



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

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.]

[REGISTERED AS A NEWSPAPER.

No. 734.—VOL. XV.]

LONDON, APRIL 25, 1884.

[PRICE 1½d.

AN ANNIVERSARY LECTURE.

SPIRITUALISM, AND ITS MISSION TO UNIVERSAL HUMANITY.

AN INSPIRATIONAL DISCOURSE BY W. J. COLVILLE,
NEUMEYER HALL, SUNDAY, APRIL 6TH, 1884.

INVOCATION.

O Light and Life Supreme! Ineffable, Eternal Spirit! Supreme and Infinite Source of joy and gladness! Thou who hast made and dost sustain the boundless universe, all creatures praise Thee, all souls adore Thee, and though imbedded in the dust of earth, the spirit cannot realize Thy presence fully, yet all Thy children seek for Thee and long for Thee, and cannot rest till they have found Thee. O Thou who art the only Infinite, Eternal, and Unchanging! in worlds where all things change and die, the thought of changelessness is too vast for human intellects to comprehend, too blest for weary, restless souls to fully understand, and yet within the inmost breast of every spirit burns the steadfast flame, the quenchless fire of an immortality, as perpetual as Thine own. Though worlds should crumble into ruin with the lapse of ages, though thrones and empires all are subject to removal and decay, though human hearts bleed and wither when they witness the destruction of their dearest idols, and the death of the sweetest flowers that made fragrant and beautiful the gardens of earth, wherein for a brief moment they enjoyed the sweets of a terrestrial paradise; though in palace and in hamlet the hand of death is felt to-day, pressing heavily upon the bruised heart of mothers and widows, friends bereaved and brethren left desolate, yet the soul, emancipated from the bondage of the senses, can only praise Thee for physical dissolution, for this is but re-birth and glad transition; can only praise Thee for the grave, because the cast-off garments of the immortal spirit only can remain there. Oh! may every heart, weighted down with fear and trembling because of death, learn to shout in ecstasy of spirit—O death, thou hast no sting, O grave, thou hast no victory!

We would remember with gratitude to-day, not only the achievements of the great and illustrious ones of days gone by, but also the heroism of many and many an unostentatious, and yet none the less valuable worker in the vineyard of reform at present. We would rejoice to welcome loving spirit-friends, who come to us from beyond the gates of the life immortal, no matter how they come, or in what guise the truths are couched which they reveal. We would be thankful for the prattle of the child, for the feeble utterance of the weak and inexperienced, as well as for the prophet's burning words, and the wondrous revealments of the accomplished seer and seers; for all revealments of truth we praise Thee, for all messengers from the life eternal. And oh! if there be within this congregation one heart bowed down with grief, one mind oppressed with terror or bedimmed with doubt, may some word spoken or some silent influence exerted even at this hour, cause such to exchange the robe of sorrow for garments of joy and glad-

ness; so may hope's bright morning star dispel the gloom of spiritual night, and put to flight the shadows of superstition fear and dread, till all thy children everywhere shall bask in the sunshine of thy recognised presence, and clasp hands across the stream of death with those miscalled dead, even with the bright angelic hosts who are alive for evermore. And to Thee, the source and centre of all good, the wellspring of every grace and beauty, may we render acceptable praise, by devoting every faculty of mind and spirit to the furtherance of our brethren's happiness, in time and eternity.—Amen.

LECTURE.

We are called upon at this season of the year, by the Church all over the world, to dwell in devoutest meditation upon the closing scenes of the mysterious life of Jesus, acknowledged throughout Christendom as the Saviour and Redeemer of mankind; by the Jews, to commemorate the exodus of the children of Israel from Egyptian bondage, and the institution of the feast of Passover; and by the Spiritualists, to celebrate the Anniversary of the birth of the Movement familiarly known as Modern Spiritualism. It is not our purpose to-day to say much about the Passover or the death of Jesus, though many and highly instructive discourses might easily be delivered upon either or both of those well-nigh exhaustless topics, but in keeping with the announcement which has drawn you together, we shall endeavour to point out some of the most significant lessons we can gather from a thoughtful consideration of what Spiritualism really is, and what particular need exists for the pentecostal outpouring of the present day.

To old and experienced Spiritualists, what we may have to say may not be peculiarly new or entertaining, as hundreds upon hundreds of able lectures have been given from time to time with a view to setting forth the cardinal truths, the central affirmations of the spiritual philosophy, and the peculiar advantages to be derived from a careful study of the accompanying and illustrative phenomena. Spiritualism has ever appealed to man in a three-fold manner: its philosophy has ever spoken to his intellect, and by its reasonableness challenged his consideration of its claims; by its phenomena it has appealed to his physical senses, and by this means arrested the attention of many with whom theory has but little weight, while to the intelligent theoretical philosopher it has afforded ample practical and experimental demonstration of the truths of the philosophy; in its third and highest form, Spiritualism speaks from the plane of the spirit itself to the spirit: in this aspect it employs neither illustration, argument,

nor phenomena; it is a voice from the immortal world, heard distinctly by the spirit as yet imprisoned in matter, and reaches the inmost sanctuary of human life through the beautiful gateway of intuition.

Unfortunately for that large and all-embracing charity, without which man cannot be truly free, selfishness enters so largely into every movement with which unprogressed humanity has anything to do, that there are many persons professing sincere devotion to the cause of Spiritualism, claiming to be earnest Spiritualists, who hardly ever give a kindly thought or word to anything or anybody unless they can themselves receive some peculiar advantages from a phenomenon or the words of a speaker. The beauty of Spiritualism is that it has a mission to all people, a message for all sorts and conditions of men, women and children, and for this reason it must of necessity present an almost infinite variety of phases. In some of these it is polished, courtly, refined, classical, polite, adapted to the palace, the drawing-room, the literary club, the studio, the boudoir, and the haunts of the élite generally; in other phases it is positively repulsive to the fastidious, and not acceptable to those of refined tastes in any walks of life. Spiritualism has been pronounced inconsistent with itself, irrational, and even demoralizing in its tendencies; and we must frankly confess that to an unthinking spectator a great deal of the phenomena must appear ludicrous and absurd, while the seeming discrepancies and inconsistencies in Spiritualistic teaching must greatly perplex the student who is bent on discovering or formulating an effective substitute for the dogmatic creeds and philosophies which are so rapidly becoming extinct. Let us on this Anniversary occasion devote a little time and attention to a serious and analytical inquiry into the real nature and merits of Modern Spiritualism, and see if we cannot find out some good reasons for those apparent and distressing anomalies which confront the inquirer at every turn.

Spiritualism itself is so old that no one can say when it first made its advent to this earth: its introduction to the world is lost in the night of those pre-historic ages, upon which modern researches are just beginning to throw a few faint rays of definite light. The Vedas, the books of Hermes, the Zendavesta, the Shaster, Koran, Talmud, Kabala, Old and New Testaments, Apocryphæ, &c., &c., abound with legends and traditions which Spiritualism alone can intelligibly explain. This world-wide belief in spirits and in their power to communicate with man, cannot be a world-wide delusion, because every delusion is a contraction not an expansion of truth; every incorrect theory or erroneous inference is due to the limitations of human knowledge, not to the exaggerative or imaginative powers of the human mind. A scientific study of exaggeration and imagination, can land us nowhere but at that point where we are compelled to regard all powers of the human mind as incapable of transcending nature, though at every turn they prove themselves in man's present condition, at least, totally inadequate to grapple with the overwhelming immensities of being. Without taking up your time by employing arguments to show that all human delusions have fallen short of the truth and have never exceeded it, we shall proceed directly to a consideration of Spiritualism itself, and contrast its more recent with its ancient developments.

It has frequently been declared that Modern Spiritualism came into the world unannounced and undesired, that it was an unwelcome innovation upon prevailing beliefs and unbeliefs, and therefore it commenced its career not only without a single friend but with hosts of powerful, influential, and well-organized enemies. It is true enough that Spiritualism has met with persistent and virulent opposition, both from ecclesiastics and the laity. The Church and Materialism, though sworn foes in most instances, have taken pattern from Herod and Pontius Pilate in this instance, and have united their forces to crush out what the Church has called a "pestilential heresy," a device of Satan, while Materia-

lists have pronounced spirit communion an impossibility, mediums impostors, and all who believe in the facts of Spiritualism as demented or deceived, but though so many and so powerful have been the foes of the young giant, the thirty-sixth anniversary of whose birth we have just been celebrating, it cannot be denied by any thoughtful reader of the signs of the times, or by any who can feel the pulsations of the popular heart and sympathize with the yearning and quenchless desire on the part of millions for a certainty to displace doubt, and knowledge to destroy fear of death and dread of what comes after it,—that if in answer to no spoken prayer, Spiritualism made its advent into the world, it came, nevertheless, in direct response to the eager mental demand of the world, for such light and knowledge as nothing short of direct communion between earth and realms of spirit could possibly supply.

It is scarcely possible to mention a more fascinating and important study than that of hereditary and antenatal influence. Without lending our ear to purely materialistic theories which falsify the known facts of spirit-life as we understand them, without becoming fatalists or even astrologers, we can discover in the birth of every remarkable child the results of the moral, mental, and physical state of the mother before she gave birth to her child; and what mother is not to a large extent influenced by her surroundings; who is there who does not partake in some degree of the feelings of the world of which he or she forms a part. In proportion to the sensitiveness of a woman she is responsive to every feeling, to every thought and desire of those around her, and as these thoughts and desires are echoed in her own breast and form part of her mental habits, she creates conditions for the gratification of those desires, for the supply of those wants through her offspring. Thus it very often happens that genius is an unaccountable mystery, that precocity in children baffles the inquirer into the whys and wherefores of nature, who bases all his theories upon the ordinary laws of hereditary transmission. A child may be begotten of parents who are in no sense remarkable people, and yet he or she may be a marvellous prodigy of talent. This does not destroy the truth of hereditary descent, it only introduces to our notice a wider circle of influences than those usually taken into account by sociologists.

Who were the Fox girls through whom the Rochester knockings were first heard? Their parents were quite humble, common-place people, and they were themselves, in everything but their mediumship, quite ordinary children. The manifestations produced through them in 1848 were so completely unexpected, that no one seemed able to form an idea as to the nature of the phenomena, until the intelligence producing the noises made a spontaneous declaration concerning itself in the following sentence: "We are spirits, and love to communicate with you."

Mesmerism had paved the way for Spiritualism, and Mesmerism is in itself a strong argument in favour of Spiritualism, as Mesmerism signifies the control of one mind by another, and not only this, it demonstrates the control of another mind and body by the will or mental power of a mind which uses no visible means for the carrying out of its purposes. Spirit control is identical with mesmeric action. Psychology and Spiritualism are one, only Spiritualism demonstrates the action of a disembodied mind over an embodied one, and over its corporeal frame, and also over various inanimate objects which must however be charged with odyle, magnetism, electricity, or some other subtle force which emanates from the body of a sensitive or mediumistic person, who is simply one who generates and dispenses an unusually large amount of that imponderable substance which, passing from the body in form of impalpable vapour, can be employed by spirits in producing physical disturbances and in arresting the senses by physical phenomena generally. A medium and a mesmeric subject are the same. No one who is not a

medium can be psychologized, or thrown into a magnetic trance or mesmeric sleep, and as subjects are necessarily far more sensitive than operators, being negative rather than positive, while operators are more positive than negative, it is incumbent upon all to see that ere they condemn mediums too hastily, they try to put themselves in their place, and do what in them lies to prevent imposture and unpleasant control by providing the purest and most harmonious surroundings for these easily affected persons.

It has been objected by many, that spiritual manifestations are many of them grotesque and puerile, and that the manner of the introduction of Spiritualism into the world, through the Misses Fox, was most undignified and altogether incompatible with the inauguration of a great movement calculated to enlighten and to bless mankind. As this objection is often raised by professing Christians, it may be well to remind such of their own records, and the many passages in the New Testament which declare, that the greatest of blessings come to man in humblest guise, while the simplest instrumentalities are employed by the Supreme Being in furthering his own divine ends.

If Jesus was born in a stable at Bethlehem, reared at the despised city of Nazareth, having for his mother a peasant girl, and for foster-father a village carpenter; if the common people heard him gladly, and his immediate disciples were largely gathered from among the ranks of the most illiterate; if he positively declares that he is thankful, that while truths are hidden from wise and prudent persons they are revealed unto babes, and that it is impossible for any to enter the kingdom of Heaven unless they become as little children; if the Old and New Testament writers agree in placing innocence and childlikeness at a premium, and worldly wisdom at a discount; if Paul tells us that God has chosen the weak things of the world to confound the strong, and the foolish to confound the wise, our Christian brethren ought to indulge no more in their vain philippics against Spiritualism, because of its adaptability to childlike minds, neither should they despise, but on the contrary the more greatly esteem it, by reason of the lowliness of its origin and the mightiness of its victories, despite its humble origin.

The introduction of Spiritualism into this century through the instrumentality of female children, is peculiarly significant, as we have now entered upon an age in which woman is to take in many respects the leader's place, so long arrogated exclusively by man. In ancient days man was regarded as the superior being, because he was usually physically stronger than woman; woman was the weaker vessel physically, she was not adapted for the life of a soldier, her place was at the domestic hearth rather than on the tented field, and in an age when virtue was synonymous with valour or martial bravery, when even the gods were adored as lords of battles, when Zeus and Jupiter were called the greatest of the gods, because of their invincible strength and their power to subdue myriads under them; when the greatness of David was pronounced superior to that of Saul, because while Saul had only slain thousands David had slain tens of thousands,—we need not be surprised at the exclusive homage which has been paid to the masculine gender, even to the exclusion of motherhood from the thought of deity, and the substitution of three male personages in the Christian Trinity, for the natural and beautiful triadation of the ancients, in which the divinity of maternity was always acknowledged as equal with that of paternity. One of the greatest elements of success in Theodore Parker's preaching was the prominence he gave to the motherhood of God. "Like as a father pitieth his children" may be a very beautiful simile, and we would be the last to eliminate it from the book of Psalms, but the addition of mother to Father, even in the pater noster, cannot detract in one iota from the sublimity of our songs and invocations. To tell men they have a Heavenly Father, may be eternally true,

but the whole truth cannot be fully stated until you tell them the Heavenly Parent is father and mother both.

