



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

# SPIRITUALISM.

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## THE 36TH ANNIVERSARY OF MODERN SPIRITUALISM.

MEETINGS HELD AT NEUMEYER HALL, HART STREET, BLOOMSBURY, LONDON,  
SUNDAY, MARCH 30TH, 1884.

In the afternoon, Miss Rosamond Dale Owen's Lecture was well attended, and she met with a very cordial reception. Mr. J. Burns in introducing her said, though it was not by any means her first appearance on a London platform, yet he regarded it as the first step in a new sphere of labour which was opening out to her. Some thirty-three years ago, the speaker, then a lad in Ayrshire, overheard a conversation between two neighbours respecting some notable personage, who, from being an unbeliever in all forms of religious doctrines, had gone so far in the other direction as to believe that the spirits of the departed could hold converse with him. This notable personage was Robert Owen, grandfather of the lady about to address the meeting, who at that time had become an advocate of Spiritualism; and the force of personal influence might be estimated from the fact, that the news spread so rapidly, and influenced an obscure mind in a distant province in the way it did. That fact—his first intimation of Spiritualism—had never been forgotten by the speaker, and from that point, thirty-three years ago, might be traced that succession of incidents which brought Miss Dale Owen and her chairman together on the platform on that occasion. Spiritualists had no sectarian creed, or doctrinal trammels. The Soul within was their Scripture, and a reading from that Divine page would be presented to the meeting by the lady who had been announced to speak. In conclusion, the speaker fervently prayed that all divine light and ministration might attend her in her future efforts to arouse the minds of mankind to a perception of spiritual truth, and to inaugurate a sphere of social life in accordance with the teachings and requirements of the Spirit.

### MAN'S SPIRITUAL POSSIBILITIES.

A DISCOURSE BY ROSAMOND DALE OWEN.

Spiritualism in its modern phase is of such recent growth, that few can trace their belief through more than one generation of heredity, and many have cleared away much old debris, the remains of inherited prejudices, before they were ready to begin its investigation.

In my own case, faith in spirit communion is as natural as a perception of the sunshine, filling me with as glad a sense of genial life.

My grandfather, my father and mother, my sister and brothers have known this hope, and the next generation will, I trust, receive the same good inheritance.

The morning after my mother's death, I took my little

niece, a child of six, into my arms, and told her the grandmother whom she loved so dearly had gone to Heaven. She looked into my face, with a sweet light in her eyes, "Oh! how glad I am for my grandmamma; she will see her dear mamma that she has not seen for so long, and her little children that died; perhaps they are all kissing one another at this very moment; I wish I could see how happy they are." And, as she raised her face with a strange look of ecstasy upon it, it seemed to me the beautiful dark eyes were looking straight into Heaven.

My friends, it is a blessed thing when the soul of a little one waxes strong under the light of so gracious a belief. Compare this with the fears formerly instilled into some young minds. The terror of Hell, or, at best, a dread of some far-away Heaven, which seems like an eternity of weary Sabbaths.

As the faith has come to me and mine so easily, I owe an apology when I attempt to address, on such an occasion, those who have sought, amidst many difficulties, a clue out of the spiritual labyrinth, made intricate by successive generations of tortuous-minded men.

In deciding upon a theme suitable for the time, the choice is among an embarrassment of riches, there is so much to be said one scarcely knows what to select.

The more fitting topics are those of universal interest, and a further gleaming may be made by preferring thoughts which teach us to progress more rapidly, so that we may look backward with rejoicing upon each day of commemoration, hoping that we have made a decided step forward since the last reunion.

I have sought to meet to an extent the above requirements, although I can do little more than touch upon the reflections which I would suggest.

In our present stage of progress, there seems to be a danger, a slight one it may be, and yet a danger, that we Spiritualists may veer from the unreasoning Theology of the past into an extreme which might prove almost as fatal. There is a proneness to exalt experimental science above religion, and to conduct psychical investigations upon the hypothesis that science includes religion, that the lesser holds the greater. This seems an unwise method of work, and I will seek to explain why I think so.

Science and Religion differ essentially: the first is analytical—it dissects, divides, reduces; while the second constructs and creates.

The processes of Science are certainly necessary and most useful, provided we bear in mind the fact that, so far as Religion is concerned, analysis is, as it were, the examination of the materials to be used, and an arrangement of them so that they will fit into their proper places when the process of up-building commences, thereby making systematic construction possible.

At times it may even be necessary to destroy. A mechanic is justified in taking apart a machine to discover how it is made, for the purpose of imitating it; but, while he is doing so, let him remember humbly that there is another way of acquiring knowledge besides the slow one of gathering facts experimentally, namely, through the swifter conceptions of inspiration.

The inventor who first formed the machine created it; the man who has taken it apart is only a copyist, and he has no right to destroy unless he intend to make full use of his knowledge in again upbuilding.

The grandest truths have come to the world, not by long and laborious searching, but have flashed through the brain of the inventor, a God-sent gleam of light, and this is true of moral and spiritual as well as physical discoverers.

Hence, when we enter the domain of Religion, experimental Scientists should follow as learners rather than lead as teachers. Faith, Hope, and Love, the three best gifts man has received, grow as spontaneous flowerets in the hearts of those who have become as little children, rather than as botanical plants, labelled with long names in the harder soil of philosophical brains.

This truth I would especially emphasize in speaking to my own sex. No one should derogate from the learning acquired by hard labour, and I trust we women shall study in the future more systematically than we have done in the past, but we must not hope thereby to find the deepest, sweetest truths, for in the more perfect system the inception of these precedes empiric acquirement, or even profound intellectual effort. The inspired ones have been the advanced way-marks guiding progressive humanity; the dreams of one generation have been the practical every-day experiences of the next.

If it be true that even in the more material sciences, the inspiration of a Galileo is an attrahent necessary to induce more rapid advancement, how much more indispensable is the intuitional gift in psychical research.

In the intellectual, the knowledge-acquiring world, we are, as it were, in anti-position to God. In the spiritual world we are at one with Him. Let me explain.

Galileo discovered what God had created centuries before: he approached Him through His works. This is true of every scientist. But the man who is rejoicing in the fruits of Religion, Joy, Peace, and Love, is *creating* an expression of them which would not exist if he had not been born.

It is not necessary for one who discovered the motion of the earth to understand the essence of motion, for he did not make the world, he is not in any sense a creator, and therefore he need not conceive the underlying principle of motion; but a man can neither rejoice, nor hope, nor love, until the essence of these is born within him, making an actual change in his being, for he cannot apprehend these qualities until he incarnate them. Hence, analysis, intellectual reasoning, can never beget a *vital* religion.

The discovery of a Galileo may become the property of any schoolboy, for no re-creation is necessary, but the knowledge will in no wise add to his perception of how the world moves; whereas the pupil in spiritual things must learn not of a Galileo, but of God. For such a learner must build an unseen world, not discover the attribute of a visible one; he must understand the fundamentals of construction, for he must people a void; he must form that which is unformed, and he must receive this power of creation from the Creator.

Herein lies the difference between a physical and a spiritual scientist—a Galileo and a Christ. The one is only discovering God, the other is helping Him.

The chief building material of the spiritual scientist is the prophetic quality inherent in Faith. The first effort of a Creator, alone in empty space, must be to form, in His own mind, that which is not; hence, the first indispensable attribute of one who creates is *to believe*.

Except for the prophetic power inherent in Faith, namely, the power which enables the mind to imagine, or, in other words, to *image-make without building materials*—a formless void, could never have been shaped into form.

This is supremely true of God, and it is true, within limits, of the psychical form of the creative gift wherever it may be found.

I say within limits, for the Creator has reserved a foundation which man may neither make nor mar. In His wisdom He has been careful to establish immortal life on an everlasting basis.

In the usual child-bearing of common humanity, the offspring are not faith-formed by their parents, but by the Heavenly Father, who has conceived the foundation-principle of birth. The instinct of physical begetting, held in common with the brute, is, therefore, the least creative among the generative acts.

The most unimaginative pair may produce that mystery of mysteries, a human being; the most ignorant may create, in living flesh, the form which the highest genius can scarcely copy in lifeless marble.

Therefore, the meanest babe born in the slums, chained and weighted though he may be with a miserable heredity, is the conception of God, and he has within him a God-germ. He is formed of the creative Faith of his Heavenly Father, rather than begotten of his earthly parents.

The Creator thus reserves a direct, a never-ceasing intercourse between Himself and man.

That expression of Himself manifested in the ungenerative part of the physical world, was completed centuries ago; man and the growing things are born every day. God still teaches the children and the flowers how to blossom into life.

If this were not true, every man and woman would be forced spiritually to conceive the child which is born unto them, as an inventor conceives a machine before he can make it; but we know that this is not the case. The Faith-act which imagines the child, is done by the Creator, hence the second part of the process only, a most important part, certainly, but not the initial formation, is done by man.

He only executes the act, like the workman whom the inventor employs; he produces that which he does not understand. Therefore, physical creation is partly in the hands of God, partly in the hands of man.

When the child is born, and the Godlike element of his Father in Heaven underlies his being as an indestructible security, then, and not until then, does He place in his hands the creative power, with its reverse, the ability to mar or to destroy.

We may enforce this argument, and also perceive the wisdom of such a law, by approaching from another direction.

Man cannot destroy the God-invented scheme of physical creation, because he did not help to invent it; but he can destroy any particular manifestation of that law, that is, he can kill himself or another, because he assists in the forming of bodies, and he is therefore annihilating within the limits of man's re-creative power.

Were souls made by men, then souls could be destroyed by men, and, if we believe in the immortality of the soul, we must also concede a creator of that soul, antecedent to, and greater than, man, thus removing the existence of the soul beyond man's jurisdiction.

Is it beyond his jurisdiction? or can man destroy the soul, as he destroys the body? Let us consider.

Hatred is the spiritual counterpart of murder. The man who hates another with all his heart, and wishes him dead, is using the invisible sword of the soul, is using the utmost effort to annihilate, which the soul, independent of the body, can use. But hatred does not destroy. Hence the soul cannot be killed under the psychical law of murder, as the body can be killed under the physical law of murder.

What, then, is the action of hatred? I have said that it cannot destroy the victim. Can it destroy the soul of the hater? No; for, were it possible for a man to destroy his own soul, then remorse, which is hatred self-directed, would annihilate, or partly annihilate, him. But we are aware that, on the contrary, remorse enlarges, strengthens, and beautifies the inner being, for it removes the obstructions hindering the Godlike germ.

When directed towards another, the purely psychical action of hatred is only effective in so far as that other resents and returns it. We can, perhaps, understand this law better by applying it first to love.

We know that love exists only in the giving; we have it not until we yield it. So is it with the opposite; hatred cannot exist within us except as we give, hence the man who hates necessarily fills himself with hatred. He adds to his own store of malice, but he does not destroy the one against whom it is directed, for he, the intended victim, is not the receiver of the hatred, unless he feel it in return.

Remorse, therefore, or the wish to destroy the evil within, is the only form of hatred having a psychical power of



destruction. This power is acquired, because the interchange is carried on between man and his own soul, that is, between himself and himself; hence, although a man cannot destroy another, he can destroy a portion of his own psychical nature, because he himself receives by the giving, hence the action of hating re-acts within himself.

Were a man all evil, he might, through the action of self-hatred, destroy himself entirely, except for the Godlike germ within him which is greater than himself. Thus we see that by its own law, the hate, which can only exist as it is given, must fall harmless on an unresisting object, or, when self-directed, it cannot destroy the perfect germ of the Godlike. The Creator's restraining Hand is ever felt in His laws.

Through the foregoing course of thought, I have sought to suggest three conclusions:—First: That there is a Godlike fragment within us, which is beyond our reach; second, that the most murderous intent of the soul cannot destroy another, for the giving of hatred re-acts upon the giver, and does not pass to him who is intended to be the receiver, unless that receiver in turn become a giver—therefore, murder is limited to the body; and, third, that the hatred which falls harmless, so far as psychical action is concerned, on the unresisting object, does become a destroying sword when the double action of giving and receiving goes on within one organization, for, in this case, the same person who possesses by the giving receives the thrust.

The limit of the action of remorse occurs at the line of the Godlike, because man's power of hatred cannot exceed his power of perception, and his power of perception cannot extend to that which is greater than Himself, the God within him, which makes him alive. Therefore, that part of himself is safe.

