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# SPIRITUALISM.

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## A ROYAL SHEEP-STEALER,

### A SERMON

BY THE VEN. ARCHDEACON COLLEY, preached in  
St. Peter's Cathedral, Pietermaritzburg, Natal,  
July 27th, 1884.

"And Nathan said unto David, Thou art the man."  
2 Sam., xii., 27.

There is a certain repulsiveness in grosser sins that acts in the interest of virtue. For all sin acted out is hideous and repellant; and nothing is more frightfully depraving than vice in high places.

When kings live loosely; when rulers act basely; when potentates do vilely; then authority sinks into contempt; government is discredited; virtue goes out of fashion, and the very devil is let loose upon the people.

The devil very effectively can come upon a State in the person of one who ought to be the father of his people; and when evil finds access to the world through the mediumship of one high in the world's esteem, the flood of wickedness comes with greater force; the unexceptionable channel gives the torrent greater scope; and the deluge of corruption breaks down the barriers of integrity far and wide, and moral devastation wrecks the happiness of men.

But the iron spirits of the evil times resisting it, and virtue uncorrupted, vehemently oppose this sad decadence, and rise to meet the tyranny of hell and check the tide of profligacy. Sin quails at the look of Righteousness, justly wrathful, passing the doom-sentence on crowned castiffs, thundering forth—"Thou art the man."

Away with Kings and Empires, Princelets and Dominions, nobles and vast estates, when Rank and Power and Wealth, forgetting their obligations, are used to debauch the State and violate virtue and integrity. Away with all distinction and degree. Away with privilege, chartered to seduce, corrupt, defile: to mock at social sanctities, and work hell's hideous mischiefs. Away with Aristocracies and Plutocracies, and the shew of aught superior to the amenities of common life in home-spun, honest, if but rough attire, the instant such false shams presume to misuse their privileges for selfish ends. Away, away with wealth abused to buy up virtue and market honour, innocence and

purity, at the price that Lordlings and Kinglets think to pay.

If such things must needs be: if, with the rich growing richer and the poor growing poorer, the wealthy, rich in many flocks and herds, scruple not to take the poor man's one ewe lamb, and live their idle, vicious lives, to entrap the foolish and unwary, and force the poor and needy; if—but I need not extend the catalogue—if all these horrors are necessarily attendant upon this hollow civilization of the nineteenth century, this unequal distribution of wealth and rank and power (and I more than suspect it is so), why then I go in for Communism, Socialism, Red Republicanism, or any other *ism* to crush the accursed Devilism, or Caste, or Class, that leaves the poor in danger of temptation through their poverty, and the rich with the unhallowed means of tempting through their riches.

At once, to stay the evil, let there be, if milder measures will not serve, a redistribution of power, a breaking up of old tyrannies, a limitation of personal property, and that divine equality between man and man that God and the heaven of angels first intended, that all may be as brothers.

The Fatherhood of God and the Brotherhood of Man, and to hell with all opposing! This is my motto as a Man if not as a Priest; and I say with the Apostle St. James, Let the brother of low degree rejoice in that he is exalted; and let the brother of high degree rejoice in that he is made low. It would have been a good thing for David, had he been made low before the deplorable matter of Bath-sheba. A temporal failure blessedly may be conducive to spiritual success. The loss of gold may mean a gain of grace.

Some men cannot stand poverty without being blackguards; and some men cannot stand riches without being villains. The scoundrelism, however, of the latter is infinitely worse than that of the former.

God save me from wealth, if I cannot stand it. Mine be the comforting thought to think that, bad as I am as an Archdeacon, I might be worse as a man with unlimited wealth to abuse it, myself and others. Gold bags round a dog's neck filled with golden guineas will drown the cur as effectively as a brickbat; and the glittering pieces might drag my soul to the deep damnation of the Bottomless Pit.

God save me, also, from poverty as from wealth. An empty bag cannot stand upright, and integrity and an empty bread-basket don't get on well together. I

by a just God must be proportionable to the sin, and must be a remedial agent, purging us from sin. If Immortality be a fact, it must rest on stronger grounds than these, and therefore we consider that the orthodox Christian's arguments for Immortality are unsound, and as our Scotch friends would say, not proven.

#### MATERIALISM.

Let us now pass on, and ascertain the views of the Materialist, who considers it one of the many delusions under which humanity labours. Modern scientific men, whether they profess Materialism or Theism, are agreed on this, that nothing in this world perishes, nothing which exists is annihilated. That matter is composed of certain elementary particles, atomic particles, which are indestructible, that however minute and infinitesimal these atomic particles may be, they can never be destroyed in their essence, they can only change and pass into other forms. Geology tells us that no form of life, except in its outward construction, has perished. Science tells us that during the many thousands of years that the earth has been in process of construction, small insects have deposited their remains along the ocean borders, and that after centuries land has been the result. Science tells us that no fire can burn up nor subtle agent destroy the elemental substances of nature, that that which goes up in smoke or vapour, is again returned to the earth in showers of rain; that the food you eat and the atmosphere you breathe pass from the body in the form of carbonic acid gas, and help to form the various conditions of life; that all the varied materials of which the earth's surface is composed are unchanged and eternal; and that only the divers phases of their manifestation change and pass away. The gases you are to-night inhaling, that form the substance of your breath, have been many million times absorbed and thrown off by other organic forms. No part or portion of Nature is lost. All her resources are conserved, all her forces made available.

It is to chemistry, that subtle agent in modern science, that we owe the theory of the atomic structure of matter, and it is that wonderful discovery that gave rise to another, the continuity of all forces in animated nature. It is geological science which reveals that the earth bears the impress of the many and varied forms through which life has gone. Other and affiliated sciences step in and prove the continuous chain of being. It is astronomy which investigates the laws which direct the movements of the remotest worlds. Perhaps there will afterwards be a science to show you that these other planets are inhabited, and that they have passed through various changes of organic life, and that, at last, a high and distinct order of beings have taken their abode therein. There is no limit to the reach of the intellect save ignorance; there is no boundary to human knowledge save bigotry and superstition; there is no stint to the scientific stores which may have evolved from the storehouses of nature, whenever you rap at the door and ask admission.

Science teaches us that there is no such thing as death, no actual destruction of life, that life changes, but does not pass away, that the form and expression may vary, but that the sacred flame of life in the great heart of mother Earth, is still kept alive, and burns for ever unquenchable.

Wonderful as are the developments of science, she pauses at Man! When the savans have reached the acme of physical development—what they claim to be the climax of material life—then their science ceases. It is true, science says, the substances of which humanity is composed do not pass, do not die, but change their form of being, but if that substance in which man is most interested, of that which constitutes human life, of that which is the sole evidence of human existence—MIND, science can say nothing. Man alone dies, according to the standard of the Materialist, every other form of being is kindly cared for. Material science proves that each subtle atom and each wandering waif of existence shall be gathered again into earth's storehouse, and that nature provides that every force shall be utilized, and every primal law fulfilled. She finds a way whereby the germ can renew its life in the spring time; she finds a way whereby animal existence can be perpetuated, and its species continued, developed and unfolded. But when science reaches the crowning glory of Earth, when she reaches the intelligence, the thought, the aspiration, the wonderful power of the human intellect—then she is dumb and silent, and decrees that man must die!

We know that the body must perish, but if every primal substance is saved, and every atom in the material universe is carefully garnered for future use, what shall become of that intelligence, that mind, which so distinguishes humanity as

to show that it is the primal essence, and therefore indestructible. Is not assuming this assuming a huge impossibility? On what rational grounds can we exclude the soul from the operation of a general law, and assume that at the death of every human being a miracle takes place? For a miracle, the complete annihilation of the soul would be, since it would involve the setting aside of what science teaches us to be a constant law of nature. Besides, our body changes from year to year, from day to day, from hour to hour. Physiology teaches that after the lapse of seven years, we have an entirely new body, so that if a man has reached the age of seventy years, he has had ten bodies during that period, yet he has not had ten souls. He is fully conscious that he has remained the same man, that he is still the same individual he was seventy years before, or in other words, the man who has reached his seventieth year has virtually died ten times, yet his soul has survived these ten deaths: Why then should it not survive the eleventh?

#### SPIRITUALISM.

If science has no answer, we must leave the realm of Reason, as it is termed, and pass to another realm—that of Intuition, which is knowledge not obtained by deduction of reason; and this leads us to view Immortality from the Spiritualistic standpoint, which no longer hopes for a life after this, or believes in it through faith, but whose hope and faith is turned into knowledge. Man, the epitome of material creation, is also the expression on earth of the spiritual creation, and that where material science pauses and refuses to go farther, there the spiritual begins, with its wonderful wealth of love, its knowledge of all past and all future things, its revelations that transcend the senses, bearing you beyond the plane of mere external regions, to one of spiritual consciousness. Spiritual Science has revealed this: it has brought to the human consciousness that no link is lost in the chain of being, that the mind, the spirit, takes up its thread of existence when it passes beyond the earth, just where it left off: that you leave one room for another—pass from one form of being to another. There is no death. The science of spiritual life is brought home to your consciousness.

Let us first take the physical view of it, and conclude with the moral arguments which I think are entitled to our most serious consideration. First, we must be struck with the conversion to these views, of men who are great thinkers and clear-headed men, who have solemnly declared that they have seen and heard most astounding things, some of these the greatest lights among scientific men. I need mention only the familiar names of Alfred R. Wallace; Professor Zöllner, of Germany; W. Crookes; Professor Boutlerof and the Hon. A. Aksakof, of Russia; Professor Wagner, and many others. Then take the United States of America, where more books are published on Spiritualism than on many other subjects, where Spiritualists are counted by millions; and bear in mind that this is the case in the United States, and the critical power, the clear-headedness, practicalness, and acuteness of the people of that country are proverbial. But, returning to England, hear what Professor De Morgan says, and let me tell you, he was no Spiritualist: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."

But the scientific investigations of Crookes ought to leave no doubt on the mind, of the truth that under certain conditions phenomena occur, guided by laws unknown to us. These sounds and movements are not caused against nature's laws; nor do any of you pretend that we possess perfect knowledge of all nature's laws? Does any one believe that there are no more new forces or laws left to be discovered? Shakespeare says, "That there are more things in heaven and on earth than are dreamt of in our philosophy." Let me premise by stating, that the meetings, at which the scientific investigations of Crookes, took place, were held in the evening, in a large room in his own house, lighted by gas, and with only private friends present, besides the medium. He there saw and heard the following: "The movement of heavy bodies with contact, but without mechanical exertion. The phenomena of percussive and other allied sounds or raps; and by a pre-arranged code of signals, questions were answered and messages given, proving that the sounds were governed by intelligence. The alteration of weight of bodies. Movements of heavy substances when at a distance from the medium. The rising of tables and chairs off the ground, without contact with any person. The levitation of human



beings. Movement of various small articles without contact with any person. Luminous appearances. The appearance of hands, either self-luminous or visible by ordinary light. Direct writing. Phantom forms and faces. Materialization." I must, however, be candid and state, that the result of his investigations were summoned up as follows: "Regarding the sufficiency of the explanation I am not able to speak. That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under certain circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am certain as I am of the most elementary fact in chemistry. Hitherto I have seen nothing to convince me of the truth of the spiritual theory. In such an inquiry the intellect demands that the spiritual proof *must be absolutely incapable of being explained away, it must be so strikingly and convincingly true that we cannot, dare not deny it.*" In this I fully concur, and taking the evidence of men of unimpeachable veracity, men dwelling among us, who confess to have witnessed several of these phenomena, I cannot but do otherwise than come to the conclusion that there must be a life hereafter.

By one, when in London, a written communication was received, through a medium, to whom he was shortly before introduced, from his daughter who passed away in South Africa, giving the date of her death. To another, also a resident here, a form was built up, in full light, commencing as a cloud, and gradually developed into a being, and recognised as his child. A third had the felicity of again beholding his father in a materialized form. But where would I cease were I to enumerate all the proofs that could be brought forward? The time would be too short; may I then again ask—Have Spiritualists not a right to say: Our faith and hope have passed into knowledge, for we know that there is no death, but that our dear departed are still living, and with proper conditions can communicate with us; and further proves that the spiritual theory is not built on a sandy bottom, and cannot be explained away.

