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SPIRITUALISM.

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GERALD MASSEY'S LECTURE.

THE HISTORICAL JESUS AND THE MYTHICAL CHRIST.

ST. GEORGE'S HALL, MAY 9, 1886.

(Concluded from last week.)

An epitome of a considerable portion of John's Gospel may be found in another brief chapter of the Ritual—"Ye Gods come to be my servants, I am the son of your Lord. Ye are mine through my Father, who gave you to me. I have been among the servants of Hathor or Meri. I have been washed by thee, O attendant!" Compare the washing of Jesus's feet by Mary.

The Osiris exclaims, "I have welcomed the chief spirits in the service of the Lord of things! I am the Lord of the fields when they are white," i.e., for the reapers and the harvest. So the Christ now says to the disciples, "Behold, I say unto you, Lift up your eyes and look on the fields, that are white already unto the harvest."

"Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he send forth labourers into his harvest. And he called unto him his twelve disciples." Now, if we turn to the Egyptian "Book of Hades," the harvest, the Lord of the harvest, and the reapers of the harvest are all portrayed: the twelve are also there. In one scene they are preceded by a God leaning on a staff, who is designated the Master of Joy—a surname of the Messiah Horus when assimilated to the Soli-Lunar Khunsu; the twelve are "they who labour at the harvest in the plains of Neter-Kar." A bearer of a sickle shows the inscription: "These are the Reapers." The twelve are divided into two groups of five and seven—the original seven of the Aahenru; these seven are the reapers. The other five are bending towards an enormous ear of corn, the image of the harvest, ripe and ready for the sickles of the seven. The total twelve are called the "Happy Ones," the bearers of food. Another title of the twelve is that of the "Just Ones." The God says to the reapers, "Take your sickles! Reap your grain! Honour to you reapers." Offerings are made to them on earth, as bearers of sickles in the fields of Hades.

On the other hand, the tares of the wicked are to be cast out and destroyed for ever. These are the twelve apostles in their Egyptian phase. In the chapters on "Celestial Diet" in the Ritual, Osiris eats under the sycamore tree of Hathor. He says, "Let him come from the earth. Thou hast brought these seven loaves for me to live by, bringing the bread that Horus (the Christ) makes. Thou hast placed, thou hast eaten rations. Let him call to the Gods for them, or the Gods come with them to him."

This is reproduced as miracle in the Gospels, performed when the multitude were fed upon seven loaves. The seven

loaves are found here, together with the calling upon the Gods, or working the miracle.

In the next chapter there is a scene of eating and drinking. The speaker, who impersonates the Lord, says:—"I am the Lord of Bread in Annu. My bread at the heaven was that of Ra; my bread on earth was that of Seb." The seven loaves represent the bread of Ra. Elsewhere the number prescribed to be set on one table, as an offering, is five loaves. These are also carried on the heads of five different persons in the scenes of the under-world. Five loaves then are the bread of Seb. Thus five loaves represent the bread of earth, and seven the bread of heaven. Both five and seven are sacred regulation numbers in the Egyptian Ritual. And in the Gospel of Matthew the miracles are wrought with five loaves in the one case, and seven in the other, when the multitudes are fed on celestial diet. This will explain the two different numbers in one and the same Gospel miracle. In the Canonical narrative there is a lad with five barley loaves and two fishes. In the next chapter of the Ritual we possibly meet with the lad himself, as the miracle-worker says:—"I have given breath to the said youth."

The Gnostics asserted truly that celestial persons and celestial scenes had been transferred to earth in our Gospels; and it is only within the Pleroma (the heaven) or in the Zodiac, that we can at times identify the originals of both. And it is there we must look for the "two fishes."

As the latest form of the Manifestor was in the heaven of the twelve signs, that probably determined the number of twelve basketful of food remaining when the multitude had all been fed. "They that ate the loaves were five thousand men;" and five thousand was the exact number of the Celestials or Gods in the Assyrian Paradise, before the revolt and fall from heaven. The scene of the miracle of the loaves and fishes is followed by an attempt to take Jesus by force, but he withdrew himself; and this is succeeded by the miracle of his walking on the waters, and conquering the wind and waves. So is it in the Ritual. Chap. 57 is that of the breath prevailing over the water in Hades. The speaker, having to cross over, says: "O Hapi! let the Osiris prevail over the waters, like as the Osiris prevailed against the taking by stealth, the night of the great struggle." The Solar God was betrayed to his death by the Egyptian Judas, on the "night of the taking by stealth," which was the night of the last supper. The God is "waylaid by the conspirators, who have watched very much." They are said to smell him out "by the eating of his bread." So the Christ is waylaid by Judas, who "knew the place, for Jesus often resorted thither," and by the Jews who had long watched to take him.

The smelling of Osiris by the eating of his bread is remarkably rendered by John at the eating of the last supper. The Ritual has it:—"They smell Osiris by the eating of his bread, transporting the evil of Osiris."

"And when he had dipped the sop he gave it to Judas Iscariot, and after the sop Satan entered into him." Then said Jesus to him into whom the evil or devil had been transported, "That thou doest, do quickly." Osiris was the same, beseeching burial. Here it is demonstrable that the non-historical Herod is a form of the Apophis Serpent, called the enemy of the sun. In Syria, Herod is a red dragon. Herod, in Hebrew, signifies a terror. Her (Eg.) is to terrify, and Herrut (Eg.) is the Snake, the typical reptile. The blood of the divine victim that is poured forth by the Apophis Serpent at the sixth hour, on "the night of smiting the profane," is literally shed by Herod, as the Herrut or Typhonian Serpent.

The speaker, in the Ritual, asks: "Who art thou then? Lord of the silent body? I have come to see him who is in the serpent, eye to eye, and face to face." "Lord of the silent body," is a title of the Osiris. "Who art thou then? Lord of the silent body?" is asked and left unanswered. This character is also assigned to the Christ. The High Priest said unto him, "Answerest thou nothing?" "But Jesus held his peace." Herod questioned him in many words, but he answered him nothing. He acts the prescribed character of "Lord of the Silent Body."

The transaction in the sixth hour of the night of the Crucifixion is expressly inexplicable. In the Gospel we read—"Now from the sixth hour there was darkness over all the land unto the ninth hour." The sixth hour being midnight, that shows the solar nature of the mystery, which has been transferred to the sixth hour of the day in the Gospel.

It is in the seventh hour the mortal struggle takes place between the Osiris and the deadly Apophis, or the great serpent, Haber, 450 cubits long, that fills the whole heaven with its vast enveloping folds. The name of this seventh hour is "that which wounds the serpent Haber." In this conflict, with the evil power thus portrayed, the Sun-God is designated the "Conqueror of the Grave," and is said to make his advance through the influence of Isis, who aids him in repelling the serpent or devil of darkness. In the Gospel, Christ is likewise set forth in the supreme struggle as "Conqueror of the Grave," for "the graves were opened, and many bodies of the saints which slept arose"; and Mary represents Isis, the mother, at the cross. It is said of the great serpent, "There are those on earth who do not drink of the waters of this serpent, Haber," which may be paralleled with the refusal of the Christ to drink of the vinegar mingled with gall.

When the God has overcome the Apophis Serpent, his old nightly, annual, and eternal enemy, he exclaims, "I come! I have made my way! I have come like the sun, through the gate of the one who likes to deceive and destroy, otherwise called the 'vipere.' I have made my way! I have bruised the serpent, I have passed." But the more express representation in the mysteries was that of the annual sun as the Elder Horus, or Atum. As Julius Firmicus says: "In the solemn celebration of the mysteries, all things in order had to be done which the youth either did or suffered in his death."

Diodorus Siculus rightly identified the "whole fable of the under-world," that was dramatised in Greece, as having been copied "from the ceremonies of the Egyptian funerals," and so brought on from Egypt into Greece and Rome. One part of this mystery was the portrayal of the suffering Sun-God in a feminine phase. When the suffering sun was ailing and ill, he became female, such being a primitive mode of expression. Luke describes the Lord in the Garden of Gethsemane as being in a great agony, "and his sweat was, as it were, great drops of blood, falling to the ground." This experience the Gnostics identified with the suffering of their own hemorrhoidal Sophia, whose passion is the original of that which is celebrated during Passion week, the "week of weeping in Abtu," and which constitutes the fundamental mystery of the Rosy Cross, and the Rose of Silence.

In this agony and bloody sweat the Christ simply fulfils the character of Osiris Tesh-Tesh, the red sun, the Sun-God that suffers his agony and bloody sweat in Smen, whence Gethsemane, or Gethsemane. Tesh means the bleeding, red, gory, separate, cut and wounded; tesh-tesh is the inert form of the God whose suffering, like that of Adonis, was represented as feminine, which alone reaches a natural origin for the type. He was also called Ans-Ra, or the sun bound up in linen.

So natural were the primitive mysteries!

As Atum, the red sun is described as setting from the Land of Life in all the colours of crimson, or Pant, the red

pool. This clothing of colours is represented as a "gorgeous robe" by Luke; a purple robe by Mark; and a robe of scarlet by Matthew. As he goes down at the Autumn Equinox, he is the crucified. His mother, Nu, or Meri, the heaven, seeing her son, the Lord of Terror, greatest of the terrible, setting from the Land of Life, with his hands drooping, she becomes obscure, and there is great darkness over all the land, as at the crucifixion described by Matthew, in which the passing of the Lord of Terror is rendered by the terrible or "loud cry" of the Synoptic version. The Sun-God causes the dead, or those in the earth, to live as he passes down into the under-world, because, as he entered the earth, the tombs were opened, *i.e.*, figuratively. But it is reproduced literally by Matthew.

The death of Osiris, in the Ritual, is followed by the "Night of the Mystery of the Great Shapes," and it is explained that the night of the mystery of the Great Shapes is when there has been made the embalming of the body of Osiris, "the Good Being, justified for ever." In the chapter on "the night of the laying-out" of the dead body of Osiris, it is said that "Isis rises on the night of the laying-out of the dead body, to lament over her brother Osiris." And again: "The night of the laying-out" (of the dead Osiris) is mentioned, and again it is described as that on which Isis had risen "to make a wail for her brother."

But this is also the night on which he conquers his enemies, and "receives the birthplace of the Gods." "He tramples on the bandages they make for their burial. He raises his soul, and conceals his body." So the Christ is found to have unwound the linen bandages of burial, and they saw the linen in one place, and the napkin in another. He too conceals his body!

This is closely reproduced, or paralleled, in John's Gospel, where it is Mary Magdalene who rises in the night and comes to the sepulchre, "while it was yet dark," to find the Christ arisen, as the conqueror of death and the grave. In John's version, after the body is embalmed in a hundred pounds weight of spice, consisting of myrrh and aloes, we have the "night of the mystery of the shapes": "For while it was yet dark, Mary Magdalene coming to the sepulchre, and peering in, sees the two angels in white sitting, the one at the head and the other at the feet, where the body had lately lain." And in the chapter of "How a living being is not destroyed in hell, or the hour of life ends not in Hades," there are two youthful Gods—"two youths of light, who prevail as those who see the light," and the vignette shows the deceased walking off. He has risen!

Matthew has only one angel or splendid presence, whose appearance was as lightning, which agrees with Shepi, the Splendid One, who "lights the sarcophagus," as a representative of the divinity, Ra. The risen Christ, who is first seen and recognised by Mary, says to her, "Touch me not, for I am not yet ascended to my Father." The same scene is described by the Gnostics: when Sophia rushes forward to embrace the Christ, who restrains her by exclaiming that he must not be touched.

In the last chapter of the "Preservation of the Body in Hades," there is much mystical matter that looks plainer when written out in John's Gospel. It is said of the re-germinated or risen God—"May the Osirian speak to thee?" The Osirian does not know. He (Osiris) knows him. "Let him not grasp him." The Osirified "comes out sound, immortal is his name." "He has passed along the upper roads" (that is, as a risen spirit).

"He it is who grasps with his hand," and gives the palpable proof of continued personality, as does the Christ, who says, "See my hands and my feet, that it is myself."

The Sun-God re-arises on the horizon, where he issues forth, "saying to those who belong to his race, Give me your arm." Says the Osirified deceased, "I am made as ye are." "Let him explain it!" At his reappearance the Christ demonstrates that he is made as they are; "See my hands and feet, that it is I myself; handle me and see. And when he had said this he showed them his hands and feet. Then he said to Thomas, Reach hither thy finger, and see my hands, and reach hither thy hand and put it into my side." These descriptions correspond to that of the cut, wounded, and bleeding Sun-God, who says to his companions, "Give me your arm; I am made as ye are."

In the Gospel of the Hebrews he is made to exclaim, "For I am not a bodiless ghost." But in the original, where the risen one says to his companions, "Give me your arm, I am made as ye are," he speaks as a spirit to spirits. Whereas in the Gospels, the Christ has to demonstrate that he is not a

spirit, because the scene has been transferred into the earth-life.

The Gnostics truly declared that all the supernatural transactions asserted in the Christian Gospel "were counterparts (or representations) of what took place above." That is, they affirmed the history to be mythical; the celestial allegory made mundane; and they were in the right, as the Egyptian Gospel proves. There are Healers, and Jehoshua Ben-Pandira may have been one. But, because that is possible, we must not allow it to vouch for the impossible! Thus in the Gospels, the mythical is, and has to be, continually reproduced as miracle. That which naturally pertains to the character of the Sun-God becomes supernatural in appearance when brought down to earth. The Solar God descended into the nether world as the restorer of the bound to liberty, the dead to life. In this region the miracles were wrought, and the transformations took place. The evil spirits and destroying powers were exorcised from the mummies; the halt and the maimed were enabled to get up and go; the dead were raised, a mouth was given to the dumb, and the blind were made to see.

This "reconstitution of the deceased" is transferred to the earth-life, whereupon "the blind receive their sight, and the lame walk, the lepers are cleaned, the deaf hear, and the dead are raised up" at the coming of the Christ, who performed the miracles. The drama, which the Idiotai mistook for human history, was performed by the Sun-God in another world.

I could keep on all day, and all night, or give twenty lectures, without exhausting my evidence that the Canonical Gospels are only a later literalized *ré-chauffé* of the Egyptian writings; the representations in the mysteries, and the oral teachings of the Gnostics which passed out of Egypt into Greece and Rome—for there is plenty more proof where this comes from. I can but offer a specimen brick of that which is elsewhere a building set four-square, and sound against every wind that blows.

