



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

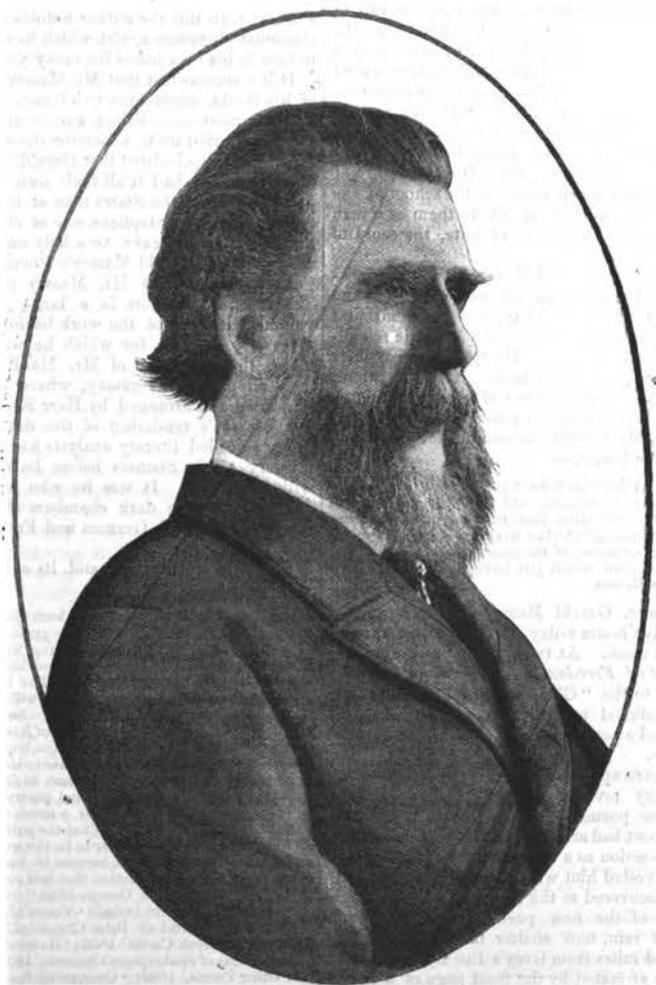
SPIRITUALISM.

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GERALD MASSEY.

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HIS LIFE AND WORK.

According to the *Financial Reformer's Almanack*, Gerald Massey has been dead for some time past. The inference was not altogether unnatural, seeing that he has been buried with his Book for many years. He has lived a good deal out of sight, and now-a-days, that is equivalent to being considered dead. Also "out of sight is out of mind," as the popular saying is. Anyway he is not dead, and this is not an obituary notice.

Mr. Massey has recently returned from a two years' tour to the Australian Colonies, and is about to make his reappearance as a lecturer, at St. George's Hall, London. That is the *raison d'être* for our giving his portrait, with a sketch of his life and work.

Gerald Massey was born among the canal boat folk of England, at the wharf near Tring, Herts., in the year 1828, and his history affords one of the most unique illustrations of self-help in personal education among living men. Some facts of his early life were given to the world by Dr. Samuel Smiles, the author of *Self-Help*, so long ago as the year 1851. The doctor at that time was lecturing to the working-men of Leeds. He had been greatly attracted by some lyrics which appeared in the *Leader*, *Thomas Cooper's Journal* and the *Spirit of Freedom*, signed with the name of "Gerald Massey," and he wrote to the author soliciting a few details concerning his life, for the purpose of using them in one of his lectures. This led to the writing of a sketch in *Eliza Cook's Journal*, in which Dr. Smiles proclaimed the advent of a young poet, who was a "man of vivid genius, full of the true poetic fire. Bear in mind that he is yet but a youth; at twenty-three a man can scarcely be said to have entered his manhood; and yet, if we except Robert Nichol, who died at twenty-four, we know of no English poet of his class who has done anything to compare with him." "He is a teacher through the heart, who takes after Burns more than after Wordsworth. He is but a young man, though he has had crowded into his twenty-three years already the life of an old man. He has won his experience in the school of the poor, and nobly earned his title to speak to them as a man and a brother, dowered with the hate of hate, the scorn of scorn, the love of love."

Mr. Ruskin once wrote to Gerald Massey: "Your education was a terrible one, but mine was far worse!" The one having had all that wealth could buy, the other all that poverty could bring. Very few books and very little schooling fell to the lot of Gerald Massey. He used at one time to regret this, but has ceased to do so now. It looks at times as if the more robust and original forms of mental consciousness had to be evolved from within by pressure from without.

On another occasion, Mr. Ruskin encouraged the Poet with a warm and appreciative letter:—

"DEAR MR. MASSEY,—I rejoice in acknowledging my own debt of gratitude to you for many an encouraging and noble thought, and expression of thought, and my conviction that your poems in the mass have been a helpful and precious gift to the working classes (I use the term in its widest and highest sense) of the country, that few National Services can be greater than that which you have rendered.—Believe me, gratefully yours, JOHN RUSKIN.

At eight years of age, Gerald Massey was working in a silk manufactory, twelve hours a-day, for wages that ranged from 9d. to 1s. 6d. per week. At twenty-one years of age he was editing the *Spirit of Freedom*. At twenty-two he was one of the secretaries to the "Christian Socialists" in their co-operative and educational movement made on behalf of the working classes, and a personal friend of Charles Kingsley and Professor Maurice.

In the year 1854 there appeared in the London *Athenæum* a long and laudatory review of the "Ballad of Babe Christabel," and other poems. It was therein proclaimed that another national poet had arisen on the English horizon—one whose story and position as a teacher and a preacher (not merely as a singer) invested him with unusual interest.

Hepworth Dixon discovered to the world, outside Massey's sphere, the existence of the new poet. One day Dixon, caught in a shower of rain, took shelter in a newsvendor's doorway not a hundred miles from Gray's Inn Road. While standing there he was attracted by the front page of a publication, the title line of which was represented by an arrangement of bayonets and daggers. Upon that page there appeared a poem which opened thus:—

"Fling out the Red Banner, its fiery front under
Come gather, gather ye champions of right;
And roll round the world, with the voice of God's thunder,
The wrongs we've to reckon, oppressions to smite."

The rain ceased, and Dixon went his way with the words of "The Red Republican" ringing through his brain. Some time afterward he called at the *Athenæum* office, and found among other books that had been recently sent in for review a volume of "Poems by Gerald Massey." Turning over the leaves in a cursory manner he came upon "Fling out the Red Banner!" and paused; he had met with that before. And in due course the review of Massey's Poems appeared in the *Athenæum*.

Subsequently Massey joined the staff of the *Athenæum*, and for ten years wrote a considerable number of the reviews of poetry which appeared in that journal. It was Gerald Massey who penned the notice of Jean Ingelow's poems, which made her favourably known to the readers of the *Athenæum*, and therefore to the reading public all over the world.

A writer in the *New York Graphic* justly observes, that no man's words during the present generation have been more widely quoted than Gerald Massey's. They have become indeed "household words." Some of his sentiments have reached that certain stage of familiarity that many never think to inquire as to their origin or authorship. They are parts of the language. They have struck home, not only to the hearts of the toilers, but to those of all sympathetic and thoughtful people who are studying and seeking the best ways and means to solve these intricate social problems, and relieve the world of its heaviest burdens.

The last volume of poetry issued by Gerald Massey, in the year 1869, was called "A Tale of Eternity, and other Poems." In this the author unfolds a personal experience of abnormal phenomena, with which he asserts that he lived face to face in his own house for many years.

It is a curious fact that Mr. Massey's Poems and the whole of his Books, except the two latest, are out of print. He is just the most unpublished author alive. A discussion was recently carried on in a London drawing-room, in which two American ladies insisted that Gerald Massey was an American Poet, and they had it all their own way. His poetry is far better known in the States than at home. The only volume carried by Aaron Stephens, one of old John Brown's young heroes, which he gave to a lady on his way to the scaffold, was a copy of Gerald Massey's Poems.

In the year 1864 Mr. Massey put forth his theory of Shakespeare's Sonnets in a large and elaborately written volume, the germ of the work having been an article in the *Quarterly Review*, for which he wrote during some years under the editorship of Mr. MacPherson. His theory has been adopted in Germany, where the Sonnets have been translated and arranged by Herr Krauss, in accordance with Mr. Massey's rendering of the drama contained in them. Many so-called literary analysts had attempted to solve the mystery of the Sonnets before he undertook the task, but without success. It was he who found the key, and let daylight into the dark chambers of Shakespeare's complex secret, a fact which German and French critics have not been slow to acknowledge.

Speaking of this work and its author the *Melbourne Age* says:—

"The book on Shakespeare has been the subject of a very delicate compliment in Italian verse by the great actor, Salvini:—As a moth, attracted by the light to the devouring flame, burns and expires, so at the sacred fire of art I, too, sink into the flame by a fatal yearning. Very different is thy fate, Massey. The instinct which spurs thee on does not thwart thee: thy earthly load will be buried and trodden down, but the genius abides with thy works.' Such praise is not often won by any man who abandons his first field of labour for another. It is curious that a gentleman, who, thirty years ago, hoped that his future held some happier fate than that he should cease to sing because the heart was full of cares and the dreamer had no time to dream, should since then have deliberately exchanged politics and poetry for literary antiquarianism. In matters of this sort, however, a man's own genius and instinct are commonly the best guides. What the public of Australia may certainly feel is, that a man is not likely to be the worse exponent of Shakespeare and Burns, Hood and Lamb, because he has been a poet himself, having belonged to the last generation that had convictions, and was the friend of F. D. Maurice and of George Eliot."

"Mr. Massey's works include 'Voices of Freedom and Lyrics of Love,' 1850; 'The Ballad of Babe Christabel,' etc., 1854; 'War Waits,' 1855; 'Craigcrook Castle,' 1856; 'Havelock's March,' etc., 1860; 'The Secret Drama of Shakespeare's Sonnets,' 1864-1872; 'A Tale of Eternity, and Other Poems,' 1869; 'Concerning Spiritualism,' 1872; 'A Book of the Beginnings,' 1882; 'The Natural Genesis,' 1884. He was at one time a copious contributor to periodical literature, wrote reviews for the *Athenæum* during ten years; also articles for *Murray's Quarterly* and the *North British Quarterly*. He has been a contributor to *Chamber's*

Journal, Hugh's Miller's Witness, the Daily Telegraph, the New York Tribune, All the Year Round, Good Words, Punch, Cassel's Magazine, etc."

As early as the year 1852 or 1853 we find Mr. Massey was lecturing on Mesmerism, etc., at those haunts of the Secularists and the Materialists, the Hall of Science, and the hall in John Street, Tottenham Court Road, London, trying to convince the audiences there, that there was more in heaven and earth than they included in their philosophy. At that time his own wife, who had been known as the "Clairvoyante, Jane," was the medium and demonstrator of the abnormal phenomena.

In 1872 Mr. Massey delivered four public lectures on Spiritualism in St. George's Hall, Langham Place, London, which was crowded by fashionable and influential audiences. At that time Mr. Massey was in the habit of giving some sixty literary lectures during each winter, but in the following year he was only invited to give six!

As a lecturer he takes a high rank. Prof. Vincent, of America, says of him:—

"He is a splendid lecturer. He went off like the eighty-one ton pounder. I didn't agree with his opening remarks, but it was like a shell bursting among us, and we had enough to do to look out during the rest of the lecture."

The Rev. Stainton Moses has said:—

"Almost my first experience of public Spiritualism was as a listener to some lectures of his delivered in St. George's Hall. I did not then know enough of the subjects with which the lecturer dealt to appreciate his mastery of them as I have since done. But I knew enough of platform oratory to feel that Mr. Gerald Massey is eminent among the best public speakers, and that he then impressed his audience as few could have done. At this juncture it is well that one so capable should come forward to deal with subjects which agitate the public mind, and which, if not fully ripe for solution, are at any rate open to discussion with some prospect of advantage."

Mr. Massey has lectured twice over from one end of America to the other, and both times chiefly on Spiritualism. On being interdicted by the Principal and Professors of Princeton College, after he had been engaged by the students, Mr. Massey inscribed the following lines in a College album:—

"You had the power, and you and yours
Upon me slammed some outer doors:
But if you'll look you'll see, and start
To find me in the student's heart.
The torch of Freedom God hath lit
Burns upwards for the Infinite,
And thro' all hindrances it will,
And must, and shall burn upward still.
And all who try to hold the torch
Inverted, must to ashes scorch!
Whilst all who stay its upward aim,
Shall shrivel like the fly in flame."

Mr. Massey is not a good hand at keeping himself en evidence, or of reporting his own movements and doings; and in consequence of a necessary break with his agent in Australia, no Spiritualist paper made any record of his work in the Colonies, where he lectured some seventy or eighty times. His chief successes were made on Free-thought Platforms. Both in America and the Colonies, all Free-thought Societies overflow with Spiritualists.

After landing in New York, Mr. Massey had a bad break down in health, when he had given only one lecture of an advertised course at Chickering Hall. The kindness of his American friends was prompt and unwearied. He was nursed and tended, and literally loved back into health again. This illness, however, spoiled his tour in the States, where the winter was intensely cold, and he hastened through them on his way to the Colonies, only lecturing at a few places on the road.

He was frequently interviewed for the purpose of eliciting his opinions, and from reports of these in several papers, we make a few extracts which may interest our readers:—

IN AMERICA.

