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CHRISTIANITY, SECULARISM AND SPIRITUALISM.

AN ADDRESS BY J. BURNS, O.S.T., CLERKENWELL GREEN, SUNDAY, OCTOBER 7TH, 1883.

The attention of the public, on this place of meeting on Sunday mornings, is chiefly directed to the rival claims of Christianity and Secularism; and more recently Spiritualism has asserted itself on the same ground. This morning I intend to give a few passages from my personal experience, bearing upon these rival systems.

My earliest remembrances carry me back to the universal worship of Christianity and John Barleycorn. The Kirk and Whiskey were regarded as the symbols of happiness and respectability, both here and hereafter. But when yet a wee tottler, I refused the drainings of the dram glass when held to my lips when company was being treated to "refreshments." Something within me urged me to regard the drinking customs with a prejudice almost as strong as the love of life. Drunkenness was the prevailing phenomenon of human life around my native place, and its devastations were apparent in every family. I was also brought up strictly a Christian. My grandfather made family worship twice a-day; the kirk was attended regularly; at school I knew all the catechisms by heart, and most of the psalms and many hymns; the Bible I had at my fingers' ends. Strange to say, these indoctrinations had not the slightest effect on my religious convictions. I somehow felt that the dogmas enjoined were baseless. I placed them and the whiskey in the same category. I was eager to acquire knowledge; was a keen student, a hard worker; always ready to distinguish between right and wrong, and adhere to the side of what I believed to be good and true. These intellectual and moral qualities I could not trace to my Christian instruction; I regarded them as the outcome of the innate faculties of my mind. My steadiness, firmness under responsibility, and general character I, during my earliest thinking years, regarded as native to my individuality, and not put into me by education of any kind. In fact much that I picked up was demoralizing rather than ennobling. I argued: If this be so in my case, then it is the same with mankind in general. Religion, morality, justice, goodness, come out of man, and are not instilled into him by priestly systems and their so-called divine revelations. Thus I was constitutionally a heretic, yet one that all who knew me were glad to trust and employ in any way in which I could be useful to them.

When quite a young man I left home, and went amongst complete strangers into another country, 400 miles away from my native place. Before that, I had become identified with the Temperance Movement, through my father's influence, and had done some temperance work. This was well,

for I was thrown amongst a class of work people more demoralized than those I had left. My only introduction was to a gentleman who was a noted free-thinker, now one of the most eminent men in London, but I did not meet him for twenty years. My first intellectual acquaintance was an Atheist, a follower of G. J. Holyoak—Mr. Bradlaugh was then scarcely if at all heard of. Not belonging to any religious body, the influences brought to bear on me were on the side of the agnostic system, but, nevertheless, it never had the slightest influence on my mind. I was not prepared to defend the Bible and Christianity, but at the same time I was equally unprepared to deny God and immortality. There did not seem to my mind to be any logical link to bind these two extremes of thought together. Though I could not accept it as a divine revelation, there was much in the Bible that I regarded as good and true, and in consonance with the good and the true that I experienced within my own intellectual and moral nature, therefore, human, not strictly biblical. This interior light I regarded as the only standard for the test of goodness and truth, and was compelled to give the Bible the same rights and privileges as any other book or subject of observation and thought.

My position was that of the Free-thinker exactly. I felt that I was not competent to lay down a hard and fast line of thought that should be enduring and final. To decide on the myriad of topics that came before me I was baffled at every step. Something within me said—Wait! so I suspended judgment on all themes beyond my personal experience, and thus eagerly gathered knowledge from every available source. I am still in the same state of mind. I feel that man can never know all, and that though he lived on earth a million years, he would still be capable of adding to his experience and achieving a loftier plane of thought.

Spiritualism came under my observation, and its first phenomena were witnessed by me in the house of my friend the agnostic, with whom I was so closely allied in Temperance and other good works. When his daughters placed their hands on the table it would move freely, and as the father would not give in to spiritual ideas, the table would chase him about the room, and hem him into a corner. Ultimately my friend became a Spiritualist, and at his funeral the orator pronounced him to have passed away in the hope of a higher and better life.

These table movements that I saw in my friend's house did not convince me of Spiritualism. The thoughts of A. J. Davis on the philosophy of spiritual existence had a much

more powerful effect on my mind. My family, in after years, proved to be mediums, and indeed had made many experiments before our marriage, of which I was not aware. Soon after my acquaintance with the spiritual philosophy, I was much from home on travel. For several years I was not at home many days altogether. During that time my people were developing most wonderful powers of mediumship. I was prepared to receive it all, because my mind had embraced the principle, which made way for any number of facts in elucidation of it. Of a series of facts, one interested me very much. By writing through the medium's hand, a number of spirits communicated. One said she had lived in Carlisle, giving full particulars. In a few weeks I was to be in the Border City, and I determined to put the statements to the test. Fortunately my chief associate when there was a collector of rates, who knew everybody in the place. When I asked him for the particulars of so-and-so, naming the family, he went into the matter like a book, confirming the statement of the spirit in every particular. He had known her in earth-life, and described her and her death just as she had done. This was only one of thousands of truths which I have received from the spirit world. I may say that I have never been once misled by spirits, though my intercourse with them has been constant for nearly a quarter of a century. But of this I cannot speak at present.

Since that time I have been a close observer of Christianity and Secularism, in addition to Spiritualism. I observed a striking family likeness between the two former. Both of them laid down hard and fast lines by which the exercise of the human mind was to be bounded; both of them were external systems, governing man's convictions from without, and therefore opposed to free-thought. Christianity had its dogmas, traditions, and sacred books, and its more immediate externalism was made to cramp and choke the Spiritualism of its best revelations. I found Christianity at war with itself, but I also found that what Christianity regarded as truth, was universal truth and not "Christian" truth. The Supreme Being that my soul told me to acknowledge, was the Father of All, not the god of a sect, placing himself at variance with his image within my own moral being.

Secularism laid its hard and fast line on the narrow realm of the senses and physical sensations of man. It dared not to think or investigate beyond the mere animal boundary of human life. I have found that Secularists are great cowards, and blindly sectarian in their habits of mind. I have gone to the halls of Secularists to give my views as a Spiritualist in opposition to their views, and the regular attenders have stayed away rather than hear matters discussed that they had arrived at a dogmatic conclusion upon. Their heroes they follow at great length and applaud to the echo, but that is not free-thought—but being led by the nose.

Christianity seemed to me to be the cause of Secularism. The caricature of spiritual things insisted on by the sects caused a certain type of mind to renounce spiritual ideas altogether. The character of God, the plan of salvation, and the treatment of humanity in the spiritual world, taught by Christians, made it impossible for man to progress. As a teetotaler my father was persecuted by the Christian Church. The minister dearly loved whiskey, and the blood of Jesus was sufficient to wash the pimples off his face even if they should come up against him in the future. What use is it to a Christian to care about his diet and habits, when all his sins are redeemed for him? Thus reform is and has been the work outside of the Church, and all reforms are persecuted by Christianity till they can be made a matter of merchandise, like the Blue Ribbon farce nowadays. Secularism, like Christianity, does not trouble itself about a certain class of reforms; for it says—eat, drink, and be merry, for to-morrow you die, and there is an end of you. I have never heard of a Secularist branch of the temperance movement; and if there be such a thing I would like to know it. The "means of grace" at Hall of Science places seem to be beer, tobacco and dancing. The "Knowlton Pamphlet" was a striking exemplification of the "reforms" sighed for by Secularism. All its efforts are in the direction of self-aggrandisement; give us the land, the means, the ability to gratify the flesh to the utmost. And in their claim they are no worse than the Christians, who for the most part have their thievish grasp on the good things of this world. Both systems lead to the same moral conclusions.

Spiritualism opened up to my mind a release from these hateful alternatives. It showed me that the god of the Christian and the "nature" of the Secularist were the

narrow and gross conceptions of ignorant men. I saw both Christians and Secularists that were vastly better than their creeds. This perception of an innate divinity was the hope that held me aloof from extremes of thought, till the Angel of Spiritualism took me under her wing.

I have come to the conclusion long ago that it is not by the acceptance of any set of views—be they Christian, Secular, or Spiritual—that a man can arrive at wisdom. The perfection of human life is a matter of growth, and it cannot be forced; it has to develop in accordance with natural laws of its own. We can never be supremely good or wise in this world. All we can do is to make the best result possible of our circumstances. Whether we will or not, the Supreme Power does this for us. If we will be thoughtless fools, the pains and sufferings which appertain to our conduct open our eyes, and the "devil" we thus create becomes the divine teacher we most need. There is another life after this one, what we fail in achieving now may be supplemented in eternity; yet it is most unwise to allow delay to stand in the way of true progress. The Secularist talks of man's freedom to do that which is not injurious to others; but the truth is, that man cannot think or act in the faintest degree, without influencing others; if not in the body, out of it. There is an absolute right and wrong; expediency is immorality.

This sense of the right, the good, and the true is within every man, and to call it more prominently forth is the great task and duty of life. We all want to enjoy life; and Spiritualism teaches us that life is unending, and that the state which will cling to us in the future is largely of our own choosing. How shall we deliberate on that state that is to be ours after bodily death? How shall we help to make it more enjoyable, more useful to ourselves and others? Shall we, like the Christian, move heaven and earth, even put a God to death in order that our soul shall be "saved"? Shall we, like the Secularist, concentrate the good of life on mere temporal enjoyment? Those are simply forms of selfishness. If we would be saved ourselves, we must make all effort to save others; if we would be happy ourselves, we must endeavour to increase the happiness of others. Let each man apply the good and the true that is within his reach to his own case, and use his endeavour to influence others to adopt better modes of life.

A practical field for the energies of all is opposition to the public-house system. These plague spots are centres of evil spirits. Many that I address are mediums, are sensitive to spirit influence. Such a man may resolve to do well, but if he enter the public-house, the influences there overcome all his resolutions, and he falls deeper than before. Let us then band ourselves together to strengthen one another. By signing the Teetotal Pledge, and sustaining one another in a temperance cause, we are preserved from public-house contamination, and then can make a start in the better path of life. Every man before me can not only be an abstainer, but he can induce some one to follow his example. Thus take interest in the welfare of others, and you will be the better able to stand steadfast yourselves.

THE DIFFUSION OF SPIRITUALISM.

THE ADVANCEMENT OF SCIENCE AND THE STAGNATION OF RELIGIOUS THOUGHT.

To the Editor of the Devon Evening Express.

Sir,—The annual meeting of the British Association for the Advancement of Science affords an ever-recurring reminder of the wonderful progress of the modern mind in scientific knowledge, *i.e.*, in the facts, secrets, and resources of the material universe, and the relation and application of these to the interests and the improvement of our physical existence. Geographical research is constantly bringing to light new facts respecting the topographical characteristics and physical features of different parts of the earth's surface. Geology is constantly increasing our knowledge of that wonderful Bible, the earth's crust; and with the Divine revelations which time and nature, during millions of years, have been inscribing upon its pages—its strata and its rocks. The volume of ancient writings which we all have on our shelf is valuable, because it is a product of the human mind—the expression of an infinitely varied human thought; a record of the thoughts, actions, transactions, and experiences of intelligent beings, belonging to this and other worlds. But the contents of that volume are as the crude thoughts of infancy, and the story books of the nursery, when compared to that

wonderful Book of God—the Universe which is under and over, without, within, and around us. Astronomy gives us glimpses of the infinite universe of worlds, to which our tiny earth is related, as a grain of sand is to the wide expanse of the sea shore, or the drops of briny water to the mighty ocean; and the magic art of chemistry is showing how fearfully and wonderfully made, in essence and in combination, are our physical organization and our material dwelling-place. The *Times* says of the British Association:—"Each annual meeting brings home the realities of science, the fascinations with which it enthral its followers, and the gladness of its discoveries to some locality in which these things had, it may be previously, received an indolent assent, but in which they were not held as articles of a real and living faith." God speed the scientific plough!