But apart from this, let us take a moral view of it, and the first one which merits attention is this: we can scarcely avoid the conclusion, that if the soul is extinguished at the death of the body, man is a failure; if death be the end of his existence, then man can never reach perfect manhood. Death always arrests him half-way, or even before he has reached that stage. No one will assert that any human being ever died, who had advanced intellectually so far that there was nothing more for him to learn. On the contrary, the more such a man knew, the better use he could make of that knowledge to acquire more. No man, therefore, ever has been intellectually perfect at his death; still less has any one ever been morally perfect at death. What theory can be set up to satisfy us, except that of the immortality of man, when we see that in this world so many men and women fail to profit by what they suffer and experience, and die as they have lived, sullied and degraded by evil, veritable moral monstrosities? Are we to believe that thousands of our fellow men and women were created only to revel in sin, and then to return into nothingness?

Again, love is the purest, noblest and holiest sentiment dwelling in us. It becomes a curse, if man is mortal. Love's claims are then not satisfied. Love, then, instead of being an angel of light, illuminating our path, becomes a cruel demon, mocking us, blighting our prospects, blasting our happiness. It would have been the most horrible of fiendish inventions to have called beings into existence, capable of loving, longing to be loved in return, and then, when the delight and bliss are at their height, suddenly to dash the cup of blessedness from the hand, and tear away the beloved bride, or wife, or husband, or child; the one laid in the grave, for ever deprived of life and of memory, entirely oblivious of the old love; and the other, standing by the grave in black despair, with no hopes of re-union, the lover of a corpse. Is it not wasting the affections, is it not folly to love, when you know that the fonder your love, the more bitter will be the parting and the loss; when you know that the fonder your love, the more acutely you will feel your bereavement and the void, when the final and eternal separation comes, as come it must and will? Love, which we feel to be enduring and eternal, becomes, as I said, a curse, if it be true that man is mortal, and human nature, the nature God has gifted us with, and which impels us to love, becomes a lie.

Then, again, if man be not immortal, self-sacrifice,—the height of virtue and moral excellence—self-sacrifice would amount to self-destruction. Can we believe that our moral

nature should teach us such a doctrine, that we are to lay down our life for truth, for a noble cause, for the well-being of our fellow-men, if there were no future life? The greatest moral heroes among men have felt urged by their consciences—the Divine voice within—to obey the call of duty, and to die a martyr's death. Can we believe that God thus condemns the best of our race to early, premature death *because they are the best?* Can we believe that self-sacrifice for truth, for humanity, amounts to self-destruction? Can we believe that self-sacrifice is suicide? And would it not be that, if the soul died with the body? Is it not more reasonable to believe, that a man saves his life by the highest act of self-denial, self-sacrifice; in other words, that self-sacrifice is self-preservative and self-perfecting? I know it might be said that mankind benefits by the noble example set by great men, that the "good they do lives after them," and that this is abundant reason for us to "Make our lives sublime, and departing, leave behind us footprints in the sands of time." But how long will there be any human beings left to observe their "footprints," and how long will there be any "sand" left to preserve them? No one in his senses will assert that the human race will exist eternally here on earth, and that this earth, the temporary home of our race, will continue in being for ever. After a few thousand years, this world may be destroyed, and the whole human race with it. What, then, shall have been the object of all the struggling and suffering of humanity, if there be no existence for man beyond the earthly?

In any case, whether "the pleasing hope, the fond desire, the longing after immortality" be, or be not well grounded, it behoves us to hesitate before we talk so glibly of annihilation; and if we feel ourselves above believing in Immortality, we would do well if we spoke on the subject with hushed voice, and show that we deplore the blank which the surrender of that belief leaves in the soul. Let them who talk so lightly, and with such indifference of the absurdity of the belief in a future existence, let them pause and reflect, and strive to realize what complete annihilation involves and means.

I will here quote a paragraph from Theodore Parker's work: "The unbeliever sits down beside the coffin of his only child, a rosebud daughter, whose heart death slowly ate away. The pale lilies of the valley, which droop with fragrance above that lifeless heart, are flowers of mockery to him; their beauty is a cheat. They give not back his child for whom the sepulchral monster opens its remorseless jaws. The hopeless father looks down upon the face of his girl, silent, not sleeping, cold, dead. The effacing fingers have put out the eyes, yet marble beauty still lingers there, and love, a father's love, continually haunts the disenchanted house. Atheism cannot speed it away, affection has its law which no impiety of thought annuls. He looks beyond—the poor, sad man—it is only solid darkness he stares upon. No rainbow beautifies that cloud; there is thunder in it, not light. Night is behind, without a star. His dear one has vanished, her light put out by thunderous death, not a sparklet left. There is no daughter for him, but, alas! he is a father still, yet no father to her. For her whose life the blameless baby took, long years gone by, there is no mortal husband, no immortal mother. Child and mother are equal now; each is nothing, both nothing. 'I shall also soon vanish,' exclaims the man, 'blotted out by darkness, and become nothing; my bubble broke, my life all gone, with its bitter tears for the child and the mother who bore her, its bridal and birthday joys which glittered a moment, how bright they were, then slipped away, my sorrows all unrequited, my hopes a cruel cheat. Ah me! the stars slowly gathering into one flock are a sorry sight; each a sphere tenanted, perhaps, by the same bubbles, the same cheats, the same despair; for there is a here with no hereafter, a body without a soul, a world without a God.'"

And is it so unscientific, so illogical, so absurd, to assert confidently that the Immortality of the Soul is an impossibility? How can any human being know this? How is it possible to prove it? Is not science ever revealing more and more of the infinite possibilities of nature? How then can we, with our limited understandings, presume to fix certain boundaries, and say: Thus far and no further; the vital principle in man must and shall be extinguished together with the body? But this is, after all, the conclusion of the whole matter, whether we can or cannot have in our present life any certainty of our Immortality. We believe eternal life to be a better thing than eternal death. And we cannot be disappointed, if perfection is our destiny, if we are ever to grow in manhood and divinity.

## THE SPIRIT-MESSENGER.

### PHYSIOLOGICAL ARGUMENTS IN FAVOUR OF SPIRITUAL EXISTENCE.

A CONTROL BY "J. W."

Recorded by A. T. T. P., August 10, 1884.

The Sensitive, in trance, said:—

We took another journey after leaving you; and so we three stood by the speaker's chair. I could not help again contrasting the difference presented between our forms and his. And how was this? If there was any difference it seemed that his form was more spiritualized than ours; the only material thing was his deep and earnest voice, which seemed to fill the hearts and souls of his hearers with the deepest and most respectful attention. Yet there was nothing strained; no effort seemed to be made; the art of the orator was so natural, and the first feeling of the listeners would be, that if this man could live, he would become great and powerful, for he believes every word that he utters.

It is strange but true that he speaks best who speaks on a subject, which he believes with heart and soul. None were there, but who felt his deep earnestness of purpose; he thanked his host and hostess for their courteous invitation, and began to speak in this quiet home-gathering of minds willing to hear both sides of the question. Speaking of himself, I shall never forget his respectful tones, or the effort that it cost him to put forth, even at all risks, unpalatable truths. He was no believer in the worldly policy, that the truth can be spoken out of season. He did not believe other than that the truth should receive a welcome at any time; but even if not welcome, he does not seem to be the man to hesitate in speaking it.

His words were: "I am a guest in your home. I know that you, Reverend Sir, and your friends hold other views, and have undergone a different training, from myself. A short while ago your plain confession of orthodox faith was mine. I would then believe even despite of reason and common sense. Students who sit at the feet of such writers and such thinkers as those of the school of Malthus and Mill, men who ignored that which appeared only to faith, but who trusted to the hard facts of logical life and powerful science, were not then of my world. I can even now look back lovingly to that old creed, for the sake of the thousands of good men, who have passed from time to eternity believing it and trusting it; in those days, for the sake of this faith, ridicule and banter fell on me in vain. I admit this in order that you may know, and realize that fairly and faithfully I have reasoned on it, and weighed out carefully every conclusion of my mind. I thank God, that intellectual self-hood reigns and governs and keeps in order my emotional soul, for I still love the old creed. It is of great authority with those whom its worship commands. The grandeur of its cathedrals, and the glory of its choirs, its altars and robes, attract the attention; but intellect bade me look on priestcraft's eccentric fables of modern days merely as means towards an end, namely, that of comfortable and lucrative livings; profitable deaneries, and bishoprics with revenues attached more fitting to Royal blood. The distinctions dividing them into sects naturally became the question of my studies. The High and the Low, the Broad and the Narrow Churchmen; these teachers and leaders with their college training could boast of qualities far transcending those, whom they were pleased to call itinerant vendors of Scripture phrases. I mean the Dissenters with all their divisions. I have heard and seen the hate which one sect of these loving Christians bear towards the other. Is it possible, was their argument, that men scarcely able to write or read their own names when written, can fill from the basement to the roof the largest chapel or church, whilst those learned in the Ancient Fathers; versed in all the acts and decisions of past councils; armed with the most minute dogmatic spirit of orthodoxy; bristling with all the mysteries of abstract theology, have to preach to empty benches? Hence the hatred existing. Once start doubting orthodoxy; once begin questioning its teachings; once commence to examine their lives, and their lives' objects and motives, and the fabric of their responsibility becomes deeply shaken, and their infallibility a matter of the greatest question.

"To return to the subject, which has brought us together, and which I had temporarily put aside, because I felt it my duty, as comparatively a stranger in your midst, to be outspoken and honest in respect of my religious views. I therefore now resume my attempt to put aside the arguments of my host, who believes in the oneness of man in his functions, and consequently that man's intellectual faculties are the result of his bodily organization. There was very little, which our lecturer referred to outside of revelation; but there is no doubt from what has fallen from him since, that he is prepared to defend his position apart from revelation; for he maintains, that perception, judgment, memory, and reason are animal functions.

"Now, man can only judge through the senses: apart from the senses there can be no judgment. But man's senses, with all the aid which anatomy has given to them, have not dis-

covered thought in the brain. How does man realize thought? Only through consciousness; there is no other way. Now, consciousness is self-hood; there can be no self-hood without consciousness.

"Let us try and realize consciousness, its power, its attributes. It is not one of the senses: it has it in its power to look on the body and contemplate; it is something distinct from itself. This is a most remarkable fact; this vivid consciousness is the possession of nine-tenths of the human family, and if this be so, and none will attempt to deny that which is as well known as that fire burns or that the sun gives light; therefore the difference between the power of the senses, and consciousness is clear: they are radically different. No one ever pretended in searching the brain to have found imagination and memory stored up in the lobes.

"There was one remark which our lecturer let fall, which greatly simplifies my position; for he who would argue logically must fix his foundation on admissions. The lecturer said: 'It was as natural for the brain to produce thought as for the liver to secrete bile.' That is an admission worthy of being taken to pieces, and spoken of in detail. Let us take the new-born babe as our example; the brain in it is as perfectly formed in all its sectional portions as the heart, the lungs, the liver, or other portions of the body. Now, the infant can at once, as soon as born, exercise its bodily functions: the heart beats; the lungs expand; the liver and all the other parts of the body begin the labour of living: the animal function is undoubtedly exercised, then, why should not the brain perform its office? Should it be the only idler, and fail to perform its animal function? If thought be only of the body, why does not the brain think? It may be urged, that it is waiting for the material of thought externally to stimulate its thought action, just as the act of digestion requires food to enter the stomach. But the stomach, on the introduction of food for the first time, performs its task unerringly, and as perfectly as the ten-thousandth time. Why then should the functions of the brain be only possible to be exercised after multiplied experiments? Does the heart want to be taught to beat? or the lungs to expand? or is it the brain alone that has to be taught its animal duties step by step?

"The lecturer also touched on the mystery of bodily change, and therefore he should be answered. The change does take place, and science has assured us, that not one particle that belongs to the body to-day shall belong to the body after a certain period of time has passed. When he mentioned this fact, it was to support the theory of a life-germ belonging to the body, and that because wheat grains and poppy-seeds have been found living after thousands of years have passed, the life-germ of the body had surely a better and much surer right of preservation, being God's greatest effort of life form. But the lecturer will perceive that this change of the body is an argument for me, and a proof positive of independent soul. You say that the idea of soul originates with the mysterious, and has no authority of revelation. Whether it possesses the authority of revelation or not is a matter, which we are not discussing, and which is after all of so little importance as to make it hardly worth discussing, but if the lecturer's argument be true, "that the body is the whole man; that mind is material; that thought is an animal function," I ask—Why does not the animal function of the brain change when the body undergoes its entire change? How does memory exist, if memory is an animal function, for every particle of the brain has changed with the body?