"In response to questions on trade unions and the labour problem in general, Mr. Massey said that although he had made the subject a study during his earlier years, he had been so engrossed for the last 12 or 13 years in the composition of his work that he had given but little attention to it, although his former great interest in it remained unflagged. He thought that the difference between the condition of skilled labour in America and England had been greatly exaggerated. He said the wages paid to skilled labour in England was not at all disproportionate to what is paid for the same service in America, when we consider how much further money will go in the former country. The condition of the agricultural labourers in his country he admitted to be much worse than the condition of the corresponding class in this country, and explained it as being due to the unfortunate land system in vogue there. Said, however, that America was drifting into the same state of affairs. Great monopolists were buying up the land in vast tracts, and it would ultimately be in control of a few individuals, as in England. Believed that the only remedy was the nationalization of the land."

"From what opinion he had formed regarding the American policy of protection to home industries, his idea was that it benefited the producer, while doing positive injury to the consumer. He admitted, however, that foreign labour is very cheap, but claimed that in certain industries English labour in all respects received higher wages than its brethren on this side the Atlantic. On the general subject of free trade he said: I hold that free trade is, and must be, for the benefit of the consumers, on the whole. Of course certain local interests may have to suffer for the time, but that is so everywhere. I doubt whether you will get the best out of America itself until you let in the best from other countries at the lowest possible figures. That would be one very effective way of stimulating competition, and if you put the struggle as between America and England you can consider that labour is cheaper in England, but you must remember that labour in Europe is not always going to be held down to prices as at present."

"At this point Mr. Massey took a patent mucilage bottle from the table, and holding it up said: 'I am particularly struck with the ingenuity of Americans: the little devices to save labour. Now, we have never invented anything of this kind. Americans do not put near as much labour in their work as Englishmen do. They are also more deliberate in bodily motion. The English go in greater hurry than the Americans. I have noticed this difference in watching your people going to their business in those large cities. Your orators, too, are much slower in speech than ours. When I returned home from my last visit to this country I wrote a little epigram. It was as follows:—

I hear a mighty humming;
'Tisn't all a hum;
Everything is coming,
Though it hasn't come.

Everything in this country is on the point of expectancy. You have your coming city and coming man and coming greatness."

"Mr. Massey is inclined to think the High Church party or Roman Catholicism is not on the increase, saying that the former is not gaining ground, 'except that they capture a few hysterical women.' Of Catholicism he said: 'Undoubtedly there are quite a number of Roman Catholics. If there is any return to the Romish Church being made I look upon it simply as a sign of disintegration. They are choosing sides for the coming conflict, and of course these are returning to their own.'

"To what do you refer when you speak of the coming conflict?"

"The only opponent in the world within the consideration of the Romish Church is Modern Spiritualism. They are not afraid of science, agnosticism, rationalism or materialism, because none of these minister to certain inherent longings of the human soul, or can take the place of their ministrations, that is, those of the Romish religion. Spiritualism, which includes all forms of free thought and yet professes to demonstrate the continuity of the soul and to prove that the dead are not dead, will, I take it, be the final enemy of and victor over the Papal Church in what I call the coming conflict."

IN THE COLONIES.

"In the course of an hour's chat with the poet, much passed between us of a literary nature, but the questions put to him were readily answered. In reply to the question, What are your impressions of the social habits and conditions of the people of these Colonies, so far as you have had opportunities of observing them? he said, 'I find it very difficult to generalise. When I had been in America eight months, and was asked what I thought of it all, my answer was: 'I am coming back to see.' I have been twelve months in the Colonies, and still feel that I want to come back to see what I think. Roughly speaking, I see a land of coarse plenty, which must be a paradise to myriads of emigrants half starved at home. There is inevitably much crudeness of conditions, much waste indoors and out, but I see a future well worth working for. Douglas Jerrold said of the soil out here, that if you tickled it with a hoe, it would laugh out with a harvest. It strikes me there has been too much tickling with the hoe—too much surface work. You want a lot of our small farmers with some means of their own—the men who are being ousted from the land at home every day. You suffer in private life from the independence of ignorance, which is a very different thing from the independence of intelligence. But it is useless to expect us to help you out of the domestic difficulty by sending you perfect servants, ready made. I have been hospitably entertained and most kindly treated ever since the first warm greeting in Sydney. One thing I have been delighted with, that is the universal use made of flowers as a daily beauty in the homes of the people, wherever I have been. I have been struck with the look of English solidity in buildings.'

"Do you consider free trade or protection best for a young colony like New Zealand, in relation to local industries?"

"I am a freetrader myself, and I consider that England has absolutely demonstrated the benefits of free trade for the whole people. I should be very chary of protecting anything, although there may be necessary exceptions in a young colony, each of which would have to be discussed on its own merit. It is not the duty alone that tells, but the profit on the duty. Thirty per cent. duty means another 30 per cent. to the purchaser. A 1s. 6d. bottle of eau de cologne in London, is 2s. in Sydney, and 3s. in Auckland and Dunedin. Nor is it necessary for all people to produce all things, as if they were going to stand a siege against all the rest of the world.'

"You earned a splendid reputation as an English poet in your early life, and I think your 'Ballad of Babe Christabel' one of the richest poems of the century. Why, therefore, did you not pursue a vocation so congenial to your taste and feelings, instead of those philosophical subjects upon which you lecture, and upon which you have spent years of intense study?"

"I came to think that the truth was more important than the beautiful, and that we could not get at the truth until we had ascertained all the facts for a foundation."

"Do you not think that your Spiritualism, and what may be termed agnosticism—a fancy term here—tend to retard your literary progress?"

"[We regret that the newspaper from which we made this extract was so hopelessly defaced at a fold that it was impossible to reproduce the answer. It seemed to be to the effect that the opposition was not so difficult to overcome when Mr. Massey could command £40 per lecture.—Ed. M.]

Of late years Mr. Massey has written but little poetry. On his journey now and again, he broke out into song, and we are able to present a batch of verses, each piece of which tells its own tale, and proclaims the purpose for which it was written.

THE SAILOR'S ORPHAN CHILD.

How happy seems the sailor's lot,
On summer seas to roam,
With pleasant dreams of that wee cot
Where wife and weans make "home."
But he must also face the war
Of winds and waters wild,
To fall, perchance, from home afar,
And leave an orphan child.

The sailor in the tempest strives
With might and main for you;
When raging billows race for lives,
The sailor brings us through.
Then succour those he leaves behind,
As sea-drift safely isled;
The sailor's orphan is a kind
Of every parent's child.

SONG OF THE EMIGRANTS.

Air—Auld Lang Syne.

Behind us lies a land, all dim
With sighs of sorrows old;
Before us, on the ocean's rim,
A land that looks of gold.
We go, a fuller life to win,
With freedom for th' opprest—
But won't forget the old land, in
That new world of the West.

We cannot weep who cross the deep,
Unfairly driven forth;
We might not sow, we could not reap
Our share of native earth.

We go, a fuller life to win,
With freedom for th' opprest—
But won't forget the old land, in
That new world of the West.

As emigrants from land to land—
From rise to set of sun,
We build the bridge till ocean's spanned,
And all the world is one.

We go, a fuller life to win,
With freedom for th' opprest—
But won't forget the old land, in
That new world of the West.

"ALL READY AND ALL ONE."

(A SYDNEY WAR-SONG.)

What is the news to-day, boys?
Have they fired the signal gun?
We answer but one way, boys:
We are ready for the fray, boys.
All ready and all one!

They shall not say we boasted
Of deeds that would be done;
Or sat at home and toasted:
We are marshalled, drilled and posted,
All ready and all one!

We are not as driven cattle
That would the conflict shun.
They have to test our metal
As *volunteers* of Battle,
All ready and all one!

The life-streams of the Mother
Thro' all her youngsters run,
And brother stands by brother,
To die with one another,
All ready and all one!

AN IMPERIAL REPLY.

'Tis glorious, when the thing to do,
Is at the supreme instant done!
We count your first fore-running few
A thousand men for every one!
For this true stroke of statesmanship—
This best Australian poem yet—
Old England gives your hand the grip,
And binds you with a coronet,
In which the Gold o' the Wattle glows
With Shamrock, Thistle, and the Rose.

They talked of England growing old:
They said she spoke with feeble voice;
But hear the virile answer rolled
Across the world! Behold her boys
Come back to her full-statured men,
To make four-square her fighting ranks.
She feels her youth renewed again,
With heart too full for aught but "Thanks!"
And now the Gold o' the Wattle glows
With Shamrock, Thistle, and the Rose.

"My Boys have come of age to-day,"
The proud old mother smiling said.
"They write a brand new page to-day,
By far-off futures to be read!"
Throughout all lands of British blood,
This stroke hath kindled such a glow;
The federal links of brotherhood
Are clasped and welded at a blow.
And aye the Gold o' the Wattle glows
With Shamrock, Thistle, and the Rose.

THE WELCOME HOME.

Wives, Mothers, Sweethearts sent
Their dearest; sent their own defenders forth;
And, fit companions for the bravest, went
The Boys, to prove their manhood, test their worth.

As sons of those who braved
All dangers; to earth's ends our flag unfurled,—
The old Pioneers of Ocean, who have paved
Our pathway with their bones around the world.

To-day the City waits,
Proudly a-thrill with life about to be!
She welcomes her young warriors in her Gates
Of Glory, opened to them by the Sea.

Let no Cur bark, or spirit
Defilement, trying to tarnish this fair fame;
No Alien drag our Banner thro' the dirt,
Because it blazons England's noble name.

Upon the lips of Praise
They lay their own hands, saying—"We have not won
Great battles for you, nor immortal bays,
But what your Boys were given to do is done!"

When clouds were closing round
The Island-home, our Pole-star of the North,
Australia fired her beacons—rose up crowned
With a new dawn upon the ancient earth.

For us they filled a cup
More rare than any we can bring to them!
The patriot-passion did so lift men up,
They look as if each wore the diadem!

Best honours we shall give,
If to that loftier outlook still we climb;
And in our unborn children there shall live
The larger spirit of this great quickening time.

To-day is the Women's day!
With them there's no more need o' the proud disguise
They wore when their young heroes sailed away;
Soft smiles the dewy fire in loving eyes!

And, when to the full breast,
O mothers! your re-given ones you take,
And in your long embraces they are blest,
Give them one hug at heart for England's sake—

The Mother of us all!
Dear to us, near to us, tho' so far apart;
For whose defence we are sworn to stand or fall
In the same battle as brothers, one at heart:

All one to bear the brunt;
All one we move together in the march,
Shoulder to shoulder; to the foe all front,
The wide world round; all heaven one Triumph-Arch!

One in the war of Mind,
For clearing earth of all dark Jungle-Powers;
One for the federation of mankind,
Who will speak one language, and that language ours.

TALMAGE'S HYMN.

Let all creation hold its tongue,
While I uplift my Sunday song,
And bang the Bible, fierce and fell,
And shake the sinner over Hell.
Damnation! 'tis my thrilling theme,
With fires infernal all a-gleam.
I love the glorious tale to tell,
And shake the sinner over Hell.
Your father was A-dam—bad lot!
Eve damned you ere you were begot!
Of hope and joy I ring the knell,
And shake the sinner over Hell.
The Almighty left you in the lurch;
Your only chance is in the Church.
Be saved, or, with an extra yell,
Talmage will drop you into Hell.

TO SECRETARIES AND MANAGERS OF SOCIETIES.

Our friend, Mr. Burns, has sent me—as per order—300 sheets of Hymns, and six copies of the Tunes, as advertised in the MEDIUM. I have very great pleasure in recommending the sheets and books, both for public and private meetings.

The Hymns and Tunes are admirably selected, and well adapted the one to the other. They are a marvel of cheapness: 20 Hymns on a folded sheet for one shilling per hundred, and 24 Tunes, neatly bound together, for two-pence! Surely every meeting will be well supplied.

W. YATES, Secretary.
Nottingham Association of Spiritualists.

GERALD MASSEY'S GREAT WORK.

THE NATURAL GENESIS: SECOND PART OF "A BOOK OF THE BEGINNINGS," CONTAINING AN ATTEMPT TO RECOVER AND RECONSTITUTE THE LOST ORIGINES OF THE MYTHS AND MYSTERIES, TYPES AND SYMBOLS, RELIGION AND LANGUAGE, WITH EGYPT FOR THE MOUTHPIECE, AND AFRICA AS THE BIRTHPLACE. BY GERALD MASSEY. 2 Vols., 1080 pp. Price 30s.

For twelve long years Gerald Massey has lived the life of a hermit to outward seeming, but in spirit he appears to have left no region of the earth or sphere of human thought untraversed. He has, moreover, ransacked all the archives of the most remote and curious knowledge, and by some strange power of intuitive perception has become, as it were, a contemporary of the earliest ancestors of the human race, from "the missing link" downwards. The result of this unexampled experience, this heroic penetration of hitherto unexplored recesses of thought, now lies before us in four large volumes. These contain an absolutely fresh interpretation of universal history in its earliest epochs, and constitute in themselves a science of mental evolution, which deserves to take its place by the side of those discoveries of the course of physical development, which are exercising so vast an influence on the speculation of our time.

Mr. Massey's work, though it occasionally displays considerable power in philosophical generalization, is scarcely at all of a speculative character. It is simply a scientific arrangement of phenomena never before brought into juxtaposition, the deductions from which seem to us obvious and irresistible. Every important position which he occupies is based on a foundation of facts, bewildering in their multitude and variety, and yet all brought to bear on any particular point in question with a cogency of reasoning, a patient accuracy in the management of details, and a commanding grasp of principles, such as is rarely met with. The erudition and portentous labour evinced by this book is wonderful enough, as the achievement of one man in little more than a decade, but in our time of high pressure, great intellectual acquirements are not so very uncommon. More wonderful to us are the moral characteristics manifested in the way in which the work has been produced. The mental solitude in which the author of "The Natural Genesis" must have lived during all these years, and the self-control he must have exercised, touch the present writer with a feeling that shrinks from expression. The spirit, however, of entire indifference to popularity, and absolute consecration to truth alone, in which Mr. Massey has worked, have had an unfortunate effect. They rendered "The Book of the Beginnings" very difficult reading, and if "The Natural Genesis" may be perused with rather less strain on the attention, there is no attempt made there either to conciliate prevailing prejudices, though these will be offended at every turn. It is impossible to foresee the immediate reception which this wonderful work will meet with at the hands of European scholars. That its effect on scientific, moral, and religious thought will finally be very great, we cannot doubt.