But, side by side with this grand onward march of material discovery and enlightenment, is it not strange, anomalous, and marvellous that there is absolutely no progress, but utter stagnation, in religious thought and spiritual knowledge—I mean within the multitudinous sections of that vast and costly system known as the Church; which is expressly instituted and endowed to teach and promote knowledge concerning things spiritual. In relation to spiritual things, the "Church" is *now* where the "world" was before Galileo discovered that "the earth moves" as a mere speck in the infinite universe of worlds and systems; where intellectual philosophy was before Lord Bacon taught the human mind to cease revolving eternally upon itself, and to exercise its powers of investigation and induction upon external nature; where astronomical speculation was until Sir Isaac Newton discovered the grand principle of gravity, which infallibly determines the positions and movements of all material atoms and worlds; and where the will-o'-the-wisp flickerings of a vague alchemy, were before our great modern chemists, Huxley, Tyndall, Roscoe, Stewart, &c., gave the world an insight into the subtle essences and wonderful combinations of nature's elements and forces. It is a fact, a melancholy fact, that with all this advancement in physical science and material experience, we remain hopelessly stationary and fully stagnant as regards our knowledge and experience of spiritual things.

Ages and ages ago, the Church formulated and stereotyped its creed, and there it still remains. Hundreds of years ago, in the deepest darkness of an ignorant and superstitious time, a crafty and covetous priesthood invented its crude little theological system—its rival god and devil, who were to be eternally playing at battledoor and shuttlecock with the souls of mankind, by the agency of this same well-paid priesthood; its nursery-like heaven, where the goody-goody dupes of this priestcraft were to be rewarded with white dresses, and pretty flowers, and nice sweetmeats; its dark and awful hell of fire and endless torments; its artfully conceived system of sacrifice and blood, and all-meritorious faith, as a substitute for good works and righteous living. And strange to say, there it stands to-day, in this *enlightened* age; the entire ecclesiastical system being eternally pledged thereto; no advance, no progress; no new thought, fact, or principle; always stationary—nothing but stagnation!

But, sir, I will not dwell upon this picture. I will only say that, thank God, beyond this standing memorial of the dark ages, light—the light of a true spiritual science, of true spiritual knowledge—has dawned upon the minds of millions. To them, the old theological caricature is no more—it has vanished, as darkness vanishes before the morning dawn. The grand principles of spiritual existence are discovered, by the demonstration around us of the intelligent realities of spirit life; the inner realm of being, the inseparable connection between this life and all the spheres of existence beyond it; the essential interblending and intercommunication between the seen and the unseen; and the personal responsibility of life and conduct—effects springing from causes as fruits from the tree, as is illustrated throughout the entire realm of nature.

Earnestly hoping, sir, that this glorious light may dawn upon every mind, and these spiritual realities to every human being—scattering their doubts and misgivings, and making the life of their spirit buoyant, joyous and free,—

I remain, yours respectfully,

Exeter, September 28th, 1883.

CHARLES WARE.

MR. COLVILLE'S STAY IN ENGLAND.

To the Editor.—Dear Sir,—I was pleased to read your correspondent's letter respecting Mr. Colville's departure from England. Now there are certainly many more eminent speakers in America than here, and I consider we have an opportunity now that we may not have again for a long time. With such rare and eloquent speakers in our midst as Mrs. Britten and Mr. Colville (and both anxious to do their very best for our cause), we ought to accomplish much, and feel ashamed to call ourselves Spiritualists if we let either the one or the other leave our shores (if possible to retain them) until Spiritualism in its truest sense is more widely and thoroughly understood among our, at present enemies but in the future, friends.

Knowing as we do, and as many of our orthodox opponents begin to fear, that we have the truth on our side, how anxious ought we to be to grasp every opportunity within our reach of holding so brilliant a light to our less fortunate brothers and sisters, who have been hitherto groping in darkness and doubt. Can we not easily judge of the unenlightened minds of the multitude, when the finding of a "hidden pin" will cause such outbursts of joy and acclamations of praise from the assembled masses? And does it not also prove to us that the people want a something more than they have yet attained, else, why trouble themselves at all whether Spiritualism be true or false?

Now if the finding of a "pin" be of such moment to the people,—What would be their joy and thankfulness of heart if they could be assured that their long-lost friends could be restored to them?

If the mother could know for a fact that her way-ward and unfortunate son could return and comfort her in her hours of sorrow,—Would she not, think you, be thankful the light, at least, had been held to her? If the father, who had looked upon his child and thought her the fairest of all, and whom death had snatched hastily away, could be given to understand that she could still visit her home and hold sweet converse with him at his own fireside,—Would he not, think you, take delight in the theme of Spiritualism? Would not the very masses, that now clamour against us and cry,—"Tis false," if the veil could be shown to them how thin and transparent it is, and that it is only "their eyes that are holden" that they do not see their loving relatives waiting to give substantial evidence of their existence and nearness of their spirit homes, cry with as eager enthusiasm, "Yea, verily it is a truth."

Now in Mr. Colville we have one who can and does devote the whole of his time to this grand and noble work, and I think if it was shown to him how necessary his continued stay is, and the good that could be done by a little co-operation, he would, I feel sure, consent to remain amongst us.

If a committee were formed and would take an interest, along with Mr. Colville, to render such assistance as would enable him to sow the seed the more easily and without embarrassment, I do not think we should have long to wait for a rich harvest.

There are those in our ranks who would gladly help on this much-needed work if asked to do so, thus enabling the little struggling societies to have a corner in the "vineyard" at a very little cost. Now as we do not consider ourselves behind in the march of progress, let it not be said that we lacked in energy.—I remain, yours truly, "SINCERITY."

THE SPIRIT-MESSENGER.

THE ACTION OF THE COURT OF ALDERMEN AT THE LATE ELECTION OF LORD MAYOR.

A CONTROL BY "HENRY CORNELIUS AGRIPPA."

Recorded by A. T. T. P., October 2, 1883.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

Within two hours of my return from my trip to America, I had a seance. The object of my visit is referred to, therefore the allusion at the end, with this explanation, will be understood.

On entering the room the Sensitive said, that he had been far from well, all his joints were so stiff. He had evidently been in sympathy with me.

He went under control and spoke as follows:—

The death-knell has sounded for that which is older than Christianity; I mean Municipal Government. This assertion seems contradictory, taking into consideration the fact of the vast amount of vitality, that now exists in the greatest of municipal governments, namely, that of the Corporation of the City of London. Yet it has with its own hands laid the keen edge of the axe against its own existence. Fatal blows have been struck in the past, but the City Corporation has triumphantly weathered them. These attacks have been from opposition outside, which were not to be so much feared as that blow which has come from within, and which has been dealt by themselves, and for which they must speedily suffer. Yet it has been told you through the mouth of the Sensitive, that this crisis was nearly at hand; that the name of Freeman was a farce, and the privileges of a Liveryman but a snare. I have said that Municipal Government is older than Christianity; its foundation was laid in the early Saxon days of this land.

Here I demurred as to its being older than Christianity, but I was adroitly taken up by the control going on to state—

But it had existed in the great Roman Republic for centuries before its introduction here: with their conquest of this land they brought the entire and thoroughly formed system of Municipal Government with them, being then in the possession of colonies, named representative, which they ruled by municipal governments, and were termed in contradistinction to the other colonies *MUNICIPIA*, to distinguish them from those to whom had not been granted the same liberties. These had a Council, and a Senate, and formed a complete Provisional Government.

The introduction into this country of this system has not failed in its claims from the present moment through the past centuries of its existence here. Burgesses or Freemen were those empowered to serve in the councils, and from the councils are selected the leading officers of the corporation; this has been the mode from all time. The claim of a Freeman is the right of voting for the chief administrator of justice, the highest and most influential officer, called in these modern days the Lord Mayor, or Chief Magistrate of the City. The richest and most influential of the Burgesses have the most undoubted right to serve in the highest offices of the Corporation, and to hold the highest places in the municipal council. This is but a sensible view of an important fact. It may seem hard to a Liveryman, who is poor, that he is debarred from filling the highest position in the municipal council; but there is a dignity to be supported, and the poorer Liveryman could not support the required dignity. But this necessity has led in the past to the formation of strong cliques, and the system of perpetuating authority has sprung up in every guild. This has seriously affected the rights and privileges of the voters. This illegal perpetuation of authority has been commented on most ably by another control,* long before your late journey, so I will pass this over as an admitted fact.

They have usurped power to which they were not delegated by the Livery at large, namely, the self-election of the members of the Court of Assistants; each vacancy in case of death or resignation being filled up among themselves. This is the first outcome of wrong and injury to their privileges. It is not a new wrong; it has existed throughout the past centuries, I mean this cruel usurpation of power. If it has not been rapid it has been sure. An act of Lord John Russell, forty-eight years back, for a time provided for the regulation of municipal corporations, according to the Norman Charter; but the most influential and the most powerful combinations have always within their grasp the power of resisting truth and justice. One after another of the privileges of the Liverymen have been wrested from their grasp, but with unyielding firmness they claim the right to elect their chief administrator of justice, and never hitherto has usurpation dared to set aside this their greatest privilege.

On last Saturday the Liverymen of the Corporation of the City of London were summoned to meet in the Common Hall. Rumour had been busy that their dearest privilege was likely to be set aside, unless their votes accorded with that small clique which existed amongst the aldermen of the Corporation, men who had been raised to their offices by their fellow Liverymen, to administer to the welfare of the Corporation; but not to maladminister. They set at defiance the body that had given them their office. Alderman Hadley, Baker and Broaderer, was the Senior Alderman, and the first on the list for the Lord Mayor to be elected for the ensuing year. Next in seniority to him was Alderman Nottage. It has been the ancient custom to ask the Livery for their votes for all the aldermen who have passed through their year of office as Sheriffs; but this is only the observance of a custom, it being a well-understood thing that the Senior Alderman is the first on the list for the highest post in municipal government.

That which had brought a greater number of the Liverymen together, than had ever met in the Common Hall, was the fact that a rumour had spread that Alderman Hadley was to be

opposed. No grounds were given for this unprecedented affront on a citizen, whose probity had been well-tried, and who had received votes of confidence from his brother Liverymen, for loyalty to the Corporation's claims, and as a thorough hard-working and persevering man during his different terms of office. His was the first name as Senior Alderman submitted to the consideration of that crowded meeting of Liverymen. Nearly eighteen hundred Liverymen had passed the barriers of their guilds. They were there, because of this rumour, to support a man whose honour and truth they respected, and to protest against whispered calumnies, against the slanderous charges and those making them, not bold enough to come from out of the ranks of anonymous accusers. Every hand in that meeting was held up for this honoured gentleman and citizen, and he bowed his grateful acknowledgment of the sympathy and respect so unanimously accorded to him. Alderman Nottage's was the next name placed on the board; not a hand was raised in his favour, the idea existing that from him had sprung the opposition. Alderman Fowler's was the next; Alderman Savory and others were named. The recorded votes were given in favour of Alderman Hadley, Senior Alderman; and Alderman Fowler, a member of Parliament, Alderman Nottage being passed over.

It had been the custom from time immemorial to submit two names to the consideration of the Court of Aldermen, so that the votes of the Liverymen might be confirmed by the highest ruling power of the Corporation. This was because the Liverymen, as a body, might not know of any cause or impediment which would make the Alderman of their choice ineligible for the office of Lord Mayor; whereas, on the other hand, the members of the Court of Aldermen being influential business men in the very heart of the City, might have the knowledge that would render the choice of the Liverymen void through the ineligibility of the member they had returned. This alone absolutely is the cause why the Liverymen's choice of a member is submitted to the Court of Aldermen.

