



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

SPIRITUALISM.

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THE SPIRITUALISM OF ANCIENT GREECE AND ROME.

A Discourse through J. S. SCHUTT, Regent Hall, Rochdale, April 4, 1886.

In dealing with such a subject, we may have to make some startling revelations. We always claim for Spiritualism the position of Religion, first and last, and on reasonable grounds. We start out with the proposition that God is a Spirit, Infinite, that man is a spirit, also infinite, derived from the Source or All-Soul, and that man is a pilgrim across the narrow isthmus of life, ever seeking to return to that immense reservoir from whence he came. It is the history of all life, and hence, the subject we have to consider is really—How has Spiritualism manifested itself through the ages?

You have existing a deal of criticism and dogmatism, and what do these really resolve themselves into? Man cogitates on a certain idea, and from the operation of that idea he derives this or that, and to him it is a revelation of truth, and this in the end becomes connected into a rule, and from this rule, with inferior minds, no exception can be allowed. Man claims as his birthright freedom of thought. He possesses this right, and those who would dare to take it from him are none other than thieves and robbers; and would rob you of that priceless gem, that priceless treasure, the right to exercise your own private judgment. Hence, dogmatism has produced all the discrepancies that exist. Had man held to the *spirit*, and not sought or consulted the *letter*, so to speak—had the spirit been heeded men would not have come to the conclusion that they could go no further, lest they should be lost in a quagmire of doubt, infidelity, and incredulity.

If we take the record of the present, and if we study the history of the Middle Ages, and if we go back to the foundation of all religious systems, what do we find? Spiritualism; and we will prove it.

All ideas are spiritual in their nature, and derived from spiritual sources. Man cannot have a single idea that is original. What we mean by the term original is, that man has not the power to create an idea. Why? says one. You spoke just now of freedom of thought, and then you tell us that in thought we are not free. Free to exercise that you receive, but not free to build up from chaos those beautiful pieces of thought-imagery which you many times desire. Man cannot evolve from himself one original idea; he can only cogitate on that given to him by the medium of the eye. Man only understands those forms which he is in daily communion with. We will push this matter a little further, and

ask: Can man evolve one idea from himself that is original? We say, No. And why? Simply because he is an imitator; a creator, never. But, some might say, we know that many new forms exist, and that man has built up for himself beautiful complexities, beautiful pieces of mechanism and of engineering skill. Is there nothing original about these things? We say, No. And why? Take your most complete machine, no matter how harmonious its parts may work, or how, as a whole, it may seem to perform its labour, it is the combination of three powers, and which exist in the whole of the universe,—the lever, the pulley, and the inclined plane; and we attribute all this to be the outcome of a spiritual power, to come from a purely spiritual source, and that from all the economical ingenuity in nature you borrow, in order to build up those complexities you proclaim come from human inventions. If a man claims he can create, what has he to prove? He has to prove a great deal which he cannot possibly prove. When you can prove man can create or evolve from his own withinment or interior selfhood something new and entirely original, we will agree with you, but failing to do this, we say that man simply borrows from nature.

Therefore, in all your religious systems, man has simply borrowed from the past, and by that given the complexion to his own thought as it emanated from him tainted, in many cases, with the little self-hood dwelling within. Thus you have to-day the manifestation of that which was pure, true, and unsullied in past ages, but have you the manifestation in its pure and unsullied state? We say, No; for all creeds are man-made, all dogmas are man-manufactured, inasmuch as they have been borrowed from the past, and theology stands before the world to-day as the failure of the ages. They cannot substantiate their position. Creeds are less than the men who made them. We admit that effects in their turn become causes, or parents of effects, and, borrowing from the creeds, if men made them they must necessarily be less than man himself, who cannot make that which transcends himself.

In travelling back, therefore, to the Spiritualism of Ancient Greece and Rome, we know we shall be told by critics, by those who wish to be considered authorities, that we are going back to the realms and times of barbarism; that we go, comparatively speaking, to savage nations, to cull from them

the crude notions of past times in order to present to you the teachings of the past, and that we would turn the world again into idolatry, and make it the residence of idolaters.

But, alas! we fear that all men, more or less, have the spirit of idolatry within; for so long as they are not educated spiritually, and so long as men know not their own kinship with the Divine Father, they will worship under false symbols; they will seek to tender the soul's adoration under false signs and thoughts. It is in the nature of man to worship, and a God must be found somewhere. If you read the mythology of the past, the records of the past, no matter whether you read of men bowing to Bacchus or to Jove; no matter what form the idol may assume, we have to deal, not so much with acts as with principles which control acts. Behind every manifestation of activity, or force, there is ever involved the word principle; and with principles we have to deal in considering the Spiritualism of Ancient Greece and Rome.

Take Ancient Greece and her Philosophers, notably Plato, who is classed with the Jesus of later times, and we have been asked ere this, to what can we point in the teachings of Plato that will bear comparison with Jesus, the Nazarene? We say Plato has been belied, and we do not allow people, for one moment, to make excerpts from Plato's life, and give us the crude parts which just suit their purposes. Let us have the whole of Plato or none. But what excerpts do they bring us showing that the Spiritualism of Ancient Greece, or the thought evolved by Ancient Greece, is inferior to that which was evolved in the days of Jesus? They say Plato taught that it was a virtue to hate, with a pure and holy hatred, the enemies of one's country. But come down to later times. Let us, say critics, look at the beautiful life of the Nazarene. What does he say? "By this shall all men know that ye are my disciples, that ye love one another." But at the same time it is recorded that he said: "Except a man hate father, mother, sister, brother, wife, children, houses, lands, lest he forsake all and follow me he cannot be my disciple." Again: "I came not to bring peace but a sword." If he uttered these sentences and memorable words, we ask, wherein had he pre-eminence over Plato?

But we will leave that, and take into consideration another character. If there was nothing to hope for from the so-called idolatry of Ancient Greece, where did you obtain your first ideas of the immortality of the human soul? What stands on record concerning that beautiful old Father of Philosophy, Socrates? See him before those judicial powers, when for their own safety they felt they must sacrifice that life, and yet almost dared not do it for fear of the wrath of the multitude, which they were afraid to bring down on themselves. Yea, and we admire the resignation of the beautiful Father of Philosophy, for when surrounded by his disciples, who stood there with their eyes bathed in tears, he took the cup of hemlock into his hand, and unquivering, unflinching drank it to the very dregs; and in his last earthly heart-aches the philosopher gave forth a gleam of truth that has made radiant the life of man throughout all the ages. Hark to the cry: "Socrates, we wish we could bury thee." "Bury Socrates if you can catch him."

Here you have the whole of Ancient Grecian truth. Bury him if you can catch him; bury men if you can catch them. But, no; the spirit eludes the material grasp: your materialistic scholars may deal with matter, weigh worlds, photograph the orbs in space, dissect planets, and try to discover their component parts. They deal with matter, but the spirit they cannot grasp, because it is the evidence of the Mighty Mind which ever controls and moulds matter in accordance with its desires. The ancient fathers of philosophy knew this, and if we are told that they proved their idolatry by the pursuit of mistaken notions, we have to enquire concerning their notions: What was one of them? That there existed, somewhere, a "stone," which, when men discovered, would enable them to take in hand the baser metals, and they would at once be transmuted into gold.

Whilst on this subject we don't mind making a little revelation to you this afternoon. There are some 200 of your scientific men now busily in pursuit of the "philosopher's stone," and they derive from the Spiritualism of Ancient Greece this very idea. They believed that all gold, all precious gems, all silver, is the result of chemical action upon the substances of the earth, or the matter of which the world is composed. They held there were certain chemical qualities or properties in nature which, when brought to bear—certain chemical conditions being given to work upon—that they

would be able to crystallise the diamond, to manufacture, by certain processes, precious stones,—the amethyst, the sapphire, the ruby, the topaz, the emerald, and the onyx stone,—and eventually be able to transmute them into the purest gold at a moment's notice. Your modern philosophers spend wealth and time, expend man's physical effort; they devote themselves to the pursuit of a myth, and why? Simply because they have not understood the Spiritualism of Ancient Greece.

You must know that these old fathers must ever veil their teaching in symbolism; they dared not give to the world the whole truth and nothing but the truth. And why? Simply because they were in the position in which you are placed to day. They dared not give to the world the mass of knowledge they possessed, as the world was not prepared to receive it. Consequently, if you take your Bible and your so-called religious records, you will find that they are built on a foundation of old-time theories; the book contains veiled truth; it is truth in the form of allegory, simply metaphor, or what you please to term it. Some of you may say, but can you prove it? Yes, we can prove it, at least in one instance we can do so, and consider that will be amply sufficient.

Suppose we take the history of Moses, a man who is supposed to have written the first five books of your Bible, according to old time scholars. Still, we deny that he ever penned a single line of it. Ezra and Nehemiah were the two first writers of whom you have authentic record, and it would be strange for Moses to write an account of his own death and burial. This may sound very strange to you, but, we affirm, we believe the idea, that Moses wrote these five books can never be fully established or handed down to the world as a literal truth. You read that as a babe he was placed in the ark of bulrushes by his mother in order to escape from the power of the tyrant, and that the king's daughter found the child and adopted him as her son, and that she took him to Pharaoh, king of Egypt: then Moses was educated. But where? In the Egyptian schools of philosophy. He was educated for the priesthood. Follow those kings and those priests in olden times, adepts in the esoteric philosophy, trained above the average run of the human mind, men who were made lights in the dark ages, and who officiated as priests in the temple. Therefore, if Moses come to you in the character of an adept, you must admit that he was a father of philosophy, that he had passed through all the stages which the novitiate has to pass through; that he had become an initiate into the sacred mysteries; and if you admit that Moses penned the books mentioned, you must be prepared for this,—that you read after one who wrote in veiled language. You cannot say that the Bible is direct truth, seeing that much it contains is veiled in the language of symbolism; what you read is the outer adornment. Moses, therefore, knowing the real esoteric truth therein contained, so the theorists and leaders were all tainted by the Spiritualism of their day, for man never had a knowledge of religion outside and apart from any spiritual aid and influence.

How did the Spiritualism of Ancient Greece obtain? If we take the Athenians of the olden time, we have their reflex in the Persians, and they had borrowed what is called by the name of Sun-worship. They held that the sun, the supreme point of radiance, was calculated to be the residence of a God; but you must not accept, as truth, that those men in old times bowed to the sun as being God. Oh no! They bowed to that luminary as being the best representative of Divine fulgence, as being the best illustration of Divine power and brightness, and as being the best manifestation to them of the majesty of God. Yet they had in themselves a species of Agnosticism, as they did not know the whole of God, and man never can know it. But you have built a faith, yea Spiritualism is based on those esoteric truths which have been given to the world all down the ages. Did they hold communion with spirits in olden times like the Spiritualists of the present day? Did these Greeks or Athenians do so? We believe they did, for it is on record that they had their sacred groves, and that to these groves they repaired for purposes of invocation. No matter whether they were holding a council of war, or considering some plan for the betterment of the people, whatever important mission they contemplated, these ancients would retire to the sacred grove. Those of you who have read the records of the Delphic Oracle will find that they waited until the angel voice came resounding through the atmosphere, giving them the information they required, the spiritual guidance they sought. Yea, they conversed with spirits in that direct manner. Their orators, no matter if it was a Demosthenes,

a Socrates, or a Themistocles were given to holding communion with the world of spirits. This class of men were inspirational mediums.

How were they developed? You read of one going to the mountain fastnesses where he remained for months and years, under the influence of God and angels, and who uttered words which thrilled the soul of the nation. They were developed by habits of abstemiousness, by communion with the wilds of nature, by communion with the Divine voice that ever speaks to man. The fathers in old time drank in their inspiration from the wilds of nature. Moses drank in his inspiration in the same way, thus deriving that influx of power which should make him a lever of progress in the world. There were mighty inspirational mediums in the times of the old Athenians, mediums who held the multitudes spell-bound as they thought they listened to the voices of very Gods. They had their eminent mediums, they held their spiritual seances, they consulted their oracles, Delphic or otherwise. Their temples were numerous, and they were guided by the direct voices of departed friends and loved ones. So you will perceive Spiritualism is no new thing, that it has run all through the ages; it was present among the ancient Athenians, and has been the very power of the living God and His ministering angels, seeking to uplift into better states and conditions of life and higher spiritual aspirations and perceptions.

Coming to Ancient Rome, in its connection with Spiritualism, the controls said that in olden times huge libations were drunk in honour of the god Bacchus, and homage was also paid to Jove. The Romans were not as polished as the ancient Athenians, as they had not been educated to the same standard. They were nearly approaching a barbaric nation, and their Spiritualism was just as high and as exalted as one could conceive of it being. As to their gods it was not idols they worshipped. In this worship of Ancient Rome nature's remarkable phenomena were typified. If we take their Jove, what was he? They heard the thunder, and thereby conceived of the existence of a mighty power, and they painted their Jove as a god of thunder, with thunderbolts in his hands, and as holding rule over the earth. They worshipped the god riding upon the storms, and so with our orthodox friends; they do the same to-day. The god that rides on the storm, that rules the earth, controls the ocean, He is simply the reflex of the Jove of Ancient Rome. The worship, in spirit, are one and the same; it is the same idea which permeates throughout all nature's Divine operations, but in ancient times the grand esoteric truth was veiled. In the days when Ancient Rome was in the zenith of her splendour and glory, her priests were initiates of the old systems.