Where the Spiritualist and the religious freethinker of any type take issue with orthodoxy is at that point where God's word is confounded with human declaration as to what is God's word. We most emphatically deny that Jerome, Tertullian, Augustine, Origen, or any other Church father had means for arriving at truth which people to-day have not. We enter a most decided protest against the dogma that the spirit of truth especially speaks in Ecumenical councils; though a large concourse of people collected for the purpose of holding communion with the invisible world, if their motives be pure and their wishes ardent, will no doubt find their meeting-room a consecrated temple, and the occasion of their assembly truly pentecostal. The work of the Spiritualist is varied, the signs and tokens of spirit power and presence varied, so as to suit all states of mind, and supply as far as possible all human needs. We err greatly when we extol one phase of phenomenon and decry another; all phases of mediumship, all gifts of the spirit, are equally valuable. Our business is not to quarrel with the envelope, but to tear it open with as much speed as possible, and eagerly peruse the contents of the letter sent to us from our friends in another state of existence, and that a state toward which every living man, woman, and child is rapidly hastening.

We are told in the old law, that the children of Israel were told to gather up their manna which fell from heaven daily, and that if they kept any from one day to another, unless it were for the Sabbath, it would become corrupt. This old Jewish story of the Israelites and the manna supplied to them in the desert, is a forcible illustration of the supply which is ever granted for human necessities upon the earth. Manna which comes down from heaven to satisfy the hunger of the children of earth, is a symbol of that spiritual teaching which satisfies the real hunger of the people. Its coming daily and the need for gathering it up daily for daily use, is illustrative of the continuous supply of spiritual nutriment which the world constantly needs and constantly receives. The keeping of it till the morrow, when it becomes putrid, illustrates the un-wisdom of trying to make yesterday's light answer for to-day's sunshine, and the great danger incurred by endeavouring so to prize what comes to us from the past, that we neglect the outpourings of truth in the present. The preservation of manna in a wholesome state over the Sabbath, teaches us that when we avail ourselves of legacies and live upon them because we are forced to do so, and have no other means of support, we are then justified, but in order to enjoy a cessation from work temporarily, we must earn our right to repose by doing a double amount of work when the time and opportunity are at our disposal.

In ancient times it was ever customary to veil spiritual truths in allegory. These allegories have a meaning and a value. They are peculiarly adapted to Oriental and to infantile minds, and are like pictures we shew to children for the purpose of enforcing upon their minds what they cannot so easily learn in a more direct manner. Allegories, both scientific and religious, have had their use, and to a limited extent are useful still. Freemasonry has had its use, and may still be needful in some instances, but we are entering upon an age of general rather than exclusive knowledge, and if the Evangelists have truly said that when Jesus died the veil of the temple was rent in twain, in the midst of the temple, we may surely declare, with at least equal truth, that Modern Spiritualism has for its object a similar rending of the veils which have so long concealed the esoteric or spiritual significance of spiritual things from the multitude.

Recently, many of you have been deeply interested, and some of you perhaps actively engaged, in what has been termed in the columns of the MEDIUM AND

DAYBREAK a "theological conflict." In the various views put forward by differing writers, you have witnessed a display of partisanship at times not very edifying; in other instances you have been favoured with most exquisite endeavours to interpret the symbolism of the East. The whole burden of desire expressed by genuine seekers after truth, is a longing to get at the inner meaning of what is crudely conveyed in the letter of bibles, and the forms and ceremonies of churches and temples. That there is a meaning in all the ritualism of the present and the past, no scholar will attempt to deny, but the difficulty consists in plainly answering the question—"What is the meaning?"

Swedenborg, in his theory of Correspondence, has elaborated a system which, if it could only be fully understood and universally applied, might lead to a perfect understanding of antique literature. Some people think Swedenborg's theory is guesswork, or that his system is so erratic that any interpreter may put his own particular interpretation of the symbols introduced to your notice in the Bible; but this is not the case. The science of Correspondences is no more vague and shadowy than any other science, though it is profoundly mysterious, and, indeed, utterly meaningless to those who know nothing of it. But are not hieroglyphics, and other languages than your own, utterly useless to all save those who can translate or understand them? According to the correspondential theory, the material world is the result and counterpart of the spiritual. Everything in outward nature, which is effect, is due to some cause in the spiritual universe, which by its very nature must of necessity produce exactly such a result in the material world. Correspondence deals with effects, and traces them back to causes, as the naturalist or geologist may examine a part of an animal, no matter how old or fossilized it may have become, and tell you what were the habits, size, strength, &c., of that animal; and as only certain conditions of earth and atmosphere could have given birth to peculiar and distinctive types of vegetable and animal life, it is comparatively easy for the geologist to read the history of the earth in the stony book of fossils and petrifications. As the archæologist, antiquarian, and Egyptologist can trace the development of races, the rise and fall of dynasties, by reference to old ruins and mystic cipher upon age-worn scrolls and edifices; as the comparative theologian and philologist can read of the interblending of nations in the results of such intercommunities as have affected languages and religions, so may it not be feasible to assume that the literati of olden time wrote in veiled form, that the learned might understand their secrets while the uninitiated and unprepared might not pierce the veil, even though they witnessed the ceremonies performed before it?

We are not among those who deny the literal or historical parts of the Bible, but as literal histories we consider the Scriptures fragmentary, imperfect, and inexact in many particulars. The characters of great men of old may be truly delineated, but divine inspiration is not evident in the letter. David, a King of Israel, may have actually cursed his personal enemies, and prayed against them in the exact language of the 109th Psalm, but if he did so, that is no reason why we should do the same, and put the Book of Psalms into the hand of every child, and tell him of no spiritual significance, but let him employ the letter which killeth, throughout his meditations. Religion, or more correctly speaking, old notions of religion are at a discount. Atheism is rampant, because of the use of the Kabala without a key. For ourselves, we would far rather have the Bible kept entirely out of the hands of children and the unlearned, than have it placed indiscriminately in the hands of every infant, who is taught to regard it literally as God's most holy word. In its letter much of it is positively immoral, misleading and contradictory. The example of Jesus praying for his enemies, is utterly out of accord with the spectacle of David cursing his, and wishing them and their descendants every imaginable misfortune. If the letter only is to be taken, then the Bible must be regarded as a venerable literary curiosity, valuable as an expositor of the gradual development of exalted ideas concerning God, and man's duty to his neighbour, but if the inner meaning be understood, and Swedenborg be found correct, then every difficulty vanishes; the mists roll away, we have no more discrepancies to perplex us, except slight and unimportant variations in translation, because the veil

has been rent, and we are confronted with the unchanging spirit, instead of the ever-changing letter.

Take the imprecatory clauses in the Psalms, spiritually instead of literally, and the prayer against one's enemies becomes a vehement desire and effort put forward for the overthrow of impersonal Evils, there highly personified as the attribute of Wisdom is personified in Proverbs, and Will is personified in John's dissertation on the Word; but the great question of the day beyond that of shadow versus substance, is, do we need to everlastingly perpetuate the employment of symbols? Will the time never come when the old philosophic and parabolic modes of conveying instruction may be safely dispensed with? We answer, most emphatically, Yes; and in so answering we only coincide exactly with words attributed to Jesus by the Evangelists. He teaches his elect followers without a parable, the multitude in parables only; but commands those who shall succeed him, to publish from the housetops what was originally only whispered in the ear of a few chosen disciples. Objections to private instruction of an advanced character to advanced pupils, are all invalid and contrary to reason. Where is the wise instructor who does not know how worse than useless it would be to teach all the intricacies of surgery and materia medica to utterly unprepared students? How extremely dangerous to allow every child or ignorant adult to play with dangerous chemicals and explosive gases; but shall we deny the right to those who can handle these things safely, to have dealings with them, because all are not so far advanced? Time was when the most learned were ignorant; when the most eminent professor was a baby, forbidden to go near the fire or touch the knives. To accommodate instruction to one's class is a duty, not a vice. When teachers become vicious is when they purposely withhold truth from those ready to receive it, in order to increase their own authority, and monopolize power and wealth by keeping others in wilful darkness.

There are, and there always were three widely differing classes of people engaged in the dissemination of spiritual knowledge; one class acts discreetly, and endeavours to temper every utterance to the needs of the auditor, that all minds may be fed. This type of teacher is usually the wisest and most effective. A second type of mind is so impulsive that it tells all it knows, and that often in the most reckless and indiscreet manner. Such teachers are to be admired for their frankness and fearlessness, but they are not calculated to do the most good, by reason of their bluntness and unconcern for the feelings of others. Such people usually have large Conscientiousness but small Cautiousness and little Veneration. A third type is the dishonourable person, who has always an end in view, a sinister motive prompting all his movements, leading him to invariably sacrifice principle to policy. We should all be as careful as possible not to give unnecessary offence to any one, and at the same time, let us value our own reputation and comfort far less than we regard the welfare of the great world in which we move, and of which we form a part. To combine valour with discretion is difficult, but the combination when effected is most excellent. But while we may speak of some types of disposition and modes of operation as superior to others, let us never forget that when there is a need in the world, that need is always supplied, and no supplies are sent until they are called for. Let us never forget that the spirit-world chooses its instruments and makes use of them as it pleases, and that every one is valuable. Because you are suffering from one ailment, and your neighbour from a disease of a totally different nature, and the same courses of treatment are not suited to you both, are you reasonable if you praise the remedies helpful in your case, and ignore, or speak slightly of those adapted to your fellow-sufferer? In spiritual, as in material things, human wants are widely varied, and the means invented and employed for ministering to these wants, must be equally varied, therefore, pause before you presume to extol one demonstration of spirit-power and speak with contempt of another; beware how you lay all stress upon iconoclasm, or all stress upon tender religiosity, or how you eulogize tests, materializations, trances, or visions at the expense of other equally needed phenomena.

In our closing remarks we will endeavour to point out the reasons why Spiritualists are so disunited, and why communications often seem to so hopelessly discord with each other. Ultramontaniam may exact and secure uniformity, but it does so only by setting up an arbitrary and intolerant standard of authority; by referring everything to a final and presumed infallible court of appeal. Were it not for the infallibility

dogma, there would be no absolute agreement in the Church of Rome, and as it is, this very seeming unity is too often but a cloak for very wide divergence of opinion, masked by an outward ritual, and stilted phraseology, which expresses scarcely any of the real convictions of either the preacher or worshippers. Religion in Paris, London, New York, and other large and fashionable cities, is largely a mechanical exercise. Churches are thronged when there is fine music, beautiful flowers, an eloquent speaker. A fashionable rendezvous is often all a church is to nine-tenths of the frequenters, we will not say worshippers, for the worshippers and frequenters unfortunately are in too many instances by no means identical or equal in numerical strength.

Spiritualism sets people free to think and act for themselves, it takes from them the fear of investigation, which threatens them with God's displeasure, if they dare to tamper with anything likely to shake their faith in the plenary inspiration of the Scriptures, or cause them to change their views concerning probation after death. Spiritualism by its phenomena appeals to the Materialist, and gives him conclusive proof of the continued existence of spirits after their severance from the material body, but in no case does it completely revolutionize old ideas in an instant; only by slow degrees can the mind be prepared to receive the higher teachings conveyed by spirits. What is needed by the present age, is complete emancipation from every kind of thralldom; set the mind free from all conventional bondage and enslaving fear, and facts, if they be only observed, must of necessity bring conviction in their train. But no error is really exploded till the opposing truth is known. A great mistake is to put affirmative and negative testimonies side by side, and treat them as though they were of equal value. It is not what Spiritualism fails to prove or what spirits do not know, that is important; it is rather what is proven and what is known. Spiritualists, like other people, deal far too freely in assumptions; they limit nature by what they or certain spirits with whom they are in communion know of it. The result is, minds become dwarfed and strangled, and Spiritualists divide and subdivide into innumerable cliques or petty sects, but each one expresses some degree of truth. Every theory is the crystallization of some knowledge. Theories crop up like mushrooms; one goes down that another may live upon its decay. Are, then, all these changing ideas valueless; are all the opinions of man chimerical; have we spent our strength for naught and laboured in vain, elaborating philosophies and theologies which must all go down, one after another, before the ravages of time? The experiences of spirits emphatically and conclusively answer, No. It is in the spiritual and mental as in the physical world, life feeds upon death, and everything that lives and dies serves some use, whether we have as yet found out its use or not.

Let material science and spiritual truth go hand in hand; let the revealments of modern science help you to understand the evolution of systems ultimately fitted to survive, and though you may suffer acutely when your most cherished idols are broken, your experiences may after all be only like those of the celebrated idol-breaker of ancient time, who paused before one most exquisite idol, more beautiful than all the rest, hesitating before he could destroy so fair an object, when at length his sense of duty overpowers his sentiments for the beautiful: he strikes the heavy blow which cleaves the exquisite statue in twain, and from its very heart jewels of priceless value and amazing beauty fall. The iconoclast of to-day, the idol-breaker of this hour, who is uprooting faith in old superstitions, is only breaking the shell to reveal the kernel, removing (sometimes perhaps with unnecessary rudeness) the casket to discover the jewel, and if the sacrifice of the shell is needful that humanity receive bread, and the destruction of the shrine a necessity that the jewel of truth may be exposed, let us hail with joy the advent of a new John the Baptist in our midst, who if he be not the Christ who is to come, is assuredly his forerunner. We may sometimes look with sorrow and surprise upon the immense amount of seemingly hopeless waste there is in the world. Multitudes of beautiful flowers and luscious fruits are brought to perfection, where they seem to be of no possible use to any one, and yet not a bird, a tree, a flower, an insect is ever produced which does not register some spiritual attainment, which is not the external form of some unseen impulsion, and which does not pave the way for something higher than itself. The naturalist may trace the ascent of life from its crudest to its loveliest forms, and declare how necessary is every link in the stupendous evolutionary chain; the geologist may classify and label his fossils, and, by reference to these curious remains

of antique specimens, trace out the gradual development of a world from storm and chaos to peace and order. In the world of art where talent is employed, it is ever the same: pictures are burnt, so are books. Failures in every department of invention, literature and art are more numerous than successes, and yet no failure is absolutely hopeless, except to the blind and saddened spirit, whose horizon is too narrow to take in the future.

Let us examine the various systems of the world, we shall find them all so many preludes to the glorious harmonies yet to be produced on earth. Let us watch the spirits in their unseen homes, and as we perceive them working in Consort with their friends and associates on earth, we shall see how really and yet mystically the work of two worlds is being carried on at once. Death, according to Spiritualism is only an emancipator, a deliverer. Every spirit goes to his own place, follows the bent of his inclination, and while death may free him from the limits of sense and time, death as physical change can have no other effect on character than to unveil it. No greater mistake can be made than to infer that because a spirit is set free from the body, therefore he is in possession of all the secrets of the universe; because of this prevalent delusion many persons have been fooled by earth-bound influences, who were the highest with whom they could communicate in their then state of mind.