Now, I want you and other readers to bear in mind this important truth: Alderman Hadley was not only the Senior Alderman, and therefore the first to fill the position by right and custom, but it was admitted by the Lord Mayor, who occupied the chair in Common Hall, that apart from this right he had been voted to this office unanimously. The counted votes of Alderman Fowler were as thirty as against seventeen or eighteen hundred, when the Court of Aldermen withdrew. Already in that crowded meeting was felt the beginning of the storm. Minutes followed minutes, and still they did not return. Fierce and impatient looks were exchanged. Loud cries of "Time! Time!" echoed throughout that vast hall. At last, after weary waiting, the procession was seen wending its way towards the platform with all the mockery of their gorgeous apparel, and their disdain of justice. Alderman Hadley was seen in the position only of alderman preceding my Lord Mayor. In the position of honour occupied by the Lord Mayor-elect for the ensuing year, namely, the left of my Lord Mayor, was seen Alderman Fowler, and round his neck was seen the succeeding Lord Mayor's chain and insignia of office.

Do not, dear Recorder, assert that Englishmen have lost their fervour in sustaining privileges, which have been theirs and their forefather's for centuries, and which have been handed to them to cherish with tender care. To-day what did they learn? They learnt that their privileges were a farce, and their presence there null and void; for in the face of an unanimous vote, not any specific charge having been made, the Court of Aldermen had dared to ignore their privileges, and had elected a man of their own choice. You, dear Recorder, are experienced; your years have been many, and you have been to many a meeting where wild and unbridled passions and disorder have reigned; but you never could have seen confusion gone mad like that which prevailed at that meeting.

The Court of Aldermen were aghast at the storm they had raised. My Lord Mayor attempted, but in vain, to still the prevailing disorder. Maddened cries for Hadley came from hundreds of men. He would have spoken, and they would have listened, but they ruled him out of order, as it was the Lord Mayor-elect's turn to speak, and then his (Alderman Hadley's) turn afterwards. The Lord Mayor-elect did speak, but his voice did not travel a yard from the dais on which they were seated. Loud cries were addressed to him, stating the terms on which the Liverymen would forgive him for his insulting acceptance of the office: "Take off your chain and apologise for your acceptance, or you will surely find that when the time comes legitimately to fill the office of Chief Magistrate the Livery will not accept you. Nay, more; your seat in the council of your countrymen will be jeopardised, for him whom it hath been the pleasure of the Court of Aldermen to humble (namely, Alderman Hadley) it will be the delight of the Livery of the City of London to honour and support by their votes and earnest work; you that have denied him that which is his by right, a seat as the City's Chief Magistrate. We will endow him with a greater power, and carry him into a higher seat, where he shall be called on to deliberate on the nation's welfare; a wider field for his honest service; a country as against the city."

This was the tenor of the loud cries that came from these excited men, and then rang out a demand never yet heard

* Nearly a year ago a controlling spirit, who would not give his name, shadowed out what took place lately.

within the walls of Common Hall; not whispered, but boldly earnestly, and unflinchingly demanded. "Who will move a vote of censure against the Court of Aldermen?" Hundreds were ready. These men in scarlet and gold chains looked at each other in dazed astonishment. They realized that they had roused a sleeping lion. True, the Livery had long been dormant patient under increasing injuries. They had been terribly inactive; they had been kicked, trampled on, and crushed; they thought its strength had gone for ever. It now showed them another aspect, and when a Mr. Stonehouse in the speech prior to his moving the vote of censure said: "That the time had gone past when one or two could rule or govern the voice of thousands; that he viewed with alarm the trampling out of the privileges and rights of the Liverymen of the City of London, and that the Council should at once take this matter into their consideration, and through their action purge that which was unjust in the Court of Aldermen. That Alderman Hadley had that day received the greatest insult that could be given to a man of probity and honour; that his character had been vilified and blackened, and that on this account he moved a vote of censure. The greatest wrong he felt he must mention, was not against Alderman Hadley only, but that every Liveryman at that great meeting had been individually insulted, and their just and lawful privileges abused." This was seconded and carried unanimously. A vote of thanks to the Lord Mayor, who presided, was attempted. Barely a dozen Liverymen were inclined to vote, nor did they vote on it. Then came that formula, which you know so well, "O yes, O yes," etc., etc.; a formula which was met with derisive shouts and laughter, and loud cries of mockery; not a court but a comedy, a farce, a wicked farce.

I tell you, Mr. Recorder, that this blow is a blow which they themselves have struck, and that the ancient Corporation of the City of London has never stood in such danger in the past as it stands at the present time. A house divided against itself cannot stand. This is an ancient authority, and is according to common sense, and therefore revelation. The London Municipality has many enemies who are eager for the distribution of the loaves and fishes. This division, between the Liverymen and their officers, is what has long been desired by its enemies. The Member for Chelsea, Mr. Firth,* is a man of action. He will not let the grass grow under his feet in this matter. The whole body of the City of London are in the market, and he will bid for them. Their price is justice. He will be able to accord it to them, and still have to spare.

Alderman Hadley said: "I cannot meet whispered or anonymous accusations. A painful insult has been offered me, and for what? Is there none bold enough to give this charge a name? None to give this fault a form, so that I might answer them." But none replied. He concluded as I shall conclude. "To day has been a bad day for the ancient Corporation of the City of London."

I had intended, dear P., to have made some further remarks. You have asked my name. Mine is the name of one, who had the reputation of a cheat and a charlatan when on earth. Men shunned me, and I was in reality like what they tried to make Alderman Hadley. I was a black sheep in society. Learned thinkers called me quack. The theologian called me sceptical and irreligious. Centuries pass away, in this after life, following each other with rapid strides. Four of them have passed since I was like you, in the body. I passed away retaining the name of charlatan and quack, to the last moment of my life on earth. I was a physician by profession; a Spiritualist by absolute knowledge, and the world called me a practiser of magical arts. I was a fugitive and a wanderer amidst the homes of men, yet being assured of an after-life, amidst all my troubles I was always happy. My name was Henry Cornelius Agrippa.

You have been a long journey, a venturesome one, I may say, considering that old age requires freedom from anxious care. You have been visiting those, whom you love, and there are those of your surroundings who accompanied you, and who have listened to your words of striking advice; words that will successfully guide that soul which has still before it the hope of a long and vigorous lifehood. I said, a venturesome journey; to those whom you visited, and also to him, who accompanied you, it was a journey of excitement, pleasing through hope. There are a thousand reasons to envy the hopes of a young and vigorous life. They are just beginning it; you, wiser in your generation, have spoken to them of the necessity of courage and persistent earnest work. Earnestness will tide them over many disappointments. Hope does not always fulfil its promises, but earnest endeavour alone makes life always enjoyable. You have travelled well on in the journey of life, and its termination is gradually getting nearer; but you have found life worth living. You can place your hand on your heart, and say that it is a bad fashion to calumniate the fashion of living. The young think life is long; that is only their error. Life is short; but short as life is, it is good to live it well. The first soul duty due to God is gratitude to God for the gift of life. God grant that the young go forward with good hearts filled with patient endeavour. May they never lose their love of life. He who is blessed with life is blessed with a happy light. May your life, or rather its remaining

portion, be filled with sweet flavour. May you still grasp all that is good, and all that is true. Do not flinch from your opinions. The fool takes his own opinion for wisdom; but the wise man is always willing to learn. The beauties of the world are still the same to you, whilst you are healthy and earnest. There are many who say this of your earnestness: "that you would completely reverse the order of many things." I say it is well worth an earnest endeavour to reverse many grievances of old standing. This journey of love, which you have undertaken, will be long remembered. The most ungrateful must be moved with such a mark of loving sympathy.

May God in heaven bless you to perpetuate truths, as yet but ill-understood, as yet but little known; but thank God the dawn has been met with joy and hope. The hour of midday is now nearing when all men shall know God.

This was the first seance on my return from Canada. I do not suppose the latter portion of the Control, which is almost purely personal to myself, will be of much interest to the readers of the MEDIUM AND DAYBREAK; but I thought it better to give the entire Control. The first part of the Control is almost entirely a recital of what has been particularly noted in the public prints respecting the extraordinary conduct of the Aldermanic body in setting at naught the almost unanimous vote of the Livery. I believe its consequences were not fully seen by the Civic Junta of aldermen, when they set at naught the expressed wishes of the Liverymen. The mode in which the Court of Assistants, in the different Guilds or City Companies, has been filled up has long been a subject matter of complaint. The despotic principle in vogue in the different City Companies has now been taken into the higher or aldermanic junta. This junta refused the admission of Sir John Bennett, the elected of his ward, into their body. It now refuses to one of its own body the seat given by the Livery at large. The House of Commons made a big blunder as regards the electors of Northampton. The Court of Aldermen have made a bigger blunder in the Fowler election on Saturday, September 29th, 1883.

MEDIUMSHIP.

VEGETARIANISM AND MEDIUMSHIP.

To the Editor.—Sir,—I am glad to see you are welcoming investigation as to the influence of Vegetarianism on Mediumship. It would seem to be a very important topic. According to Dr. Richardson we are individually surrounded by a nerve atmosphere dependent on our conditions of physiological well-being. The matter of diet, pure or impure, at first hand, like the fruits and cereals, or second hand by having passed through the digestive apparatus of an inferior animal, should have bearing; one would imagine, especially on clairvoyance. It is not difficult to distinguish a gross diet from one that is not.

Vegetarianism, or Food Reform, which is perhaps a better term, has been abundantly discussed in its anatomical and economical bearings; and it is quite sufficiently proved that as hard and good work can be achieved on it as on a mixed diet.

What we want to know is: First; Does any medium with a predilection for a fruity and farinaceous diet, other conditions of life being good, find mediumistic powers increased by its adoption and the range of spirit communion higher? Secondly, the general question: Why do some try Vegetarianism and abandon it? Generally I conceive there are many reasons for this: such as want of knowledge as to the composition and cooking of foods. Eating the wrong bread. Too much nitrogenous food: as beans, lentils, peas, or not enough, relying on greens, potatoes, starch foods. Quantity: Eating too much, and too often. The openly expressed and hardly conceivable aversion of womankind to its adoption. The want of patient inquiry and patience in giving a new system a fair trial of months, not weeks, or days, also that from habit we have to a great extent inherited a depraved carnivorous habit or tendency, and as we see all around us with Seneca: "Many dishes have created many disorders;" and lastly, excessive amativeness, inducing feebleness, and the need of stimulants, flesh and drink again stimulating the passions and causing consequent reaction.

That Food Reform is however progressing, there is little doubt, as I read that, quite lately, correspondence in London papers has brought so many letters by the hundred to Mr. P. Doremus, Hon. Sec., National Food Reform Society, 30, Rochester Road, N.W., as to necessitate the delivery by return of no less than 10,000 tracts, while cookery books at a nominal price are selling by thousands.

It would be interesting to know the reason why mediums are so scarce in our country. In America, mediums may be reckoned by the thousands. Boston abounds with them, I understand. In London, in 1869, Mrs. Hardinge, before the

* I hear Mr. Firth has already had his say on this matter.—A. T. T. P.

Dialectical Society, stated that she knew of only "two" professional mediums; nor is it much better at present, when materializing mediums (professionals) may be counted up on one hand. Is climate and clearer skies alone responsible for this? Many have expressed their opinion that no more important question can occupy Spiritualists, especially those "with means," and desirous of the organised propaganda of immortal truth, than the cultivating and preserving in all due comfort and regard for their well-being, these favoured few who if sufficiently numerous and more easily accessible under proper conditions would be a priesthood indeed, without dogma, without arrogance, but simply the honoured means of orally and audibly conveying heart-searching truths from the spirit world, compelling the licentious, the selfish, the miser, the drunkard, and the indifferent, to pause and consider the fast approaching journey's-end, when each soul shall stand stripped naked of externals, to find his own self-created heaven or his hell.—Faithfully yours,

CHARLES DELOLME.

48, Rathbone Place, Oxford Street, London, Oct. 7th 1883.