These laws, taken in conjunction, assure us of two things: First, that no man can destroy by unreturned hatred any part of another's soul, even if that soul be smaller than his own; second, that every man holds the sword of self-hatred, whereby he may slay all within him except the Godlike, and that if he did not possess this indestructible fragment of the Everlasting Father, he would have power, under the law of self-hatred, to destroy himself. Therefore, it is only by acknowledging that we are the children of God, that we can imagine a safe law of self-surgery, which may be used until the last fibre of the unclean, the Godless, is cut away without destroying the essence of life; hence it is only by conceding that there is a fragment of God in each, that we may escape psychical suicide, and be assured of immortality.

A further thought suggests itself in this connection. We perceive, through the foregoing, how inviolate is each soul's individuality. Every man is guarded; though each may have power to cut off any offending member belonging to himself, none may possess such psychical right over another, without that other's consent. If God hold the being of the poorest thus sacred, should not we respect one another as we have never yet learned to do?

There are depths and ramifications within this subject, which I must not seek to explore at present; for I must pass on to another view of my theme, and then proceed to gather the threads and dwell, for a few moments, on the practical application of the arguments I have been attempting to suggest.

I have sought to show that the law of hate is of such a nature, that the thing does not exist within a man's own breast until it is given to another. I have also stated that this is true of love; but there is a vast difference between the two, vast as the difference between the abodes of the blest and the spheres of the tortured.

Even in this world, the man who loves his enemies is spiritually safe: nay, more than this, the man whose heart goes out with a great pitying tenderness towards his tormentor, experiences one of the sweetest emotions of which human nature is capable.

Even in this world the law is manifest, but when we leave the finite and enter the infinite, and the form of flesh is removed, then the only means of revenge is also removed, namely, the destruction of the body of another, or of the material effects belonging to that body. Therefore, in a spiritual world, there can be no revenge upon the unoffending, for there can be no result from unreturned hatred, except as it is directed backward upon the hater, and he thus becomes aware of his own impotence—and this is Hell.

But Hell, from its very nature, must be finite; for the destructive attribute cannot hold within itself the elements of immortality: that which continually destroys must, sooner or later, bring about nothingness.

The action of man's self-destroying hatred, however, is limited when it approaches the Godlike within himself; therefore, Hell, in the course of time, must become, not an annihilation but, a Heaven. Hence we perceive that, even from this standpoint, the worst among us must, in the course of time, drift towards a perfect existence.

We may enter into Heaven maimed, almost self-destroyed, but, whichever way we turn, we must eventually be joined to God, of whom we are a part.

There is, however, an approach more rapid than this, upon which I now wish to dwell for a few moments.

If God, in His wisdom, has so guided and limited the law of hate that it will work together for good in the Great Beyond, how infinite, then, must be the reach of the law of Love! the creative, the Godlike.

We perceive that even in its first and least generative phase of physical formation, the law holds within itself the constructive element which is the essential of immortality. From the bodies of a man and woman, a child is formed, neither parent losing in stature, or if they be wise and continent, in vitality or any form of health and strength. Something is made out of nothing, that is, a being is formed without making a deficit in the world. This is true both of physical and psychical love.

As we rise through all the phases, from the dual interchange of two beings, who grow the richer by the giving, upward to the great Father and Mother principle, we begin to perceive, how, first, through the law of Faith, the image-maker, working without moulds, and second, through the law of Love, the producer, which grows by the yielding, a world can be made out of a creator, without destroying him.

If a man and a woman may bear a child without loss, may not a Father and Mother God create a world, and yet live?

St. Paul, the inspired, spoke wisely when he said, "Faith, Hope, and Love, but the greatest of these is Love." Aye, the greatest of these is Love! For human Faith, powerful though it be, must from its nature be law-limited.

Let me give an example. Within the past year-and-a-half, two friends of mine have been restored to health through Faith. They had both been invalids for years: the one bed-ridden much of the time. The physicians had quite given her up. On a certain Friday, this lady had to be carried half a square; the next Monday she could walk two miles, without pain or fatigue, a feat she had not accomplished for years. The sole means of restoration was an intense conviction that she would be well in three days. Her faith formed that which had not before existed, and Hope, the winged messenger both of Faith and of Love, had lifted her upon its strong pinions, and carried her to the fulfilment of her belief. This restoration occurred more than a year ago, and her health remains good. The bloom has returned to the cheeks which were so wan, the vigorous elasticity to the weary feet, and a boon greater than physical well-being has been vouchsafed to her. From the gentle eyes shines a light, sweeter than the brightness of returning health; it is well with her soul, also.

If, however, this lady had believed in the impossible, had believed in something which no one could experience, her credence would have produced no effect.

It is true, that we as yet have little conception of the vast reach of law, and that which we hold to be impossible, may come to be the possible, hence it is best not to place limits, until we are wiser than we now are. But there are some truths which are fixed: one and one never can make three, under the law of Faith alone, but one and one can make three, under the power of Love. The Faith of God cast the world within certain limits in the beginning, limits within which his children are confined when working under the law of Faith, but Love is the fulfiller of all Law; wherever a severance is found there also is Love to bind the broken circuit.

There is no sin which can destroy it, no shortcoming which can discourage; it is the magnetic attraction between man and man, between God and man; it is the filler of breaches, it needs not the bridge of the law, for like the carrier-dove, it flies straight to its goal.

The man who is filled with divine love, needs no material with which to feed that love. The most loathsome beggar on the street, within whom the God-germ is so overlaid that even the eye of Faith fails to find it, wins the tender heart to a warm sympathy. For divine love does not consider a man's deserts, it considers only his needs, and the measure of these determines the measure of his gift, hence there can be no void in a world of Love.

It is the one power which builds upward to perfection, the one power through which man can lift his pleading hands, and grasp the hand of God. The one power which can make a perfect world from the human standpoint.

This is why I use the expression "at one with God," in all except love: God has feared to place unlimited power within the hands of man, but the power of divine love can never, from its inherent nature, harm the possessor or the receiver. He who has it must be working with God, for unlike hatred, it is not divided from the Godlike within, but is joined to it, hence it is the one quality, which places within the possession of man the infinite. A selfish man could not bear the knowledge of divine love, its ecstasy would be unbearable to the solitary human atom.

For, as I have said, love is possessed by the giver. The love which we lavish upon the beggar, not only gives spiritual alms, provided he receives it by re-giving it, but it also returns unto ourselves, and feeds the famished elements within, hence, no human emotion, even though it be rejected, is lost.

When the interchange of love becomes universal, then will it be possible to have an equal human brotherhood; for the least favoured will receive the most, and thus be raised to the common level. And when we have an equal brotherhood, then will God be among us. For he who loves the whole of God's humanity, loves God Himself; for God is held in humanity, and the man who loves God, becomes God, through the reactionary power of his love. Hence, it is the one quality, which enables man to pass the boundaries of his own powers.

This blessedness, which we cannot bear as yet, crippled, and limited, and bound as we are in our narrow lives, made solitary by self-seeking, will yet make limitless the possessions of the poorest man that lives. Through the centuries, the great hearts of the world have had shadowy glimpses of that future, when every man shall rejoice in another's joy, as he does in his own. May it be given to you and to me, to hasten the day when their prophetic Faith shall be made manifest in an external reality!

Is it within the power of those who are assembled in this Hall, to do anything to establish this perfect kingdom? Yes, the least among us may do much. We can make a beginning now, by not being ashamed of our emotions. Let us open our hearts to Faith, and Hope, and Love! Let us not forget, while searching the books of men, to raise our faces to God, and ask Him to pour upon us His gifts.

It is a grand thing to discover the Creator through His works, as does the Scientist, but it is a grander thing to *help* the Heavenly Father in His works, as does the true Spiritualist. Especially to my own sex would I appeal, not to force their intuitional natures into methods which are foreign to our sex, and lose the sweet, old-fashioned religion, which in spite of its intellectual misconceptions, has comforted the hearts of women through many generations.

Let us endeavour, so fast as we may, carefully and gently to rid the world of false creeds, and, in order to judge what is false, we must turn to Him in whom falseness cannot dwell, for were the Creator false, the adjustment of the perfect law would cease, and His carefully poised Universe fall into space.

How may we know the life of Faith and of Love? First, by seeking to make real the highest ideals our natures are capable of conceiving; second, by doing willingly and readily our duty to our fellow-creatures, in every smallest detail; and third, by asking God to help us in both these efforts.

At first, our well-doing may be to an extent mechanical, but if we only plead with all our strength, God will fill our actions with vitality, or rather we shall come to hold more and more of the heavenly Father within our souls, for prayer opens the narrow heart to God.

Then let no man, even the strongest and most self-reliant, neglect to pray. Let him not even in the meridian of his power forget to speak to God, with that silent fervour which finds no words, for words cannot voice such supplication, asking that the Godlike within him, may be answered by the God above him, and the Godlike in Humanity.

Soul cannot thus respond to soul, in the jarless adjustment of the Great Brotherhood, until each human atom, surrounded by the sunshine of the omnipresent Creator, develops into the fullest perfection of which his individuality is capable: even as each seedling grows into perfect form, answering the heaven-sent rays, in that wonder of wonders, the blending of diversified, and yet harmonious, blossoming.

## THE EVENING MEETING.

A considerable number of friends remained in Neumeyer Hall between the meetings, and were furnished with tea and other refreshments. The Evening Meeting was not large but it was most harmonious and enjoyable.

Miss Young, entranced, opened the meeting with an appropriate invocation.

Mrs. Dr. Hallock, of New York, though her health scarcely permitted it, kindly presided, and in her opening remarks alluded to the fact that Spirit preceded all form, and that the spirit-world has manifested itself in all ages. But within the last thirty-six years these manifestations have been so powerful, wide-spread and frequent, as to give rise to a special Movement, the advent of which they had met to celebrate.

Mr. A. J. Butcher, of Peckham, gave a fervid spiritual exhortation, coupling therewith a high compliment to the lady whose discourse had given so much pleasure in the afternoon. Mr. Butcher had to leave early to attend another meeting, where he had an appointment to speak.

Mr. J. Wootton said he had taken a great interest in this Anniversary, having in conjunction with other friends invited Mrs. Britten to be present; but as all her time had been pre-engaged, they determined to meet amongst themselves. It was also the 70th birthday of their brother, King, who was such a useful worker and sincere Spiritualist, that the meeting would join him in congratulations on this, his anniversary, as well as that of Spiritualism.

To show how Spiritualism did its work, Mr. Wootton said he would give a sketch of his experience. Twenty-four years ago his attention was aroused on the subject of Mesmerism, by the experiments of Mr. Chadwick. He determined to investigate it to the best of his ability. With two friends he joined to take a course of lessons from Professor Reynolds. They contributed half-a-guinea each of the fee, and the eldest went and took the lessons, which he faithfully delivered to his two friends when he returned. In this way Mr. Wootton gained much valuable knowledge, which had been of use to many sufferers. He treated many cases of fits and fainting, and at one time many came to his house to avail themselves of his help. On one occasion, at a hotel in Antwerp, he saw a man, quite a stranger, playing cards, but whose hands were closed and paralysed, so that he could only use his thumbs. Mr. Wootton felt that he could open those hands, which had resisted medical skill. When the offer was made to the stranger, he good-naturedly assented, and the treatment was to take place a few hours afterwards. At the time appointed there was a large concourse of people, who had heard the rumour, and came to see the miracle, as they regarded it. He took his patient into a private room, and set to work on him. In about twenty-five minutes, he walked him in to the company assembled, with one hand opened, and in a similar space of time he opened the other, which produced a very great effect on those who saw it. At this time he had not heard of Spiritualism, but Mr. Copley lent him a book on the subject, then another book, on the perusal of which at home he heard very loud raps on his table. When he told these experiences to Mr. Copley, that friend saw the expediency of inviting Mr. Wootton to his private circle, of which the medium was Mrs. Bassett, now Mrs. Herne. Powerful physical manifestations occurred. He felt himself touched, and acting on a hint that had been given him, he asked mentally that he should be touched in a certain way on various parts of his body. To this he received response, which satisfied him that there was a remarkable agency at work. He asked if his mother (then in spirit-life) was present, and the table fairly leaped. Though the particulars of his family were quite unknown, yet they were freely stated to his entire satisfaction. He had, since that time, sat with many physical mediums, with whom he expressed great sympathy. The honest truthseekers who would surround them with good conditions, could not but fail to receive satisfaction, whereas those of the opposite kind failed in their investigation, and were an injury to mediums. He had seen many materializations in the light, his mother amongst the number, and eighteen sitters on one occasion saw the manifestation at the same time as he did. He at once recognised the spirit, but who, as a proof of identity, on her second appearance lifted up her foot, showing that the second toe rested on the toe on each side of it. By this peculiar formation, in addition to the general recognition, he had no doubt as to identity. She then manifested as a young woman in the prime of life. All God's works were perfect, and so when the weary body is laid aside, the spirit endowed with other surroundings, goes forward on its career of eternal pro-



gression towards perfection. As to the uses of Spiritualism, they appeared to him to be various. It showed that this present life of trial and suffering was not the end of existence, but only for a time; and though difficulties and ills surround us on every hand, yet spirit aid often can ease the burden. He then mentioned cases of healing which had occurred in his family; one being on his daughter, who under the hands of Mr. Baron, had been restored by five treatments, after the hospital had failed with protracted treatment. The controls of Mr. Towns had given a correct outline of the case.