The very discrepancies and defects in Spiritualism, are all instructive. Every manifestation is valuable, in that it sheds some light on the great hereafter; and while it does not paint every scene beyond the grave in roseate hues, were it to do so, it would incline you to believe in the excellence of everything that could deliver you from the body, rather than in the sin of murder and the utter folly of suicide.

Spiritualism is primarily a revelation, and, as such, is of priceless blessing to the world. The mourner at the graveside is utterly unsatisfied with agnostic negations and with theological heavens, and expectations of a bodily resurrection on the last great day. Ingersoll, the champion of Free-thought in the United States, a most excellent man in private life, but utterly at sea with reference to immortality, confesses in his public speeches, that he can only hope the consolations of Spiritualism are not unfounded. Felix Adler, of New York, a gentleman of rare talent and benevolence, declares his ethics have no adequate consolation for the bereaved; and so he moans that thoughts of the departed cut into us like a sharp knife. Millions there are to-day who, utterly dissatisfied both with Orthodoxy and Agnosticism, are turning to Spiritualism as their only hope, their only refuge. Will you deny them the consolations to be derived from the humblest source or through the lowliest channel? Spiritualism has a mission to all. It corrupts no one, but it goes among the corrupt to purify them. Its mediums are not spotless, but its influence is ever upward, for it demonstrates, before all things, the inseparability of sin and suffering. It gives a reason for suffering, and regards it as remedial. It teaches, at least, four grand basic truths, and proves them to demonstration.

First: Man is a spirit, and his outer body of flesh is but a changing and moving tabernacle. Second: The removal of this outer form cannot destroy the individuality of the spirit or change its character; death is but a liberator. Third: The life after death is governed by the same immutable laws which govern life before it. Fourth: The laws of attraction and repulsion sever and unite spirits in all states of being, and spirit-communion is the natural action of mind upon mind, and the control of matter by mind in the case of physical phenomena.

These four propositions are abundantly proved by the communications. On mooted questions relating to the means by which the highest spiritual results may be obtained, great difference of opinion necessarily prevails in the present state of society; but should these four simple and yet most inclusive propositions be accepted by mankind at large, we are convinced there is sufficient in them to completely reconstruct society.

IMPROMPTU POEM.

There came to the seers of Hindostan,
As a flame of living light,
The thoughts which the ancient Vedas framed,
Which winged their mystic flight
Across into Egypt's far-famed land,
Till the teacher Hermes, there
Awoke the echoes of truths sublime,
With philosophy most rare.

There came to the Samian, Persian seers,
To the Greeks and Romans old,
A wondrous tale of prophecy,
Whose fulness ne'er is told,
Till the arcane truth of the olden day,
Sheds over all earth its golden ray.

There stood on the banks of the mystic Nile,
In the days long passed away,
A mystical figure with woman's head
And lion's body; alway
Propounding her question to all who passed by,
Till at length a traveller, drawing nigh,
Answered her query in ringing tone,
And the treasured secret, so long her own,
He told to the world, so the Sphinx, in a rage,
Blotted her name from earth's living page.

And what was the riddle of olden time,
Of the Sphinx so grim and strange,
And who was the mortal, who so enraged
This creature, that she must change
Her glory to ashes, her power to dust,
And discomfit the thousands who in her trust?

The Sphinx, on the banks of the mystic Nile,
For all symbolism stands;
The rage and fury with which she dies,
In all civilized lands,
Is the wrath of those, who would seek to chain
Man's mind in bondage, for aye, again.

There came strange raps on a cottage wall,
Some years since, across the sea.
And the people wonder'd how little girls
Could produce such mystery:
The churches, the doctors, and savans all,
Their import could not trace.
To odyllo force and snapping joints,
And not immortal grace,
They attributed all which they thought might be
No part of the devil's dark ministry.

The rappings continued, and, passing strange,
Were the signs and the signals given,
A spirit declared, from the form he had fled,
But was yet on the earth in prison,
And he asked his friends to help him out,
But at this they murmur'd in fear and doubt.

But the rappings grew louder, more frequent still;
And the children were young and small;
They could not continue so base a trick,
As the mind of man to appal
With ghosts and spectres from yonder sphere,
Which ye think far off while 'tis really here.

The thought of the country became aroused,
The news like wild-fire spread,
The spirits are with us, and telling us
That when our forms are dead,
We shall not to Abraham's bosom fly,
Or sink to the realms of dread,
But dwell in a world quite near to earth,
For death is only another birth
Into a realm, where we see and hear
Our loved upon earth, and in the ear
Of the mourning and sad we may whisper peace,
Till the fear of death on earth shall cease.

Outside the Church and Collegiate Halls,
Without the help of a priest,
Shall children proclaim to the nations all,
That humanity may feast
On the nectar which only gods might drink,
And the thoughts which only the great might think?

What is this new TRUTH? cries the Church alarmed;
While physicians standing nigh,
See the gift of healing, before their eyes
Descending from on high,
Through the fingers of maidens unschooled, untrained,
Unversed in the surgeon's art;
Surely our practice endangered is,
If the spirits shall bear such part,
And they dreading the light which they will not see,
Pronounce it but fraud and iniquity.

But the light streameth on; you may close your eyes,
But the sun shines all the same;
You may shut your ears and the birds still sing,
Though your ears they may not claim;
And the faithful few are ever found,
Who on knowledge of life intent,
Wait not for the prelate's approving nod;
But though he withhold consent,
Like Socrates to the youth of Greece,
Like Jesus in Galilee,
They follow the light though it leads on earth
To the dungeon or Calvary.

The angels have knocked on the door of your hearts,
Through the weary years so long,
They have shown you the brightest glimpse they could
Of their happy homes of song,
They are knocking still, let us in, plead they,
Oh! have ye the heart to say them nay.

The mother is there, with her kind, old face,
Growing young in the happy spheres;
The father is there, with no stooping form,
Erect he now appears;
The child whom you lost in the halcyon days,
Which were all too sweet to last,
They are waiting and watching to guide ye all,
Till your earthly days are past.
And then with their voices and yours as one,
In the heavenly choir so grand,
An anthem of perfect peace and joy,
From the blessed summer land,
From loving souls, may downward speed
To wherever the earth in pain
May be soothed and comforted and blest,
By Heaven's music's sweet refrain.

THE ADAPTATION OF FOOD TO MAN'S TEMPERA- MENTAL REQUIREMENTS.

SPEECH OF J. BURNS, O.S.T., AT THE ANNUAL MEETING OF THE
NATIONAL FOOD REFORM SOCIETY, MEMORIAL HALL,
FARRINGTON STREET, FEBRUARY 19TH, 1884.

I have been asked to attend this meeting and say a few words, and I do so with very great pleasure, for although I am advocating Food Reform every week of my life, yet my other duties keep me from associating with those who are working in the same field. It is quite refreshing to see such an excellent audience here at this Annual Meeting. I became a Vegetarian under the auspices of the late Mr. Simpson who lived near Accrington, before some of us here in this room were born, so you see I have been a long time associated with this cause. I well remember Messrs. Horsell and Toogood, of Oxford Street, two of the beginners in this work. At the time of my first becoming a Vegetarian I had no idea of the great strides that the cause would take during the third of a century. When we look abroad now and compare the former apathy with the readiness with which this question is discussed everywhere, I say it is indeed remarkable the strides that are taking place in public opinion. I remember once going with a deputation before the Poor Law Board with respect to Diet Reform in Workhouses, and the Earl of Devon was the gentleman we saw, if I mistake not, and instead of treating us as if we were intruding, he began at once to pump us, to see what information he could gather, specially to his own benefit. He was a man who suffered greatly in the alimentary region of his nature, and he wanted to see from us what could be said on the subject—what he could gather that would enable him to live more happily than he had been doing. There is an idea of self-preservation, of self-enjoyment connected with the subject which brings it home to everyone, because, my friends, there is a great change coming over the temperament of society. I was speaking to an old Barrister the other day, and he talked about the great men, the Judges of former days, who could drink their three bottles of wine, and sit on the bench next day and give wonderful written judgments, which are the astonishment of the world now. The gentlemen we see growing up in the atmosphere of London cannot do that; the old race of three-bottle Judges is dying away, the temperament of the people is changing more into a mental and spiritual type. They do not try to build up enjoyment by what they can put down their throats, but by what they can conceive and elaborate in their minds. There is a great change taking place in society, and this change necessitates a change in the diet of the people, and I will say this, my friends, that eating, though it be most necessary, is not an unmixed advantage when a man passes the meridian of life. When 17 or 18 years of age, or rather a boy, he can eat anything, and lives and enjoys himself; but when he begins the second half-century of existence, that is quite a different matter. The wear and tear of life, the worry and burden of civilization, begin to make inroads upon our nervous system, and that which we could eat and enjoy 30 years or more ago, we could not eat with impunity now, when one has got into the sear and shady side of life; because it is not so much what we eat as the circumstances under which we eat it that constitutes the enjoyment of life. I was in a place of business the other day, with which I have been connected for more than a quarter of a century, and I found the cashier there a man of some 56 years of age, a little kindred, nervous man, and he told me that 27 years ago the doctor said he had only a piece of one lung, and might live for a few days or a week, but he has been living on all the time, and though he has but very little vitality he occupies quite a responsible position, and he enjoys his full share of the blessings of life. Now the reason that he is able to do this is, because he has the morality to take care of himself. He goes to bed early, he does not excite himself with excessive action, but he rubs along quietly and methodically. This is where a great many fall

into error: they are destitute of that moral intuition which teaches them when to eat and what to eat. They buy a book and read therein that they can eat so-and-so, and instead of consulting their own intuition, their own inward monitor, they are guided by something outside of them, and that something may be written by a person of an entirely different temperament and under different circumstances altogether. Again, it is most important that we should eat at the proper time. Now what do we eat at all for? We eat for the purpose of maintaining vitality, and for the purpose of promoting our moral development. But what is the right time to eat? The right time to-day may be the wrong time to-morrow, and the contrary. Eat when you are hungry and drink when you are dry; but this is a questionable piece of advice, because you may be hungry, and yet your system may not be in condition to assimilate food. You know we do not live under natural conditions here in London. Sometimes we have to crowd two or three days' work into one, requiring great mental taxation and excitement of brain to undergo; and being kept indoors without proper exercise and ventilation, and with great exhaustion of the nervous system, we have become unnatural. We have an appetite for food, but we have not the vital power to digest that food, and if we take food under the circumstances stated, we feel we have taken too much and upset our stomach, even though we have taken scarcely anything at all. Hence we Londoners have to be very careful in observing the command of Buddha, viz.: "To abstain from unseasonable meals," and it seems to me the proper time to eat is after we have rested. It is better to go to bed hungry, and rest and get up to eat, than it is to eat after we are very much exhausted, even though we should be hungry. But the temptation to eat is great; and I think it would be as well if certain hygienic beverages were discovered that people could take when the nervous system requires something to sustain it, and yet the vital power is not in condition to appropriate solid food.

Now we are mostly men here to-night, and we have been considering the case of working people, but there are the other members of the family, and the females, and who may be getting on in life, and they cannot live as we live. We cannot lay down a law that everybody can observe. Food Reform must include all sorts and conditions of mankind and all temperaments of men. We must provide people with what they can eat; for Jack of 16 years of age and father of 46 and grandmother of 60 or 70 cannot digest and enjoy the same article of food; their habits of life are different as are their temperaments. Here is our friend Mr. Couchman and myself; we can live upon brown bread and apples, but there are other people who cannot live upon brown bread at all, people who are as earnest Food Reformers as I am. They require a food that is not so irritating to the mucus membrane of the intestinal canal, but men of sedentary habits like myself just want that irritation, and to this extent we may say what is one person's food is another person's poison; and we Food Reformers, instead of laying down a hard and fast line, our duty is to teach the people to look within, to study the intuition of their own spirit, and live according thereto. A gentleman, a few minutes ago, referred to leguminous foods. I should like to state that when I was a young man and worked out of doors, very heavy manual work, I lived almost exclusively upon these foods; but I cannot do so now, because when I live in London and work altogether with my brain, I have learned that these are not the kinds of food that are required for the brain, but they are those that are required for our muscles. When I was a young man, as stated, my breakfast and dinner was simply what we call in Ayrshire pease-brose. You put into a basin two table-spoonfuls of pease meal or pea flour, pour upon it boiling water and stir it until it becomes pudding, then pour over it a little molasses, or syrup, or milk, or whatever you are lucky enough to get, and then you have a splendid dinner. I have worked 16 hours a-day upon it, and perspired like a steam engine all the time, and was as happy as the birds that sang in the hedge, but now that I live in London I cannot eat such nitrogenous foods. What I require is wheat—wheat and fruit—and I think wheat and fruit are the very best foods that humanity can eat, throughout the whole world, for intellectual, for mental work.

Again, as to the cultivation of food: We want our food a good deal better cultivated than it is. I believe all the products of nature are the products of man. Since I can remember—and I was brought up in agricultural and horticultural pursuits—since I can remember, we have got quite a new generation of kinds of grain and kinds of fruit. Now these new products are the work of man: nature does not produce fruit and grain, man produces fruit and grain. All these important qualities that fruit and grains possess, are all the product of the human mind and of human ingenuity, just as that gas is the product of human ingenuity. So the improved apples and strawberries and wheat and products of nature, so called, that we reap off our fields, had it not been for the presence of man upon the face of the earth, we should not have had a single one of these things that we are able now to enjoy. If man's ingenuity and man's mind, infused into the things that grow, have produced such reform in their constitution, what may they not do in the future? and that is what they must do, because as man progresses in his organic attributes, so must those foods

that build up his organism progress also? I say we want more intelligence, more philosophy, more high principle in this cultivation of the soil and its products. It is said that a "clod-hopper" is good enough to raise the food of an intelligent population; I deny it! It requires a scientific man, it takes a man of the finest intuition and impulse to raise up a proper crop of anything, and the reason, my friends, why there is so much dissatisfaction in regard to the food that is brought before certain persons, is that there is too little manhood and womanhood put into the production of it. We Food Reformers require to set about colonizing this country, and to raise the character of its food productions. I was present lately at a meeting when the grand-daughter of the great Robert Owen read a most remarkable paper, that I hope before long will be printed, and that all here will have the pleasure of reading it. She spoke of home colonization, and the marvellous population this country could sustain if we were only to cultivate grains and fruits in place of rearing beasts. I should much like to see a society of humanitarians founded, to get a good slice of this country, and to take Outcast London into it, and bring them up to the cultivation of the soil. We don't want to pauperise the people by giving doles, but simply to give them the right of living in that country that God has created them in, to teach them how to live and become a blessing to themselves and a strength to the country. What would become of our country if we were beleaguered by the ships of the enemy? We should be starved—even the man whose pockets are running over with gold would starve as well as the pauper, because he could not eat his gold when all the food was used, but must starve with the others. There is to be a Hygiene Show, an Exhibition after the Fisheries' Exhibition type, and why should not Food Reform be brought prominently forward thereat? There ought to be a special school, a Hygienic Food Reform School, a proper working college with Lectures several times a-day, with cooking lessons, and stalls in different parts of the building for the sale of Food Reform dishes and foods and beverages, for the use of those who may go to the exhibition. —"The Food Reform Magazine."