"We come then back to our first position: consciousness, and what it is. It is the knowledge, which the soul has of itself. Who can realize a thinking being without consciousness? He, who can reason and correctly imagine; must necessarily be possessed of consciousness. There cannot be two consciousnesses existing in one man; he can only be himself. He cannot have two minds or two souls in one body. Memory is a part of consciousness; consciousness can be divided; and why? Because memory exists in parts, subject to division. I remember leaving the hall; I remember coming here, and I shall remember leaving this house. I remember the time I have fixed for going, therefore memory can be, and is, divided into parts or portions, and so with every other quality or attribute of consciousness. Yet the lecturer teaches, that this power of consciousness is neither more nor less than an animal function.

"One, who is treading on the dangerous ground of contradiction, must needs be thoughtful in the expression of his views; still I must beg attention, whilst I advance another step in proving that it is soul or self-hood, that thinks and reasons. If thought in man is the function of matter, I ask—Why is not thought the common property of all matter that is animated? Do the trees outside your window or the stones that we tread from the hall to your home, do these all think? And if not why not? if your theory be true, that thought is an animal function peculiar to matter. Thought is not a property of matter; it is something superadded to matter. The lecturer speaks of life being given to the inert and death-sleeping form of man, and that this life or breath-germ is all that is left after death, and remains without consciousness until again it re-organizes its former location, and is again able to exercise the animal functions of the brain, thus in fact repossessing itself. If such a germ can be called an entirety, it would have been



better had I said that it is thus enabled again to possess individuality and consciousness, by that restricted form which is a life-germ, by which it is again created. There is the statement of the lecturer's position; and I say, every step is illogical, and every conclusion unreasonable.

"God has given to man consciousness, and if he wills to exercise it, the power to ascend the steep hill of science, and to possess extensive and boundless knowledge. To him who is free the horizon is widened; new provinces and new kingdoms become his; new continents and new worlds, where self-hood in restfulness shall pass eternity, are opened to his view. But he who submits to be bound by revelation, and such revelation may be petted; may be able to command respect, but should never be envied.

"Men are satisfied that they possess bodies; their senses inform them of it. Men believe (they do not know) they have a soul, and this belief has its origin in thought. To my apprehension the evidence of thought in respect of soul is precisely of the same character as the evidence of the senses with respect to the body. Both are equal in certainty, and if consciousness wills, man can receive both as positive knowledge. Our lecturer denies immaterial soul, and why? Because theologians, when admitting it, have been compelled to create a Hades, a purgatory, wherein to confine them; knowing that it would violate common sense to teach that material earth held imprisoned the immaterial soul. The more modernised theologian, seeing the abuse in the past of this purgatory teaching, and of this imprisoning souls, and that it was impossible to allow these souls to wander, for even under the old Roman Catholic rule, they respected the necessity of a day of resurrection, takes away consciousness from the soul, calls it a life-germ, and compares it to the astounding longevity of a grain of wheat, robs it of consciousness, and sends men into a sleep, in which century after century pass on, unheeding by. Thus working against reason, and arguing against common sense, and for what? Simply to support the teaching of a general resurrection!"

Then they invited him again, and I am anxious, and so is "J.W." to hear what our Parson will have to say in answer. I do not know that I have felt such interest before in any outing, that my guide has enabled me to make, no not for years. I seemed last night to feel the soft sea breeze; to hear the soft splash of the waves; to long to find out whether water could be like the ground on which I was then walking. Matter and consciousness were intimately blended; mind and matter, soul and body were hand in hand in perfect accord and unity. Yes, I liked the blend. I will go again.

## THE CHILDREN'S LYCEUM.

### LYCEUMS FOR YORKSHIRE DISTRICT.

A Special Meeting of the Delegates of the Yorkshire District Committee of Spiritualists, along with others who took an interest in the work, assembled on Sunday morning, September 7th, at 10.30. Mr. S. Cowling, Keighley, President of the Society, opened the meeting with a few appropriate remarks. Speaking in praiseworthy terms of the Batley Carr friends on the manner they conduct their Lyceum, at the same time saying they at Keighley did not carry their Lyceum work on just as the Batley Carr friends; but he had no doubt that they would gradually adopt the same system.

Mr. Wood then spoke a few words on the question, but he preferred A. J. Davis's system. He was glad to tell them as soon as they could make arrangements at Walton Street there were several children ready to come.

Mr. Kitson, of Batley Carr, spoke at some length in a very appropriate manner, showing the great necessity there was for forming these Lyceums, whereby the children could be practically taught, and good ground-work instilled into the minds of the youths who may attend these Lyceums. He pointed out the fact that Physiology, Astronomy, Phrenology, Geology, and Natural History are the best things to be taught; and suggested that it would be as well if wooden models were got, so as they could be taken to pieces, to instruct the children in Natural History. He went on to say that the angel world were let down for the want of these Lyceums, and showed how the children's minds were affected by the Lyceums. He reviewed the Roman Catholic Church, and the Protestant Church, and showed how they taught faith in the priests. He urged every Church to begin at once and form a Lyceum. He pointed out how serious it was to defy the philosophy of Spiritualism, for each child had in it a part of deity. The child is the real form of the future. He said calisthenics in a Sunday school was no sin nor shame, and the marching was very useful on account of health. It assisted to brace up the nerves and sinews of the children,

without the fear of breaking the Sabbath. The children, after marching, were as eager as the teacher to proceed with their various lessons.

Mr. Sutcliffe, Sowerby Bridge, gave his experience of their place for the last twelve years, up to the present, and said that the system they adopted was similar to the Batley Carr friends. He begged of all present to get the "Lyceum Guide." They had done a good work there during the time they had been on. They had learned a few to play the harmonium, &c., and got a good choir together. He said they could talk a long time and do nothing; but his advice was: Put yourselves into shipshape, and make a beginning at once.

Mr. Poppleston rather drove a nail in here, as he thought, but he was soon put down by the explanation given by our Batley Carr friends. Mr. Poppleston said he had studied Phrenology, and been to Phrenologists, but he had not been satisfied with their descriptions, and therefore he thought that Phrenology was not a recognised science, and thought it should not be introduced into Lyceums.

Mr. Illingworth, of Bingley, said they had been trying to get some land near their place, so as to make a sort of classroom, that they could conduct their school after the manner of Batley Carr.

Mr. Kitson, of Batley Carr, proposed the first resolution, which was seconded by Mr. Illingworth, of Bingley: "That the Delegates of the Societies of the Yorkshire District of Spiritualists, and other workers in the Cause, assembled in Conference at Bradford, Sunday morning, September 7th, 1884, do regret and condemn the practice of Spiritualists of sending their children to be instructed at the various religious denominations, in the teachings of a vicarious atonement; or salvation through faith and not by works; an angry God; a personal devil; and a burning hell; all of which are contrary to the teachings of Spiritualism, and are pernicious in their effects on the recipient's moral nature; because they blunt the perception of right and wrong, and dwarf the soul's best feelings and holiest aspirations. And that we do urgently recommend the great need of all Spiritualistic Societies forming Lyceums for the instruction of the young in the teachings of Spiritualism, and the sciences which teach man to know himself, and of Nature and Nature's God. And that where the members of a Society do not feel themselves competent to teach these sciences, that they be recommended to teach to the best of their abilities out of the New Testament in the light of Spiritualism, which will be far superior to what they are now taught; and in the meantime take every opportunity of informing themselves in these sciences so that they may teach them as early as possible."

Mr. Kitson moved the second resolution, which was seconded by Mr. Shepherd, Walton Street: "That the Conductors of the various Lyceums do report from time to time in the columns of the MEDIUM, the progress of their respective Lyceums."

Mr. Kitson moved the third resolution, which was seconded by Mr. Marshall, of Halifax: "That all Workers in the Lyceums meet in Conference every year, to discuss the furtherance of the Lyceum Movement; and also for mutual encouragement in the work."

All three being carried without any dissension (about thirty-six present), at the close of the meeting an arrangement was come to with a few of the persons present for Mr. Kitson to come to Bradford and instruct those who have volunteered to become teachers, &c.

C. POOLE, Correspondent.

FATAL DREAMS.—At Bolton, Hannah Millicent Day dreamed that she was walking out with her sweetheart, and had put up her umbrella, when she suddenly felt that she was about to die. Next day she told William Kay, her sweetheart, of this. Shortly afterwards they were walking out together, and she fell down in the act of putting up her umbrella. He endeavoured to assist her up, and on a man coming forward to them, a light was procured, and it was found she was dead. The Coroner at the inquest remarked on the marvellous coincidence of the dream.—A mother in a Midland County dreamed three nights in succession that she was baking bread, and having lost children on other occasions when she dreamed in a similar manner, she took the precaution of keeping her little girl from school, yet notwithstanding the child was drowned in an adjoining canal. The newspaper calls this a "superstition." It is astonishing how ignorant the leaders of public opinion are on such matters. These two cases have been reported in the newspapers within a few days of each other.

W. J. COLVILLE IN ROCHDALE, ACCRINGTON,  
MANCHESTER, BELPER, AND STAMFORD.

On Tuesday, September 2nd, W. J. Colville addressed a very large and influential audience in Regent Hall, Rochdale, subject, "England and Egypt." The address was lengthy, able, and eloquent, and very much appreciated by the large number of persons who gave it their undivided attention. A poem followed on "Gladstone." On Wednesday, September 3rd, W. J. Colville spoke in Marble Works, on "Spiritualism contrasted with Atheism." The lecture was one that evinced great intelligence and depth of thought from beginning to end. Atheism was proved illogical, unnatural, irrational, and utterly unsatisfactory to the higher side of human nature; though Atheists were spoken of as being in many instances persons of great nobility of character, who did God's work, while their intellects could not realize a Supreme Spirit or any spirit at all. Questions followed, which were very ably and satisfactorily answered. The poem was on "Farewell," and the treatment of the theme elucidated many points in the spiritual philosophy in a most beautiful and consoling manner.

On Thursday, September 6th, W. J. Colville spoke in Unitarian School Room, Accrington. Mr. Mahoney had lectured there on the previous evening and created a very favourable impression among the thinkers in that town, where spiritualistic discussion has been for a long time rife. On the occasion of W. J. Colville's visit, some persons, who were better out of the meeting than in it, had their money returned to them and withdrew when the guides of the speaker refused to allow local and personal matters to form the topic of discourse. Not the slightest disturbance was created. The lecturer in a dignified and utterly unimpassioned manner ruled out an unsuitable topic, and requested the door-keeper to refund the entrance fee to all who were not desirous of hearing a discourse on a theme of general interest. About twenty persons, whose physiognomies were not hopeful, went out, the remaining nearly three hundred enjoyed a practical and instructive lecture on "Emanuel Swedenborg and his views on Spiritualism," followed by pithy and profound replies to a great number of metaphysical questions relating to spirit and the spiritual universe, and a poem of unusual beauty on "Midnight."

Friday, September 5th, W. J. Colville's birthday, was the occasion of a very pleasant social and musical evening, happily and profitably spent by a large assembly of friends in Temperance Hall, Tipping Street, Manchester, preceded by a very enjoyable tea, at the Perseverance Rooms, Downing Street. Mr. and Mrs. Brown very kindly took charge of the tea, and made friends very welcome. The present officers of the Manchester and Salford Society of Spiritualists exerted themselves to their utmost to make the occasion a memorable one. At their hall in Tipping Street, the evening was devoted to speeches, poetry and songs. Miss Adeline Jeffery presided at the piano, and gave several beautiful instrumental and vocal selections. A great many friends made short speeches. W. J. Colville sang three songs, and under influence of his guides gave a fine poem on "General Gordon," and a valedictory address, which ought to have been reported, followed by a good-bye poem. The remarks of all the speakers were well-timed and happy, and the influence pervading the assembly was extremely good. During the evening £3 11s. 1½d. was handed to W. J. Colville, as a contribution of that society to the Bertha Restoration Fund, for which amount and the kindly sympathy accompanying it the recipient desires to return sincere thanks through these columns.