After what we have written, our readers will not expect that we shall presume to criticise the merits of this new science of Universal History. We merely wish to announce to them the rising of another star in the intellectual heaven, a star of the first magnitude, whose appearance, if we mistake not, will be an epoch-making event.

The following sentences occur in the preface:—

"The Natural Genesis" contains the second half of "A Book of the Beginnings," and completes the author's contribution to the new order of thought that has been inaugurated in our own era by the writings of Darwin and Wallace, Morgan and McLennan, Tylor and Lubbock, Spencer and Huxley. The total work is based upon the new matter supplied by the ancient monuments, ranging from the revelations of the bone-caves and the records of the Stone Age to the latest discoveries of hieroglyphic inscriptions, the cuneiform tablets, and the still extant language of gesture-signs. The work sets forth a physical basis for the human beginnings in thought, language, and typology; shows the mode in which the primitive and archaic man attained expression in terms of external phenomena, recovers the lost foothold of mythology in the phenomena of space and time, and traces the typology of the past into the mythology of the present. Mystical subjects previously dabbled in—mysteries numerical, physiological, and astronomical—are for the first time sounded to the depth. The writer has not only shown that the current theology is, but also *how* it has been, falsely founded on a misinterpretation of mythology, by unconsciously inheriting the leavings of primitive or archaic man, and ignorantly mistaking these for divine revelations. The work culminates in tracing the transformation of astronomical mythology into the system of Equinoctial Christology called Christianity, and demonstrating the non-historic nature of the canonical gospels by means of the original myths, in which the Messianic mystery, the Virgin motherhood, the incarnation and birth, the miraculous life and character, the crucifixion and resurrection of the Saviour son, who was the Word of all ages, were altogether allegorical.

During a dozen years the writer has put his whole life into his work, fully facing the fact that the more thorough the research, the more fundamental the interpretation, the more remote would be its recognition and the fewer its readers. But the work is warranted to wait, and

the author does not doubt that its comparatively few friends at first will be continually increased from many generations of genuine men and women.

It may be gathered from the foregoing extract that the clue, by means of which Mr. Massey traces the course of mental evolution, and is enabled to interpret the real meaning of existing systems of theological and metaphysical dogmas, is what he has named typology, or the science of symbolization. "The human mind," he says, "has long suffered an eclipse, and been darkened and dwarfed in the shadow of ideas, the real meaning of which has been lost to the moderns. Myths and allegories, whose significance was once unfolded to initiate in the Mysteries, have been adopted in ignorance, and re-issued as real truths, directly and divinely vouchsafed to mankind for the first and only time! The earlier religions had their myths interpreted. We have ours mis-interpreted. The parables of the primeval thinker have been elevated, so to say, to the celestial sphere; and we are in precisely the same relationship to those parables as we should be to astronomical facts, if we thought the serpent and bull, the crab and hawk, that give names to certain groups of stars, were real animal and bird, instead of constellations with symbolical appellations. The simple realities of the earliest time were expressed by signs and symbols, and these have been taken and applied to later thoughts, and converted by theologians into metaphysical mysteries, which they have no basis for, and can only wrangle over *en l'air*, unable to touch solid earth with one foot, when they want to expel opponents with the other. The Greek, and still more modern misinterpretations of ancient typology, have made it the most terrible tyranny in the mental domain."

Much of our folk-lore, and most of our popular beliefs, are fossilized symbolism. And misinterpreted mythology has so profoundly infected religion, poetry, art, and criticism, that it has created a cult of the unreal. The myths still furnish lay figures for the painter and poet, and lives are spent in the vain endeavour to make them live, by those and for those who have never known what they signified at first. Youth yet falls in love with them, and has the desire to reproduce. Humanity is recast in the present after an unreal type of the past; and the humanly heroic is superseded by the counterfeit divine. These divinities of the bygone time may serve to beguile the children of to-day as dolls for dandling, but they are outgrown by all who have attained the stature and status of men and women.

The Jews are caught and confined in a complete net-work of symbolism, so closely woven round them that they are cramped and catalepted into rigidity from long keeping of the same postures, and the interstices are almost too narrow for breath to pass through. So is it with the Mohammedan and Parsee ritual of rigid rule and ceremonial routine; a religion of form in which the trivial is stereotyped for all time, because of its mystical, that is, emblematical, character.

The world of thought is thronged with false births and malformations, which were entirely bred of perverted typology. The theological doctrines of evil, the depravity of matter, the fallen nature of the flesh, have no other basis, and had no other beginning. Religion itself is sick, and daily dying in the process of unliving and sloughing off that which has been imposed upon it by a misinterpretation of symbolism. It is not the ancient legends that lie; the creators of these did not deal falsely with us. The falsehood is solely the result of ignorantly mistaking mythology for revelation and historic truth.

It takes the latter half of all one's lifetime to unlearn the falsehood that was instilled into us during the earlier half. Generation after generation we learn, unlearn, and re-learn the same lying legendary lore; and nothing but the application of the evolutionary method can rescue us from the traditions we have inherited as survivals of the primitive system of mythical interpretation. Only the evolutionist can present the facts in their natural sequence and the true order of their development. Moreover, an Egyptologist may know the monuments from first to last, and yet be unable to give any satisfactory account of the rise and development of the Egyptian religion, because its roots are hidden in an unknown past. All that would be of supreme interest and value to the evolutionist is out of view and untested by the comparative process. Egypt comes into sight upon a summit of attainment. The non-evolutionist is still infected with the notion of a primeval monotheism, and a lapse into polytheism and idolatry, whereas mythology arose out of typology, and religion was developed from the mythology; but to begin with a conception of the one hidden God, is to make religion precede mythology. A religion had been established in the time of the earliest monuments, but the mythology no more begins at that point than the Nile springs in Egypt.

The typology which explains the origins of language, mythology, and religion, is not Egyptian, except in a developed form, it is not even exclusively African. It is a comparative typology, which may be verified in Australia and Europe, in China and Japan, in America and Polynesia; in superstitions traceable to cave-dwellers of the stone-period, and customs that obtain among English rustics of to-day. Secret typological knowledge was painfully scored in the flesh by the marks and symbols of tattoo, as if one should bury his jewels in his own body for a safe. The most perfect, that is, the most primitive, forms of the myths and symbols out of Africa, are those which for thousands of years have been kept by living memory alone. The oral method of communication from "mouth to ear" was continued in all the mysteries, including masonry. Among the Tembus, Pongos, Zulus, Ashantis, Fantis, and various other African tribes, there are many people of the same family title. These are unable to trace any relationship with each other, but, wherever they are, they find themselves in possession of ceremonial customs, which are quite peculiar to those who bear that name.

James describes the Kiawa-Kaskaia Indians as nations united "under the influence of the Bear-tooth," yet they were totally ignorant of each other's spoken language, and when two individuals of different nations wished to converse, they did so freely by the language of gesture-signs. The primal unity was shown by the totemic (or tribe-heraldic) Bear-tooth, and by gesture-signs. There we get down to a record of the past that lies beyond either spoken language or living memory of man, tribe, or race. This record is the language of symbolism, a skeleton of all other forms of human speech, whose bones are like the fossil remains that exist as proofs of an original unity between the lands that are now severed, just as the bones of the mammoth in Britain and France show that the two lands, though divided now, were originally one.

The skill of the Bushmen, Kafirs, and some Negroes in the drawing and modelling of figures, is a result of the primordial gesture-language transferred from the air to solid earth. Leibnitz has said that the writing of the Chinese might seem to have been invented by a deaf person, its formation was so near to that of gesture-signs addressed to the eye. A considerable number of Chinese ideographs are identical with the Egyptian. In Egypt may be traced the development of writing from gesture-signs through ideographic determinatives down to the alphabet. Man praying, rejoicing, dancing, building, fighting, reposing, ruling, walking, old man and young child, are represented in the act of making the appropriate gesture-signs or visible speech which all men can read at sight. A comparison of certain Egyptian signs with those of the North American Indians, tends to the conclusion that they had a common origin. The Egyptians engraved hieroglyphics in granite, and the Indians still figure them in the air.

It must not be supposed that the gesture-language, which Mr. Massey refers to here as common to the Egyptians and North American Indians, consists only of such simple signs as would naturally suggest themselves. Many of these gestures are complex and conventional, and require interpretation by the principles of typology. There are gestures of affirmation, negation, death, truth, falsehood, union, astonishment, companionship, number, woman, child, &c. There are gestures based on the tongue, the hand, the teeth and hair.

Gesture language was and still is continued in religious rites and ceremonies. In holding up the holy water the Parsee ritual prescribes that at certain words it is to be lifted level with the heart of the officiating priest, and at others it is to be held level with the arm of the priest, so that the warriors fighting for their country may be fuller of breath, and the husbandmen stronger of arm in tillage and cultivation of the world.

These primates of human expression have now to be traced on another line of thought. In the early dawn of the human consciousness man would observe that the animals, birds, reptiles, and insects excelled him in various kinds of contrivances, modes of getting a living, and power over the elements. The fish could breathe in water which to him was fatal. The hippopotamus could dive and disappear for an

hour together. The cat could see and pounce on her prey in the dark; the bee, bird, and beaver, beat him in building; the spider, in spanning empty space with the woven means of crossing it. The serpent managed the art of locomotion without visible members, and renewed its garment periodically by changing its skin. The monkey with his four hands excelled man who had lost two of his in the process of metamorphosis and descent from the four-fold foothold in the tree to the two-fold standing on the earth. Animate or inanimate things were adopted as a means of representing man's primitive thought, and these things in the later phase became sacred objects, and thus Africa and the world were filled with fetish images, which are only another kind of hieroglyphics not yet interpreted. Traditions, customs, and languages in many lands still preserve the ancient types, where their meaning is no longer understood. But the notion that the primitive man fell straightway to worshipping these types is wholly erroneous. Our remotest ancestors could not regard the brutes as gods, or the birds as angels, or the reptiles as devils, for such a reading postulates gods, angels and devils, which were not then extant. In his first chapter, entitled the "Natural Genesis of the Kamite Typology" (i.e., Egyptian symbolism), Mr. Massey gives a variety of interesting illustrations of the symbolic meaning and superstitions connected with the following animals: the frog, caterpillar, pig, ibis, cat, dog, spider, beetle, crocodile, lion, crow, stork, swan and ape.

Darwin says, "It is a remarkable fact that an ape, one of the gibbons, produces an exact octave of musical sounds, ascending and descending the scale by half tones," and Professor Owen has observed that this monkey, alone of brute mammals, may be said to sing. This then was the first teacher of the scale in Africa. The ape, adds our author, was certainly the predecessor of man, and the singing of the gibbon was therefore an earlier phase of utterance than human speech. As the ape has been continued for the typical singer and divine bard, it looks as if a form of musical sounds may have been practised by the primitive man in imitation of the ape.

The connecting link of the beast fables of Europe and Inner Africa is not only extant in the Egyptian ideographs, the fables themselves as found in Æsop are Egyptian.

The practice of killing and burying a dog with a deceased person is not uncommon, and the custom can be read by the hieroglyphics. Cranz relates that the Esquimaux laid the head of a dog in a child's grave, as the type of the intelligent animal that was sure to find the way. Bishops used to be buried in this country with a dog lying at their feet. One of the chief funeral ceremonies of the Aztecs was to slaughter a dog, which was burnt or buried with the corpse. The custom of bringing a dog to the bedside of a dying person, as an escort and guide to the soul, was common with the Hindoos and Persians. A corpse which had not been seen by a dog was held capable of polluting a thousand men. In Egypt the dog as Anubis was the embalmer and preserver of the dead. Hence the protection afforded to the corpse by the presence of the dog.

It should be remembered that all our illustrations have been taken from the first chapter of "The Natural Genesis," which only occupies 58 pp. in a volume of 550 pp. One more characteristic extract and we have done.

All who have suffered mentally from the misinterpretation of ancient myths in the name of theology, and felt its brand of degradation in the very soul, ought to sympathise with the treatment of the ass, for it is a fellow-victim, who has likewise undergone unmerited punishment, and had its fall and still awaits its redemption. The ass was once in glory, sacred to Sut, and a type of the Hebrew Deity. But Sut was transformed into Satan, and the ass who carried the Messiah in the Mysteries, having borne him for the last time, was degraded and assailed with stripes, kicks and curses. Beating the ass became a Christian sport, a humorous pastime, in which the pagan past was figuratively kicked out in the real kicking of the ass; and the animal being cast down from his primitive estate, was associated with all that was ignominious.

S. E. BENGOUGH, M.A.

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INAUGURATION OF THE SHELLEY SOCIETY.