Is it not very much the same to-day? How many of your best-educated ministers will mount the pulpit and the rostrum, and temper the wind to the shorn lamb? They will give forth so much truth as suits their purpose, and tell their congregations that it would not be wise for them to know more, as the milk is for the babes and only strong meat for men. So it has ever been. Wherever you have a priesthood you have a system which conceals from men the very essence of life. Wherever you have a priesthood you have, as in the ancient days of Greece and Rome, men who conserve power themselves, and who hold it aloof from their fellows. And why? Because if they made the people as wise as themselves they would lose their eminence, their position, they would wake up some day, and find their avocation gone. Whatever age of men you take, you will find that Spiritualism has never had a full and complete manifestation, as the race has not been fit to receive it.

Take the philosophy of the Ancient Athenians, and read it. If you take the idea of the philosopher's stone: in those days they dared not tell the masses that men were surrounded by elementary spirits, inhabitants of the first or second spheres of spiritual existence; that such spirits walked by their side on the lower plane of matter; disembodied spirits. They dared not make the people wise unto salvation in the fullest sense. It is the old God-idea that has prevailed throughout all time. We give to you power if you choose to receive it. If you obtain a little power it will reveal to you another feature of Athenian Spiritualism. You may obtain a sufficiency of power, or spiritual knowledge, to realize that you may practise Black Magic, and from this you may probably get to have recourse to Red Magic. You might gain a knowledge which obtained in the days of the old alchemists, when the charmed circle prevailed; you might

trace Kabbalistic characters, measure their incantations, and come to know how they could, at the solemn hour of midnight, call their presence some one of these dark spirits and bid them "heigh" on their mission to wrong some fellow creature on the earth plane. There are Spiritualists to-day much akin to those vile ones of older days. They seek to obtain so much knowledge concerning Spiritualism as shall enable them to work the destruction of their fellow beings. Such a Spiritualism, whether pertaining to the days of the Ancient Athenians or the 19th century, is justified in being dubbed Demonology; for it is nothing else.

The ancients also taught the practice of Red Magic. And what is it? You have it typified in the forms of the ancient philosophers, in their sayings, yea, even in the life of the Nazarene himself; and when you read of the exercise of the power of Red Magic, it is here you are enabled to form some idea of the "blood" theory. All your healing mediums are red magicians, so were the healing mediums of Ancient Greece and Rome; they were practisers of the art of Red Magic. This has ever a beneficial influence upon the race, manifesting itself in deeds of kindness and devotion, and in securing the good of others. Then there is White Magic, of which you have the record in connection with Hindostan to-day. You will find that the cradle of the race is Hindostan; here you must come, for here the race were cradled. White Magic has existed through all the ages of the past, and it consists in the highest spiritual perception. The highest power of will for the white magician, in all ages, has ever been able to transcend the flesh. The spirit has utterly mastered the flesh, and the white magician can take hold of the plastic material, and do with it what the mind wills shall be done. You read of wonderful achievements in the old-time history of Athens and of Rome, and that of Hindostan, but the power is manifested to-day; there are manifestations which utterly transcend the power of the human. You can read of one dematerialising himself and becoming invisible; of one taking some material form of substance, say a flower or something else, and by breathing upon it and exerting the soul or psychic force, causing it to dissolve itself into the primal elements of the atmosphere; and yet, you shall exercise all your powers of judgment or your ability to perceive—be you ever so circumspect in your investigation still you will fail to discover any fraud, or the least semblance of trickery. The whole operation is simply the exercise of Will upon Matter, and is the acme of knowledge.

Take the matter of the philosopher's stone; if it is pursued you will find this divine truth symbolised. The Ancient Romans fully believed in this idea, as well as the Grecians. Some sought to become possessed of this wondrous stone, and to possess, thereby, great power and immense advantage over their neighbours, their desire being to make themselves the richest men in existence, and to turn the world into a mass of gold. But this would simply upset the natural order of things. So long as men merely pursue the idea from this standpoint they will be liable to be mistaken, for they will never achieve their object. In the philosopher's stone is symbolised the power of love. And what is love? If the sweet flower of love dwells within the human soul, it will affect others, who will feel its divine influence as it goes on permeating one's own being. We say it is very much like the leaven, a little of it leavens the whole lump. Those who cultivate the power of love possess this stone to which we have referred. He who is pure in love, who has the power of pure love within, he will know that man is the richest who can limit his wants to his means. That man is rich who can exist on what he possesses, and pay his way and be honest, whilst he who possesses an income of £30,000 a year, who cannot limit his wants to his means, dies a pauper. The true philosopher's stone is the science of all philosophy, to realize the fact that man requires little whilst on earth, as he is not native to the earth. He is a child of heaven, a son of God, and the true man ever seeks to be at-one-ment with God, one in purpose with Him, and ever desiring the salvation of all from ignorance to knowledge, from materiality to holiness and spirituality, or the revelation of the God-Nature.

The Spiritualism of all times has ever been seeking to make this truth manifest to men. If you have this philosopher's stone of love burning in your soul, it will bring the truth to you: That the Lord God on High, the Father of all, is the Giver of all good; that that which God has done is good; and that that which God hath accomplished is best.

THE SEASONS.

(Written through the hand of J. S. Skutt.)

SPRING.

Beauteous maiden, lovely Spring!
Thou who dost such offerings bring,
Of life and joy to all,—
Thou givest song unto the birds,
And pleasure to the lowing herds:
We love to hear their call.

'Tis thou with verdure clothes the hills,
Thy smile is in the little rills,
That from the mountain fall;
'Tis thou that makes all nature gay,
And ever to us seems to say:
Of pleasure drink your fill.

Fair picture thou of childhood's days,
When hope paints all with brightest rays,
To fill young hearts with glee;
When human life is just begun,
Hope's rays are brighter than the sun,
In cheering life for thee.

If in the spring of our young days
We learn to walk in wisdom's ways,
Good fruit from life will come:
O Father! wisdom give to all,
And a strength to keep us, lest we fall
Into the paths of sin.

Grant that as earth fades from our eyes,
We see our mansions in the skies,
And gladly enter in,
To be by Thee forever blest,
In that, our soul's eternal rest,—
The never-ending Spring!

SUMMER.

We hail thee! glad bright Summer-time;
Thou comest crowned with flowers;
Thou bringest plenty in thy lap,
And gives us smiling hours.

All nature glad and bright and gay
With varying shades of green,
The trees have donn'd their best array,—
It is a lovely scene.

The birds they thrill their notes of joy,
Their song borne on the breeze,
Which gently sweeps the woods among,
And animates the trees.

The insect world are busy, too,
In gathering winter's store,
For they are taught the time will come
They may not gather more.

And well and wisely are they taught
To store 'gainst Winter's gloom,
Thus in sweet Summer's balmy time
We hear their ceaseless hum.

And may we not a lesson learn
From this glad, happy time?
To see so much of love bestowed,—
Such providence divine!

Think of the Summer-time of Life,
When all seems bright and gay;
No sorrow seems to come athwart
Life's glad, happy day.

But all is calm, serenely bright,
And all is joyous fair,
We never dream of darksome night,
Nor ever think of care.

But well if in the midst of joy
We lay by store of love,
That in life's dark and weary day
We lift our eyes above

To Father God, who dwells in Heaven,
The Source of love divine,
And thank Him for the promise given
Of endless Summer-time!

AUTUMN.

And now calm Autumn comes to view,
Our doubting souls to cheer,
For by our toil we now have given
The increase of the year.

We pass along the dusty road,
We see the rustic swain,
And as he sings he urges on
The heavy laden wain,

Freighted with the golden sheaves
That waved upon the plain,
And as he sings he harvests in
Rich stores of shining grain.

And thus he sings, for toil is sweet,
He thinks of joy to come,
When gathered in the merry throng,
To join in Harvest-Home.

We pass by smiling orchards, too,
Whose richly-burdened trees
Are swaying with their luscious store,
And bending to the breeze.

We view the works of Providence,
Our Father's strong right hand,
And see that hand outstretched afar.
While plenty crowns the land.

May we a lesson gladly learn,
And ask his boundless grace,
Since Nature thus to us displays
His ever-smiling face!

O Father! make us more like Thee,
In Charity and Love;
So that the Autumn of our lives
A time of joy may prove.

And in the Autumn of our lives,
Ere death's cold shade shall come,
May we be ready for the fold:
The Heavenly Harvest-Home!

WINTER.

Stern Winter comes with icy breath,
With freezing, chilling blast:
All nature dead, the earth ice-bound,
The sky with clouds o'er cast!

Scarce sign of life do we behold,
Where once all seemed so gay,
But all is cold and black and bare,—
The joys have passed away.

And yet it but a seeming death,
'Tis but old Nature's rest,—
The resurrection morn will come,
Our eyes again be blest.

With fresh, young life the Spring will come,
And clothe in bright array
The hills and vales, so black and bare,
With verdure bright and gay.

A picture this of human life,—
The Seasons pass around:
First comes glad Spring, then Summer-time,
Then Autumn, rich, is found.

Then comes the Winter, cold and dark,
With chill and icy breath;
A strange dread form is hovering near,
Who owns the name of Death!

Ah! men fear Death, they know not why
They dread his presence so,
And yet he cometh as a friend
To mortals here below.

Why speak of Death? there is no death!
'Tis but a seeming pain,—
As Nature springeth into life
So we shall live again!

In brighter, purer, better Spheres,
In Heavenly mansions fair,
Where God's loved children ever dwell
In bliss beyond compare.

There we shall range the Heavenly plain,
And view the beauteous flowers;
Our souls shall find eternal rest
In Eden's lovely bowers.

Then all our earthly sorrows pass,
Our souls attuned to sing:
O Grave! where is thy victory?
O Death! where is thy sting?

Death has no sting; we need not fear
What seems the final strife,—
He's but the messenger, to lead
To everlasting Life!

THE SPIRIT-MESSENGER.

THE MESSENGERS OF GOD.

A SECOND CONTROL BY "ROBERT BROWN."

Recorded by A. T. T. P., March 19th, 1884.

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

The Sensitive, in trance, said:—

This is how I received Ernest's first communication:—
"Robert, we are speaking to you, we are using the name used by your friend. It is not a direct communication; although he will succeed eventually in effecting this; but we shall use the first person, as if he indeed was speaking to you. At present your questions will be addressed to us, for he will not hear you; from us they will be communicated to him, and then you shall receive your answer. Do not let your thoughts bewilder you; but attend to the words. The mode of communication is but a secondary matter; the control itself is the first means for the effect."

He said: "I have come to you even as the old man came to me. My experiences will sound to you like Eastern fable; you will listen to me, now that I have the opportunity of more perfectly explaining the conditions and experiences of

my soul, during its absence from the body up to the very instant of its return. I have passed through the same outstretching valleys; the same length and breadth of green grassy sward, and have extended my knowledge by the absolute recognition of those, who are aiding me now. The old man, who came to me, and who comforted me during my bewilderment, has beheld thrones erected and overthrown. His raiment is as white as snow; his hair is like the purest wool. Ten thousand times ten thousand has he stood between men in time and men in eternity. He is called by angels and men the Ancient of Days. Reasonable proof of an ever-enduring life seems to be his greatest delight in affording. I am not the only one, to whom he has given a physical vision of translated humanity; it will therefore be vain for you to believe, that God refuses to show unto men what awaits them; how they are expected to act, and think where they are going to spend His gift of eternal life. Perhaps the nearest idea which you can form of my condition and of the heaven which is mine, is by properly estimating all the possible comforts of a happy home; for all in our spheres are as one great family, living in perfect and unbroken unanimity. The change from this great family life is, when we receive in our bosom the teachers and counsellors, who through their more glorified position of thought are nearer to their God. How can I impart to you; how can I prove my increased happiness and knowledge; but above all my increased interest and love for you? But truth is unfading in all its characteristics, and the truth is this, that however contracted may be the view of any soul called to eternity, however blank may be his ideas of geography or of literature, even if his whole world is centered on his one room or on the wife, whom death has compelled him to leave, and even if his ideas reach no higher than the future welfare of her and his children, still death comes to such a soul as a revelation: the narrow mind becomes widened, and the glory of knowledge accompanies the act of translation. This is because there is God's law of association, which is an active principle throughout all the heavens. The Ancient of Days calls this the Law of Progress."

Now, dear Recorder, I myself, Robert Brown, am going to speak of this principle of association, as my college companion, Ernest Renault, chooses to call the law of progress. I consider that to-day this principle of association is startlingly manifested on earth. There was no sooner a rumour that this Empire was to meet its mighty and formidable foe of the past than throughout the Colonial world came promises of assistance. During the cloud of Arab spears, through all those dreary desert marches, the principle of association brought New England shoulder to shoulder with Old England; proving to the Continental nations, that the principle of association still bind the child to the parent; that the branches still honour the trunk, from which they drew their being.

But to return to Ernest. He said: "I am happy; happy in my new-found liberty; happy in the possibility of my returning. I want to tell you many things, to impart knowledge reasonably, so that from now through all your future you shall have no need to base your teaching on hypothesis. I have met none, but who have had earth experiences; for the longer period intervening between time and eternity there exist the Ancient of Days, and his contemporaries and followers. You meet with humanity, who have enjoyed longer or shorter periods of eternity; passing their lives in social intercourse with each other; with those near and dear to their hearts in time; feeling a sympathy that cannot be outlived but growing stronger and stronger throughout every era of life eternal; therefore, I say, dwell no more on specialities of faith or human Gods. In heaven, that want of sympathy to those on earth cannot be: it is impossible: annihilation were as possible, as a want of love from those around us and those in time. My experience was given to me for a purpose. It is not often that the dazzling light of eternity is permitted to a soul yet in time. It is not often that a soul has said to itself like unto mine: 'Time for me is no more,' and then to come back again to all the realities of physical life. The Ancient of Days rescued me indeed from strange and awful thoughts, when he said: 'Your body is not your own; it is only the temple provided by God, and therefore belongs to God; that body on which you gaze.' Even that great voice heard in the days of old, which came to the Seer of Patmos, approaching him, saying: 'I am the Alpha and the Omega, even the first and the last,' that voice, mighty and potential as it was in its import, was of no more importance to the beloved

follower of the Nazarene, than was the voice of the Ancient of Days when speaking to me.