On Saturday, September 6th, W. J. Colville went to Belper, and held a very pleasant reception that evening at the residence of Mr. and Mrs. G. H. Adshea. During the evening the infant daughter of Mr. and Mrs. Welch was dedicated and named by the guides of W. J. Colville. A very pleasing address was delivered on spiritual influences, and how they effect children and work through them, as to show we can help to unfold each other by the thought-sphere we draw around us, the emanations from which are communicated to our neighbours. Many questions on a variety of subjects were finely answered. Several personal poems, with symbolic names, were given, and the exercises closed with a charming improvisation on the "Spirit Homes of the Musicians." The proceedings were embellished by the sweet singing of Mrs. Harrison and Mrs. Welch.

On Sunday, September 7th, W. J. Colville held two excellent meetings in the Lecture Room, Brookside. The attendance was large on both occasions. In the morning the lecture was on "The Kingdom of Heaven." The speaker spoke forcibly upon a spiritual government, at length superseding all external forms of rule. He also dwelt largely upon the influence of thought, and told how spiritual influences, coming without outward observation, worked far more powerfully than all seen influences united. The discourse was one replete with valuable and suggestive thought and high spiritual teaching, and evidently gave much pleasure to all who heard it. A poem on "Duty" was given at its close.

In the afternoon various questions, all of a spiritual or religious character, were submitted in writing, by persons in the audience, and received profound and carefully-considered

answers. A pleasing poem on "The Transfiguration" ended the services; on both occasions an orchestra accompanied the organ, and the music was very effective.

At 6.30 p.m. W. J. Colville took leave of his many friends in Belper and vicinity, at a largely attended gathering in the Public Hall. The meeting was an exceedingly good one, the spacious room was crowded with eager listeners in every part. The music was an inspiration by itself, and the utterance of the inspired lecturer exceeded the most sanguine expectations of the crowd, who had come from far and near to hear them. The audience was a grand and representative one in every sense, and the best of feeling was felt to pervade the vast assembly. The subject for discourse was "Christ's method of redeeming sinners." The oration was a masterpiece of eloquence, and gave forth the sublime verities of the religion of that Justice, which is both love and wisdom in active operation, with no uncertain sound. The speaker ended with a majestic poem, after which the crowd slowly dispersed, many lingering behind to wish the speaker God-speed on his westward way, and express their earnest hopes that his guides might soon return him to his many friends in England, who, at this particular point in the progress of Spiritualism, especially when so many of the foremost orators in our ranks have crossed the ocean, and so few, comparatively speaking, are left to minister to our spiritual needs at home.

On Monday, September 8th, on his way from Belper to London, W. J. Colville visited Stamford, and spoke for the friends there, who though few in numbers, are working very earnestly to promote a knowledge of spiritual truth in their rapidly-improving town. These few jottings have been put together by taking the substance of several, we had not room to print entire.

#### A PROPHET IN FRESNO, PACIFIC COAST.

The wonderful stories that are wafted here from the Coast Mountains, relative to the venerable priest who holds forth in a lonely valley near the Cantua, continue to excite attention, especially among the Mexican population, and many families of that nationality, as well as quite a number of Frenchmen and Portuguese, are abandoning their property and repairing thither, as they say, to remain to the end of time. A number of those who went over at the first bidding have returned, and have packed up their household goods, or are now doing so, preparatory to returning.

Pedro Lascelle, an intelligent Basque Frenchman, who was over with his wife to investigate matter, returned home last week, and packed up and started back last Saturday.

Wishing to gain some facts relative to the mysterious man of the mountains, an "Expositor" reporter interviewed Mr. Lascelle, but was unable, in consequence of the difficulty of conversing with him, he speaking very broken English, to gain as full particulars as desired. However, he ascertained that Mr. Lascelle had seen and conversed with the unknown being. He describes him as a wonderful man, possessing the power to call all who come by their proper names at sight; to heal the sick and relieve the distressed. He has sent out word to all who want to be saved to go and see him, and if they believe in him they shall not die.

Who this wonderful being is Mr. Lascelle does not pretend to say, but he says others claim that his name is Father Mahin, a priest who was venerated for his righteousness, and who passed away this earthly life and became an immortal spirit 866 years ago, and that he before visited the same section some forty-six years ago.

He announces to the faithful that all mankind who do not respond to his invitation to locate in the Coast Mountains and obey the commands of God, will be destroyed by fire and flood within three years. He says for them to abandon everything and come there and he will provide for and take care of them. He has with him tablets of stone containing the laws of God engraved on them. These he brought from the shores of Galilee, they having been engraved by immortal hands. He asks no money nor worldly goods. They are as mere dross to him. His wants are supplied by hands unseen. One of the young Mexican ladies who went over declares she saw the Virgin Mary pass from the presence of the holy man and disappear in the solid rock.

It is related by Mr. Lascelle that a Portuguese, who did not at first believe, has, on further investigation, become so thoroughly convinced that the padre is a supernatural being, and that he truthfully foretells the end of time, that he has sent for all his relatives, now residing in Portugal, to come there and be saved. A bed-ridden woman has by his magic touch been restored to health and youthfulness. Many other remarkable stories are related. That certain portions of the country's population strongly believe that the priest is a simple messenger from Heaven, is illustrated by the manner in which they are flocking to his presence. Joaquin Lamonte and family, and a number of others, will leave Fresno in a few days, to remain permanently at the Cantua.

We have not tried to elaborate on this story, but have given the plain statements of those who have been over there. Who the man is who is pretending to be immortal and what is his real object is not for us to say, but certain it is some one has



stirred up quite a commotion. Were the distance not so great we would endeavour to give a more elaborate statement of the matter by sending a reporter there, but the cost would be too great.

Mr. Lascelle says that people call him a fool, but he has seen enough to satisfy him that it is good to be in the presence of the great prophet. He has left his home and property here in town, and says he has confidence that it will be protected by a higher power during his absence.—“Fresno Expositor.”

#### WORK AT SOWERBY BRIDGE.

[Our Correspondent gives a long history of the Lyceum Building, but as we have gone over the same ground repeatedly, we cannot afford space at present.]

The Sowerby Bridge Lyceum for the instruction and training of the young people, is too well known to need any description from me. In view of the current discussion concerning the Lyceum question, it is right to mention that at this place that question has long since found a practical solution. I was a deeply interested spectator on Sunday last, of the regular Sunday afternoon proceedings, as under able leadership, the young people went through the various physical exercises, and the mental instruction in physiology and phrenology.

Our friend Mr. Joseph Sutcliffe, a friend who is in the spirit of freedom and of truth, genuine as gold and true as steel, has just been elected a member of the Halifax Board of Guardians, having won that position as an Anti-Vaccinator, against one of the most influential gentlemen of the place, who took the opposite ground. A deputation from the people waited upon our friend to solicit him to represent them in opposition to vaccination. In that position his influence as a Spiritualist becomes considerably enhanced.

A goodly number of circles were held during last week, both in the meeting room and also in the homes of friends. I was pleased to observe the variety and excellence of the mediumistic gifts which lie latent. An opportunity is now given to quicken these gifts into active service and practical use.

Mrs. Illingworth, of Bradford, was the appointed speaker on Sunday. She was expected up to the hour of service, but was not forthcoming. The duties of the platform thus devolved upon the writer, who read as a lesson portions of Mr. S. O. Hall's "Use of Spiritualism," and afterwards gave a discourse on "The light shineth in darkness, but the darkness comprehendeth it not." There was a large congregation, and a beautiful influence in the place; especially in the second meeting, when the unseen friends manifested their presence and their power. It was as though a mantle of heavenly love was gently thrown over the company; and the invisible teachers delivered brief but pointed addresses through Mrs. Broadbent and Miss Thorpe.

OMEGA.

CAVENDISH ROOMS: 51, Mortimer Street, W.—On Sunday evening last, a numerous company again assembled at the above rooms, to listen to the regular trance address delivered through Mr. J. J. Morse. The proceedings were diversified by the control's replies to the series of "Questions to Controls," suggested by Mr. E. W. Wallis, and which replies it was stated would appear in the MEDIUM of the following week. The subject of the lecture was, "Spiritualism: what it has done?" and in a clear, able, and entertaining manner, rehearsed the great awakenments in religion, and the great improvements in so-called free-religion and free-thought that were the outcome of the facts and principles of our Cause. The insufficiency of these modes of thought, per se, was clearly pointed out, and the immense boon that Spiritualism was, when rightly understood, was graphically pointed out. The address treated the matter in a rather novel manner, and was fully appreciated by all present. At the close, the questions above referred to were asked and answered.

MISERON ROOMS, 167, Seymour Place.—The sign last Sunday was very significant and clear. If humanity would only listen to these dear maids, how different we should all be: much more sunshine and less shadow in life. I will attend on Sunday from 3 till 5, to exhibit Love's Labours, and on Monday and Tuesday evenings, as stated in List of Meetings.—J. M. DALE.

MANCHESTER: Temperance Hall, Tipping Street, Sept. 7.—Mr. J. B. Tetlow, of Rochdale, answered questions in the morning. In the afternoon, we opened our Lyceum for the children. Mr. Tetlow kindly gave us his aid, and also that of his guides, who placed the children in their respective groups, and also picked out the conductor, and likewise the teachers for each class. Mr. Dodd has kindly consented to take the responsible position, along with Mr. Brown, of conductors. Next Sunday afternoon, at 2.30, we start in earnest, and hope that all our members and friends will send their children, and help us to teach these new, to many of us, and beautiful truths. In the evening, the subject was chosen by the audience: "What did Jesus mean when he said, 'I am the way, the truth, and the life, and no man cometh unto God but through me?'" The guides illustrated most beautifully the spiritual meaning of the above words, which was listened to with closest attention throughout. There was a large audience, including many strangers.—J. M. H.

#### THE GOLDEN AGE.

THE Prophet bards of every clime  
Have sung of a Golden Age;  
The Prophets have seen in a glorious dream  
The time, when the earth grown sage  
Through her lengthened discipline of strife,  
Of pain, and weary woe,  
Shall lay her weapons of war aside,  
And peacefully forward go.  
In the Golden Age shall the lion and lamb  
Lie down together and feed,  
While the little child shall guide them both,  
And together shall sweetly lead  
The strongest and gentlest, the brave and weak,  
Till the nations shall bliss have found,  
When old Tubal Cain makes them swords no more,  
But plough-shares o'er all earth's bound.  
From the far-off distance of buried years—  
From the cities of those plains,  
Where now but the rubbish and arid sand  
Mark the seat of those old remains—  
There cometh a voice, for the stones cry out,  
And make mention of days gone by,  
When both hemispheres were alive at once,  
With a light that has seemed to die.  
From old Egypt, now wasted with wars and years;  
From that mystic Hindostan,  
Where the sacred city, Benares, remains  
As a mark of primeval man;  
From Persia, Chaldaea, where buried lie  
The Soothsayer's mystic arts,  
And the Magian's power to foretell events  
By the pulsing of heavenly darts;  
From the buried cities of Greece and Rome;  
From Columbia's distant clime,  
Where buried beneath the wigwags rude,  
Of the Indian tribes, do chime  
The mystic bells of a far-off year,  
When Atlantic waters were rolling clear,  
Engirdling an island of vast extent,  
Whose treasures to East and West were sent;—  
Come mingled voices, with clearest tone,  
Saying—The Past did most truly own  
All your modern knowledge, and might, and power  
'Twill deliver it up at no distant hour.  
Are not the nations, with one accord,  
Preparing for fatal war?  
Is not your own land, even now, engaged  
In conflict with realms afar?  
Are ye not on the verge of a struggle fierce,  
In which evil will surely die?  
For the hand of Justice uplifted is,  
To redeem from tyranny.  
Ye may sigh o'er those Nihilistic waves,  
Which sweep o'er Europa's sod;  
Ye may tremble awhile 'neath the pestilence,  
Which seems as the frown of God;  
But the thunders and lightnings clear the air,  
Volcanoes they ease the earth,  
And diseases and sorrows, and deadly wars,  
But make way for sweet Freedom's birth.  
The earth is in travail, and cries in her pain,  
Her deliverance draweth nigh;  
And where now are the corpses of fallen slain,  
Will peaceful homes, by-and-by,  
Rise, marking the spots where the warriors fell;  
Men shall point to them soon, and say:  
Lo! there, through the horror and din of war,  
God made for new light a way.  
In the Golden Age, which is coming apace,  
Shall men to make war forget;  
They shall all be brothers, and form one race,  
For all peoples will yet beget  
One concrete Nation, wherein shall live  
The Roman, the Greek, the Jew,  
The Anglo-Saxon, and every race,  
In the Race which shall earth renew.  
Lay aside your weapons, O men of strife!  
And learn to control by will,—  
By the power of mind, and by love's mild grace;  
Then higher up life's steep hill  
Will ye mount together, as brother's all,  
And the Golden Age ye will see,  
When forgetting your quarrels ye work as one,  
For Light, Truth, and Liberty!