The Rev. Stopford Brooke, in his inaugural address before the Shelley Society last Wednesday, was happy, I think, in his comparison of two of our inspired poets. "Wordsworth," he said, "is the thrush that delights and refreshes us in the woods with its sweet sympathetic notes: Shelley is the lark that ever upward soaring never returns to earth." A class of minds there are who sneer at this heaven-aspiring lark, and condemn him for his "unsubstantiality"; "visionary," "apocryphal," "Utopian," he is called. What though he loved to indulge in dreams of what humanity can and shall be, and clothe these dreams with transcendent beauty and enrich with ideal shapes and imagery, did it undermine the groundwork of a great faith for which the whole life and work of Shelley are alike pre-eminent? It was the awakened soul within that provoked not discontent but uncontent with material things, and bade him soar beyond to a higher, lovelier sphere. Those who can realize this in him can make him at once their poet and their priest. In these days of pessimism and agnosticism, is it not a blessing to turn to one who, though standing out like an "illuminated text," yet was one of our own "common clay," and find him pointing to a golden time for man, not as a fancy but a reality; and with the voice and power of a prophet? "We are such stuff as dreams are made of"—the "best part of us," Mr. Stopford Brooke maintained. In this, I presume, he meant that inner, mystical self, we all of us possess, which "the world" cannot reach to corrupt. But apart from the Ideal (which is the only lasting *Real*), Shelley for now and all time is practical in basing his first principles of a higher state of being, which includes temporal as well as spiritual happiness, on Justice, Freedom and, above all, Love. Love it is that glorifies his works like "a summer-garden steeped in sunshine," lending warmth and colour without which existence, as the garden, is a chill grey thing indeed. Duty was a passion with him; his humanity the impetus, and his faith the furnace that kept that passion aglow. Of his earnestness there can be no doubt, of his profound seriousness one has assurance in his prose. His ethics, "plain living and high thinking:" his habits were simple in the extreme, this doubtless rendering him more accessible to the "influx of the spirit," which falling on him as on Ezekiel "carried him to a world unknown." "Poet of clouds and sunsets," certainly his spheres of thought were not confined to the material world. To his clairvoyant vision "another and a better world" was open, and of and in this he wove his dreams. But the "Light of the World," he declared is in its "heaven," which is found in no one favoured class but universally distributed, and perhaps mostly if difference there be, in the throbbing brains of the overworked and the emotional breasts of the humble and oppressed, from whose ranks a Wise Providence has ordained that genius, inspiration, prophecy shall spring, and all that go to make up the advance-guard of our Army of Humanity.

"Upon the couch the body lay,
 Wrapped in the depth of slumber;
 Its features were fixed and meaningless;
 Yet animal life was there,
 And every organ yet performed
 Its natural functions. 'Twas a sight
 Of wonder to behold the Body and Soul.
 The self-same lineaments, the same
 Marks of identity were there;
 Yet, oh! how different. One aspires to heaven,
 Pants for its sempiternal heritage,
 And, ever-changing, ever-rising still,
 Wantons in endless being.
 The other, for a time the unwilling sport
 Of circumstance and passion, struggles on;
 Fleets through its sad duration rapidly;
 Then, like a useless and worn-out machine,
 Rots, perishes, and passes.—*Queen Mab*.

Robertsbridge.

CAROLINE CORNER.

LITERARY NOTICES.

BEYOND THE KEN: A mystical story of Styria. By Caroline Corner. London: J. Burns, 2s. 6d.

Quite a new and original mine of highly suggestive materials has been skilfully worked in the production of this engrossing volume. Though in the form of a tale, almost every line is luminous with significant truths. Perhaps the true nature of Love as culminating in the marriage tie, and what that relationship means in the spiritual elevation of man and the evolution of genius, was never so strikingly set forth. The personal appearance and individualities of the lovers are limned with scientific accuracy and artistic finish in the open-

ing chapters. The fitness for spiritual reciprocity there represented may be a guide to many a soul, of either sex, longing to place itself *en rapport* with its true counterpart.

We will not break the sweet charm that envelopes this beautiful story, by revealing any portion of its plot, which is so natural and life-like as to scarcely deserve such an artificial term of distinction. Throughout it is a book that the *instructed* Spiritualist will alone appreciate. We do not remember to have ever read a work that more clearly sets forth the tremendous importance of "conditions." The lovers condition one another to perfection; but it can be easily seen from what surroundings the crabbed ghost took possession of the fair one for so many months, while her soul became the inspirer of the lone yet heaven-guided Son of Genius. And yet these are not "fictions," but realities in the experience of many who are personally acquainted with the deeper mysteries of the spirit.

Oh! for that supreme fidelity that shone out so conspicuously in Caspar's noble character! Were it so the world would be redeemed, and every manly breast could in time and in turn claim its full meed of soul-satisfying and eternal love. By what charm of musical inspiration he beguiled her back again into the outer world, is a glorious experience to read. One can almost feel the divine influence that overcame evil, and gave back to the lone heart a treasure it so richly deserved.

But one word of criticism will render our unbounded appreciation all the more evident. There is a strain of retrograde religious sentiment cropping up here and there. The agnostic's rebellion was not against the "faith" expressed in local superstitions, but in rejection of that living *faith* of which the being of man is the ever-present witness. On this account the ejaculatory paragraph about the "man of sorrows" is inartistic because untrue. The scope of the story is to illustrate the innate properties of the human soul. The experiences narrated bore entirely upon the peculiarities of the individuals named and their surroundings, and had no more to do with any "man of sorrows" than the forty days fast in the wilderness, or the similar feat of Dr. Tanner, has to do with the appetite of any one of us.

The second story, "Overshadowed," appeared in our columns many years ago. It is of a more light construction, but nevertheless instructively illustrative of the unseen influences by which mind acts upon mind, often unknown and at great distances.

Miss Corner's literary style is in the highest degree engaging and excellent. Such a pen, thus wielded with evident improvements at each attempt, must soon reach the front ranks, as in some respects it undoubtedly does even now. To the cultured reader, possessed of spiritual insight, this book must present a peculiar charm, which it would be difficult to find in any other volume.

PRAYER, said Mr. Fearbey, on Sunday week at Middlesborough, was for the most part unreasonable. It implied a want of confidence in the God to whom it was addressed. Some were praying all their lives that God would remove their doubts, and tried to win his approval for their mental suppression; but their doubts were not to be overcome by prayer, but by a mind full of courage and resolution. Personal effort was the mental ablation more likely to remove doubts than a life of prayer. God, who lets nature pursue her course, gives us an antidote for grief in patient resignation and trust. To pray against the inevitable led to a waste of energy, which might have been successful in averting a calamity. Self-help was better than prayer. Prayer for the graciousness of God was reasonable and comforting. It was also reasonable to suppose that He knows our wants and supplies them; therefore, it was disrespectful and ungrateful to ask Him for more than His continual love. Prayer tainted with carnal desires, was necessarily ineffective. Some of the most powerfully-expressed prayers in the Bible were not only absurd in their expectations but actually wicked in their demands. Science might avert pestilence, but prayer had not the slightest power to change the course of nature. The lecturer spoke in strong terms against the long-winded harangues of Nonconformists, and the equally-absurd litanies and petitions of the Church of England. He likened the latter to the Hindoo praying-barrel. He also condemned the thanksgivings in the churches for glorious victories, and the erection of monuments and slabs in our cathedrals to warriors who had fallen in battle. He noticed there were no slabs to those noble heroes who had been instrumental in saving life. The military worship of the churches was an open admission that Christ and his gospel of peace and brotherly love had signally failed. There was a prayer in the Church Prayer-book containing a sentence to the effect that we had no power of ourselves to help ourselves. This, the lecturer said, was the *Gospel of Self-helplessness*, effete and demoralising to a degree. Until the churches got more rationalistic views on the subject of prayer, there would be but little moral progress made. So long as men believed that God could make men good or fight their battles or supply them with the necessities of life, so long would men fail to rely on their own God-given energies and powers; and so long would the churches hold men in bondage.—*Con.*

ISLINGTON: 19, Prebend Street.—Mr. Webster, trance, test, and clairvoyant medium, will hold a seance every Sunday evening at 8.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MARCH 19, 1886.

A WELCOME HOME TO GERALD MASSEY.

We have planned this issue in honour of Mr. Massey, as a duty, the performance of which we could not set aside. He is not only a Spiritualist, but he has been a pioneer in the Cause. In addition to this, he is one of the eminent men of mind of the age; and on his own merits he is worthy of congratulation and cordial reception on his return from a tour of the world's circumference.

Some Spiritualists delight in quoting the most distant attentions of persons possessing various degrees of eminence and ability; but in Mr. Massey we have one of the foremost, and who is *all our own*. In another place we point out that in the worldly sense he has sacrificed "his all" for the truth and his duty to humanity. Such are the men that the true Spiritualist most delights to honour; only the opportunity of doing so to such distinguished examples is so rare, that there is an awkward indecision in knowing how to fitly set about it. But Mr. Massey is worthy of our best efforts. He has been true to us all through his career. Though in the Australian colonies he was possibly the most eminent lecturer that has yet visited that "continent," still he was faithful to the truth, and spoke as a SPIRITUALIST, without modification or reservation. Such an example, under the circumstances, is a valuable credit to our Movement, which can so honestly lay claim to such an honest adherent.

We pay our little tribute as best we can this week, but it is small compared with what will be accorded at St. George's Hall on Sunday, March 28. Then we hope the progressive minds of London will congregate in such numbers that the ample hall will be crowded to repletion. What is then done in addition to the enthusiasm of a highly delighted audience it is not for us to say, only we would be glad to have to report that Mr. Massey received a hearty and joyous welcome in suitable terms.

In thus writing in the privacy of our own mind we do not speak on behalf of Mr. Massey. To him it matters not; but our regard for ourselves, as the Spiritualists of the Metropolis of the world, demands of us certain pleasant duties, to show that we are capable of appreciating the privileges which are ours to enjoy and recognise.

The lectures are of such a broad character that a vast fund of thought will accrue to every listener; and the Cause of Progress may be well served by everyone acting to the utmost of his ability to secure an overflowing audience on each occasion.

The whole of Mr. Gill's article in the Eglinton Number is reprinted in the *Bury Guardian*.

The Plymouth and Devonport friends seem to expect Mr. Hopcroft on Sunday. He desires us to say that it will be a month before he will be able to visit South Devon.

A new monthly magazine, devoted to the science of Magnetism and Psychology, has been commenced in Paris by M. Donato, of whom we made mention a few months ago. It contains illustrations, and on the cover is a remarkably fine engraving of mesmeric results.

NOTES AND COMMENTS.

THE PORTRAIT is a photographic *fac-simile* from a very fine photograph by Hemus and Hanna, Auckland, New Zealand. The engraver's proof of our reproduction looks exceedingly well, and we hope it will be as fairly printed in the MEDIUM. It is, without doubt, an accurate likeness of Mr. Massey.

REPORTS.—We thank our correspondents for *short reports* during these Special Numbers. In the issue of April 2, we will gladly give full reports of Anniversary Meetings. It will be an Anniversary Number, and have Mr. Bengough's discourse at Cavendish Rooms; also Mr. Burns's lecture on "How to Investigate Spiritualism, and become a medium." We desire *all* the communications on *Tuesday* that week, as we may have to leave for Jersey on Wednesday evening, and must get to press a day earlier.

A. F. TINDALL.—We regret that our remarks have caused you to write rudely. All the things you name we regard as "Spiritualism," though some of them are pervasions of spiritual faculties. Astrology is not "occult" but *luminous* if anything. We will give Mr. Tindall a subscription to his society if he will kindly tell us what "occult" means, and how the term was first derived. Perhaps that initial investigation will assist him in its applicability. We must remind him that his new programme was issued in conjunction with a direct appeal for subscriptions, so that we have not made the slightest insinuation. We do not resort to the "occult," but love the *light*.

It is not necessary for an "occultist" to catch his hare before he cook it. All that may be attributed to or imagined of "Jesus of Nazareth" is to him a solid basis to go upon. There is still another hero that has been overlooked: "Jack the Giant-Killer," who had a cap of knowledge, a coat of invisibility, a sword of sharpness, and shoes of swiftness. Now there is something definite to go upon, and with photographs of these articles, and a "bit of the true cross," we would have "advanced" to the state of spiritual speculation which prevailed in the Dark Ages.

OPPOSITION AT ELACKBURN.—The Rev. Dr. in his second lecture, got fully into the congenial stratum of abuse and baseless detraction in which Christian opponents of the Manifestation of the Spirit delight to wallow. The ridiculous fiction that Kate Fox confessed to some one that she made the raps with her *toe-joints* was seriously retailed by Dr. Grosart. Many thousands have sat with that and other mediums and can experimentally testify that the raps are not so produced, especially when they occur on the strings of a closed piano at a distance from medium and everyone else. Oh! the credulity and gullibility of Christian preachers! A lie is to them far more feasible than God's truth. Of course the mania of opposition works itself up to the bold assertion that there are no "facts" in Spiritualism. Well! consistency is a jewel, even though it be paste. The Dr. announces a third attack. Mr. E. W. Wallis will reply on Monday evening. Rev. Ashcroft's second "lecture" appears to have sunk beneath the level of contempt. Thus the power of the spirit is denied by its professed exponents!

MESMERISM AND THE DOCTORS.—One well-known mesmerist has responded to the comments in last week's MEDIUM on the manifesto of the Manchester doctors against mesmerism. He finds the medical fraternity quite ignorant of the subject, and when a case comes under their notice in which mesmerism is of signal advantage, they get the mesmerist dismissed if possible. The doctors are afraid that people get well or become able to do without their services. We should like to see a Mesmeric Number of the MEDIUM, bearing testimony in opposition to the detractions of the Manchester doctors.

ANTI-VACCINATION TRIUMPH AT MONTREAL.—Dr. A. M. Ross sends on a post-card a jubilant sonnet on the discomfiture of the medical despotism in that city, which endeavours to impose vaccination on the people against their will. The Leicester people are fighting the same battle. Where there is the most vaccination there is the most small-pox.