"Dear Robert: I have used the word angel, not to imply any celestial creation of humanity, but in its broad sense and literal meaning, *angelus*, or messenger. I am a messenger, claiming the position by as strong a right as the first Messenger of God. You may ask: 'What is a messenger's work?' It is not to roam through the heavens to carry God's commands from sphere to sphere: this is work performed under the law of God, under the principle of association, needing no special or voluntary service; therefore, the term messenger does not at all apply to humanity's work in the heavens. There are messengers who visit the earth; who on the hearths of their fellow human beings, in time proclaim the Almighty's Messages and Will. These are the messengers of God, who, ere two centuries shall have passed, will be welcomed nearly in every land. There is no intense solitude; no desert travail; no weary, thirsty, dreary pilgrimage to perform; unless the soul loveth to dwell in darkness.

"Ere I finish my first message, listen! Robert: Tell unto the priests, either those of tender heart or those fierce and malignant ones in their attacks against reason: tell them when they teach, that the messengers or angels of God have ceased to take any interest in the affairs of earth, and that the pen of inspiration is no longer held in the hands of men: I say, tell them boldly, that they are mistaken, and that only in unceasing work can be their continuing happiness. Tell them that earth's former messengers have not retired into their several heavens, easily and lazily waving their palm branches; nor are they sitting motionless, idle, and contentedly praising God whilst seated in the place He has chosen for them; for such action would not be tolerated by the Almighty and unceasing Worker. Tell these priests, that their mission, their interest, and their work can only cease on earth, were time itself no more."

It was strange, that during the whole of the low and child-like voice, which thrilled through my ears, vividly fixing every word on my memory, I was trembling as if I had been undergoing some extraordinary task; beads of perspiration not only hung about my brow, but streamed over the whole of my body, and this, my first communication, ended with the sound of a peaceful kiss. I was told afterwards, that it was the lips of my earth friend pressing my brow. I did not feel them. Then my friend and his spiritual surroundings left me.

Again, I ask yourself and your readers, Was it possible for me to continue preaching Church of England doctrine, without feeling a vague uneasiness at my cowardly hiding of spiritual truth? I think now that it is especially hard when direct knowledge steps in, and entirely upsets former belief in a calling for which you were being trained.

You know, that a student of law is training for a specific purpose, in a calling in which he hopes to gain his livelihood, and which he expects will return him an adequate reward for expenses incurred. So it is with the sire, who sends his son to college, under the one hope that he may obtain his degree, and become an ordained minister of the Established Church, with the same view and purpose of obtaining a living. So was the tenor of my thoughts after this my first communication. I thought earnestly, and argued deliberately, how far it was advisable for me to enter into open opposition to that mode of life from which I expected to obtain a high position; preferment in the Church for me being more than a probable contingency, through the patronship of my near relative, Lord Cecil. I admit that these were selfish considerations. It was not fairly receiving the message of my friend; but remember that I had not then seceded from the Church, and never had entertained one idea of doing so; for I knew, better than you can now realize, all the troubles that awaited me directly that I stood alone against the powerful many.

At my next visit I will tell you how beautifully conclusive were the arguments of my friend Ernest, in making me strong for the sake of the truth. Good day, dear Recorder: I know not what part of the day it is. May God in heaven bless you.—FINIS.

SUNDERLAND: 31, Wellington Street, Southwick. April 11.—Mr. Wilkinson, of Tyne Dock, gave us a beautiful address on "Does Death end all?"—On Easter Sunday we expect to have Mrs. Yeelms amongst us again, and on the 18th Mr. Scott, of Hetton-le-Hole, each to give three meetings. Any further particulars may be had at Mr. Warren's, 37, Hood Street, Monkwearmouth.—R. P. T.

EMMA HARDINGE-BRITTEN TO HER FRIENDS AND SYMPATHISERS.

Since the announcement of my dearest mother's departure to the higher life, and the suspension of my platform work in consequence of my urgent duties by my beloved husband's sick bed, I have been favoured with a large number of kind and sympathizing letters, bringing cheer and balm to a deeply wounded spirit and sick heart, yet too often calling for individual acknowledgments which I am wholly unable to give.

Amongst other letters are some reproaching me for not having mentioned them as the early friends of my sweet mother in England, and others wondering why they have not received cards and ceremonial notices.

To all these I would again beg your kindness, dear Mr. Burns, to say, when I wrote my mother's obituary, it was by the side of my suffering husband, requiring aid and service every moment, and with the silent dead in the adjoining room—memory, heart, mind, and nerve almost paralyzed into death at one moment, and stimulated to frenzy the next. There are, I know, such friends as Mr. Slater, Mr. Thos. Shorter, Mr. and Mrs. Tebb, etc., etc., who knew, remembered and loved my most lovable mother. I did *not* make out a list in my obituary, but wrote as a bruised and fevered spirit permitted.

As to "cards" or "memorials," with a sick house, and every prospect of a second funeral, I did not attempt any such ceremonials. My poor mother's nephews and nieces, dear Mr. Lamont our minister, and my mother's most esteemed Liverpool friends, Messrs. Mole and Lane, who most cordially volunteered to come,—these were all the followers whom the terrible exigencies of the case permitted to be present.

FRIENDS ALL! I thank you—thank you if you remember my angel mother with love; thank you for words of sympathy which help to sustain an overburdened life and spirit. When the day-spring of health again revives, and my beloved companion's health returns, as I know it will,—for the angels have told me so,—I will divide my time and duty between him and the Cause we both love. Until then, I once more trespass on the ceaseless kindness and sympathy the Editor of this paper has shown me, to send these public thanks and grateful recognitions to all those I *cannot* answer individually.

EMMA HARDINGE-BRITTEN.

The Lindens, Humphrey Road, Cheetham Hill,
Manchester.

THE ANNIVERSARY AT ST. GEORGE'S HALL. CONCERT AND LANTERN LECTURE.

The meeting on Monday evening was the most successful Anniversary ever held in London. The spacious hall was well filled with the exception of back seats. It was such an audience as any Cause might have been justly proud of. Once again workers old and new gathered together in amity to recognise the gift of God in the manifestation of the spirit.

Through the kind efforts of Mr. E. A. Tietkens, abundant and excellent materials for a concert were provided. Miss K. Poyntz had to announce at the last moment that the state of her voice from a bad cold would not allow of her appearing. It is to be regretted that there were not better opportunities for utilizing the superabundance of high class talent at disposal. Fortunately the instrumentalists obtained a very thorough hearing; and it is not often that such a treat is afforded, under ordinary circumstances. Mr. Louis Lee is master of the piano-forte, and is the success of any occasion at which he may be present. Mr. B. Althaus, a young gentleman, gave great delight to all by his performances on the violin; the music to which he gave such exquisite expression will not soon be forgotten by his enthusiastic audience.

Mr. Alexander could only give the opening song, which pleasantly reminded the company of his former appearance amongst us. Miss Emily Clarke, her first appearance amongst the Spiritualists, found occasion to sing both her songs. She at once enthralled the deep attention of the meeting. She had set herself a rather difficult task, but she acquitted herself in a most creditable manner, her management of the voice indicating high culture. Mr. Tietkens could only be heard in one song, and his sweet tones are so deeply rooted in the affections of London audiences, that the suppression of any of his pieces was a misfortune. Miss Jessie Dixon fared worst of all, as she could not be heard till the close of the

evening when people were beginning to leave. We hope to see this favourite vocalist have a better opportunity amongst us soon. The fine duet "Excelsior," by Mr. Tietkens and Mr. Alexander, closed the evening's entertainment.

The Lantern Lecture was more sympathetically received than ever it had been before. A London audience gives indications of higher knowledge in spiritual matters than any other. A number of views (about 120 in all, but many had to be sacrificed on account of time) were introduced of special interest to Londoners. There were our old well-known mediums, Mr. Home, the Davenports, Mrs. Guppy, Messrs. Herne and Williams and Mr. Husk. In the historical section, Mr. Coleman introduced Mrs. Hardinge-Britten, who was received with bursts of applause. Then came Mr. Peebles, Mr. Morse, Mrs. Butterfield and Dr. Newton as representatives of the early public work in London.

We have not space to comment on the whole of the lecture. When Mr. Gladstone's portrait was shown as one of Mr. Eglinton's sitters, there was a vehement political demonstration altogether unlooked for. The storm of applause drew forth an undercurrent of hisses, which only fanned the flame of approval, and the contest continued for some time. We note the fact for Mr. Gladstone's comfort. The lecture was all too hurried, but as the music had been considerably abridged, the lecturer used every effort to make necessary sacrifices. It was past ten o'clock, and two-fifths of the lecture was undelivered. The lecturer had to set all arrangements aside, and declare that he would then give the whole of the lecture without further interruption; and he succeeded in concluding at 10.30. Though this was inevitable, he regrets that others were not heard.

The Lecture and Entertainment as a whole were thoroughly appreciated. It was declared to be well calculated to promote the Cause. As the meeting was breaking up when the proceedings closed, it was impossible to pass a vote of thanks to Mr. Tietkens and the friends who so kindly co-operated with him, but they must have realized the great delight they afforded the audience. The oxy-hydrogen apparatus was most efficiently worked by Mr. J. Burns, Junior; never did the views appear to better advantage.

Mrs. Burns got up the meeting by weeks of patient labour; but she desires to publicly express her thanks to those friends in various parts of London who exerted themselves so earnestly to sell tickets; and also to friends who contributed towards the heavy expenses. There is not time to strike a balance before we go to press, to see what remains for urgent cases of charity, which it is so desirable to benefit.

Dear Mr. Burns,—I was very glad to hear your entertainment last evening was so successful. From what my companion tells me you made one mistake, which I attribute to the many wonders I had to relate last Wednesday, as to what goes on in this house at my seances, and the short time I had for the relation, before the seance commenced.

I did not tell you Ira Davenport has yet materialized here, but he has spoken to me twice. The last time he reminded me of a seance he, his brother, and Mr. Fay gave in our house in "London City," as he termed it. His voice was quite loud and clear, the nasal intonation so exact, and the Yankee method of expression so true, that strangers would have found some difficulty in believing a *ghost* was conversing with me. The seance "Ira Davenport" spoke of, took place nearly twenty years since, when the Brothers Davenport came to England. I had in no way forgotten the circumstance, being in my own house. I got into the cabinet, and was tied by one of our guests (a naval officer) between the young men. The noises, playing of musical instruments, protrusion of hands from the hole cut in the top of the centre door, commenced at once, but the Brothers never moved.

It was on this memorable occasion I was told by "John King" that I am a medium by "brain impression," an opinion he still holds: time has greatly added to the power.

No doubt "Ira Davenport" *can* materialize with the help of the luminous slate, as he was so good a medium on earth. I have found as part of my long spiritual experience, that spirits are only men, women and children in a higher state of life; they mount the ladder of progress by degrees. I have asked "John King" about this, and he confirms my opinion. Spirits, when they observe there is not enough power present for all to speak, or materialize, or both, kindly and politely (as well-bred human beings would do) give it up to each other. I will try to get courage enough to relate some of my experiences, with Mr. Husk as medium, but I would only do it for general publication, *from a sense of duty* to the cause of Spiritualism. It is not agreeable to be thought mad, untruthful, or a conniver at cheating, all of which I shall be accused of being, quite innocent, nevertheless, of relating anything that is at all false or fancied.—I remain, yours very truly,

AGNES MARY CAMPBELL.

Argyll House, Highland Road, Upper Norwood, April 13, 1886.

PARKGATE: Bear Tree Road, April 11.—After invocation by the guides of Mr. Turner, and reading of Scripture by Mr. Koebuck, Mr. Featherstone was controlled, and gave a discourse on "Casting out Devils." At the close Mr. Turner was controlled for clairvoyance. He gave six descriptions, all recognised but one. Our two mediums are making great progress.—A. LLOYD.

SUNSHINE—LIGHT.

The warmth and life-giving, or rather life-developing, properties afforded by the rays of the sun are typical of that Spiritual Light which serves to bring forth and develop whatever latent faculties within us lie. Nature's glorious sunshine causes vegetation to grow, the birds to sing, the sea-waves to glisten, aye, e'en the gentle breeze, as it caresses my cheek, seems other than it would were not King Sol reigning in all his splendour. So in the Spirit-world, of which this is but a type.

But will some clouds always be necessary as conducive to enhance the beauty of the prospect? Possibly: I know not—the shade to show up the brightness; aye, but the sunshine glorifies even the clouds. They are powerless to affect us while we remain under the immediate influence of The Light.

Oh! how my heart bleeds for those poor unfortunates who both in the physical and spiritual sense are shut out from a large amount of light and air,—some through their own faults and misdeeds, others through circumstances by them uncontrollable; nor can we take the glorious light to them, they must come forward and be willing for its vivifying effulgence to dawn within their heart and intellect, just as the tender blade of grain in this spring-time of the year does not resist the influence of Nature, but is receptive of all which tends to its growth.

And must we not except the refreshing shower:—

“Constant sunshine, how'er welcome,
Ne'er would ripen fruit or flower,
Giant oaks owe half their greatness
To the aching tempest's power.”

I would liken storms and showers to those cross-influences to which we are at times subjected, for the purpose of advancing our spiritual welfare. Did the young spring shoots and flowers droop at the approach of a thunder-cloud, and instead of being benefitted by its freshness, say: “We will not,” and refuse to lift their heads and be glad, the object for which that cloud was sent would be frustrated, and we would be bereft of our summer delights and autumn riches. EXCELSIOR.