—From W. J. Colville's "Inspirational Lectures and Poems."

LANCASTER.—On Sunday last our Special services were held at Lancaster, in the Assembly Rooms when the guides of Mr. R. A. Brown took for their subject in the afternoon, chosen by vote, "Is Spiritualism in accordance with the Bible?" and a grand discourse it was, showing that spiritualism was most decidedly in accordance with Bible teaching. The Controls showed that the Church condemned it, called it devilry, witchcraft, and would not investigate the subject as they ought to do. Cruel Church, cruel Parson, said the Control not to take up this grand subject, which is bringing such comfort to the suffering every day, and which is strictly in accordance with the Bible, although it could be proved without that. We had a large meeting at night again, when the Subject was "Seeing we have Christianity, of what use is Spiritualism?" At the end of each discourse the questions were very numerous, and answered in good style. We had about 300 there in the afternoon, and about 250 in the evening—mostly orthodox. It is our first step, and a grand one it was, the attendance exceeding our expectations.—JOHN WM. JAMES.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, SEPTEMBER 12, 1884.

### NOTES AND COMMENTS.

The very intelligent paper which we print this week, read recently before the Society of Spiritualists in Cape Town, shows what a wave of advanced thought is lavishing the minds of men in all parts of the world. Without Spiritualism it would have been impossible for the highest minds to have written such a review of "Immortality," but aided by the new light, profound themes are being probed by representatives of the cultured masses, whose everyday thought rises superior to the proudest philosophy of a couple of generations back.

No testimony to the "spiritual hypothesis" could be more direct than that given by Mr. Crookes. He states that "Katie King" appeared to him many times in material form, and spoke of her earth experiences in India in the long past. It is true, Mr. Crookes never had any communications from spirits of those who were known to him in earth-life, but if he had pursued his investigations in other directions he would, no doubt, have been successful in that respect also.

Our South African friend scarcely does the simile of the seed justice. The cotyledon, or body of the seed does die; it is the germ that survives, increasing in vigour as the other portions of the seed decay, just as the soul in normal development overpowers the animal functions and passes into its own true and free state, as the body falls away of no further use.

An energetic friend at Cardiff has turned the visit of the "thought-reader" to good account. We transfer to another page extracts from the newspaper correspondence, that our readers in other places may have suggestions for making the attack under similar circumstances. By adopting these tactics the public can be greatly interested, by very little labour and no cost. Our Movement can be far more benefitted by intelligently applied industry, than by the expenditure of much money.

A very pretty supplement is presented to our readers this week, in the announcement of "Adshead's Derby Cream." One of them came into our hands, and we asked for a few thousands for distribution. On our visit to Belper, we became possessed of Mr. Adshead's articles, tried them, and found them more than could be said of them. Inability to do them justice somewhat withheld our testimony, but we would recommend our readers to try them for themselves.

The "Accrington Gazette" grossly abuses Mr. Colville and Spiritualism, because that speaker's controls said they were not acquainted with the history of Accrington, and therefore desired a subject of general interest. Mr. Colville's long reply from the platform is reported verbatim, which is a kindness, though the unwarrantable attack which accom-

panies it is more like the spite of a first-form boy at school than the dignified deliberation of mature and morally endowed humanity. Mr. Colville's conduct was admirable, and we need not state that his prestige, nor that of the Cause, has not been in the slightest degree affected by the incident. In making announcements of meetings, no loophole should be left for the introduction of such subjects.

Mr. Frank C. Walker, the American Basso, has returned from a two year's sojourn in Italy, where he made a very successful debut in concert, winning the applause of some of the severest critics in Florence. He has been upon a provincial tour in Scotland, and has kindly consented to sing at Miss Dale Owen's Lectures in Glasgow, Kirkcaldy, and Edinburgh, adding greatly to their success, pecuniary and otherwise. He has a rich and sympathetic voice—a basso cantante—peculiarly adapted to sacred music, although his greatest reputation has been made in dramatic scenes, which allow full scope for the remarkable execution, rare in so heavy a voice.

Mrs. Hodgson (Miss Brown) and her husband are about to leave Cape Town for Australia. Her little boy, Gerty, is now three years old. It seems only a few weeks since she was working with many friends in this country, who will be pleased, no doubt, to hear these tidings.

Mr. Thomas Bradley, the young gentleman who accompanied Mr. W. J. Colville to London, some time since, wishes his friends to know that he will accompany Mr. Colville to America, and intends devoting his time to the execution of works of art, and the management of several business matters connected with Mr. W. J. Colville's work as a lecturer and author.

### VISIT OF MR. ALFRED TEAGUE, OF CAPE TOWN.

One of our most respected foreign correspondents has arrived in England on a short visit. Mr. Teague comes to us well armed with letters of introduction in addition to a reputation for industry and steadfastness in the Cause which has become known in this country long ago.

Dr. Berks T. Hutchinson in a note says: "Last night the members of the Cape Town Mesmeric and Psychological Society, met at their rooms to bid good-bye to the President of the Society, Mr. Alfred Teague, who starts to day on a tour to England. Mr. Teague is a disciple of our beloved co-worker, Dr. J. M. Peebles, who lectured in Cape Town, in 1877; a firm believer in Immortality, and a staunch and fearless reformer. Whilst in England, I sincerely trust that all friends of our noble Cause will extend their hand of fellowship, and if possible introduce him to circles where he may add knowledge to his faith.

"The Cause makes slow but steady progress in Cape Town and South Africa in general."

We were also pleased to receive by the hand of Mr. Teague a few kind words from the pen of Mrs. Hodgson, so well known amongst us as Miss Brown, trance medium. She regards Mr. Teague as "one of the most consistent investigators that I have ever met, and one of the best men in every respect."

Mr. Teague is desirous of coming in contact with all forms of mediumship. We shall be glad to receive letters for him from those who can offer him any facilities. As he will visit the North shortly, he will be glad to make the acquaintance of Spiritualists in the towns through which he passes.

### REPLIES TO THE QUESTIONS OF MR. E. W. WALLIS.

Mr. W. J. Colville has intimated the intention of his guides to answer the questions put to spirits, at the meeting at Neumeyer Hall, on Friday evening, September 19th. Mr. Morae has already sent in the answers of his Controls. Mr. Wallis, on account of his removal to Glasgow, cannot get his own answers ready for a couple of weeks. We will, therefore, hold over publication for two weeks longer, as it would be well for answers to come from Mediums independently, not influenced by the answers of others. We will be glad to receive something from every Medium.

"HORACE" reviews the conflict which has gone on from the beginning, between the mediums of pure spiritual truth and influences of the mercenary and priestly class. He concludes: "It has been suggested that mediums should register their conditions in a public print; but will that remedy the evils that prevail? Where are the teachers



who will boldly come to the front, and with powerful will drive off the cause of stagnation? Who will give sound counsel to the erring, loving and soothing thought to the suffering, and bring healing to wounded souls? It is such we need to strike for freedom and knowledge; and when their influence pervade the multitude, Re-incarnation, Theosophy, and the countless follies and devices infused into the movement, by organized priestly devices and power, shall melt before the light of Truth."

### THE LIABILITIES.

PLYMOUTH.—Dear Mr. Burns,—I beg to advise you of the arrangements I have made, by which I hope to add to the Fund now being raised to clear off the Liabilities contracted in promoting the Cause of spiritual truth. First, I have made a collecting card, and shall be glad to receive contributions however small, from all friends in this quarter who may be moved to assist. Then, secondly, on Tuesday evening, 23rd, I shall deliver a discourse in the Richmond Hall (my inspirers having signified their wish to help) to be followed by questions; and thirdly, on Wednesday, 24th, I shall, by the kindness of an old friend, hold a reception at his residence, Boscundle House, Saltash. At each of these meetings a collection will be made on behalf of the Fund. The personal kindness I have invariably received from you makes me desirous of assisting you in this work, and I shall be pleased to co-operate with other friends to lighten your burden. As working folk we cannot do all that we would like to, but at all events we may do something I hope.—Yours faithfully, R. S. CLARKE, 4, Athenæum Terrace, Sept. 8th, 1884.

Dear Mr. Burns,—I see by this week's MEDIUM, that one firm of your creditors are pressing, and it is quite evident they won't be put off. Something must be done; we cannot afford to lose our paper, without flattery the best spiritual periodical in existence at the price, far better worth sixpence, than some twopenny papers would be at one penny. I will before the 30th September send you 5s. to help liquidate the debt. I hope others who have rather too much of this world's goods will put their shoulder to the wheel, and give as much as they can afford. Let those who have it, try to out-do each other. Those who can afford pounds, give; those who can only afford shillings, give; and those who can only afford pence, give. Then all can help to put "our" paper on a better foundation than it has ever been.

Wishing you success, yours fraternally, J. JONES.  
15, Montague Street, Hammersmith, July 25, 1884.

ROCHDALE.—The collection alluded to in my former letter, is for the Liabilities, and not for the Bertha Restoration Fund—J. T. T.

MIDDLESBOROUGH.—When you get the subscription cards ready, will you please send me one, and I will try what I can do for the Cause of truth.—A. McSKIMMING.

PROPHETIC CLAIRVOYANCE.—Kindly insert the following instance of John Vango's clairvoyant powers, to which "Sooty Gardener" gave his testimony a few weeks since. The instance of which I write consisted of his minutely describing a letter I was to receive from abroad, the control saying that "I should be ready to kiss it when I knew its contents." This description was given a considerable time before I received the letter, which came from a very dear relative from whom I had not heard for nearly two years, and I had almost despaired of ever hearing from again. Even the description as to number and colour of the stamps, and handwriting on the envelope, was perfectly accurate. Thinking that his wonderful mediumship, to which Mr. Raper, of Oam-berwell, and many others can also bear testimony, deserves to be better known, I take the liberty of trespassing upon your kindness to insert this (but one of many cases).—M. A. KINCHLEA.

HETTON-LE-HOLE: Miners' Hall, September 7.—Mr. F. Walker delivered a splendid address, subject, "Gods of the Past and Present, and how Gods grow" (was chosen by the audience), which he handled in such a manner as to draw forth rounds of applause. The illustrations which he very elaborately drew were exactly to the point, and had the lecturer been favoured with a lengthened period to have studied the subject, he could scarcely have given greater satisfaction. He likewise gave a short address on, "Let the dead bury their dead," which was likewise handed up by one of the audience, which he cleared up in a very grand light.—JAS. MURRAY, Sec.

OLDHAM.—A lady and gentleman from Bradford being in Oldham recently on a holiday, bethought them of seeking out 176, Union Street, and make the acquaintance of their brethren in Spiritualism. On the afternoon of Sunday, August 31, a young man was on the platform, describing the spiritual surroundings of persons in the audience. At last it came to the turn of the Bradford visitors (strangers to all present). A spirit was said to be by their side, and his appearance in earth-life was well described, his occupation on the railway stated, and that he had lost his life through an accident on the line. In the evening, the same young man was giving a trance discourse, after which he again described spirits. A Latterday Saint got up in the audience, and objected to the facts demonstrated before him, because of his belief in the Bible, which he said he accepted wholly. He was invited to the platform, when he succeeded in causing much laughter, for he did not seem to perceive that he was all the time proving the truth of Spiritualism, but limiting it to the past and to the "Latter Days," when there would be war, pestilence, famine, and other concomitants of spiritual power. On Tuesday, September 2, at 7.30, our Bradford friends again found themselves in the little hall, where a joyful company was present, partaking of coffee, buns, and other good things. Then the children recited pieces, men gave their experiences of Spiritualism, and much that was amusing and instructive was going on. The two strangers from Bradford were made very welcome by their Oldham brethren, and received a cordial invitation to pay them another visit.—COR.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—On Sunday last, the guides of Mrs. Barnes gave us an address on "Where are the Dead?" It certainly was one of the best I have ever heard given through Mrs. Barnes. The subject was well handled throughout, and all present were well pleased. May we have many more of these beautiful truths given to us!—COR.