PENDLETON.—On Sunday, a Service will be commenced at the Liberal Club, 41, Albion Street. At 2.30 p.m., "The past failures of Spiritualism, and their causes;" at 6.30 p.m., "Spiritualists' future prospects, and how to conduct their services."—G. W. WILSON, Hon. Sec.

"THE VIRGIN OF THE WORLD."—May I ask through your columns the favour of the addresses of any subscribers to the above notable work, who if they have not as yet heard from me, will then receive per return of post a circular of peculiar interest to them.—ROBT. H. FRYAR, Bath, March 16, 1886.

38th ANNIVERSARY OF SPIRITUALISM.

A DEMONSTRATION AT ST. GEORGE'S HALL.

On April 12, Mr. Burns will give his celebrated Lantern Lecture on "The Facts and Phenomena of Spiritualism," in St. George's Hall, Langham Place. Direct Writings, Drawings, Materialization and Spirit Photographs will be thrown on the screen by the oxy-hydrogen light, so as to be seen in all parts of the hall. Mr. Eglinton's manifestations will occupy a prominent position. As good a knowledge of the manifestations may be obtained as by attending many seances. It is many years since Spiritualists used this fashionable Hall. Much enthusiasm is being manifested to fill it on April 12. Distinguished vocalists will sing during the evening. That all classes may unite in this Anniversary Demonstration the tickets are fixed as follows: Stalls, numbered and reserved, 2s. 6d.; Balcony, 1s.; other parts, 6d. All friends are invited to take part in making this celebration a success.

ANNIVERSARY DISCOURSE AT CAVENDISH ROOMS.

On Sunday evening, March 28, Mr. S. E. Bengough, M.A., will deliver a discourse on "Spiritualism as an essential element of Education," suggested by Sir John Lubbock's "Hundred best Books." As this will be a highly intellectual discourse, going to the root of the matter, we give early notice of it, that a full audience may be present.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

Sunday, March 21.—Mr. J. Burns: "How to investigate Spiritualism and become a Medium." A Discourse for Inquirers.

Sunday, March 28.—Mr. S. E. Bengough, M.A., "Spiritualism as an Essential Element of Education," suggested by Sir John Lubbock's "Hundred best Books." An Anniversary Discourse.

Sunday, April 4.—Mr. J. Hopcroft: An Address, and Description of Spirit friends seen in the audience.

To commence at seven o'clock. A voluntary collection.

GERALD MASSEY'S FIRST LECTURE.

SUNDAY, MARCH 28.

Chair to be taken at 3.30, by Mr. Stainton Moses, M.A.

SUBJECT:

A LEAF FROM THE BOOK OF MY LIFE;
Or a Practical Reply to Dr. Von Hartmann's Theory.
Hall, 1/-; Gallery, 6d.

A List of the Series will be found on Page 191.

THE MINERS' NUMBER NEXT WEEK.

The nature of this Special Number, showing the origin and progress of Spiritualism amongst Northumberland Miners, is stated in another column. We greatly desire to get it introduced into every mining locality, and hope there are willing workers ready to forward an order for a parcel by Wednesday next. Perhaps some earnest friend of the Cause will kindly subscribe towards a fund for the purpose of supplying numbers for circulation. The co-operation of all is required.

DR. BRITEN'S SERIOUS ILLNESS.

We have received from Mrs. Hardinge Britten a most painful account of the dangerous crisis through which her husband is passing, and which so engrosses her attention that letters must remain unanswered, as she is almost worn out by duties that cannot be delegated to others. All engagements must be considered cancelled till circumstances permit of an announcement to the contrary being made. Mrs. Britten seems greatly agitated at disappointing so many friends, and having to be absent from a field of productive labour. She is deeply grateful to friends who have sent her such kind sympathetic letters. To save her labour in replying, we have begged her to give us the privilege of saying a word in these columns till health once more renders it unnecessary. The loving sympathies of many will go forth to sustain the sufferer and his devoted companion.

At Mr. Husk's sitting the other day, the spirits addressed a gentleman in Russian, in the direct voice, putting a question to him on a private matter, of which the medium knew nothing. This fact tells in favour of the distinct individuality of the manifesting spirit.

BRADFORD ANNIVERSARY MEETINGS.

TWO LANTERN ENTERTAINMENTS AND LECTURE BY MR. J. BURNS, IN TEMPERANCE HALL, CHAPEL STREET, LEEDS ROAD.

On Saturday evening, March 27, the Readers of the MEDIUM, the Lyceums, the Friends of the Cause generally, and all Inquirers are cordially invited to a

RECEPTION AND ENTERTAINMENT,

To commence at 7 o'clock: free admission to all.

A collection towards expenses.

In the first place, as a treat to the Lyceum Members and other Young People, "Hans Edwards' pathetic Christmas Story,"

"WEE DONALD,"

will be illustrated with a series of fine views shown by a powerful oxy-hydrogen Lantern. During the recital of the story, Mrs. Hirst, Mrs. Harwood Robinson, Mr. A. D. Wilson, and Mr. A. Sutcliffe, from Halifax and the Sowerby Bridge Choirs, will sing the following suitable compositions:—

OPENING GLEE ...	"In this hour of softening splendour" ...	Quartette.
SONG ...	"I heard a spirit sing" ...	Mrs. Hirst.
SONG ...	"Oh! sing to me of Heaven" ...	Mrs. Robinson.
...	(Chorus by Quartette)

INTERLUDE.

GLEE ...	"Bells" ...	Quartette.
SONG ...	"Anchored" ...	Mrs. A. Sutcliffe.
SONG ...	"She wandered down the Mountain side" ...	Mrs. Robinson.
HUMOROUS SONG ...	"I'm a timid nervous man" ...	Mr. A. D. Wilson.

SONG ...	"O Life! beautiful life" ...	Mr. A. D. Wilson.
SONG ...	"When the Mists have cleared away" ...	Mrs. Hirst.
GLEE ...	"When Twilight Dews" ...	Quartette.

The remainder of the evening will be spent in speeches from Bradford friends of the Cause. Mr. Alfred Kitson, Batley, in the chair. Between the speeches Mr. A. J. Whitehead will sing: "The Moss grown Well," "Only a little Flower," and several humorous songs.

ON SUNDAY, MARCH 28, AT 2 P.M.

A Conference on the Children's Lyceum, to which all friends are freely invited. That speakers may keep to the subject, the following order of business has been suggested:—

Representatives of Congregations or Societies who have not formed Lyceums.

1.—What is the feeling of your Society with regard to the formation of a Lyceum?

Representatives of Lyceums.

2.—What is the effect of the Lyceum upon (1) its officers and members, (2) on the Society?

3.—What difficulties do you meet with and what means of improvement do you suggest?

4.—The advisableness of a Lyceum Picnic on Whit Monday.

5.—The advisableness of a Lyceum Conference annually.

ON MONDAY EVENING MARCH 29, AT 7.30.

Mr. Burns will give his celebrated Lantern Lecture: 100 views shown with the Oxy-hydrogen light. Suitable music. Front seats 1s., second seats 6d., back seats 3d.

The various Congregations and Societies of Spiritualists in and around Bradford have kindly consented to sell tickets: payment may also be made at the door.

We will take it very kindly if the friends will form a committee from all the bodies to assist our Representative in managing the meetings, as it is long since he has visited Bradford, and knows few personally.

Devonport report came just too late to be of use.

We have received a communication from a Mr. J. Allen, but as no address is given in the letter, we are unable to reply through the post. Will Mr. Allen kindly write again.

OSWALDTWISTLE.—The public meetings have been discontinued. The local Spiritualists would be glad to unite with the Accrington friends.

NEWCASTLE-ON-TYNE: Northumberland Hall, March 14.—The local papers give reports of the address by Mr. Farmer on the "Influence of Spiritualism on Modern Thought," and Ald. Barkas on "The Moon." The audiences were large and influential.

LOST BY FIRE.—Mr. and Mrs. Brain have long been earnest and self-denying workers in this Cause. Many have enjoyed their family circle. Mr. Brain has lost all his tools by the fire which occurred on March 9, at Mitten's Cabinet Factory, Craven Street, City Road. Bad trade and Mrs. Brain's illness render it impossible for him to replace them. Friends are kindly asked to assist. Mr. Towns has undertaken the part of Treasurer, and Mr. J. King, Secretary. The seance at 15, Southampton Row, on Tuesday evening, March, 23, will be for the benefit of Mr. Brain. We hope other circles will follow in the same line.—Mrs. Jones, 51, Great Ormond Street, has granted a room for benefit seances, on March 22 and 29. Those who cannot attend may forward contributions to Mr. Coffin, 13, Kingsgate Street.—A. S. GIBSON.

"A MAN IN A FIX," AND THE WAY OUT.

To the Editor.—Sir,—We had a friendly chat on Saturday night last, and I found that Mr. Davidson is almost a Spiritualist. He has been a more courageous defender of the truth and utility of spirit-intercourse among his sect and others as well than we hitherto knew of; and anything of mine to the contrary I gladly withdraw—even to the remark about going down the row with our friends here. But there is one misleading statement of his in his last which must be corrected; says he: "A prominent member who once lived here would not be a member now, if here, and that I know him and the reason." I know the "prominent member" so well that I do know he would still be a member here if he returns. I have known him the last twenty years, therefore, know more about him than our young friend Mr. Davidson. It seems that said member met with Mr. D. about six months ago, and at the time when many new circles were formed here, and as a result, many crude things reported of them, and our "prominent member" made the passing remark, that if he lived here he would not mix with such ridiculous company, a thing easily said, but as easily repented of. The "prominent member" is now lying on a sick bed; and has found that *we are* his true friends. So much for these little personal matters, now for the general and universal.

I find there are two or three things in which Mr. D. differs from us—mental, creedal and moral.

1.—He looks upon Jesus as the "ideal man" for humanity to copy. This imitation of others has been and is the curse of the world. We have always been taught to look to others instead of to look within ourselves for our saviour. I think far too much is made of the sufferings of Jesus, to the exclusion of the sufferings of others for humanity. It is said Jesus was tempted in all points like as we are—even tempted of the devil. If Jesus had been a married man, with a small family, and nothing in the cupboard for them, and a scolding wife into the bargain, then, in truth, he would have been tempted of "the devil." A man always looks best at a distance—it lends enchantment to the view: why should Jesus be an exception? The true "ideal man" is not yet born, we think. We must have a man with a rounded body as well as soul. The pictures we have of Jesus are too saint-like for the coming "ideal man." However, I find no fault with Jesus in a sense. He no doubt did his work as best he could. What I do find fault with is this: when a man tells me I must believe in Jesus in his sense, and that I cannot be happy either in this or the next world if I do not, I simply tell such they are fools, and they ought to know they are.

2.—Our friend said to me, "I have often enquired for the belief of Spiritualists as a body on religious matters, and could never get to know it." This is the very thing which holds him in bonds.

Hundreds to-day cling to their church with heavy heart, because of these narrow half-truths contained in creeds. But, the people—the rising sovereign power in all nations—will ultimately break the bonds and set the captives free. It is well known that many ministers would speak out on religious reform of creeds, but they know their uneducated supporters would turn them adrift. There are glorious exceptions, else the world would stand still or go back. No; Spiritualists have no creed in the conventional sense. They follow the truths of things as presented by the hand of Mother Nature. They do not know everything—hence they avoid creed-making, as they know others will follow and enlarge on their work.

3.—Our friend has harboured wrong ideas as to what might be expected of the present moral and spiritual status of Spiritualists. Says he: "Since you pretend a higher conception of religion, why not a higher morality in its train?" We truly claim a higher conception of religion, from the fact that we have "miracle," revelation, inspiration, prophecy, a better knowledge of man the spirit, all here and active to-day. The God of the Universe is surely not less hidden to us than he was to Moses, David, Jesus and Paul. These are the elements out of which religions and bibles are made. Instead of constructing a religion from the materials furnished by one people or nation, we are endeavouring to lay down universal principles, gathered, not only from all the peoples of the earth, but also from the knowledge obtained from those who have passed into the unseen universe. Such a mighty revolution as this is, cannot be expected to be accomplished without hard fighting against "the powers that

be." This brings us to the moral aspect. We—reeling on our feet, as it were,—we the blows give and receive. This is not the time to look for the ripe fruit from the tree which we have planted,—pruning it and watching its growth—all on a soil scattered with Christian weeds. But what fruit has the Christian tree yielded? Why, we are at a dead lock!—and for what reason? Not because there is not plenty for all; no, it is because of our extreme selfishness, ignorance and unbelief in man's nature and destiny. Until man realizes that his every word, thought and motive will haunt him for ever—for good or evil—not till then will we have a power to overcome this selfishness. And Spiritualism is doing more than all else besides to bring this knowledge to man. Our friend, Mr. D., has been styled by one in the secret of our correspondence, "a good sort of a chap," and if he is a wise "sort of a chap" as well, he may learn from these hints a way out of his somewhat anomalous position.—I am, &c. GEO. FORSTER.

Seghill, March 14, 1886.

THE EVOLUTION OF RELIGIOUS IDEAS.