JESUS CHRIST, A JUDGE TO THEM WHO BELIEVE IN HIM.

To the Editor.—Sir,—“A Bible Student” has entirely misapprehended my meaning, which I think on re-reading my letter in your issue of the 28th March, is clear enough. The passage referred to means, that good and faithful servants of truth and righteousness will have their deeds approved, and help afforded them, by bright spirits who have gone before, and among these there is one in particular, called Jesus Christ.

However, there is a sense in which Christ, and all other bright spirits may be regarded as judges, and this is evidently the sense intended in the New Testament.

Supposing you are a competitor at a flower show, and you have succeeded in growing the finest rose ever seen in your part of the country; your friends regard this wonderful specimen with delight, and do not hesitate to give their judgment that it will take the first prize. Much, however, to your and their astonishment, you find, when you examine the other competing roses, there is not only one, but many, that far excel yours in beauty of colour, symmetry of form, and regularity of growth. Indeed, some of these roses excel yours as much as yours excel all that had gone before. Now, in the contest your rose is judged by these roses that are superior to it, and this is exactly what occurs in the spirit-world. Every great, unselfish, loving man, who has lived a righteous life on earth; loving and being faithful at all times to justice and truth, and has gone before us to the spirit-world, leaving a heavenly fragrance of good achieved, behind him, shall be our judge, in so far as his example has been known to us, and we have been able to understand its teaching. Nevertheless, as our spirit-friends say, we shall judge ourselves, but we will do so with a conscience enlightened by every bright example we have known on earth. Are we selfish, worldly, greedy of gain, fond of lording it over our fellows? Then our conscience, enlightened by the example of Christ, who was free from these defects, will judge and condemn us. So that thus (you see) Christ may be said in the allegorical language of the Bible, to sit on a great white throne (that is our enlightened consciences), and judge the quick and the dead. Of course he does not sit in judgment on those who do not know him or believe in him. They will judge themselves by some other great exemplar, who has come as an enlightener to their consciences.

My letter of March 28th and this one are written to show that all this discussion about the existence of Christ in history is perfectly useless. Dethrone him from his position as exemplar, and man must at once find another. It does not matter whether a man's position be judged from a religious, an educational, a philosophical, a political, or any other standpoint; he is judged by his relative position to the individuals who occupy the highest positions.—I am, yours faithfully,

R. DONALDSON.

SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XIV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, 15, Southampton Row, London, W.C.

The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.

Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 25, 1884.

NOTES AND COMMENTS.

We have run short of type, so that Mr. Colville's lecture had to be shortened, and the correspondence compressed generally. Having an article standing over, it was impossible to get in current matter, as our supply of type is rather short. We are glad, however, to give a good full paper, and hope our friends will exercise patience as to the non-appearance of their correspondence.

In reference to the allusion in Mr. Colville's lecture, we may note that a few months ago a descendant of George Fox, the first Quaker, told us that the Hydesville Foxes were descended from George Fox, who was, what would have been to-day called, a medium. Other descendants have been Occultists and spiritual inquirers. If this be so, then the question of heredity as affecting mediumship receives very striking illustration in the case of this family.

In our Anniversary Number we printed reports of seances by the "Fox girls," which took place within a few hours of each other: Margaret being in New York, and Kate in London. This shows that mediumship holds out in these instances for thirty-six years, and that the phenomena are vastly superior to the rappings of 1848.

An extraordinary instance of Mrs. Kate Fox Jencken's mediumship is recorded this week. A wonderful power attends these mediums when they are in their best conditions. On one occasion we saw a surgical operation performed by the controls of Mrs. Jencken. The new power which is spoken of, we have been anticipating for some years. May we all be ready for it!

Church affairs are causing no small degree of comment in the Manchester district. The dean and canons have been illegally appropriating the revenues, and by law have been forced to disgorge that which is for the support of the many incumbencies into which the old parish is now divided. By subletting their ancient residences, they are trebling their emoluments, contrary to Act of Parliament. The care of their property is vastly more onerous than their spiritual duties. In the same paper from which we cull these items there is a report of a "most disgraceful scene" in Earlestown Church. The vicar introduced a new organist, forbidding the old one to play. On the Sunday there were two organists and blowers, but the old one struck up a voluntary, in which he was countenanced by the congregation. The vicar and curate came in, and the

vicar said there would be no service. The congregation sang hymns, and some speakers expressed themselves. In the evening the people found the church closed, so they repaired to a field, where they sang hymns and made speeches. They said they had subscribed for a church and bought an organ, and were denied the use of them. The ecclesiastical commissioners and others placed all difficulty in the way of these misappropriations being looked into. Interests seem to rule paramount in the ecclesiastical "religion."

Before commencing his work in Derbyshire, Mr. Ware has gone to Exeter to spend a few days with his friends. Letters will find him at "Newton St. Cyres, near Exeter." Mr. Ware's address at Belper is, "Mr. Hitchcock's, Bridge Street, Belper, Derbyshire."

DIRECT SPIRIT HEALING.

Dear Mr. Burns,—The seances at Mrs. Jencken's are becoming more and more interesting. My father says the day will soon come when they will be able to manifest under all conditions, thus giving hope to even the most sceptical. He claims that a great change has taken place in the spirit sphere, that a new influx has descended, and that the spirits will soon be in a position to give such convincing proof, that no one can explain away the manifestations. It will indeed be a blessed time when every man may have a KNOWLEDGE of eternity.

Besides the usual manifestations, one of an unusual nature was given to me last night. I have but little physical strength, and my new work in the lecturing field seems to exhaust me. I have spoken several times during the past week, and have done other mental work besides. As I sank back in the seat of the train on my way to Mrs. Jencken's, I realized that I was quite drained of nervous strength, and the thought crossed my mind that I might have to give up lecturing, if it continued to exhaust me so much.

After we had been sitting for some time, the spirits bade me cover my hands, then they were firmly grasped by an illuminated hand, and a crystal, several inches long and emitting a peculiar odour, rubbed my hands, chest, spine and above the region of the heart. It continued vigorously, returning several times, until a subtle and delightful warmth filled my whole system. The aching nerve centres were revitalized, and my fatigue was gone. The sense of renewed vitality increased on the way home, and on retiring, I soon fell into a deep, refreshing sleep, being rocked, as it seemed to me, by unseen hands.

It is difficult to put into words the sense of gratitude which I feel towards these blessed, unseen healers. A wonderful age is indeed dawning, when loving spirit hands can soothe away pain, and through a direct power lift us above our physical infirmities.—Yours sincerely,
ROSAMOND DALE OWEN.

MR. COLVILLE AT NEUMEYER HALL.—On Sunday last the morning audience was select. The discourse on "Involution and Evolution" proved very interesting and instructive. The lecturer paid a glowing tribute to Darwin, and contrasted his teachings with those of the old Mosaic Cosmogony. The drift of the discourse led to the conclusion that Genesis and Geology are not necessarily discordant, as Genesis does not give any definite information concerning creative or evolutionary processes; it simply refers to a great primal cause, attributes the formation of everything in nature to the word or will of Deity, but is silent concerning modes of gradual unfoldment. Genesis and Evolutions agree practically in the order of succession: the lower types appear before the higher, and man last of all. Man is the epitome, the summing up of all that came and went before him; but as a cause cannot be less than the effect it produces, it is necessary to infer a spiritual origin for all things. In the afternoon, the audience was large and very appreciative, including many strangers, subjects were chosen by vote. "Hope," and "The superiority of Spiritualism to Secularism," gained the largest show of hands. Both subjects were forcibly expounded in a discourse of great pathos and power. The poem was on "Jesus." The music at both services was excellent. The organist, Herr Rudolph Köner, and the soloist, Miss Alice Kean, are quite indispensable to the meetings; they give unequalled pleasure and satisfaction to those who are privileged to hear them. The collections at both services were generous, and literature sold well.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick.—On Sunday last, our platform was occupied both morning and evening by Mr. Johnson, of Hyde. In the evening he gave us a normal address on "The progress of Spiritualism." He gave us some very interesting accounts of his own experience, and how many others had been convinced of the truth and reality of Spiritualism. In the evening there were several subjects handed up by the audience and voted upon; the one selected was "Faith: in what way can it be most pleasing to God?" Mr. Johnson's guides handled the subject in their usual masterly and exhaustive way, after the service, we had a circle meeting, and our spirit-friends did some good work in the way of developing their mediums.—J. M. HUNNA, Sec.

MRS. C. L. V. RICHMOND IN LONDON.

Mr. and Mrs. Richmond are at present on the Atlantic, and are expected to reach London before the end of the month. On Wednesday evening, April 30, a reception will be given to Mrs. Richmond, in the large room, Town Hall, Kensington High Street. Chair will be taken at 8 p.m. Mrs. Richmond will hold a series of services on Sunday evenings, in the same place, on May 11th, 18th, 25th, and June 1st.

MRS. RICHMOND'S RECEPTION.—The music will be under the direction of Mr. John C. Ward. Vocalists: Miss Katherine Poyntz, Mr. E. A. Tietkens, Mr. John C. Ward. Instrumentalists: Miss Amy Chidley, Pianoforte and Baritone Concertina; Mr. C. F. Compton, Bass Concertina; Mr. E. Chidley, Junr., Concertina; Mr. John C. Ward, Concertina.

MISS ALLEN (OF BIRMINGHAM) IN NEWCASTLE.

This lady, who is a new speaker in our Movement, and highly recommended by Mrs. Britten and others, is announced to speak in Newcastle under the auspices of the Newcastle Spiritual Evidence Society, in Weir's Court, on Sunday, April 27th. Morning, at 10.30, on "What can we know of God?" evening, at 6.30, on "The uses of Spiritualism." The attention of local Spiritualists is earnestly called to these lectures.

NEUMEYER HALL, HART STREET, BLOOMSBURY.—On Sunday next, April 27th, Mr. Colville's lecture, at 11 a.m., will be on "ENGLAND AND EGYPT." As the topic is one of great immediate interest, a very large attendance is confidently expected. Let every reader of this announcement attend if possible, and bring a friend. The discourse will deal with the signs of our times, spiritually and practically, to the avoidance of all partisan politics. At 3 p.m., audience may choose subjects, and ask questions. Choice music. All unreserved seats free. Everybody cordially welcome. Voluntary collection. Spiritual literature on sale at the door. W. J. Colville will hold no reception, Friday, April 25, owing to his absence in Leeds, but he will hold two receptions next week, at 15, Southampton Row: Monday, April 27, and Friday, May 2, at 8 p.m., to which everybody is welcome.

Mrs. Tebb, writing from Egypt to a friend, regrets her absence from Mr. Colville's Sunday Services. She desires us to distribute cards of admission to the extent of the £5 subscribed by her. If friends will send on names to which they would like presentation tickets sent, we will gladly forward them.

Mr. Colville accepts London or provincial engagements between Sundays. For all particulars address—32, Fopstone Road, Earl's Court, S.W.

Mr. Colville's London Lectures are to be issued in a volume similar to "Bertha," and at the same price to immediate subscribers: viz., 2s. 6d., postage 3d., which should be remitted, unless the copy ordered can be sent in a parcel with others. Address, to Mr. Colville, 32, Fopstone Road, Earl's Court, S.W.

ROCHDALE INVESTIGATING SOCIETY OF SPIRITUALISTS.

The above Society commenced operations about fifteen months ago, in cottage houses. Being rather inconvenient, we took a small house to ourselves. The interest taken in it about this time was so great, that within a few weeks we had to remove to larger premises in Garden Lane, capable of holding about 120 persons. We have kept increasing in finances, members, and having well-attended meetings. Our committee have found it necessary to take another step farther, and have made arrangements to open the Regent Hall, Regent Street (capable of holding about 400 persons), on Sunday, April 27th, when the hall will be opened by Mr. J. B. Tetlow, clairvoyant and inspirational medium, of Heywood. Services to commence—afternoon at 2.30, subject: "Spiritualism defined and defended;" evening at 6, subject: "Spiritualism in relation to modern thought." All Spiritualists and friends are cordially invited.—E. BUTTERWORTH.

P.S.—I shall be glad to communicate with mediums for dates and terms, within easy distance of Rochdale, say about 30 or 40 miles.—Address, E. Butterworth, 10, Barclayde Street, Morefield, Rochdale.

"THE DIVINE PYMANDER."

To the Editor.—Dear Sir.—In my notice now appearing, re the reprint of the above, two alterations appear desirable, viz: "Secret Brotherhood of the Past," should be "Secret Brothers of the Orient"—and again, "a limited number of minds that are," etc., should be "a limited number of minds—those that are sufficiently progressed," etc.

Trusting intending subscribers will at once enter their names, as the edition of this Oriental chef d'œuvre of Eastern esoteric literature of 1650 will be strictly limited to 200 copies, and which are being both eagerly and rapidly secured.—I remain, yours truly, ROBERT H. FRYAR. Bath, March 18.

MR. AND MRS. BRITTEN ON THE OCEAN.

INMAN ROYAL MAIL S. S. "CITY OF CHICAGO."

OFF QUEENSTOWN, April 16, 1884.