The Christian dispensation is believed to have been ushered in by the birth of a child, and the portrait of that child in the Roman Catacombs as the child of Mary is the youthful Sun-God in the Mummy Image of the child-king, the Egyptian Karast, or Christ. The alleged facts of our Lord's life as Jesus the Christ, were equally the alleged facts of our Lord's life as the Horus of Egypt, whose very name signifies the Lord.

The Christian legends were first related of Horus the Messiah, the Solar Hero, the greatest hero that ever lived in the mind of man—not in the flesh—the only hero to whom the miracles were natural, because he was not human.

From beginning to end the history is not human but divine, and the divine is the mythical. From the descent of the Holy Ghost to overshadow Mary, to the ascension of the risen Christ at the end of forty days, according to the drama of the pre-Christian Mysteries, the subject-matter, the characters, occurrences, events, acts, and sayings bear the impress of the mythical mould instead of the stamp of human history. Right through, the ideas which shape the history were pre-extant, and are identifiably pre-Christian; and so we see the strange sight to-day in Europe of 100,000,000 of Pagans masquerading as Christians.

Whether you believe it or not does not matter. The fatal fact remains that every trait and feature which go to make up the Christ as Divinity, and every event or circumstance taken to establish the human personality were pre-extant, and pre-applied to the Egyptian and Gnostic Christ, who never could become flesh. The Jesus Christ with female paps, who is the Alpha and Omega of Revelation, was the IU of Egypt, and the Iao of the Chaldeans. Jesus as the Lamb of God, and Ichthys the Fish, was Egyptian. Jesus as the Coming One; Jesus born of the Virgin Mother, who was overshadowed by the Holy Ghost; Jesus born of two mothers, both of whose names are Mary; Jesus born in the manger—at Christmas, and again at Easter; Jesus saluted by the three kings, or Magi; Jesus of the transfiguration on the Mount; Jesus whose symbol in the Catacombs is the eight-rayed Star—the Star of the East; Jesus as the eternal Child; Jesus as God the Father, re-born as his own Son; Jesus as the Child of twelve years; Jesus as the Anointed One of thirty years; Jesus in his Baptism; Jesus walking on the Waters, or working his Miracles; Jesus as the Caster-out of demons; Jesus as a Substitute, who suffered in a vicarious atonement for sinful men; Jesus whose followers are the two brethren, the four fishers, the seven fishers, the twelve apostles, the seventy (or seventy-two in some texts) whose

names were written in Heaven; Jesus who was ministered to by seven women; Jesus in his bloody sweat; Jesus betrayed by Judas; Jesus as conqueror of the grave; Jesus the Resurrection and the Life; Jesus before Herod; in the Hades, and in his re-appearance to the women, and to the seven fishers; Jesus who was crucified both on the 14th and 15th of the month Nisan; Jesus who was also crucified in Egypt (as it is written in Revelation); Jesus as judge of the dead, with the sheep on the right hand, and the goats on the left, is Egyptian from first to last, in every phase, from the beginning to the end.

MAKE WHATSOEVER YOU CAN OF JEHOShUA BEN-PANDIRA.

In some of the ancient Egyptian Temples the Christian iconoclasts, when tired of hacking and hewing at the symbolic figures incised in the chambers of imagery, and defacing the most prominent features of the monuments, found they could not dig out the hieroglyphics, and took to covering them over with plaster or tempera; and this plaster, intended to hide the meaning and stop the mouth of the stone Word, has served to preserve the ancient writings, as fresh in hue and sharp in outline as when they were first cut and coloured.

In a similar manner the Temple of the ancient religion was invaded, and possession gradually gained by connivance of Roman power; and that enduring fortress, not built, but quarried out of the solid rock, was stuccoed all over the front, and made white awhile with its look of brand-newness, and reopened under the sign of another name—that of the carnalized Christ. And all the time each nook and corner were darkly alive with the presence and the proofs of the earlier gods, and the pre-Christian origins, even though the hieroglyphics remained unread until the time of Champollion! But stucco is not for lasting wear, it cracks and crumbles; sloughs off and slinks away into its natal insignificance: the rock is the sole true foundation; the rock is the only record in which we can reach reality at last!

Wilkinson, the Egyptologist, has actually said of Oiris on earth: "Some may be disposed to think that the Egyptians, being aware of the promises of the real saviour, had anticipated that event, regarding it as though it had already happened, and introduced that mystery into their religious system!" This is what obstetrists term a *false presentation*; a birth feet-foremost. We are also told by writers on the Catacombs, and the Christian Iconography, that this figure is Osiris, as a type of Christ. This is Pan, Apollo, or Aristeus, as a type of Christ. This is Harpocrates, as a type of Christ. This is Mercury, but as a type of Christ; this is the devil (for Sut-Mercury was the devil), as a type of Christ; until long hearing of the facts reversed, perverted and falsified, makes one feel as if under a nightmare which has lasted for eighteen centuries, knowing the Truth has been buried alive and made dumb all that time; and believing that it has only to get voice, and make itself heard to end the lying once for all, and bring down the curtain of oblivion at last upon the most pitiful drama of delusion ever witnessed on the human stage.

And here the worst foes of the truth have ever been, and still are, the rationalizers of the Mythos, such as the Unitarians. They have assumed the human history as the starting point, and accepted the existence of a personal founder of Christianity as the one initial and fundamental fact. They have done their best to humanize the divinity of the Mythos, by discharging the supernatural and miraculous element, in order that the narrative might be accepted as history. Thus they have lost the battle from the beginning, by fighting it on the wrong ground.

The Christ is a popular lay-figure that never lived, and a lay-figure of Pagan origin: a lay-figure that was once the Ram, and afterwards the Fish; a lay-figure that in human form was the portrait and image of a dozen different gods. The imagery of the Catacombs shows that the types there represented are *not the ideal figures of the human reality!* They are the sole reality for six or seven centuries *after A.D.*, because they had been so in the centuries long before. There is no man upon the cross in the Catacombs of Rome for seven hundred years! The symbolism, the allegories, the figures, and types, brought on by the Gnostics, remained there just what they had been to the Romans, Greeks, Persians, and Egyptians. Yet, the dummy ideal of Paganism is supposed to have become doubly real as the God who was made flesh, to save mankind from the impossible "fall!" Remember that the primary foundation-stone for a history in the New Testament is dependent upon the Fall of Man being a fact in

the Old; whereas it was only a fable, which had its own mythical and unhistorical meaning.

When we try over again that first step once taken in the dark, we find no foothold for us, because there was no stair. The Fall is absolutely non-historical, and, consequently, the first bit of standing-ground for an actual Christ, the redeemer, is missing in the very beginning. Any one who set up, or was set up, for an historical Saviour from a non-historical Fall, could only be an historical impostor. But the Christ of the Gospels is not even that! He is in no sense an historical personage. It is impossible to establish the existence of an historical character, even as an impostor. For such an one the two witnesses—Astronomical Mythology and Gnosticism—completely prove an alibi for ever! From the first supposed catastrophe to the final one, the figures of the celestial allegory were ignorantly mistaken for matters of fact, and thus the orthodox Christolator is left at last to climb to heaven with one foot resting on the ground of a fall that is fictitious, and the other foot on the ground of a redemption that must be fallacious. It is a fraud founded on a fable!

Every time the Christian turns to the East to bow his obeisance to the Christ, it is a confession that the cult is Solar, the confession being all the more fatal, because it is unconscious. The Christian doctrine of a resurrection furnishes evidence, absolutely conclusive, of the Astronomical and Kronian nature of the origins! This is to occur, as it always did, at the end of a cycle; or at the end of the world! Christian Revelation knows nothing of immortality, except in the form of periodic renewal, dependent on the "Coming One;" and the resurrection of the dead still depends on the day of judgment and the last day, at the end of the world! They have no other world. Their only other world is at the end of this.

Now there are no fools living who would be fools big enough to cross the Atlantic Ocean in a barque so rotten and unseaworthy as this in which they hope to cross the dark River of Death, and, on a pier of cloud, be landed safe in Heaven. The Christian Theology was responsible for substituting faith instead of knowledge; and the European mind is only just beginning to recover from the mental paralysis induced by that doctrine which came to its natural culmination in the Dark Ages.

The Christian religion is responsible for enthroning the cross of death in heaven, with a deity on it, doing public penance for a private failure in the commencement of creation. It has taught men to believe that the vilest spirit may be washed white, in the atoning blood of the purest, offered up as a bribe to an avenging God. It has divinized a figure of helpless human suffering, and a face of pitiful pain; as if there were naught but a great heartache at the core of all things; or the vast Infinite were but a veiled and sad-eyed sorrow that brings visibly to birth in the miseries of human life. But "in the old Pagan world men deified the beautiful, the glad;" as they will again, upon a loftier pedestal, when the fable of this fictitious fall of man, and false redemption by the cloud-begotten God, has passed away like a phantasm of the night, and men awake to learn that they are here to wage ceaseless war upon sordid suffering and preventible pain; here to put an end to it, not to apotheosize an effigy of sorrow to be adored as a type of the Eternal. For the most beneficent is the most beautiful; the happiest are the healthiest; the most God-like is most glad. The Christian Cult has fanatically fought for its false theory, and waged incessant warfare against Nature and Evolution—Nature's intention made visible—and against some of the most noble instincts, during eighteen centuries. Seas of human blood have been spilt to keep the barque of Peter afloat. Earth has been honeycombed with the graves of the martyrs of Freethought. Heaven has been filled with a horror of great darkness in the name of God.

Eighteen centuries are a long while in the life-time of a lie, but a brief span in the eternity of Truth. The Fiction is sure to be found out, and the Lie will fall at last! At last!! At last!!!

No matter though it towers to the sky,
And darkens earth, you cannot make the lie
Immortal; though stupendously enshrined
By art in every perfect mould of mind:
Angelo, Raffaele, Milton, Handel, all
Its pillars, cannot stay it from the fall.

The Pyramid of Imposture reared by Rome,
All of cement, for an eternal home,
Must crumble back to earth, and every gust
Shall revel in the desert of its dust;

And when the prison of the Immortal Mind,
Hath fallen to set free the bound and blind,
No more shall life be one long dread of death;
Humanity shall breathe with ampler breath,
Expand in spirit, and in stature rise,
To match its birthplace of the earth and skies.

THE SPIRIT-MESSENGER.

VIEWS ON IMMORTALITY AND RELIGION.

A CONTROL BY "WM. FORSTER."

Recorded by A. T. T. P., May 18th, 1886.

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

Amidst all the political difficulties of the day, I have in my controls more than once regretted the necessity of referring particularly to mundane affairs, irrespective of that great interest that must be felt on the part of your readers, in respect to my opinion of the wondrous change from earth life to spiritual eternity.

It is my intention this morning to give forth a description enunciated by one who, I think, all your readers will admit held the position of a thinker when in earth-life. I always possessed in my mind the foundation on which eternal hopes are erected; namely, in my own life, in the possibility of immortality, and in the belief in a God. This I will describe as the foundational faith necessary for spiritual happiness: without this faith no man can come nearer to his Creator; none but those, who believe "He is": this is the only demand made on the faith of the soul; all the rest of my description will rest on the reality of eternal life and action, but without this faith no happiness can be received or even expected spiritually.

In earth-life I recognised the importance of those two books, whose pages are open for the perusal of all, who will look into to learn and study their pages. Of these two books, the first in order is the Book of Nature, which is an unerring revelation to the trained and thinking soul; the other and next in order of importance is the Book of Revelations, and apart from its errors I fully admitted there was proof of the power of inspiration given to many of its various writers.

I myself in earth-life never met a perfect man; no, not one but who had some hidden grief or some outward fault; yet on the other hand, I never remember a wholly irredeemable soul on earth; so that if amongst all the abundance of good on the one hand faults could be traced, so on the other hand, amidst the mass of sinfulness some good trait or some redeeming feature would surely be met. As with men so with this Book of Revelations. He is but a hurried opinionist, who rejects the whole for the faults of a portion. Hence I make the admission that I recognise as an authority in the guidance of life the Book of Revelations; but I placed it in the category of secondary denomination for the world's guidance. For instance, take the unanimity existing between the two books in this revealed passage; bearing in mind the long ago in which these revelations were made by the sacred Psalmist; and it would be found as applicable to-day as in those centuries of the past when it was uttered in strict accordance with natural God-like aspirations, and also agrees with the most advanced modern spiritual truth: "Thy name is near: Thy power is in active operation: Thy wondrous works declare Thee."

Can you not, dear Recorder, realize how potent would be the modern sermon, if these truths were taught instead of that salvation, which comes from mediatorial grace? In life, and throughout life, I always mistrusted those priestly lips, who were willing to speak so glibly of Infinity's incomprehensibility; for this is narrowing the power of the human understanding. Have either you or your readers any spiritual authority from any of the controls in asserting that God has so narrowed the human understanding; that He has so limited its boundaries, that the human soul must acknowledge that in God's works throughout His vast creation, there exists running through them all infinite incomprehensibility? Emphatically I answer for all your readers, yourself included, in the negative. On the contrary, if there has been any error, it has been entirely in the opposite direction, for you have been told that the human soul might aspire not alone to the understanding the works of his Maker, but that in the aeons of eternity it might become a sharer with its God in these works; even with this Great Being; this Self-Existent I AM; on whom no human eye has dwelt; yet in Whom it is commended all men should have faith.

The good news have not been confined to these last few years; these glad tidings from our side, in my opinion, have been amongst men in every generation. Published accounts were impossible through the fear of bringing the vindictive authority of the established religion on any one daring to publish any such heterodoxy. But if we have in these days modern spiritual news, the world has also its ancient and modern history. The *Spiritual News* or the *Gospel Tidings* were published in days gone by, as they are being published to-day. In the olden days it was seldom admitted, that men from our side spoke with men still in the flesh; it was more often God speaking to man that was believed. The ancient writer said: "If I had called, and God had answered me, yet would I not believe, that he had hearkened to my voice." This you will find in the book of Job, in the ninth chapter and the sixteenth verse. It would be better if the good sense, that enabled him to pen these words, had also been with the spiritual seers and prophets, who were the media between our side and the earth.

There are many who hold that, which I may describe as a lazy belief, an idle one, because of the vicious habit of assenting to what is taught, without troubling themselves to think or to reason. If I am asked plainly, "What I believe?" I say it is my duty to speak plainly. I acknowledge, that I am of the belief of the patriarch Job, when he penned those words. Further, if I am asked to give an opinion of the second book to which I referred, namely, that of Revelations, I should answer, that there is much recorded from our side, and which although recorded might well have been left alone; that there are many existing proofs of spiritual truth, and many assertions that even the most credulous still find it hard to believe.