At 6, Baillie Street, Rochdale, Mr. A. D. Wilson, of Halifax, occupied the platform on Sunday. In the afternoon two subjects were dealt with, both chosen by the audience: "The evolution of Theology," and "The origin of the Bible." It was contended that evolution was possible in the intellectual, moral, and spiritual universe, as well as in nature. If evolution was possible in the latter case, was it not reasonable to suppose this was the process by means of which enlightenment and the varied views and philosophies were being developed and perfected? Precisely the same laws were in operation on both the natural and mental planes of life. In reviewing the past, rapid strides were to be observed more recently. True, there had in the past been apparent periods of retrogression, of corruption, upheavals, excitements, and mental earthquakes, when it would seem as if the primal truths and beauties of the religion of ages vanished, as if they had almost died out, but they had only been slumbering. There was a real analogy in the evolution of moral and spiritual truths, a marked analogy in the evolution of theological matters as compared with evolution in the realm of nature. New truths and ideas did not come in a consistent or logical manner, but sprang up sometimes with a dry, theological notion; the new truth came, and eventually was incorporated in the old bottles, and people who had emancipated themselves from the old creeds and shackles were impatient with the inconsistency of illogical people, who would embrace ideas utterly inconsistent with the creed they held. And yet this was the way in which thoughts and new ideas manifested themselves. Therefore, when new spiritual truths were noticed springing up in the old creeds, instead of being impatient be thankful such new thoughts are manifesting themselves, that new life was coming into being, and that ultimately the new truth, the new spiritual leaven and power would disseminate, and dispel all traces of the old rotten system of theology, and that a new and more beneficial system was taking its place.

The doctrine of the atonement, and the theological idea of eternal punishment came in for smart criticism. It was stated that orthodox believers are wavering in their adamant notions on both subjects, and hoping that some means would be devised so that the punishment of sinners would some time end, and that there would be universal restoration. Such a notion was utterly inconsistent with the old theological idea of a literal and eternal hell, and in it was seen a marked trait of the spirit of progress. The law of evolution, of gradual development, was the law ruling in the physical, mental, spiritual, and theological realms. Half a century ago Spiritualism was rarely heard of. There seemed up to then, in a measure, a barrier had been placed, and the departed souls of men and women were debarred from spiritual communion. But to-day those who perused spiritual literature, and leading articles in high class papers, journals, and Christian newspapers, would find that the writers were giving to humanity traces of Spiritualism, and people were learning that instead of the glorified and blessed being ever shut up in heaven, they are returning to earth-life, viewing the scenes of their earthly labours, and bringing new life, health, and angelic inspiration to those loved ones left behind. Spirit communion was becoming recognised; this was a step in the right direction, evincing the fact that humanity is advancing step by step, and that to-day there is visible true evolutionary and theological progress. The progress of thought and theological development could only be traced by successive stages. Little by little the earth was being physically perfected and developed, and the spirituality of humanity was also making great headway.

Speaking on "the origin of the Bible," it was urged that it was not for the controls to state by whom the books therein contained were written. This they did not know, as they had not the means of ascertaining who wrote them in every case. Biblical critics, who professed to have thoroughly looked up the subject, differed in their views on this point. But it did not follow that because a name might be attached to a book that the person intended by the name was the author. It did not matter who wrote the books of the Bible, the question was: "What do they contain? Truth? If so, how much, and they must ask, is that truth mixed with error?" This was the question of the times, and it was occupying the intellects connected with the Christian Church of to-day.

In the evening "The Priest and the Prophet" was ably spoken upon. W. NUTTALL.

OBITUARY.—THOMAS MOSLEY.

I have to record the passing away of our much-respected friend Thomas Mosley, who passed on to the Higher Life on Feb. 21, at the age of 58. He caught a severe cold in the early autumn, which brought on bronchitis, and finally low fever. Our friend was formerly connected with

the Baptist Tabernacle, and was for many years their leading Singer and Choir Master. But on becoming acquainted with Spiritualism, he resigned his office, and manfully came to the front, by giving us the benefit of his excellent talents, and otherwise becoming a useful and active Member of our Society. His gain will be our irreparable loss.

His mortal remains were followed to their last resting place in the Morley Cemetery, on Feb. 27, by a large number of sympathizing friends from all denominations in the town. The Rev. J. Davis, formerly minister at the Baptist Tabernacle, conducted the ceremony, at the request of all the deceased's relatives and friends (who are all opposed to Spiritualism). A noticeable incident occurred in connection with our friend a fortnight previous to his passing on. The Baptist Choir went to sing for him, and on their coming to "Jesus did it all for me," our friend called out, "Stop! none of that, please!" an incident which has caused much comment, and will probably do much good, in showing people that Spiritualism can carry us from time to Eternity.—B. H. BRADBURY.

ANN CARR, the beloved wife of Mr. James Carr, of Twizzle, passed from earth to the Higher Life at the age of 60, on March 3. She was a firm believer in Spiritualism, and though she suffered much, we know she has gone to a world where suffering is unknown. At the funeral on March 6, Mr. J. G. Grey conducted the service. Hymn 129, "Spiritual Lyre," was sung at the door of the house, and Mr. Grey gave an invocation. When the grave was reached, hymn 30 was sung, and Mr. Grey gave an invocation and a very touching address on "The Resurrection of the Spirit," hymn 54 was sung in conclusion. Notwithstanding the cold weather there was a good gathering, and many looked on with amazement.—THOMAS WEDDLE, 7, Grange Villa, West Pelton.

JAMES ANDREW ESKDALE, North Shields.—On Feb. 5 this arduous worker in Spiritualism passed from earth-life in his 65th year. The interment, attended by a large circle of friends, took place on Feb. 9, conducted by Mr. J. G. Grey. His guides delivered an impressive address at the grave, the sublimity and eloquence of which caused many who went through mere curiosity to come away saying, in effect if not in words: Never spake man like this man.—J. T. MCKELLAR, 59, Prudhoe Street.

WILLIAM WILKS, Worcester.—This earnest friend of progress passed away on January 30, aged 79. He was a true Spiritualist, and had graduated out of the school of Robert Owen. On the occasion of the philanthropist's lecture at Worcester, Mr. Wilks entertained him.

THE CHILDREN'S LYCEUM.

BATLEY CARR: March 14.—Lyceum duly opened with singing and prayer. Present: four officers, twenty-six members, and one visitor. Our programme opened with the musical reading, "Always a Future." Then followed silver-chain recitations, "Think gently of the erring ones," "Nature's Nobleman," and "Argosies of Life." We then committed to memory the second verse of hymn 142 "S.H." Two recitations were next given by members, viz., "Infantine Enquiry," and the "Blind Boy." Then followed two golden-chain recitations, "The Beatitudes," and the "Religion of Health." Marching and the first three series of calisthenics were next executed. Afterwards we formed into three groups. Group one, led by Miss Atkins, had a scriptural lesson. Group two, led by Mr. Machell, had a geological lesson. Group three, led by the writer, had a conversational lesson on physiology. Lessons over, Lyceum duly closed.—Afternoon: Lyceum duly opened. Present, four officers, thirty-one members, and seven visitors. Our programme was opened with the reading of rules for the guidance of all. Then followed the musical reading, "The Voyage of Life." Then silver-chain recitations, "Press on, ye Brave and True," "The Voice of Progress," and "Step forward, dear friends." No recitations or select readings being forthcoming, we next rehearsed the verse committed to memory in the morning, and sang the two with much heartiness. Golden-chain recitations, "The Ladder of Light," and "Esteem Thyself" were next recited all joining in. Marching, in which the visitors joined, and our harmoniumist being absent, the hymns committed to memory were of good service, and calisthenics were executed in excellent style. Afterwards we formed into three groups. Group one, led by Miss Atkins, had Luke, xi. Group two, led by Mr. Machell, had a geological lesson. Group three, led by the writer, studied the organ "Parental Love, and its combinations." Lessons over, Lyceum duly closed.—A. KITSON.

MIDDLESBOROUGH LYCEUM: March 14.—Present, 55 members, 8 officers, 1 visitor. We had opening hymn, prayer and the usual course of Lyceum duties, after which we formed into seven groups. *Stream* Group, led by Mr. J. Evans, had as a lesson "Kindness." *Lake* Group, led by Miss Brown, "The Dumb Alphabet." *River* Group, led by Mr. Newsham, "The five senses." *Sea* Group, led by Mr. Jones; *Ocean* Group, led by Mr. Beavan, and *Shore* Group, led by Mrs. Varey, each were separately instructed in scripture lessons. *Beacon* Group, led by Mr. Reader, a lesson on "Physiology." After lessons the leader of each group questioned their own members on what they had been endeavouring to teach them. As this is a new rule with us, it was very encouraging to hear the answers of the various members. After choosing lessons for next Sunday we closed a successful session.—A. V.

PROGRESS OF SPIRITUAL WORK.

BRADFORD: Otley Road, March 9.—Our annual Tea and Entertainment was very successful. About eighty sat down to tea, and in the evening our room was fairly crowded. The entertainment consisted of songs, recitations, dialogues, and concertina solos, and I wish on behalf of our Society, to give our best thanks to all who contributed in any way to make the gathering a success. Mr. J. S. Schutt made a very able president.—March 14.—Mrs. Riley gave a beautiful address on, "The angel reapers shall descend, and Heaven cry, Harvest Home!" The speaker got fairly hold of the audience, and appealed to them to sow well while here, so that when the harvest time came they might be ready to receive the call of the reapers. Mr. Moulson, a local clairvoyant medium, described eighteen spirit friends in a most remarkable manner; correct names were given in almost every instance. He is

without doubt one of the best clairvoyants the Cause has. In the evening our room was quite full when Mrs. Riley gave us a very nice address on "Pray without ceasing, and in all things give thanks unto God," after which Mr. Moulson kept the audience spell-bound for an hour, as he demonstrated his remarkable gifts. Mrs. Riley told us how (when lying in bed and as her friends thought just about to pass into the spirit world), the dear friends she had known in her childhood's days (but now passed on), came and spoke words of comfort to her; and thus the truths of Spiritualism were brought home to her.—J. WHITEHEAD.

BATLEY CARR: March 14.—The spirit-inspirers of Mr. Parker, Bradford, discoursed to an appreciative audience on "Spiritualism, the Redeemer of the world." How was Spiritualism going to redeem it? They perceived that in that room the children were assembling Sunday after Sunday, and receiving instruction of how to live and grow up morally healthy, and spiritually enlightened beings. They were being taught that whatever wrong they committed they alone were responsible, and must make due reparation for it, for in nowise would any amount of belief tend to cancel it. Thus a sure and firm foundation was being laid for a higher morality to influence the daily lives of the rising generation. They were growing up in the knowledge of spirit communion, which would in time fit them for useful instruments for the angel world. That was one way. Another was the teachings of the spirits from the various platforms, of those truths which they as returning spirits had proved beyond doubt. What could the clergy tell you with regard to the future life? Practically nothing. They could only hope. Hope was their main source of consolation. But the spirits from their higher homes came to teach that which they had proved. They came to tell humanity that Belief without Works was of no good. They came to warn them that they could not attend the great marts of commerce, and take undue advantage of each other in their transactions, or adulterate their goods in order to obtain extra profit, and at last make peace with their outraged conscience and their God by saying, "Lord, save me, a miserable sinner." No, Spiritualism came to dissipate such erroneous plans of salvation. The only plan was to do right, to live right, and think right; and by these means, and these alone, could the world be saved.—ALFRED KITSON.

MIDDLESBOROUGH: Granville Rooms, Newport Road, March 14.—Mr. R. Kneeshaw, President of the Association, after an absence of a few weeks, again occupied our platform. In the morning he dwelt upon the cry of the priests, who maintain the satanic origin of spirit communion, as being an admission of spiritual intercourse; and if admitted to be true, whatever its source, Spiritualism must be in conformity with, and amenable to, natural laws; and like all other human endowments, spiritual or physical, man may beneficially use, or pervert, its powers. The dread of evil spirits among Spiritualists was but another phase of this cry of the priesthood, and had just as little authority. Good and evil were the positive and negative principles of life, even on earth; and knowing this, how unreasonable to think that evil can exert any great influence from the spirit realm, unless the necessary conditions are given, by man seeking the attainment of worldly wealth, or other gratification of his passions by spiritual means. The subject of the evening's discourse was "The Religion of Humanity," and the speaker showed that the various creeds, dogmas and beliefs were but the outgrowth of man's external nature; and that all the theological systems of past formation proved their own insufficiency by their observances, which in a manner must confine the sphere of their influence to a locality. Hence the necessity to a Mahomedan of paying a visit to Mecca; the Jew and Christian alike to Jerusalem, though the latter lately, in the Catholic system, had substituted Rome. True religion was universal, alike in its observances as in its saving or healing power, and was comprised in the transcendental ethics taught in all times and places by all true reformers, i.e., "That ye love one another." The discourse which lasted an hour and twenty minutes was closed with an extempore poem, the crowded audience listening throughout with breathless attention. He must indeed be unworthy the name of man who would not be moved by the eloquence of such a speaker. Every statement is couched in such beautiful language, and the sentences follow each other in such quick succession that there is no wish to pause to analyse the sentiments expressed. Every word carries conviction with it of the truth of the statement, while argument and fluency are combined to render the listener impatient if he lose a sound. It is quite an impossibility to ascertain the limits of Mr. R. Kneeshaw's oratory, his diction, earnestness and elegance of expression making everyone who listens quite satisfied that none could withhold the highest credit for his forcible exposition of truth.—J. HOBSON, 5, Black Street.

MIDDLESBOROUGH: Old Linthorp, March 14.—At the afternoon service, Mr. J. Scott's guides answered questions in an interesting and edifying manner. In the evening we had an elaborate exposition on "What is Death?" Combined with the uniqueness of the address as an argumentative and logical discourse, it was marked throughout by beautiful poetic touches, which added to its attractiveness and gained the sympathy of all. At the close he performed the rite of naming a little baby boy, which was done very nicely with flowers. An invocation followed, and a few remarks were put forth to parents as to their responsibility in the forming and moulding of the character when young. On Monday our Social Tea-party took place, and a very pleasant evening was passed.—BRYTON.—N. B.—Mr. Scott being out of employment, the opportunity is offered to neighbouring Societies to have his services, thus doing him a kindness (and indeed a duty which is incumbent upon all) as well as establishing this truth before the public. His address is 25, Maudlin Street, Hetton-le-Hole.