Jersey, April 6, 1886.

APHORISMS.

Time is money and money is power only for him who knows how to apply the time and to spend the money.

If you will win a woman betray to her your secrets; if you will lose her betray her own.

Self-love and self-interest ought to be banished from the world, and then a great many apparent virtues and almost all vices will be banished.

Sorrow dispose the heart to friendship and love; the unhappy one knows no enjoyment but the yearning of a heart longing for sympathy, and therefore he becomes fond of such beings as have sympathy with him.

Hypocrisy is the belief in being more perfect than others. The more our spirit is expanded on earth, the more heavenly bliss it will contain.

To a young and charming lady is justice seldom shewn by another one.

A brilliant language in common conversation is similar to the stars, which soar too high but impart light to our earth.

Stoptord Place, Jersey, April 3, 1836.

J. L. HANAU.

THE REV. (?) THOS. ASHCROFT AT BLACKBURN.

I see the Rev. (?) Thos. Ashcroft has turned up again. Encouraged by the apparent success of his former appearance at Audley, this chivalrous defender of the faith essayed to again give the same lectures in the Exchange Lecture Hall. A syllabus of the lectures had been issued containing some very remarkable statements, Ashcroft declaring that he would positively prove Spiritualism to be a pretentious, bombastic, ridiculous and a lying system. Instead, however, of performing this marvellous feat, Ashcroft clearly demonstrated that the above indictments may be truly applied to himself, for this man of God, this spiritual teacher has on more than one occasion during his recent visits to Blackburn, disgraced himself and the Cause he represents by resorting to base and despicable falsehoods. I visited the first meeting on Wednesday night, and was rewarded for my pains by witnessing an exhibition of a most ridiculous character. Ashcroft, with the recollection of his former visit still green in his memory, deemed it prudent to muzzle the mouths of the people by intimating that on no account would questions be allowed. The whole lecture, like its predecessors, was one long tirade of abuse and misrepresentation, all who in any way were connected with Spiritualism being denounced as heretics and impostors, and fit only to be lodged in the lunatic asylum.

“Alas for the rarity
Of clerical charity.”

By way of change, for I suppose his lectures have become so stale as to be utterly devoid of interest, Ashcroft provided his friends with a little variety in the shape of a magic lantern entertainment.

Portraits of eminent Spiritualists were thrown on the screen, as well also, alleged “spirit-writings, spirit-photographs, &c.” all which were highly suggestive of Mr. Ashcroft having been busily engaged with his old friend the *Police News*. The whole affair was intensely ludicrous, partaking more of the nature of a penny show with Mr. Ashcroft as theological mountebank, a position which he filled with singular success.

At the conclusion of his recitation this orthodox bantam threw on the screen his “challenge of 12 years’ standing” to any representative for a six nights’ discussion, on condition that physical phenomena be produced on the platform.

Mr. Ashcroft knows as well as any Spiritualist knows that physical phenomena cannot be commanded, and while he shelters himself behind this wall he is safe. But let the man come forth from his cowardly retreat and attack the subject in a fair and honest manner, and we promise that any number of opponents shall be found willing to discuss the question with him. If by Spiritualism be the abominable thing this man declares it is, and if he be so anxious for the propagation of truth, why should he so obstinately refuse to discuss the question on its merits, without demanding phenomena which he knows cannot be commanded?

Suppose for a moment we view Mr. Ashcroft's position in the same light in which he views that of the Spiritualist, and what shall we find? Mr. Ashcroft claims to be a believer in Christ, and asserts that the power of Christ is great to day as ever it was. If that be true, then Mr. Ashcroft should have no objection to being put to the test of a true believer. What does Christ say! In commissioning his apostles to preach the gospel he says, “And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”—Mark, xvi., 17 and 18. Thus is expressed in the authorized version the diploma a Christian can have.

Can Mr. Ashcroft cast out devils, or speak with new tongues? Dare he take up a serpent? Is he prepared to drink a dose of poison, or is he able to heal the bed-ridden person whom he so much speaks about? If not, then he fails to comply with the conditions of the true believer, and thus demonstrates that he is no believer at all, but practically an Atheist.

No, Mr. Ashcroft does not mean public debate; he has more sense than to be caught at that game. He is a bombastic boaster, and for 12 years he has been delivering the same recitation, called by him a lecture, sometimes with one title, then with another. “Spiritualism; and why I object to it,” he calls it at Preston; at Blackburn, the same lecture he calls “A night with the spirits,” and so on throughout the country. From 1874 to 1886 he has been reciting the same old story. Does this look like a debater? Can he debate? I very much question whether he can; I admit he can give a recitation, but reciting the same recitation for twelve years is one thing, and public debating another; and no one knows this better than Mr. Ashcroft himself. No, Ashcroft objects to debate, although he would have his Christian brethren believe he courts it with the Spiritualists. He is a money-grubber, and so long as people are foolish enough to give him their sixpences and shillings so long will this obnoxious ASHCROFT pose before the public as a would-be-exposer of the most tremendous fact the world has ever seen.

W. R. MOORE.

OPENING OF A NEW ROOM AT BACUP.

The old meeting room having become too small, a new one was opened on April 4. We had services at 2.30 and 6.30; Miss Sumner, of Bingley, was the speaker. She is very young but a promising trance and clairvoyant medium. The room was full, although the weather was very wet.

On Monday night, Mr. J. B. Tetlow gave a very instructive trance discourse. He commenced by giving the description of an elderly pair that had formerly lived in that building. There were several persons present that recognised the old man, who was described as over sixty years of age, with a swallow-tailed coat, knee breeches, grey stockings, &c. Then he gave the psychological conditions of the room, which he said were not very good, but that might be improved by unity and sympathy towards ourselves and the surrounding influences. He gave the origin of the Society, not from information given to the medium, but from the surrounding influences; and I may say he was very correct. After this he took for his subject, “The origin of Spiritualism, its progress and teaching.” He explained clearly that it was no new doctrine, but the gate to the Spirit-world had been closed by tyranny and superstition. As the people got wiser and more determined to think for themselves, Spiritualism would be more accepted. The Bible, he said, was full of its truths, but the people would have to get rid of the various dogmas and creeds before they could see and comprehend them. Morality and spirituality could be cultivated by parents and inherited by the children, as well as wealth and health. After keeping the audience spell-bound by his fluent oratory for about an hour, the guides offered to answer a few questions, but none was asked. He finished a good night's work by giving three psychometric delineations of character, two admitting that they had been very correctly described.

On Tuesday night, Mr. T. Postlethwaite gave a spirited defence of Spiritualism. He denounced the action of divines in opposing Spiritualism, from fear lest they should be like Othello, their occupation gone.

Collections were made at each meeting to defray the expenses, and the appeal was well responded to. ADRIEL HURST, Sec.
25, Bold Street.

MIDDLESBOROUGH: Spiritual Lyceum, April 11.—Present, sixty members, ten officers, and six visitors. We had silver-chain recitations, calisthenics and marching, the two latter exercises being performed in an excellent manner. We then formed into groups; each group being instructed in an efficient manner by their several leaders, on various subjects. All our members acquitted themselves in a praise-worthy manner. Special mention may be made of two, who had committed a whole chapter of the bible to memory in one week, and were rewarded by their leader, Mr. Bevan, with a revised copy of the New Testament. With our gradual increase of members, and the efficient staff of officers now conducting the business of the Lyceum, we are looking forward with greater expectations than ever to the coming year for both spiritual and mental progression.—A. V.

BLACKBURN: Children's Lyceum, April 11.—Opened punctually at 9.30 a.m., with singing and prayer. Present: 12 officers, 60 members, 2 visitors. After the opening we formed into seven groups, and had lessons on Physiology, and Abraham's faith in offering up his son Isaac as a sacrifice. Lyceum closed. Members were marched out in order respectively, beginning with the first group and ending with the seventh.—M. B.

PENZANCE.—The friends desire us to make public their best thanks to those who so kindly responded to their appeal for books and papers.—RICHARD QUANCE, Hon. Sec.

MIDDLESBOROUGH: Old Linthorp, April 11.—We had a very nice meeting. The guides of a lady friend spoke for a short time on a question asked by a gentleman present: “Does God uphold Slavery?” She dealt exhaustively with the subject, showing an answer in the negative.—BRYTHON.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 16, 1886.

NOTES AND COMMENTS.

There is remarkable harmony between the views of Mr. Massey and Mr. Schutt in respect to the transmission of ideas from the past. Our report of Mr. Massey's lecture is unfortunately only a skeleton. He gave great prominence to the light which Spiritualism throws on the problem of Evil. Mr. Schutt's lecture is truly wonderful as coming from a speaker who is not a scholar; but under influence speaks in a scholarly manner. The poems on "The Seasons" teach beautiful spiritual truths.

As to the Protestant's exaggeration of the devil idea, be it remembered that the Papists had obliterated conscience and the distinction between right and wrong. In turn the ecclesiastics of to-day have committed the like enormity, and Spiritualism gives us a still more accentuated definition of Evil, and of man's need to seek for safety. We have smooth sailing to-day compared with what fell to the lot of Luther, Calvin and Knox, and in the work of evolution from the then prevailing gloom of Rome, they made tremendous strides. The appalling fact of evil and of human responsibility they made a strong point of. It was a grand beginning, but not a finality. Four centuries hence, our personal views may be also capable of improvement. Do not let us begin to pat the Papists on the back.

We have been asked to intimate that an emissary from the Sartorial Spiritualists will visit Liverpool on Sunday, and dilate upon the pecuniary advantages and necessities of cliquetarianism. Now this is a matter that is quite beyond our province, and we will not be induced to enter upon it on any account. In none of our visits to the country do we introduce anything but *Spiritualism* pure and simple. The Life and Teachings of the Spirit is all we can enter upon. We would consider it a crime of the first magnitude to go amongst a people, rejoicing in partial liberty from ecclesiastical bonds, and induce them to place themselves under rule or regulation of any body of men. An "organization" of so-called "Spiritualists" would just be as despotic and opposed to man's true liberty and spiritual interests as an organization of Papists, Anglicans or Wesleyans. It is the method that is bad, and debases to its own level good men who have been interlarded by it. We had thought Liverpool had amply sowed its wild oats in the past. *Verb. sap.*

On Sunday evening Mr. Burns made allusion to the demise of Mrs. Floyd, as formerly a member of that congregation, and the mother of Mrs. Hardinge-Britten, who had for some time ministered to them. He expressed the sympathy of the London friends with Mrs. Britten in her present bereavement; hoping to see her yet again when the heart-wound has healed, and the light of the spirit guiding and sustaining, undimmed by any earth-shadow.

REV. ASHCROFT AND J. BURNS.—Many of the friends are very angry at the scandalous manner in which our Representative is spoken of by this Christian opponent. We

sympathize with our friends in the attacks which their feelings sustain; but what we do not hear does not affect us. Ashcroft knows that all his insinuations are baseless, hence his fury. For our part we can afford to be magnanimous. We have got truth and right on our side, and twice has Mr. Burns challenged this person to his face, and yet no single argument could he adduce either to justify his own side of the question or invalidate ours. If he will go on doing evil, that is his look out, not ours. By using his agitation judiciously, it may be made helpful to our work. It is quite intolerable that any Spiritualist should stoop to meet him in debate; that would be a virtual acknowledgment of his importance. We have seen Mr. Wallis's name in this connection, and we are not a little astonished that any speaker should hire himself out for such a purpose. Evil befalls the evil-doer sooner or later, so that if this man attempts to injure us, he has our pity rather than malice.

BAD VENTILATION.—Many an otherwise excellent platform utterance is choked at birth because of the bad ventilation of the halls used. We noticed this particularly some years ago at Sowerby Bridge, during the delivery of an address in the Lyceum. The place was crowded, and the windows and doors of the neat little hall were quite closed. It was rather a warm summer's evening, and towards the close the "influence" became so bad that it was quite impossible to give utterance to thoughts that were ready at hand within the mind. As the proceedings closed, the tightly shut hall explained the difficulty. Again at Jersey, the afternoon meeting was half-spoiled for want of ventilation. The answers to questions were cut short from want of power to proceed. When it was too late the closed room was seen to have provided the obstruction of thought. In the evening it was well ventilated, and the "influence" and utterance were all that could be desired. The latest example is that of last Sunday at Cavendish Rooms. By the time the preliminary singing and reading were got through, the speaker was so prostrated that he could not proceed. Some of the windows in the roof were opened after much delay, and by the time that the meeting closed, the ventilation was sensibly improved. There had been a Women's Christian meeting in the same room in the afternoon, and likely a meeting in the morning; and the place had been used for dancing lessons and assemblies all through the week, by day as well as in the evenings, and possibly it had not been properly ventilated the whole of the time. There was a pretty bath of abominations in which to plunge a speaker and audience for spiritual purposes! The speaker likened it to going into a restaurant, and being served with a plate from which several persons had previously eaten; but the comparison was not sufficiently strong. Between two meetings the hall should be well ventilated, and if it be necessary, the windows can be closed again when the air has been renewed. Oxygen is the Divine element of life. We speak about "inspirational" speaking, which literally means "breathing" speaking; and yet we frequently stint the supply of air to breathe, and as a result, the "inspiration" is gone.

HOLIDAY GATHERINGS.—We call special attention to the Directory, on page 254, in which will be found particulars of Teas, Concerts, &c., at Felling, Hetton-le-Hole, Leicester, West Pelton, Pendleton, Hoxton, Chesterton and Rochdale.

NEXT WEEK'S "MEDIUM" A DAY SOONER.

On account of Good Friday, next week's MEDIUM will go to press on Wednesday. All communications must be received on *Tuesday Morning*. Please write carefully and cut it short, as Mr. Burns will be absent in the North.

