effete theology, to revel and bask in the sunshine of Divine Love.—COR.

BATLEY CARR.—On Sunday evening, Mrs. Morley, of Halifax, and Miss Armitage, occupied our platform in a very able manner. A most spiritual, sympathetic influence pervaded the whole of the meeting, which was evinced in the former being controlled with her eyes open, in which manner she discoursed for forty-five minutes. The guides dilated on the teachings of Spiritualism, and on the great number of spiritual visitors present on all sides, wishing to make their presence known to their relations and friends. They, also, urged all Spiritualists present to arouse themselves, and each do their individual share of work, and extend the hand of fellowship to those who are in need of sympathy. They could assure us that there would be a marked increase in our numbers before another twelve months were passed, for they perceived by the surroundings that there was a number of people in the district who were investigating Spiritualism privately, and they would be sure to make themselves known ere long. They urged all to let their light shine; to live a life of moral rectitude, so that all may see the excellence of the teachings of Spiritualism. After this guide relinquished control, it was assumed by a little African spirit girl, who possesses good clairvoyant powers, but was afraid to use them on account of incurring the displeasure of her "medi." However, she ventured to use it in one instance. The favoured one was a mother who was mourning the loss of her little one. She assured her that it was not dead, but was living, still close by her side, watching her, and often trying to sooth her in her grief. The information imparted was quite cheering, and the way in which the mourner acknowledged the truth of statement after statement, that was made respecting her mental state, showed that these were excellent clairvoyant abilities, which if used were calculated to carry happiness and joy into many a sorrowful heart. On this spirit withdrawing, Miss Armitage was controlled and gave a number of clairvoyant descriptions in a very felicitous manner, all of them, with one exception, being recognised; and this one they affirmed would be found to be correct. There can be no doubt as to the value of clairvoyant descriptions in our services. There may be excellent discourses, which evince much clear reasoning, but strangers require something that appeals directly to their consciousness as well. After a good "talk," ought to come facts—proofs of the immortality of the human soul. These make their mark on our individual consciousness. First convince the visitor, then you have a subject that will listen to your teachings. And when clairvoyance is used in this, its legitimate sphere, there can be no doubt as to its priceless worth. Were it used merely to pander to a morbid curiosity, and with an eye to the furtherance of the social position, something might and ought to be said against its use in our services. I, for one, would raise my voice against it, as a desecration of a sacred gift. Indeed I would never use it, nor suffer it to be used for mercenary purposes.—ALFRED KITSON.

BIRMINGHAM: Oozell Street Board Schools, March 15.—Mr. J. P. Turner gave a lecture on "Victor Hugo, King of Poets," embodying a graphic account of his life and works; showing the sublime man in all his grand thoughts, ever ready to defend the weak and the poor, criticising all abuses and intolerance. His poems were reviewed and their beauties pointed out, illustrated by apt selections which were read very ably. Mr. Turner did his work in a very talented manner. We had a pleasant and instructive evening.—COR.

BLACKBURN: Public Hall, Water Street, March 15.—The three services were a complete success. The room in the morning was nearly full. Mrs. Groom spoke on "Spiritual gifts," and gave clairvoyant descriptions. In the afternoon the Service of Song—"Eva"—was rendered in a very touching and pathetic manner; the singers sang well; Mr. Holt led them effectively, and Mr. Hirst was quite up to the mark in rendering the connective pieces. The hall in the evening was crowded, every inch of standing as well as sitting room being occupied; at least 1,400 or 1,500 people being present. Mrs. Groom spoke on "Spiritualism, a science and a religion." In her address she denounced the execution of criminals; and said that Spiritualism taught that if criminals were not fit to live on earth, they were much more unfit to be ushered into the world of spirits, unreformed and thirsting for revenge. She also denounced the Soudan war as a most unjustifiable war, and spoke strongly against war in general, but wars of invasion and annexation in particular. A series of clairvoyant descriptions closed the day's proceedings.—COR.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, March 15.—Mr. W. Johnson, of Hyde, in the morning answered questions as usual, with the satisfaction which is given to all, by the answers to the various questions. We can assure our friends that they miss a grand opportunity, in not coming to the morning meeting, from which all are able to learn more because of the variety of questions put. We are able to grasp the answer more readily than from a discourse. In the evening the following subjects were handed up: "Christ, the corner stone," "The Signs of the Times," "Science and Religion." The controls said to use the subjects rightly they could unite them into one, and the expression they portrayed was truly edifying to all; and those who were looking for something to grasp hold of from the Spiritualists, were able to get it from the discourse given.—J. SCRUBBS, Sec.