PLYMOUTH: Notte Street, March 14.—11 a.m., influence very good, when the guides of Messrs. James and Leeder dwelt very nicely on John, xiv., which was selected for the morning reading. 6.30, Mrs. Chapman discoursed on "Whoso looketh unto the perfect law of liberty," showing that God had made man a free agent within himself, therefore he had liberty to make his future existence either happy or sad, but urgently implored all to exercise that liberty of thought which will entitle them to a home in the spheres on high, if they only serve the Almighty and Supreme Parent in love and righteousness. Mr. Trueman then gave 11 clairvoyant delineations, with names, of which eight were at once recognised.—J. W. CHAPMAN, Sec., 8, Nelson Street.

SOUTHSEA: 41, Middle Street, March 14.—The invocations are invariably given by "John Wesley" at this circle, in language of a most eloquent spiritual character. The control was "Dean Stanley," who delivered an oration through Mr. J. Horstead on "The Dead: who are the dead, and where are the dead?" with a pathos and power which exhibited a most wonderful religious meaning, entering into the fundamental principles of the after-life. Several of our sitters are being developed in various stages of mediumship; one lady having demonstrated by messages the truth of spiritual communion.—W. H. TERRY, Recorder.

HALIFAX: Winding Road, March 14.—Mr. Hepworth spoke well in the afternoon, but in the evening his discourse was one of the best he has ever given here. It was taken from the lesson read: "He that seeketh diligently after good shall find favour, he who seeketh evil shall find it." It was shown that all the good we can enjoy must be sought for, and that our sufferings come from our seeking after evil. Each one must earn his own heaven and pay the penalty of his own sins. Such a discourse must do great good.—S. J.

PARKGATE: Bear Tree Road, March 14.—The evening discourse of Mr. Featherstone's controls was on "The writing on the wall." Remove the clouds of materialism, superstition and doubt; get at the truth, and then will be understood the "writing on the wall" of time and of nature. Mr. Turner's guides gave six clairvoyant descriptions, four of which were recognised. Both speakers seemed to give satisfaction.—J. M.

OPENSRAW: Mechanics' Hall, Pottery Lane, March 14.—Mr. Tetlow dealt with subjects supplied by the audience in such a manner as to cause surprise as to the source of the information imparted. The same course was followed in the evening, the audience being spell-bound while the questions were brought home to them. Both services gave great satisfaction.—COR. SEC.

WEST HARTLEPOOL: Druids' Hall, Tower Street, March 14.—Mr. Wardell gave a lengthy discourse in the evening on "Ye are the living temples of the spirit of God," which was well appreciated. On Sunday next Mr. J. H. Lamb will reply to the Rev. J. Barker, of this town.—A. SMITHEN, Cor. Sec., 3, Blandford Street.

SPENNYMOOR: Central Hall, March 14.—Mr. Ashman answered questions satisfactorily in the afternoon. To a well filled hall in the evening, Mr. Ashman spoke on "Where and what is heaven?" He criticised biblical statements, and argued that heaven was a state, not a place.—W. STOTHART, Cor. Sec.

HERTON-LE-HOLE: Miners' Old Hall, March 14.—The audience chose "The Ministry of Angels," on which the guides of Mr. Westgarth gave a discourse tracing the career of the soul from earth-life to spirit-life, pointing out that as man lived in the body, so he was enabled to operate for good or for evil when out of it. Seek for God within: He works through nature and in man, and we exist in Him. The speaker received great attention.—J. H. THOMPSON, Sec.

LEICESTER: Silver Street, March 14.—The guides of Mr. Bent lectured to a very good audience, on "The sweetness and purity of true Religion," in a most beautiful manner, everyone taking a deep interest; which proved satisfactory and instructive to investigators of Spiritualism. Afterwards Mr. Sainsbury read from the MEDIUM the Blackburn report and other portions, showing how the Cause is being dealt with, and the courage and fidelity of its true friends.—COR.

BACUP: Meeting Room, March 14.—Our room was far too small for the accommodation of those who desired to hear Mr. T. Postlethwaite's discourse in the afternoon on "What is Spiritualism?" His explanation was clear and instructive. Three subjects were chosen by the audience in the evening: "Is the Bible true?" "Evolution," "Knowledge, the progress of man," from which an intelligent and fluent discourse was given. He was remarkably successful with his descriptions of spirit friends seen in the meetings. He caused some amusement by having to refer to secret incidents in the life, to compel some of the audience to recognise their spirit friends.—A. HURST, Sec.

GLASGOW: 2 Carlton Place, March 14.—11.30: There was a good attendance at seance. The guides of Mrs. Wallis spoke high and noble words of encouragement to the workers in the vineyard of Spiritualism. If we could see by the eye of the spirit, the progress Spiritualism has made, we would not despair. The harvest is coming, and those who have taken part in the labour will be glad that they had been permitted to be workers in the Cause. "Mirambo" controlling for a short time answered questions put by the audience. "Vena" came next, and described several spirit friends present, some of which were recognised. At our evening public lecture, Mr. Robert Harper, of Birmingham, was in the chair. He opened the service by reciting "The Song of Truth," after which the spirit guides of Mrs. Wallis discoursed on "Why are we Spiritualists?" which proved a very interesting subject, calling forth at times hearty approval from the audience, especially when they attacked the strong-holds of the orthodox creed, and showed how the people had to let go their holdfasts of the past, when the light of Spiritualism was let in. Mr. Harper followed by telling the audience how it was he became a Spiritualist, as far back as 1858, which was listened to with marked attention, and thoroughly appreciated by the audience.—A. DRUMMOND, Hon. Sec.

HEYWOOD: Argyle Buildings, March 14.—J. R. B., of Oldham, and Mr. W. Cluer, a promising local medium, invited questions, but as none were forthcoming, they gave satisfactory discourses on different phases of mediumship.—G. PELL, Sec.

COVENTRY: Edgwick, Foleshill, March 14.—Morning Service: the controls of Mr. Dewis, of Bedworth, gave four addresses, one of which dealt out some trenchant criticisms upon the orthodox opinions as to death and the resurrection. In the evening Mrs. Smith under control delivered several short and appropriate discourses, dealing with different phases of life and conduct, pointing out that heaven is near even in this world to the righteous, but very far off to the wilfully sinful.—COR.

ASHINGTON: March 7.—Mr. Gibson's guides discoursed in a satisfactory manner on "Ye must be born again," chosen by one present.—14.—Mr. J. G. Grey discoursed on "Christ a principle, Jesus a man." The acts attributed to Jesus were not "miracles," but works performed in accordance with laws in nature, and could be worked out by the many gifts of man, when purely under spirit guidance. He spoke to the people of the giver of all life, and showed that he was a man, and of a progressive nature, as many others that could be mentioned. Poem, chosen by audience, "The old man, Gladstone," was a treat to all.—JAMES HALL.

SPIRITUAL WORK IN LONDON.

511, KINGSLAND ROAD: near Dalston Junction, March 14.—A very successful seance for clairvoyance was given by the guides of Mr. Walker. Out of about thirty-seven descriptions twenty-eight were recognised. In addition to the clairvoyance, a boy's character and capabilities were also correctly described, and considerable information as to the mediumistic powers of several visitors was given. The material conditions of some were also clearly described, and an amount of advice given concerning them. It appears that much interest is at present shown, judging by attendance on such occasions, towards the gift of clairvoyance. Our second quarter commences on Sunday, the 28th. We shall be glad to receive the names of any friends in the district who may be willing to join us in our work, any Sunday evening. Subscriptions are 2s. 6d. per quarter.—H. M.

CAVENDISH ROOMS: 51, Mortimer Street, March 14.—Mr. Burns spoke on "The Soul," opening with an allusion to the lecture of Professor Karl Pearson, at St. George's Hall, which commenced the series for this year of the Sunday Lecture Society. He considered that the Professor's statements supported the doctrine of the Soul rather than disproved it. After an elaborate piece of music on the organ, Mr. J. G. Robson answered questions from the audience under control. Spirits, he said, are unaware of their bodily dissolution from two causes: Religious views, which taught them "that they slept in their graves," and hence if they found themselves still awake after death, they could not possibly be "dead" as they had been taught; secondly, the sensual had not developed the spiritual nature in this life, and when they laid aside the body they remained spiritually inert. Good spirits are easily distinguished, and when a circle has the desire to do them good, no bad effects may be anticipated from their visits. The questions were answered in a very satisfactory manner. As an unusual thing, it may be noted that there was a little opposition at the close.

ISLINGTON: Mr. Webster's, 19, Prebend Street, March 12.—The Friday evening seance, commenced by Mr. Webster, assisted by other mediums, was attended by about eighteen highly respectable and intelligent sitters. "Thos. Wilson" was the first to control Mr. Webster, who, after some very appropriate remarks, gave some most remarkable proofs of psychometry, by reading (in closed envelopes) the purport of letters handed to him by the sitters, and gave a very interesting and instructive description of the process. As soon as "Wilson" left, Mr. A. S. Gibson went under control, and delivered in the most exquisite and refined language a powerful oration, the subject being "Selfishness," finishing with a grand and most sublime invocation.—Our old friend "Zoud" next controlled Mr. Webster, and gave the sitters every satisfaction in describing their various surroundings. During the time he was thus employed "a Frenchman" controlled Mr. Gibson, who made some humorous remarks, and magnetized a gentleman who was in pain. The friends separated at 10.30, all highly pleased with the result of the seance. Will intending visitors, please, oblige by being seated by 8 o'clock, prompt?—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

SELF-HELP ASSOCIATION: 24, Harcourt Street, Marylebone Road.—On Thursday evening the conference was held with controls of Mrs. Prichard as usual, and with successful results, inasmuch as some strangers were present, they receiving tests, which, with advice applicable to all, made the evening pleasant for the time being and useful for the future.—Sunday morning with the controls of J. M. Dale was interesting and instructive, they expatiating at some length upon the incident in the Testament of the two disciples asking permission to call fire down upon the people because they would not receive them, bringing the reproof: "Ye know not what manner of Spirit ye are"; plain to the understanding by the principle that the Father loves all His children, and that they were not drawing near to Him by asking such a permission.—The Exhibition still progressing, with materials getting into form.—COR.

WALWORTH ASSOCIATION OF SPIRITUALISTS.—On Monday, March 15, the annual meeting was held at 83, Boyson Road, Mr. J. Veitch in the chair. The Secretary's report showed that our membership had increased from 7 to 21 during the year; that many inquirers who were new to Spiritualism had begun to see for themselves "if these things were so," as stated by us. Several excellent meetings had been held during the year. The Treasurer's Report showed a balance in hand of £1 5s. 2d., which we considered very satisfactory. The following were elected officers for the next year: President, Mr. McSkimming; Vice-President, Mr. J. Atkinson; Secretary, Mr. J. Veitch; Assistant Secretary, Mr. J. Klein, and a committee of six. Mr. J. G. Robson was elected as pianist.—On Sunday, Mr. Hopercroft spoke on "Spiritualism: True or False," eloquently and brilliantly. Twenty-two clairvoyant descriptions were given, the whole being recognised.—J. VEITCH, Sec.

JERSEY: March 15.—We had but little magnetic power at our week-night circle, and consequently our spirit friends experienced some difficulty in conversing with us. S. B., however, was controlled by his guide, who volunteered some advice relative to the development of mediumship, and by the spirit of a lady whose attachment to our circle has previously been mentioned. We also had a Buddhist devotee, who was, as he expressed it, "looking for his God," and who promised to endeavour to learn more of our language so that we might be enabled to assist him. At the other circle Mr. W. was controlled by his French guide, and Mr. H. by the spirit of a circus clown who has been with us on several occasions. He appeared to have been deeply impressed by the advice and sympathy tendered him at a recent circle, and although he still reverted occasionally to things material, we were gratified to find that he was gradually recognising his spiritual needs.—On Sunday we held our fortnightly circle for the development of physical mediumship, at which messages were received, by means of rappings, explanatory of a very remarkable evidence of spirit power which has recently been afforded one of our members. Our friends have proved their willingness and ability, under proper conditions, to render practical assistance, and at the same time have once more controverted the idea that disembodied spirits confine their efforts to table tilting, etc. The results of this sitting were highly satisfactory. At the other circle our young medium was controlled by three "unseen visitors," who had not previously been present, and who were in need of assistance. Mr. W.'s French guide was again present, and Mr. H. was controlled by a spirit

whose existence on the material plane was terminated by drowning at sea.—Our efforts are slowly but surely being crowned with success, and owing to the interest which has been aroused in our Cause, we are about to commence our investigator's circle for which we already have a number of enquirers.—MUTUM IN PARVO.

NORTH SHIELDS: 6, Camden Street, Feb. 28.—Mr. Thompson gave an account of the phenomena he had witnessed.—March 1.—Mrs Britten lectured to a large audience, and on the 2nd gave her illustrated lecture, "Foregleams of Immortality," in Oddfellows' Hall, Dr. Bates in the chair. The facts of spirit philosophy were fully enforced. [Mr. McKellar's report, going back nearly three weeks, only came to hand on our last day for printing, when our type was all up, and space just closing; hence we had to condense.—ED M.]