CLOSING OF CAVENDISH ROOMS MEETINGS.

At the close of his address on Sunday evening, Mr. Burns said he would be absent for the next two Sundays, and on other occasions during the Spring. He could not profess to carry on these meetings and be somewhere else. He would be responsible for the rent, if the friends would supply the platform and conduct the meetings. There was no response, and so with reluctance it was announced that the meetings would be discontinued in that place. On several occasions the suggestion has been thrown out for co-operation, but it has met with no response.

On Sunday evening, the meetings will be continued at the Spiritual Institution, 15, Southampton Row. There will be no speaker, but it may be best to meet for mutual improvement, and form a congregation independent of speakers. To commence at 7 o'clock.

GERALD MASSEY'S SUNDAY AFTERNOON LECTURES,

ST. GEORGE'S HALL, LANGHAM PLACE.

SUBJECT: (Sunday, April 18th)—

"Man in Search of His Soul, and How he Found It."

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

Hall, 1/-; Gallery, 6d.

"We consider Gerald Massey one of the striking literary characters of our time. His hand touches skilfully a harp of resonant beauty, and he is a thinker and a student of no common mould. He is moreover a Freethinker, strong and fearless as the best of us, and has a delicacy of touch, and an artistic refinement which are possessed by few of us."—*The Secular Review*.

MR. BURNS'S LECTURES 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 p.m. 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 10.30 a.m., "Answers to Questions" on the Lantern Lecture. At 5.30 p.m., "The Religious Principles of Spiritualism." Collections.

MONDAY, APRIL 19, Ashington, Co-operative Hall, Lantern Lecture at 7 p.m. Musical selections. Admission, front seats 1s., back seats 6d.

TUESDAY, APRIL 20, Blyth, Central Hall, Lantern Lecture at 7.30, Doors open at 7 p.m. Admission, front seats 1s., back seats 6d. Questions at the close.

OUR REPRESENTATIVE ON TYNE-SIDE.

A host of most kind and pressing invitations have been received from the North. Mr. Burns will accept as many as time will permit.

NORTH SHIELDS: 6, Camden Street, Wednesday, April 21, Mr. Burns will give an address, and will be glad to see as many friends as possible.

SOUTH SHIELDS: 19, Cambridge Street, Thursday, April 22. The Lantern Lecture at 7.30 p.m. Front seats, 1s.; Back seats, 6d.

THE LANTERN LECTURE AT HETTON-LE-HOLE.

On Good Friday, April 23, a Grand Demonstration of Co Durham Spiritualists will take place in Miners' New Hall. In addition to the Tea and Entertainment, the Lantern Lecture will be given. Admission at 6.30: Front seats, 1s.; Second seats, 6d.

OUR REPRESENTATIVE AT BISHOP AUCKLAND.

A very cordial invitation has been extended to Mr. Burns to revisit this old centre of spiritual work on his way South.

Sunday, April 25, Temperance Hall, Bishop Auckland: Conference of County Durham Spiritualists at 2.30. Lecture at 6.30, by Mr. J. Burns.

Monday, April 26, Lantern Lecture in Temperance Hall, at 8 o'clock. Admission 1s. and 6d.

THE LANTERN LECTURE AT MORLEY.

On Saturday evening, May 8, Mr. Burns will give the Lantern Lecture in the Co-operative Hall. A quartette from Sowerby Bridge is expected to furnish their exquisite music between the parts. Admission: 1s.; and 6d.

On Sunday, May 9, Mr. Burns will speak twice in the same hall: at 2.30 he will answer questions on the Lantern Lecture, and in the evening give a discourse on some phase of Spiritualism.

H. J. Pearce, Editor of *House and Home*, will lecture at Elensis Club, King's Road, Chelsea, on Sunday evening, April 24th; subject—"Gerald Massey: Poet, Politician, and Teacher." To commence at 8.

ADDRESS.—Mr. A. Slee, 9, Wellington Terrace, Waterloo Road, is a trance medium, holding meetings at his own house. He will be glad to meet with sitters, or visit other circles within a practicable distance.

Mr. and Mrs. Hawkins talk about going to Jersey for a fortnight's holiday. Mr. Hawkins is a good healer, and Mrs. Hawkins is a trance medium.—When Mrs. Groom's portrait was shown on the screen, there was a spontaneous demand from the audience for her to visit Jersey.

Miss Ellen A. Blake, 9, Phillip Street, Pendleton, sends "Glad tidings" which she copied from luminous letters like gold held up to her view by a spirit. The sentiments are beautiful, but the composition is somewhat irregular. If she will persevere with her clairvoyance, much more perfect communications will be received.

PLYMOUTH.—Mr. Burt will commence a series of weekly services, on Wednesday evenings, at 10, Hoegate Place, on May 5. Tickets for the for the course 1s., which should be secured in advance. Further particulars next week.

"LOST BY FIRE."—The contributions which I have had the pleasure of handing to Mr. Brain are: Mrs. Jones's seances, 17s. 9d.; Mr. Coffin's, 6s. 6d.; Self-help Association, 5s.; total, £1 9s. 3d. While thanking kind contributors, I beg to lay emphasis on the fact that a cabinet-maker's tools cost upward of ten times the sum subscribed to replace them. Further contributions will be gratefully received by Mrs. Jones, 51, Great Ormond Street, and Mr. Coffin, 13, Kingsgate Street, W.C.—A. GIBSON.

HOXTON: April 9.—At 69, Hoxton Street, a very harmonious circle of friends and some strangers met to listen to the guides of Mr. R. H. Armitage, who gave an instructive address on the "Spirit Spheres."—April 11, at 128, Hoxton Street, Mr. Armitage's guides dealt in a masterly and pleasing manner with the "Passing of the Spirit from the Body." Miss Williams gave us one of her beautiful recitations.—C. V. B., Sec.

GERALD MASSEY'S LECTURE

ON

"THE DEVIL OF DARKNESS OR EVIL;
IN THE LIGHT OF EVOLUTION."

Gerald Massey's audiences keep up wonderfully well, and yet they are mainly composed of outsiders and persons unknown to Spiritualists. Mr. Gledstanes made the remark, "There is not a single face here that I know!"

The lecturer is respectful in his manner and matter, but he is wonderfully incisive and logical. Whenever necessary his every utterance betokens the student, and his conclusions indicate the scientific quality of his mind. Of course, it would be the height of stupidity to suppose that any person thoroughly committed to the orthodox religions of to-day would agree with the inferences; but there can be no two opinions about the authenticity and quality of the data. Honest, earnest and fearless research alone could have wrought such intellectual results, and results are everything with Mr. Massey, when he is sure of their pedigree. His whole soul seems to enter into his subject, and he becomes so absorbed that he quite frequently speaks too quickly for convenient listening; otherwise, he is very clear and distinct in his utterances, because he is clear in thought.

Mr. Massey commenced by saying that there are two things which in his estimation constitute the unpardonable sin of the parent against the innocence of childhood. The one is in allowing the little ones to run the risk of blood-poisoning through the filthy process of vaccination; the other in permitting the mind and soul of their children to be inoculated with the more fatal virus of false orthodox dogmas. "Generation after generation," said he, "we learn, unlearn and relearn the same lying legendary lore, and at best it takes half of all one's life time to slough off the error that is instilled during the earlier half."

The lecturer said that the crucial question of the man Friday was too much for Robinson Crusoe.

Friday, you remember, asks, "But if God much strong, much mighty—mighty as the devil, why God no kill the devil? So make him no more wicked?" "Crusoe," said Mr. Massey, "imitating other theologians, and not knowing what to say, pretended not to hear him."

Every belief, superstition and mental type, had its natural genesis, the devil included. Myths and allegories, whose significance was once unfolded to the initiates in the ancient mysteries, have been adopted in ignorance, and re-issued as real truths, divinely vouchsafed to mankind for the first and only time when found in the Hebrew writings.

The earlier religions had their myths, interpreted by the oral and unwritten wisdom. We have ours misrepresented, and a great deal of what has been imposed upon us as God's direct, true and sole revelation to man, is a mass of inverted myth, under the shadow of which we have been cowering as timorously as birds in the stubble, when a kite, in the shape of a hawk, is held hovering overhead, as I have seen practised in England. We speak of "the jaws of darkness," and darkness was the vast, huge, swallower of the light, night after night. We know this was identified as the primary power, because the primitive, or early man reckoned time by nights, and the years by the eclipses. This mode of reckoning was first and universal. So many darks preceded so many days. The dark power is primary in all the old traditions and cults of the human race. Sacrifice was first offered to the power of darkness. The influence of night, the eclipse and the black thunder-cloud being first felt, the primitive man visibly emerges, from the shadow of darkness, as deeply impressed and indelibly dyed within his mind as was his body. The black man without was negroid within, as his reflection remains in the mirror of mythology. The darkness, then, in the natural phenomena, was the original devil that put out light by swallowing it incessantly as the subtle enemy, the obstructor, deluder, and general adversary of man. Primitive man did not postulate or personify a devil behind visible phenomena, that caused the darkness. Darkness was the devil, and even so late as the Parsee Bundahish (which means the original creation) external darkness is the devil. The seven devils or seven heads of the dragon in the Akkadian myths of creation are born in the mountains of sunset, which shows the same natural genesis in the physical phenomena. They had their birthplace where the sun went down. At the same place, in the west, the Egyptians stationed the great crocodile that swallowed down the lights,

the sun, moon and stars, as they set each night, in the wide-open jaws of darkness. Hence the crocodile was an ideograph of the swallowing darkness, and of earth, or the waters below called the abyss; and the tail of the crocodile remained in the Egyptian hieroglyphics as the sign of Kam; that is, of blackness or darkness.

The earliest mode of representing the eternal alternation of external phenomena, called night and day, or darkness and light, is to be found in the universal myth of the Twin Brothers, imperfect versions of which may be found in the legends of Cain and Abel, and Esau and Jacob. In this myth the dark and the day are born twins of the Great Mother, and these brothers are portrayed as being at enmity with each other and in conflict before their birth, as are the darkness and the light at dawn. They fight one another in the effort to get born first. This becomes the well-known struggle for the birthright. Far more perfect versions of the same myths are extant among the Blacks of Australia, the red Indians of America, and the Bushmen and Hottentots of Africa; more perfect because simpler, nearer to nature, and less moralized.

Naturally, the devil of darkness was the first divinity, because the dark power is primal. When it came to worshipping, or rather to propitiating, it was the dark power that dominated, because this struck terror and elicited fear.—“*Primos in orbe deos fecit timor.*”

The origin of good and evil in the nature of man, considering him as a being of flesh and spirit, and as the personal embodiment of two opposite principles, assumed to have an automatic or spontaneous tendency toward good, on the part of the one, which is supposed to originate in the spirit, and the other to originate in the flesh, as a natural antagonist, is traceable to the most primitive interpretation of the duality, called good and evil, in external phenomena, which was continued in the mental and moral, and lastly in the psycho-theistic phase.

In Egypt, the old devil of darkness, as Sut-Typhon or Sevekh, the crocodile-headed divinity, acquired a soul, as the crocodile or dragon constellation in the planisphere, whose casting out of heaven is described in the Book of Revelation, and in the Persian Bahman Yasht, where Sut or Sevekh, the Dragon, that old serpent, is identified as Satan, the eternal adversary of souls, just as it is in the “Ritual of the Dead.”

Thus the devil that first rose up in revolt as the natural darkness, called the “Dragon of the deep,” the rebel against the light-God was transformed into a supposed spiritual being, the vice-Dieu of the dark, who in the Christian scheme is still considered to be the superior power of the two, or if their dominion be equally divided, he is supreme below, as the light-God is above—just as it had been from the beginning. And finally, our theology has made the primal shadow of physical phenomena substantial in the mental sphere, and from the external darkness of that beginning, extracted and internalized the devil in the end.

The mythical devil was pretty much dying out until it was revived and sublimated by the theology of Luther and Calvin. The Romish Church did not deify the devil, as the Protestants have done. She was better acquainted with the tradition of his creation and the earthly nature of his character, and the devil of the Middle Ages is a poor devil enough, without grandeur or terror! A very fallen intelligence indeed whom Romish saints can tweak by the nose with red-hot tongs, or the simplest countrymen have cunning enough to outwit. Instead of the arch-enemy of God and man, majestic in his dark divinity, infernally inspired, he has become a grotesque image; the story-teller's figure of fun, on a par with the giants of our nursery lore whom the clever redoubtable little Jack always gets the better of. Indeed both devil and giant, as well as serpent and dragon, had one common origin, and the orthodox Satan is, after all, the popular monster of mythology.

The Satan of sacerdotal belief, then, is not a being for God or man to kill, but an effigy in shoddy that only wants to be ripped up to show you that it is stuffed with saw-dust.

What on earth, or in another place, will we do without old Satan? What will become of those who are so virulent by nature for the Calvinistic sulphur, if there is no brimstone there, and they have passed out of this life with their itch for hell red-hot upon them, and there is no Old Scratch after all?

One would like to believe in just a little hell, for their dear sake! There is devil enough, however, only of other kinds than the one we have played with.

The devil and the hell of my creed, consist in that natural Nemesis which follows on broken laws, and dog the law-

breaker in spite of any belief of his, that his sins and their inevitable results can be so cheaply sponged out, as he has been misled to think through the shedding of blood.

Ours is the devil of heredity, working in two worlds at once. Ours is a far more terrible way of realizing the here-after, when it is brought home to us, in concrete fact, whether in this life or the life to come, than any abstract idea of hell can afford. For example:—

In the olden days when immortals were said to come visibly down; There went a youth with an angel through the gates of an Eastern town.