PLYMOUTH: Farewell Tea to Mr. J. B. Sloman.—On Wednesday, March 4, the Spiritualists of Plymouth rallied at the Richmond Hall, to bid farewell to our respected President, Mr. J. B. Sloman, who leaves for Australia. A splendid Tea was provided, and ample justice done to it. The tables were presided over by Mesdames Miller, Pearce, Jutson, Trueman, and Chapman. Over 50 sat down to Tea, these being largely increased by others who could not arrive in time. The meeting was opened by our Vice-President, Mr. Stentiford, Mr. R. S. Clarke followed with an address suitable to the occasion, and received as an expression of the sentiments of all. Mr. Clarke concluded by proposing a resolution, which was seconded by Mr. Ramsay, "That this meeting desires to place on record its sense of the great loss sustained by the Free Spiritual Society of Plymouth, by the departure from these shores of Mr. J. B. Sloman, whose munificent support has been beyond all praise, and whose geniality has won so many friends. It wishes Mr. Sloman continued prosperity and strength to assist the Cause in that country to which he is going." Mr. Sloman very feelingly replied, giving his experiences in Spiritualism for the last five years, and telling of the consolation which it had afforded him. Other short speeches followed. Fruit was handed round plentifully, through the munificence of Mr. and Mrs. Smith. Then followed Phrenological Delineations of character by Mr. J. Smith, a young man of great promise; the readings were so accurate that the people kept coming to the platform until the president had to close the meeting on account of the lateness of the hour. The friends separated with a feeling that a pillar of the Church was gone, but with a determination to carry on the work with renewed zeal.—COR.

PLYMOUTH: Richmond Hall, March 8.—Afternoon circle, 40 persons present. Mr. Best chairman. Mrs. Trueman and Mrs. Chapman, mediums. Table manifestations good; one friend controlled the table who had been lost for some years, and gave his name; afterwards controlled Mrs. Trueman, and told his friends who were there, that he was drowned at Sidney, Australia.—Evening service, attendance good, the guides of Mrs. Chapman opened with the invocation, after which Mr. Paynter was controlled by the spirit of a gentleman who was announced to give a normal address on "Salvation," but who passed on to a brighter sphere on that day. The guides said he controlled the medium to fulfill his engagement, not in a normal state but as a spirit. He was glad to say that *Salvation* was in the hands of all that would seek after truth and holiness in God our Father, and not by the blood of Jesus, as taught us by Christians; that we must work out our own Salvation, to reach a brighter sphere, when God calls us from this earth, that whosoever will may come. The address was listened to with great attention by all present, several knowing him in earth-life.—After the service the members met to elect a President and Trustee in the place of our earnest worker, Mr. Sloman, who sailed for Australia on Friday, when Mr. Stentiford, Vice-President, was elected President, Mr. Best, Vice-President, Mr. Chapman, Trustee.—PLYM.

DARTON.—We had our first meeting here on the 8th, and our room was well filled, and some had to remain in the kitchen besides. Although we only gave out invitations to a few, the news spread quickly, and we had a very good meeting. We opened with singing Longfellow's "Psalm of Life," then Mrs. Yarwood's guides opened with a very impressive invocation; afterwards she read Acts, ii., and informed the meeting that the same work was being done to-day as was spoken of in this chapter, but instead of it being looked at in a proper light it was ridiculed and scoffed at, and she related instances where it had occurred of late. Another hymn was sung, and her guides took for their subject, "Prayer," which was discoursed upon for half-an-hour, showing what a false idea there was in it, and told us that what we wanted was more love and charity to each other, also less words but more actions. The meeting was brought to a close by giving an invitation to form a circle for investigating. One old friend came in after the others had gone away, and was talking when Mrs. Yarwood described an old woman, and also the house where she had lived when on earth, also a very peculiar chair and other furniture belonging to the house, which he said was his aunt, who had been dead over 50 years. This man was a real supporter of Bradlaugh.—COR.

LEICESTER: Silver Street Hall, March 15.—Our service was well attended. Mr. Bent's spirit-guide gave a very good address on "Gentleness," a link that binds the spirit-world to man; also a very earnest prayer: "Let there be peace in our time, O God!" A very harmonious feeling prevailed. Mr. Sainsbury could not speak, as announced, his little boy having passed to the Better Land.—S. A. SHEPHERD.

LIVERPOOL: Rodney Hall, March 8.—Mr. J. J. Morse discoursed on "The Modern Resurrection." The control sketched the morbid and gloomy views of death held by the churches, whose relentless jaws, they say, are constantly devouring the fairest of earth; represented as harsh and cruel, robbing us of those we love dearest, when we have just learned to love them; attaching to these sad events an inscrutable providence, and often an everlasting separation. But every inevitable experience must have a purpose, and that purpose determined by an All-wise, beneficent God. That the view Spiritualism presented of death, destroyed all its miserable and gloomy associations, and enkindled in the breast of humanity a knowledge that all would ultimately be happy, and not that all the felicitous music of the world would be hushed into a calm when the loved ones expired. Death, so-called, ought to be considered as necessary as birth, because it is a spiritual birth. Thus the answer to Why do we die? which the churches are gradually being developed to accept. The churchian views of the after-life were ridiculed, and the Spiritualistic view eloquently enforced.—Jno. AINSWORTH.