A DISCOURSE BY "NAPOLEON I."—A brilliant discourse was given through Mrs. Harvey on March 7, of which the following is a summary:—We cannot retain hypocrisy in spirit-life: there all must appear in their true colours. Few loved him in earth-life except those who were tyrants like himself, for two cannot walk together except they are agreed. When he met in spirit life with those whom he had been the means of sending out of this world, he felt condemned when they came to him with sympathy. His object in controlling was to give advice, to enable us to shun the errors which he had committed. He had often felt, while in earth-life, that he wished to offer sympathy to others, but was unable to do so because of his selfishness. He urged us now to shun selfishness and every evil way. We all have something of the God-like Nature: develop it to the fullest extent. His greatest pleasure now was to expiate his errors in earth-life by warning others. He was not in a low sphere now, but had risen by continued effort to a sphere of happiness. He had been most cruel and tyrannical in earth-life, slaughtering many. He wished the name of Napoleon to be forgotten on the earth. He came now with the deepest humility and sympathy. He said, if he after living such a misguided life could rise to happiness, surely those who strove after progress here need not be afraid of going into spirit-life. He was deeply thankful that he had risen to a sphere where their delight was to help humanity. An individuality who acts rightly need not fear the change called Death. The spirit, the man himself, cannot die, but lives for ever. He knew he was still Napoleon, a bad man in earth-life, but better now, thank God, who had so constituted the sphere that those who wished could at once begin to progress. Many who call themselves orthodox will refer to that portion of your so-called Bible where Jesus said to the dying thief: "This day shalt thou be with me in Paradise"; whereas we know that it would be impossible for two of an opposite character to live in the same sphere. As an individuality leaves the earth-life, so shall he find himself equally the same in spirit-life. Man cannot live a life of sin in the mortal form, and passing over in that state find himself in a bright sphere. However pure our life here, we shall enter on a sphere as pure, only more real, where we can mingle more freely with our dear friends. The light of Spiritualism will continue to spread till all see the reality of the life beyond. May God help and bless each of you. Napoleon wishes you good evening.—MARGARET FARR, 64, East Lamartine Street, Nottingham.

BARROW-IN-FURNESS: The *Herald* contains a long report of a "debate" between Mr. M. Condon, Spiritualist, and Mr. J. Wood, Materialist, on "Does Man's Individuality terminate at Death?" The speeches had no reference to the subject whatever, or to one another. If the one speaker had been stationed at the South Pole and the other at the North, and spoken without a consciousness of the other's existence, they could not more completely have ignored each other's "arguments." Spiritualism is not helped by these displays.

LANCASTER: Athenaeum, St. Leonard's Gate, 14th.—The controls of Mr. Condon gave two discourses. In the afternoon the subject was, "After death, what?" in the evening, "Solomon's Wisdom." The controls dealt with the first subject in a masterly manner, pointing out with clearness the different decisions arrived at by certain professors in anatomy.—FERGUSON.

SCROBBLE: 34, Wellington Street, Southwick, 14th.—Mr. McKellar, of Shields, gave us a very excellent address on "Shall we live hereafter?" The subject was handled with great skill, and gave much satisfaction to all. A very good company was present.—R. P. T.

NORTHAMPTON: Morley Hall, Shakespeare Street, 14th.—Owing to the illness of Dr. Britten, we were deprived of the pleasure of hearing Mrs. Britten, as had been announced. Mrs. Barnes spoke morning and evening in the usual effective manner. Some said the Sunday evening address was one of the best we have had from the controls. There has been marked improvement of late.—J. W. B.

CRANFORTH: 14th.—Mr. James Doney occupied our platform. The subject was "The mysteries of life," which his guides very ably handled. On questions being asked for, a materialist present asked, "Seeing man is made of a combination of the different gases, were they not capable of producing intelligence?" which led to a discussion between the guides and him. The guides made short work of it. He said he was glad that he attended the meeting; the answer he got had given him something to think about that he had never thought of before.—ANDREW HARDY, JAS. BURELL, Sec.

SPENNYMOOR:—On Thursday evening, Feb. 26, a lecture on "Atheism, Orthodoxy and Spiritualism defined and contrasted," was delivered in the Central Hall, by the guides of Mrs. Butterfield, to a good audience. The subject was exhaustively dealt with, and at the close general approval was expressed, together with the hope that Mrs. Butterfield would pay an early return visit.—COE.

BURNLEY: St. James's Hall, 14th.—Mr. W. Proctor spoke on subjects chosen by the audience afternoon and evening. "If spirits can return, why is it Jesus does not return to disclaim the present theory of his Godhead?" "What new thing has Spiritualism done?" Both lectures were well given, and questions satisfactorily answered. A Swedenborgian was the principal questioner.—J. BAUNTON, Sec.

PENDLETON: Town Hall, 14th.—Mrs. Groom gave two addresses: afternoon's subject, "Our Hope." It was rather a warm discourse, making every one feel their shortcomings, showing how shallow had been our hopes. The guides said, "The home of a nation rested upon every man dealing honestly and uprightly one with another." Mrs. Groom then gave impromptu poems and clairvoyant descriptions, which were greatly appreciated. In the evening Mrs. Groom addressed a large audience on "The signs of the times." They were viewed from a general standpoint. The guides then said, "The signs of the times would revolutionize the world, for it demanded equality, justice, truth, honesty and fairness to all, and the sooner it is put into practice the better it will be for us as a nation, and for other nations too; for we cannot boast of independence, since all are dependent one upon another. Mrs. Groom then gave impromptu poems. Next Sunday Mr. Swindhurst, Preston.—C.

BLACKBURN: New Water Street, 14th.—Mr. Swindhurst gave two eloquent discourses on "The story of a life, Abraham the saint," and "The story of another life, Thomas Paine, the sinner."—On Sunday evening last, the Rev. Mr. Grosart, D.D., LL.D., gave the second of a series of three sermons on Spiritualism. I will abstain from making any comments myself, as we hope to have Mr. E. W. Wallis on Monday evening next, and probably Tuesday, when occasion will be taken to reply to these sermons.—W. M.

MANCHESTER: Temperance Hall, Tipping Street, 14th.—In the morning Mrs. Gregg's guides gave a short address, and then many clairvoyant readings, corroborations of which came from various parts of the hall. The earthly home of the spirits while in the body was frequently described. An excellent discourse was given in the evening on "secret sorrow," and then the same course was followed as in the morning. The hall was crowded. On the 15th, at Pinmill Brow, the hall was also full. Mrs. Gregg took first a lady and then a gentleman, and the way in which she gave their characters and spirit surroundings gave satisfaction to all.—T. PEOR.

A NORTHUMBERLAND MINERS' NUMBER OF THE MEDIUM.

That the Cause in Northumberland may enjoy advantages which have been conferred on other districts the Editor of the MEDIUM will devote a large proportion of his space on March 26, to special matter on

THE RISE AND PROGRESS OF SPIRITUALISM AMONGST NORTHUMBERLAND MINERS.

A series of articles, by Geo. Forster, of Seghill, Miner, has met with the Editor's approbation. They will give an account of the Origin of the Cause; the Men it has Influenced—their character, capacity, and methods of research; Opposition encountered and how overcome; the Secularist and the Christian converted; Healers and Trance Mediums; the Cry of Insanity silenced, &c., &c.

In addition to a very full and interesting account of local matters, there will be an article on the Religious and Philosophical Aspects of the Question; with some account of the Personal Career of the Writer, including his Portrait.

It is hoped that every friend of the Cause in Northumberland will do his utmost to give this Special Number a wide circulation in the district; and also endeavour to make it known in other mining centres.

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LANTERN LECTURE IN NORTHUMBERLAND.

Under the auspices of the Northumberland Miners, who are adherents of our Cause, Mr. J. Burns will give his Lantern and other Lectures as follows:—

SATURDAY, APRIL 17, Co-operative Hall, Seaton Terrace, at 7.30. Chair by Mr. J. A. Rowe. Vocal and instrumental music by Mr. John Forster and Mr. Geo. Adams. Admission, front seats 1s., back seats 6d.

SUNDAY, APRIL 18, Boys' School-room, Seghill, at 11 a.m., "Answers to Questions" on the Lantern Lecture. At 6 p.m., "The Religious Principles of Spiritualism."

MONDAY, APRIL 19, Ashington Lecture Hall, Lantern Lecture at 7.30 p.m.

These halls are so advantageously situated, that all in the Northumberland district may conveniently attend the lectures.

AT OLD SHILDON AND SPENNYMOOR.—By the advice of my guides, twelve months ago I started upon a mission for the spread of Spiritualism. Shildon was pointed out as the first place. By the kindness of Mr. John Mensforth he secured me lodgings with a Welsh miner named Williams. I persuaded him to form a family circle. At the first sitting and in about a quarter-of-an-hour a little daughter nine years of age was controlled with both hands. This rather surprised the family and gave them a zest for further investigation. At the third sitting another little daughter, eleven years old, was controlled in the same way. In a few sittings she wrote and spoke, and before I left she could personate beautifully. Since I left I hear the eldest daughter is controlled to speak. By the instrumentality of this family, I hope to hear of Spiritualism being brought home to the whole Welsh colony there. At Spennymoor I fell in very singularly with Mr. Geldert, Ironfounder, and induced him to form a family circle. At the first sitting a son, twenty-two years of age, was controlled by his mother's sister, and went through the sufferings of cancer of the breast; and Mrs. Geldert, who was present at her sister's passing away, said it was exactly like her sister's sufferings. At the third circle, Mr. Geldert was controlled himself, and now he writes me he can speak Italian, and it has been the grandest blessing that ever came to him, this knowledge of Spiritualism. I quote these two instances, as what may be done by people who are earnest and willing to investigate; and I should like to hear something of the work of both circles.—ED. E. PEARCE, 8, Outland Place, Meanwood Road, Leeds.

HENDERSFIELD: Assembly Rooms, 14th.—Mr. Johnson's guides answered questions afternoon and evening, in their usual masterly style. On the 15th two spirit-friends through Mrs. Crossley, gave their experience of passing on to the higher life.—J. W. HEMINGWAY.

Cloth, 6s.

MIRACLES AND MODERN SPIRITUALISM.

By ALFRED R. WALLACE, F.R.G.S., F.Z.S.

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

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MARCH 21st, 1886.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7, Mr. J. Burns, "How to Investigate Spiritualism and become a Medium."
HOXTON.—124, Hoxton Street, at 7, Seance: Mr. Armitage, Address and Circle.
111, KINGSLAND ROAD, (Near Dalton Junction) at 7, Mr. Walker, Address.

WEEK NIGHTS.

SPRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock.—Monday, Mr. J. Hagon, Medium for foreign languages.
TUESDAY, Mr. Towns, Medium for Clairvoyance.
THURSDAY, Miss Godfrey, Clairvoyant diagnosis and Advice.

PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: No Information.
BACUP.—Mechanics' Hall, at 2.30 & 6.30: Mr. Taylor, Oldham.
BARROW-IN-FRAMES.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BRADFORD.—Spiritualist Church, Wailon Street, Hall Lane, Wakefield Road, at 2.30 and 6, Miss Magrawe.
Oxford-fellows' Rooms, Otley Road, at 2.30 & 6, Mrs. Craven. Tuesday, at 7.30, Mr. Schutt. (Also at Liverpool).

BURNLEY.—St. James' Hall, at 2.30 and 6.30. No Information. Thursday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
CRAMINGTON.—At Mr. J. Tiplady's, 67, South Terrace, at 6.30, Local.

GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30, Mrs. E. W. Wallis, "The Resurrection: Women and How?"
HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. J. Armitage. Monday, at 7.30, Mr. Hantley.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.

LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30. Local.
LIVERPOOL.—Daily Hall, Daily Street, London Road, at 11, and 6.30, Mr. J. S. Schutt. Lyceum at 2 p.m. Sec. Mr. Corson, 14, Daily Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.

MIDLESDOROTH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. Wardell and Mrs. Brown.
MR. JOHNSON'S, Old Linthorp, at 6.30, Local.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mrs. Gregg. Also Monday.

NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, Mr. E. W. Wallis: at 10.30, "Is Immortality a survival of the fittest?" at 6.30, "The Word of God: What is it, and from Whence?"
NORVA SHIELDS.—6, Camden Street, at 11 & 6.15. No Information.
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.

OLDHAM.—116, Union Street, at 2.30 & 6, Mr. Postlethwaite. Tuesday, Circle.
OFFSHIRE.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mrs. Green.
PARKGATE.—Near Tree Road, (near bottom), at 6.30: Local.
PESWOLD.—Mr. W. Holland's 67, Cavendish Place, at 5.30, Circle.
PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. Swindlehurst.

PLYMOUTH.—Notre Street, at 11, and 3, Circles: at 6.30, Local.
RAVENHILL.—At 2.30 & 6, March 28, Mr. B. Plant.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Mr. Collins Briggs.
MARBLE WORKS, at 2.30 and 6, Mr. J. C. Macdonald. Monday at 7.30.
TUESDAY, Healing: Thursday, developing.

SALFORD.—41, Middle Street, at 6.30 p.m. Medium, Mr. J. Horstead.
SOUTH SHIELDS.—18, Cambridge Street, at 11 and 6.30, Mr. J. Stevenson.
SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, Mrs. Yarwood.
SPENNYMOOR.—Central Hall, at 2.30 and 6: No Information.
SUNDERLAND.—34, Wellington Street, Southwick, at 6.30: Mr. W. Walker.
TUNFALL.—13, Hathbone Street, at 6.30.

WALSLEY.—Exchange Rooms, High Street, at 2.30 and 6.30, Mr. J. H. Lamb. "Is Modern Spiritualism Moral or Immoral?" Wednesday at 7.30 o'clock.
WEST FALTON.—Co-operative Hall, at 2 & 5.30, Mr. J. G. Grey. (Also down for WISKEY.—Hardy Street, at 2.30 & 6, Mr. Peck. [Heaton].
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