Dear Mr. Burns,—As wife was unable to visit London previous to our departure for America, it occurs to me that you will like to have a few lines from us before leaving. The last few days previous to our sailing we passed under the hospitable roof of our very dear friend Mr. Fowler, in Liverpool, who threw open his magnificent house to receive the many kind friends who came from Halifax, Newcastle, and other places, to wish my dear wife good-bye, and a speedy return. Time is not allowed me to write of the reception given us on Monday night last, by the Liverpool Society, save to say that words did not seem adequate to express what they felt, neither can words express our gratitude towards them; and many as have been the previous receptions which wife has received in various parts of the world, I think that sentiments of esteem and affection grow with the time, and that her work is appreciated more and more each day of her life. We were accompanied on board by a large assemblage of Liverpool friends, amongst whom, and first and foremost, was good and true John Lamont; also Mr. and Miss Kersey, and Mrs. Hammerbon, of Newcastle; Miss Culpin, and friends from Halifax; and many friends from other places; and whatever numerical representation Spiritualism may have on shore, I will venture to say that for an hour at least it was overpoweringly represented on board the "City of Chicago" last evening, when the bell sounded and they had to say the last good-bye. This word, I now, on behalf of my dear wife and myself, repeat to all through you, bidding you God speed. You are an old and valued navigator in our fleet; you have weathered many storms, and I trust that you will stand by the ship to the last, and that by judgment and united action you may long be spared to steer your public course, and be a help and an ornament to our Cause.

Till we next meet, believe me, on the part of my dear wife and myself, to remain your well-wisher,

WILLIAM BRITTEN.

OBITUARY.**MRS. ARMITAGE.**

At Tavistock, Devon, on April 1st, the wife of Mr. George Armitage passed away rather suddenly, of a seizure that took her on the previous day. She was a woman of large sympathies and fine susceptibilities, and threw out that atmosphere which is the essential characteristic of Home. Her retiring disposition and fine sense of the fitness of things kept her from taking a leading position on earth, but in the Better Land her attributes will find a freer plane for expression. Her partner, for many years a bold and intelligent student of spiritual science, will greatly miss her influence and companionship.

BIRMINGHAM.—The meetings at Oozell Street Board School are suspended for the summer.

Dr. Mack arrived from America on Friday evening, and at once commenced the work of healing. He is in excellent condition, and has already made his power beneficially felt. He will receive patients only by appointment. Address applications to Dr. Mack, 15, Southampton Row, London, W.C.

LIVERPOOL.—A Public Debate will take place in Camden Hall, Camden Street, London Road, on Monday and Tuesday evenings, April 28 and 29th, between Dr. Aveling, Secularist Lecturer, of London, and Mr. J. Mahoney, of Birmingham, on the following subject: "Does Man survive Physical death?" To commence at 7.30. Admission 3d., 6d., and 1s.

We intend inviting a number of poor aged men and women to a comfortable tea, with plenty of flowers and music. We calculate that it will cost about 1s. 6d. each to provide this free, and we shall have to be guided by the funds we already have, and may receive during the next three weeks. We hope to hold it about the third week in May. I shall be grateful for the smallest sum in aid of the object. Friends desiring to be present can do so; tickets for tea, etc., 1s. I shall feel obliged for early application. We hope this will prove a grand reunion, while at the same time sending a ray of sunshine into many a dark mind.—J. M. DALE, 50, Crawford Street, W.

A COLUMN FOR THE YOUNG.

SPRING-TIDE.

A Tale written under Spirit-Control.

BY "LUCRETIA."

(Continued from last week.)

A few weeks have passed—weeks that have flown all too soon for our friends. Herbert has been staying at the Parsonage, at the invitation of the Parson, who wished to become better acquainted with his future son-in-law.

Mabel has had the opportunity she wished, to enable her to hear more of the wonders Herbert had unfolded to her. They have been much thrown together, for Clara has many duties to attend to in the Village, that takes her much from home, and in her absence, she begs Mabel to entertain him and shew him the picturesque views in which the place abounds. Albert has long since joined his regiment, so that Mabel and Herbert find themselves often alone.

The Cottage and the Parsonage being situated within a short distance of each other, Herbert divides his time between them. Mrs. Reynold is pleased to see him in her little parlour, for his kindly manner has endeared him to her, and often do they talk of their dear ones gone before; and Herbert has ventured to reveal his knowledge of the after-life to the widow, who at first treated them with unbelief and said:—

"But, Mr. Forsythe, I cannot understand; it seems so strange and improbable that the dead can still come to us and speak as those in the flesh—it seems unnatural."

"Nay, dear Mrs. Reynold, I know to some, perhaps, the idea of the dead coming back, and being able to speak to us is strange and unnatural, but it is, in truth, the most NATURAL thing in this, our wonderful life. Of course all believe that the soul does not die, that it survives the decay of the body, that it loses not its identity,—what more natural than it should return here, and try to make itself known to those whom they have left behind, and impart some of their knowledge of the life after death to them?"

"But if it really be so, and they CAN return," replied Mrs. Reynold, "why do we not hear more of these wonders? My husband loved me tenderly, and I mourned bitterly his loss; if it be true what you say, he must have been conscious of my woe: why, then, did he not come to me and console me in my affliction?"

"Because those who have passed into the spirit-world are spirits, and only to our SPIRITUAL nature can they speak, for spirits cannot impress or touch matter," replied Herbert. This is the reason why so few have any evidence of spiritual intercourse: it is because their spiritual nature is not developed."

"What you tell me is indeed comforting," said Mrs. Reynold, "but if it were true, I think my husband would have come to me ere this. But, perhaps, they change, and what interested them here would give them no pleasure in what you term the spirit-world. Is it so?"

"In some cases it may be, but where true love has once existed, they do not change. Your husband may be by your side even now, and still love and watch over you, but you cannot see him or be cognizant of his presence, because you do not know how. They say that when a man leaves this world, he is the same in the other—that the transition from one to the other does not change him at ONCE: his mind, ideas, and inclinations are the same, because these belong to his SPIRITUAL nature, and only by progress and instruction in the next life does he change, and begin to grow in spiritual knowledge; that if he have no desire to better his state—to ascend the heights of progress offered to him,—he remains the same as when he left the earth life."

And thus gradually did the force of his remarks remove the barriers that lay in the widow's mind, and now she is as eager to listen as Mabel: and thus these three will sit, and in friendly talk spend a pleasant hour together.

But these social meetings are not destined to last long, for a time comes when Mabel feels that in honour to herself and Clara, she must not meet her friend's lover any more. Her heart has whispered its secret in her ear, and appalled by the knowledge that has thus suddenly come to her, she flies to her mother, and there, her head bowed in sweet confusion on that mother's breast, she tells her all: how she loves this man who belongs to another; how for so long she has tried to shut her heart against this stranger; how all her efforts to accomplish this have been in vain, until at last she is compelled to confess that he is far dearer than any other could be; how day by day this love has increased; how night after night she has lain awake in the silent hours recalling his every word and look. Knowing he was pledged to Clara, she feels it treason to be thus constantly thinking of him. The gentle heart that had never known a care, had been oppressed with the thought that she was unjust to her friend. She had brooded over this wrong, but with all her determination to banish those features from her thoughts, that dear voice from her memory, all her efforts proved useless.

Her mother soothed her, and tried to comfort her, but she

knew that never again must Mabel meet Herbert, but how to accomplish this she did not know. Fortunately his visit would terminate in a day or two, and then Mabel would be safe; and if he should repeat his visit, she must leave the village. It would not be wise for them to meet again, until he and Clara were married.

Mabel felt more at peace after she had unburdened her heart to her mother, but the poor child looked sad and worn—the brightness had vanished from her eyes, the rose tint from her cheek. Where is now the merry voice, the gay, childish laugh? All gone!—but in their place is something infinitely more beautiful: a spirit resigned and chastened by the sufferings through which it had passed. She has prayed long and fervently to her God, that he would take this love from her; but that if it be His divine will that it should remain, she prayed He would give her strength to bear it, that He would take from her this wild longing to be with her beloved, and to hear his dear voice murmur her love was returned, and in its place give her that peace and resignation that would enable her to bear patiently this love that had stolen in upon her; and THE PEACE HAS ENTERED HER SOUL, and she rises from her prayers refreshed and strengthened. Her plaintive cry has reached her Father, and in pity and love He sheds over her soul an infinite calm and peace. His angel ambassadors are with her, although she sees them not, and from their divine store of love and sympathy, they comfort her and pour into her being that strength she has implored; and she can now bear the separation from her love, for she feels that although parted he will be ever near her. She cannot now reproach herself, for she knows she was powerless to resist this love.

When Herbert called again, he found only Mrs. Reynold in the room, and on his anxiously inquiring for Mabel, she excused her absence on the plea that she had a headache. He looked sorry, but still he gave a sigh of relief, for to him, too, has come the knowledge that Mabel is dearer to him than she ought to be,—that in truth he LOVES her.

If we follow him home, and look into a room occupied by him at the Parsonage, we see him sad and grave. He is seated by a table, on which are writing implements, and before him is a half-written letter.

"What can I say?" he exclaimed, throwing down the pen in despair: "How exonerate myself from blame? She will think that I have been trifling with her, but God knows that at the time I asked her to be my wife, I was sincere and believed that I loved her as I would never love any other woman. But this beautiful apparition has come before me, and has taught me that my true love was not given to her to whom I am affianced. I knew not love till thou, fair star, arose in my sight, and by thy pure light will I be led to all that is good and true; by that will I strive to live in all things as my God would have me. Yes, I will write to Clara, stating the true facts, and if she be generous, as I think she is, she will release me from my engagement. But if she does not! What then can I do? Must I go before God's altar with a lie on my lips, vowing I love the woman who stands by my side, while my heart's true devotion is given to another?"

Suddenly he rises from his seat, a look of firm determination in his eyes.

"No, I will NOT be so base; rather the whole world reproach me, my honour among men gone, than that I should perjure myself in the sight of Heaven."

Hastily seating himself at the table, he once more takes up the pen and writes:—

"DEAR CLARA,—Before you receive this, I shall have left your father's house. Forgive the unhappiness I may cause you, but believe that what I do is for the best. I feel that I cannot fulfil our engagement. Seek not to learn the reason, but be assured it is not through any light or trivial cause. I have not wilfully deceived you. When I asked for your hand, I did so thinking our mutual happiness would be secured. Now I feel this cannot be. Forgive me and forget me. May God bless you.—HERBERT."

After writing this, he paced the room with rapid strides, revolving in his mind various plans for the future.

"I will see Mabel," exclaims he, at length, "and declare my love to her, and if she bid me leave her, I will go, and, travelling far and near, I will proclaim the truths that have been revealed to me. Yes! I will carry out my cherished plans for the benefit of my fellow creatures."

He quickly put his few things together in a portmanteau, and placing the letter on the table, accompanied by a few hasty lines to the Parson, excusing his abrupt departure, he put on his hat and left the house.

Before leaving the neighbourhood, he would once more visit the spot where he had first seen Mabel—where he had first seen the fair vision that had taken possession of his soul. With slow steps he walks there. Yes! here was the very spot where he had met her—where he had first encountered the woman who would live in his memory for ever. He sat down on a fallen tree to think over his position. He feels sure he has done right in giving up Clara, and come what may, his conscience is clear. He plucked a flower growing near, and pressing it to his lips, he carefully placed it between the leaves of his pocket book. It would remind him of Mabel, and of the place where they had first met; he would treasure it, and

when in the world's strife and turmoil, he should feel faint and weary, he would take this flower from out its resting place, and look at it, and it would refresh him, and take him back once more to that spring day in the woods. Again would he hear the birds singing on the trees; again see the golden sunshine bathing all in its glory; again would he see HER standing there in all the beauty of young maidenhood.

Tears sprang to his eyes, but quickly dashing them aside, as if ashamed of his weakness, he went on his way to the Cottage, where he should learn if Mabel loved him or not. As he neared the Cottage, he caught sight of a well-known form in the garden. It was Mabel, plucking some flowers to embellish her mother's sick room, for Mrs. Reynold was not so well to-day, and she has not been able to leave her room.

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

WORK IN THE NORTH.

OWERBY BRIDGE.—In response to an invitation from the friends, the writer held meetings at this place on Tuesday and Wednesday evenings, for the development of mediumship. There was a good attendance each evening, the results being also very good. On the second evening, the manifestations of power were, I thought, quite remarkable. Everything being arranged here for a special effort on behalf of the local Cause, the experiences of Wednesday evening made me feel a wish that I could have gone right on with a systematic work for a time; my next engagement, however, is at Belper, whither I proceed after a brief visit to my friends in Devonshire. Such good work has been done at Sowerby Bridge during several years, that the conditions there are highly favourable for a special effort of development and consolidation.

BATLEY CARR.—At this place on Thursday evening, I gave a lecture on "How I became a Spiritualist." The influence of the meeting was extremely pleasant and congenial. Mr. Armitage presided. This friend occupies quite a unique position in the locality—being superintendent of the large woollen manufactory, where beautiful and costly rugs and blankets, etc., are produced for both palace and cottage, in all parts of the world. I was much interested to watch the weaving in all colours, of these articles—it was strikingly suggestive of the manner in which we are weaving the warp and woof of life and character. Mr. Armitage is also a member of the School Board, having herein secured some creditable triumphs over local religious bigotry. He takes, likewise, an active part in other public movements, social and political; yet with all this he enjoys an equally unique position as a trance medium, his services being always in demand, and greatly and deservedly appreciated.

CHURWELL.—It was on Friday, April 18th, 1879, that I became introduced to Spiritualism at Plymouth. Exactly five years from that time, and again on Friday evening, April 18th, I found myself at Medium Terrace, Churwell, to attend a circle in the house of our worthily esteemed friends, Mrs. Hollins and family. I may remark that I had not mentioned the above-named coincidence of dates and circumstances relating to my personal connection with Spiritualism; but it was very soon discovered that the unseen friends knew all about it, for there was soon poured upon me a great variety of loving, congratulatory, and encouraging and significant messages in connection with my "spiritual birthday," the whole being a surprise to those present, until I disclosed the secret. The combination of circumstances which brought me to Medium Terrace that evening, is to myself quite remarkable; the spiritual agency and purpose therein being very marked. Medium Terrace is to me hallowed ground, second only to our own "Bethel" at home, where my work commenced, and the above-named title could not be more appropriately placed, for I rarely find a circle existing in so elevated a spiritual atmosphere as does this one; on each occasion that I have visited it I have realized a special blessing.