BRADFORD: 448, Horton Lane, March 15.—In the absence of Mr. Hepworth, Mr. Luke Wright and Mr. Parker, two local mediums, gave us able addresses: The first on, "What are the advantages of Spiritualism over other isms?" and the second, An earnest appeal to the audience to strive after a pure and upright life here, as a preparation for the life hereafter. Our attendance was 38 in the afternoon, and 58 in the evening, which we consider very good.—E. HARTLEY.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, March 15.—Mr. Oyston, of Hunwick, occupied our platform last night, with the usual results of giving great satisfaction. Mr. Crudace presided, and called upon Mr. Dunn, who was upon the platform, to give the audience a few words at the close, which he did to the enjoyment of all, and we spent a very profitable evening.—JOHN MENSFORTH.

NORTH SHIELDS: 6, Camden Street, March 15.—"The Man Jesus," was the subject taken by the guides of an old friend Mr. Gilbertson, of North Seaton. It was an extensive discourse and was well received.—J. T. MCKELLAR, Sec.

**THE CHILDREN'S LYCEUM.**

MIDDLESBOROUGH: March 15.—We had present 35 children, 11 officers, 4 visitors. After prayer, singing, marching, and calisthenics, golden and silver-chain recitations were gone through by the children and officers, the lessons were proceeded with: "The Mineral kingdom and the Human Kingdom." The answers from the children fairly took everyone by surprise. The improvements in singing, reciting, marching, exercising and general conduct, were truly gratifying. After a closing prayer the session ended, when the children were regaled with fruit, by the liberality of Mrs. Vary, and thus ended, a successful session, showing every encouragement to all present.—ROBT. H. KNEESHAW.

**WORK IN LONDON.**

CAVENDISH ROOMS, March 15.—In the absence of Mr. Bengough, Mr. J. Burns lectured on "What is a Spiritual Dispensation?" saying that though he did not profess to be able to give a full answer, yet the putting the question might be the means of obtaining a clearer light. It was a very pleasant meeting.

HACKNEY ROAD, E: Perseverance Coffee House, 155, Great Cambridge Street, March 15.—The guides of Mr. Savage gave a short trance address, followed by clairvoyant descriptions by the medium in his normal condition. The whole closed with a physical sitting.—On Sunday evening, March 22, at 7.30, it is our intention to hold a seance for the benefit of one of our number who has been for some considerable time connected with the Cause. He is out of employment, and owing to the badness of trade finds it extremely difficult to obtain any. We have therefore made the above arrangement in the hope of seeing a number present. If there are any who cannot personally attend, they may send subscriptions to the Treasurer, Mr. C. Vince, 44, Hoxton Street, who will gladly receive any donations, however small, to this object. The case is recommended as a deserving one by the following gentlemen: Mr. Savage, Mr. Cristus, and Mr. Potterveld.—C. H. DENNIS, Pres.

HOXTON: 227, Hoxton Street, March 15.—Our Clerkenwell friends formed their own Society, and some of our members went to their assistance, which reduced our meeting. But we wish them God speed, and we hope to work together in unison in this great Spiritual Work. We will be represented at Cavendish Rooms on Wednesday evening. On Sunday, at 7.30, the second quarterly report and Mr. Webster's report from Cavendish Rooms will be considered.—D. Jones, Sec., H.P.S.

WALWORTH: Lamb's School-room, 43, Manor Place, March 15.—Mr. Swatridge delivered an inspirational address to an appreciative audience, after which Mr. C. P. B. Also made an impressive speech on personal experience, and the relations of the Bible to Spiritualism. Several strangers present seemed anxious to learn more of the subject.—March 22, Mr. Veitch, "Philosophy and Phenomena of Spiritualism: are they devilish in their origin?" 29, Miss Keeves; April 5, Seance.—Geo. PEDDLE, Sec., W.S.A., 5, Pasley Road, Surrey Gardens.

UPPER HOLLOWAY: 3, Alfred Terrace.—On Saturday evening, Mr. Savage's seance was most successful in affording evidences of spirit-presence. On Sunday evening, Mr. Walker gave a short address to Spiritualists, and then gave evidences of spirit-presence to sitters. Next Sunday will conclude these meetings, as Mr. Swatridge is about to move.—COR.