They passed a dog by the roadside, where dead and rotting it lay,
And the youth at the ghastly odour, sickened and turned away.
He gathered his robes about him, and hastily hurried thence;
But naught annoyed the angel's clear, pure, immortal sense.
By came a lady, lip-luscious, on delicate, mincing feet;
All the place grew glad with her presence, the air about her sweet.
For she came in fragrances floating, and her voice most silvery rang,
And the youth, to embrace her beauty, with all his being sprang.
A sweet, delightful lady, and yet the legend saith:
The angel, while he passed her, shuddered and held his breath.

Only think of a fine lady, who in this life has been wooed and flattered, sumptuously clad and delicately fed, for whom the pure, sweet air of heaven had to be perfumed as incense, and the red rose of health had to fade from many human faces to blossom in the robes she wears, and every sense had been most daintily feasted, and her whole life summed up in one long thought of self! Think of her finding herself in the next life a spiritual leper, a walking pestilence, a personified disease—a sloughing sore of this life, which the spirit has to get rid of, an excrescence of this life's selfishness, at which all good spirits stop their noses, and shudder when they come near! Don't you think if she realized that as a fact, in time it would work more effectually than much preaching?

You have been amused with a dolly-devil long enough, whilst inside of you, and outside of you, and all round about you, the real devil is living, working with a most infernal activity, and playing the very devil with this world of ours—not an ideal, but the devil in reality.

The moment we recognise evil, and have acquired the consciousness of its existence, the responsibility becomes ours. Here is something to be turned into good—a devil to be converted.

Our science grasps with its transforming hand—
Makes real, half the tales of fairy land;
It turns the deathliest fetor to perfume;
It gives decay new life and rosy bloom;
It changes filthy rags to virgin white;
Makes pure in spirit, what was foul to sight.

We burn the darkness and the density out of earthy matter, and transfigure it into glass which we can see through. We are here to apply a similar process of annealing to our dense, unexcavated, earthy humanity, so that the light from heaven may shine through it purely. We are here to try and clear away the visible causes of obstruction which have been bequeathed to us by ages on ages of horrible ignorance, and not look forward helplessly to their being burned out of human souls by an eternity of hell fire, or backwards for a salvation supposed to have taken place some eighteen centuries ago, but which is no nearer now than it ever was on the terms set forth by orthodox teachings.

The Creator intends to show us that humanity is one, and the family are more than the individual member; and if we do not accept the revelation lovingly, do not take the fact kindly; then it is flashed upon us terribly by lightning of hell, if we will not have it by light of heaven, and the poor neglected scum and *canaille* of the nations rise up mightily in the strength of disease, and prove the oneness of humanity by killing you with the same infection, or burn down your cities in the name of eternal justice.

I have been described by the American press as a thorough-going materialist, because I was against the false pretensions of words, and am trying to get a foothold in things. Who does know anything of God in the domain of things, or who has any right to pretend to know, or to be paid a salary for pretending to know anything of God personally or a personal God?

I assert that atheism is sometimes, and in some natures, the necessary revolt of the most inner consciousness against the abortion called a God. They shut their eyes altogether to get rid of a representation so unsightly and unworthy, and better is such blindness than much false seeing.

I seldom use the name of God myself in speech or in writing now, it has been so long taken in vain, so profaned by the orthodox blasphemers, so degraded as a brand and

hall-mark, made use of to warrant the counterfeit wares that are passed off upon the ignorant and unsuspecting, who think them genuine, so long as they are stamped with that name.

I do not trouble about the other world at all; it is for this world that people need to be saved. Life is not worth living if we are not doing something towards helping on the work of this world. It is only in helping others that we can truly help ourselves. It is only when we pass out of the domain of self, that the unseen helpers can steal in upon us. The priests keep the lying farce of insisting that man is a fallen creature, and persist in preaching their doctrine of his degradation and damnation in order that the people may go to them to be saved, and pay well for it!

This preaching of what is called Christianity to get a Sunday sensation out of it—this plunging of the theological poker red-hot into your seventh-day dose of spiritual flip to give it zest—this using of hell fire as a persuader, after the manner of the furnace heated beneath the turkeys to make them dance to music played in quick time—this weekly whipping of the devil round the stump, is, as the Americans say, pretty well "played out."

In future I say, men will not look upon it as a sacred duty to herd together on purpose to praise and glorify their God, one day in seven, with their psalm of conceit:—

"Let all creation hold its tongue;
Whilst I uplift my Sunday song";

lest being a jealous God, he should blight their harvest, or peradventure burst the boiler of the excursion train! Nor will they form leagues, religious or otherwise, on purpose to think alike, and make all other people think the same. It is a farce, a pitiful one, not a laughable one, for you to pray for God to do by miracle for the kingdom of heaven to come, when you are doing all you can all your lives to prevent its coming, or doing nothing to hasten its coming. It is the sheerest mockery of God and man! You were sent here to create the kingdom, to work it out by living that law of love proclaimed as laying down the life in love for others, and the very reason why the kingdom does not come, and cannot come, is because you stand in the way of its coming; and you, and all who think and act as you do, praying for the kingdom to come, must be swept out of the way, in order that it may come. Get up from your knees and work for it! Take your weapon in hand, and fight for it! Turn fiercely on the devil that dogs our own footsteps, and rescue those that fall by the way, and succumb to the powers that make for evil; turn on the devil, not theoretically, but practically; having ascertained the work that remains to be done, turn on the devil—not singly, but associated together for doing, instead of believing, and talking, and praying for God to do.

God does not want us to be fear-bound and devil-driven slaves; not beasts in blinkers, forever prodded by the goad of sheer and sharp necessity, and blind obeyers of His sternest laws that go grinding on willy-nilly, but seers and intelligent interpreters of His will, and sharers in His life and love.

The reason, then, why God does not kill the devil, is because man has unconsciously created or permitted all that is the devil finally; and here or hereafter he has to consciously destroy his own work, or the errors of his own ignorance; not man, the individual, merely, but man as a part of the pact of universal humanity. Not man as mortal simply, but as an immortal, standing up shoulder to shoulder, and marching onward, step by step, with those who are our elders in immortality, and who still unite with us, and lend a hand to effect in time the not inscrutable, but slowly unfolding purposes of the eternal.

The augmentative portions of his address deserved the closest attention, and it was paid by the intelligent auditors, who listened carefully for every word as it fell from his lips. His humorous sallies were highly appreciated, and the most hearty applause was accorded him at every opportunity, although he passed steadily on, almost unmindful of the cheering demonstrations.

Mr. Massey's subject for Sunday, April 18, is "Man in search of his Soul; and how he found it."

PROGRESS OF SPIRITUAL WORK.

OPENSIAW: Mechanics' Institute, Pottery Lane, April 11.—In the morning Mr. Tetlow's controls answered six questions from the audience in a grand and eloquent manner. The subject in the evening was, "The Church: its relation to Religion." The Church has no religion; it is continually changing and turning from true religion. It has

invented and applied all kinds of tortures to effect its own ends and repress religious progress, yet the Church takes the credit of upholding religion. It is "theology" which the Church upholds, and not truth and facts upon which true religion alone can be based. Religion needs no church: it thrives best by the fireside. The Church confessed its weakness in its opposition to Spiritualism, which courted free inquiry, and thereby professed its faith in truth, which the Church could not. The Church would use force to repress Spiritualism to-day if it dared. The modern mind has gone beyond the tyrannical boundaries of church doctrines and methods. The only true religion is obedience to the divine principle within humanity. Both services were attentively listened to by good audiences.—April 10.—Mrs. Gregg gave a successful entertainment, which was a satisfaction to all.—Con.

HERTON-LE-HOLE: Miners' Old Hall, April 11.—Mr. Wm. Westgarth gave a highly-esteemed lecture on "Christianity a failure, and the reason Why." He made references to the many different religions, and contrasted them with Christianity, but the latter had made more mysteries, and caused more blood to be shed than any other religion on the face of the earth. In fact he gave us a thorough historical sketch of these religions. On Good Friday we will hold our fifth annual Tea and Entertainment, in the Miners' New Hall, when the following prices will be charged for both: gentlemen 9d., ladies 6d., children under 12, 3d. A cordial invitation is extended to all friends and societies.—JOHN PRINGLE, 3, Downs Square, Hetton Downs.

NEWCASTLE: Northumberland Hall, April 11.—In the morning, Mr. J. S. Schutt replied to questions. The Socratic method to many Spiritualists is most popular, and has been much resorted to in late years; especially in the North of England during the palmy days of Mr. J. J. Morse; much interest was excited by the unique thought-theories launched by his controls. It is not too much to say that Mr. Schutt's inspirers also excel on the same lines, the questions covering large ranges of thought, reflected credit on both disciples and teachers, and the views expressed will afford ample mental sustenance for some time to come. The evening subject was "Life versus Death." The lecturer proceeded by argument to point out the impossibility of death as a principle. In the wide realm of nature such a catastrophe was unknown. Processes of transmutation characterized existence not only in the physical but essentially in the spiritual existence.—Alderman Barkas lectured for the eighth time in the afternoon on "Saturn and his marvellous rings," to a good audience. The Spiritualists of Newcastle will remember Sunday last as a real argosy laden with golden thoughts.—W. H. ROBINSON, Hon. Sec.

SPRINGWOOD: Central Hall, April 11.—Mr. Hills lectured twice on Sunday, owing to Mr. Walker disappointing us. In the afternoon, our president, Mr. Pickford, read from Hudson Tuttle's "Arcana of Spiritualism." In the evening, the lecturer dwelt chiefly upon the principles and teachings of Spiritualism; showing wherever they had been accepted with careful investigation, they had proved a boon to their recipients. He urged his hearers not to rely upon what he said, but to form a circle beneath their own roof with their own family; not to admit any interloper; by doing so they would prove to their satisfaction the realities of so grand a religion.—Sec.

MANCHESTER: Temperance Hall, Tipping Street, April 11.—Mr. Simkins presided; Mrs. Gregg spoke on "The Book of Life," shewing that our motives are recorded in our book of life; that by obeying the dictates of conscience it is possible to make that book worth looking at. Spirit-surroundings were described at the close. Mr. Jones presided in the evening, and Mrs. Gregg gave a child the spirit name, "Victor," using flowers instead of water. Her subject was "The Saviour of the world." All must work out their own salvation. The audience was most attentive. Spirit-surroundings were again described.—G. HILL, 92, Brunswick Street, Ardwick Green.

FELLING: Park Road, April 11.—Mr. Sanderson opened the meeting with a short account of matter passing through matter. Mr. Meeks gave an address on the history of medicine for the last three centuries, and dress reform. He described the constituents of drug medicines, and urged his hearers to renounce them, and depend for health on living in accordance with the laws of nature. When diseased, nature's remedies were more efficacious than artificial mineral preparations. He spoke strongly against the habit of tight-lacing, pointing out its dangerous effects on the devotees of fashion. The audience showed their appreciation of the lecture by their close attention. Mr. Meeks is a deep-thinking and earnest worker.—JAS. SIMMONS, Sec., 15, Wesley Terrace.

DEVONPORT: 98, Fore Street, April 11th.—In the morning the controls of Mr. Tozer gave a very telling address, basing their remarks on the words, "Forward! the day is breaking"; giving one and all fresh courage to go forward and proclaim those everlasting truths, which will in time free man from those fetters which bind him; explaining to those present the great benefit they would derive by unfolding those talents which God has endowed them with. In the evening we had again the pleasure of listening to the controls of Miss Bond, taking for their subject the "Life Hereafter."—Hon. Sec.

LEICESTER: Silver Street, April 11.—The guides of our worthy President, Mr. J. Bent, delivered a very interesting and instructive address, to a good and sympathetic audience, on Lam., iii., 26: "God's plan of Salvation." Their teaching was, that we must not depend upon the creeds or beliefs of any denomination for salvation, but each person must work it out for himself here or hereafter.—C. P.

KEIGHLEY: April 11.—Mr. T. Postlethwaite attended as substitute for Mrs. Britten. His subjects were "The Soul of Man," and "Spiritualism, what is it?" They were excellent discourses, attentively listened to. They cannot be epitomised: to be appreciated they must be listened to. Nine clairvoyant descriptions were given, all of them recognised.—A. CARR.

CROMFORD (High Peak): April 11.—The usual services were held: morning 11 o'clock, evening, 6.30. Morning subject, "Our present Religious, Social, and Political aspects"; evening, a scriptural text. Mr. Walker's guides dealt with both subjects in a masterly manner. The seeds sown by Mrs. Groom twelve months ago have taken good root.—R. J. ORAM.

HEYWOOD: Argyle Buildings, April 11.—J. R. B., of Oldham, was controlled in our circles, afternoon and evening, and gave several indications of spirit presence, which were recognised.—GEO. PELL, Sec.

MR. H. J. TAYLOR AT BRADFORD.

Upper Addison Street, April 4.—Mr. Taylor, of Millom, was the medium, and the guides took for their subject "The duties of man." In opening they said: Have we in our lives up to the present asked ourselves the question: Are we responsible beings, have we a duty to perform in life, have we ever sought the way whereby we can fulfil that duty? Looking at the world at large and the human family, what do we find? They are dependent instead of being independent individuals, blind to the facts of their own ability; thus smouldering out a life of misery. Where we find an exception to this rule, duty shows to man what nature has been capable of revealing to him through his senses, talents, and reasoning powers, opening the way by which he should show to the world that which was his duty. Explaining the duty of the father to the children, that by precept and example they might see, as he had seen; thus sowing the seed which would ere long develop, that which was his spiritual surroundings. Hand in hand together the mortal and the immortal attributes of man trod that path of duty, to feel that he was an instrument of use in the great machinery of life and of spirit, defining the duties of this life and the broad way to immortality.