One portion, deemed credible by myself, was the evidence of the power of prophecy, as exemplified by the Jews in their long discontinuance as a nation, and the scattering of their people amongst all the nations of the earth. There is no doubt, that these prophetic communications were given by a far-seeing patriarch of the Jewish people, who in his spiritual earnestness saw the disastrous chances awaiting them through their barbarous fanaticism and wilful blasphemy. Again, when on earth I realized the minute fulfilment of the era of the dawning of the belief in immortality *reinaugurated* by the advent of Jesus of Nazareth. The word "reinauguration" is used in this sense, as the Jews made it a point of destroying their prophets under the auspices of the priesthood; and as surely as their media were murdered, just as surely did spiritual communications cease; so that there was a long interval through which the spiritual voice was silent, from Malachi to the advent of Jesus of Nazareth.

The counterpart of this silencing after the advent was, when again murder and persecution were resorted to, committed by those capable of exerting priestly power, namely, that of the Roman Catholic Church, which charged with necromancy and magic, and stigmatized as wizards and witches, the sensitives of more modern days, until that silence was broken as the priesthood lost its power; when murder became murder, even when committed by an alleged servant of God. Then began the modern spiritual history, and the power of exerting that grudgingly given right of publishing, when it has been again proved to all, who would believe, that death was no severing power, but merely the breaking the seal of a bond of reunion.

There are many, who return to you, dear Sir, who talk very learnedly of spheres or spiritual states. We have the similitude existing in the ancient writers, Paul amongst them, who said: "He that descended was the same also as ascended up far above all heavens." I at present do not understand what the learned Apostle meant, when he penned such words, for no one can describe the steps that lie between the soul and its Creator. That the Jews located the spheres in space, and gave to spirit-land form and substance, is sufficiently proved by a careful study of the revelations and the traditions preserved in the Talmud, and from them it appears that there were three soul conditions after the grave; the first being located in the atmospheric belt which surrounds this planet, the earth; this is called the sphere of the air, or the heaven of the air, where clouds move, and where birds fly; this spiritual habitation being the planet, to which that atmosphere belongs. The second heaven is the airless sphere, according to revelation and tradition; in the regions of space which are between the outside of this earth's atmospheric belt and all the region of other revolving worlds; a heaven incredible and immeasurable, and in extent beyond the power of imagination. The third, the inner heaven, the sanctuary

of the living God, the invisible region, where dwell the saintly and purified souls of men. Throughout the old Spiritual Revelations this belief of the triune heaven exists indisputably.

We have a description from St. Paul, who says, "He was caught up into the second heaven." This would now be described as a spiritual manifestation of clairvoyancy, which naturally may have an indistinctness of description on which I do not feel permitted to argue. I do not even know whether I am not compulsorily deterred from giving any opinion whatever on the matter; but this I am permitted to say, this I feel as a lawful right to be exercised on my part, when I assert, that the indistinctness of the past must give place to the vividness of spiritual facts at the present, whose truth can only be derived from positive knowledge; for men, if they will, are living in days in which is given a full knowledge of life after the grave; a knowledge given so succinctly, distinctly and reasonably, which all who live may, if they will, realize. Many men, too many in fact, hang back through over-cautiousness; through the fear of intruding in asking for knowledge which cannot be given. "You are one of those," said one (seemingly a minister) to the Sensitive, who admitting he was a Spiritualist had roused his ire; "one of those, who profess to unlock the mysteries of God, when your betters know that God has not allowed the key even to His Church on earth; therefore I cannot allow that it is a lawful unlocking; you will find that in His judgment you have been guilty of unlawfully picking the lock, and you will find, that earnest acknowledged ignorance will stand you in better stead than your groundless and presumptuous assertion."

Unfortunately, however, for this ministerial Christian, bitter railing is not proof, and vituperative utterances break no bones, like their racks and other modes of torture would have done in the days of old. The present time may be likened to the cradle of immortal truth; the infant immortality is amongst men to-day as a knowledge, and the little one is being welcomed heartily, and ere it has attained to maturity, it shall call the whole of the world its own.

It may be asked: What are the teachings of immortality to me? I answer:—First, in my own experience, the cessation with mortality of pain; secondly, the unflinching signs of welcome, which met me ere my last breath was drawn, and the earnest resolve to become a pioneer in clearing away all difficulties from that glorious avenue of controls amongst us, and permitted by our universal Father, and the permission to my soul of becoming a sharer in the society of beatific souls, and a partaker in the joys of eternal scenes, the proofs of an eternal prospect. Words seem all too poor to narrate these immediate experiences; how then can I try to make you realize, that perfect rest and freedom from bodily pain; that absence of the slightest uneasiness; that perfect condition of soul, which finds its awakening through loving words, and the promise of direction and guidance?

How many, dear Sir, are crying at sunrise: "I would to God it were night," and at night wishing it were morning; wearied with bodily anguish, praying for relief. There is none of this in the immediate presence of immortality. Well may your readers believe in that scriptural passage, which in earth-life I pondered over and over, where in speaking of the hereafter the pen of inspiration jots down these words: "Neither shall there be any more pain, but an everlasting rest shall be yours for ever and for ever;" that is, rest from bodily pain. Do not, dear Sir, either yourselves or your readers imagine, that the soul in eternity suffers from the extreme tediousness springing from laziness. Take away exertion, and there can be no such thing as resting; there is no such inglorious and disgraceful resting, but the resting is that glorious absence from bodily infirmity; that deep consciousness of self, not limited to the exigencies or changes of time, but realizing that self has entered into the fulness of that joy, which belongs to the knowledge, that man was not created for a day, but through the mercy, the grace, and love of his God is the heir of all eternity.

May God bless you, and have you in his keeping. Wm. Forster once more says Good day!

The readers of the *MEDIUM* will see in the former controls by "William Forster," that he expressed his desire to enter upon his experiences in spirit-life, but that he could not resist giving his views on the present political position. He has now given us his spiritual experiences so far; but with him, the same as with all other controls, his views are strongly tinged with the religious views he struggled to think out in earth-life. Whether he will hold the same views after his experience has been longer I very much doubt.

As far as my experience goes, the first thoughts in spirit-life are generally those which were entertained in earth-life, up to the time of

departure. It would be strange were it otherwise, for if the individuality is retained for eternity, the ideas influencing that individuality on earth must go with it until by increased knowledge the dross is sifted from the pure gold.

In conversation a few days ago with a friend, whose ideas on religious subjects are very much the same as my own, I was asked: "Why it was, that in nearly all the controls recorded by you, orthodoxy is rejected: whilst those of my friend Miss X Y Z all play on one string, namely, the impossibility of being saved without belief in the divinity of Christ, the redemption and atonement?" My answer was: "Like attracts like, and the ruling idea through life in the body cannot be cast off like a suit of old clothes, but will still remain until further knowledge in eternity will enable the soul to realize the truth." I myself have at times had controls by the spirits of men who were orthodox in earth-life, and have been soundly rated for my disbelief in doctrine and creed. The question that I have put has rather puzzled them, and that is: "How do they account for their ability to speak through the lips of the Sensitive, if their doctrine as to the resurrection and the last judgment day be correct?" Some of them have boldly avowed, that they have never died, but that some day they will die.

The more I go into this matter, the more convinced am I in the conclusion I have arrived at, that Life does not commence with birth nor end with so-called death, but receives an individuality at birth which grows with the man, and is retained in eternity.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

V.

The Writer of these Letters takes the opportunity of acknowledging the great number of encouraging communications received by him, but hopes the writers will exonerate him from replying to them privately, as such a task would necessitate great labour; but he will endeavour to shape his forthcoming Letters to meet the most urgent cases, without affecting their general interest; and, further, he desires it to be understood that while relating his own experience necessity compels him to appear personally prominent, but he has no desire to infer that he possesses any monopoly of this power. To insinuate such an impression would be unjust and untrue. He claims no virtue that is not fully shared by many of his fellow workers, and he desires nothing more than to sink his own individuality while writing on this science.

A man was sent to me from the office of *Light*, suffering from constant voices around him, uttering words of the most loathsome, blasphemous, and threatening character: night and day, they haunted him, *even in church*; they never ceased to curse him, and suggest the most horrible things to him. The man although well educated had no previous knowledge or experience of Spiritualism or Mesmerism, hence his bewilderment; the voices being so real and the supposed parties well known to him, having been acquainted with them in South America, two years previously, when some disagreement arose between them and him. He felt sure they were still in the flesh, and were following him and practising some mysterious art for the purpose of revenge. Wherever he went, there the voices followed him; he would take a ticket from one station to another on the Underground Railway, and watch all the passengers alight, and the last one take his seat, then jump in, when no sooner had he done so than the voices would commence damning and cursing him from the next compartment, until the train stopped at the next station, when he would jump out and watch every one that alighted; then, with the hope that he had given them the slip, would wend his way out of the station, but before he passed the barrier he would be again saluted with the same voices.

This continued for three weeks, night and day, until driven to despair he applied to Sir James Ingham, the sitting Magistrate at Bow Street, for a warrant for their arrest. He then changed from the pursued to the pursuer, but with the same success; no relief from his tormentors, until hearing of some Spiritualistic people, as he termed them, and being thoroughly mystified, as a last resource he applied to them for a solution of his difficulty, and was transferred through Mr. Farmer to me.

I made this man's case a subject of careful study and close observation. I examined his liver, heart and brain very minutely, fully expecting to find the cause of trouble in some diseased organ or nerve-centre; but I found the liver, heart, brain and all the organs of the body in perfect health and vigour; all the functions of nature appeared to be working smoothly and well. He was intelligent on every subject we tested him on, a thorough everyday man of the world; spoke three or four languages; sceptical on all spiritual matters, up to his recent experiences; a man with no chimerical ideas, but with a fair share of common sense. Disappointed at not finding the cause in some disarrangement of the system, I reluctantly turned my attention to another

direction, and particularly after he had told me those voices did not follow him into my house, but that he could hear them talking outside; and, further, that they threatened to kill him if he came any more to see me.

The first night I magnetized the brain, beginning at the top of the head, down the base, and off at the arms; and while operating thus he suddenly remarked: "They are just outside the window, and are expressing their wonder at what you are doing." I then quickly turned and made vigorous passes in the direction indicated, when he, but no one else in the room, declared they set up a hideous howl, swearing that the passes went through them like pistol shots; and continued their howling until the sound of their voices died away in the distance. I continued to magnetize him until I felt I had surrounded him with an impregnable barrier. He told me that the next night he had slept undisturbed; but on the following day, when mixing with company, the voices had returned, but at a distance. He went through a similar routine the next night, and seven nights following, and at each sitting the voices became more indistinct, confused and distant, until they were completely gone, nor have they since returned, two years having elapsed. One incident occurred that I think deserves notice; the voices had entirely left him on the sixth night, when he was obliged to mix with some very low types of humanity, and no sooner had he been surrounded in that den, than the voices became as bad, as close, and vivid as ever.

I make no comment on this curious experience. This much I would add, that both these men whose voices he heard were killed in a drunken brawl in South America, soon after he left that country; but he only became aware of this fact after the voices left him. The first salute he had from them was: "Oh! oh! we have found you at last. We have had a long hunt after you,—now for our revenge."

Many valuable lives have been prolonged, and the passage to the great change made comfortable, easy, and painless. The late Mrs. Makkougall Gregory, who was constantly in the habit of being magnetized, was an example of this kind, and two years ago I called upon that wonderful octogenarian, Mr. S. C. Hall, whilst staying in Bath. I found him completely prostrate, unable to raise himself in bed, and I volunteered to magnetize him. After a rather reluctant consent on his part, I made gentle passes from the top of his head over the whole body and off at the feet, continuing thus about twenty minutes, and then placed my right hand under the back, covering the lumbar regions as much as possible, placing the left hand on the stomach until I felt a reaction. I then placed my right hand at the back of the head, and the left on the forehead, a little while longer. Then made a few passes over the whole body to circulate or distribute the fluid, and took my leave. The next evening I received the following letter:—

14, BURNELL STREET, BATH, APRIL 13TH, 1884.

Dear Sir,—It is only right and just I should let you know, I am entirely relieved of all sense of suffering; quite free from all pain, the pain you saw me enduring when you chanced to call upon me this morning. I have written chance, if chance it was, but I verily believe you were sent to my aid by some good guides possessed with power, that you did not know that I was ill, and who instructed you what to do for me. It was but the second time I had ever seen you. You were utterly unaided by faith on my part. It was the first time I had ever been subjected to magnetism, although I knew its most famous professor—my friend Dr. Elliotson—nearly forty years ago. Your unwilling patient I was not, but as certainly I was not a believing patient.

Before you came I had been examined and prescribed by one of the most eminent physicians in Bath, but I had not taken his medicines, and have not since needed them, as they were needless. I consider it only right to prove I am certain it was your treatment that had this wonderful effect. Some time has now passed, since you were here; I repeat I am entirely free from all sense of suffering—the pain you saw me enduring, and when by chance you paid me a visit, and could by no possibility have known I was affected by any ailment.

The natural sense of gratitude compels me to write this.—Faithfully and gratefully yours. (signed) S. C. HALL.

P.S.—I have kept this letter back until the 14th. Thank God! I am to-day quite well.

I was called to a well-known public man, suffering from quinsy. All the efforts of his medical man had no effect, and the case assumed a dangerous form. I made a few longitudinal passes from the head and off at the feet. I then placed my left hand at the back of his neck, and pointed with the right hand at the throat, moving it gently from side to side, and occupying in this operation about ten minutes. I then made passes down each side of the ears, over the neck, and within twenty minutes the quinsy burst, discharging a large quantity of pus, which speedily gave relief and ended all danger. I left him a gargle of dilute *Hydrastis Canadensis*, which soon cleansed and healed his wound. This

case is a recent one, and may meet the eye of the patient or his friend, who would be serving the Cause by acknowledging this.