Mr. J. King on being called to the platform, expressed his great pleasure at the kind compliment which had been paid him, and read some appropriate verses he that morning had addressed to himself as a mortal and spiritual being.

Mrs. Nokes handed up to the platform, a statement written by her eight years ago, giving her experience of spiritual manifestations. This was read to the meeting. The writer expressed the conviction that the physical manifestations were merely the indication of a higher truth, by showing the power of spirits over matter. Mrs. Nokes has more recently developed remarkable mediumship in her own person, and allows true seekers to avail themselves of her powers.

Mrs. Hallock now made some appropriate remarks on the treatment of mediums. Because of ignorance of that matter many public mediums had greatly deteriorated, mentally and physically. Promiscuous sittings were bad, and so was overwork as a medium. She would like to see mediums pensioned off, and not allowed to injure themselves and the Cause by inappropriate mediumship.

Mr. J. Burns, in the course of his remarks, stated that in addition to its being an anniversary celebration, it was really one of a series of meetings held by a few friends who were endeavouring to establish a Progressive Lyceum on Sunday evenings, at 15, Southampton Row. So far had they been successful that the musical arrangements that evening had been carried out by the Lyceum, the conductor being at the organ. This was an indication of self-help, which was very gratifying. He hoped to see the Lyceum in a hall like that, and see Spiritualists more intent on self-development and less prone to be led by others. A few London Spiritualists felt it to be their duty to celebrate that anniversary quite unprofessionally; and with the opportunity of being able to come together in a feeling of brotherhood, and speak of Spiritualism as they had found it.

Mr. Norman spoke highly of the Lyceum method. He greatly deprecated the contamination of mediums, each one of whom required a safe-guard or protection from many influences that promiscuous visitors would throw around them.

Mrs. Hallock thought highly of self-help Spiritualism. She preferred conferences to one-man meetings. Each one had something to impart that others had not. She also had a warm feeling towards the Lyceum, and suggested the purchase of a hall and other premises in the West of London.

Mr. Wootton said his experience with mediums was, that it was best for them to dispense with cabinets, and sit in the circle with the sitters. All hands held, then there was no opportunity for deception either by men or spirits, and the mind of the sitter was free from suspicions. Mr. Wootton has named remarkable results lately obtained by him at the seances of Messrs. Williams and Husk, 61, Lamb's Conduit Street.

To conclude this excellent meeting, Miss Young was controlled to give a poetical benediction, with special allusion to Mrs. Hallock, as president of the meeting.

#### MRS. HARDINGE BRITTEN'S VALEDICTORY.

*To the Editor of the MEDIUM AND DAYBREAK.*

Dear Sir,—Permit me to offer, through your columns, a few words of kindly greeting and farewell to the many good friends in various sections of the country, whom I have been unable to visit previous to my departure for America, which takes place per "City of Chicago," leaving Liverpool on Tuesday, April 15th.

In parting with the many, many kind friends with whom it has been my pleasure and privilege to work during the last three years, I am sure it will be a gratification to all who love the Cause to which I have devoted all I am and all I have, to receive the testimony of one whose motto ever has been, and will continue to be, "The truth against the world," that Spiritualism—THE Reform, THE Science, and THE Religion of the age—is in a very flourishing and prosperous condition in those scenes and places at which my ministry has been

conducted. I do not mean to say that sectarian bitterness and worldly antagonism has by any means ceased to level its batteries against this Cause. I do not pretend that the members of Spiritualistic Societies are all united, or that the spirit of discord, envy, ambition, and rancour, which unhappily prevails so largely in the present corrupt state of society, is absent in the ranks of the Spiritualists; but I do insist that the immense and enthusiastic audiences that have greeted me everywhere, are "a sign of the times," and that the obviously irrefragable tokens of deep sympathy manifest at my meetings prove that the doctrines taught by the spirits who influence me, meet the great demand of the age, and are joyfully welcomed as the message of a higher and better world speaking to humanity, in the tones which it most loves to hear.

Let me not be misunderstood. I am quite aware that the evidences of personal love and kindness which meet me at every town, city, and district I visit, are recognitions of joy at the message, although they are manifested towards the messenger. "How beautiful on the mountains are the feet of those who bring glad tidings," &c.—has been fully illustrated in my case, and I am neither vain nor egotistical enough to suppose that the vast gatherings which attend my meetings or the soul-stirring enthusiasm with which I am greeted, is meant for me, except, as far as I can be the instrument of the grand and exalting doctrines which the spirits teach.

I could have often wished that the Societies for whom I have spoken, would have encouraged and cheered the advocates of the Cause by accounts of these Pentecostal meetings, but as they have most commonly permitted them to pass in apathetic silence, and it is against my principle and especially contrary to the wishes of "my guides," on the spiritual side of the work, to write personal notices of what I am myself concerned in, we have gone on, holding these grand stirring revivals here in the North, my chosen sphere of labour, with none to chronicle the mighty flood of influence which has been poured out upon public opinion, and yet the work has never stayed, and I know, and now gratefully and gladly acknowledge that the tides of public opinion have set in upon the shores of the great and glorious spiritual religion, with an amount of power which, if carried out in other directions as it has been in the North, will soon redeem the noble doctrines of Spiritualism from the shams and disgraces which unscrupulous swindlers and counterfeiters have put upon its royal and divine coin. To achieve this result, I have no fear but what the wise intelligences who have hitherto conducted the work, will be as fully equal to the demands of the future as they have been in the past.

In taking a temporary leave of the good and true-hearted workers, who by thousands have looked up trustingly and confidently into the face of the one deeply devoted and earnest messenger, I cannot permit the last valedictory words to be spoken without cordial expressions of gratitude to the many faithful friends, who have, by personal patronage and influence, enabled me to accomplish another and a most important part of my life's mission; namely, to send my Historical Record of what spirits have done for humanity, in every country of the earth, in this Nineteenth Century, down the stream of time, to more appreciative and spiritually-minded generations than the present one. Not that I have anything to complain of in the reception of this work by the individuals into whose hands it has fallen. Hundreds of private letters of the warmest eulogy have cheered and recompensed me for the stupendous labours of my compilation, and the immense outlay bestowed on the work. The kind and gracious words of such a noble literary critic as S. C. Hall, alone, would have been sufficient to recompense me, but whilst a work of such magnitude and importance has been cursorily dismissed by an abundant spiritual press, in a few cold and hastily written lines, I know whereof I speak when I say, that the stone which the cliques and parties of the day consign to neglect, or an astonishing "conspiracy of silence," will yet be searched for amongst the rubbish of literary peccadilloes, and take its place in the royal arch of the future. To accomplish my mission, distribute my record amongst true though neither noisy nor blatant thinkers, and send down some few leaves of testimony to the ages wherein they will become of priceless value, has been the last, but best work of my life, and if I have spent time, health, and means on the effort, the words of gratitude I have received in return have more than repaid me.

In re-echoing the words of many of my readers, and commenting on the utter indifference of the press to the issue of

such a work, permit me in all kindness, Mr. Editor, to make honourable exceptions in your favour, and that of your esteemed contemporary, the Editor of the "Herald of Progress," for although you both acknowledge your inability to do present justice to such a work, I must at least thank both for not passing it over in contemptuous silence.

I know I have been unable to do more than simply to notice about one per cent. of the brave workers who have aided in planting the standard of spiritual faith on the heights of public opinion, but I have done all that time, space, opportunity, and an unshaken resolve to bend before no shrine but that of truth, would permit, and for all the dear, good hands that have been outstretched to help me in my effort, it only now remains for me to say, I THANK YOU, and return all the loving words of "God speeds" that are pouring in upon me, with the interest of a warm and grateful heart.

Should I return, as I hope to do—within some twelve or fourteen months—to my native land, it will be again to put myself in harness, and work on and on for the Cause of Spiritualism, until I am myself a spirit, and can commence a fresh lease of effort in another and a better world.

EMMA HARDINGE BRITTEN.

The Limes, Humphrey Street, Cheetham Hill, Manchester.

### TRANS-CORPOREAL VISION.

AS EXHIBITED BY DICK, THE PIT LAD.

A large section of the people have for a long time past exhibited an increasing scepticism concerning the existence of a series of psychical faculties in the human physiology. The result has been, in spite of the accumulated testimonies of the early Mesmerists and the present day Spiritualists, that a belief in the existence of man's spiritual nature is by no means a central article in the creed of many earnest and thoughtful people to-day. It is not needful to enquire here as to the cause of this decay in a belief in the spiritual, which decadence may, perhaps, after all, be but the swinging of the mental pendulum over to the point of an all-condemning incredulity, in which case the time will surely return wherein a knowledge of the spiritual in man, and nature, will be a necessity of religion, as it is of philosophy.

A patient and humble pursuit of spiritual truth, extending now over a period fast completing sixteen years, has convinced the writer that there is an almost infinite realm of possibilities contained within individual life, and that, as this realm is penetrated, the conditions disclosed reveal relationships that indicate capacities within us that make us each almost as gods. When sight, hearing, and sense are exhibited independent of their ordinary channels; when the human will can annul the effects of distance, liberate the embodied spirit, and unseal its eyes; or make the human frame diaphanous, so that the entranced seer can view the operations of the vital mechanism; when the will, without spoken word, can control the mental and bodily volition of the subject,—when such things, and others more wondrous still, are accomplished, it is idle for scepticism to ignore, or ridicule, such results; the only honourable course is to investigate their authenticity, which, if established, vindicates the honesty of those who claim that such things are facts.

For nearly three weeks, the writer has had, as guests, two gentlemen, whose powers have excited a wide-spread interest in the counties of Durham and Northumberland: the one, Mr. Frederick Ogle, as Mesmerist; the other, Richard Nesbitt, better known as "Dick, the Pit Lad," as "Sensitive"; and, with full opportunity to observe them, under the freedom of social intercourse, and during the fulfilment of public duty, it can be unhesitatingly affirmed of them both, that they are earnest and genuine men, who present facts to the world that go a tremendous long way to support the claims of Spiritualism, and that they are, therefore, worthy of support from all workers in our cause.

Dick, for such he likes best to be described, is, in respect of manner, a typical Co. Durham "Pit Lad," evidencing nothing specially remarkable, or indicative, to the ordinary observer, of the marvellous power he possesses. In body he is compact, in features not unpleasant, though with that almost indescribable look in the eyes that seems common to clairvoyants and seers. In speech he is slow, and his vocabulary is limited; in demeanour quiet and unassuming.

Mr. Ogle presents quite a contrast to his "Sensitive," being tall, with largely developed motive and sanguinous temperaments, full formed head, indicating strong will power, and with an excellent development in the frontal regions.

The two gentlemen have endured many hardships in their

pursuit of truth, and were each, a few years since, determined opponents of Spiritualism, claiming that in the phenomena of mesmerism an answer was to be found against every theory, or fact, of Spiritualism. So long as they took that position all went well, and their orthodox friends in the Wesleyan Methodists applauded them to the echo. But facts came, one by one, that convinced operator, and subject alike, that there was truth in connection with Spiritualism, and, finally, compelled by the logic of facts, exhibited by Dick, the conversion was accomplished.