KEIGHLEY.—I felt a peculiar pleasure and a special interest, in being able to visit Keighley, and engage in Sunday work at that place, on account of its being the birthplace and fountain-head of Spiritualism in England—the JERUSALEM of the Spiritual Movement. In "Nineteenth Century Miracles," I read, that "in 1853 Mr. David Richmond, from the Shakers of America, brought the particulars of spirit-phenomena with him to this country, and paying a visit to Keighley, called upon Mr. David Weatherhead, and presented the matter to the attention of that gentleman. As a result of the interview, a public meeting was held, at which table movements were obtained through mediums found in the audience by Mr. Richmond, who gave an explanatory address. Mr. Weatherhead became convinced of the truth of spirit intercourse, and at once entered heartily into the matter, sparing neither time, pains, nor expense in his zeal. He established the first printing press in the Movement; printed the first spiritual periodical, the 'Yorkshire Spiritual Telegraph,' and caused the circulation of innumerable tracts, pamphlets, etc., throughout the kingdom; and subsequently erected, at his own expense, the comfortable and commodious building used by the Society at the present time. He contentedly bore all the expenses involved,

and during his residence in the flesh was a true pillar of the Cause."

It was to me an interesting event and a striking coincidence as regards my own experience and career in the Movement, that, having completed my first five years on Friday evening, I should begin a second period at this, the birthplace of the Cause; and the experiences of Sunday were altogether such as to make the occasion a very memorable one. The friends secured the Temperance Hall for the day, a place which accommodates fully five hundred people; they also conspicuously placarded the town in every part with large posters; and finally, what is greatly to their credit, made use of the occasion, not to benefit their own funds, but to assist those of the Keighley Cottage Hospital. The Temperance Hall being prominently situated, the audiences were very large, the hall in the evening being quite full. It was the largest Sunday evening congregation I have ever addressed in connection with Spiritualism.

In the evening a second meeting was held, to which fully three hundred persons remained. As a "circle" this was the largest I ever presided over, and the manifestations of spirit power were the most wonderful I have ever seen. It was truly a Pentecostal meeting in this "Jerusalem" of our Movement. Trance mediums were controlled in various parts of the meeting to address the people; with great energy giving expression to their congratulations and their joy; a large number were in a state of active development, and, indeed, the entire assembly appeared to me to be in a state of vibration—the influence being glorious.

If the experiences on Sunday, here at the fountain-head of the Movement, have a prospective significance in relation to the Cause generally, surely there is a time of wonderful outpouring and awakening coming for us! As a climax to the day's grand work, the handsome sum of £4 was contributed towards the good object referred to, viz., the relief of the sick and the suffering. No wonder the angels were so near and so active on Sunday at Keighley, when such a noble purpose as this animated the friends!

I cannot conclude without mentioning that our venerable friend, and enthusiastic worker, Mr. Clapham, opened his hospitable home to me, and kindly showed me the house where the first public meeting in connection with our Cause was held; and that I had the pleasure of conversing with the daughters of the late Mr. Weatherhead.

OMEGA.

LEEDS: PUBLIC DEBATE ON SPIRITUALISM.

The remarkable series of efforts for the public propagation of Spiritualism which have been made in this town since this year began, reached a climax on Monday evening, in the discussion that took place on Modern Spiritualism, between Frank Curzon, Secretary of the Yorkshire Association of Mechanics' Institutes, and W. J. Colville, Inspirational Medium. A more beautiful public building I have never seen than the circular Albert Hall of the Leeds Mechanics' Institute; and here the two champions, each supported on the platform by a half-dozen of sympathisers, discussed before an audience of about fifteen hundred people, the great, present day question: "Is Modern Spiritualism real in its phenomena, and beneficial in its teachings?" Being one of the favoured six who were appointed to occupy the platform in the interest of our Cause, I was deeply impressed with the grandeur and significance of the spectacle and the occasion, as it related to the Spiritual Movement. In considering the large attendance, it must be remembered that every person had to pay for admittance; yet the people thronged and pressed into the hall as eagerly and copiously as though it were free. The proceedings were conducted with admirable impartiality and fairness by Thomas Dawson, Esq., F.R.H.S.; and the meeting was extremely lively and enthusiastic during the more than two hours that the debate lasted. Great ability was displayed on both sides; it is only fair, however, to say that whilst the opposing party aimed chiefly to discredit the Movement by references to the character and conduct of persons whose names had obtained public prominence and notoriety in connection with the Cause, using a great heap of documents for that purpose; Mr. Colville confined himself entirely to the simple statement of facts, and to the logical and moral deductions therefrom. At the close of the meeting, the people gathered in groups outside the hall, engaging in prolonged and exciting discussion of the matters in question; and thus the one debate gave rise to many more.

The friends of our Cause are justly jubilant over the character and results of the evening's proceedings; undoubtedly it will greatly extend the influence of Spiritualism, by the awakening of thought, and by stimulating inquiry into the subject. We have much reason to be proud of our own champion, and also of the splendid opportunity given him to address many hundreds of people.

OMEGA.

BACKWORTH.—The friends were favoured, on Sunday, with an address from the guides of Mr. George Stevens, of Blyth, which was listened to very attentively. Then the guides of Mr. James Donney gave us a long discourse; the audience seemed enraptured with it.—James Burrell, Secretary.

SALFORD.—TRINITY HALL SPIRITUALIST SOCIETY.

On Sunday last, April 20th, the above Hall was opened for public meetings. A representative assembly gathered together, amongst which were several strangers. Mr. Ross occupied the chair, whilst the musical part of the service was ably rendered by Mr. Lightbown. Mr. Thompson gave a somewhat lengthy address upon the subject of "Our work and our aims," from which we culled the following:—

Taking the initiative in a meeting of this character, he felt very strongly the importance of the occasion, and more so when it had fallen to his lot to open the first of these services. However, in opening a new place whereby they might try to the best of their abilities, in a humble yet earnest and truthful way, to spread the Cause of Spiritualism, the necessity arises that they should do so in such a manner as to gain the confidence of their friends, and as far as possible, with credit to themselves. Travelling over the ordinary ground of the Spiritual philosophy, he recommended his audience to cultivate those "Spiritual Gifts" referred to by St. Paul in the Corinthians; those gifts which were innate in all of us, and whilst one might possess one phase, some others might be in possession of a different one, yet, at the same time, whilst there were these diversities of gifts, none were justified in blaming the other and speaking of something of which he himself might possibly be ignorant. All sections of thinkers had a modicum of truth connected with their principles, hence, as Spiritualists and a freethinking section of the community, we wish God speed to all those who are trying to lift up humanity to a higher level.

The common notions regarding the locations of Heaven and Hell were criticized. It was not their intention to rail against "good" in any department of life. The purpose in forming this Society was to investigate and bring into harmony those active spiritual forces which would tend in the highest degree to promote the spiritual well being of our members. We are surrounded in our daily life by spiritual influences, either for good or evil, and it is only a knowledge of these which give us power to spread the truths and principles of Spiritualism, and the searching out of these surroundings will form a prominent feature in the Society's work.

We say to our friends, if you doubt us, if you disbelieve what we say, if you think we are wrong, come and investigate our principles for yourselves. Show us the falsity of our reasonings, and we will only be willing to learn new truths and follow a greater intelligence than our own. But we very much fear that should our opponents only come in a right and proper manner to the task, they will, and must ere long, be convinced of the truths of those principles which, in our humble way, we are endeavouring to lay before you. We are forming this society for mutual help; individually we are weak, but united we may become a strong and wonderful influence for good. Our aims are to disseminate Spiritual truths, whilst our object is to go in for the highest phases of Spiritualism, and to this object it is our intention to form and mould the Society more in the style of a harmonious circle, in which all may become united in the bonds of humility, and an earnest desire to further the common interests of the members in demonstrating the truths of immortality.

The list of officers was referred to, and several rules for the Society's guidance were read, whilst it was decided upon having "Associates" as well as "Membership." Any one can send their name as an "Associate," the executive committee believing there are those in our movement willing to help, though not expected to take any active part in the Society's operations. These can send in their names to the Secretary, who will enrol them in a book kept for that purpose, and to such,—rich or poor,—we don't stipulate to what extent they shall aid, whilst the Executive Committee will at all times endeavour to obtain the best mediums and speakers to occupy the platform—commensurate to our funds—so as to provide for its members the advanced and most able advocates of the Cause.

I. THOMPSON, Secretary.

AN EASTER HOLIDAY IN THE MIDLANDS.

To the Editor.—Sir,—There is an old saying, of almost any Holiday time, that "it comes but once a-year." This is applicable to Easter-tide quite as much as Christmas or the season of the New Year. There is also an old maxim, that "A rolling stone gathers no moss," and this is often quoted to prevent inquiring minds from leaving old orthodox paths, when searching for new information, or gathering experiences. However much there may be truth in these maxims, they deter only the timid, whilst they tend to bring out the combative elements in some natures, and force them to leave the "apron strings" of orthodoxy in the rear.

Relaxation is sometimes highly beneficial, especially when it takes you to "pastures new." The change of scene, the new-formed friendships, and the cementing of those already made, tend to harmonize life and make it worth living.

For some time past it has been my intention, at the first fitting opportunity, to take a short sojourn amongst my friends in the Midland Counties. Accordingly, on Good Friday morning, I set out, and in the course of a few short hours, found myself confronted with one of my early-formed Manchester

Spiritualist acquaintances, Mr. Smyth, together with the husband of our friend, Mrs. Groom. It was a pleasure to me to meet with and form Mr. Groom's acquaintance and friendship. I don't wish to needlessly flatter, yet I feel I am quite in keeping with common reason when I say I found in him a gentleman of the right mould to keep on plodding in so noble a cause as the field of spiritual principles. Without doubt, his value, along with that of his good wife, would be greatly missed were they to remove from the scene of their present labours. The Society in Birmingham seems to me to depend very much upon their efforts to keep it as a "going concern."

On Saturday afternoon, I paid a flying visit to Walsall, in order to give friend Wallis a peep in, and was somewhat sorry to find him almost an invalid through an accident to his right hand. I hope brighter days are in store for him. Mrs. W., I learned, was in Yorkshire, and unfortunately suffering from a severe cold in the throat. Our friends require all the sympathy we can mete out to them, and I trust their talents may never stand idle through lack of platform work.

On Sunday, I visited the meeting Room of our Birmingham friends, when "George Dawson" gave a grand oration from the text, "It is I, be not afraid." The audience, composed principally of strangers, sat spell-bound, until the close of the address, when, like the experiences at other places, some of them got up and walked out, I presume because they had happened to empty their pockets beforehand, and had nothing left from which to pay for sitting room. Several Spiritual descriptions were given, and, with the exception of two, all were readily recognised. These two, I learned, were Secularists.

On Monday, I paid a short visit to another valuable lady worker in the Cause at Birmingham, viz., Miss Allen, and was somewhat sorry that she also had met with a slight accident, and was forced to nurse her hand. This lady is another of those willing souls, who, for principle's sake, places her talent upon the shrine of duty; and a solemn responsibility devolves upon all our societies to nurture such with every care, tenderness, and consideration.

Whilst in Birmingham I had the pleasure of an introduction to another light in the movement, in the person of Mr. Scott, of Leeds, and I trust our little acquaintance may become more cemented and valuable one to the other.

On Tuesday morning, I bade Mr. and Mrs. Groom good-bye, and wended my way to another point of spiritual labour in the good old town of Leicester, where I soon found a welcome at the house of our friends, Mr. and Mrs. Bent. I had not long been here when Mr. Waine, the Secretary of the Nottingham Society, put in an appearance, whose acquaintance I was pleased to make. I casually met an old Leicester friend, a local preacher amongst the Baptist denomination, with whom I spent a few pleasant hours, and invited his company to a social tea meeting, which was being held at the Society's room in Silver Street. It was with a sense of pride I got one of my old Theological opponents into a Spiritualist's meeting, yet that pleasure was enhanced when I found he recognised one or two present, whom he had scarcely expected to meet; and felt a heartiness in proving to him the broadness of our platform, by inducing the chairman (Mr. Larrad) to persuade him to make a proposition. Subsequently he promised to visit a circle. At the same meeting I had the privilege of again meeting dear Mrs. Barnes, of Nottingham, whose trance addresses I had heard on several occasions when travelling in the town some six or seven years since. Mr. Chapman, of Stamford, also looked in, to whom I was introduced, and from whom I received a friendly greeting. After several addresses, trance and normal, the meeting was enlivened by the strains of music, to which I contributed my little share, and was subsequently brought to a close with a few innocent games. After a few hours' rest, I left the good folks, and wended my way to the Railway Station, with a sense of pleasure, at the same time somewhat anxious to get home again, feeling like one of our Lancashire poets puts it—

"God bless thee, my lass, I'll go whoam,
An' kiss thee an' th' childer' aw reawnd,
For tha' knows that wherever aw' roam
Awm fain to get back to th' ow'd ground."

Thanking my friends for their kind hospitality and good will,
I am, yours truly,
I. THOMPSON.

CAVENDISH ROOMS.—On Sunday last Mr. Morse commenced his independent work at the above rooms, and was received by a numerous and sympathetic company of visitors, who were evidently fully appreciative of the effort being made, and who seem to be willing to do all reasonable things to sustain the work which Mr. Morse has undertaken at the direction of the unseen Directors. The address delivered by the controls was upon "The Birth and Death of the World." The leading idea was the immanent presence of the Spirit of the Divine, as a formative, ruling, and directing power, through all the mutations of materiality; and a recognition of the truth that the underlying element of life was this same Divine element—Spirit. At the close it was announced that Mr. W. J. Colville would occupy the platform on the second Sunday in May. On Sunday next the controls will devote themselves to answering questions. Commence at 7 p.m.

ANNIVERSARY OF THE OLDHAM SPIRITUALISTS' SOCIETY.

The conclusion of the Twelfth Anniversary of the Oldham Society took place last Sunday. Twelve years ago last Sunday week (Easter Sunday), Spiritualism first took a local standing in Oldham, through the instrumentality of its present energetic President, Mr. Kershaw, and formed itself into the nucleus of the present association. It has had many ups and downs, and more than once seemed to be on the verge of extinction, caused in part by disunion amongst its members; but the gentleman who first took earnestly in hand the formation of the Oldham Spiritualist Society never lost faith in its ultimate success, and he now can say that it is entirely out of debt, and on a sounder basis than ever it was.