A gentleman came to me suffering from a very bad case of gouty exema, with serious kidney and liver complications, which caused complete stricture of the urethra. When he came to me his urine, instead of passing through the proper passage, percolated through the walls of the bladder and through the groins, which necessitated his being enveloped in towels, and their being changed three or four times daily. I had no hope of success, which I told him, but he said I was his only hope, his only chance, as he had been told he could not live over six months. I thoroughly saturated the whole body, brain and spine, with magnetism, by passes from the head to the feet, back and front. I also gave him the following to drink *ad libitum*:—Yellow Dock root, four ounces; Olivers, four ounces; Marshmallow, two ounces; boiled in two quarts of water, slightly sweetened with glycerine; and a decoction of Wood Betony, two ounces; Angelica root, two ounces; Bogbean, two ounces; extracted by proof spirit; and glycerine, sixteen ounces; which makes a very nice liquor. One tablespoonful in a tumbler of hot water upon going to bed. Also to wash the eruption, &c., with water in which Beetroot had been boiled, alternating each three days with stewed Marigold flowers. Result: in forty days he made the following remark:—"I have neither speck nor spot about my body, and am altogether in better health than I have been since I was eighteen years of age." It is now nearly two-and-a-half years since he was treated, and he is in perfect health.

D. YOUNGER.

23, Ledbury Road, Bayswater, W., May 14th, 1886.

(To be continued.)

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

To the Editor.—Dear Sir,—As you are very well aware, I have been for nearly a quarter of a century, deeply interested in the investigation of spiritual phenomena, and if your readers will turn over their file of the MEDIUM, they will find that up to about three years ago, there was abundance of opportunities afforded those in Newcastle, who had already partially acquainted themselves with the facts, and who sought to have them indisputably established under all kinds of reasonable tests and conditions, at the same time offering opportunity to others unacquainted with, but anxiously seeking to obtain, a knowledge of them. I am indulging in no exaggeration when I state, that up to 1882 there was not a Spiritual Society in the United Kingdom where enquirers had better facilities for assuring themselves of the genuineness of the phenomena which numerous witnesses alleged to have occurred, and I am quite within the mark when I state further, that enquirers from all parts of Great Britain visited Newcastle, solely to examine for themselves, the facts which were being so abundantly testified to through your pages.

Having been, along with Mr. John Miller, Mr. Wood, and others, present when we resolved to form a Society, for the purposes of research and investigation, your readers will readily understand how we, the pioneers of the spiritual movement in Newcastle, rejoiced, when such fruitful results followed our labours—fruitful in the opportunities our Society offered friends and neighbours to come into actual and personal contact with the Occult Phenomena which (for lack of a term that would create less dispute) we then and still designate Spiritual, but more fruitful still in the development among the enquirers of a spirit of unity and harmony so complete, that nothing would satisfy them than the laying down the foundations for a Hall of their own, in which present and future Spiritualists might meet without let or hindrance.

The ideal is not an unworthy one by any means; but what are we to think of those persons, who because they can't actualize their ideal now, are seeking to shatter it to pieces; persons who did not contribute a penny piece towards the sum of money (now invested in trust for the specific purpose of building a Hall) now laying a personal claim to it, determined, apparently, that if they can't get it, to use for their own ends, to squander it in litigation, which can be easily done in a land where so many lawyers abound.

Such is the state of matters with the affairs of the Newcastle Society, a Society which attracted so many enquirers until the last three or four years, but since which it has been, indirectly, it is true, guided by lawyers, whose business it is to breed differences, if they bring grist to the mill; but that better counsels may prevail, I will, with your permission, Sir, give you a bare statement of facts as they transpired before the Registrar of the County Court held to-day.

A sum of £154 is at present invested in the New Bridge Permanent Building Society, in the names of H. A. Kersey, W. C. Robson, J. Hammerbom, William Hunter and Mrs. Hunter, and J. Mould. By resolution of the Spiritual Society (though this the Court had, or would have, nothing to do with) the above sum was so invested for the specific purpose of buying or building a Hall for Spiritualists. A few months ago Messrs. Kersey and Robson and Mrs. Hammerbom, without consulting their Co-Trustees, gave the Directors notice of their desire to withdraw the money invested with them in the Building Society. Such notice the Directors declined to attend to, unless it was accompanied with the assent and concurrence of the other three names, who were equally and jointly interested in the investment.

On Messrs. Mould and Hunter and Mrs. Hunter hearing from the Secretary of the Building Society of the alleged attempt of their colleagues, they immediately wrote, informing him they saw no good reasons why the investment should be disturbed, and therefore would be no parties to its removal; and they further requested, that as the interest on

the money fell due, it should not (while this misunderstanding pending) be paid to any one of the parties interested, but be added from time to time to the original Capital.

On ascertaining from the Building Society that the money could not be obtained without the assent and consent of all the parties interested, Messrs. Kersey and Robson and Mrs. Hammerbom then instructed their Solicitor to issue a writ against the Building Society, to recover the said sum of £154.

The Writ was served on the Building Society, who pleaded, in reply, that they were willing and ready to pay the money into Court, if the Court of Queen's Bench so adjudicated, although there were other three persons equally interested in the money.

In obedience to the Judge of the Court of Queen's Bench, the Registrar of the County Court of Newcastle summoned Messrs. Hunter and Mould and Mrs. Hunter, to state the nature and claim of their interest in the disputed sum, and on their affidavits they swore they had not claimed nor had they authorised the Plaintiffs to the action to claim the £154, but with the Plaintiffs, they had an equal interest in the money.

They further swore that they had no wish that the investment should be disturbed. On hearing which the Registrar ruled that he could not grant the Plaintiffs' order to instruct the Building Society to pay them money, without the assent of the other three names to the investment.

Such, in brief, Sir, is, as fairly as a mind not trained in the technicalities of the Law, an outline of the dispute pending in Newcastle. As a member of the Society, I know the money was raised and invested for a specific purpose, *viz.*, a building fund. Messrs. Hunter and Mould and Mrs. Hunter won't consent to its being diverted to any other purpose, and it would appear the other parties wish to turn it into another channel. How is the dispute to be ended, if the money is to be saved from being squandered by the lawyers?

It is quite true, the present Society sees no immediate prospect of getting a hall of their own, but it is equally true that of the very great number of the original members of the Society, who have held themselves aloof for the last three years, they are not so depending about the matter, and they are equally insistent that the money should be kept intact for the specific purpose for which it was raised, as the others appear to desire to get hold of it for purposes of their own. As there appears to be no prospect of healing the breach between the present Trustees to save the money, therefore, I would propose that they be called on to resign their Trust in favour of other six names of representative Spiritualists (now residing in Newcastle or Northumberland), who shall through the pages of the MEDIUM enter into a covenant to hold and to have in trust the £154 for the building of a Hall in Newcastle, and to discharge their trust when the appropriate and suitable time arrives. The advantage of this proposal gives neither parties to the dispute any actual or assumed victory over the other, if any such mean feelings exist in the breast of either, and at the same time conserves what has been so hard wrought for.

Might I ask you to insert this in your next issue, so that Spiritualists throughout the length and breadth of the land, who are competent to do so, may give counsel in the matter, and thereby deter the matter being carried elsewhere, which Messrs. Kersey and Robson and Mrs. Hammerbom through their lawyer threaten to do.—Yours truly,

WM. ARMSTRONG.

Newcastle-on-Tyne, May 21st, 1886.

OBITUARY.—BERTHA THORNTON, BRADFORD.

Passed on to Higher Life, Bertha, the beloved infant daughter of Mr. Joseph Thornton, of 42, Bowling Old Lane, on May 15; and was interred on the 19th at Schoolmoor Cemetery. The funeral was strictly Spiritualistic. Before the corpse was taken out of the house, Mr. Parker was controlled, and gave a short address and invocation, alluding to the sphere in which children dwell in spirit-life. In the chapel at the cemetery, a portion of Scripture was read, then Mr. Parker passed into trance, and gave an address suitable to the occasion, and invocation. At the grave side Mr. Wolstenholme's address, printed in the MEDIUM of January 29, was read; Mr. Parker again passing into trance gave a short but stirring address, followed by a beautiful invocation. The bystanders seemed to be surprised at the Spiritualist's funeral.—Con.

BRADFORD: 448, Little Horton Lane, May 23.—In the afternoon, Mrs. Sunderland spoke on "The heaven of the theologians," and a second control gave some suitable advice. In the evening, we had the funeral service, when hymns were selected out of the "Lyre" to suit the occasion, "Death" being the subject spoken upon. A vision was also seen, in the room, of the sweet little babe and its spirit mother clad in their heavenly robes. Our room was uncomfortably full. Our room is getting far too small for us. Our healing meetings are also crowded, while all cannot get attended to. It is hard work for our healing medium and his assistants.—J. L.

SPIRITUAL NOT SPIRITUOUS.—In a case recently heard before the North Shields county magistrates it was pleaded by way of defence to an alleged infringement of the Licensing Acts that some persons found on licensed premises during prohibited hours were there in quest, not of liquor, but of truth—religious and scientific—their object being not a spirituous, but a spiritual, one. It was stated, in short, that the company which the policeman found assembled when he called upon "mine host" had met together under the hospitable roof of the latter for the purpose of investigating the phenomena of Spiritualism. The incident is worth referring to in order to point out that the explanation offered was not so extraordinary as might at first appear. In some of the mining districts of Northumberland, Spiritualism has undeniably taken deep root, and its apostles and disciples display zeal and intelligence in proclaiming to the world the faith that is in them. During the last ten or a dozen years, with Seghill and Ashington as its central points, the new propaganda has spread over most of the colliery district that is bounded by Choppington on the north and Killingworth on the south, and according to an article published in the Spiritualist organ THE MEDIUM, the movement has resulted in a large accession of converts. This may well be believed, for whatever the Northumberland miners take up—whether in religion or politics—they enter into with an earnestness worthy of admiration and emulation.—*Newcastle Daily Chronicle*, May 24.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 28, 1886.

NOTES AND COMMENTS.

MR. MASSEY'S LECTURE, the conclusion of which we give this week, was followed up on Sunday in even a more interesting manner, of which we give a sketch in another column. Fresh light is thrown on the New Testament. Many of Mr. Massey's conclusions we had arrived at through "searching the Scriptures," and we have not spared Paul as a palpable tergiversator. But if Paul has been interlined by that unscrupulous party, of whom modern divines are the lineal descendants, then Paul has our sympathy, and we ask his pardon. We think before Spiritualists teach the New Testament to children in Lyceums, they had better have clearer ideas as to what they are teaching. The same with our trance and other speakers. They vituperate against "orthodoxy," and yet they openly or tacitly admit the supposed "historical facts" on which such orthodoxy is based. This is simply idiotic. Let us either go in for Christianity wholly, or leave it aside wholly. The "Spirits," instead of helping us, tend to perpetuate the evil. Spiritualists should form "Gerald Massey Clubs," contribute a few pence weekly, procure Mr. Massey's Books, meet weekly to study them, and thus help the "controls" to a little light, which in some quarters is greatly needed. Mr. Massey's last lecture will be given on Sunday, when we hope St. George's Hall will be filled with a large and lively congregation.

We commenced a "Comment" on the difficulties which controlling spirits have to experience, but as it extended much beyond the space available in this department, it may be found on page 349.

FALSE HISTORY is manufactured in the case of the Yorkshire thief, who has been sentenced to five years' penal servitude. The perpetuation of falsehood consists in convicting her under the false name of Burns, as an assumed relative of Mr. Burns, the Spiritualist, when it was well known that her name was quite different, that she was born in Bradford, and the Burnses knew nothing of her. Further, in describing her as a lecturer on Spiritualism. Thus it goes down to posterity that Spiritualism produces such characters, as members of a prominent family. If Mr. Pinder had done his duty in publishing Mr. Burns's denial of this woman's assumption of relationship, the scandal that followed would have been avoided. Spiritualists: see how easy it is to impose upon you. Put others through the sieve, and you will not regret it.

BOTANY.—We were pleased to see in last week's report that the West Hartlepool friends had decided to introduce the study of Botany. It was our youthful pleasure to do so, and for nothing are we more thankful than for the light it conferred. Without this science the vegetable kingdom is a sealed book. Now is the time to begin the study. The best thing is to get well started. Mr. Soutter, Bishop Auckland, is a certified teacher, and has one of the finest assortments of

diagrams in existence. If he could be had to give a lecture or two, it would make the season's effort far more profitable. Write to him at the Turkish Baths, Bishop Auckland. Various places might communicate with Mr. Soutter with great advantage. He can teach other themes as well.

THE PRESS.—The Burnley Mid-Weekly Gazette gives a report of Mr. Hopcroft's meetings.—The Banner of Light gives an excellent notice of the "Miners' Number." It is also alluded to in a paragraph quoted elsewhere from the Newcastle Chronicle.—Three Accrington papers contained the Ashcroft Manifesto.—The Salford Chronicle devotes nearly a column to very good reports of Mrs. Britten's lectures in Pendleton Town Hall.

OPEN-AIR WORK.—The Newcastle friends have commenced in good season on the Leazes. The East-End friends are also to the fore in Victoria Park. We hope to see such meetings held all over the country. Printed matter should be given to all who attend. We would be glad of subscriptions to enable us to provide suitable literature freely to all workers.

LYCEUM ANNIVERSARY HYMNS.—We have in preparation a special "Hymn Leaf" for Lyceum Anniversaries, to be in time for the Bradford demonstration. It can be adapted to any place.

SPECIAL MIDSUMMER NUMBER.

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

To welcome Mrs. Britten back to the public platform again after her enforced retirement through much affliction, we have begged the privilege of giving her portrait and a sketch of her wonderful career as a medium. Mrs. Britten's many friends will rejoice to know that she has kindly assented to our proposition, and the Portrait and Biography will appear in the MEDIUM for June 18, as a Special Midsummer Number.

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

WALWORTH.—On May 30, a tea meeting will be held at 83, Boyson Road, at 5 p.m., tickets 1s. each. Public meeting at 7, when Miss Young, Mrs. Cannon, Mr. Burns, Mr. J. Butcher, Mr. E. Young, and probably Mr. Hopcroft will be present.

Messrs. Williams and Husk, assisted by Mr. Rita, have kindly offered a second seance for the assistance of Mr. Brain, in recovering his loss by fire. The seance will be held at the Spiritual Institution, 15, Southampton Row, on Friday, May 29th, at 8. Admission, 2s. 6d. each.

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

WEST KILBURN.—Mrs. C. Spring will re-commence her usual seances on Sunday, May 30, at Mr. Wright's, 26, Claremont Road, West Kilburn, where she is now residing; commencing at 7 punctually; collection to defray expenses. On Thursday, June 3, a circle for development will be held, to be continued weekly, commencing at 8. The number will be limited. Spiritualists wishing to join will please to apply by letter to Mrs. C. Spring.