In the evening the title of the lecture was "Evolution." We were informed that the earth took up an invisible form, not 6,000 years back, but millions and billions of years back. Looking at the earth in an invisible form, it is only natural that we should ask ourselves the question: What is the earth? The earth being thrown off the sun at this stage, the electric force meeting or coming from the sun, so transposed and changed that vaporous essence to a solid substance or fire. By the action of the negative and positive force of electricity it became convulsed so, that the fire was attracted inwards, and the waters expelled outwards; the earth formed land and water, which by its rotary motion was productive of night and day; and thus produced atmospheric surroundings. Circulating the waters over the lands, by atmospheric pressure they produced life, vegetable and animal. From the midst of this variety of life springs man, only classified with the animal kingdom; devoid of soul and spirit, living only to receive his sustenance as the other species from day to day. At this epoch or change to which the earth became subjected, man received that which was a baptism of reason, to be capable of judging what his surroundings were, and to arrange his own plans, relating unto that which was his relationship to life in its various forms. Evolved from that which had been, man felt that he above all other species possessed a pre-eminence, and that his position on the face of the earth was more of the representative character. From one period to another, man witnessed the development of the various species of animal life, so as to apply them to his own use, by which he might more fully grasp, that which was the development of the earth. Creation to him was of everyday occurrence. The extreme distance existing betwixt the positive and negative forces; the positive possessed a predominance which was productive of volcanic eruptions, clearly defining the cause of the various strata that originally were at one time the surface of the earth, and he, the eye witness, knew that it was the law of creation. Evolved from this condition, man's reasoning powers increased, so as to feel and to know that there was a cause that was productive of the effects through which he had passed, and hence the soul of man found that which was a cause, as his Creator and Sustainer. His spiritual attributes were the outcome of these facts, and feeling himself dependent upon that Cause worshipped the sources from whence he had come, thereby setting up for himself the attributes of God as the definite Ruler and his Creator. The history that we have obtained through theology proves, not that man has fallen, but that he has ever been a progressive being, but through the various periods of history, man's advance being emitted or evolved from that which was of a cruder nature, revealing to him the source by which the laws of nature are capable of defining to him that which is useful and elevating. The cravings of his spirit to know more fully what the laws of his surroundings were, brought into existence that he might adore them, as part of himself, they being immutable, unchangeable, and he being dependent on them. Reason increasing or growing, his spirit culminating, thus applied them not only for his own use but for the general development of his fellow man, and for the social unity of all life. At this juncture of man's existence the manifestations physical and spiritual created such a diversity of operations and facts which defined the tenure of man's life, hence the various sects and creeds sprang into existence, and men began to differ as to their rights and privileges; contentions, anarchy, rebellion, dissension were set in motion, of which the difficulties that are now experienced are the outcome. Period after period through which man has evolved has more fully defined man's relationship to the Deity, causing man to seek more fully that which is not the life that is, but the life hereafter. Here another epoch dawns upon his reason, and he sees as he has never seen before, besides that which has been given unto him as natural, now through it and from it is evolved the demonstrated facts, that he is a spiritual being, is closely related to that which is immortality, thus showing him that the physical operations through which he has passed are the counterpart of that which is spiritual. Thus proving to him the continuity of change, by the forces of the laws that have governed in the various periods of his experience, his own capability of building up a superstructure embodying that which is the physical evolution, to carry with him an individuality of that which is spiritual. Showing distinctly that, one law evolving from another, creation is continuous for the specific purpose of more clearly defining the Author, Creator and Maker of matter and spirit. Proving that to man evolution is perpetual and eternal, and with it his soul and spirit must flow on like a river towards the ocean of the source from whence it has come.

190, St. Stephen's Road, Bradford.

W. BENTLEY.

MIDDLESBOROUGH: Granville Rooms, Newport Road, April 11.—Mr. Eales' guides spoke in the evening on "What has Spiritualism done for Humanity?" They ridiculed the notion that modern civilization is due to theological teachings, which have ever been opposed to the progress of man. Spiritualism came prepared to build up a sacred edifice, *i. e.*, the temple of God, which could only be done by man earnestly striving to live in compliance with the laws of his being.—R. H. KNESSHAW.

JERSEY: April 4.—We are at present holding only one regular circle but we hope to be able to resume the other shortly. It has been thought desirable to re-organise our circle and conduct it on different lines from those we have hitherto followed, and we hope by this course to attract a higher class of controls, and while benefitting the members generally afford increased protection to our mediums. We are in the position of most developing circles, in that our sitters bring with them different and probably irreconcilable elements, and naturally until these elements are blended—if they can be blended—we must remain *in statu quo*. Would that every person who desires to sit at spirit circles could only recognise their cardinal duty, self-purification. The necessity for this was ably explained by Mr. Burns during his recent visit, but the great difficulty is that each thinks the advice admirably suits the condition of his neighbour, but pharisaically forgets to apply it to himself. We would strongly impress the absolute necessity for self-examination upon every investigator so that our circles may become in very deed "spiritual feasts."—MULTUM IN PARVO.

LANCASTER: Athenæum, April 11.—The controls of Mr. Swindlehurst gave very eloquent and scientific discourses on "If thought be the product of the brain's activity, what is that which wills such activity?" and "The Educational Aspect of Modern Spiritualism. Fair audiences seemed highly gratified.—FERGUSON.

BLACKBURN: New Water Street, April 11.—In the afternoon, Mr. A. D. Wilson answered questions sent up by the audience, some of which were of a very intricate nature, but answered to the entire satisfaction of the interrogators. The evening's discourse was on "The Priest and the Prophet." The address was intensely interesting, the controls beautifully showing how in all ages of the world the power and influence of the priest had always been exercised in keeping the masses of the people in a state of spiritual darkness. But the prophet had been an entirely opposite person. These had always been found on the side of the people, to whom they had endeavoured to give spiritual light, knowledge and truth.—W. M.

LIVERPOOL: Daulby Hall, April 11.—Mrs. Butterfield conducted the services, morning and evening. The evening lecture was an exposition of the laws of health, physiology and phenology; being ably dealt with, shewing why we differ mentally, morally, and physically.—LYCEUM.—Mr. J. Lamont paid us a visit last Sunday, and addressed some sound counsel to the members. The officers and members meet every Friday evening for singing practice, under the guidance of Mr. H. Crichton. We have formed a class for the study of Psychology, to meet every Thursday. At our weekly meeting on Monday night, Mr. Bishop, from Skipton, spoke on "Healing." He detailed some remarkable cases of cures by mesmerism, and illustrated practically how to form, conduct, and successfully carry out a healing circle.—D. COOPER, Sec.

GLASGOW: 2, Carlton Place, April 11.—Mr. Wallis's guides spoke on "The actual and the real," at the morning seance, which was well attended. They showed that man was more than a mere thinking animal, a centrestance of force, a conscious reasoning being, possessing these essential qualities, the powers of which he is called upon to exercise. They said, "conscience was an unknown quality," but through all changes personality still exists. The cause of man's ignorance of his qualities was owing to the fact that we live more in the sphere of "sense" than the spiritual. A question was asked: Ought the Bible to be taught in our public schools? The guides not only condemned the teaching of the Bible, but the whole system of our education. They said it was not teaching, it was cramming. The gardener with his flowers did not force a lily to grow where a violet should be, but put each in its own place, and under the best possible conditions and care. Not so with the education of children. Their qualities and tendencies were totally ignored, consequently, instead of cultivating and developing the latent qualities of the mind, they were crushed and destroyed. "Lighthouse" controlled, and described the presence of spirit friends, some of which were recognised. The evening public lecture was fairly attended, Mr. John Griffin in the chair, who made a few remarks on "What use is Spiritualism?" The guides of Mr. Wallis lectured on "What are the principles and institutions calculated to advance mankind to the highest possible degree of happiness?" This undoubtedly has been among one of the finest and most eloquent addresses yet delivered by the guides, and although it was one of the most profound and far-reaching subjects that could possibly have been chosen, yet the controls scarcely left an institution of the present time, without touching upon it, and showing the false foundations upon which they were built. They asked: How can man attain the highest possible degrees of happiness if one single member of society is neglected? No more than your physical body can be healthy and sound, if your big toe, the lowest member of that body, is out of order. The audience thoroughly appreciated the lecture which was shown by their frequent applause.—ANDREW DRUMMOND, Hon. Sec.

LEEDS: Oriel Hall, April 4.—Mr. R. L. Fearbey delivered an excellent address on "This our day." The lecturer thought there was an affinity between the fate of nations and religions. They were alike subject to a period of almost universal success and prosperity, succeeded by a period in which they were subject to dissolution and decay. In our day we had witnessed the period when Christianity had reached its highest state of perfection, and had fulfilled its mission, and we were now witnessing the gradual decay and breaking up of that system. We were in a great transitional period. The old-world errors were being laid low. Christianity had had eighteen centuries to work revolutions, but instead of pioneering the ages of progress, it has acted as a menace to intellectual unfoldment. The chief causes of its decline were because it had tried to crush Reason and arrest the progress of Science, and because the piety it tried to cultivate was inharmonious with refined and high sentiment. Our day required more than myths and legends; it required truths and realities. Goethe had said that "the day was not known by the day." This was a melancholy admission of past infirmities. This age, however, must belie the adage of the German philosopher, by fully realizing its day, and the things that belong unto its peace. In the evening the lecturer spoke on "The Child's Religion," which he treated with his usual ability. We are looking forward with pleasurable feelings to Mr. Fearbey's next visit, as he is becoming a very popular speaker with those outside of Spiritualism.—R. BOURKE, Sec.

BATLEY CARR: April 11.—The spirit-guides of Mrs. Ingham spoke to a full hall on "Cause and Effect." The remarks were well received. Subsequently "Pat" assumed control, and addressed the audience in his usual and vigorous style, keeping all in good humour by his witty remarks, and "hits" on the shams of to-day. He spared no class who did not try to do right. A certain class of Spiritualists came in for a share of warm criticism, which, if effective, the Cause will be much better for. Latter on she gave a few clairvoyant descriptions, which, with one exception, were recognised.—**ALFRED KRISON.**

EXETER: The Mint, April 11.—Mr. Orville Pitcher favoured us with a discourse, taking for his subject Shakespeare's well-known words, "All the world's a stage." Life with all its joys and sorrows: who can fathom its mysteries and its ultimate? As Spiritualists we look forward to the time when we shall better understand its issues. Then we have the social aspects, in which cast and class influence has its sway, as bad as in India. This must be thrown off, and the universal tie brought to the front. Man has always had the religious side of life; but instead of developing self, has been taught to look to others, dwarfing his mind and keeping down the higher aspirations. This is only a school house in which we must all play our part well, and thus earn the "well done" of the great Father God, who rules the great issues of life eternal. A cordial vote of thanks was conveyed to the speaker for his kindness in speaking to us. In reply Mr. Pitcher said he had visited the three great continents, and had deeply studied the great subject in which we were so deeply interested. And its recent growth showed how deeply it had taken root, and is maturing for future greatness.—**R. SHEPHERD, Hon. Sec.**

NORTH SHIELDS: 6, Camden Street, April 11.—In the morning one of our local mediums spoke on "Christianity has not been a failure." In the evening Mr. J. G. Grey spoke on two subjects, given by the audience, "The Spiritual Sphere," and "The immortality of the Soul." It is unnecessary for me to say that the above subjects were dealt with in a masterly manner, and seemed to give the greatest satisfaction.—On Monday and Tuesday evenings we had addresses by Mr. J. S. Schutt; the subject on Monday evening was, "Life and Death," which was listened to with rapt attention by a large and intelligent audience, there being present a number of orthodox friends. The Tuesday's subject was:—Christianity, Atheism, and Spiritualism: which is the most natural? These three phases were compared and contrasted in the most admirable manner, and elicited the applause of the audience. A number of questions were answered at the close of each address.

WEST HARTLEPOOL: Druid's Hall, Tower Street, April 11.—We were somewhat disappointed by the non-attendance of Mr. J. Scott, Hetton, but had two able substitutes in Messrs. Ashman and Wardell, the former commenting on Judges, xiii., showing very clearly that in bygone ages communications were received, and doubts were entertained similar to those of the present age. Mr. Wardell followed with a stirring address showing the absurdity of many theologians who denounce the manifestations that are taking place in this our 19th century, they ignoring the fact that the bible contain many accounts of spirit intercourse which they cannot deny. At 6.30, the guides of Mr. Ashman named a child, at the same time advising the parents to check every tendency to evil, but encouraging every good action and thought, which lead to ultimate happiness through life. He then spoke on "Food for the Millions."—**W. SAYER, Cor. Sec.**

BURNLEY: St. James's Hall, April 11.—Mrs. Yarwood spoke afternoon and evening to good audiences, giving clairvoyance at the close of each lecture, which proved very clear and successful. One of her controls, "Old Joe," amused the audience with his gruff and dry sayings, in broad coal-pit language.—The committee have arranged for a concert, a sort of "free and easy," to be held in the reading room every Saturday evening, which is intended to keep the birds of a feather more together.—The third quarterly meeting of members was held on Saturday, when the secretary placed before them the affairs of the Society, which proved to be in a very flourishing condition.—**JOE MOOR, Sec., 11, Rectory Road.**

ROCHDALE: Marble Works, April 11.—In the afternoon the audience chose for Mr. Bowmer's guides, "Spirit circles and the laws of Mediumship," upon which a very instructive address was given. In the evening the audience chose, "What becomes of man after Death?" In reply an explicit address was given which was thoroughly understood. Four delineations of character and spirit-surroundings were given. Mrs. Booth could see the control of the speaker.—**E. WOODFALL.**

MILLOM (Cumberland): April 11.—The guides of Mr. Condon, from Barrow, gave a very interesting discourse on the "Irish Question," the subject being chosen by the audience. Again in the evening Mr. Condon's guides did good work in replying to the Rev. Mr. Ackworth: "Is Spiritualism a damnable, blasphemous doctrine." We should have been very pleased to have had the Rev. gentleman with us, to hear what the spirit world had to say to his ungentlemanly expression. At the close of the discourse a few questions were asked, which were answered in a satisfactory manner. After the reply to the questions, Mrs. Taylor's guides gave a very beautiful poem on "Spiritual Gifts."—**W. M. TYSON, Sec.**

ROCHDALE: 28, Blackwater Street, April 11.—Mr. Taft drew good audiences. He was accompanied by Mr. Heaton, who as usual did valuable healing performances. The thanks of Rochdale Spiritualists are due to him.