P.S.—If my experience in Food Reform is worth anything, it would afford me pleasure to correspond with any inquirer on receipt of stamped address.

[The state of mediumship in this country is in a much more healthy condition than if there were an abundance of professional mediums. Mediumship and amativeness are two functions that cannot be made professional with advantage. They both exhaust vitality, and induce morbid appetites. Such a "priesthood" has proved the most arrogant and corrupt of all others.—Ed. M.]

GENUINE MATERIALIZATIONS.

To the Editor.—Dear Sir,—I find that there are many Spiritualists in the North, who cannot accept, as a fact, the reality of materialization. I have been very kindly entertained by Mr. Langley, of Rochdale, who enlightened me upon a certain exposure which took place in his presence. After tea Mr. Langley produced an artificial seance, in order to show me the trick which had been played off as a genuine materialization. Since then the spirit of scepticism has been gaining ground. Now, in opposition to all this, I tried to prove as far as words can do, that our friend Mr. Spriggs is really one of the genuine mediums in our most noble Cause. His true mediumship stands out in spite of all the honest scepticism and bigotry the world can produce.

The other day in looking over my letters, I came across a real gem of a note from Mr. Spriggs. I want you Mr. Burns to reproduce it for the benefit of your readers; as it is written in a pure, honest spirit, and, as such, it is a valuable contribution to the facts of Spiritualism:—

"Dear friend Baker,—You will think me long before I write to you. I am glad to tell you I am well again. We have commenced sitting for materialization in Mr. Lewis's back sitting-room down stairs. We have had very successful sittings; just a curtain across one corner of the room, and I sitting outside the curtain. Last Sunday we had three forms out, so no one could say it was me transfigured. I hope we shall have them without any curtain soon. I think if we give the conditions we shall have it. I think more study ought to be given to this point, and not think so much about outsiders. The outsiders are poison to our circle, and are the Cause of so many evil reports about mediums. If they were not admitted they could not put such reports about. Let the idle fellows work until they get them in their own homes. With kind love to yourself and Mrs. Baker and little children, I am, dear friend, Yours truly, GEO. SPRIGGS. Cardiff, Feb. 1, 1879"

I am, truly yours,

C. BAKER.

[To overdo mediumship retards the Cause of Spiritualism more than all the genuine mediumship benefits it. We publicly warned the exposed medium in question as to the danger of exhibition seances. Mr. Spriggs as a medium has a similar abhorrence of these "outsiders." All phenomena should be observed in a properly-constituted circle; that is, a circle of persons of the proper quality and in the right condition to promote the manifestations. Then the spirits could come with power, and a few such facts would do more than an overdose of disorderly experiments.—Ed. M.]

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

AT 167, SEYMOUR PLACE.

Through the praiseworthy exertions of Mr. Dale, who had already introduced us to Mrs. Fox Jencken, through whose instrumentality we were delighted with many wonderful specimens of automatic writing (writing backwards with the left hand), intercourse by rapping, etc., etc., we were enabled on Tuesday (9th), to form a special circle of friends to meet Mr. and Mrs. Herne for a dark seance.

The room at Seymour Place is small but well adapted for its purpose. The assembled company were very closely packed when seated, with hands linked round the table. Many direct spirit voices soon manifested themselves and talked in various parts of the room, even while the medium was engaged in conversation with his neighbour. "John King" put in an appearance, with his well-known greetings. The spirit "Perseverance"

(earth name Lombard) gave us abundance of sound sensible advice interspersed with a joke or two, reminding us that instead of pulling faces as long as a fiddle we ought to be as jolly as possible, confident of sure and eternal progress. The spirit "Robinson" added, in a voice most soft and mild by contrast, words of comfort and wisdom, and a female spirit was recognised by the older Spiritualists. Spirit hands touched us, the guitar floated for a brief time playing, and when good byes had been exchanged and a light struck, a chair was found on the table, but where from and how it got there, your correspondent cannot tell.

Mrs. Hocker is giving good facts in clairvoyance, on Wednesday evenings. Last Wednesday, 3rd, a gentleman, who came in casually thinking to hear a lecture, was startled on sitting down, at his surroundings of a very personal nature being fully and accurately described by Mrs. Hocker.—C. DELOLME.

SPIRITUALISM.—"IN THINGS DOUBTFUL, LIBERTY"

To the Editor of the "Accrington Times."

Sir,—Not being a Spiritualist, I wish to take no part in the general discussion of this question, but I write to give my experience of attending one of these seances in opposition to that of your correspondent Mr. P. I took particular notice of the modus operandi, and saw nothing degrading, but much that was elevating. A person present went into a kind of sleep, stood on his feet, and after offering up a suitable prayer, gave an excellent address occupying an hour in delivery, followed by an impromptu poem by no means devoid of merit. This is simply all that took place. Now, what struck me was this, I knew the medium to be an ignorant working man, quite incapable in his normal condition of giving any such address, and doubly incapable of throwing off a poem without a moment's thought.

I have often been equally impressed with public trance lecturers. I have heard them debate for a couple of hours, on any subject chosen by the audience, without a moment's pre-consideration. Now it does appear to me that "There's something more than human in this, if philosophy could find it out."

These mediums, as a rule, are persons with no great pretensions to education, and yet no subject seems beyond their reach. I can offer no reason for this, unless I accept the Spiritualists' explanation—that departed spirits speak to us through man's organization. That there are things in this world beyond the range of all probability, is an everyday experience. Shakespeare recognised this two hundred years ago. When Horatio expressed his doubts about the supernatural appearance of Hamlet's father, Hamlet replied—

There are more things in heaven and earth, Horatio,
Than what we dream of in our philosophy.

I submit the foregoing quotation to the study of Messrs. "P." and "Humanity," and all those who condemn in such wholesale fashion, anything and everything beyond the range of their own limited comprehension. Personally I am open to conviction any way. At present I think there is something in this Spiritualism, and shall continue to do so, until more valiant expositors take the field than Messrs. "P." and "Humanity." To condemn a thing simply because you cannot properly understand it is to display an amount of ignorance that would be inexcusable in a school boy.—Yours, etc.,

Accrington, October 2nd.

Vox.

DEAN STANLEY'S GHOST STORY.

A correspondent of the "Hartford Times" relates the following:—

When the late Dean Stanley was in this country he spent an evening with Bishop Williams in Hartford. The conversation had turned to the subject of the French and Indian War, and the Dean displayed great knowledge concerning the history of those days. At length Ticonderoga was mentioned, and the Englishman asked, "Did you ever hear, Bishop, the story of Duncan Campbell, of Invernaugh? Well, there happened, shortly after the defeat of Edward the Pretender, to be a meeting of gentlemen in the west of Scotland, whose conversation turned upon political subjects. It was dangerous ground, for part of them were in favour of the family of Hanover, and the rest were partisans of Charles Stuart. The discussion waxed hot, and at length swords were drawn. The quarrel was only ended when one of the contestants fell dead. There lived at that time, as they do to-day, near the place of the quarrel, the family of Campbells of Invernaugh. Duncan Campbell was the head of the clan, and to him the unfortunate murderer appealed for protection. With the usual hospitality of a Highlander the Campbell granted him a shelter, and swore to defend him in his misfortune. The following day the startling news came to the chief that the murdered man was his own cousin, and that he was sheltering the slayer of a kinsman. That night the cousin came to Campbell in a dream, and demanded of him vengeance for his death. The honourable soul of the chieftain revolted from any treachery, and he told his guest of his dream. Again night came and again the cousin appeared, asking for retribution. Unable to break his vow, Campbell sent his guest away to the mountains under a strong escort, and trusted he would at length sleep in peace. But at dead of night came that ghostly visitor and said in tones of anger: 'Duncan Campbell, we will meet at Ticon-

deroga.' The Highlander awoke the next morning with a great feeling of relief. Ticonderoga was a word he had never heard, and whether the spirit referred to a realm of the other world or was inventing words to scare him he neither knew nor cared. Years went by, and at length Duncan Campbell found himself a major in the Scotch Rangers under Abercrombie in the expedition against the French on Lake George in the summer of 1758. The army, the largest ever assembled in America up to that time, had sailed down the lake in a thousand boats, and landed near its outlet. To the Scotch major the name Ticonderoga, against which point the expedition was directed, had sounded with an awful and ominous report. His colonel, by name Gordon Graham, who knew the story, endeavoured to cheer his drooping spirits, but it was with heavy heart that the Highland chieftain prepared his men for attack. The story of that day's disaster is well known; how the brave Lord Howe fell early in the action; how the brawny Scotchmen attempted to scale the breastworks, and how at length the retreat was sounded after the loss of 2,000 men. Mortally wounded, Duncan Campbell was carried from the field, and breathed his last in the hospital at Port Edward. Just before his death he said to Gordon Graham: 'As I slept last night after the battle, colonel, the spirit of my cousin came to me and said: "Duncan Campbell, we have met at Ticonderoga." Such' said the Dean, 'is the "ghost story of Ticonderoga" as I heard it from the present Campbells of Invervaugh, the descendants of the unfortunate Duncan.'

The bishop had listened with great interest to the tale, and at its close said: "your story, Dean, is new to me, but I now recollect that I have seen the grave of Duncan Campbell at Fort Edward. It is marked by a crumbling slab that tells of his death from a wound received in the attack on Ticonderoga, July 8, 1758."

Thus it happened that one of the only men in England who knew the strange story of the Scotch major told it, by a peculiar chance, to perhaps the only man in America who had noticed the existence of that neglected grave.—"The Olive Branch."

HUMAN BROTHERHOOD.

AUSTRALIA.—A BIRTHDAY CELEBRATION.

Mr. G. Lansell, an eminent miner of Bendigo, is so highly esteemed that an elegant breakfast was given in honour of the anniversary of his birthday, at the Victoria Hotel, Sandhurst, on August 24. The Hon. Robert Burrows presided. Mr. Woodward said: "Mr. Lansell's latest discovery of paying reefs at a depth far exceeding anything that had been previously reached seemed to promise a new era for Bendigo, and, be it remembered, that this discovery was in the face of the theories and predictions of scientific men, who had pronounced against the possibility of remunerative mining at great depths years ago."

"Mr. W. D. C. Denovan, in proposing the health of the chairman, referred to Mr. Lansell's great spirit of enterprise, and the large amount of money which he had expended in proving the payable character of quartz mining at a great depth. The result of his pluck and enterprise would be in due course the quadrupling of the value of property in the district, increasing the population and giving permanency to mining. (Applause.) As the report of that meeting would likely be read by many people in London, who were interested in Mr. Lansell and mining pursuits, he might say that if the millions of money which had been squandered in the Indian goldfields had been invested in this district, the investors would have had enormous returns for their outlay. Cheers.) There was no surer or safer investment of capital under proper management than in this colony. Referring to Mr. Burrows, he said that that gentleman was one of the oldest settlers in the district, and had always been foremost in every movement for its advancement. He took an active part in developing the mines, and was highly esteemed by rich and poor, not only for his ability and services, but, like their friend Mr. Lansell, for his generous and charitable disposition."

Mr. Denovan's health was afterwards proposed by Mr. Andrews who said: "He could not forget Mr. Denovan's past public services in the wild days of 1852, and it was gratifying to be able to say that in those days of his useful agitation, Mr. Denovan, zealous as he was for the redress of grievances, was always imbued with the spirit of peace and respect for law and order. He congratulated him upon his successful and honourable career, and upon the ability with which he filled the high office which he held in the city."

"Mr. Denovan briefly thanked all present for their kindly feeling."

We quote (abridged) from the "Bendigo Advertiser," out of respect for Mr. Lansell, a stranger to us but a successful prospector, who has outwitted "scientific men" in his exploration for gold, and who is a man of remarkable benevolence of disposition and a great local benefactor; also in honour of our correspondent Mr. Denovan, who has written one of the best books on Spiritualism: "The Evidences of Spiritualism," which we would like to see better known in this country.