Dr. Mack has arrived in London, and is located at 37, Upper Baker Street, N. W. Some time ago he was requested to notify when he was prepared to visit the provinces and heal on the platform. He begs to inform his friends that he is now ready to receive invitations to fulfil these promises. This public healing may be rendered useful in interesting inquirers, and in spreading the knowledge of the gift of healing amongst the people generally.

BUSLEM: Newport Street Assembly Rooms, Dalehall.—On Sunday, May 30, Mr. T. Postlethwaite, clairvoyant and trance speaker, will deliver addresses at 2.45 and 6.30. Collections.

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

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

GLASGOW.—A correspondent writes:—"Next Sunday we open our new hall. Mr. A. Duguid will be with us. Morning at 11.30 'Spiritualism the Religion of Facts'; evening at 6.30, 'What and Where is the spirit world?' Monday evening at 8. Wednesday, at 8. Soiree on Friday at 7.30." As this is the only information that has reached us, we regret that we cannot name the speakers or give the name and location of the new hall.

MIDDLESBOROUGH.—On June 6, the Sunday meetings will be removed to Cleveland Hall till further notice. Mrs. Yarwood will speak on the first and second Sunday in June.

BRADFORD: Walton Street.—On Tuesday evening, June 1, Mr. J. S. Schutt will lecture in the Church.—J. SHEPHERD.

GERALD MASSEY'S LAST LECTURE,

ST. GEORGE'S HALL, LANGHAM PLACE.

SUBJECT: (Sunday, May 30th)—

"The Coming Religion."

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

Hall, 1-; Gallery, 6d.

WHIT-MONDAY DEMONSTRATION OF
SPIRITUALISTS AND LYCEUMS
AT BRADFORD.

I have received letters of welcome from Bowling and Addison Street friends, who will do all they can in the way of accommodation if required.

I have heard incidentally that our Keighley friends are enthusiastic, and are making great preparations for the occasion in the way of instrumental music, banners, processions, &c. Let other Societies and Lyceums look well to their laurels.

Why should not Bradford be the bridge of meeting between Liverpool and Newcastle, Manchester and Middlesborough, Pendleton, Blackburn, Bacup, Rochdale, Sowerby Bridge, South Shields, &c., &c.?

It is only on an occasion like the one proposed that most of us can meet old friends and make new ones. Nearly all Spiritualists have a desire to make closer acquaintance with those connected with kindred societies, thus recognising the principle of brotherhood so much to be desired. I think the affair can be made a great success, and I would suggest, as the time is short, that those societies who have not already intimated their intention to take part in it, will write to me stating the probable number to be expected, and time of arrival. I will then advise our Bradford friends, so that they can push forward the necessary arrangements, and more definite information can be forwarded to Mr. Burns for publication.

I have heard in Bradford to-day that Mr. Burns himself might be induced to spend the day with us.

The Lyceums will only take up a portion of the day's proceedings, and doubtless all will enjoy themselves as most congenial to their tastes.

It might be well to decide upon a few hymns and tunes to be sung. Would a selection from the 2d. edition already published be suitable for the occasion?

I think our Bradford friends will arrange to provide refreshments at a cheap rate, and special arrangements might be made for Lyceums, which would save the Conductors the inconvenience of taking their provisions with them.

T. CRAVEN.

4, Blundell Terrace, Caledonian Road, Leeds, May 24th, 1886.

MAY 25.—To-day I availed myself of the pleasure to visit Bowling Park, in company with Mr. Shepherd, the Walton Street Secretary, and was delighted with the place. It quite surpasses what I have heard of it in beauty and position. There are numerous plots of land, any of which are suitable for a gathering, and a large asphalted terrace which would accommodate over 1,000 children for marching, exercises, &c., quite level, and seats along each side of it.

The park is so easy of access, and so conveniently near to the three Spiritual Meeting Rooms, that I scarcely think another place so well adapted for the purpose could be found in England. Our Bradford friends seem quite enthusiastic in the matter, and prepared to do all they can to make it a success.

T. CRAVEN.

MR. BURNS AT BRADFORD PICNIC.

It is Mr. Burns's intention to visit Bradford, if he can earn sufficient to pay his expenses. He proposes to give phrenological examinations at Oddfellows' Hall, Otley Road, on the Saturday afternoon and evening: perhaps giving a phrenological entertainment in the evening. On Sunday he may give a Lesson Lecture on Phrenology somewhere, as a guide to those who may endeavour to teach it to Lyceums and others. He will be glad to receive invitations, so as to render the time as useful as possible.

REPORTS.—Nottingham, too late; also Master T. H. Hunt at Burslem.—Pendleton Service of Song, June 6; place not stated. Mr. Burt, too late.—Scarcity of type has caused some inconvenience this week, resulting in a mixture of sizes,

GERALD MASSEY'S NINTH LECTURE.

The subject of Mr. Massey's ninth lecture in St. George's Hall on Sunday was "The Mystery of the Apostle Paul, and the nature of his Christ." It was well known that there was an original and fundamental difference between Paul and the three apostles, or "pillars," whom he saw in Jerusalem, but the depth of that doctrinal difference had never yet been fathomed, in consequence of false assumptions concerning the origin of historic Christianity. Paul found that Peter, James, and John were preaching another gospel than his, and setting forth another Jesus, which he denounced and anathematised. We know what their gospel was, because it has come down to us in the doctrines and dogmas of historic Christianity. It was the gospel of the literalisers of Mythology, and the Christ made flesh to save mankind from an impossible Fall; the gospel of a physical resurrection, and the immediate ending of the world. These doctrines of delusion were repudiated and opposed by Paul. The lecturer entered into immense detail in his analysis of the Epistles, to identify the Gnostic doctrines found there. Upon any theory of interpretation two voices were to be heard contending for supremacy in Paul's writing. They utter different doctrines; and this duplicity of doctrine makes Paul, the one distinct and single-minded personality of the New Testament, look like the most double-faced of men. These two doctrines are those of the Gnostic Christ and the historic Jesus. The lecturer contended that the true solution of this profound problem was to be found in the fact that Paul did not set forth or celebrate any historical Christ. He was a Gnostic, or, in Hebrew, a Kabbalist. He was an adept in the Mysteries, a master of the Gnosis, and one who spoke wisdom amongst the perfected. According to Clement Alexander, when Paul was going to Rome he stated that he would bring to the brethren, not the true "Gospel history," but the Gnosis or Gnostic communication—the tradition of the hidden Mysteries "as the fulness of the blessing of Christ," which Clement says, were revealed by the Son of God—"the teacher who trains the Gnostic by mysteries"—that is, the mysteries of the Gnosis and of abnormal experience, such as that whereby Paul at first received his personal revelation. A knowledge of the Gnostic doctrines, which had been continued from Egypt, will alone explain the true position of Paul. No Gnostic could admit that the Christ became flesh, and Paul was a Gnostic. No Gnostic ever called the Christ "Jesus of Nazareth"; neither does Paul. The Gnostic Christ had no human genealogy, and Paul likewise repudiates the genealogies amongst other Jewish fables. Paul was the only apostle of the true Logos who was recognised by Marcion, the rejecter of historic Christianity. The double dealing with us in the Epistles may be set down to the interpolators of the writings after the death of Paul—the forgers whom he had warned the Thessalonians against in his lifetime. The supreme feat performed by the secret managers in Rome was the conversion of Paul's epistles into the chief support of historic Christianity by the restoration of that "other Jesus," whom he had all along repudiated. But there was a great gulf for ever fixed between the Gnostic-Christology and historic Christianity, which has not yet been plumbed or bottomed or filled in. It was bridged over, with Paul and Peter for supports on either side—they who from the first had stood on two sides of the chasm that could not be closed. The *Prædicatio Petri* declares that Paul and Peter remained unreconciled till death. But the Roman Church was erected as a bridge across the gulf which it concealed, and the Pope appointed and aptly designated Pontifex Maximus. It was reared above the chasm lurking like an open grave below; and to-day, as ever, the orthodox are horribly haunted with the fear lest a breath of larger intellectual life, a too audible expression of freer thought, a dose of mental dynamite, should bring down the edifice to fill that gulf at last, on which it was so perilously founded from the first. Mr. Massey's concluding lecture next Sunday will be "The Coming Religion."—*Daily Chronicle*, May 25.

NINE MONTHS WITH THE LANTERN LECTURE.

MR. BURNS'S WINTER'S WORK.

Now that the season has closed, a short retrospect may be taken. It commenced in Birmingham, at the kind invitation of Mr. and Mrs. Groom, on the first Sunday in September, where the Lantern Lecture was given on Sunday evening, at the opening of the series of meetings for the season. The general election and duties at home interfered with visits to

the country for three months, and in March the weather was too severe for the state of the Lecurer's health. In all upwards of 100 meetings have been attended in the nine months; 24 of them being Lantern Lectures, 47 other lectures, and about 30 Conferences, Lyceums, Seances, &c. About 20,000 people have been addressed, and over 5,000 miles have been travelled.

As to the nature of the work, it has been strictly educational. The "Facts and Phenomena" have not been presented as "Signs and Wonders," but an appeal has been made to the scientific department of mind. This was particularly the case when a subsequent meeting was devoted to "Answering Questions on the Lantern Lecture." This form of inquiry is just what is needed, and is the best antidote to Sensationalism. The religious aspect has been given at the same time, and the Lyceum cause has been attended to, so that the work has been of a broad character, and in almost every place has left a good and lasting influence. Only in two places were the lectures interrupted by disreputable conduct on the part of a portion of the audience.

In reckoning up it appears that the proceeds have almost balanced the expenses, so that all of this labour has been done for nothing. We have not any wealthy Spiritualists who would give a similar contribution in cash. This is not to be regretted so much as that there are so few prepared to give contributions of work. Our Cause is more impoverished than any other in spontaneous teachers, notwithstanding the fine company of speakers who are at work so frequently. We have found that much of the best work is done in private, unheard of and unknown. There is great need for clear-headed normal thought in our public meetings. Such an admixture of influences would be a great aid to trance speakers, and give breadth and solidity to the Movement.

All this work has been done without running any local workers into debt and difficulties. In more than one place the local friends reduced the loss by paying for certain local announcements. Strange to say, where expenses were not met the best and most needful work was done. A profit and loss calculation must be the ruin of Spiritualism. Also equally ruinous is that speculating system which lands local committees in harassing liabilities, which smother the Cause for years, and dispirits its best workers. This we have studied to avoid, and have left the places richer rather than poorer.

We have found a wealth as well as a poverty of workers. Working men are the best to get up meetings. They are not afraid to work. With a thousand handbills they can effect as much as a deal of money spent in official advertising. We want less officialism and more universal work in our movement. We have occasionally found the best workers where there was no "organization." When Spiritualists become wedded to the interests of a Society, and that alone, it is no longer Spiritualism but Sectarianism. Selfishness is the deadly venom that poisons all spiritual life and action.

In all his visits, our Representative has not gone with any axe of his own to grind; nor has it been his object to enthrall his audiences with any business or other scheme or purpose, that would alienate their interest from the work immediately around them. On the other hand, his chief aim has been to sink himself and his needs in the welfare of the Cause locally. This is a principle of such importance that it requires to be specially alluded to, that Spiritualists may be warned against irresponsible adventurers, who, like wolves, come not to help but to devour. When any man takes the field with any other object or motive than the spread of the truth, then he is an enemy to the Movement, and ultimately will cause bitter suffering. All the troubles, divisions and bickerings that have occurred up and down have arisen from this one cause. The money these people have wasted has amounted to much more than has been spent in legitimate spiritual work. Therefore give a wide berth to the touters for affiliation, and those who hawk about the ghost of unborn schemes, and various adventures with which to victimise the unsuspecting and divide the interest.

Some have felt aggrieved that we have not been able to give a fuller report of all that we saw in their localities during our visits. This has arisen from no feeling of partiality or disrespect; but time and space limit us in a way that demands our mute acquiescence. The local press in many places has given a large share of attention to the lectures.

We are now making arrangements for Mr. Burns's work during the ensuing season, if health and circumstances favour his leaving town. It will be absolutely necessary that he be put to less sacrifice than he has had to bear in the past. If the work be early taken in hand, and conducted wisely and

well, it cannot fail to do all that is expected. Our object is to work so that all other workers may follow in our footsteps, and feel that the rugged way has been somewhat smoothed for them.

PROGRESS OF SPIRITUAL WORK.

WEST HARTLEPOOL: Druids' Hall, May 24.—Wednesday evening, 7.30, our public meeting was moderately attended. Mr. Ashman read a chapter from the "Missing Link," followed by Mr. Wardell who read an interesting selection from the *Banner of Light*, both being attentively listened to and appreciated. Sunday, at 10.30, we were somewhat at a loss for speakers, our local speakers being from home, but were relieved by the timely arrival of Mr. Lamb, from Spennymoor, and Mr. Galletie, of Middlesborough, who gave a short address on the possibilities of man, whose every aspiration for good should be encouraged and developed. Mr. Lamb followed with a few remarks on our duty as teachers to others, knowing that in doing so we develop our own better nature. We must endeavour to reach beyond the phenomenal part, to that of a more spiritualised condition, bravely overcoming all obstacles that tend to mar our progress to ultimate happiness. At 6.30 Mr. Lamb lectured on "Mental Electricity, its power over matter," being a kindred subject to one he delivered a short time ago. Animal magnetism, as a curative agent, gives renewed life and vigour to the abused and demented mind, which is brought to that condition through ignorance of the laws of nature. Several illustrations of the use of magnetism were given, proving the efficacy of these useful life-giving influences which we are all more or less possessed of, but which we understand but little.—W. SAYER, Cor. Sec.

NEWCASTLE-ON-TYNE: Northumberland Hall, May 23.—At 11 a.m., in response to advertisement in MEDIUM, a goodly number assembled for mutual interchange of ideas, and Healing. A few mild opponents started some curious questions in reference to the occult phases of our philosophy, which brought out the latent acquisitions of those who volunteered replies. A very fine feeling graced the proceedings. At 3 p.m., an open-air summer programme was inaugurated on the Towns Leazes. Mr. B. Harris, our permanent chairman, set the hall rolling by spiritualising the parable of the Prodigal Son, after which other speakers explained the remarkably progressive views held by Spiritualists. An Atheist expressed an opinion that he believed Spiritualists were in earnest, but ere he could receive the philosophy, he must demand proof of the facts; to which he was recommended individual experiment. A large quantity of the MEDIUM was circulated by Mr. T. W. Henderson, which were eagerly read. At 6.30, the platform was occupied by Messrs. Thompson, B. Harris, and W. H. Robinson, as Mr. Tilley failed to put in an appearance. Subjects treated were "Orthodoxy," and the "New Birth."—W. H. ROBINSON, Hon. Sec.