WALSALL.—On Sunday, September 15th, Mr. and Mrs. Wallis will occupy the platform, at 6.30 p.m. On Monday, the 16th, a farwell tea and entertainment will be held, to wish these workers God-speed on their removal to Glasgow. Tea on the table at 5 p.m. Tickets for tea and entertainment, 91. each; after tea 61.

Mr. Hawkins, Magnetic Healer, has recently removed to more convenient apartments, at 43, Fitzroy Street, Fitzroy Square, close to Portland Road Station. It is the intention of Mr. and Mrs. Hawkins to resume their Sunday morning seance for healing. On Sunday, at 11 a.m. the first meeting of the new series will be held, terminating at 1 o'clock. Voluntary contributions.

BRADFORD: Walton Street Church.—On Saturday, Sept. 6, we held our quarterly coffee party, when, at 4.30 p.m., 166 friends sat down to an excellent repast. Then followed a miscellaneous entertainment, at which Mr. Arnold presided at the organ, and Mr. Armitage, Batley Carr, took the chair. Among the guests were Mr. Kitson, Batley; Mrs. and Miss Gott; Miss Beetham; Mr. and Mrs. Moor; Mrs. Ingham; Mr. Briggs; Mr. Firth, and a great many other friends from a distance. After the opening by the chairman, Mrs. Gott gave an eloquent speech, describing her experiences in Spiritualism. Mrs. Ingham gave a good address on "Progress." Then came recitations by the younger branches, and the following: Mr. Firth on "Repentance;" Mrs. Ingham on "Truth;" Miss Pinder on "Little Red Riding-Hood;" Mr. Verity on "Mind I don't tread on your little toes;" Miss Armitage on "Love of the Angels;" Mr. Kitson on "Mind your little Babies." The proceedings very harmoniously extended to 10.20 p.m.—On Sunday afternoon the chairman read a chapter from OAHSEE, which was eagerly listened to. Mrs. Gott's controls spoke on "What do we return to Earth for?" showing that death was only a change of state. She then gave her experience as a medium, and went amongst the audience giving descriptions of spirit-friends to strangers.—OTLEY ROAD CHURCH.—In the evening, Miss Beetham spoke on "It is better far to rule by love than fear," calling forth a fine feeling of sympathy. Miss Armitage, Batley Carr, was controlled, and gave her experience of the benefits she had derived from Spiritualism: had it not been for the aid of the spirit-world, her earth-life would have ceased long ago. This is the first time the writer has had the pleasure of listening to this young lady's guides. Towards the close, Miss Beetham spoke normally to the strangers present, inviting them to come again, and urging investigation at home. Miss Armitage spoke normally of the good to be derived from Spiritualism. Mr. Briggs, for the encouragement of strangers, gave some account of his experience. The chairman said he had been brought up a Quaker, regarded by many as the best form of belief; but he could stand there and say that Spiritualism was superior. He now knew both sides, and could testify from experience. This was a meeting of experiences, which will not be soon forgotten by those who attended Otley Road Church on Sunday evening last.—PINDER.

## SPIRITUALISM AND ITS OPPONENTS.

### "THOUGHT-READING" IN CARDIFF.

The person who desires to be known as "Stuart Cumberland" has been "experimenting" at Cardiff, with the result, as a correspondent says, that "the interest excited in thought-reading here is intense. Hundreds have tried it, and delightedly found it to be genuine. Cumberland is therefore, notwithstanding the mixture of trick and genuineness he places before the public, doing good rather than harm, I think. An investigation into this subject, to which he has certainly given an impetus, will ultimately with very many in a wider acquaintance with other occult phenomena."

#### THE NEWSPAPER CORRESPONDENCE.

The correspondence in the "Western Mail" contributed materially to this result. In the opening report by "Ap Gwilym," a gushing tribute was paid to the performer, and all Spiritualism was supposed to be obliterated. Next week, "Psyche" in a clever letter pointed out that he failed to see why that performance "should be placed on a level with what is known as Spiritualism. All that Mr. Cumberland's experiments in thought-reading go to prove, is the possibility of the transference of thought; it does not touch the question as to the possibility of communion with men and women in the disembodied state. It neither proves nor disproves anything in this connection, and there is, moreover, a constantly-increasing mass of evidence (exclusive of what is called physical phenomena) which cannot by any process of reasoning be attributed to thought-reading. Again, what do Mr. Cumberland's cabinet and other physical experiments prove? Not that the system of belief gleaned from close observation of certain facts in nature, and which, for want of a more correct term, has been called Spiritualism, is a delusion; they only show by what means mercenary and unscrupulous persons simulate phenomena for private gain. It no more proves Spiritualism false, and Spiritualists deceivers or deceived, than the frauds and evil practices so frequently brought to light, which are perpetrated by people known among their fellows as professing Christians, prove either that Christianity is false or its adherents as a body devoid of the Christ life. Mr. Cumberland has on some occasions admitted that he only seeks to explain the means by which genuine phenomena have been simulated by dishonest persons. It would be more commendable if he stated as much in his public announcements. It is a sign of the rapid strides which progressive thought and the spirit of research are making that this and kindred subjects now command such widespread interest. Mesmer and other courageous exponents of psychological science, who in their day were derided and considered as being demented, are now reaping their justification."

#### THE CHIEF-CONSTABLE AND "THOUGHT-READER."

The "thought-reader" failed in a preliminary experiment with chief-constable Hemingway, before an out-of-door search for a pin was made. This led to a somewhat acrimonious correspondence in which Mr. Hemingway thus expressed himself: "I consider Mr. Cumberland a clever, able gentleman as a conjuror; also clever, because he can so easily lead astray the representative and influential public of Cardiff. As the late Professor Anderson would say, 'It is simply the quickness of the hand that deceives the eye.' As to thought-reading, if there is anything in it, to my mind his thoughts on Saturday night last when he retired to rest would be how easily it is to draw the feather over the eyes of the public of Cardiff." The letter closed with an offer of money for charitable purposes, if the "thought-reader" could succeed with the writer.

Cumberland replied in next issue of the "Western Mail":—"I can only succeed when a person gives himself entirely up to the conditions, which are to think only of the hidden object, and of nothing else. No man can have two dominant ideas in his mind at one time—that, perhaps, even Mr. Hemingway will understand and admit. The dominant idea I require is the object, and that alone." So far so good, and this will be a lesson to him as to his conduct when he thrusts himself into the presence of a spirit medium, as he once did armed with a squirt, and afterwards stated falsely that the medium was spotted with the cochineal shot at him, whereas the figure that actually appeared nearly dragged the squirts into the cabinet, and almost frightened him out of his remaining wits. This way of trying to trade on Spiritualism he has now abandoned, and the squirt is out of date. He now tries to mislead the public in respect to clairvoyant phenomena and genuine thought-reading. He says: "I am not a clairvoyant, who pretends to penetrate into the innermost recesses of a man's mind; it is just these pretenders to supernatural powers whom I undertake to expose. In my experiments I simply lay claim to a natural gift of perception, which enables me to interpret the physical expressions of a person whilst under the influence of concentrated attention. I do not stand alone in this. I am the prophet, but I have several disciples, some even in Cardiff." Now his muscle-leading trick is no exposure of persons with other "natural gifts" of a much more remarkable character.

The assumption is: He is not clairvoyant; therefore all who profess to be clairvoyants are impostors! He is no "prophet" even in his special "gift."

#### THE "THOUGHT-READER" AND THE SPIRITUALISTS.

Other correspondents testify to the existence of thought-reading as a fact. One, while admitting Cumberland's abilities in that art, says: "But nothing that I have yet seen him do by thought-reading has enabled me to discover why, by its means, he claims to expose Spiritualism." Cumberland, in a letter, stated that his silly trick of reading the names of deceased persons written on slips of paper, by substituting the slips, is a "Spiritualistic trick." If so we never heard of its being attempted. A man who can make such bare-faced statements, should not be so readily "insulted," as this very would-appear-to-be high-toned person makes himself out.

From a letter by "Psyche" we quote the following:—

"Mr. Cumberland has not yet, so far as I can learn, during his present visit to the Principality, seen fit to admit (as pointed out in my previous letter) that he only seeks to expose the tricks of dishonest mediums and not genuine phenomena; and since from the bombastic announcement of his return visit to Cardiff, it would seem that Spiritualism is in danger of being totally extinguished (!) by him, a little reflection on the following point, may induce him to relent somewhat:—1st.

#### A SLIPPERY EEL.

"During his recent visit to Paris the Spiritist Committee there, after sundry delays, succeeded in having an interview with him, their object being to bring Spiritism to issue with him as its declared opponent. He then stated that he was only an opponent to false Spiritism, and that he had only seen such manifestations as could be imitated by him. Arrangements were made for a private seance with a Spiritist medium, on the understanding that the result of Mr. Cumberland's imitation of any manifestations which might then take place should be published. An equal number of friends on either side was agreed to, the time for the seance being left to his own convenience. That, however, proves to be 'some other day,' for the Spiritists wistfully record, 'He has gone off without even saying good-by to us.'

"2nd. The writer heard him during his visit to Cardiff in January, 1881, publicly announce that he only sought to expose the fraudulent means sometimes resorted to in order to simulate genuine phenomena, of which latter he had had no opportunities of judging.

#### MR. FOWLER'S CHALLENGE.

"3rd. On the occasion of the following challenge being given and which Mr. Cumberland declined, he was very anxious to make it understood that he did not expose genuine phenomena, but only the frauds of some Spiritualists.

"In view of these facts, it is palpably dishonest and misleading to the public not to state as much both in his announcements and at his meetings. The whole business with him is evidently purely financial, and he is simply making capital out of the popular ignorance of the merits of Spiritualism. The challenge referred to above is made by Mr. John Fowler, of Sefton Park, Liverpool, through the Lord Bishop of Liverpool, and it runs as follows:—

#### TO THE RIGHT REV. LORD BISHOP OF LIVERPOOL.

Seeing that you are being made a tool of in the hands of a conjuror, who wants to advertise himself cheaply and impose upon innocent people for the sake of making money, I hereby beg to make a proposition, viz., that I will give £600 sterling to the Seamen's Orphanage, and £500 sterling to any other charity or hospital you like to name, if Stuart Cumberland produces before a committee (half of whom are to be chosen by your lordship and half by myself) and under the same conditions—all in the light—the same phenomena which are produced in the light by Spiritualists. If he fail, he, or some one for him, is to give £50 sterling to each of two hospitals or charities to be named by me. This challenge I wish to be made before the audience at St. George's Hall this evening, your lordship being advertised as chairman. The money to be lodged at any time to be named by you; mine is ready now.—I remain your lordship's most obedient servant,  
Liverpool, 27th Oct., 1881.  
JOHN FOWLER.

"Mr. Cumberland has in some places stated that he had on different occasions accepted this challenge, but it is not so. This challenge applies to all exponents of Spiritualism by means of conjuring, and the following telegraphic reply to an inquiry by the writer received this day from Mr. Fowler speaks for itself:—

My Challenge was never accepted; who says so speaks falsely. It is still open. Stuart Cumberland is a good physical medium, bear in mind, but to acknowledge such would not pay.

"This challenge speaks volumes for the impregnability of of the facts upon which Spiritualism rests, and renders unnecessary in this letter a narration of a number of such which the writer has personally witnessed.

#### THOUGHT-READING AND SPIRITUALISM.

"As regards the relation of thought-reading to Spiritualism, they are by no means antagonistic to each other, as Mr. Cumberland leads the public to imagine. On the contrary, the laws operating in the process of thought-reading also operate in various phases of genuine spirit communion, and my own experience during some eleven years has been that Spiritualists are careful, as a rule, to discriminate between such communi-



cations as may be the thoughts of sitters read by the medium and those which do not admit of this explanation. Thought-reading is, therefore, not a discovery of Mr. Cumberland's.