It would be tedious to narrate every experiment the writer has witnessed during the past three weeks, but a brief *résumé* of methods, and results, may be fitly introduced. Mr. Ogle first puts Dick into a mesmeric sleep, and then performed a few simple experiments, including several exhibitions of phreno-mesmerism. During these preliminary experiments, Dick is made to sing and cease singing, by the mere action of the operator's will, without a word being spoken; and this is also done at the signal of any member of the company. After these experiments—to shew the action between mind and mind—the clairvoyant is then blindfolded in the following manner:—Two penny pieces are fastened to a slip of gummed paper, in such a manner that the pennies fall one on each eye, when the strip of paper is placed across the upper portion of the face. A further strip of paper, and a folded cotton handkerchief, are then placed across the face, and as the eye is completely turned over by the mesmeric process in the one case, and as the ingenious bandage utterly precludes sight in the other case, physical vision becomes a simple impossibility. Yet at a distance of a few feet, sometimes it is yards, Dick accurately describes a succession of articles held up by the operator, and taken at random from the audience, and this too without Mr. Ogle speaking a single word, thus doing away with the theory of pre-arranged code of signals. Dick has also given correctly, the numbers on cheques, notes, and slips of paper; in many cases the numbers of the cheques and notes, being unknown by those who presented them, a feat that is most remarkable to observe.

Another phase of Dick's clairvoyance is in Phrenological, and Medical Diagnosis, and character readings from photographs. He is equally wonderful in all these matters, and to see this lad, utterly, helplessly blindfolded, accomplish these things, as the writer has seen them done, produces an impression that is ineffaceable. Truly, it is not "the wise and prudent" that always help mankind, for here is an unlettered son of toil, disclosing the existence of powers in man's nature that seem almost beyond belief.

If the embodied spirit can thus assert its superiority over mundane conditions, and demonstrate its trans-corporeal action while on the earth-plane, by the aid of Mesmerism, which produces an artificial death, may it not be correct to say, that such cases afford collateral proof of the reality of mediumship?—though it may be equally argued that certain forms of mediumship may be only the results of exalted consciousness, due to the will-power of the individual exercised upon himself, or the will-power of expectant sitters.

However, the foregoing is a brief outline of the facts recently observed in connection with the subjects of this article, and in concluding, it cannot be too strongly emphasized that such facts as are expressed in the clairvoyance of Dick, the Pit Lad, will do more to convert present day scepticism to a belief in the existence of the spiritual nature and powers of man; than many things which are often supposed to come straight from the spheres, but which, nevertheless, bear the impress of a much lowlier origin.

J. J. MORSE.

Mr. F. Ogle, and Dick, will give an exhibition of clairvoyance at 15, Southampton Row, on Monday evening, to commence at 8 o'clock. The collection will be on behalf of the fund to procure new type for the MEDIUM, our friends having kindly offered their services for that purpose. The last exhibition in London will be at 103, Portland Street, on Thursday evening. On Friday, they proceed to Leicester, and give demonstrations on Friday and Saturday, for the Society. On Sunday, Mr. Ogle will give an address in Silver Street Hall: "How I became a Spiritualist, having been a Methodist Preacher." On Monday they go on to Belper for three days. Intermediate arrangements are not completed, but on Sunday, April 20, Mr. Ogle will speak at Blackburn; and on Monday, April 21, will commence a series of experiments. Address, 103, Portland Street, London, W.U.

Two gentlemen, mediums, visiting Hastings at Easter, will be happy to join a circle whilst there for mutual benefit.—Address, R.T.C., care of Mr. Burns, 15, Southampton Row Holborn.



## PLYMOUTH.—ANNIVERSARY CELEBRATIONS.

Agreeable to announcement, on Sunday last we began the celebration of the third anniversary of our Society's establishment, and the 36th, of Modern Spiritualism; and in view of the fact that on previous occasions when Mrs. Groom has been with us, our own Hall has proved so adequate for the accommodation of her hearers, the Committee wisely determined to seek other quarters for the day, and so engaged the spacious and beautiful Tea Room of the Royal Hotel. The step was amply justified by results, and altogether March 30th will be a "red-letter day" in our local history. The congregation in the morning was very large and attentive, and the services of the heartiest character. The "Bible" used, was Mrs. Hardinge's "History of American Spiritualism," and the selection read afforded great interest to the strangers present. The subject of the discourse chosen by the assembly from a good number handed to the President, was: "What has Modern Spiritualism done for humanity?" and in reply to the question, the guides of Mrs. Groom showed, that in demonstrating immortality, freeing men's minds from the bonds of creed, and, in fine, assisting in the amelioration of all human woes, its work had been of the most beneficial character. Clairvoyant descriptions and messages from spirit-friends (most of which were recognised), brought the service to an agreeable termination. In the afternoon, Mr. R. S. Clarke was the speaker, and dealing with the subject, "The Bible and Spiritualism," his spirit inspirers took the opportunity of exposing the inconsistent and illogical positions of the so-called followers of the "Prince of Peace." It was pointed out that much of the Bible was inspired, although not necessarily infallible on that account, and that so far from condemning spirit manifestations, it could only be properly understood in the light of our subject, which could alone account for the phenomena therein recorded, as well as save it, as a work, from the destructive criticisms of materialism. The lecture was preceded by a choice reading from Tennyson's poems. In the evening, the place was crammed, many having to stand the whole time (which they did without a murmur), while others came and seeing no chance of admission went away again. Altogether the congregation must have numbered upwards of five hundred persons. The honours of the chair were gracefully performed by the Rev. W. Sharman (Unitarian Minister), who announced the hymns, gave the preliminary reading, and in a few sympathetic words expressed his reasons for being present, as well as the pleasure it afforded him. The lecture on "Spiritualism, a religion for all nations," was listened to with the deepest attention, and the clairvoyant descriptions at the close, all of which were recognised (some being of a very affecting nature), evoked loud outbursts of applause, not only from friends but also from strangers, who did not disguise their wonderment. When the service ended, no one seemed ready to go, groups being scattered all over the Hall, discussing with great interest the events of the day. Mrs. Groom was literally besieged with a crowd, begging in earnest tones for messages or spirit descriptions, until at last the officers of the Society were compelled to interfere, and reassert every importance. Such scenes of excitement and enquiry have never been witnessed in Plymouth before, even by the oldest Spiritualists, and there can be no doubt that an impetus has been given to the local movement. I must not omit to say that our musical arrangements, thanks to Mrs. Hole and Miss Mackay, who presided at the piano, were perfect and gave the liveliest satisfaction.

On Monday evening, Mrs. Groom lectured at the Richmond Hall, and despite the drenching rain a crowded audience assembled, Mr. Rossiter (Torquay) presiding. "Spiritual gifts and their benefit to man" formed the subject of the address, and at the conclusion four poems were given, as well as were clairvoyant readings, some of them of an extraordinary character. This phase of our friend's mediumship is very striking, and calculated to bring conviction in minds open to reason.

DEVONIA.

## THE ANNIVERSARY AT BELPER.

On Sunday last, March 30, Mr. W. J. Colville delivered two admirable orations in Belper. At 10.30 a.m., services were held in Lecture Room, Brookside, when the topic of discourse was "Blessed are the pure in heart, for they shall see God." At 6.30 p.m., the thirty-sixth anniversary of the advent of Modern Spiritualism was celebrated in the Public Hall, when there was a large and most attentive audience. The exercises were very pleasing and appropriate, and the lecture gave unbounded delight to almost every one who heard it, though there were many persons present who do not profess any kind of allegiance to the Cause of Spiritualism.

Very touching allusions were made at both services to the passing to the higher life of Prince Leopold, the feeling allusions to the Queen and to all mothers in the hour of their bereavement, made a deep impression upon the audiences. The poem in the morning, on the transition of the Prince, was pronounced by a gifted poetess who heard it, a charming literary gem. This talented lady even went so far as to say that she wished she could obtain a verbatim report, that she might privately send it to Her Majesty. On Saturday evening, March 29, Mr. Colville spoke for fifteen minutes, at the usual

entertainment given in Belper, under the auspices of the Temperance Society. Dr. Lees was also present, and made a speech of similar length; both addresses were very warmly received and loudly applauded, both speakers receiving a cordial vote of thanks at the close of the proceedings. On Sunday evening, at 8.15, Dr. Lees delivered a capital lecture full of historical information on "Pre-Christian and Primitive Christian views of Total Abstinence." He declared that teetotalism was highly recommended by the most learned and celebrated of Jewish Rabbis and Christian Fathers, and quoted largely from Josephus, and the patristic writings to support his position. A church clergyman took the chair, and highly commended the sage counsel of the worthy lecturer, especially to his young hearers. At this lecture there was a very large attendance, composed in great part of Spiritualists, as a large percentage of Mr. Colville's hearers remained to the lecture of Dr. Lees, which was given ten minutes after the conclusion of the 6.30 service. The Spiritualists of Belper are almost without exception, staunch supporters of the Temperance Movement, and so influential are they as a body, that they stand second in public influence to no congregation in the town. Dr. Lees lectured again on Monday evening; Mr. Colville, on Tuesday and Wednesday. So you will see that the united interests of Spiritualism and Temperance have been well looked after in Belper, at this anniversary season. Let us hope lasting good has been accomplished by the united efforts of two such eminent speakers. "A FRIEND FROM DERBY."

MACCLESFIELD.—On Monday evening, March 31, Mr. Colville spoke to the new Spiritualist Society in Macclesfield, in their meeting room in Fence Street. The room was crowded by a most intelligent and appreciative audience. As the room is not very large, it was impossible to invite the general public, therefore the audience was of a select and most harmonious character. Hymns appropriate to the occasion were well sung, and Mr. Colville delivered an inspirational oration on the "Progress of Spiritualism during the past 36 years," and the significant manner of its introduction at Hydeville. The lecture occupied just an hour. Following it several appropriate questions were ably answered, and under influence of "Winona," Mr. Colville gave three poems on "Resurrection," "Over there," and "The future of the Soudan and its inhabitants." This new Society contains many of the oldest and most influential of the Spiritualists of the town. It certainly, however, seems lamentable to an outsider, that the Macclesfield Society has found it necessary to divide into two distinct congregations, and that though every possible effort was made to unite the two divisions, and celebrate the Anniversary in the commodious chapel of the old society, the effort proved fruitless. But then it may be best as it is, if there is truth in the old text, "No man putteth new wine into old bottles, lest the bottles break and the wine is spilled; but new wine must be put into new bottles that both be preserved." With the kindest wishes for the Spiritualists of Macclesfield, and hopes that ere long the pews in the Paradise Street Chapel may be refilled, and the two divisions in the Spiritualistic Camp happily united, —I remain, A FRIEND OF HARMONY.

NEWCASTLE.—Mrs. Hardinge-Britten lectured to large audiences on Sunday last, in the Northumberland Hall. The morning lecture on, "The Twelve Commandments," elicited considerable manifestations of approval, and in the evening we were favoured by excellent replies to six questions propounded by persons in the audience. This lady is a great favourite here, and never fails to draw full houses. The hall was very full in the evening. Special copies of the MEDIUM and other literature of the movement were sold at the door. On the following evening, she delivered an eloquent discourse on the Thirty-sixth Anniversary of our Movement, and concluded with an earnest and powerful appeal to all Spiritualists, to work in unity and harmony with the angel hosts who are guiding this movement, for the uplifting and blessing of all mankind. A most sincere and cordial vote of thanks was tendered to Mrs. Britten and to Dr. Britten, by the numerous audience assembled, for all their efforts and sacrifices to further our Movement, and many were the expressions of cordial affection and hearty God speeds, spoken in such earnest heartfelt tones as evidenced the powerful effect her presence amongst us has wrought, and made the final scene a most touching one. Truly, where mediums exhibit the loving earnestness and devotion, similar to that of our beloved sister, they will never fail to win the hearts of the multitude as well as that of angel friends. Newcastle can only say with a full heart—"God bless her."—ERNEST.

NORTH SHIELDS.—On Sunday last, Mr. J. Gibson discoursed to an appreciative audience. The friends here announce their intention of having a Tea and Social Reunion on Good Friday, at their Society's rooms, to celebrate their Second Anniversary, when all friends are cordially invited. Tea on the tables at 4 p.m. Tickets, one shilling each, can be obtained of any of the officers.—ERNEST.

MANCHESTER.—On Sunday, April 20th, Mr. Thompson proposes opening his large Room for Spiritualistic services, at 6.30 p.m. Spiritualists in Manchester and Salford, NOT ALLIED WITH ANY SOCIETY, WILL BE CORDIALLY WELCOMED.

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 4, 1884.