PENDLETON: Town Hall, April 11.—Mrs. Groom gave two splendid addresses to large audiences: Subjects—"Charity," and "Man, a Spirit, and his destiny," which gave great satisfaction. Mrs. Groom gave several clairvoyant descriptions, and impromptu poems: "Just over there," and "The Grand Old Man," which was highly commented on.—**C.**

OLDHAM: 176, Union Street, April 11.—Mrs. Crossley, of Halifax, gave a nice address, and eleven clairvoyant descriptions in the afternoon, nine owned, she gave advice to several persons. The discourse in the evening was on "Spiritualism and its Teaching." It was a rich spiritual feast. "Lily," her little girl Indian guide, gave an account of what she saw, concluding with nine descriptions to strangers, eight of which were at once owned. Mrs. Crossley made on excellent impression, many declaring they would try to know more about it.—**J. MURRAY, President, O. S. S.**

WALWORTH: 83, Boyson Road, April 7.—Usual weekly circle, very good results.—April 11.—Mr. J. A. Butcher, under control, delivered an address upon "God and Man, their relationship to each other." The address was one of the best we have ever had: full of eloquence, imagery and persuasion. It would be impossible to give a short sketch of it, as every portion was so beautifully linked together that to attempt to do so would simply destroy its beauty. I only hope that Mr. Butcher will be able to place his powers at the services of Spiritualism, for certainly through his instrumentality as a trance speaker (eloquent and powerful to a high degree) an impetus will be given to Spiritualism in this portion of London which it has not yet received.—**J. VERRILL, Sec.**

511, KINGSLAND ROAD: near Dalton Junction, April 11.—Meeting very harmonious. Mr. Walker, under control, delivered an address upon "The Religion of the Future." He traced the development and progress of religion in the past, and showed that the religion of the future would be one of truth and love, which would draw all mankind into its fold. At the close the control gave a well-constructed poem, "Josiah," and "A Song of Liberty." Miss May's control followed with an address on the "Influence of the spirit-world upon man." She said we all have a number of spirits around us, and that we are all more or less influenced by them. But it depends upon ourselves whether that influence shall be for good or evil. We have the good and the bad always surrounding us; and, if we live an unspiritual life, undeveloped spirits will have power over us and will urge us on; but if our lives are pure and our aspirations good, then the angel-world will help us and strengthen us in our good desires.—**H. M.**

"LIFE'S LITTLE DAY."

A few short hours, a fleeting glance,—

And so we pass from mortal ken;

A breath of life, blown here by chance,

Amid the busy haunts of men;

A vital spark of mystic birth,

Which looks around with dreamy eyes,

Returns again to mother earth,

And wondering dies.

A morning with a golden sun;

A mid-day radiant in his light;

An evening, where the shadows come;—

A day scarce born, and, lo! the night.

A draught at Life's mysterious streams:

A question, "Where is Nature's God?"

Ere comes the answer, we, unseen,

Rest 'neath the sod.

Afar we stray from Altar's shrine,

Where millions sink on bended knee,

We know a Temple more sublime.

There Heaven's light can enter free;

Lo! yonder, where the setting sun

Bathes mountain-top with rays of gold,

We'll journey till, when day is done,

We reach the fold.

In valleys green, where soft winds blow,

And Faith's Sun cheers men's troubled hearts

Ne'er rest the brave, who seek to know

What joys Truth to the soul imparts;

But far above, where rugged heights

Majestic loom o'er land and sea,

We'll upwards climb, to pure delights,

Where souls are free.

The glories, oh! that greet the eye,

Which looks on earth stretched far below,

Or upward scans the star-lit sky,—

The heavens speak, their wonders show.

Presence Divine! it is Thy Hand

Traces the course of worlds unknown,

Here in Thy radiant light we stand

On reason's throne.

O man! O myriad worlds in space!

From being do ye pass away

In dark oblivion—leave no trace,—

Extinguished like a sun-beam's ray,

The same as tho' ye ne'er had been,

Passed like a chord of music rare,—

Naught but a boundless void wherein

Worlds fade to air?

Ah! who can say? We only know

We live, and living seem to be

Sufficient in itself, to show

To man his immortality:

The fairest world, the brightest sun,

Their course through countless ages roll,

Ere Nature's crowning work is done—

A human Soul.

Fair star of Hope on Life's blue sky!

Dark clouds may hide thee for a time,

Yet will they pass, and, ere we die,

Upon our hearts thy light will shine.

Patience! so when our waning sight

Sees earth grown dim, in shadows grey,

Through Death's veil may we see the light

Of Eternal Day.

Manchester.

E. M. WHITE.

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THE USE OF SPIRITUALISM.

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

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

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, APRIL 18th, 1886.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Open Meeting. GAINING TOWN: 51, Martindale Rd., Mr. J. Hagon, 9 a.m., Seance; 11 till 1, Healing. HOXTON—128, Hoxton Street, at 7, Mr. J. Hagon. 511, KINGSLAND ROAD, (Near Dalston Junction) at 7, Mr. Walker, "The Ministry of Mediumship." MARLBOROUGH—Regent's Hotel, 31, Marylebone Road, Mr. J. Veitch, "Spiritualism: Some of its Evidences." ISLINGTON—19, Prebend Street, Essex Row, Mr. Webster's Seance at 8. Friday at 8. FADDINGTON—5, Rundle Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8. SELF-HELP ASSOCIATION—24, Harcourt Street, Marylebone Road, at 11, Conference. Thursday, at 8, Mrs. Pritchard. Friday, at 8, Mr. Dale. STREYNS—Mrs. Ayers', 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt. UPPER HOLLOWAY.—Mrs. Hagon, 146, Marlborough Road, Holloway Rd. See Advt. WALWORTH.—83, Boyson Road, at 7, Mr. R. H. Armitage, Address; Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mr. Hobson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock.— J. Hagon, Medium for foreign languages. Tuesday, Mr. TOWNS, Medium for Clairvoyance. Wednesday, Mr. J. HOPROFT, Clairvoyance. Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice. HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster, 69, Hoxton Street.—Mr. Armitage, Thursday at 8, Healing; Friday at 8, Trance.

PROVINCES.

ASHINGTON COLLIERY.—At 3 and 5 p.m.—No Information. BACUP.—New Meeting Room, at 2.30 & 6.30: Mrs. Craven. BARNOW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon. BATLEY CARR.—Town Street, 6.30 p.m.: Mr. J. Armitage. BELPER.—Lecture Room, Brookside, at 10.30 and 6.30. BRINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Sumner. BIRMINGHAM.—Oswald Street Schools, at 11 & 6.30. BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6. BLACKBURN.—New Water Street; at 9.30, Lyceum; at 2.30 & 6.30: No Information. BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mrs. Butler. BRADFORD.—St. James Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Misses Wilson and Cowling. Oddfellows' Rooms, Otley Road, at 2.30 & 6, Local. Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Miss Beetham. Milton Rooms, Westgate, at 2.30 and 6: Mrs. Biley. Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Collins Brigs. BERNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. S. Schutt. Thursday, at 7.30, Members' developing circle. CARDIFF.—At Mrs. Cooper's, 50, Crockerherdown, at 6.30. CRAWLINGTON.—At Mr. J. Tipday's, 67, South Terrace, at 6.30, Local. DERRY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle. DEVONPORT.—98, Fore Street, at 11, Mr. Tozer; at 3, Circle; at 6.30, Miss Bond. EXETER.—The Mint, at 10.45 & 6.30, Local. FALLOUING.—Park Road, at 6, Mrs. R. Peters and Mrs. J. Sanderson. FOLDSHILL.—Edwick, at 6.30, Local. GASSING.—2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30, Mr. Wallis, "What is Blasphemy, and who are the Blasphemers?" HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. Postlethwaite. Monday, at 7.30. HANLEY.—Mrs. Dutton's, 41, Moller Street, at 6.30; Wednesday, at 7.30 p.m. HETTON.—Miners' Old Hall, at 6.30. HETTON.—Argyle Buildings, at 2.30 & 6.15: Mr. Standish. Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Hepworth. JERSEY.—68, New Street, and 4, Almorah Crescent, at 7, Wednesday, 7.30, Circles. KEIGHLEY.—Lecture Room, 2.30 and 6.30: Mrs. Ingram. 21st, Mr. Taylor. LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, Mr. Schneiderli. LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. A. Morrell. Oriol Hall, Cockridge Street, at 2.30 & 6, No Information. Tuesday at 8. LEONSTER.—Silver Street, Lecture Hall, at 11 & 6.30: Mr. Sainsbury. LIVERPOOL.—Dauby Hall, Dauby Street, London Road, at 11, and 6.30, Mr. Farmer. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Dauby Street. LOWESTOFT.—Daybreak Villa, Prince's Street, Booles Road, at 2.30 and 6.30, Local. MACLESFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev A. Rushton. Fence Street, at 2.30 & 6.30: No Information. MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. W. Johnson. MIDDLESBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. J. G. Grey. Mr. Johnson's, Old Linthorpe, at 6.30, Mr. Jno. Rutherford, "The Origin of Religion, a scientific reference to Christianity." MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. H. J. Taylor. NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 6.30, Mr. J. A. Rowe, "The Age of Criticism"; at 3, Ald. Barkas, "Jupiter and his Satellites." NORTH SHIELDS.—Caden Street, at 11 & 6.15: No Information. NOTTINGHAM.—Mortley House, Shakespere Street, 10.45 and 6.30: Mrs. Barnes. OLDHAM.—176, Union Street, at 2.30 & 6, Mr. J. B. Tellow. Tuesday, Circle. OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Boardman. PARKGATE.—Bear Tree Road, (near bottom), at 6.30: No Information. PENWOOD.—20, W. Holland's, 47, Cavendish Place, at 6.30, Circle. PENDELTON.—Tow Hall, at 2.30 and 6.30, Mrs. E. H. Britten. Liberal Club, 48, Albion Street, at 2.30 & 6.30, No Information. Wednesday, 7.30. PLYMOUTH.—Notte Street, at 11, and 3, Circles; at 6.30, Mr. James. ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Mrs. Bailey. Marble Works, at 2.30 and 6, Mr. Clark. Monday at 7.30. Tuesday, Healing; Thursday, developing. 28, Blackwater Street, at 2.30 & 6 p.m., Mr. Armitage. Wednesday, Circle at 7.30. SALTASH.—Knutson Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Mr. W. Burr. SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mr. Filton. SOUTHSEA.—11, Melite Street, at 6.30 p.m. Medium, Mr. J. Horstead. SOUTH SHIELDS.—19, Cambridge Street, at 11 and 6.30, No Information. SPENBY BRIDGE.—Spiritualists' Lyceum, Holms Lane, at 6.30, Mr. Hilliam. SWEENEY.—Central Hall, at 2.30 and 6: Mr. Eales. SUDBURY.—24, Wellington Street, Southwick, at 6.30: Mr. John Scott. TUNSTALL.—13, Katharine Street, at 6.30. WALSALL.—Exchange Rooms, High Street, at 6.30. WEST HARTLEY.—Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. J. H. Lamb. WEST PELTON.—Co-operative Hall, at 2 & 5.30, Mr. Wm. Murray. WESLEY.—Hardy Street, at 2.30 & 6, Mr. T. Holdsworth. WISBECH.—13, Walsoken Road, at 6.30, Local Mediums.

HOLIDAY ENTERTAINMENTS.

FALLOUING: Park Road, Monday, April 26.—Tea at 5 p.m., followed by an entertainment. Admission to Tea and Concert, 9d. each. HETTON-LE-HOLE: Miners' New Hall, Good Friday.—Tea and Concert. Admission to Tea and Entertainment, Gentlemen 1s., Ladies 6d., Children 3d. Mr. Burns will give his Lantern Lecture at the Entertainment. LEICESTER: 8th Street, Tuesday, April 27.—Tea: Tickets 8d. each. We would be pleased to see as many friends as can possibly attend.—C. P. WEST PELTON: Co-operative Hall, April 21.—Tea at 4 p.m., tickets 9d.; Concert at 6.30, tickets 3d. Proceeds towards literature for Lyceum. Kind invitation to all. PENDELTON: The Club, Brough-on-Road, Monday, April 26.—A Tea Party and Soiree. Tickets 1s. after 10, 6d. Tea at 4, Concert at 6d., Dancing at 7.30. All are cordially invited.—C. D. HOXTON: 128, Hoxton Street, Good Friday, April 23.—Tea at 6 o'clock; tickets, 9d. each. After Tea, a Meeting, when we hope to have Mr. Vango, Mr. Walker, and other mediums with us.—V. B. ROCHDALE: Marble Works, Good Friday, April 23.—Tea at 4.30; Tickets 6d. each. CHESTERTON: Mr. D. Turner's, Edensor Street, Good Friday, April 23.—Tea at 4.30. Mrs. Green, of Heywood, will lecture on "Immortality, Past, Present and Future," in Assembly Rooms, Apedale Road, at 6.30. Admission to Tea and Lecture, 1s., Lecture only, 3d.

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