"In modern times Mesmer is, perhaps, the earliest exponent of that subtle force which, by means of will power and vital magnetism combined, renders the transference of thought and sensation from operator to subject possible. I would just here notice a misapprehension of terms by Mr. Cumberland. He calls the Prince of Wales, the Prime Minister, and all who take part with him in his thought-reading experiments his subjects. It may be a convenient word, but it is in direct contradiction of the fact. They are his operators; he is the subject or medium. His is the sensitive or negative temperament, and he can only receive impressions from, or read the thoughts of, those with stronger wills or more positive minds than his own.

"I would here venture a remark upon his non-success with Mr. Superintendent Hemingway. The latter is undoubtedly possessed of an indomitable will. He is probably aware of the power a mesmerist has over all the faculties of his subject, even so far as to cause him to forget his own name for the time. For the nonce we will suppose Mr. Hemingway the mesmerist, and Mr. Cumberland his subject. The former, according to rule, thinks of a certain thing to be accomplished, but the while he is strongly imbued with the feeling that thought-reading is merely a trick and that Mr. Cumberland will not succeed, and under such conditions it would be extraordinary if he did. But if Mr. Hemingway will only divest himself of the idea that it is a trick, and, if he cannot bring himself to feel that it may be some mental force hitherto unfamiliar to him, let him, at least, place himself in a condition of absolute passivity on the point, while concentrating his thoughts towards the object to be accomplished; then, I venture to say, there would be considerable danger (in view of Mr. Hemingway's generous offer) of Mr. Cumberland succeeding with him!

"This law of sympathetic conditions applies in a much higher degree to spirit communion, and in proportion to the degree of honesty of purpose, purity of motive, and desire to know the truth which he is imbued with who seeks to commune with those who are 'not dead, but gone before,' will be the measure of his success in his investigations."

This letter was fortified with an account of a sitting with Mr. Spriggs. A few hundreds of Mr. Fowler's Challenge were circulated to those attending Cumberland's last meeting.

#### GENUINE PHENOMENA ARE INVULNERABLE.

The correspondence thus closes. "Psyche" writes:—

"Mr. Cumberland has not, during his late visit to the Principality, had the honesty to admit (as I so clearly proved in previous letters) that he only exposes the frauds by which genuine spiritual manifestations are sometimes simulated. The reason is apparent, he cannot deny my statements, whilst a jealous regard for his treasury has made him on this occasion refrain from admitting their truth. His statement (which was posted outside our offices yesterday) that he has "over and over again" accepted Mr. Fowler's challenge is utterly false, for, if a challenge be accepted, there must be complete conformity to the terms or conditions upon which it is given. With these conditions (which are perfectly clear and reasonable) Mr. Cumberland has not made the slightest attempt to comply, and his statements, therefore, is an unprincipled attempt to throw dust in the eyes of the public.

"It will no doubt, interest some of your readers to know that legally attested declarations have been made by Robert Houdin, Professor Jacobs, and Samuel Bellachini (Court conjuror at Berlin), all conjurers of high repute—from whom Mr. Cumberland might with great advantage take some lessons in the conjuring art—affirming the genuineness of the manifestations called spiritual, and also stating that some of its phases were wholly beyond the resources of their art to imitate or explain.

"Of the compound mixture of trickery and genuineness to which Mr. Cumberland is treating the public, to the complete mystification of a great many, I will only say that I trust the mystification will vanish as the clouds of night before the coming day; and that a conviction of the reality of thought-reading will remain. The wide interest elicited in the subject and the very marked results of experiments made in family circles and friendly gatherings are noteworthy facts, and all who think it is merely a good trick would do well to bear this in mind. By degrees the necessary conditions to ensure success will be perceived. Nothing in the universe is accomplished except in obedience to law, and if one makes discovery of a certain phenomenon occurring under certain ascertained conditions it is mere folly for another to insist upon its production while blindly disobeying the conditions under which alone it can be successfully accomplished. An investigation into the laws governing thought-reading will result in a wider acquaintance with other natural phenomena, mis-called supernatural, but which are only so because so little endeavour has hitherto been made by the masses to understand them aright."

#### IT IS NOT THOUGHT-READING.

"A." advances the following views on the subject:—"I beg to point out that one of the effects of the Head-Constable's challenge to Mr. Cumberland is the admission by the latter

that he simply lays claim to a natural gift of perception which enables him to interpret the physical expressions of a person whilst under the influence of concentrated attention. This statement, although written in a guarded manner, must considerably simplify the 'thought-reading' question in the public mind. It is now evident from his own words that Mr. Cumberland is not a 'thought-reader' in the legitimate sense of that term and as referred to in his advertisements. Many of his so-called 'thought-reading' experiments consist of the finding of some object on which the mind of a 'good subject' is bent. But he does not read the thought of the 'subject'; he only watches for physical expressions which will enable him to go to the place where the tangible object of which the medium is bidden to think is deposited. When he finds the object—as he sometimes does—the discovery is applauded as an effort of 'thought-reading.'

"It is quite evident, taking it for granted that what Mr. Cumberland says is true, that the 'subject' after all only guides him to the spot where the object is hidden. His 'experiments' (wisely so called) are conducted with little material variety. This is a very weak point in his programme. 'Think of a number.' 'Think of an object.' 'Give me your hand, and give me, above all, your physical expressions. I will then find out what you are thinking of.' These are his words in effect. He may be led to the hidden object, and a subject who thinks of a number can show him how to write a figure which is already committed to paper. The 'reader' does not himself know what his 'subject' is thinking of until the necessary physical expressions are afforded. Mr. Cumberland deserves credit for his perception. It is common enough in all classes of life for persons to conjecture what another person is thinking of, and affinity of thought is not phenomenal. How often one anticipates, in company, a remark which is on the lips of another. To descend, we have heard of dogs obeying the physical expressions of their masters. The sympathy existing between mind and mind, even in the case of persons who have never spoken to each other, has most likely been a problematical matter and one for wondering conjecture ever since the world began. Long before the advent of Mr. Cumberland as a 'thought-reader' the world had discussed the possibility of a communion of thought, of brain waves, and other kindred theories."

#### A RECKONING UP.

The correspondence closes with the following letter in the "Western Mail" of September 5th:—

"Sir.—will you kindly allow me to express my sincere regret, and astonishment, at the applause accorded to Mr. S. Cumberland, as compared with the disapproval shown to our worthy Head-Constable, who, by his courage and keen perception, to a great extent unearthed the doings of one who has carried hundreds of golden sovereigns clean away from the Cardiff public? I simply ask, when will the world get wise enough to appreciate a trusty, hardworking, honourable, and capable officer, and denounce one who goes from city to town, deluding at least 80 per cent of his fellow-creatures, but who, when once spotted, makes choice of his victims, and names his own terms. I again inquire, Why do we seek the services of a chief of police, or his subordinates, if not to purge the town of this class of make-believes? If a couple of labourers are seen playing at pitch and toss, seven days 'hard labour' would be their lot. If a few navvies are caught indulging in a game of cribbage for a quart of beer, fourteen days would meet the offence for gambling. Again, a struggling widow hawker, selling needles and boot strings without a licence, for her first offence has to pay 6s. and costs. And yet a man who can gull with his trickery the Prime Minister, noble lords, M.P.'s mayors, Town Councillors, merchants, and so on, down to Jimmy the rat-catcher, leaves the town in state.—I am, etc.,

LEWIS SEPTIMUS BICKLEY.

"46, George-street, Docks Cardiff."

## PROGRESS OF SPIRITUAL WORK.

ROCHDALE: Regent Hall.—On Sunday, we had Miss Musgrave, of Bingley. In the afternoon the subject was "If ye love me ye will keep my commandments." In the evening she spoke to an audience of over two hundred, who listened with rapt attention while she discoursed on "Spiritualism, is it a benefit to Humanity?" She said it was a benefit, as it settled the great question, "If a man die shall he live again?" and that the spirits were ever ready to shower down their love for the uplifting of humanity. She earnestly asked her hearers to meet the spirit-world in their efforts; by not passing the poor beggar who asks for help, and if they could not give them of this world's goods, to at least give them sympathy. She is a very sympathetic speaker, and is very well liked here, and we are looking forward to the time when we shall have her again amongst us. I understand you have got a report of Mr. Colville's visit to us on the 2nd September. It went off very well, as we had a large audience, which seemed very well pleased with the discourse.—J. T. TATLOW, 60, Freshold Street,

**WEST HARTLEPOOL.**—On Sunday we had the pleasure of listening to two very stirring addresses from our esteemed friend Mr. W. H. Robinson, of Newcastle-on-Tyne, delivered in his normal condition: in the afternoon, at 2.15, to a limited audience, on "Scientific Spiritualism," and though labouring under a severe cold, he did ample justice to the subject. In the evening, at 6.30, he had recovered somewhat from his indisposition, and dealt very exhaustively on the subject of "Spiritual Spiritualism," and for about an hour and five minutes we had the pleasure of listening to a flood of oratory replete with convincing facts, and dealing with the sublime truths of our beloved cause. After singing the doxology, our chairman, Mr. D. Ashman, announced that Mr. Robinson's guides desired to further enlighten us, and all were invited to stay who felt disposed, when all stayed to hear. He then, under the controls of his guides discoursed for other twenty minutes on the evening's subject, thus ending publicly one of the best days we have had in this town. Adjourning then to the writer's home, thirteen of us formed into circles, when we had some very remarkable testimonies of spirit communion, which the controlling spirit desired should be communicated to you. Our friend Robinson after being controlled by one of our eminent Wesleyan ministers, the late Rev. Thos. Casey, was controlled by the spirit of H.R.H. the late "Duke of Albany," who gave us a very lucid account of his labours in the field of art during his earthly career, and stating that he had from the period of his dear sister's (Alice) passing to the higher life, been continually influenced by her in those matters. He expressed himself as being very happy, and counselled us to be sure and send the particulars for publication in the columns of the MEDIUM, being certain if this were done, that an object named would be served. All our clairvoyants present at the seance distinctly saw, not only the "Duke of Albany" with his sister, the late "Princess Alice," with her head leaning on his shoulder, but their dear father also, the late "Prince Consort." I may further add, that we have been favoured with the presence of the "Duke of Albany's" spirit for some time past, but this is the first occasion on which he has made himself known to us. Mrs. Ashman's guide, "Lydia," also spoke cheerfully to us, and Mr. Ashman's guide, "Sunshine," spoke through him for half an hour on matters spiritual, urging us forward to higher aims and objects. The conditions and influence in the little magnetized parlour were good in its truest sense, and the manifestations of a purely genuine character. The friends parted at a late hour, highly pleased with the after meeting.—WM. WARDELL, Sec., 8, Havelock Street.

**BATLEY CARR.**—On Sunday, September 7th, Mrs. Ingham, of Keighley, occupied our platform in a most efficient manner. There is a decided improvement in the delivery of this lady. After her spirit-guides had addressed the audience for about thirty minutes on the necessity of doing right, if they wish to be right, they took her into the body of the hall, and there gave four descriptions of deceased persons. The first one was not immediately recognised, but was afterward; the second and third were instantly recognised, and the words that were then given caused tears of gratitude to flow freely for such blessings. The fourth was recognised by the description; but there was a mistake in the name, which instead of being John was Joseph. After these had been given, they conducted their instrument back to the platform, where they relinquished control, but it was instantly assumed by "Pat," who with his native brogue, and characteristic wit and humour soon caused a smile to dwell on each face; and the hard hits he made of the shams that obtain in every-day-life, met with unanimous approval. When he relinquished control it was again assumed by the late Mr. John Hollins, of Churwell, who spoke of the many blessings he derived from Spiritualism while in earth-life, and how it had prepared him for the spiritual. He also spoke of having got one of the family, a daughter, on his side of life, and wished fervently that his partner would dry her tears, and put away her grief, for as the family was taken from earth-life, it was reconstructed in heaven where parting would come no more. I hope she will take heart from these few words of consolation, and dry up her tears, resting assured that the separation is not for long at the longest. The attendance was only an average one, but all felt it was good to be there.—ALFRED KITSON.