A SUBSCRIPTION ON BEHALF OF MISS LOTTIE E FOWLER.

In response to a circular which I sent out, I have received the following subscriptions on behalf of Miss Lottie Fowler; and of which I hereby make public acknowledgment:—

	£	s.	d.
A Friend to the Cause of Suffering Humanity ...	5	0	0
Dr. Kennedy ...	5	0	0
Mr. J. Myle ...	3	0	0
Mr. T. Grant ...	2	2	0
Mrs. Makdougall Gregory ...	2	0	0
Mr. H. Wedgwood ...	2	0	0
Mr. T. Farrall ...	1	1	0
T. P. S. ...	1	0	0
Captain James ...	1	0	0
Mrs. Raeburn ...	1	0	0
Lady Caithness ...	1	0	0
Mr. J. Lamont ...	1	0	0
Mr. F. Tennyson ...	1	0	0
A Well-wisher ...	0	10	0
Sir Charles Isham, Bart. ...	0	10	0
Mr. A. Huth ...	0	10	0
Mrs. Popham ...	0	10	0
A Friend ...	0	10	0
Mr. J. Lingford ...	0	10	0
Mrs. Strawbridge ...	0	5	0
Mrs. Catling ...	0	5	0
Mr. Bielfeld ...	0	5	0
Mr. J. Kilbraith ...	0	5	0
Mrs. Stone ...	0	5	0
Mrs. Skilton ...	0	3	0
Dr. Johnston ...	0	2	6
Mrs. Glanvill ...	0	2	6
	£30	16	0
Printing, Postage, Stationery ...	0	16	0
Handed to Miss Fowler ...	£30	0	0

In thanking the subscribers for their kindness to Miss Fowler, I also desire to express the pleasure which it gave me to receive so many letters overflowing with sentiments of good will and generosity. I quote a few extracts:—"I am glad to respond to your kind call for help to Miss Lottie Fowler in the time of her need, and enclose you £5." "I trust that change of locality will restore her to health." "We feel very sorry for her, and we hope you will be able to succeed in effecting your good object." "I only wish my mite were pounds instead of shillings." "I am truly sorry to hear about poor Lottie, I trust you will succeed in your kind effort to relieve her." "Wishing you success in your undertaking." "I hope you will succeed in raising a sufficient sum to enable her to overcome her difficulties, and carry out your good intentions." "I am sure all her friends and well-wishers would only be too anxious to remove any and all obstructions in the way of her recovery. I beg to express my warmest sympathies for her in her present position. I have very pleasing recollections of sittings I had with her." "I have a good opinion of her from the two occasions on which I have called upon her." "I wish from my heart I could do more in this case. My mite simply serves as a guarantee of my good wishes."

The kind acts and good wishes of these friends have been so successful, that Miss Fowler has been enabled to remove to fresh lodgings at 60, Mount Street, Grosvenor Square, W. What has been already done may prove an incentive to those kind friends who have not yet responded, or who did not receive my letter. To those I beg to express my willingness to still act on Miss Fowler's behalf, and it will afford me great pleasure to receive any contributions which her many friends may send, that she may be enabled to make a successful start in her new position.

I again thank those who have so kindly taken part with me in this good work, AMY IVY BURNS.

Spiritual Institution, 15, Southampton Row.

October 9, 1883.

FRIENDSHIP.

When borne along by sorrow's surging sea,
When crushed beneath adversities of life,
When fainting in the midst of deadly strife,
The spirit cries aloud in agony,
Then, O sweet Friendship, thou canst bring thy balm
To salve the sufferer's wounds and heal his woe,
Bidding the stream of joy to once more flow,
Imparting to his soul a beauteous calm;
Thus thou canst light the glorious lamp of love,
And raise the mourner from his tear-dewed sleep,
And like the night's fair empress far above,
Chaseth the shadows dreary, dark, and deep,
So thou canst cause all darkening care to move
From out the soul, which thou in bliss dost steep.

FRED. J. COX.

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THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 12, 1883.

NOTES AND COMMENTS.

The course of the sun in the lower hemisphere, in addition to the parable of the ten virgins, seems to point to the preaching to the spirits in prison. The "gates" are alluded to in the Psalm, where the "King of glory" is welcomed in. See the gem from the "Natural Genesis."

The "Leeds Daily News" has done well in its criticisms of the baseless claims of the Yankee "Thought Reader." If newspapers were intelligently conducted and worked in the true interests of their readers, the various forms of humbug that fatten on human gullibility would have less chance. But the same principle applies more particularly in Spiritualism. Sometimes it happens that men, not over wise and discriminating, push themselves to the front as leading Spiritualists, and by their ostentatious patronage of the rogue and vagabond order, do much to promote the ends of rascality and evil influences. When a bad medium gets played out in one country, the effort is renewed in a strange land, till the whole world becomes a network of exposed adventurers.

The "Phrenological Journal" (Fowler and Wells, New York) is becoming largely a literary magazine, with fine engravings, well printed. New phrenological facts are not a plentiful commodity. In the department of Hygiene the field is more fruitful, and in it good work is being done by our contemporary. The "Journal" is an excellent progressive monthly, and the bearer of elevated ideas to all its numerous readers.

UNSECTARIAN TEMPERANCE.—Mr. Clarke, Plymouth, is carrying on a vigorous newspaper correspondence on the merits of a purely unsectarian temperance advocacy. He says:—"My hostility to the Blue Ribbon has been increased rather than otherwise by this discussion, and I invite the attention of the leaders to the following charges:—1. That the 'Gospel Temperance movement' is falsely styled, inasmuch as its objects are thoroughly sectarian. 2. That this movement is simply an attempt to popularize orthodoxy at the expense of social reform. I ask for a reply, free from quibbles, manly, and to the point. There is no need to occupy your valuable space, as weekly meetings of the wearers of the blue are, I believe, held in the town. Let a night be fixed for a formal answer and I will attend, and have no doubt that the other gentlemen who have taken part in this discussion will also be present." Another correspondent quotes the "gospel" pledge card, and shows that it is a sectarian confession of faith, which no spiritually intelligent person could subscribe to; hence it is an impediment to the acceptance of Temperance principles.

ALCOHOL.—We maintain that all drinks which have a tendency to paralyse the human system ought to be avoided. In the preparation of alcoholic beverages several articles of diet are absolutely destroyed. This spirit of devastation is of the same nature as the devil himself; it is destructive. Granted then the liquid prepared for use, it is confined to casks, bottles, etc., where no vitalising air can penetrate. It is a fallacy to state that it is life-giving, as by such a process it is entirely devoid of life properties.—J. H. PEARSON, in "Acerington Times."

A MANCHESTER SPIRITUALIST IN NEW ZEALAND.

On his way to Dunedin, Mr. Kitchen, late of Manchester, called upon us, bearing a very kind letter of introduction from Mr. R. A. Brown, the eminent public speaker and present president of the Manchester Society. Mr. Kitchen has been a most useful and willing worker in the Cause, and often took the chair at the public meetings. He is a man of experience in spiritual work, and of a good influence, and we feel sure he will prove a source of strength to the Cause in Otago, or any other colony in which he may pitch his tent.

SOUTH DURHAM DISTRICT ASSOCIATION.

A good meeting was held last night, at Gurney Villa Temperance Hall, when addresses were given by Mr. C. Lupton and Mr. J. Dunn to a good audience, who listened attentively throughout. The seed sown here is beginning to bear fruit, as there are two fresh circles in formation here, by new sitters. May the work continue.

The Third Annual Meeting of the above society will be held at Gurney Villa, on Sunday, October 21st, when several old friends are expected to address the meeting, including Mr. De Main, Mr. Oyston, and the local workers. Meetings at 2 and 6 p.m. All friends are invited to attend.

October 8, 1883.

JAMES DUNN, Sec.

OPEN-AIR WORK.

The weather was fine on Sunday; the air was warm, yet the sun did not shine through the cloudy curtain. There were a great many people about, and a keen desire was manifested to listen to what speakers had to say.

CLERKENWELL GREEN.—At 11.30, Mr. Burns met a few friends. The Secularists had a large meeting, and a speaker with a good voice, said to be Mr. Symes, of Leeds. Mr. Burns began on "Secularism, Christianity and Spiritualism," giving his experience, and spoke for quite an hour. A very thoughtful meeting gathered, containing many Spiritualists. At the close three dozen MEDIUMS were sold. Next Sunday Mr. Burns will attend at 11.30.

HYDE PARK.—The friends were somewhat late in being on the ground. Mr. Burns commenced to speak to an audience of two persons, one of them a soldier. Passers by began to listen, and the meeting was soon in a thriving condition. Mr. Burns spoke for quite an hour, and before he concluded it was one of the best meetings that has been held. The consideration of "Spiritual gifts" was completed. At the close a large number of Hymn Leaves, containing Rules for the Circle, was eagerly accepted. Next Sunday at 4 o'clock near the Serpentine.

VICTORIA PARK.—Mr. Jennison, Mr. Emms, and friends were at the usual place in Victoria Park. Mr. Jennison opened the meeting. He contrasted the blind teachings of the Churches with the beautiful teachings of Spiritualism. He was followed by Mr. Emms, who spoke for upwards of an hour. He reviewed the history of Christianity, and said that it had been a reign of oppression. "General Booth" would like men not to read newspapers or books of any kind but the Bible. But Spiritualism proved that man was progressive, and could not be bound down to such a creed. Men were now beginning to think for themselves, and not pay others to think for them. Mr. Emms gave a very interesting account of some of his experiences. There was a large audience. Next Sunday, weather permitting, at 11.—R. LUXFORD.

Mr. Towns expects to resume his sittings at 15, Southampton Row, on Tuesday evening.

Mr. J. J. Morse desires it to be known that he has removed to 103, Great Portland Street, W., to which address all future communications for him must be directed.

The many patrons of "Raphael's Almanac" will be pleased to learn that the issue for 1884 is just out. We have not yet looked at it critically, but on a cursory view it appears to be full of useful information.

We present our readers this week with a supplemint advertisement of a new work by Mr. P. Davidson, who is a standard writer on psychological subjects. Those of our readers who favour him with their subscriptions will, we have no doubt, receive ample satisfaction.

Miss Dale Owen, daughter of the late Robert Dale Owen, is announced to give one of her "Talks" at Temperance Hall, 52, Bell Street, Edgware Road, on Sunday evening, at 7 o'clock. She will give one reason why God does not kill the devil, in answer to Gerald Massey. It must not be overlooked that Mr. Massey also gave an answer.

TORONTO.—Our friend "Index" has another excellent letter in the "Canadian," in which he quotes the testimony of many eminent men to Spiritualism. The "Toronto World" contains much correspondence on religious and free-thought matters.

GERALD MASSEY'S LECTURING TOUR AROUND THE WORLD.

Mr. Massey left for America on Tuesday. His first destination will be the United States of America, with the Office of "The Banner of Light," 9, Montgomery Place, Boston, Mass., as his headquarters.

During the severe weather it would be agreeable to the state of his health if he could make a sojourn in the Southern States. His course does not appear to be determined, but if he proceed across the Pacific to the Australian Colonies, his labours on the Pacific Coast will be his last on the American Continent.

We feel certain that there is no part of the world in which he could do so well as in the various Australian Colonies. The chief places in New Zealand and on the Australian Main-land might be worked with great advantage. The probability of his going to the Antipodes will greatly depend on the inducement that may be held out to him.

As we have numerous friends in these Colonies, on whom we would confer a favour if within our power to do so, we take this opportunity of earnestly advising them not to forgo the pleasure of a visit from Mr. Massey. His presence and labours amongst them will be a great delight, and a strong incentive to the work of Progress; and if worked in a proper manner his lectures are bound to be a success in every respect.