SPENNYSMOOR: Central Hall, May 23.—In the evening, Mr. Kneeshaw spoke on "God's Love to Humanity made manifest through the death of Jesus Christ." Jesus as a man was worthy of imitation, because his excellencies might be attained to by others of the human species; but if he were regarded as a God imitation became impossible, because of his belonging to a higher order of Being. A God who enacted the scene reported to have taken place at Calvary, left no better moral effect on humanity than an ordinary suicide. The lecture was listened to with rapt attention and was well received.—COR.

MANCHESTER: Temperance Hall, Tipping Street, May 23.—Mrs. Butterfield's controls spoke in the morning on "Spiritualism and Spiritism," pointing out the wide difference between the two classes of people. In the evening the subject was "The physical resurrection of Jesus: is it a fact?" It was a most interesting discourse, and was listened to with marked attention by a full hall, and to the astonishment of many. The illustrations given of materialization seances and manifestations were so forcibly set forth, as to ensure conviction of the impossibility of salvation through Jesus. Mr. Jones presided on both occasions.—G. HILL, 92, Brunswick Street, Ardwick Green.

NOTTINGHAM.—Acting upon the principle of "instituting," we commenced another circle in this district, through the kindness of our friend Mr. Toplis, who has granted us the use of his house since Christmas. We commenced in a quiet way, keeping our circle almost private for the further development of our mediums, who have made rapid progress, far beyond our expectations. Our Sunday evening meetings are now open for friends, as far as room will permit, commencing at 6 o'clock. We had a very interesting trance address on Sunday evening last, subject, "The National Intemperance," which was dealt with in a very able manner. Although all present were not total abstainers, the facts given by the controls could not be disputed.—COR.—(Our friends have overlooked naming the place of meeting. The 2d. "Lyre" is at present on sale.—ED. M.)

LEICESTER: Silver Street, May 23.—The guides of Mr. Barradale delivered a most excellent discourse on "God's Message to Man," the room being crowded. This was the first time Mr. Barradale has lectured from the platform under control. Suffice it to say that he was listened to with rapt attention by the audience. Upon opening the lecture, the controls said, that if anything was uttered that did not accord with the teachings of those present, the control hoped they would give him a patient hearing, and upon the next occasion he would willingly answer any questions with reference to the lecture, on points not understood or explained. I might say that Mr. Barradale has not been connected with us many months, and it is very rare we find one to take the platform so efficiently, in so short a space of time. After the lecture, Miss Cotterill gave some exceedingly good descriptions of spirit surroundings, her guide "Daisy" taking control. Our meetings have been fairly attended of late.—C. P.

KINGULEY: May 23.—In the afternoon three of our local mediums occupied the platform. Miss Hartley, a young girl seventeen years of age, opened with an invocation. After the usual singing and reading, Miss Emma Walton, fourteen years of age, spoke for thirty minutes on "By their fruits ye shall know them," to a good audience who listened with rapt attention. The speaker pointed out the effects of the Christian teachings on the masses of the people as we find them to-day. Man had been taught to die instead of to live: whereas all should learn how to live, as there is no better preparation for death than a good life. All

should work within their own sphere, and let their light shine, that Spiritualism might become a blessing for mankind, that ignorance might be swept away from the land, and truth and righteousness reign instead. Then men would have no need to go up and down the streets crying: "What must I do to be saved?" for every man would be his own saviour. There would then be no need to ask how to die, for a man in that state would be in such close rapport with the angel world, that he would hear the still small voice crying: "Come up hither, thou good and faithful servant, and receive the reward which thou hast earned with a noble life." Miss Eliza Walton, eleven years of age, was next controlled, the sympathy of the audience going forth to the little girl as she stood before them to testify to the power of the spirit, and the love of our Father God. Every ear was strained to catch the faintest sound of that child-like voice as she uttered the great truth of the return of the loved ones to watch over us. Miss Hartley described four persons who had talents for mediumship. In the evening the place was crowded to excess, when the same mediums gave satisfaction to all present. Miss Harris gave several clairvoyant descriptions which were recognised. I may add that the Walton girls sit with none but their mother, who is no scholar, and have developed in their home without any Spiritualists sitting with them.—ANDREW CARR, President.

ASHINGTON: Mechanics' Hall, May 16.—We had a fair audience. Mr. William Greaves presided in his able and well-appreciated manner. Our worthy and well-tried friend Mr. Jos. James, of South Shields, gave us a soul-stirring address, basing his argument very forcibly on the practical uses of Spiritualism over our old sectarian teaching, dissecting all his argument, clear and instructive to all present.—May 23.—A fair audience. Our kind friend Mr. Lawrence Burns presided very ably, when the guides of our old president, Mr. Greaves, gave a discourse on "Co-operation on a Spiritualised Principle." Looking into the political circles we find the stubborn will of the opposing party frustrating all measures of justice and equality; the same may be also said of the Christians of to-day, in their mode of procedure against a high and progressive truth such as ours; closing with an appeal for a more united effort to be made. We have the angel world at our back.—JAMES HALL, Sec.

MIDDLESBOROUGH: Granville Rooms, Newport Road, May 23.—Mr. Wardell spoke in the morning on "Charity," enforcing the duty of Spiritualists in this respect. It was to be regretted that a larger audience did not hear this excellent discourse. There was a good audience in the evening, when Mr. Wardell discoursed on "The Dual Nature of Man," opening up a new field for workers, and throwing fresh light on many things. The congregation was advised to purge from their minds all dogmatism, and take to things of a spiritual nature, and thus build their homes in the future with good, kind and charitable deeds while on earth.—J. HOBORN, 4, Black Street.

SOUTH SHIELDS: 19, Cambridge Street, Friday, May 21.—Our friend Mrs. Yeales gave her usual meeting for spirit communications which gave even more than usual satisfaction.—Sunday, 23.—Mr. Wilkinson spoke in the morning upon "The Origin of Man," and in the evening, the guides of Mr. W. Westgarth delivered an address upon "Christianity and Spiritualism."—COR. SEC.

HETTON-LE-HOLE: Miners' Old Hall, May 23.—Mr. D. W. Ashman gave an eloquent discourse on, "What advantages does Spiritualism offer that Christianity does not, in order to prepare man for a future life?" It was a very pleasing and intellectual address, and much appreciated.—JOHN PRINGLE, 3, Downs Square, Hetton Downs.

HUDDERSFIELD: Assembly Rooms, Brook Street, May 23.—Mr. Swinlehurst, speaker, Mr. Sutcliffe in the chair. In the afternoon the subject was, "Samson: Fox-hunter and Philistine-slayer." The guides showed very forcibly the absurdity of the idea, that such a spirit of revenge, as manifested in the story of Samson, should in these days of enlightenment be taken literally as the revelation of God. The God of the Spiritualists was one of mercy and forgiveness, not of revenge, such as portrayed in the story of Samson. The room was crowded in the evening when a grand discourse was given on "The Temple of the living God." The control put it very clearly, that man in all ages, in setting up the various systems and creeds as the Temple of the living God, had gone very wide of the mark in asserting their perfectness; for although the animal might be stationary man was a progressive being, as evidenced in things material: none could deny that, and that being so, it was only reasonable to thinking men that there should be like progress in things spiritual. If not, then man was only equal with the animal and no more. But the history of the Church proved that man did progress in things spiritual, ever craving for new light, ever setting up new forms and churches as Temples of the living God, though being totally blind to the fact that the soul of man himself was the true Temple of the ever-living God. Spiritualism has come to teach this to man, to exhort him to cultivate his spiritual being so that in reality it would be fitted for an everlasting Temple, where the Father of Spirit would delight to dwell. The discourse was listened to with earnest attention. This medium has already become a favourite with us, and is destined to become a light in the Cause.—J. B.

BIRMINGHAM: Oozells Street School, May 23.—Our meeting was for the purpose of introducing to the public platform Mr. Anson, with whom we have been sitting for development. My guides opened with an invocation, after which Mr. Anson, under influence, spoke to the public, and although I experienced a slight loss of power, it was a great pleasure to introduce a worker to the Cause, especially one who, we believe, will at all times work for the advancement of truth, without desire for material gain or ambition.—CAROLINE GROOM.

GATESHEAD.—On Sunday evening Mrs. Hall gave a sitting; though suffering much from cough, she opened the meeting with her usual pathos. Mrs. E. Taylor, Felling, gave some beautiful descriptions of spirit-friends, likewise their names, which was astounding to most of the sitters who were strangers to her. Mrs. Hall, under control, gave some comforting assurances of the spirits' love, to be given to a beloved and absent sick member of the circle, Mrs. John Hull. "Annie" concluded with her clinching proofs of spirit return. It was a glorious soul-elevating meeting.—JOHN S. ANCRUM, 23, West Street. [A proof of Mr. Ansum's portrait of Mr. Burns has been received. It is an excellent likeness.]

NORTH BOW: 22, Cordova Road, May 23.—A large attendance chose subjects on which the guides of Miss Keeves gave a beautiful address. Clairvoyant descriptions closed a most interesting meeting.—J. VANGO.

MARYLEBONE: Regent Hotel, 31, Marylebone Road.—Last Sunday morning we had a good seance by Mr. Hopcroft. Several excellent "tests" were given, some to an entire stranger to Spiritualism. Mr. Wilson lectured in the evening.—F. W. READ, Sec.

WALWORTH: 83, Boyson Road, May 23.—Mr. J. Hopcroft's guides spoke on "Life beyond the Grave." The address was very good, being full of sound advice and practical wisdom as to the shaping of our earthly life, so as to make the life beyond a nobler and better one. In his normal condition he then gave numerous clairvoyant descriptions, which were readily recognised.—J. VETTER, Sec.

HOLBORN: 13, Kingsgate Street, May 19.—A larger circle than usual, several investigators being present. Mr. Gibson's control evidently knew what the circle most required, for he delivered a discourse upon "Spiritualism," which he expounded in a very clear manner. "Wilson" controlled Mr. Webster, and gave some practical advice to two sceptical inquirers. "Zoud," through the same medium, greatly edified all present, with his correct description and delineation.—E. G. C.

SPIRITUAL INSTITUTION.—The Sunday evening meetings have been ministered to of late by Miss Godfrey, in the trance. On Sunday last a general conversation and questions were held with her controls, on the nature of sin, its consequences in the after-life, and how to avoid it here. It was a most interesting and useful meeting. Miss Godfrey gives great promise of usefulness as a spiritual teacher. The clairvoyant diagnosis of ailments on Thursday evenings is most successful. Any one suffering should attend, and have one of these interesting examinations.

511, KINGSLAND ROAD: near Dalston Junction, May 23.—Mr. Walker's control gave a good address upon "The teachings of Christ," showing by quotations that in many respects his teachings were identical with those of Modern Spiritualism. In speaking of the existence of Jesus, the control held that what we have of him in the New Testament is a mixture of myth with real facts. At the close a number of questions were satisfactorily answered. Another control gave a poem, "In My Father's House are many Mansions," and a song, "Forward." Miss May's control next followed with a few remarks, in which she set forth the comforts we as Spiritualists must find in our new philosophy, more especially now that our material conditions are so gloomy.—H. M.

69, HOXTON STREET, May 21.—We had a very harmonious meeting, when the guides of Mr. R. H. Armitage dealt with the subject chosen: "Why do controlling spirits differ so much in opinion?" showing in a very clear manner that so-called death did not at once change the views held when here. We also had a few words from the guides of Mr. Smith, of Hoxton.—128, Hoxton Street, May 23.—Mr. Armitage again spoke, and we never heard him better. The guides dealt with three subjects: "The atonement for Sin"; "The Healing powers of Jesus," and "Is Spiritualism a delusion?" giving great satisfaction to many strangers, also in answering questions. We are glad to see strangers with us every week. Miss Williams gave us a recitation, "Little Dan, the Stowaway," giving great delight to the friends present.—C. V. B., Sec.

ISLINGTON: 19, Prebend Street, May 21.—A numerous attended meeting, which was opened by "Lawrence" controlling Mr. Webster, who dwelt upon the orthodox "Day of Judgment" for some time, completely, and with good logic, upsetting the whole theory of the dead being raised, and the spirit again taking possession of the same old body. At the same time Mr. Harris was controlled by "Dr. Punshon" who by his frequent gestures clearly showed he had not yet thrown off the whole of the old orthodox views he passed away with. During the time "Wilson" was giving his delineations of character and business observations, Mr. Harris was again controlled, this time by a smart, witty and intelligent foreigner, who passed away in his boyhood, and what with his imperfect knowledge of our language, and the witty thrusts he bestowed upon "Wilson" highly amused the visitors. A gentleman, in trance, closed the seance shortly after 10, with a very appropriate benediction.—May 23.—A good and harmonious assembly. "Joseph Lawrence" first took possession of Mr. Webster, who, previous to "Thos. Wilson" controlling and giving his wonderful business observations, delivered in his quaint style a short but logical address in continuation of the orthodox "Day of Judgment," showing from a spiritual standpoint the injustice and absurdity of so unreasonable a scheme. The "Black Medicine Man" examined and prescribed for two gentlemen who required his assistance. At the Friday seance he prescribed for the writer, and came to this seance to tell him in what manner the medicine was acting; the reason of its doing so was owing to taking too much at a time. Seance closed with a benediction from "Dr. Punshon" at 10.10.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

VICTORIA PARK: 23d.—Mr. Emms delivered an address on the relation of Christianity to popular forms of thought. Progression, he stated, was making itself manifest even in orthodox religious circles, and many old narrow ideas were giving place to other and better ones. The subject of spiritual manifestations was dealt with, and illustrated in a very striking manner by examples from the speaker's own experience. Mr. C. H. Dennis spoke upon the subject of "Christianity, Materialism and Spiritualism." These three represented broadly the different forms of thought adopted by humanity to day, and there were few individuals capable of comprehending ideas who did not in some measure adhere to one of the three. There was a good attendance, notwithstanding the unfavourable aspect of the weather, and numbers of Spiritualists were present. Gifts of literature, new and old, will be thankfully accepted for purposes of distribution by Mr. R. H. Armitage, 56, Great James Street, St. John's Road, Hoxton, N., as this is much needed at open-air meetings. Next Sunday, May 30, Mr. Emms will be present, and will speak upon the subject of "Faith Healing."—COR.