### NOTES AND COMMENTS.

The most enduring and successful Spiritual Workers have not been made Spiritualists by observing phenomena, but have had an intuitive conviction of spiritual truth, of which the phenomena have simply been experimental corroborations. Our Anniversary Number is rich both in spiritual thought and phenomenal fact, showing that at this, our annual stock-taking, a deeper insight into the Spirit is being realized, and at the same time mediums were never in greater power for the demonstration of life continued after death.

Between closing our fourteenth year's weekly journalism and commencing our fifteenth, there is, after the ancient calendar, a period of "non dies," represented by this week's issue, so universal in its character. Thus there is yet time to get new type for the MEDIUM, if our friends be willing to supply it. With thanks we acknowledge 1s. from Mr. R. Douglas, not the "Queen's shilling" but God's shilling, and we know the contract will be completed. Mr. Ogle and Dick give an entertainment on that behalf, at 15, Southampton Row, on Monday evening.

The late Miss Georgiana Houghton's funeral took place at Highgate Cemetery, on Monday. Next week we will give a memoir, which space would not permit our doing justice to this week.

The "Graphic" of last week contains an illustrated description of the Carnival at Lucerne, which it says is by Mr. W. H. Harrison, Hotel du Lac, in that city.

A long article on "The Aim and Scope of Religion," by W. O. Robson, a well-known Tyneside Spiritualist, appears in the "Newcastle Examiner" for March 7.

One of our readers on renewing his subscription, encloses two pencil drawings, done through the hand of a lad of sixteen, whose mediumship commenced by writing poetry. His hand is moved by a power he cannot control, and he has no idea of the nature of the sketch about to be produced. The details of the figures bear a remarkable resemblance to similar work done by many other mediums.

MANCHESTER.—H. Priestly, 13, Clayton Street, Moss Side on a postcard states that he could get no information as to Mr. Colville's week-night meetings, and on the Wednesday evening, searched till 10 o'clock, walking six miles, to all the Bridge Streets in Manchester, but failed to find the place of meeting. Really, the best publicity for all Spiritual Meetings, is to give particulars clearly in the MEDIUM.

Miss Lottie Fowler sails from Liverpool, in the "Marathon," for Boston, on April 16. Till then, she may be found at 14, Greek Street, Liverpool.

"A SEEKER."—Every one must search for spiritual truth, and be satisfied with that light which is given to him, at the same time endeavouring to augment it. To give a dogmatic statement on spirit identity, or the control of spirits, would be an impediment to the progress of truth, not an aid to it.

HETTON-LE-HOLE.—Mr. McKeller, North Shields, gave a splendid address on Sunday, which was well received by the audience; likewise Miss Ayre, trance medium, of North Shields gave a short but very good address. We will have a Tea Party on Good Friday afternoon, and an entertainment (Christy Minstrels) at night, seventeen performers, in Miners' New Hall.—JAMES MURRAY, Sec.

## A GRANDDAUGHTER OF ROBERT OWEN TAKING THE PLATFORM.

Miss Rosamond Dale Owen gave a most impressive and eloquent address on the social efforts of her grandfather, R. Owen, to the members of the Eleusis Club, Chelsea, on Sunday night last, and met with a warm, enthusiastic reception. She bears a strong family likeness to the Owens, and is imbued with the same zeal for the advancement of the people in love and sympathy.

Social science will make greater progress when women become public advocates, and if Miss Owen could see her way to advocate among the working-class members of the London clubs, the great importance of organization and association for the study of social science, or the science of life, she will realize a most important work, which requires system, order, and organization to overcome the apathy and egoism of isolation. An interesting fact transpired, in the incident of Mr. Rowcroft, grandson of the Mr. Rowcroft who presided at Mr. Owen's first meeting at the City of London Tavern, in 1817, having come up from Maidstone to attend the lecture.—"The Co-operative News." March 8th, 1884.

To the Editor.—Dear Sir,—As an earnest wisher and worker for the advancement of human progress, I feel prompted to ask the friends of our glorious movement, to cordially greet and aid Miss Rosamond Dale Owen in her public lecturing work, whenever possible, when she may be near their localities; and I would request all of them who also belong to the great Co-operative Movement, and particularly in Lancashire and Yorkshire, which her illustrious Grandparent, the great Robert Owen, had so much to do with planting, to exert a specially welcome sympathy and interest in her behalf, which will also be a means of further introducing and strengthening the general work of progress in which she is engaged, and will, I feel sure, be well appreciated by her.—Yours faithfully, J. GREEN, London, March 14.

Miss Owen's present lecture engagements will occupy her until the 1st of June. She remains in London until the middle of May, and speaks at Newcastle-on-Tyne on the 18th and 25th of May. She is open to engagements after that time.

She will repeat the Anniversary Lecture, "Our Spiritual Possibilities," at 52, Bell Street, Edgware Road, near Edgware Road Station, on Sunday, April 13th. The proceeds of the collection to be given to the Spiritual Mission Rooms, and to be devoted to the aged poor.

### LIST OF LECTURES.

"How the Spirits have Helped Me: A Narrative of Personal Experience."

"The Physical and Spiritual Means by which Intemperance may be Overcome."

"Our Spiritual Possibilities."

"Can the Affirmation of Christ's Divinity be Logically Reasoned Upon?"

"Robert Owen, and His Experiment at New Harmony."

"Robert Dale Owen and Mary Robinson: A Sequel to the Above."

"The Training of Children." A lecture written by Mrs. Robert Dale Owen after thirty years' experience. Miss Owen desires especially to give this lecture at Mothers' Meetings, as mothers in America have said to her, that hearing this lecture had been invaluable to them, revolutionizing their whole lives.

Address: Miss R. Dale Owen, 25, Alma Square, St. John's Wood, London, N.W.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—On Sunday evening, Mr. Dunn delivered an inspirational Address to a good congregation, on the "Past, Present, and Future," which gave great satisfaction. On Good Friday, a tea and entertainment will be held in the above Hall; tea at 4, and entertainment at 6 o'clock. Songs, recitations, and addresses by members and others. Tea, 6d., and entertainment 3d. Proceeds to go to the harmonium fund. Tickets can be had from the secretary, or any of the committee. Mr. G. W. Gardiner, Sunderland, will speak on Sunday, April 6, afternoon at 2, evening, 5.30.—JOHN ROBSON, Cor. Sec., 1, School Street, Eion Old Pit, via Bishop Auckland.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent's spirit-guides delivered an able and stirring address, to a fair congregation, subject, "Spiritualism as a Liberator from the bondage of Creeds," which was listened to with rapt attention by the people present. On Easter Tuesday, at 4.30, a tea and entertainment will be held in the above Hall. The tea will be given by a number of ladies and gentlemen for the benefit of the Society. Tickets 9d. each; can be had from the Secretary, or any of the Committee.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road.

OLDBAM.—On Friday, April 18, the annual tea meeting will take place at 4 p.m.; entertainment at 6.30; tickets 6d. and 2d. each. Miss Cusderton and other friends have promised their aid as vocalists, and a happy and interesting reunion is expected. On Sunday, April 20, the twelfth anniversary services will be conducted by Mrs. Groom.



## MR. COLVILLE'S NEUMEYER HALL MEETINGS.

On Sunday, April 6th, Mr. W. J. Colville will commence his regular ministrations in Neumeyer Hall, Hart Street, Bloomsbury Square, when we expect there will be a very large and influential attendance. We hope to print some of the afternoon lectures in *MEDIUM*, those delivered in the morning are to form a book.

Sunday, April 6th, morning service at 11. Subject of discourse: "What the world needs to make it happy." Lecture at 3 p.m., "Modern Spiritualism and its mission to universal humanity." The entire proceedings in the afternoon will be specially commemorative of the advent of Modern Spiritualism at Hydesville, N. Y., March 31, 1848. The full list of subjects will be given next week.

Punctuality is politely requested.

WANTED.—A young gentleman who thoroughly understands pipe organ, to act as organist at Neumeyer Hall, on Sunday next, April 6th. Apply personally to Mr. Colville, at 15, Southampton Row, Holborn, London, W.C., Saturday, April 5, (to-morrow), between 2 and 5 p.m. Fair compensation to right party, with prospect of extended engagement.

NEUMEYER HALL.—Special service on Good Friday, at 11 a.m. Admission Free. No reserved seats. Everybody earnestly invited. Topic of discourse by W. J. Colville: "The seven steps to Spiritual Perfection." Strictly Unsectarian service.

## FAREWELL ADDRESSES, BY MRS. EMMA HARDINGE BRITTEN, IN MANCHESTER.

On Sunday, April 6th, 1884, two addresses will be given by Mrs. Emma Hardinge-Britten, previous to her departure for America, in the Co-operative Hall, Downing Street, Manchester. Service in the afternoon at 2.30, and in the evening at 6.30. Collection towards defraying expenses.

Tea will be provided at a charge of 6d. each, for friends from a distance. Tickets may be had at the door before the commencement of the meeting. Friends are requested to obtain them before going into the hall, so that full provision may be made for all.

Friends desirous of contributing flowers to place on the platform, will kindly send them to the Hall, between 10 a.m. and 12 noon on that morning.—COR.

## LIVERPOOL FAREWELL TO MRS. BRITTEN.

Mrs. Britten sails for Liverpool on April 15th, and on the evening of April 14, which is Easter Monday, and therefore a holiday, she will be entertained at a farewell gathering at Rodney Hall, Rodney Street, Mount Pleasant, at 7 o'clock. The Liverpool friends will be glad to be assisted in their purpose, by the presence of all friends within reach, and it being a general holiday, no doubt the attendance from surrounding districts will be large. Tickets, 1s. each.

On Sunday, April 13th, Mrs. Britten will deliver her last two discourses in Rodney Hall.

Newcastle, Manchester, and Liverpool are important centres, and the excellent arrangements made will enable vast numbers to attend and take part in these interesting meetings.

MACCLESFIELD.—On Monday evening, Mrs. Britten will deliver a farewell oration, in Paradise Street Free Church, at 7.40.

## SPIRITUALISTIC LYCEUM, HOLLIN'S LANE, SOWERBY BRIDGE.

A Grand Entertainment will be given in the above place, on Saturday evening, April 5th, 1884, entitled,

"HOW TO SPEND AN EVENING AT HOME."

By the kind permission of the author, Mr. Thos. Etchells, who will be assisted by the Lyceum Choir and other friends.

Doors open at 6.30; to commence at 7; admission, 6d. and 3d.; children half price to front seats only.

On Sunday, April 6th (Palm Sunday), two addresses will be given by Mr. Etchells: in the afternoon, at 2.30; subject, "What are we doing to be saved?" In the evening, at 6.30, subject, "The Religion of the Great Musical Composers, including Mendelssohn, Beethoven, Weber, Auber, Hady, and Wallace." To be illustrated by musical extracts by the choir and other friends. Collection at the close of each service for the benefit of the Lyceum.

HARROW ROAD: 5, Rundell Road, St. Peter's Park.—On Sunday, April 6, Mrs. Treadwell will hold a Tea Meeting at 5 o'clock, tickets, 9d. each: on which occasion Mrs. Treadwell hopes to meet many of her old friends.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—Two addresses were delivered in the above on Sunday last, through Mrs. Barnes (of 5, Paradise Place, Barker Gate), to appreciative audiences. The service in the evening was well attended, several strangers being present, one or two of whom expressed themselves surprised at the masterly manner in which the subject was handled. Altogether the meeting was greatly enjoyed, the presence of those messengers of peace being felt in a wonderful manner. All are welcome.—COR.

## JACOB'S LADDER: OR SPIRITUALISM ANCIENT AND MODERN.

A DISCOURSE BY THE REV. C. WARE.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."—Genesis, xxviii., 16-17.

It is always interesting to read the biographies of men whose lives have been remarkable; of all literature, there is nothing so interesting, fascinating, or instructive, as the story of a life. There is much in this ancient biography of Jacob that is instructive and interesting to us, as bearing upon our position and experiences as *Spiritualists*; particularly as regards the practical influence of these experiences upon our individual character. We find from the narrative, that Jacob had exhibited some of the worst traits of an unregenerate, undeveloped nature; he had practised a cruel deception upon his poor blind father, and had committed an act of gross injustice against only brother.

We are very apt to deify these ancient personages, simply because their histories are written in a book called "the Holy Bible;" but which in reality is no more sacred and no more divine than any other book is wherein truth is contained; we are apt, I say, to think these Bible characters entitled to a certain special reverence, but when we descend to sober fact and to the judgment of common sense, all this fictitious homage vanishes as so much superstitious froth. Jacob, we say, had exhibited in his earlier life, traits of character which go far to sustain the doctrine of total depravity. It is true he had acted under the instigation of his mother, but that cannot be admitted as any extenuation. As a result, to escape the just vengeance of Esau, he had to fly from his home.