We have been associated with two courses of lectures by Mr. Massey in London: one in St. George's Hall, on the eve of his former visit to America, and again just recently. The results have been all that could be wished financially, as well as giving a decidedly healthy stimulus to the cause of Human Progress.

Our experience would suggest that the best plan would be in every place to form a small and influential Committee specially to work Mr. Massey's lectures. Place him before the public on his own merits and disconnected from all other considerations, and the effort is sure to succeed. Guarantee the Lecturer a suitable honorarium; then go in earnestly for success, irrespective of profit to the promoters. Work on behalf of Mr. Massey and the Cause; after paying expenses hand over the whole surplus to the distinguished visitor; and the momentum given to the minds of the people will be ample satisfaction to the promoters for their labour of love.

Many would enter into a work of this kind if they only knew how to fall about it. In the interests of such, and the Cause of human enlightenment, we offer our experience in such work.

We give a list of Mr. Massey's subjects on the last page of the MEDIUM, so that all who receive this number can set about the task of inviting Mr. Massey at once.

This our act is not done at Mr. Massey's command: we do it because we think that thereby good will be done and pleasure given to all who take the hint. On this firm basis must all good work be preformed.

The great secret of Spiritual Organization is to put the right man in the right place. In constructing an organism it would never do to use the toe nail in the place of the eye, the kidney for the heart, or a marrow-bone instead of the wind-pipe. The perpetration of these physiological blunders is no doubt the cause of the inadvertencies that have attended on Spiritualists' organic efforts. We observe with interest that Mr. R. A. Brown has been placed in the president's chair by the Manchester Spiritualists. It seems that the most active worker, the most inspirational mind should be in that position. It is not honour or supreme control that is to be coveted, but the humble desire to be of use. He that is the greatest must be the most willing and useful servant. Mr. Brown has already earned this distinction.

The Control given this week is a remarkable one. It gives a deal of information on the working of the Corporation of London which will be new to many of our readers. We cannot judge how far the speeches attributed to the individuals are verbally correct. It is a well told narrative, and true to the cause of the Livery. But it is curious that such a topic should be taken up by "Cornelius Agrippa." He may have taken the opportunity to control and manifest himself: but who collected the facts? There is much in regard to such matters that we are yet in the dark about. We perceive that the Recorder has unconsciously perpetrated a pun in his closing remark, wherein he alludes to the "Fowler" election. No doubt some in the City would attain to the superlative degree, and regard it as the "foulest."

MASSEYANA.

WHO IS GERALD MASSEY?

It is now a good part of a life-time since Mr. Massey was heard of on the active plane of human life. During that time a new generation of readers has come upon the scene, and others have arrived from abroad, who had no means of observing Mr. Massey's former career. Some think he is an American poet that has unexpectedly swooped down upon us. On the eve of his departure for America twelve years ago, we gave a fine portrait of him accompanied by a memoir. This is too long to reproduce on the present occasion. We will do what seems necessary, by quoting the following condensed account of Mr. Massey, which formed part of an article that appeared in "House and Home" some time ago:—

In view of the limited space at our disposal, we must assume that the main features of the story of Gerald Massey's life, as told up to that period by Dr. Smiles twenty-five years ago, are known to our readers. The boy was at work in a silk-mill or at straw-plaiting when he ought to have been at school. The progress he made when he had set to work to educate himself was miraculous, and at an early age he showed the stuff that was in him. Thrown amongst "The Men of 'Forty-eight," he with voice and pen espoused the cause of the down-trodden exhibiting a fiery courage which was approached by no contemporary in the same cause—heroic Ernest Jones probably excepted.

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

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

The rain ceased, and Dixon went his way with the words of the "Song of the Red Republican" ringing through his brain. Some time afterwards he called at the "Athenæum" office and found amongst other books that had been recently sent in for review a volume of "Poems by Gerald Massey." Turning over the leaves in a cursory manner he came upon

"Fling out the red Banner!"

and paused. He had met with that before: and in due course the review of Massey's poems in the "Athenæum," which "made" him, appeared. Subsequently Massey joined the staff of the "Athenæum," and for ten years wrote a considerable number of the reviews of poetry which occurred in that journal. It was Gerald Massey who penned the notice of Jean Ingelow's poems, which made her favourably known to the readers of the "Athenæum," and therefore to the reading public all over the English-speaking world.

The poetical genius of Gerald Massey met with cordial recognition from all quarters, some most distinguished. Amongst the friends and admirers which "Babe Christabel" and "Craigcrook Castle" won for him were Thomas Aird, Walter Savage Landor, and the late Lord Lytton, and Charles Kingsley. Aird and Landor published their testimony to his genius. Kingsley, there is no doubt, chose him (with Thomas Cooper) as the model for the hero of "Alton Locke." Kingsley and Massey were brought into intimate contact in connection with a co-operative workman's association of which the poet was secretary.

Some of Gerald Massey's finest verse is to be found in the two important volumes published subsequently to "Craigcrook Castle." We allude to "Havelock's March," and "A Tale of Eternity," but the magnificent lines which abound in "A Tale of Eternity" were passed over with contempt by the reporter reviewers, because the motif of the poem was Spiritualistic. The "Tale" unfolds a page of the author's awful personal experience of the phenomena with which he declares he had been brought face to face for many years.

No notice of Gerald Massey's career would be complete without a cordial recognition of his splendid explication of the "Sonnets of Shakespeare." The germ of this great work first appeared in "The Quarterly Review," to which Massey contributed for some years. Many so-called literary analysts had attempted to solve the mystery of the Sonnets before he undertook the task, but without success. It was he who found the key and let daylight into the dark chambers of Shakespeare's complex secret, a fact which German and French critics have not been slow to acknowledge.

"A Book of the Beginnings" (the second part of which is entitled "The Natural Genesis") is simply the most extraordinary work, that has appeared in this country, or, for that

matter, in any other, during the century. It is a book to be answered, not sneered down; and he who essays to reply to it, must dive to the depths which the author himself has fathomed. Let inquirers after the truth, no matter what their creed or religion, read "A Book of the Beginnings" (with its second part, "The Natural Genesis") in the spirit which abides in the words,

"Prove all things: hold fast that which is good."

DEDICATION OF THE "NATURAL GENESIS."

At times I had to tread
Where not a star was found
To lead or light me, overhead;
Nor footprint on the ground.
I toiled among the sands
And stumbled with my feet;
Or crawled and climbed with knees and hands
Some future path to beat.
I had to feel the flow
Of waters whelming me:
No foothold to be touched below,
No shore around to see.
Yet, in my darkest night,
And farthest drift from land,
There dawned within the guiding light
I felt the unseen hand.
Year after year went by,
And watchers wondered when
The diver, to their welcoming cry
Of joy, would rise again.
And still rolled on Time's wave
That whitened as it passed:
The ground is getting toward the grave
That I have reached at last.
Child after child would say—
"Ab, when his work is done,
Father will come with us and play—"
'Tis done. And playtime's gone.
A willing slave for years,
I strove to set men free;
Mine were the labours, hopes, and fears,
Be theirs the victory.

GEMS FROM "THE NATURAL GENESIS."

THE DRAMA OF THE MIDNIGHT MYSTERIES.

The mythical nature of the Christ and his doings and sayings recorded in the Gospels is not only shown in the psycho-theistic and doctrinal phase of gnosticism, but can be traced to the natural history of the phenomenal solar god. As the sun of day and night he was depicted in the course of navigating nightly through the lower regions during the twelve hours of darkness. Twelve gates inclose twelve portions of space. Through these the god passes one by one, generally having the blessed on his right hand and the damned upon his left. The twelve gates correspond to the twelve hours of night assigned to the sun in the lower hemisphere. The drama of the midnight mysteries contained the scenery of this passage of the sun below the horizon.

Har-Khuti, the Lord of Light and of the spirits or glorified elect ones, the Khn, is an especial form of the divinity who descends and passes through the twelve doors of the twelve hours of the night, and there is a formula found on at least six of the doors to this effect:—

"The great god reaches and enters this porch; the great god is worshipped by the gods who are there." They salute him. "Let our doors be thrown aside; let our porches open for Ra-Har-Khuti. He shall illuminate the darkness of the night, and he shall bring light into the hidden dwelling. The door closes after the entrance of this great god, and those who are in this porch cry out when they hear this door shut! and the dwellers of the earth cry out when they hear the door shut."

This is very suggestive of the parable of the ten virgins and the bridegroom who comes by night. Har-Khuti is the lord of lights and of the elect spirits. He too comes at midnight, and the righteous were supposed to help him through the darkness by having their lamps ready against his coming. The ten virgins with their ten lamps are possibly reproduced from the ten uræi upright in the basin of the uræi, as in one place it is said of each uræus "Its flame is for Ra, emitting globes of fire for Ra." The Uræus is a type of Renen, whose name signifies the virgin, so that ten uræi emitting globes of flame are equivalent to ten virgins with their lamps of light. Thus we can see how certain scenes in the *hades* were represented in parables.

In the book of the solar passage and the scenes in the lower hemisphere (Book of the Underworld, translated by M. Deveria) it is said that "the myth of its mysteries of the lower heaven is so hidden and profound it is not known to any human being." The transaction of the sixth hour is expressly inexplicable. In the gospel we read: "Now from the sixth hour there was darkness over all the land unto the ninth hour." It is in the seventh hour the mortal struggle takes place between Osiris and the deadly Apophis or the great serpent Haber 450 cubits long, that fills the whole heaven with its vast folds. The name of this seventh hour is "that which wounds the serpent Haber." In the conflict with the evil power thus portrayed the sun-god is designated the "conqueror of the grave." 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."

When the god has overcome the Apophis serpent, his old nightly, diurnal and eternal enemy, he exclaims, "I come, I have made my way! I am Horus, the defender of his father. My mother is Isis. I come for the protection of Osiris. I am Horus, his beloved son. I have come like the sun through the gate of the one who likes to deceive and destroy. I have bruised and have passed pure." S. E. B.

PROGRESS OF SPIRITUAL WORK.

EXETER.

The extent to which an activity of thought and an interest in Spiritualism has been awakened in this city, was strikingly shown in the experiences and results of our work during last week. Our meetings were attended by a large number of intelligent tradesmen and citizens, and our circles were remarkable, both for the activity of thought manifested, and the simultaneous exercise of mediumship in a variety of persons.

If our second year, newly commenced, fulfils the promise of its first week, it will be an exciting and successful year indeed. We can only pray earnestly for wisdom, that all things might be conducted rightly, wisely, and harmoniously. One thing we hope to never overlook, viz., to make the development of spirituality in ourselves our first and chief consideration, and the sine qua non of real success.

The work of the first year has been like the climbing of a steep hill. Our Movement is now, however, fairly introduced to the people; and we now look for a systematic and coherent work of spiritual intercourse and development, and an organizational consolidation of our Movement as a centre of operations.

OMEGA.

MR. W. J. COLVILLE ON TYNESIDE.

Mr. Colville commenced his work in Newcastle-on-Tyne (where he is now staying) on Sunday last, October 7, by addressing two of the largest gatherings ever convened in Newcastle in the interests of Spiritualism. The society engaging the services of this popular speaker wisely secured Northumberland Hall, High Friar Street, one of the best public rooms in the city.

In the morning of Sunday last the hall was comfortably filled, but in the evening, though a very large room, it could not accommodate the throng who sought admittance; and what is peculiarly satisfactory to relate, is, that the immense audience, composed largely of strangers attracted by the conspicuous bills with which the city was well posted, were not only attentive but positively enthusiastic.

The subject of address in the morning was "The true relation of Spiritualism to every practical reform." In the evening the audience voted for some experiences of the control. "Geo. Thompson" spoke very eloquently and forcibly for over an hour. The discourse was very appropriate to the large mixed assembly, and cannot have failed to send many away with something new to think upon. The poems were also much enjoyed. A pleasing feature of the evening was the naming and dedication of an infant, whose mother was anxious to have the simple ceremony performed by the guides of Mr. Colville. They offered an invocation, then addressed the mother, the child, and the audience, and presented the little one with a white rose, accompanying the act with kindly words of welcome and blessing.