Last Sunday, Mrs. Groom occupied the platform, and the numerous audience that greeted her showed conclusively the great estimation in which this lady is held in Oldham. Her discourse in the afternoon was excellent and sympathetic, and the six spiritual descriptions she afterwards gave, were with one exception, acknowledged as correct. In the evening the audience was, if possible, more crowded than in the afternoon, every available seat, including even the steps of the platform, being occupied by an eager and attentive audience. The subject chosen by the controls was "The blessings and benefits of Spiritualism upon Humanity. The first to control was "Robert Dale Owen," and the earnest words given forth were to the point and characteristic of him when on earth. The control said the time was not far distant when Spiritualism would take an acknowledged and powerful position in the world, and would enter more fully in the daily duties of life, even taking its proper place in the hygienic department of life, so as to make of future generations a nobler (morally as well as physically) class of human beings. A second control on the same subject carried still further the arguments of the first control, and said that Spiritualism had demonstrated to the satisfaction of myriads, what so-called Christianity had only taught by faith in the redeeming blood of Jesus. Spiritualism had brought comfort and joy to many bereaved hearts, and had taken away from such the dread fear of death, of which for so many centuries Christian ministers had made a hideous stalking-horse. Spiritualism had taught mankind that their reward in the hereafter would be according to actions and thoughts in this life, and would not be dependent upon any faith or any redeemer. The last control was "Mary, Queen of Scots," and the transfiguration (if I may term it so) of the medium during this control was most marvellous. The discourse throughout was grand, and rivetted the attention of the audience.

Afterwards Mrs. Groom gave sixteen descriptions of spiritual surroundings, all of which were acknowledged as correct. One was given to a lady who had lost a son in the Egyptian war. But the most conclusive case of the evening was given to a gentleman (a stranger), concerning a son who had died through the result of an accident. This gentleman at the conclusion of the service, being anxious to know a little more about his lost son, made his way to the platform, in order to have a little conversation with Mrs. Groom on the subject, and she said to him: "When you last parted with your son, you presented to him a watch and guard, and a Bible." "Quite correct," said the gentleman, "and here is the watch and likewise the guard," drawing the same out of his pocket and showing them to Mrs. Groom. This result was certainly most astonishing.

The amount collected at the two services was £4 0s. 6d., being the largest sum ever collected by the Society at any of their Sunday meetings. Miss Chadderton sang a sweet solo during each service, and Mr. Chadderton ably presided at the harmonium, and was ably supported by the small choir of the Society. On the second Sunday in May the Oldham Friendly Choral Society have promised their services, and I believe on that day a service of song will be rendered. I have heard it rumoured that Mr. Kershaw, the president, has sent in his resignation, as living in Manchester, he sometimes finds it rather awkward to fulfil his presidential duties at Oldham. I hope, however, that the Society will not accept the resignation, as I consider Mr. Kershaw to be the right man in the right place, and it would be a misfortune to the Society to lose this gentleman's services, as for years he has been the guiding spirit of our movement in Oldham.—G. BROWN.

NORTH SHIELDS.—Mr. J. G. Grey, gave a trance address on Sunday last. On Good Friday a social reunion was held by the members and friends, when about 100 partook of the excellent tea provided by the ladies. Subsequently a variety of songs, duets, recitations, etc., enlivened the proceedings, and a very agreeable evening was enjoyed by all present. On April 30th, the Annual Meeting of the Society is announced to be held.—ERNEST.

BRADFORD.—At Walton Street Church, on Sunday, the speakers were, afternoon and evening, Miss Musgrave and Miss Beetham. Both ladies spoke at each meeting, covering much disputed ground, on the Father's Love, Death, Resurrection and Judgment. Many strangers were present in the evening, and the addresses made a fine impression. A school for the children is now very much wanted in Bradford.—COR.

LEICESTER: Silver Street Lecture Hall.—On Easter Tuesday, a Tea Meeting was held, when there was a good number sat down to tea, given by lady members and gentlemen. Amongst the visitors, we were favoured with the presence of Mr. Thompson, Manchester; Mrs. Barnes, Mrs. Hannibal, and Mr. Dane, of Nottingham; Mr. Chapman, Stamford, and a lady from London. After tea an entertainment and addresses were given. Mr. Larrad opened the meeting by giving out a hymn which was heartily sung, and called upon Mr. Bent for a short speech, which was given. Mr. Thompson also addressed the meeting in a matter-of-fact style, and sat down amid the greeting of those assembled. Mrs. Barnes spoke in trance, which was replete with fervour and soul eloquence, and resumed her seat amidst applause. Mr. Nash gave a solo on the piano; Mr. Thompson, a song, "Old England for ever;" Miss Roberts and Mr. Colman, a duet, "What are the wild waves saying?" Mr. Thompson read a Lancashire Ditty, Miss Bent sang, "Little Gipsy Jane." Mr. Colman, a song, "The Little Hero." Miss Hill, song, "Thy Voice is near." Mr. Thompson, a song, "When you were sweet seventeen, Maggie." Miss Roberts, a song, "Come Lasses and Lads." Miss Cotterill read, "How to cure a cold." Mr. Thompson, a recitation, "The Old Church clock." Mr. Mancel, song, "Johnny, Don't wriggle the Baby." A vote of thanks was accorded to the various ladies and gentlemen who had contributed to the evening's enjoyment. Dancing and games were kept up to an early hour in the morning. Mr. Nash presided at the piano. On Sunday, April 20th, Mr. Bent spoke to a fair congregation; subject, "Outward bound, or a Rift in the Clouds."—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday last, our meetings were well attended. At the morning service, Mr. Burt spoke on "The everlasting Gospel." The control dealt very ably with the subject. At the developing circle, on Sunday afternoon, much good is being done. Last Sunday Messrs. Williams and Burt spoke under control, Mr. Brooks exercised his healing powers, and others were visibly influenced. In the evening Mr. Clarke's lecture was listened to by a large audience, the subject being, "The life and times of Satan." The controls commenced their address by speaking parabolically of Satan as the offspring of Ignorance and Superstition, in the land of Spiritual Darkness; by and by to be cast out by Reason, Science and Spirituality. Priestcraft, the King of the land of Spiritual Darkness, found in Satan a useful ally in endeavouring to hold his sway over the minds and intellects of his subjects, but these three sturdy warriors, led on by the angelic hosts, would overthrow his kingdom and proclaim the universal reign of God, the Infinite and Eternal.—J. T. B. PAYNTER.

LEEDS: Edinburgh Hall, Sheepscar.—On Sunday, April 13th, Mrs. E. W. Wallis, of Walsall, gave two excellent addresses. On Wednesday, 16th, Mrs. Wallis's guides delivered a very good address to a numerous audience, on "Some of the popular errors concerning Spiritualism, considered, and confuted." On Sunday, April 20th, the above named medium also occupied the platform, and delivered three addresses during the day; the afternoon discourse upon, "Jesus and his mission," being much appreciated. "The spirit-world and its inhabitants," was remarkably good, and was much enjoyed by a numerous congregation of inquirers and friends.—J. O. Flower, Hon. Sec., 3, Elmwood Row, Crimble Street, Leeds.

SUNDERLAND.—At the Albert Rooms, on Sunday evening last, Mr. J. Rutherford gave an address on "How to induce elevating states of the mind." The lecturer gave great force to his arguments, and clearly showed to his audience the various forces which could be brought to bear upon the nervous and muscular tissues, whereby man could be elevated and raised up from the greatest depths of despondency and disease, both spiritually and physically. He strongly condemned the use of drugs and stimulants, as being indicative of a great deal of injury to the human frame, although at the moment they might arouse energy and produce a supposed beneficial effect. But this was entirely false, because the reaction that set in afterwards produced an effect an hundred-fold worse than before such stimulant had been partaken of. The worthy lecturer was warmly applauded by a very intelligent and appreciative audience. Next Sunday evening, the platform in the Albert Rooms will be occupied by a friend from America, along with our old and valued friend, Mr. W. H. Robinson, of Newcastle, who will occupy a portion of the evening in "Replying to various questions as to spiritual unfoldment." We trust all friends will come fully prepared with questions, so that we may have a pleasant and profitable evening.—G. W. PYNE JONES, Sec.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare St.—Two addresses were delivered in the above Rooms, on Sunday last, through Mrs. Barnes (of 5, Paradise Place, Barker Gate), to attentive audiences. The address in the evening, was a grand explanation of the 7th chapter of Revelation. All are invited to hear these spiritual explanations, and judge for themselves of the true way to happiness.—COR.

Mr. William Avery, Rochdale, acknowledges, with thanks, copies of "Banner of Light," sent to him by some one unknown.

WOOLWICH.—Miss R. Dale Owen spoke in a very impressive manner to Invicta Working Men's Club, on Friday evening. This lady's ministrations are characterized by great moral force.

LONDON SOCIETY for the abolition of compulsory vaccination.—The Annual General Meeting of Members, for transaction of business, election of officers, and consideration of the annual report, will be held at 114, Victoria Street, (adjacent to St. James's Park Station, District Railway), on Tuesday, April 29, at 8.30 p.m.—WILLIAM YOUNG, Secretary.

HETTON-LE-HOLE, Miners' Hall, April 20.—Mr. John Livingston gave an excellent address, while under control, on "A Soul's experience in Search of God," which was delivered in really grand style.—We had our annual Tea Meeting on Good Friday, and a grand day we had. Close on to 200 sat down to tea. We had likewise a Christy-Minstrel Entertainment at night (17 performers) to an audience of 380, and everything parted off satisfactorily.—JAMES MURRAY.

AN OFFER.—To the Editor.—Sir,—I have some copies left of my pamphlet, "The Message of Spiritualism," which has been found to be useful to inquirers. If they would be a help to any struggling Society, I should be happy to send them a few copies (free of charge), and also one or two papers in M.S., which have been written inspirationally through me, which might be read when they are without a speaker. I may say that I have found this offer mine has already done a deal of good.—Apply by letter only, to A. F. TINDALL, 30, Bryanston Square, London, W.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—On Good Friday we held a Tea and Entertainment in aid of the Harmonium fund, which was successful. Great credit is due to our harmonium player, Mr. Robert Hall, for the able manner in which he got such good talent drawn together; also to our lady friends for the able manner in which they worked hard to make the Tea a success. Everybody was well satisfied and spent a pleasant day. We have got our harmonium paid for, and a small balance in hand. Sunday, April 27th, is our quarterly meeting, and Mr. George Lamb, from Cockfield, will give two addresses. We expect all members to attend.—JOHN ROBSON, Cor. Sec.

NEWCASTLE-ON-TYNE.—On Sunday last, Miss Allen, of Birmingham, a new speaker in our Movement, lectured to a numerous audience, both morning and evening. The morning subject was "What is Christ to us to-day?" and the evening subject was "Has the Age of Miracles passed?" Many expressions of appreciation were made both in regard to the style and manner in which the lady handled her subjects. On the following evening she lectured on "Some thoughts on Social Subjects," in which she dealt in a progressive spirit with the numerous reformatory projects which crowd the atmosphere of our political and social horizons. Hearty applause marked the appreciation of the lady's efforts.—ERNEST.

THE NEW WORLD OF THOUGHT.

NEARLY 3,000 LINES OF ORIGINAL POETRY, ENTITLED

PRACTICAL POEMS,

123 Pages, Toned Paper, 2s. 6d.

Mr. C. Baker, Practical Phenologist, is publishing the work named above, for which he solicits subscriptions. The following have already been received:—

	£	s.	d.
Right Hon. John Bright, M.P.
Right Hon. J. Chamberlain, M.P.
R. N. Phillips, Esq., M.P.
Dr. Crosskey, Birmingham.
Col. Phelps.
E. Foster, Esq., Preston.

Names and remittances may be sent to the author, Charles Baker, 5, Hanover Street, Birmingham.

WORKS ON SPIRITUALISM, &c.

ORATIONS through the Mediumship of Mrs. CORA L. V. TAPPAN; The New Science—Spiritual Ethics—containing upwards of 50 Orations and Poems. 720 pages. Full gilt, with photograph, 10s. 6d.; handsome cloth, 7s. 6d.

THE CHURCH OF CHRIST NOT AN ECCLESIASTICISM. By Henry James, 156 pp. 1s.

THE SEERS OF THE AGES, embracing Spiritualism Past and Present. By J. M. PEEBLES. 5s.

- | | |
|------------------------------------|------------------------------|
| I.—Spirit of the Present Age. | IV.—Medieval Spiritualism. |
| II.—Ancient Historic Spiritualism. | V.—Modern Spiritualism. |
| III.—Christian Spiritualism. | VI.—Exegetical Spiritualism. |

THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY. By Dr. J. B. DODS. 3s. 6d.

Shows how to become a Mesmerist without further instruction. The best and most popular work on the subject.

WORKS IN THE PRESS.

Crown Octavo, on Fine Paper, Handsome Binding, 5s.

THE NEXT WORLD: A Series of Important Communications from the Spirits of Eminent Personages, through the Mediumship of Mrs. S. G. Horn.

MEETINGS, SUNDAY, APRIL 27th, 1884.

LONDON.

NEUMEYER HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "England and Egypt," at 3, Subject to be chosen by audience.
EDGWARE ROAD.—52, Bell Street, at 7: Mr. McDonnell.
MARTLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Postpone to May 2; Tuesday, 7.45, No meeting; Wednesday, at 7.45, Physical Science; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.
CAYENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse:—Questions and Answers.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium.
BROMPTON.—Mr. Pound's, 108, Ifield 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.: Local.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
SELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hepworth.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: Mr. George Lamb.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 11 a.m. and 6.30 p.m.
BOLTON.—H. A. Tovey, 18, Halton St., The Hough.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Rev. C. Ware.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Morrell.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Ingham and Miss Illingworth.
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, Winding Road, 2.30 and 6 p.m.: Mrs. Yarwood. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 5.30: Mr. McKellar.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Miss Musgrave and Mrs. Wade.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Schutt.
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. Mr. Rodgers, of Manchester.
MAONSFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. C. Rushton.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. Kelly.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Armitage.
MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEW CASTLE-ON-TYNE.—Weir's Court, at 6.30 p.m.: Miss Allen.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. J. Stevenson.
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: Mr. Plant.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. Burt; at 3, Circle; at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m., Mr. Clarke, Conductor.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.: Mr. T. B. Tetlow.
SALFORD.—83, Chapel Street, at 6.30, Mr. E. Gallagher: "Scenes in the Summer Land."
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mrs. Butler.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. W. H. Robinson and American friend.
TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. John Lumden's, 15, John Street, at 6.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN MAY.