Jacob had grown up to manhood chiefly in the quiet of his home: the simple duties of domestic life seemed to have been his favourite occupation. So far as we know, he had no interests beyond supplying the physical wants of the household. We are told that he was a plain, simple man, fond of home and domestic life; and the darling of his mother, Rebekah. Then came trouble and change, and separation, bringing no doubt much sadness and sorrow into that peaceful home. Jacob flies as a fugitive to the old Mesopotamian home of his mother. Why should any particular sacredness or reverence be attached to this narrative? Have not these occurrences been repeated in thousands of households from that time to the present?

But we have undertaken to follow the career of Jacob. He travels on as far as Haran, when he becomes weary. Sad and sick at heart must the exiled wanderer have been, as he laid himself down upon his hard pillow of stones; feeling himself disgraced, banished, and all alone in the wide, wide world! Then came the momentous crisis!—then came this wonderful dream or sleeping vision, in which, whilst his body was reposing his spiritual sight was opened, and he was permitted to behold the glorious inhabitants of another realm; giving him knowledge which filled him with wonder and awe, and which changed the entire current of his thoughts and life. There is something in all this so closely analogous to the experiences of Spiritualists all the world over, that I regard this incident as having a peculiar interest and a peculiar application to such.

We shall notice:—

## I.—THE WONDERFUL DISCOVERY THAT JACOB MADE.

What did Jacob discover during that memorable sleep. Simply that there was ANOTHER WORLD besides the one in which he lived; a realm of existence far more glorious than the earth upon which he walked. He also realized the intimate connection of that spiritual realm with the material world and realized the astounding fact that he was not so much alone as he had supposed! He realized that he was surrounded by throngs of glorious spiritual beings, who were interested in his

welfare, and who were constantly going to and fro from earth to heaven.

Imagine his surprise. He had lived on earth a good many years; he had grown up to manhood; he had cultivated his fields and supplied his physical wants; possibly he had often cast his eyes upwards and considered the wonders of the universe; but nothing, so far as we can judge, did he know concerning another world or another life. It is probable that there were some traditions concerning God and spiritual things from his grandfather Abraham, but he had no actual definite knowledge of a spiritual world, its nature and locality, or of the existence and influence of spiritual beings: perhaps he had somewhat studied and pondered the subject; possibly he had a vague conception of a future life as the basis of a religious faith, but he had no personal knowledge of it; no palpable demonstration of it; no token or indication from the invisible world to make it to him a tangible reality. Here, again, we perceive a striking correspondence between the spiritual darkness of Jacob's earlier years and that of our own. Then came, just when he needed it, this wonderful manifestation, this beautiful clairvoyant glimpse of another world and its inhabitants; with its marvellous effect upon his mind and character.

The peculiar interest which this narrative has to us is, that we claim to have had a similar experience. To us also (and I am speaking for millions of human beings), at a certain stage of our earthly life, aye, and also just when we needed them, have come wonderful and glorious spiritual manifestations. We claim also to have discovered our spiritual surroundings; we claim to have discovered the possibility and the means of communication with another world; we claim to be receiving through many channels and agencies, light and knowledge from the spirit land. Exactly five years ago, the writer of this received his first communication from the unseen world—not like Jacob, by clairvoyant vision, but in a manner quite as tangible and real, though of another kind. We sincerely believe too that every person may have experience of spiritual communication in one way or another: some of us at an earlier stage of life than others, but as Spiritualists we can say that we have all received—each in a different way perhaps—manifestations of spirit presence, and communications from those who have passed from our mortal sight; and these experiences have been repeated almost day by day until the avenues of communication have widened; the intercourse has become familiar and regular, there is a beaten path, a highway, a LADDER if you will, between our spirit friends and ourselves. Our testimony is, of course, ridiculed, and our practice is denounced as wicked and diabolical; but we have the consolation of knowing that this is done in utter ignorance; for those who know ever so little of the matter do not dare to ridicule it, and they hesitate to pronounce it evil. In any case we wait for proof that it is evil, and until we get it we believe that Jacob's experience has been repeated in our own—that the one is ancient, the other modern, SPIRITUALISM.

The only difference is that in our case the intercourse is mutual; we live in a scientific age, when it is given to us to understand the methods and conditions of intercommunication with the vast realm of spirit-life, as Jacob did not. We voluntarily seek the intercourse, and our desires are at all times responded to; and thus we obtain certainty about a future life; we obtain assurance that our dear friends and relations who have passed from earth are still with us, helping us in many ways; and we learn the nature of future existence, and the destiny of human souls in the life beyond. For ever blessed be the day when this knowledge came to us!

We notice:—

## II.—THE GRAND DOCTRINE WHICH THIS SPIRITUAL MANIFESTATION REVEALED.

The grand truth demonstrated by this spiritual mani-

festation was, the intimate relationship between the material life and the spiritual world, and the influence of spiritual beings upon the inhabitants of earth. The "ladder" indicates the CONNECTION between the two worlds; and in Jacob's vision they were "ascending and descending," which indicates regular systematic communication—they were constantly and actively engaged in ministering to mortals.

Jacob discovered the grand and solemn fact that he was not alone—he had companions; there were many eyes upon him, acquainted with all his movements, and deeply interested in his welfare. THEY WERE HIS GUIDES—accompanying and protecting him on his journey. Who can estimate the importance of such a discovery as this? It may be said that it was only a dream, but that would be obviously disingenuous; it would simply indicate a prejudice; for every one knows it was more than an ordinary dream. It was a clairvoyant vision; his spiritual sight was opened; he thus found that he was surrounded by invisible friends; and as years passed away he was repeatedly visited by spiritual beings, who assisted him in various ways. A spirit showed him how to multiply his flocks (Genesis, xxxi., 11). A spirit appeared to Laban and cautioned him not to molest Jacob (chap. xxxi., 24). He met a host of spirits at Mahanaim (chap. xxxii., 2). He wrestled with a materialized spirit (chap. xxxii., 32); and finally on his dying bed he spoke of "the angel that had redeemed him, or preserved him from all evil." Were these all dreams? We know too that spiritual beings are around us, looking upon us with deepest interest; intensely interested in our welfare, and ever ready to aid and counsel us. Beyond all others, and nearest to us, are our loved relations, as many of us know by blessed everyday experiences. Jacob may not have known as we do, the reality and advantage of mutual intercourse—still we claim him as a brother Spiritualist, as most of the Bible characters were. The fact is, that the spirit world is all around us, interblending and interpenetrating our earthly existence; and myriads of spirits are acting upon mankind every day, exerting a far greater influence upon intellectual, religious, and social, as well as upon individual life, than most people think. Millions of people are inspired from these sources; and through the various forms of MEDIUMSHIP a vast amount of knowledge and blessing is being communicated to the world. It is a great mistake to suppose that the spiritual world is far away; it is around us, we are living in it—we are actually living, moving, and breathing in the midst of throngs of disembodied people. They tell us that on leaving the body they open their eyes upon a new and glorious world; like the butterfly, they have experienced the glorious transformation from the chrysalis form, but that whilst enjoying a liberty that is infinite, they can still be around us, and have no higher joy than to help those who are left behind.

Who can estimate the importance of this great truth? Unwelcome it may be to some, that the departed should be near to know their secrets; terrible it may be to those who are conscious of living in sin, and doing injustice and wrong; but to all honest minds, and to all affectionate natures, it is a thought full of consolation and joy. We believe it to be God's greatest gift to the world, and concerning it we exclaim—"Thanks be to God for his unspeakable gift!"

We notice:—

## III.—THE INFLUENCE OF THIS SPIRITUAL MANIFESTATION UPON JACOB'S MIND AND LIFE.

The importance of any matter must be estimated according to its practical tendency and results. What was the effect produced upon Jacob—upon his opinions and modes of thought; upon his character and conduct; how did it influence his after life? To express it briefly, we shall say that it produced a spiritual awakening, leading to conviction, that is, a sense of his past sinfulness; then to the dedication of himself to God, or what is



called *conversion*, i.e., interior regeneration. His first feeling was that of awe and dread: "How dreadful is this place!" His next step was a moral resolution to begin a new life; he entered into a compact, a covenant engagement with God, or, rather with his own conscience, for this is the only "god" of which we can have any consciousness. The glorious light which had flashed upon him from the unseen, *had illuminated his interior being*, his "inner man;" and by that light he now resolved to walk. This is the "god" which every human being worships—the divine spirit within himself; gloriously manifested in some souls, feebly so in others. From that starting point, Jacob became what is called a *godly man*; he set up the external altar, thus giving outward expression to his newly awakened feelings of reverence and devotion; and then he "vowed a vow" to give himself to the service of God, thus expressing his inward sense of obligation and duty to begin a new course of life and character. He had discovered that he was *not a mere creature of the earth*, to live for the selfish gratification of sense, but that he was more strictly a citizen of heaven, and a companion of angels! It was in the deepest sense a NEW BIRTH to Jacob; he went forth a new man—"old things had passed away, behold, all things had become new!"

As he proceeded on his journey *what wonderful thoughts and feelings* must he have been the subject of! That dream had changed the entire current of his thought and life. He had hitherto merely lived the material life, and for worldly advantage; for selfish purposes he had craftily overreached his brother Esau; he had been utterly unscrupulous and unconscientious; but, now *his spiritual life was awakened*, he perceived his relation to another world, and the superior claims and considerations which these involved influenced his whole after career, and the entire aim and purpose of his life.

And there are hundreds of thousands to-day, who can say that their experience of spiritual intercourse has been to them nothing less than a new birth, a revolution of their inner being; it has changed the entire current and tendency of their thought and life, even in cases where the life was previously based upon religious faith and principle. There are those who say that it is *sufficient to believe in Christ*, and to live a life of faith in Christ, and to cherish a hope of going to be with Christ hereafter. We do not undervalue this faith—a faith in which millions have lived and died; a faith which inspires thousands to-day with the holiest feelings, and the brightest hopes. There are many amongst us who can say that in the Christian faith we found unspeakable happiness, long, long before we knew anything about Modern Spiritualism. But we can also say, that we are far happier, and far more satisfied, and have far richer experiences, and far brighter hopes since we knew Spiritualism. Hundreds will tell you, that previous to their introduction to Spiritualism, they had no feeling of assurance, no substantial basis of hope; their experience was fluctuating, their peace was intermittent; they were troubled with doubts and fears—their hope of future happiness was *like a twinkling star*, often lost to view by fogs and obscuring clouds; and their religious life was often enveloped in despondency and gloom. But, singularly enough, nearly every religious believer I have met with, who has had fair evidence of the reality of Spiritualism, has declared that, whether right or wrong, Spiritualism *had scattered all their doubts and fears*; their minds had been thereby settled and satisfied as they were never before. I know it has been so in my own case; I am confident also that it is calculated to produce the same result in every case, and knowing this, we are not concerned about what may be said against it by ignorant and prejudiced persons.

Why does spiritual intercourse produce these effects? Because God has given us a mind to inquire, as well as a heart to trust; he has implanted in our nature a *craving for fact and certainty*; so much so, that it is im-

possible for us to be satisfied without a basis of fact and certainty.

Our position in relation to the Christian religion is very similar to that of Jacob in reference to the *traditions about God and the spiritual world*, which he had inherited from his forefathers. They had received spiritual manifestations, and these afforded some basis of faith; but they belonged to the past, they were vague and dubious, and being merely *traditional*, they would have very little practical influence upon him.

So it is with millions to-day: they cannot be satisfied with a blind faith in the traditions and records of the past, especially when they see the pure Spiritualism of the prophets, and of Jesus and his Apostles, obscured and adulterated by the absurd dogmas of a selfish priesthood, and buried beneath the accumulated dust of centuries of tradition, interpretation and speculation. There is a vast difference between the pure teachings of Jesus of Nazareth and the dogmas of modern orthodoxy, and the intermingling of the two has involved the human mind in inextricable perplexity and confusion. The most earnest religious belief is at best but a *groping in the dark*. But as Spiritualists we are no longer groping in the dark; we have discovered that the sources of pure truth and of inspiration are still open; spiritual manifestations and visitations have become familiar to us; a grand and glorious tide of spiritual light and knowledge is flowing in upon humanity.