DEVONPORT: 98, Fore Street, 23d.—On Sunday the morning service commenced by the controls of Mr. W. H. Bond giving the invocation, afterwards the controls of Mr. Tozer gave a short address. In the evening Miss Bond's controls gave an exceedingly interesting and eloquent discourse on "The possibilities of the human Soul," dealing with the soul from the time that it first animates the physical form, its progression in the body of the infant, its unfolding in the forms of the young and middle aged, expressing through the material body that intellect which permeates the universe, also proving its intelligence outside the realm of matter, and further, while inhabiting the form of the aged, proves that the Spiritual rules and governs the material, and assists men to discover and understand the powers at work upon them, and all things in this and other universes floating in space, and revealing to humanity the fact that another world exists, into which they must pass, this being but a preparatory state.—HON. SEC., D.F.S.S.

THE CHILDREN'S LYCEUM.

MIDDLESBOROUGH: Lyceum, May 23.—We commenced our session with singing and prayer. We then had a silver-chain recitation and a musical reading, some arm-exercises, and then our marching, the latter going off in a very nice manner. Our Groups being formed and lessons over, the Leaders questioned the members of their own groups on such subjects as Physiology, Phrenology, Natural Laws, Scriptural Lessons &c. The answers were highly satisfactory. Our attendance was good, and consisted of 72 members, 9 Leaders and 4 visitors.—A. V.

BRADFORD: Walton Street, May 23.—Lyceum at 9.30: present, 62 officers and members. After singing and prayer the children went through their exercises and recitations, then the school was thrown open for remarks. Mr. Woolston, of Leeds, supplied the platform in the Church. His subject in the afternoon was, "The liberty of religious thought," and in the evening, "The best way to worship God." He was listened to very attentively by a good audience.—J. SHEPHERD.

BLACKBURN: Lyceum, May 23.—Opened with singing hymn, "Welcome Angels," followed by prayer. Remarks were made by a few of the officers on "Sympathy." The first six Groups were then marched round the hall in one, then two, then four a-breast, and finally in line for calisthenics. The Conductor then led them through the first and second series, very efficiently. The seventh group withdrew to their private room for lesson, the subject, "Flowers." We had two visitors from Burnley, and at the close Mr. Holland made a few remarks, saying how pleased he had been with the proceedings all through, and that he hoped ere long they would have a Lyceum in Burnley. Attendance: 10 officers, 80 members, 2 visitors.—M. BRINDLE, Hon. Sec.

BATLEY CARR: Progressive Lyceum, May 23.—Morning: Our programme was excellent, consisting of the following entertaining and instructive items, occurring in the order given. Opening hymn, "Be Happy"; invocation; the musical reading, "Always a Future"; distribution and fixing of badges; the silver-chain recitations, "Smile and be contented," "Charity," and "Scatter the Germs of the Beautiful"; committing to memory the first verse of hymn 137, "S. H."; recitations, "The Dean's Brother," by the Conductor, and "Father's Return," by a member of Fountain Group; the golden-chain recitations, "The Religion of Health," and "Charity"; marching in all its phases, ending with assuming position for calisthenics, the first three series of these, prefaced with the Wing and Fold Arms movements, were next executed. They now marched round the room, and were brought into a compact body to await formation of seats for groups. This done, they were marched to their respective groups. All in order, the Conductor signalled all to be seated, when lessons were commenced. Fountain Group, led by Miss Atkins, had a lesson on personal cleanliness. Beacon Group, led by Mr. J. Machell, had the "Skin, its structure and use." Liberty Group, led by the writer, resumed the study of the organ Spirituality. Lessons over, badges removed. Lyceum was duly closed.—Afternoon: again we enjoyed an excellent and varied programme, it consisting of the following items in the order given. Opening hymn, "We come with our harps of gold"; invocation; the musical reading, "The Voyage of Life"; distribution of badges, and fixing, and interrogation of their symbolical significance; the silver-chain recitations, "How to be Happy," "Keep the Heart young," and "One by One"; rehearsing of hymn committed to memory in the morning; a select reading, entitled, "That's How"; and recitations, "Grandfather's Gift," "How to do"; select reading, "Honesty in a Child"; recitations, "This world is good and beautiful," and "Little Mary"; the golden-chain recitations, "The Ladder of Light," and "Esteem Thyself." Marching and calisthenics. These over, the time being exhausted, badges were removed, and the Lyceum duly closed. The members marched out in due order.—ALFRED KITSON, Sec.

OPENSHAW: Mechanics' Institute, Pottery Lane, May 23.—The control of Mrs. Taylor took a subject from the audience: "The origin of Man," after which questions were answered, instructive to all present. In the evening the subject was: "Spiritualism the need of the age," the treatment of which elicited surprise from strangers present.—Cos.

COVENTRY: Edgwick, Foleshill, May 23.—Meetings morning and evening, the mediums being Miss Lucy Carpenter and Mrs. Smith (local). A number of short controls were given at each service, the object of most of them being, to show the absurdity of the orthodox theology, and to point out the truths of life and of the spiritual state.—Cos.

JERSEY: 24th.—We re-commenced one of our circles during the past week. A the first sitting S. B. was controlled by two spirit friends, and an unsuccessful attempt was made by a third to take possession of the medium. On Sunday we sat for physical phenomena, but beyond rappings and the movement of the table, we obtained no special results. Towards the close the medium went under control, and it was explained that the conditions were unfavourable, and consequently the efforts of our spirit friends were greatly impeded. As the conditions could not then be remedied, the sitting was terminated.—MULIUM IN PARVO.

BRANLEY: St. James' Hall, 9th.—Miss Jones, of Liverpool, was very successful in her clairvoyance and psychometrical reading. The latter phase of mediumship was new to most of the members, and puzzled them not a little. On the Monday evening following Miss Jones again obliged the members and friends to the number of 120, and gave great satisfaction. This communication may be a little late, but it is only simple justice to Miss Jones.—SCATTEROR.—Miss Sumner, of Bingley, is an excellent clairvoyant, describing spirit forms very minutely, often giving names of the spirits described, and the street in which they lived when in the body, even to the number of the door in some cases. Societies within a reasonable distance will do well to engage this splendid young medium.—Cos.

FUNDELAND: Hack Williamson's Terrace, Monkwearmouth, 23rd.—Morning meeting well attended; the guides of our local mediums addressed the meeting. In the evening Messrs. Ashton and Armstrong, of Newcastle, paid us a visit. After singing, Mr. Ashton gave a beautiful invocation and short address. Mr. Armstrong gave his experience in the investigation of Spiritualism, which was much appreciated by the audience.—R. P. T.

ROCHDALE: 25, Blackwater Street, 23rd.—Mrs. A. Craven discoursed to splendid audiences. Her noble and motherly appearance, combined with a clear and distinct delivery, created a beautiful harmony throughout.—D. SCHOFIELD, Pres.

PENDLETON: Temperance Hall, Tipping Street, 23rd.—In the afternoon Mr. Pearson spoke on "The talents of man, and how to use them," to a fair audience. In the evening Miss Blake gave a nice address on "Of what use is Spiritualism to the world?" closing with descriptions of spirit friends. There was a good attendance.—J. H.

SOEWARY BRIDGE: 23rd.—Mrs. Yarwood gave two addresses, concluding with clairvoyant descriptions, all of which were recognized; and in some cases names were given. On the following evening, many Halifax friends were present. The "Squire," her chief guide, answered questions, apparently giving satisfaction, concluding again with clairvoyant descriptions.—Cos.

PRINCIPLES OF PSYCHOMETRY.

The criticism upon the "Manual of Psychometry," in the MEDIUM of April 23rd, illustrates a well-known truth—that a book, a science or a discovery cannot have a just and satisfactory reception unless it shall meet with an intelligence sufficiently developed to comprehend it clearly.

Your correspondent "P. W. D." appears to be sufficiently enlightened to comprehend psychometric experiments which are within the bounds of his own experience. These he comprehends clearly and appreciates most liberally. They are the first that I made, and are very simple, as the experiments were made with manuscript or something else which served as a connecting medium for rapport between the psychometer and the object described.

Further investigation satisfied me that such a connecting link was entirely unnecessary, when the highest degree of psychometric power existed, and that the essence of the psychometric power was *intuition*, a divine faculty which arrives at truth without any perceptible intermedium, and which needs only an index to the question, or the information that is desired, and is therefore competent to give us information if only a picture, a name or a written question be used to indicate the information that is desired.

This was amply explained in the "Manual of Psychometry," and it might be supposed that an intelligent reader would make himself fully acquainted with the contents of a volume before hastening to enlighten the public with a criticism. But your correspondent, overlooking this, and overlooking the fact that in all experiments by gifted psychometers, a vast deal is developed which has no connection with the writing or other link of connection, forgetting the numerous experiments of Prof. Denton as well as myself, developing the truths of history and paleontology beyond any link whatever, *gratuitously assumes*, because he is not fully acquainted with the subject, that all this is *impossible*, and that it is proper for him, because not personally acquainted with such facts, to pronounce them "delusion," "illusory," "fallacious," and "spurious!" Of course, the less a writer knows upon any subject the more important it is to give his opinions to the public, and to instruct his teachers.

The experiments thus objected to are just as familiar, accurate and reliable as the class which "P. W. D." is willing to accept, and if he had ever attended one of my courses of instruction, he would have become very familiar with them, as all my students are, and have realized their value—perhaps learning to perform them himself.

No link whatever—no process—is necessary with those who have the highest gifts of psychometric power. And therein lies the grandeur of the discovery, that whereas common mortals acquire knowledge through the senses and through impressions or sensibility, as from medicines and manuscripts, the more gifted of the human race have all the vast realms of truth at their command, independent of all physical means, by that royal power of the soul which has been so long ignored and denied, but which is destined to lead mankind into all wisdom.

The exposition of astronomical science, of history, of paleontology, and of the supernal world, which I have received in this manner,—the revelation of matters involved in the mists of historic doubt, and of the prospective fate of individuals and of nations, which I have received by the methods which your correspondent seeks to discredit, are among the most interesting and valuable results of psychometry, and the experiments have been made with all the care and accuracy necessary to exclude all sources of error, including the suspicion of thought transference.

The marvellous accuracy of psychometry, as practised by Mrs. Buchanan, has been such that some critics seem disposed to demand an infallibility which does not exist. I readily acknowledge that the description of the Prince of Wales was not a very careful or even a good specimen of her psychometric portraiture, and was hardly worth publishing,—in fact, it does not appear in the second edition, just issued,—but upon the whole the specimens published gave a fair idea of her average descriptions.

How long it may be before these wondrous powers of the human soul, which exist in all lands, as an unopened fountain of wisdom, shall be utilized by the leaders of society, I do not foresee, but as the forty-four years since my discovery was published and authenticated have not induced a single college to give the subject attention, I am not sanguine as to progress; yet the recent experiments of Drs. Bourru and Burot, on the effects of medicines outside of the person, were so courteously received by the French Association for the Advancement of Science, that it may be hoped that scientific bodies (not entirely controlled by the medical profession) will not hereafter positively forbid the investigation of the new and marvellous.

JOS. RODES BUCHANAN.

6, James Street, Boston.

MIMOSIS INQUIETA. By Edwin Wootton, Bailliere. Price 1s. 6d.

This pamphlet is reprinted from *The Journal of Psychological Medicine*, and it indicates quite a new departure on the part of medical men, in the study of the phenomena of the nervous system; though it is by no means new to us. It is an attempt to understand the nature of nerve-exhaustion, the "drawing from" experienced by sensitives. The author boldly elbows out of his way the theologians and materialists alike; and as he moves forward he daringly grasps at the mighty cause, or method rather, of mental phenomena,—how and by what means the *idea* becomes the act. The waste of nerve-force in the world is no doubt one of the chief causes of human misery, and the greatest obstacle to spiritual progress; and on this account we have argued against the developing circle in the case of fine organisms weakly endowed with vital force, a term which has many correlates or degrees of quality, as the author points out. The great question of personal culture looms up, especially in social and devotional matters, in this conservation of nerve-force, and its proper distribution in the system and to others. The influences of truth and error on the mind, as abnormally distributing nervous energy, is touched on, giving a key—by results—to truth. We think Mr. Wootton is illogical in his opinion of the eye. Though its expression may be regulated by mechanical methods, yet the origin of these is *ideal*. We commend this little work to the careful study of those interested in mediumship, and the evolution of spiritual states and religious emotions.

SOME CONDITIONS AFFECTING SPIRIT COMMUNICATION.

As the Recorder very aptly remarks, the opinions of men follow them into spirit-life; some of the controls of speakers reported this week, allude to the same thing. This shows that in some respects we must educate the spirits rather than they can educate us. Their chief lesson to us is the fact that they continue to exist. But a great Border-land is almost wholly unexplored, and through it the spirits have to propel their opinions before they reach us. As a spirit nears the earth-plane, the symptoms and thoughts of its last moments return to it with full force, and it is like dying over again. At Mrs. Campbell's circle the other evening, a spirit manifested and spoke in the direct voice to Mr. Bowie. It was a very dear friend, whom he had much longed to see, who was accidentally drowned some months ago. On retiring, the spirit made a gurgling noise in the throat, as if choking with water. "John King" said this was in obedience to some law, which necessitated spirits, at first appearing, to exhibit the manner of their death. Clairvoyants tell us that in the spiritual state, a recently deceased friend will appear quite free from the frailties of the flesh, but on nearing the earth-sphere, these difficulties are again felt. If such be the case, we may never get the real spiritual knowledge and experiences of the spirits at all, but only those notions which were familiar to them before leaving their bodies. It is only when we have a form of mediumship which can ascend towards the spiritual plane of a spirit, that we can get his true spiritual ideas. Thus a spirit may be actually controlling, and yet nothing will be expressed but that which is peculiar to the earth-plane. There is no spirituality and true guidance in it at all.