Mr. Colville was announced to speak in North Shields on Monday and Tuesday, and again in Newcastle on Wednesday and Thursday. On Sunday next, October 14, he again occupies the platform of Northumberland Hall, at 10.30 a.m. and 6.30 p.m.; and speaks in Weir's Court Hall on Monday and Tuesday, October 15 and 16, at 8 p.m.; and in Gateshead, on Wednesday, October 17. He is residing with Mr. and Mrs. Holmes, 20, North View, Heaton, Newcastle.

SALFORD.—At Trinity Hall, 83, Chapel Street, on Friday evening, October 5, Mr. Colville, under influence of his guides, gave a very interesting address on "Spirit-life," and answered

a great many questions bearing thereon; ending with a poem. Owing to his absence in Newcastle there will be no meeting on October 12; but on Friday, October 19, the meetings will be resumed, when the lecture will be on "Sleep and Dreams considered spiritually." Questions and poems as usual.—Cor.

LIVERPOOL.—The Musical and Literary Entertainment given by Mr. W. J. Colville, Miss Thompson, Mrs. Miss, and Mr. R. Nosworthy, at Rodney Hall, on Thursday evening, October 4, was a most gratifying success. Over 300 tickets were sold and given away previous to the evening of the entertainment. All the artistes appeared in their happiest moods, and the large audience was extremely enthusiastic, and quite lavish in applause. Where all the numbers were so perfectly rendered it would be invidious to institute comparisons. Mr. Colville's address on "The Influence of Music and the Drama on Public Morals," was received with the expression that it might appear in print. We understand this and other of Mr. Colville's Liverpool lectures are reported, and, at the call of the public, in printed form. The concert was a remarkable one in every sense; and the wonder is that so perfect an entertainment could be given to the public for the very small admission fee of 6d. Many complimentary tickets had been issued, nevertheless the affair succeeded financially as well as in other respects. The audience seemed delighted at the early prospect of a similar gathering.

PENNA.

[Our space would not permit of the appearance of our correspondent's kindly remarks on the programme.—Ed. M.]

PLYMOUTH FREE SPIRITUAL SOCIETY.

Mr. Editor.—Dear Sir,—Please allow me a small space to say that, at the unanimous request of the committee, Mr. R. S. Clarke has kindly consented to continue to occupy our rostrum during the current month. His guides continue to show increasing power. His lecture on Sunday evening, "Is life worth living?" was a splendid discourse, ably sustained throughout, and winding up with a sublime preroration. The crowded audience could not restrain testifying their pleasure by repeated plaudits. His late lectures have excited much interest and inquiry.

Faithfully yours,
October 8, 1883.

J. BOWRING SLOMAN, President.

On Sunday morning last the guides of Mr. Clark, most ably answered a number of questions put to them by the audience, after which they gave two inspirational poems on "Harmony and Love," "Confidence and Friendship," words chosen by the audience. In the evening, at 6:30, the control gave a most eloquent lecture; subject—"Is Life worth Living?" After dilating on the state of society in a most thrilling and energetic manner, the control went on to examine the subject from three standpoints: Orthodoxy, Secularism, and Spiritualism, showing that the two former could not satisfactorily answer the question in the affirmative, but that Spiritualism could, inasmuch as it taught man that there is no death, that the life that now is only preparatory for a higher state of being, and instead of telling him that a faith is necessary to gain heaven and shun hell, it tells him that whatsoever a man sows that shall he also reap, and also to look away from crime and poverty and look to its causes and then set about to remove them. The Lecture was very much appreciated, as was shown by the marked attention of the audience and their frequent applause.—J. T. B. PAYNTER, Assistant Secretary.

CONFERENCE AT PENDLETON.

Our Conference, on September 30, was enjoyed by all. Mr. Brown, Mr. Rogers, and Mr. Clark were called upon for short speeches on "Organization."

Mr. Brown being the first speaker, opened the subject by suggesting that we form a Brotherhood, with one man for Secretary, and all others as workers. He said that whatever we did it would come to that ultimately. He opposed the old system of organization, with its so many officers and parties.

Mr. Rogers said Organization was a grand thing. He spoke very clearly and powerfully in favour of organization.

Mr. Clark opposed the old system of Organization, he had seen so much of its bad effects amongst other sects that he had been connected with. He also suggested that we have voluntary offerings at each service, to be our only support.

Mr. J. Shaw read the report and accounts of the six lectures delivered at 2, Little Gold Street, and called upon Mr. Taylor to propose a vote of thanks to the four gentlemen that had delivered them. This being done, all things were settled with regard to the past.

It was proposed that we form a Brotherhood, which was carried unanimously. Mr. J. Shaw was elected secretary, pro tem.; so he at once suggested to take the names of those who were willing to join the Brotherhood, and assist in spreading Spiritualism in Pendleton. All gave their names, except one stranger. After some further explanation from Mr. Brown, and some little discussion, it was proposed that Mr. Clark be secretary. Mr. J. Shaw was also proposed, but declined to contest for the office, preferring Mr. Clark to have the office, since he was so much engaged with other matters of great

importance. Mr. Clark decided to hold the office for one month. It was proposed and passed unanimously that we have a freewill-offering box, and that be our only support. We have thirty members already.

Last Sunday Mr. Clark gave a very good address on Jesus, showing how his teachings had been twisted to suit those in power in past ages, but the true light was just dawning.—J. S.

BEDWORTH: Spiritual Meeting Room, King Street.—On Sunday, October 7, two inspirational addresses were delivered through Mr. J. Bent, of Leicester, by his spirit guides; that in the afternoon was on the "Church of God, and what it should be," which was very ably handled, on the promulgation of Spiritualism in this district, interspersed by bright gems of illustration in opening the minds of the audience to discern between right and wrong. The address in the evening on "In my Father's house there are many mansions," appeared to open up a new and living way to attain the kingdom of heaven. The mind of the audience was so rivetted upon the speaker that he carried them soaring on the pinions of faith, till they appeared settled on the plains of heaven, enjoying the company of those that had gone before. The room was very crowded in the evening. On the following Monday there was a social tea meeting, which passed off very enjoyably. After tea there was a large gathering of friends, and trance addresses were delivered through Mr. Bent and other mediums, and a very enjoyable evening was spent, to the honour and glory of God and the good of our fellow creatures.—W. TIDMAN, Sec., King Street, Bedworth.

MORLEY.—The Spiritualists and friends had a Tea and Entertainment on Saturday, Sep. 29th, when over thirty sat down to an excellent tea. In the evening we had an amusing and instructive entertainment, consisting of recitations and songs, and speeches from friends, all of a spiritual nature. The recitations came chiefly from the young children of from six or seven to eleven or twelve years old. A balance sheet was read, showing that the place was not in such a condition since the place was opened at this time of the year. The entertainment closed after a vote of thanks to those who had provided the tea, and others, and a hearty vote of thanks to the children for the manner in which they recited. Some of the friends said they never witnessed anything like it before.—On Sunday, Sep. 30th, we had two services. Mr. T. Holdsworth, of Keighley, occupied the platform. In the afternoon we had a very good audience. In the evening the room was full with strangers and Spiritualists, who listened to the speaker with silence for about thirty-five minutes. He showed them that it was as easy to speak kindly of one another as unkindly; that we must worship God, and do the right, then the angels would bring us through the dark valley of death in to the mansion of love; then we should bask in the beams of light. Many more of such kind words were spoken. Some of the strangers were surprised with the speaker, and said they never heard anything like it before.—J. ROBINSON, Sec., Cross Hill, Beeston, Leeds.

STAMFORD.—On Sunday, Sep. 30th, we were again favoured with a visit from our esteemed friend, Mrs. Groom, of Birmingham. In the morning the subject was selected by the audience, on "The origin of man." Impromptu poems were given on "Justice," "Wife," "Purity," and "Capital Punishment." In the afternoon Mrs. Groom gave clairvoyant descriptions of the surroundings of most of the sitters present, which were in many cases acknowledged. In the evening the room was crowded to excess, and a splendid discourse given on "The historical evidences of Spiritualism," after which we had poems and clairvoyant descriptions. On Monday we had a Tea, publicly arranged by Mrs. Groom, Mrs. C. Chapman, and Mrs. Clarke, and afterwards another meeting, when addresses were given by various spirits. It was a most enjoyable evening and will be long remembered by those present. Thanks were given to Mrs. Groom, and the friends are already anticipating her next visit.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mrs. Burdett delivered an inspirational address. The spirit guides took for their subject: "I will pour out my spirit upon all flesh." It was very much appreciated. Sunday next, Mr. Bailey.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

SUNDERLAND.—On Sunday afternoon, an address was given in the Avenue Theatre by Mr. Thos. Morgan, of Sunderland; Mr. F. Walker in the chair. In the evening an address was given by Mr. Rutherford, of Sunderland; Mr. Pinkney in the chair. Good and respectable audiences attended both meetings.—G. H. PYNE JONES, Sec., M.S.E.S.

VERITAS (Rastrick).—Your organism is in a morbid state. Your explanation of the voices is not correct. If you could be mesmerised by Professor Kershaw it would do you good. You are too much alone, and your mind preys upon itself. You want sympathy, and better surroundings in every respect. We have always felt so. Send your postal address, we will see if we can help you.

CETEWAYO AND COLENSO.

Miss Colenso, on the death of her father, the late Bishop of Natal, sent a letter to King Cetewayo appraising him of the sad event. In reply, Cetewayo wrote from Ulundi, under date of July 5, a lengthy letter lamenting the loss of a warm friend and benefactor, and closed with these words:—I am anxious to know how my father was ill, what disease was it? for all Zululand will be troubled about it. There is another thing which I wish to do. It is the wish of the Princes also and of all the Zulu chiefs. We wish to arrange that a stone may be bought in my name, which shall be set up over my father's grave, to show forth that we loved him in return for his so great love to us, and his efforts to deliver us out of our distress; and that it should be in the name of me, Cetshwayo, because I am his son, and that you should take care for me that a stone is not set up by others, although I am unable to do it at once, I mean for want of money. I want you and Muyaiza [Dr. R. J. Colenso] to help me, and have it set up, and as soon as things are right I will pay for it. I don't mean when things are right in the matter of the whole country, but in the matter of the present fighting. For on the 21st June the impi of Zibebu's party was sent out, and went to the Tivuna River. There all the men were away at Hamu's, but the impi went to a kraal and stabbed a lad (who, however, made his escape), and then carried off ten women, a wife of Haiyana (Zibebu's brother, loyal to the King) among them. Again on July 1st, this impi was sent to support Hamu, according to their agreement, and according to the power (authority) which has been given to them to destroy me. Also the Aba Pulusi have killed Hamu's people greatly, one person only (of the party) escaped. I repeat that I, too, must now defend myself, for I have now thoroughly fulfilled all the laws (conditions)—[no more can be expected of me]. For myself, I am not well, I am troubled by my leg, the veins throb, and it will neither allow me to walk nor to remain still.

May I be much remembered to [your] my mother and to all of you.
CETSHWAYO KA MPANDE.