We are taught from the spirit-world; life and immortality are brought to light as never before; instead of faith and hope, we have *knowledge and certainty*; the night has passed away, the light now shineth—an everlasting day has dawned upon our souls! Spiritualism has come as a grand and glorious revelation of spiritual realities; and thousands of inquiring minds, who were verging nearer and nearer to the brink of materialism and infidelity, have been arrested thereby. Their researches into the wonderful facts of the material world, made it impossible for them to feed on the *beaten straw of popular theology*; but Spiritualism has come with its flood of light, and changed the entire current of their thought and experience. They have thereby been brought to realize their spiritual interests; to cultivate the elements of their spiritual nature; and to cherish aspirations after immortality and eternal life.

In closing, I would say, do not overlook this practical influence of Spiritualism; let it awaken our thoughts, and purify our lives; let the world see the *glorious reality of Spiritualism* in the influence it has upon our lives—inaugurating the life of heaven in our present earthly existence!

#### MATERIALIZED SPIRITS IN AUSTRALIA.

Account of Seance held at residence of S. G. Watson, Esq., Yarra Grange, Melbourne, from "The Melbourne World," February 16th, 1884. Mr. Spriggs medium.

By AN INVESTIGATOR.

Having heard of the occurrence of some extraordinary phenomena at the house of a private gentleman residing in one of the suburbs of this city, and being interested in the study of the occult sciences, I asked and obtained his permission to be present at what is called a materializing seance a few evenings since. There were seven other persons present, one of whom, a gentleman of distinguished scientific attainments, occupying a high position in a neighbouring colony, had been attracted by curiosity, like myself. We sat in a semi-circle in the dining-room of our host. There was a recess between the fire-place and the north wall, sufficiently deep to contain a chair for the use of the medium, and two curtains were drawn over the recess. There was no door, window, or other aperture behind the curtain communicating with the garden outside, from which the room was separated by a thick blue stone wall. Having built the house myself, I am very well acquainted with its structure. There was no wearing apparel in the recess, and no place for concealing any. The medium is between five feet seven, and five feet eight inches in height; and rather full proportioned than slender. At the commencement of the proceedings he was somewhat convulsed, and then passed into a state of trance, at which stage of the proceedings, it was alleged, he was taken possession of by a "controlling spirit,"

who spoke with a decidedly foreign accent. Addressing the scientific visitor, he said: "Standing beside you are two spirits," and on being asked to name them, he did so. The names were those of two gentlemen formerly resident in the capital of a neighbouring colony, but now deceased; and they said the object of their coming was to mention to the visitor the fact that one of them wished to communicate with the surviving members of his family; that he had discovered that his younger son, whom he named, was mediumistic, and that he wished his old friend to make known that fact on his return to —, so that advantage might be taken of it in the manner desired. Shortly afterwards the medium retired behind the curtain, and after some music had been played, in order, it is said, to "harmonize the conditions," a shadowy, wavering figure emerged into the room, clad in a white robe, but so fluctuating in height sublime, and so vague in form as to produce a weird and uneasy impression on the mind of a spectator witnessing the phenomenon—as I did—for the first time. Two or three voices were heard behind the curtain, and from one of these the statement came that this "spirit" could not materialize himself, and he seemed to fade out of sight. But the next apparition was that of a slender and graceful girl, representing herself as having been an Egyptian. She was about five feet five inches in height, lithe and sinuous in her movements, and she wore a semi-diaphanous garment that resembled white cashmere in its texture. The feet and ankles were bare and were of exquisite smallness and beauty, and she was fond of displaying them. When she lifted her slight thin arm and hand, the substance and colour of the curtains were visible through the limb, and through its enveloping drapery. She re-appeared half-a-dozen times, rising, it was explained, to gather fresh vital force from the medium. This process, as also that of "dematerialization," was always accompanied by a peculiar wheezy sound. This apparition, the outlines of whose figure were clearly visible through her robe, was about half the bulk of the medium, while her feet were certainly as diminutive as they were beautiful. During another interval, in which the wheezing sound went on, some one behind the curtain, speaking in a voice resembling that of a boy with a provincial accent, offered an explanation, in reply to a question put by the scientist, of the *modus operandi* of materialization. It was plausible, certainly, but it was directly opposed to all our received notions of matter. To another query, propounded by another visitor, with respect to the objective presentation of ghosts, when no medium is present, he also replied to the apparent satisfaction of the querist. I whispered a sceptical comment to a neighbour, and before I had completed my sentence, which was inaudible to any other person present, a responsive comment came from a voice behind the curtain, about eight feet distant. Another visitor remarked jestingly, "The theosophists say you are no spirits at all, but only shells." "Are we?" was the reply, "If you were as we are, you would know that there is an oyster inside the shell." Presently a third figure came out into the room. It was that of a swarthy dark-bearded man, with high square shoulders, and a spare habit of body, clothed in a Hindoo costume, composed of a material that looked like Indian cotton. He had a turban round his head. He was seen with remarkable distinctness, and shook hands with one of the gentlemen present. He also lifted a heavy chair, and removed it from where it was standing to another part of the room. The next "spirit," who presented herself was that of a female child, apparently about eleven years of age, and not more than five feet in height. She was not visible for more than a few minutes, and seemed rather to fade away into the curtain than to withdraw behind it. The last was a sinewy, stalwart figure about five feet ten in height, with a thick black beard and a manly stride. He was furnished, at his own request, with writing materials, on a small round table conveniently placed for that purpose, and wrote a sentence on a few sheets of paper, which he handed to as many persons present. Walking across the room to where the writer was sitting, he gave him one and held out his hand, which the writer clasped. It was soft but scarcely warm, substantial to the touch, but somewhat weak in the grasp. Upon the paper was written, in a firm, bold upright character, "I am pleased to meet you to-night, Geordie." I was told that "Geordie" is a frequent visitor to the circle.

By this time the séance had lasted for two hours, and the "controlling spirit," in a voice altogether unlike that of the medium, declared that he was becoming exhausted, and that the proceedings must be brought to a close. I find, however, that I have forgotten to mention that in the course of the proceedings one of the "spirits" who was outside the curtain drew it aside and showed us the medium in a comatose condition, and I must add that he had no companion or confederate behind it. When he came forth at the end of the séance he was still in a state of trance or magnetic sleep, and the voice with the strongly marked foreign accent continued to speak out of him for some minutes. Then the "control" bade us all good night, and intimated his intention of quitting the body of the medium, who was subject to the same convulsive movements as at first, with a violent spasmodic motion of the hands as though struggling with, and repelling some hostile influence, and the contrast between the tone of voice in which he said

"Why, it is 10 o'clock," and that in which he, or his possessor, had previously spoke, was very striking.

I have endeavoured to describe with scrupulous accuracy the phenomena which I witnessed on the occasion referred to, and I venture upon no theories to explain or to account for them. There was no room for trickery or fraud, and it seems scarcely possible that ten persons were simultaneously the victims of a series of optical delusions. As I left the house in which these proceedings occurred, I could not help quoting to one of the visitors, who appeared to be much impressed by them, the exclamation of Horatio, "O, day and night, but this is wondrous strange," to which he replied, in the words of Hamlet:

And, therefore, as a stranger give it welcome,  
There are more things in Heaven and earth, Horatio,  
Than are dreamt of in your philosophy.

—*"Melbourne World."*

#### THE POWER OF SPIRIT OVER MATTER.

To the Editor.—Dear Sir,—These lines may, perhaps, be seen by many I know, who think differently upon the subject from what I do, and who, in the plenitude of their wisdom and charity, may be only too ready to denounce it. To such, I say: Bear with me yet for a while, take nothing as true what I now write, but weigh, consider and prove all things.

On Thursday evening, March 20, about eleven of us met at the house of Mr. T., at Hounslow, for the purpose of witnessing spiritual manifestations. The medium was Mr. O. Husk, who has been to Hounslow on several occasions, and whose sittings have been alike varied and astounding. I may say, in passing, that no one but earnest investigators sat, and each endeavoured to promote the harmony of the meeting as much as possible.

Taking our several places, we linked hands, each sitter in that of his fellow (an arrangement I invariably follow whenever I sit), and extinguished the light.

Ah! the sceptic may exclaim, why extinguish the light; there must be some trickery in it or their deeds evil?

I reply, that it is one of the conditions, that spiritual manifestations are more powerful in the dark than in light. Where there is light there is motion, and that motion has a tendency to dissolve the power gathered for physical spiritual manifestations. We do not make the conditions; we find them already existing, and however objectionable they may appear to some, we have but to remember that our daily lives are governed by conditions as imperative as those of our spiritual friends. Our lives are made up of conditions, which to disobey or discard, would bring us to a speedy dissolution.

But to resume. After singing some hymns, we sat chatting together, when a large musical box, weighing fourteen pounds, was set playing, and was afterwards floated round the room by our spiritual friends; and the various sitters were addressed by the direct voice. Presently the fairly bells were touched, and "Shall we meet beyond the river" sweetly played upon them, they floating around the room, over our heads and touching the various sitters. We could distinctly and clearly see them floating, they moving almost instantly from one part of the room to another. By request, "Sweet dreamland faces" was beautifully played upon the piano, also an exquisite air by another spirit-friend: "God of the Granite and the Rose."

A small soft hand was now felt touching the hands of various sitters. "Home, sweet home" was played upon the piano, and whilst we were accompanying it, a voice which we distinctly recognised as Mr. T.'s little daughter (who had passed away), sang "Come home." Several other spirit-friends came and spoke, and so great was the power that they could be felt and heard walking about the room. One came close to me, and I felt his form quite distinct and palpable, he catching hold of my arm and directing me to a seat.

But the most astounding result of the evening was the power which "John King" (another spirit-form) used in materializing himself, and shewing himself in full form. Placing a large, luminous slate upon his head, and placing his feet upon another on the floor, his height, form, and features were distinctly seen. Very much broader across the chest than the medium, and of commanding deportment and height, he could be seen sometimes floating over the table, at others peering into our faces and asking "if we could see him." We could see him walking round the room, standing behind the chairs of the sitters. "God bless you" said "John" to Mr. T.'s little boy, as he stood before him for fully half a minute. At one time I should judge he was fully three yards away from the medium, talking and explaining various questions we asked.

In reply to a question relative to the drapery which enveloped him, he told us he could weave it almost instantly. He did so, its texture appearing much finer than the finest muslin or lace I have ever seen. It seemed more like a cobweb of rich down (if I may so express it), through which could be distinctly seen his arms and hands. After he had thus woven it, it dematerialized like snow before the sun. "John King" also dematerialized before us, sinking gradually into nothingness upon the floor. Very many sittings have I had the pleasure of with Mr. Husk, but I have never seen or felt our spirit-friends with such power, so real and tangible, as I did at Mr. T.'s house on March 20th.



To describe one quarter of what we heard and saw, would encroach too much on your valuable columns. Suffice to say, that we look forward to these periodical visits of Mr. Husk with pleasure; pleasure in being the means of bringing us visibly close to those who have passed on before; of demonstrating the fact that those whom we mourn are not dead, but close to us, and ready to cheer and gladden us in our journey through this life; how close the invisible is to the visible, and immortality in that life beyond the grave.

Faithfully yours,  
Hounslow, March 24, 1884.

WALTER HARDWICKE.

## PROGRESS OF SPIRITUAL WORK.

### WORK IN LEEDS.

The Meetings held during last week, in the Room at Tower Buildings, were of a very successful character, both as regards the numbers attending them, and the spiritual results realized. I feel confident that the present special effort will be productive of substantial good to the Cause; there seems to be an abundance of mediumistic talents waiting to be called into exercise.

On Friday evening, the members sat down to a coffee supper, after which various items of business were transacted.

It fell to my lot to occupy the Leeds platform on Sunday; in celebration of the 36th Anniversary of Modern Spiritualism. Two special lectures were delivered, the subject in the afternoon being "The Early History of Spiritualism: its Origin and Progress in America;" in the evening, the subject was, "How I became a Spiritualist." There was a fine flow of sympathy and spiritual influence, which made the services very enjoyable.

We are being favoured this week with the presence of Mrs. Hardinge-Britten; she speaks on Tuesday evening in our Room, on "Nineteenth Century Miracles."

It was announced on Sunday, that Mr. W. J. Colville would again visit Leeds on April 21, to hold a debate with Mr. Frank Curzon, Secretary of the Leeds Debating Society.