Take another view. A.T.T.P. has repeatedly alluded to the fact that his Sensitive, many miles from him, has felt the same pains as he, A.T.T.P., experienced. A few days ago the old gentleman fell, his head came in contact with a wall, and he was stunned. Next day he came to town. "When the Sensitive came," writes our friend, "I asked whether he felt any pain anywhere; and he said he was very sore about his head. He could not make out what was the matter. He felt about noon the day previous, as if he had had a blow on the head." Controls then operated for the benefit of the Recorder. Here was pain transmitted over a distance of 100 miles. Take this as a basis, and we may infer what influence over the medium the unspoken soul-sentiments of the Recorder has, and their modifying power over the matter spoken in the trance; in fact, it is from this inner psychic store that the spirit derives the thought-substance, to give it power of expression. Gradually the controls lead this inner thought-life upwards and onwards, and this is really the spiritual value of the controls, and not the mere statements made, as intellectually considered.

A few weeks ago A. T. T. P., wrote in reference to the break down in "Forster's" first control: "I wish there were others, who like myself recorded, and would give to the world, their experiences. They are too natural to be anything else but what they profess to be; although the communications are seriously affected both by my state of mind and individuality, and that of the Sensitive also."

In another communication, dated January 31, A. T. T. P. introduces another factor into the deviating influences that affect spirit communication:—

"There is a very curious phase in these controls, and that is, that when I get a control more than ordinarily interesting, and express a wish for a further control by the same spirit, although I may get a promise of a return that promise is seldom fulfilled immediately, sometimes not at all. It seems as if my anxiety to have the particular spirit exhausted the power of the return. This has been especially the case with 'Sir John Franklin,' who expressed a desire to return, but never came, although I held two extra sittings to have him. I forget the name of the control, but in one case a promise given was only redeemed after the absence of a year. I am experiencing a great restlessness amongst the controls just now: the political agitation is felt as much by our unseen as by our seen brothers. 'Sir Isaac Newton,' 'Lord Beaconsfield,' 'Jefferson,' 'John Stuart Mill,' are all taking up the events of the day. 'Sir Isaac' gave a control pitching into the monarchs of labour. Did you publish it you would have them down on you as they were on Kenny. 'John Stuart Mill' gave me an excellent control on Disestablishment and its near advent, and reason why. 'Volney' gave one on the opening of Parliament and the

Queen's address, and the stagnation of trade. There is evidently some great political change felt in the spirit-world."

Here we have the state of public opinion added to the Recorder's condition, the medium's condition, and the spirit's condition, as affecting the result. These conditions may be modified both by mental and physical states, the atmospheric influences coming in for their share of the disturbance. All of these things affect the utterances of ordinary mortals as well as spirits in controlling. A study of them would greatly modify people's views in their preposterous demands on mediums. We must all become more enlightened before the spirit-world can do much for us.

HALIFAX: Mechanics' Hall, May 23rd.—It was our Anniversary. In the afternoon about 700 people listened attentively to a highly interesting oration by Mrs. Britten on "The Vision of Ezekiel." In the evening Mrs. Britten spoke to about 1,000 on "The Miracles of the Nineteenth Century—an Anniversary address." It was a treat. Mrs. Britten never spoke better in Halifax, and the audience was never better pleased. These large gatherings show that the Halifax people are becoming alive to the truths of Spiritualism.—S. J.

MACCLESFIELD: Paradise Street, May 16.—Mrs. Groom paid us one of her welcome visits. At a full meeting in the afternoon we had a striking discourse from "Mary Carpenter." It abounded in uplifting, inspiring, and practical thought. She regretted that her brother (Dr. Carpenter) had so determinedly resisted and opposed spiritual manifestations when on earth, but he was learning better now.—The chairman (Rev. A. Rushton) spoke of his acquaintance with one or two members of the Carpenter family. Many years ago he had occasionally to preach for Mr. Philip Carpenter, and had to stay through the Sunday night at his house. The domestic arrangements were admirable but peculiar. The beds were hard, the carpets few, and everything was plain but clean. Tobacco, snuff, flesh meats, and intoxicating drinks were all strictly excluded from the house. There was plenty of brown bread, butter, eggs, meal porridge with new milk, vegetables and fruit, and what else could any reasonable being desire? Like all the Carpenters he ever sought to reduce theory to practice. At one time he induced several young men to lodge with him, and he trained into staunch vegetarians and teetotallers. All seemed fair and promising in this experiment until one day when he unexpectedly returned to the house, and found one of the young men busily engaged in cooking a beefsteak. The sequel may be left to the imagination.—In the evening the rooms were crowded, some having to stand. A lively, a very iconoclastic, and a very impressive discourse was given. When we found the control was "Thos. Paine," we were not surprised at what we had heard. The work done by Thos. Paine when on earth is as much needed now as then, and all Spiritualists should heartily welcome any message from him. The chairman referred to the determined efforts of the clergy to control all National Education. A clergyman of the town, he said, applied lately to the father of a promising girl to have her trained as a pupil teacher, but only on the condition of her attending Church and becoming a professed member of the Church. The father being a Dissenter, indignantly refused the terms. And yet that father has to support by rates and taxes a so-called National Education, from the advantages of which his own daughter is excluded. Instead of disestablishing the Church, said the chairman, we are establishing and endowing a second Church Institution. Mrs. Groom referred to a similar case of clerical intolerance which had come under her own notice. Surely Spiritualists, at least, ought to be active in resisting the exacting and exclusive claims of all Churches and Church Institutions. The clairvoyant descriptions of Mrs. Groom proved wonderfully accurate, only one or two cases out of more than twenty instances not being understood. Mrs. Groom's last visit gave an impetus to our good Cause here, and we believe this visit will have the same effect.—Con.

SPENNYMOOR: Open-air demonstration.—In furtherance of the resolution passed at Bishop Auckland Conference, the service will commence at 1 p.m., in a field kindly lent by Mr. Simpson, Fruiterer. Tea will be provided in the Central Hall at 3.30; gentlemen 9d. each, ladies 6d. A concert will take place in the same hall at 6.30, admission 3d., to those who do not hold tea tickets. A kind invitation is extended to all friends at a distance, and if they will be so good as to notify the time of their arrival, some one will be at the station to meet them, so as to save inconvenience.—WM. STOTHART, 86, Front Street, Tadhoe, Spenny Moor. —[The date of the meeting has been omitted. It may be inserted next week.—Ed. M.]

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 30th, 1886.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.
 HOXTON.—128, Hoxton Street, at 7, Mr. R. H. Armitage.
 511, KINGSLAND ROAD, (Near Dalston Junction) at 7, Mr. Walker, Address.
 MARLYBONE.—Regent's Hotel, 31, Marylebone Road, at 11, Seance, Mr. J. Hopcroft;
 at 7, Mr. J. Lockyer, at 11, Hour with Swedenborg.
 ISLINGTON.—19, Probert Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.
 ADDINGTON.—5, Ruddle Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
 SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11 & 7, Sitings.
 Tuesday, Thursday and Friday, at 8, Sitings.
 STREPKY.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.
 UPPER HOLLOWAY.—Mrs. Hagon, 144, Marlborough Road, Holloway Rd. See Advt.
 WALWORTH.—83, Boyson Road, Tea at 5; at 7, Various Speakers—see Notices;
 Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mrs. Cannon.
 WEST KILBURN.—26, Claremont Road, at 7, Thursday at 8, Mrs. C. Spring.

WEEK NIGHTS.

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

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Local.
 BAOUF.—New Meeting Room, at 2.30 & 6.30: Mrs. F. Taylor.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BARTLEY CAVE.—Town Street, 5.30 p.m.: Local.
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Illingworth.
 BIRMINGHAM.—Oozells Street Schools, at 11 & 6.30.
 BISHOP AUCKLAND.—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, Mr. Hopwood.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30
 & 6, Mr. C. Holmes.
 Oddfellow's Rooms, Otley Road, at 2.30 & 6, Miss Wilson.
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Miss Musgrave.
 MILTON ROOMS, Westgate, at 2.30 and 6: Mrs. Yarwood.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. H. J.
 Taylor.
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mrs. Bailey. Thursday, at 7.30,
 Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 50, Crockerbottom, at 6.30.
 CRAMINGTON.—At Mr. R. Winter's, Freeholds, West Cramlington, at 6.30, Local.
 DERBY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
 DEVONPORT.—98, Fore Street, at 11, Mr. Tozer; at 6.30, Miss Bond.
 EXETER.—The Mint, at 10.45 at 6.30, Local.
 FELLING.—Park Road; at 6, Circle for Members and Friends.
 FOLESHILL.—Edgwick, at 6.30, Local.
 GLASGOW.—New Hall Opening; See Notice.
 HALIFAX.—1, Winding Road, at 2.30 and 6, Local. Monday, at 7.30.
 HALLIFAX.—Mrs. Dutton's, 4, Moor Street, at 6.30; Wednesday, at 7.30 p.m.
 HERTON.—Miners' Old Hall, at 6 p.m., Mr. W. C. Robson, "The Religion of
 Spiritualism."
 HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
 Huddersfield.—Assembly Rooms, Brook Street, at 2.30 & 6, Mrs. Craven.
 JARNEY.—68, New Street, and 4, Almorah Crescent, at 7. Wednesday, 7.30, Circles.
 KRIGLEY.—Lyceum, East Parade, 2.30 and 6: Local.
 LANCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at
 2.30 and 6.30: Mr. Crowther.
 Oriel Hall, Cookridge Street, at 2.30 & 6, Mr. W. Johnson. Tuesday at 8.
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Mr. J. Bent.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11 and 6.30, Mrs.
 Groom. Lyceum at 2 p.m. Sec. Mr. Cobson, 14, Daulby Street.
 LOWESTOFT.—Daybreak Villa, Prince Street, Beccles Road, at 2.30 and 6.30, Local.
 MABLETHORPE.—Free Church, Paradise Street, at 2.30 & 6.30: Mrs. Rogers.
 Free Street, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr.
 J. Swindiehurst; at 2.30, Circle.
 MIDDLEBROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mrs. Yeates.
 Mr. Johnson's, Old Linthorp, at 6.30, Local.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Armitage.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 11 & 6.30,
 Mr. R. Kneeshaw; at 3, Meeting on Leazes.
 NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. Geo. W.
 Gardner, "Robert Burns; his Life and Character."
 NOTTINGHAM.—Morley House, Shakespear Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM.—116, Union Street, at 2.30 & 6, Mr. J. S. Schutt. Tuesday, Circle.
 OPENSHAW.—Mechanics Institute, Pottery Lane, at 10.30 and 6, Mr. R. A. Brown.
 PARKGATE.—Beech Tree Road, (near bottom), at 6.30: Local.
 PROSWOOD.—Mr. W. Holland's, 67, Cavendish Place, at 5.30, Circle.
 PENDLETON.—Temperance Club, Withington Street, at 10.30, Lyceum; 2.30, Circle;
 6.30, Local.
 Liberal Club, 48, Allison Street, at 2.30 & 6.30, Local. Wednesday, 7.30.
 PLYMOUTH.—Notre Dame Street, at 11 & 6.30, Mr. Leader.
 10, Hoagate Place, at 11 & 7, Mr. Burt, circles after; Wednesday, at 7, Mr. Burt.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, No Information.
 Marble Works, at 2.30 and 6, Usual Service.
 Monday at 7.30. Tuesday, Healing. Thursday, developing.
 28, Blackwater Street, at 2.30 & 6 p.m., Mr. Tetlow. Wednesday, Circle, 7.30.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mr. Joseph Clayton.
 SOUTHSEA.—41, Middle Street, at 6.30: Mr. J. Horstead.
 SOUTH SHIELDS.—19, Cambridge Street, at 11 & 6.30, No Information.
 BOWSBY BRIDGE.—Spiritualist's Lyceum, Hollins Lane, at 6.30, Mr. J. F. Fitton.
 SPENTWOOD.—Central Hall, at 6; Not fixed.
 SUNDERLAND.—Back Williamson's Terrace, Monkwearmouth; at 10.30, Local; at
 6.30, Mr. James.
 TUNSTALL.—13, Rathbone Street, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Drunk's Hall, Tower Street, at 10.30 and 6.30, Mr. Harms and
 Mr. Lamb.
 WEST FELTON.—Co-operative Hall, at 2 and 5.30, Mr. J. H. Lashbrooke.
 WIMBORNE.—Hardy Street, at 2.30 & 6, Mr. Peel.
 WISBECH.—13, Walsoken Road, at 6.30, Local.

MONTHLY LIST.

BRADFORD: Milton Rooms, Westgate, Sundays at 2.30 & 6.—Speakers for June:
 6, Mr. Morrell and Mr. C. A. Holmes; 13, Mrs. Craven; 20, Mrs. Bailey;
 27, Mr. J. S. Schutt.—JAS. NAYLOR, Sec. 73, Gillington Road, Bradford.
 MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Sundays at 10.30 & 6.30.
 —Speakers for June: 6, Mrs. Barr; 13, Mrs. Gregg; Wednesday, 16, Mrs. Gregg,
 Entertainment; 20, Mr. Johnson; 27, Mrs. Taylor.—GEORGE HILL, Cor. Sec.,
 Manchester and Salford Society of Spiritualists, 92, Brunswick St., Ardwick Green.
 HUDDERSFIELD: Assembly Rooms, Brook Street, Sunday at 2.30 and 6.—Speakers
 for June: 6 and 7, Mrs. Gregg; 13, Mrs. Butler; 20, Mrs. E. H. Britten, Anniver-
 sary; 27, Mr. Swindiehurst.—J. W. HEMINGWAY, Chapel Street, Moldgreen.
 MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Beck,
 Downing Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 241, Padham Road,
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SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
 T. POSTLETHWAITE, Trance and Clairvoyant, 5, Waterhouse Street, Rochdale.
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 Witton, Blackburn.
 MR. J. T. STANDISH, Trance and Clairvoyant, 7, Hornby Street, Coppice, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
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 MR. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to
 hold week-night services. For terms, address, Elliott Street, Salsdon, via Leeds.
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 Pendleton, Manchester. (Open to private engagements.)
 MRS. FRANK TAYLOR, Inspirational Speaker, 28, Council Street, Bradford
 (See Manchester by letter only). (Applications by letter only.)
 MR. JOSEPH CLAYTON, Normal Speaker, 63, Manchester Road, Bradford.

MRS. HARDINGE-BRITTEN will lecture at Pendleton Town Hall, Sunday,
 May 19; at Halifax, the 23rd; and at any places in the vicinity of Manchester
 that can be reached by rail on Sundays.—Address, the Libians, Humphrey Street,
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 glad to treat with Societies for engagements, or with persons for private
 consultations, during his Yorkshire tour. All communications to be addressed to
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