Mr. John Mould, formerly president of the Newcastle Spiritualists Society, has embraced the "Religion of Humanity," and has long ago agreed with us on the inhumanity of the "bolts and bars" system of testing mediums. Mr. Mould's lecture on "Positivism" on Sunday last was attended by some twenty hearers. It would be well if all aliens in the ranks of Spiritualism could find out just where they belong, and take up their true positions. Positivists, Papists and various forms of Sectarians, make bad Spiritualists, and a contentious, retrogressive Spiritualism.

**SPECIAL SERVICES, ANNIVERSARIES, &c.**

BLACKBURN.—Inauguration Services of the New Hall.—  
March 22: Mr. Armitage, Bailey Carr, afternoon and evening.  
March 29: Anniversary Address, by Mrs. Butterfield, afternoon and evening.  
April 5: Miss Musgrave and Mrs. Wade.

**THE SPIRITUALISTS' DIRECTORY.**

**MEETINGS, SUNDAY, MARCH 22nd, 1885.**

LONDON.  
CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Open Meeting, Mediums and Other Speakers.  
KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance, alternate Sundays, March 29. The Room to be let on other Evenings.  
HACKNEY ROAD, E.—Perseverance Coffee House, 155, Great Cambridge Street, at 7.30. Seance for the benefit of a brother Spiritualist.  
Wednesday at 8, Investigators' Circle.  
HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Seance at 8, Mr. Webster Medium.  
MARTLEBORNE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., A Seance; Wednesday, Physical; Thursday, Clairvoyance; Friday, Trance Address; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 60, Crawford Street, W.  
UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Swatridge: "Spiritualism; destructive or constructive."  
WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Mr. J. Veitch: "Philosophy and Phenomena of Spiritualism: Are they devilish in their origin?" At 8.30, Healing.

**WEEK NIGHTS.**

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
KENSINGTON.—51, Netherwood Road, near Usbridge Road Station, Wednesday at 8.  
KILBURN.—At Mrs. Spring's, see above. Tuesday, at 8, Development.

**PROVINCES.**

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.  
BACUP.—Band Room, at 2.30 and 6: No Information.  
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Hepworth.  
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.: Mrs. Greig.  
BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: Local Speakers.  
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. Lupton.  
BLACKBURN.—New Hall, New Water Street: at 11 & 6.30, Mr. J. Armitage.  
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. T. Holdsworth.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Morrell & Miss Sumner.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Peel.  
Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: No Information.  
CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.  
CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: No Information.  
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond and Mr. Tozer, "The Science and Facts of Spiritualism"; at 6.30, Miss Bond, "What do we know of God?"  
EXETER.—The Mint, at 10.45 at 6.30.  
FELING.—Park Road: at 6.30: Mr. John Wilson, "War, and its effects."  
GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. J. J. Morse, "The Gospel of Rest." Monday at 8, "Man: Why was he made?"  
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mr. Roscoe.  
Lyceum at 10.30. Monday, Service, 7.30.  
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
HETTON.—Miners' Old Hall, at 5.30: Mr. W. H. Robinson.  
JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Mr. Ware.  
KINGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mr. Collins Briggs and Mrs. Butler.  
KILLINGWORTH.—At 6, No Information.  
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Miss Beetham.  
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. Riley and Miss Harrison.  
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., Mr. J. Lamont. Sec., Mr. J. A. Smith, 106, Granby Street, Princess Road.  
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton. 62, Fence Street, at 6.30, Local Mediums.  
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. John C. McDonald. Members' Meeting in the evening; all earnestly invited.  
Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8.  
MORCAMBE.—3, Parliament Street, West End, at 3 and 6.30: Mr. James.  
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6.30: Mr. G. Shore.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mrs. Yarwood, and Mr. D. Richmond, Darlington.  
NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. B. Harris, "Life and the Lives."  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: T. C. E.  
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes. Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenbrow. Tuesday, 7.30.  
OLDHAM.—178, Union Street, at 2.30 and 6: Mr. Schutt.  
OSWALDTWISTLE.—At Mr. Tomlinson's, 160, New Lane, at 6.30, Development.  
PENULTON.—Town Hall, at 2.30 and 6.30: Mrs. Butterfield.  
PLYMOUTH.—Richmond Hall, Richmond Street, at 3, and 6.30: No Information.  
ROCHDALE.—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. Tetlow. Wednesday, Circle at 8.  
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Craven.  
STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Address, at 11.30, Circle; at 7, "The Mystery of Iniquity"; at 8, Circle. Medium, Mr. W. Burt.  
SUNDERLAND.—323, High Street, West, at 6.30: Circle.  
TUNSTALL.—13, Rathbone Place, at 6.30.  
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WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.  
WEST FALTON.—At Mr. Thomas Taylor's, Eden Hill, at 6 p.m.

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