The Cause here has entered on another new phase, in the inauguration of another room and another series of meetings for the promotion of Spiritualism in other parts of this large town.

OMEGA.

**SHEEPSHAR SPIRITUAL SOCIETY (Leeds).**—The friends in Leeds on Sunday last, opened a hall in this district (known as the Edinburgh hall), wherein to expound the principles of Spiritualism. The Hall is entirely fitted up with new seats, and is capable of accommodating nearly 200 persons. At one end of the room is a fair-sized platform, draped with maroon cloth. The room is well lighted and ventilated, and altogether presents an attractive and comfortable appearance. The hall has been opened at the instigation of one of our most earnest workers, who has up to the present taken all responsibility in the undertaking. The guides of Mr. Hepworth (one of our local mediums) delivered the opening addresses, upon the following subjects: afternoon, "Spiritualism and the Bible"; evening, "Is Spiritualism likely to benefit humanity?" Each subject was treated in a clear and logical manner; the latter being delivered with considerable emphasis and force. Considering that we are working on entirely new ground, the attendance was very satisfactory. We had about seventy at each meeting, mostly strangers.—Cor.

**SUNDERLAND.**—On Sunday evening last, at the Albert Rooms, Mr. John G. Gray, of Gateshead, gave an inspirational address to a large and attentive audience. The guides took for their subject, "Spiritualism, an answer to the demands of the present age," which was rendered in a telling manner; and finished off with a beautiful poem. The audience demanded that other poems might be given by the guides, which was at once agreed to by them; the subjects chosen by the audience being four in number, viz., "The passing away of the Duke of Albany"; "Socrates"; "Gladstone"; and "A Mother's Love." Each subject was taken separately, and lengthy poems given upon them, with which the audience were highly delighted.—G. H. PYNE JONES, Sec., S.S.E.S.

**WALSALL:** Exchange Buildings, 1, High Street.—Special Services in Celebration of the 36th Anniversary of the Advent of Modern Spiritualism, will be held on Sunday, April 6th, at 11 a.m., 3 and 6.30 p.m. Morning at 11.—Mrs. Wallis will speak on "The Value and Reliability of Spiritualism." Mr. E. W. Wallis will also speak on "The Birth and Purpose of Spiritualism." Afternoon at 3.—A Conference will be held, when friends from Birmingham, Wolverhampton, and other places are expected to take part. Tea will be provided at 6.30, at 5 p.m. Evening at 6.30.—Mr. E. W. Wallis: "Spiritualism the only evidence of Immortality, the Destroyer of Scepticism, the Hope of the Mourner, and the Religion of the Future." Mrs. Wallis' subject, "The New Bible, as interpreted by Spiritualism." Collection.

**KEIGHLEY.**—On Sunday last, our platform at the Lyceum was occupied by Mrs. Wade and Miss Wilson, who delivered short addresses, and afterwards went into the audience describing the spiritual surroundings, which were all promptly acknowledged. Mrs. Ingham and Miss Place also spoke. The

Lyceum is now being redecorated and thoroughly cleaned, and we propose having a grand re-opening on Sunday, April 13, when Mrs. Dobson, of Batley Carr, Mrs. Scott, Mrs. Ingham, and Mr. Holdsworth, of Keighley, are expected to take part in the opening services. We intend having services going on in both rooms. Collection will be made at the close of each service to defray expenses. On Sunday next, our services will be held in the Temperance Hall, at 2.30 and 5.30 p.m., when Mr. Armitage, of Batley Carr, is expected to address us. We hope our friends will come and help us.—PROGRES.

**EXETER.**—On Wednesday evening, we had an open circle, to which all sincere seekers after truth were invited. Our medium being present, was entranced, and impersonated several spirit friends of the enquirers present, after which the Medium's guides controlled, and gave us a splendid address on "Progression," and invited questions to be asked mentally, which were answered in a very satisfactory manner; after which the control spoke to each suitable words of encouragement. On Sunday evening, at the Oddfellows' Hall, the guides of our trance medium spoke on "Reason," in a masterly manner, to a very appreciative and attentive audience.—THOS. H. DAVIS.

**BIRMINGHAM:** Oozell Street Board School.—Last Sunday Mr. A. J. Smyth delivered a lecture on "Who are the Pioneers of Truth?" which was eloquently delivered. It was full of deep and profound thought, showing that the pioneers of truth were men who were persecuted all down the ages. The grand men of the past, such as Thomas Paine, Robert Owen, Voltaire, George Thompson, Lloyd Garrison, and a thousand others, who have gone to the better land, to receive compensation for all their suffering.—COR.

**BRADFORD:** Walton Street Church.—On Sunday we had a glorious day. In the afternoon, after Mr. Briggs, Miss E. Wronesley made her first appearance on the platform, her control purporting to be a major, recently killed in battle in Egypt. The statements thus made proved very interesting. In the evening three mediums took their places on the platform: Mr. H. Briggs, Miss Wronesley, and Mr. Thresh. Many strangers were much interested. A tea meeting will take place on Easter Monday, at 5 p.m., to which all are welcomed.—COR.

**MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.**—On Sunday last, March 30, in the afternoon, we held our half-yearly meeting for the purpose of passing the accounts and electing officers for the coming half-year. In the evening, the question: How to manage our building funds? was satisfactorily settled to all the members present. Next Sunday morning, April 6th, Mr. Johnson, of Hyde, and a gentleman from Liverpool, will occupy our platform. There will be no service in the evening, on account of Mrs. Britten's two farewell lectures, in Downing Street Co-operative Hall, where we hope as many members will attend as possible.—J. M. HUNNS, Secretary.

## SPECIAL NOTICE.

**OCCULT, THEOSOPHICAL, AND ADVANCED THINKERS** are hereby informed, that an unique Illustrated Subscription Reprint Edition is in preparation of, that world-famous Initiate's Master-piece, "THE DIVINE PYRAMID," of "HERMES TRISMEGISTUS"; prefaced with an Introduction, as also a specially-written Preliminary Essay, by that distinguished Esoteric Litterateur, HARGRAVE JENNINGS, author of the "Rosicrucians," &c., &c.

Manetho, Herodotus, and other ancient historians speak of the writings of the Egyptian HERMES, whose very existence is lost in the night of time. Ages before Abraham pitched his tents upon the plains of Mamre, or Lot wandered on the banks of the Jordan, these Hermetic Writings formed the Sacred Books of the Egyptian Priesthood. Those who wish to know from what source Moses (who was educated according to all the wisdom of the Egyptians) obtained the material to construct the Pentateuch, should read this sacred volume. It deals with Mind, Matter, Creation and the Immortality of the Human Soul, in a masterly manner. These Hermetic Writings have been confined for ages to those secret Brotherhoods of the past, so ably spoken of by Mr. W. Oxley, and the late Henry Melville in his remarkable book "VEMITAS," and are now about to be made the common property of a limited number of minds, that are sufficiently progressed to appreciate the Mystical Wisdom of Ancient Egypt, to know the past, and by the infallible Hermetic Laws read the future, should immediately apply to prevent disappointment, as the number of Copies will be limited to the exact number of Subscribers, and the List will close in five weeks time for Great Britain, and two months for the United States.

Prospectus from ROBT. H. FRYAR, M.B.A. Bath, March 1st, 1884.

**BOARD AND RESIDENCE** in the W.C. district. Five minutes from the British Museum. For address, apply to Mr. BURNS, 15, Southampton Row.

**TO POULTRY KEEPERS.**—Increase the number of eggs, by using the Game, Poultry and Pigeon Powder. A first class Egg-Producer. In tins 2d., 6d., and 1s. each. Sample tin, 3d. and 6d., post free. Send for Testimonials, &c. Manufactured by Gower and Eve, Corn Factors, 16, Week Street, Maidstone.

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## THE SLAUGHTER OF THE INNOCENTS.

To the Editor.—Sir,—Dr. James wrote of his profession in 1778, as follows: "If the dignity of Medicine, like that of Moloch, is to be supported by human sacrifices, it is the duty of every civil society to treat both the art and its professors like the Knights Templars of old, who, for their transcendent villainies, were extirpated from the face of the earth." Could Dr. James have seen the atrocities which his profession has since been guilty of, in slaughtering thousands of infants and consigning more to a life of lingering disease worse than death, how much more would he have denounced the perpetrators?

At a meeting held on Monday last in Westminster, Mr. James Burns, in a very able address on Vaccination, condemned the existence of an organized vaccinating medical trades-union, as a danger to the community, and demonstrated on physiological grounds, that granting vaccination to be capable of suppressing the evolution of small-pox, its attendant dangers were tenfold more destructive than small-pox itself.

A poor woman exhibited her infant, who had been recently vaccinated. Its little arm was in a terrible state from the unhealed scars and attendant inflammation, whilst its forehead was disfigured by an unsightly eruption.

Mrs. Syms stated, that on the previous Saturday she had seen a poor mother weeping over the coffin of her infant, A VICTIM TO VACCINATION, whilst she had seen another, still alive, to whom death would be a happy release. It had had an operation performed on the vaccinated arm, a piece of flesh being cut out, leaving a wound extending from the shoulder to the elbow. She had made extensive inquiries amongst the poor of Deptford and Woolwich, and had found that the Vaccination Acts were regarded by nine-tenths of the people as instruments of legalized murder, and spoken of with execration and contempt.

Mr. Rowlands detailed his painful experience. He had a fine little boy, who in due course was vaccinated, but it did not "take." The operation was repeated with the same result; still the medical Shylock, greedy for his pound of flesh, or his pieces of silver, like Judas, would not certify insusceptibility, but demanded to operate on the infant a third time. The parent's poverty, but not his will consented. As a result the operation succeeded, and the victim has been effectually prevented from having the small-pox. Abscesses formed in the axilla, and on other parts of the body, and after intense suffering, and unspeakable anguish to a young married couple, death relieved it of its sufferings.

Such, Sir, are some of the doings of a licensed and endowed medical priesthood, who under the name of vaccination are spreading disease, death, and desolation through our homes, and to support those inequities, the rate-payers are taxed to the tune of some £100,000 a-year.—Yours very truly,

WILLIAM YOUNG.

114, Victoria Street, S.W. March 26th, 1884.

## MEETINGS, SUNDAY, APRIL 6th, 1884.

## LONDON.

EDGWARE ROAD.—52, Bell Street, at 7: Mr. F. J. Wilson; "The Religion of Comprehensionism."  
 MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft, at 7, No meeting; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hopcroft. J. M. Dale, Sec., 60, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.  
 CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse: "The Gospel of Good Health."

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium.  
 BROMPTON.—Mr. Pound's, 108, Idelf Road, Wednesday, at 8, Mr. Towns.  
 HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.  
 HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Ingham and Mr. Holdsworth.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.  
 BIRMINGHAM.—Oozell Street Board School, 6.30.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: Rev. C. Ware.  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 10.30, 3, and 6.30.  
 BOLTON.—H. A. Torrey, 16, Halton St., The Hough.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Hollins and Local.  
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Musgrave.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. R. A. Brown.  
 EXETER.—Oddfellows' Hall, Bampfylde Street, at 6.30.  
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 5.  
 HALIFAX.—Spiritual Church, 1, Windling Road, 2.30 and 6 p.m.: Mrs. Butterfield. Lyceum at 10.30. Monday Service, 7.30.  
 HERTON.—Miners' Old Hall, at 6.30.  
 KINGSLEY.—Temperance Hall, 2.30 and 5.30: Mr. Armitage.  
 LEWIS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. A. D. Wilson.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30.  
 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. Miss Allen.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. C. Rushton.  
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, Mr. Johnson.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30 p.m.: Mr. J. A. Rowe.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.

NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Experience Meeting.  
 NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.  
 OLDHAM.—176, Union Street, at 2.30 and 6.  
 PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15 and 6.30: Mr. R. S. Clarke. Lyceum at 10.15 a.m.  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mrs. Gregg.  
 SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. Tate, Science Teacher.  
 TUNSTALL.—Rathbone Street, Mr. W. Dodson, Medium.  
 WALSHALL.—Exchange Rooms, High Street, at 6.30.  
 WEST FELTON.—At Mrs. Taylor's, 24, John Street, at 6.30.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

\*"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Allments which vitiate the fluids and depress the feelings are unfavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Ofttimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All Investigators should read the MEDIUM AND DAYBREAK, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of THE MEDIUM, or in case of difficulty, address J. Burns, 15, Southampton Row, London.



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