"LITTLE TOMMY."—The Sunday Society was constituted in great haste, and we may presume that it will now be re-formed at leisure. The secularist lecturer, Mr. Thos. Walker, has hung like a millstone around the neck of the body corporate, and this objectionable gentleman has just afforded reasons why a polite but firm intimation should be given him to retire from the company into which he thrust himself. In the course of an action which Mr. Walker thought proper to bring for the assault committed upon him at the Fitzroy town's meeting, it was elicited that the lecturer himself is not a citizen of Fitzroy, and had consequently no right to be present, and that he took with him a group of men and women who were not citizens, and who had no right to be present either. . . . We protested at the time against the action of the Sabbatarian party who, after calling a Melbourne town's meeting, to be held at the expense of the ratepayers, announced that they would permit no amendment to be put; but still more is the conduct of the Walker party to be reprehended, because the one policy was open and could be discussed, and the other was a secret fraud. Any sympathy Mr. Walker obtained in connection with the Fitzroy riot was because of the belief that he was a local ratepayer, and because, if so, it is irrelevant whether he is Jew or Gentile; but it turns out that he was an interloper. His conduct has been very much of a piece with this throughout the agitation. The Sunday Society has announced that it seeks to establish a Lord's Day "in strict accord with the spirit of Christ's teachings"; and as Mr. Walker is not in accord with the teachings of Christ he had no right to fasten himself on to this Christian society. Just a little too much leniency has been shown to this professional agitator: and now that his offence is notorious, we presume that some effort will be made to get rid of him. The endeavour is to secure "the Lord's Day" of the Christian Church, and it is a poor thing to allow the movement to be turned to account to advertise a secularist lecturer. In seeking to mitigate a penal code it would not only be unwise to allow a Claude Duval to figure as leader, but it would be unfair to the honest men who sought to succour humanity.—"The Argus" (Melbourne), July 30.

MR. TOWNS IN SHEFFIELD.—We have had some very good meetings. We commenced on Sunday, September 30, and on Monday, Tuesday, and Wednesday Mr. Towns gave the friends some most wonderful tests. I may say that eighteen out of every twenty were said to be right. On Thursday Mr. Towns and I went to Mr. Parkinson's, of Rawmarsh. This was a most wonderful meeting; it being confined to the family, there were nine of us present. We commenced the meeting at 7 o'clock, Mr. Towns being controlled commenced to describe Mr. Parkinson in the pit, his surroundings, his tools, the workmen with him, and I must say that neither of us knew that Mr. P. was a collier. He then commenced to inform Mrs. Parkinson and several of the family of things they had done during their lifetime, even up to the day we were having the meeting. The object, the control said, of this was to show to them that everything good or bad was seen and known, and thereby showing them the importance of being careful, and always striving to

do right. The meeting lasted until 10.30. The members of this family will never forget this meeting as long as they live. On Friday Mr. Towns went to Rotherham, and on Saturday to Whittington, near Chesterfield, and had good meetings at each place. Returning on Sunday to Sheffield in the afternoon, we had a farewell tea, and after tea a grand meeting, the room being full, and many had to go away much disappointed. Neither I nor our friends here will forget Mr. Towns's visit, and we are all hoping to see him in Sheffield again.—W. HARDY.

BIRMINGHAM.—At Oozell Street Board School, on Sunday, we commenced the service with hymn from your sheet and a reading from Andrew Jackson Davis. Then Mrs. Groom gave an address on the "Origin of Man, and his Destiny," which was very powerful, and rivetted the attention of the audience. The room was full, rather crowded, more so than usual. The spirit people showed that God, the great builder of the universe, was the power that underlay all life. It was logically argued out, showing that the scientists were simply blinding themselves with their own egotism and prejudice, that they were cutting the ground from under their own feet, and would some day have to eat their own words; that nature declared in her works that God underlay everything. The address, which lasted over an hour, was very touching in many parts. They then gave three very beautiful poems on different words; after which the medium gave spirit descriptions and spirit messages, in almost every case recognised. These exercises gave the audience great delight. There is good work being done. Mrs. Britten will lecture, morning at 11 and evening at 6.30, next Sunday. The subjects are: "Man; Spirit and Angel," and "The Second Coming of Christ." Collections at the close of each meeting.—COR.

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MEETINGS, SUNDAY, OCTOBER 14th, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
 Tuesday, Mr. Towns's seance, at 8.
 EDGWARE ROAD.—52, Bell St., at 7, Miss Dale Owen: "One reason why God does not kill the devil."
 MARYLEBONE ROAD.—Circles at 167, Seymour Place, at 11, Mr. Hopcroft. Wednesday, at 8, Mrs. Hocker; Friday, at 8, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford St., Bryanston Square.
 CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse, "Work in Spirit-Life."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
 BATLEY CARR.—Town Street, 6 p.m.: Mr. R. A. Brown.
 BEDWORTH.—King Street, at 6 p.m. Wednesday at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hepworth.
 BIRMINGHAM.—Oozell Street Board School, 6.30, Mrs. Britten.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30: Mr. Brown; and 6 p.m.: Local. Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Dobson.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m., Miss Harrison.
 EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
 GATESHEAD.—Central Buildings, High Street, 6.30.
 Wednesday, Oct. 17th, at 8, Mr. Colville.
 GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30. Lyceum at 5.
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street. 2.30 and 6.30, Mr. Blackburn.
 HETTON.—Miners' Old Hall, at 5.30.
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Illingworth and Mr. Holdsworth.
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Armitage.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mrs. Groom.
 MACCLESFIELD.—Spiritualists' Free Church, a Paradise Street, at 6.30 p.m.: Mrs. Rogers.
 MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mr. Dent, Heckmondwike.
 MORLEY.—Spiritual Mission Room, Church St., at 6, Local.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar St., 10.30 and 6.30: Mr. W. J. Colville. Weir's Court, Monday and Tuesday, Oct. 15th and 16th, at 8 p.m.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—Bolton's Yard, Tyne St., 6.
 NOTTINGHAM.—Morley Club Lecture Room, Shakespeare St., 10.45 and 6.30.
 OLDHAM.—176, Union Street, at 2.30 and 6: Mrs. Gott, Keighley.
 PENDLETON.—44, Harrison Street, at 2.45, Mr. Rogers.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr. C. J. Atkinson; at 6.30, Mr. R. S. Clarke: "Man: the Earthly and the Heavenly."
 SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond Street, at 6.30.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. A. D. Wilson.
 SUNDERLAND.—Avenue Theatre, at 2.30, 6.30, Addresses.
 WALSALL.—Exchange Rooms, High St., at 6.30.
 WEST PELTON.—At Mr. Wm. Tinkler's, Eden Terrace, at 6 p.m.

We are requested to state that Seymour Place, where Mr. Dale's seances are held, is a few doors from the County Court in Marylebone Road. The number is 167. There is a shop in front. Edgware Road, nearest station.

MRS. HARDINGE-BRITTEN will lecture for the present at Liverpool, the 1st and 3rd Sundays, and at Halifax the last Sundays of each month.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

MR. R. S. CLARKE'S APPOINTMENTS. Plymouth, Richmond Hall, Sunday, October 14th, at 6.30, subject: "Man, the earthly and heavenly"—(by request). 4, Athenaeum Terrace, Plymouth.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Sunday, October 14th, Cavendish Rooms, Mortimer Street, W., at 7, subject: "Work in Spirit-Life." Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct to him at 103, Great Portland Street, London, W.

MR. W. J. COLVILLE'S APPOINTMENTS.—NEWCASTLE-ON-TYNE, Northumberland Hall, High Friar Street, Sunday, Oct. 14th, at 10.30 a.m. and 6.30 p.m. Weir's Court Hall, Newgate Street, Monday and Tuesday, Oct. 15 and 16, at 8. GATESHEAD: Wednesday, Oct. 17th, 8 p.m.

SALFORD: Friday, Oct. 19th, Trinity Hall, 83, Salford Street, 7.45 p.m., "Sleep and Dreams considered spiritually."

MACCLESFIELD: Sunday, Oct. 21, and 3 following days.
 LIVERPOOL: Sundays, Oct. 28th & Nov. 25.
 SOWERBY BRIDGE: November 4. HALIFAX: November 11.
 BELPER: November 18th and 3 following days.

W. J. Colville's permanent address is 4, Waterloo Road, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.—September 30, Manchester.
 For dates, address E. W. Wallis, 82, Radford Road, Hyson Green, Nottingham.

OBITUARY.

MRS. RAMSAY.

Ellen Ramsay, wife of Robert Ramsay, of New Gateshead, an earnest worker in the vineyard, passed to a higher life, Sep. 26th, 1883, aged 59 years. Her manner and ways were unassuming. She was a devout Spiritualist and a good medium. Through her mediumship a very great number of people were healed. For upwards of six months she was confined to her bed by an incurable disease. In the meantime she was still in the work, giving advice to all around her, in her immediate neighbourhood, also the surrounding places. She will be greatly missed; for her kind and motherly advice to all. Mr. Joseph Hall (Mount Pleasant, Gateshead), conducted the burial service. Prayer was offered up and an address was delivered, subject—"If a man die shall he live again?" which was ably handled by Mr. Hall's guide. Upwards of two hundred people were assembled at the grave.

ANTI-VACCINATION.

THE BERNE INTERNATIONAL CONGRESS.

To the Editor of the "Times."—Sir,—The leading opponents of compulsory vaccination have been summoned to attend the third International Anti-Vaccination Congress, to be held in the Grand Council Chamber, Berne, Switzerland, under the presidency of Professor Adolf Vogt, M.D., on the 27th, 28th, 29th, and 30th inst. Upwards of 200 influential gentlemen have given their adhesion to this project, including members of the Legislature in England, Germany, Switzerland, Holland, and the United States, sanitarians, statisticians and medical men who have devoted particular attention to the study of Small-pox and Vaccination. Among the supporters are Mr. Herbert Spencer, Mr. Alfred Russel Wallace, Professor Francis W. Newman, Dr. Fabius, Professor of Jurisprudence; Dr. Kuyper, Rector of the Free University, Amsterdam; the Comtesse de Noailles, Lord Clifton, Professor Mayor, of Cambridge, Mr. P. A. Taylor, M.P., Mr. C. H. Hopwood, M.P., Mr. Arthur O'Connor, M.P., Dr. W. J. Collins, Surgeon to the Western Ophthalmic Hospital, London; Mr. Reichensberger, member of the Reichstag; Dr. Hulbert Böns, of Charleroi; Herr Geo. Kolb, the eminent statistician, of Munich; Rector Siljeström, late chief of the Education Department, Stockholm; Dr. C. Sandborg, of Christiania; Mr. Kenchenius, one of the Parliamentary leaders in the States General, the Hague; Dr. H. Oidtman, and other well-known publicists. The object of the Congress will be the collection of facts and statistics in all countries where Vaccination is rendered obligatory, either by Parliamentary or municipal enactments. The recent manifestoes of Professor Pasteur, and Drs. Carpenter, Playfair, Worlomot, Möller, and Thilenius, will be dealt with by various delegates. In no country have the failures of Vaccination to protect its votaries and its injurious effects on the health of the infantile population been more persistently and successfully exposed than in Switzerland, with the result that last year the Federal Vaccination law was abrogated by a majority of 253,968 against 67,820. Statistics are now adduced to show that infantile mortality has diminished in several of the Swiss cantons since Vaccination has been abandoned.

I am, Sir, yours faithfully,
 WILLIAM TEBB.
 Devonshire Club, St. James's, London, Sept. 18.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

The Monthly Conferences at 114, Victoria Street, Westminster, will be resumed on Monday evening, October 15th. The following is the Programme up to Christmas:—

Oct. 15.—Bernard O'Connor, Esq., M.D. "A Consideration of some of the Causes of Popular Objections to Compulsory Vaccination."

Nov. 19.—William Tebb, Esq. "The International Congress at Berne," and a paper, "Vaccine Disasters," read there.

Dec. 17.—Alfred Milnes, Esq., M.A. "Compulsory Vaccination in the light of Politics, Statistics, Common-sense, and Ethics."

The chair on each evening will be taken at 7.30 o'clock.
 WM. YOUNG, Secretary.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

On Sunday last, October 7, was our half-yearly meeting, for the reading of accounts and re-election of officers, which were as follows:—

President:	Mr. R. A. Brown.
Vice-president:	Mr. W. Crutchley.
	Mr. Alex. Cheetham.
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