BATLEY CARR.—Town Street, 6 p.m.
 4, Miss Rawnsley & Mr. Worsman. 18, Mr. Armitage.
 11, Mr. Holdsworth. 25, Miss Musgrave, Bingley.
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
 4, Mr. Murgatroyd, Idle. 18, Mr. Hepworth, Leeds.
 11, Misses Beetham and Wilson. 25, Mrs. Illingworth.
 Sec.: Mr. Fred Wood, 10, Horsfall Street, Bingley.
BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.
 4, Mrs. Hollings, Churwell. 18, Mrs. Gregg, Leeds.
 11, Mr. Hepworth, Leeds. 25, Mrs. & Miss Gott, Keighley.
 Sec.: Mr. Heap, 23, Sheridan Street.
BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.
 4, Miss Harrison & Local. 18, Mrs. Ingham & Mr. T. Holdsworth.
 11, Messrs. Peel and Crowther. 25, Miss Illingworth & Mr. H. Briggs.
 Sec.: Mr. Ludlam Waddington, 22, Leicester Street, Bowling.
OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.
 4, Mr. Morrell, Bradford. 18, Mr. H. Briggs and Miss Beetham.
 11, Mrs. Illingworth. 25, Mrs. Gregg, Leeds.
 Sec.: Mr. G. T. Stewart, 68, Butler Street.
HALIFAX.—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m.
 4, Mr. Armitage, Batley Carr. 18, Mrs. Groom, Birmingham.
 11, Mrs. Riley & Miss Harrison. 25, Mrs. Ingham, Keighley.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leamington.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.
 4, Mrs. Ingham, Mrs. Scott, Mrs. Gregg, 18, Mrs. Butler, Mrs. Sunderland, Mrs. and Miss Wilson. Wade, and Miss Place.
 11, Mr. Collins Briggs. 25, Miss Ratcliffe, Mr. Holdsworth, Local.
 Sec.: Mr. S. Cowling, Marley Street, South Street.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.
 4, Mr. Ogle and "Dick." 18, Mrs. Illingworth, Bradford.
 11, Local. 25, Mr. Armitage.
 Sec.: Mr. T. Duckworth, Belgrave House, Leeds.
LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m.
 4, Mr. Hepworth, Leeds. 18, Local.
 11, Mr. Armitage. 25, Mr. Hepworth.
 Sec.: Mr. J. C. Flower, 3, Elmwood Row, Crimble Street, Leeds.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.
 4, Mr. Olfie, Oset. 18, Mr. Worsman, Bradford.
 11, Mrs. Ingham, Keighley. 25, Messrs. Scott and Morrell.
 Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.
SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
 4, Mrs. Yarwood, Heywood. 18, Mr. A. D. Wilson, Halifax.
 11, Mrs. Gregg, Leeds. 25, Mr. Peel.
 Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

Crown 8vo., Illustrated with Portraits and Spirit-Drawings, 5s.

SPIRIT-CONTROLS, RECORDED BY A. T. T. P. Fifty of the most remarkable of these celebrated communications will be Prefaced by a Personal History and Observations by the Recorder.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

SAVE 40 PER CENT.
Best Suits—all Wool,
50s.,
worth £3 10 0.
CASH ONLY.

JAMES MALTBY, TAILOR, 8, Hanover Place, Regent's Park, N.W. (Baker Street Station),

Mr. and Mrs. HAWKINS, Magnetic Healers.
AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residence.—143, Marylebone Road, N.W., Near Edgware Road Station.

CURATIVE MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 5, Rue du Mont-Dore, Paris. Clairvoyant Consultations by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by **Mr. J. RAPER**, Herbalist, also Healer of many years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—28, Sturgen Road, Penrose Street, Waltham.

ASHMAN'S EMBROCATION.

FOR Gout, Rheumatism, Sprains, Bruises, Inflammation, Bronchitis, Pleurisy, and Congestion of the Lungs, Burns, Scalds, Chilblains, Wounds, Cuts, &c. 2s. 6d. per bottle. To be obtained at a, Sixth Avenue, Queen's Park, Harrow Road, W., and of all wholesale chemists.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Balstrode Street, Welbeck Street, Cavendish Square, W.

MR. & MRS. HAGON, Magnetic Healers, at home after 10 every day. Patients attended at their own homes. Circles conducted. Seances on Sundays at 7.30 p.m. Free Healing on Sunday morning at 11 o'clock. Removed to 116, York Road, King's Cross, N.

ASTROLOGY AND ASTRONOMY.

DR. WILSON may be consulted on the Past, and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

MR. T. B. DALE,

PROFESSOR of Astrology & Astronomy, 167, Marylebone Road, W. Calculations, personally or by letter, on Nativities, Business Questions, &c., daily from 2 to 7 p.m. Fee 2s. 6d. Astrology Free. Lessons given.

"MIRROROLOGY."—Descriptive of the Black, Concave, Ovoid, Magic Mirror for developing "Spiritual Insight," by the Inventor of the "Perfected Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROBT. H. FRYAR, Bath.

"NEPTUNE," ASTROLOGER,

24, Wallgrave Road, Earl's Court, London, S.W.

For terms, send stamped, addressed envelope.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Bayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER, 2, Blandford Place, Upper Baker Street, W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hampstead Road, N.W.

SPECIAL NOTICE.

MESSES. WILLIAMS AND HUSK, will receive friends on Tuesday and Saturday evenings, at 8 o'clock, and on Thursday afternoons, at 3 o'clock, at 61, Lamb's Conduit Street, W.C.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power, at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers, 46, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 140, Lancetfield Street, Queen's Park, Harrow Road. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

MR. CECIL HUSK, 20, Hazlewood Terrace, Maxted Road, Peckham Rye, S.E. Seances—Wednesday and Sunday evenings at 7.30, for Spiritualists only.

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, on travel in America. Address—"Banner of Light," 9, Montgomery Place, Boston, Mass, U.S.A.

J. THOMAS, GENERAL CORRESPONDENT. Address: Kingsley, by Frodsham, Cheshire.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lisson Grove, Marylebone Road.

MR. A. DUGUID, Spiritual Teacher and Correspondent, 13, Oswald's Wynd, Kirkcaldy.

MR. BURROWS, Holden Fold, Near Oldham, Healing and Business Medium, may be consulted either by letter containing lock of hair or personally.

"THE HOME FROM HOME."

PRIVATE APARTMENTS FOR SPIRITUALISTS.

J. J. MORSE, 103, GREAT PORTLAND STREET, OXFORD STREET, LONDON, W. Terms Reasonable. Rates sent post free to any address.

TWO Large Rooms to Let, water on same floor, Venetian blinds, Rent 6s. 6d.—26, Sturgeon Road, Penrose Street, Waltham Road, S.E.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two Invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, or 20s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

A LADY who is about to visit America on a professional tour, desires an Astrologer to join her.—Address, E. P., 15, Southampton Row, London, W.C.

OCCULT SCIENCES.—H. Millar, 41, Alderney Road, Mile End, London, E. would like to communicate with a student or teacher of the above.

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 PYMANDER," 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 "VERITAS," 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.

WANTED: OFFERS FOR THE FOLLOWING BOOKS. BELONGING TO THE LATE MR. B. ROBINSON, OF GAWTHORPE.

The MEDIUM AND DAYBREAK from 1870, commencement, to 1883; the 1870 and 1871 are in one volume; 1872-3-4-5 and 6 are bound separately, all in good condition; and the others are not bound.

The Republican Herald for 1873 and 1874, bound.

International Herald for 1872 and 1873, bound separately.

Herald and Helpmate for 1874, commenced August 15th, bound.

Nature's Secrets, by W. Denton.

Smedley's Practical Hydropathy, 10th Edition.

Philosophy of the Bath in Health and Disease.

Miracles of Modern Spiritualism, by A. R. Wallace.

Salmagunda, or Whimwhams and Opinions.

Population Fallacies, or a Defence of Malthusianism, and does there exist a moral

governor of the Universe, by G. A. Holyoake.

Lilly's Introduction to Astrology.

Zadkiel's Grammar of Astrology.

All well bound and in good condition.

The Rights of Man, by Thomas Paine.

Eighteen Lectures by Edward N. Denny, on the Religion of Life, as exemplified by the Man, Jesus Christ.

The Seer of Binal and other Poems, by J. W. Jackson.

Mesmerism, its connection with Popular Superstitions.

Clairvoyance, by Jacob Dixon.

Almanacks, Ephemerides, &c., for 1842, '47, '56, '61, '64, up to 1875, by Zadkiel,

Moore, Patridge, Simonite, Hannay. Paper backs. All in good condition, except two.

Any reasonable offer for one or the lot. Apply to—

JOSEPH ARMITAGE, Stonefield House, Hanging Heaton, Nr. Dewsbury.

A WELL Educated and Adaptive Young Man is desirous of meeting with employment. Age 29. Ten years' good character. Unexceptional references. Total abstainer. Small salary. Address: I.O.G.T., 66, Bascett Grove, Lavender Hill, S.W.

WANTED, a General Servant. Must be in good health, an early riser, and fond of children. No hard work, home pleasant and comfortable. Wages £12. Address, Mrs. W., 12, Clifden Road, Clapton, E.

TO SPIRITUALISTS.—A comfortable Bedroom to let by the day or week. Terms moderate. Apply to Mr. Warren, Organ Studio, 245, Kentish Town Road. Seances held Wednesday evenings, from 8 to 10.

REQUIRED immediately to attend upon one Lady, a superior person as Needle woman. She must thoroughly understand dress-making, and be a really good fitter. Preference given to a believer in Spiritualism. No objection to any one who is mediumistic. Reply to ALPHA, care of the Editor of the MEDIUM, 15, Southampton Row.

A LADY of good position wishes to meet, by the middle of June, with a small flat, or seven rooms and kitchen, unfurnished, in the house of a Lady of similar position, or in that of a married couple. Preference given to those who are Spiritualists. All communications will be considered private. Kindly reply, stating rent and locality, to SPERO, care of the Editor of the MEDIUM, 15, Southampton Row.

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & Lex et Lux.
PHYSIANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 120 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM.
BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea private* Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra, best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

MR. J. J. MORSE'S APPOINTMENTS—LONDON, Sunday, April 13th, Cavendish Rooms, Mortimer Street, Regent's Street, W. At 7. Subject: Answers and Questions.

LIVERPOOL: Sunday, May 11th.
Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 103, Great Portland St., Oxford St., London, W.

MR. R. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Richmond Street, Sunday, April 27th, at 6.30: "Spiritualism, and the Problems of the present day."

SALTASH: April.
Athenaeum Terrace, Plymouth.

MR. W. J. COLVILLE'S APPOINTMENTS.—LONDON: Neumeyer Hall, Hart Street, Bloomsbury, W.C., every Sunday till further notice, at 11 a.m. and 3 p.m.

W. J. Colville is open to engagements in or out of London which will not conflict with his work in Neumeyer Hall. For all particulars, address, 32, Popstone Road, Earl's Court, London, S.W., or care of Mr. J. Burns, 16, Southampton Row, High Holborn, W.C.

MR. E. W. WALLIS'S APPOINTMENTS.—
For dates, address E. W. Wallis, 4, Lower Rushall Street, Walsall.

Recently Printed at the Progressive Press.

ELEGANT WORKS FOR PRESENTS.

Royal 16mo., Price 3s. 6d.

GOLDEN THOUGHTS IN QUIET MOMENTS. By "LILY."

Printed on fine toned paper, in an elegant manner, with an Oxford border in blue ink to each page; handsomely bound in bevelled boards, red edges.

This beautiful volume of spiritual teachings and studies, in prose and verse, is unique in the literature of Spiritualism. Adapted for private reading, and as an appropriate gift book.

Royal 16mo., Price, Limp, 1s. 6d.; Presentation Edition, 2s. 6d.

RHINELAND: LEGENDS, MUSINGS, AND RECOLLECTIONS.

By CAROLINE CORNER, Author of "My Visit to Styria," "Twixt Will and Fate," &c.

Royal 16mo., Price 1s.

MY VISIT TO STYRIA. By CAROLINE CORNER.

Now Ready. 320 pp. Cloth, Price 3s. 6d.

BERTHA: A ROMANCE OF EASTER-TIDE. By W. J. COLVILLE.

TALES OF THE DAYBREAK. By MRS. RAMSAY LAYE.

In neat Wrapper, 3d.; 2s. 6d. per dozen, post free.

I.-FLORRY'S TREE. A Spiritual Story for Children.

Price 4d.

GLEANINGS FROM THE SPIRIT-WORLD. Records of a Domestic Circle, with Answers to Many Questions.

Large Quarto, Bevelled Boards, Gilt, 21s.

VERITAS: Revelation of Mysteries, Biblical, Historical, and Social, by means of the Median and Persian Laws. By HENRY MELVILLE. Edited by F. TENNYSON and A. TUDER. With many Illustrations.

Introductory Correspondence with the Order of Freemasons, in which the Secrets of the Work were offered to that Order as its peculiar domain. Through the non-acceptance of that offer the Work was made public.

Astronomy and Masonry—Construction of the Median and Persian Laws—Construction of the Triple Tau, &c.—Masonic Ceremonies—Masonic Certificate—Ancient Dates—Celestial Points—Celestial Cycles—The Birth of Moses—The Creation—The Deluge—The Birth of Christ—Death of Christ—Celestial Cities—Terrestrial Fable Celestially Interpreted—Modern History—Charles the Martyr—Celestial Officers of State—The Revelation of St. John the Divine.

Price, Cloth, 2s. 6d.

INTUITION. By Mrs. Frances Kingman.

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

**THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, LONDON, W.C.**

THIS Collection of Progressive Literature, established a Quarter of a Century, is the Largest and Most Varied in the World. A Subscription of One Guinea per Annum, entitles to the use of Two Volumes at a time, which may be changed as frequently as wished. Shorter Subscriptions: Six Months, 10s. 6d., Three Months, 5s. 6d., One Month, 2s.

The Parcels Post offers facilities to Readers in All Parts.

Carriage of Parcels is paid by Readers. More than one Reader may join in a Subscription. The Books may be lent to Investigators, so as to extend the Cause. By a Circle, or Society becoming Local Representatives, a first-rate Library may exist in any part of the Kingdoms. Subscribers have valuable privileges at the Spiritual Institution when they visit London.

J. BURNS, Managing Representative.