**ASHINGTON.**—On Sunday, we had Mr. J. G. Grey, of Gateshead, who officiated afternoon and night. After naming two children he took as his subject, "Baptism," showing the errors of the orthodox upon that matter, and gave some good advice to parents in general as to the responsibilities they brought upon themselves at every addition to the family circle, and finished the afternoon service with a poem on "Oppression." At night, he took as his subject, "What is Spiritualism?" chosen by the audience, and after giving a brilliant address he finished his subject by telling the assembly that God would only help you if you helped yourselves. He gave a poem selected by the audience on "Silence." Mr. Murray, of Gateshead was controlled and closed the meeting with a short speech and prayer. We look forward at no distant date to obtain Mr. Grey's services again. Next Sunday our platform will be occupied by Mr. Joseph James, of Coble Dene, who is about to emigrate to America.—JNO. ROBINSON.

**PLYMOUTH: Richmond Hall.**—Our social gathering on Wednesday, the 3rd inst., was one of the most successful we have ever had. An enormous number of friends, both old and new sat down to tea, including Mr. and Mrs. Page (Exeter), and contingents from Tavistock and Saltash, as well as a large body of representatives from Devonport Unitarian congregation, who thus evinced their appreciation of Mr. Clarke's services to them. After tea which was splendidly served by the energetic ladies of our Society, to whom great praise is due, the concert came off. The performers were the Misses Tyrer and Mackay; Mesdames Hole, Frank and Temple Willis; Messrs. Frank, Carswell, Dunstan, Cartwright, Bathatchet and Irwin; Masters Sims and Andrews. Between the parts Mr. R. S. Clarke (though very unwell) delivered a short inspirational address on "The influences of Music," which won the hearty plaudits of all by its eloquence. After the usual vote of thanks, the re-union came to an end with "Auld Lang Syne."—On Sunday evening, Mr. Clarke addressed the congregation, by request, on "The Sacraments," and in the course of his discourse traced Baptism back to early times, and elucidated the real meaning of the rite which was contrasted with the fictitious meaning attached to it to-day. The various theories relative to the Eucharist were also lengthily reviewed, and the lessons deducible from that ordinance enforced, while as a fitting conclusion our attention was drawn to another Sacrament, in which it was urged all might share, viz., that of individual responsibility and duty. The meeting was well attended and harmonious.—JNO IRWIN.

**BYERS GREEN.**—On Sunday afternoon, August 31st, 1884, we held an open-air meeting in a field kindly lent for the occasion by Mr. Watford, of Byers Green, when about one hundred people assembled to listen to the guides of Mr. James Dunn, of Shildon. The lecture was on "Spiritualism and its advantages." It was well handled and received with great applause, and we had a good assembly in the evening at Mrs. Brunskill's, when James Dunn's guides gave an address on the different "Forms and phases of Spiritualism." The lectures were well delivered and received by the people with great satisfaction. The meetings were opened by Joseph Eales, of Auckland Park.—On Sunday afternoon, we held our meetings as usual at Mrs. Brunskill's, Church Street, Byers Green. The meeting having been opened with prayer, by Mr. Joseph Eales, Auckland Park, Mr. Wm. Scott, of Darlington, gave a most noble address on "What is prayer? and whom we ought to pray to." The subject was well delivered and received with great satisfaction. In the evening Joseph Eales opened the meeting again by prayer, when Mr. Scott gave a most noble address on the "Devil and his home." Upwards of seventy people were present. Mr. Watford kindly gave us permission of the field again, but the weather being unfavourable we had to content ourselves with being inside. There would have been a much larger gathering had it been in the open air.—WM. NAISBITT, Secretary, Byers Green, via Spennymoor, Durham.

**STONEHOUSE.**—The spirit guides of Mr. W. Burt, rejoicing at the marked success of the services held in Devonport for the past three months, have desired through his organism to mission the town of Stonehouse, which is situated between that of Devonport and Plymouth, the whole comprising a population of 200,000 inhabitants. In accordance with that desire, Mr. Burt has engaged the very convenient, well-lighted, ventilated, and comfortably-seated new Hall, known as the Sailors' Welcome Lecture Hall, entrance in Union Place, where the first service was held last Sunday evening, at 6.30, when his controls spoke as an opening address, very beautifully, on the object of the guides in lifting up the ensign, planting the standard, and laying the foundation-stone of the Spiritual work in that town, which was listened to with profound attention by all.—OBSERVER.

**MIDDLESBOROUGH.**—On Sunday morning the audience chose a subject for Mr. Fitton, Oldham, "If God made good and evil, when man sins does he sin against God or man?" The subject was very ably dealt with, and the speaker showed clearly that sin is undeveloped good. In the evening a good audience chose for subject—"Is Spiritualism a fit religion for man to follow?" This was also handled in an able manner, giving everyone something to take home. A poem was given at the close of each service.—A. MCSKIMMING, Sec.

**NEWCASTLE.**—Mr. W. Riddell, of Sunderland, delivered on Sunday last an excellent address on "Shelley: poet, philosopher, and humanitarian." The lecture was listened to with marked attention and approval. On the previous Tuesday, Mrs. Yeeles, of South Shields, visited us, and a very pleasant seance was held, descriptions of spirit-friends being the prevailing feature. About thirty members and friends assembled to greet her. Mrs. Yeeles accepted an invitation to visit the members again in a fortnight from date.—ERNEST.

**MACCLESFIELD (New Society).**—On Sunday last, Mr. Plant, of Manchester, gave a very beautiful address upon "Who are the servants of God?" to the great satisfaction of all present. After speaking for nearly an hour upon the above subject, he gave splendid clairvoyant descriptions of our spirit friends, most of whom were easily recognised. Mr. Plant has been engaged by this society to speak for them the first Sunday in every month.—E. WOOLLAM.



MEETINGS, SUNDAY, SEPTEMBER 14th, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse; "Churches: Present, Past and Future."

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Horcroft; at 7, Seance; Monday, 7.30 to 9.30, J. M. Dale; Tuesday, 7.30 to 9.30, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, No Seance. Mr. Towns in Devonshire. HANROW 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.

ASHINGTON COLLIERY.—Mr. Joseph James.

BACUP.—No Information.

BARNOLYTH.—50, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Bailey.

BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.

BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hepworth.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:

BLACKBURN.—Academy of Arts and Sciences, Paradise Lane, at 2.30 and 6.30 p.m.

BOLTON.—H. A. Tovey, 20, Ilalstead St. (off Castle St.), Haugh, Bolton.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30

and 6 p.m.: Mrs. Wade and Miss Musgrave.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mr. Armitage.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Local.

DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss

Bond; 6.30: Mr. W. Burt.

EXETER.—The Mint, at 10.45 at 6.30:

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mesdames Ingham

and Scott. Lyceum at 10.30. Monday Service, 7.30.

HETTON.—Miners' Old Hall, at 5.30: Mr. W. Westgarth.

KNOXLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Holdsworth and Miss

Katcliffe.

LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30

and 6.30: Mr. J. S. Schutt.

Edinburgh Hall, Sheepscar Terrace, 2.30 and 6.30: Mr. Peel.

LEICESTER.—Silver Street Lecture Hall, at 2.30 and 6.30:

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.,

No Information.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30,

and 6.30: Mr. J. S. Schutt.

MORECAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30, Local.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Craven.

MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr.

J. G. Grey.

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. J. A. Rowe.

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.

NORTH SHIELDS.—6, Camden Street, at 6.15 p.m.: Mr. W. H. Robinson.

NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.

OLDHAM.—176, Union Street, at 2.30 and 6:

PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30, Mr. Tetlow.

PLYMOUTH.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.

PLYMOUTH.—Richmond Hall, Richmond Street, at 3, Circle; at 6.30, Mr. R. S.

Clarke. Lyceum at 10.15 a.m.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:

WALSALL.—Exchange Rooms, High Street, at 6.30.

WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30

Wednesday, Circle, at 7.

SALFORD.—33, Chapel Street, at 2.30, Circle; at 6.30, Mr. Worsman.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. A. D. Wilson.

SUNDERLAND.—Albert Rooms, 7, Cornmarket Street, 6.30: Mr. J. T. McKellar.

WEST FELTON.—At Mr. Thomas Taylor's, Edenhill, at 6 p.m.

ANNIVERSARIES, AND SPECIAL SERVICES.

PENDLETON.—Town Hall, Sunday, Sept. 21, Inauguration. J. Burns, O.S.T., and others.

LIST OF SPEAKERS.

September 28, Mr. W. Johnson, of Hyde.

October 5, Miss Rosamond Dale Owen.

" 12,

" 19, Prof. Hadfield, of Morecambe.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road, Bradford.

M. R. W. J. COLVILLE'S APPOINTMENTS.—London, Friday, Sep. 19th. W. J. Colville's address is 4, Waterloo Road, Manchester.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—EDINBURGH, Secular Institute, Sept. 14. MANCHESTER Secular Society, Sept. 21. LIVERPOOL, Sept. 28. STAMFORD, Sept. 30. PENDLETON, Oct. 5 & 12. CAVENDISH ROOMS, Oct. 19. BIRMINGHAM Secular Institute, Oct. 28. OLDHAM, in correspondence. Address: 21, Alma Square, St. John's Wood, London, N.W.

M. R. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Richmond Street, Sunday, Sept. 14, at 6.30 p.m. Subject, "The Evolution of Religious Sentiment"; also Tuesdays, 23rd and 30th, at 8 p.m. DEVONPORT: Unitarian Church, Sunday, Sep. 21st. SALTASH, Wed., Sep. 24th. Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenaeum Terrace, Plymouth.

M. R. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sept. 14, Pendleton; Sept. 21, Rochdale, Marble Works; Sept. 28, Blackburn; Oct. 5, Manchester; Oct. 12, Rochdale, Regent Hall.

M. R. J. J. MORSE'S APPOINTMENTS.—London: Cavendish Rooms, Mortimer Street, Sunday, Sept. 14, at 7 p.m., Subject, "Churches: Past, Present and Future."

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

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

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday, our platform was occupied in the afternoon by Mr. H. E. Schneider, who gave a very interesting lecture on "Phrenology," showing how various characters may be understood, and illustrating them in different forms. He also read the heads of two children, to the satisfaction of the parents present. He also gave several of his experiences in Mesmerism, which greatly amused the audience. In the evening our Vice-President, Mr. Rodgers, spoke on the "Progress of Spiritualism" to a large and intelligent audience. Next Sunday Mr. Tetlow, of Rochdale, will speak.—Speakers for the Town Hall, see List of Special Meetings.—O.

FAREWELL LECTURE

BY

W. J. COLVILLE

AT

NEUMEYER HALL, HART ST., BLOOMSBURY.

FRIDAY, SEPT. 19, AT EIGHT O'CLOCK.

Order of Meeting.

INSTRUMENTAL MUSIC.

REMARKS BY CHAIRMAN.

Answers by MR. COLVILLE'S Controls, to "Questions to be answered by Spirits," recently put in the MEDIUM by E. W. Wallis.

SINGING.

Lecture on "Spiritual Brotherhood."

SINGING, during which a COLLECTION on behalf of the

LIABILITIES FUND of the SPIRITUAL INSTITUTION

POEM

(Subject to be Chosen by the Audience.)

INSTRUMENTAL MUSIC.

MORLEY.—Messrs. Worsman and Shrub, of Bradford, occupied our platform on Sunday last. The guides of both mediums addressed the meeting in a very earnest manner. I noticed a marked improvement in the style of both speakers since their last visit to Morley. There is a wide field for us all to labour in, and if we only encourage and develop these young mediums, we shall give our glorious Cause an impetus that will help to roll it on in the van of progress. The Morley friends are much interested in the proper development of these young persons, and wish them a hearty God-speed.—B.H.B.

SALFORD: Trinity Hall, 83, Chapel Street.—On Sunday last our platform was occupied by a local preacher from one of the Methodist bodies in Manchester. His address or sermon was quite spiritualistic, and proved to us that many outside the ranks of Spiritualism are Spiritualists in its truest sense. On Sunday next we have Mr. Worsman, of Bradford, at 2.30, and 6.30, and on the following Sunday Mr. Armitage, of Batley Carr.—COR.

NORTH SHIELDS: Camden Street Lecture Hall, September 7th.—In the evening Mr. J. Scott, of Hetton (clairvoyant medium), gave an inspirational discourse on "What is Spiritualism?" after which he gave a few clairvoyant descriptions. Some were readily recognised, while some not until the close of the meeting, when they acquainted Mr. Scott of the fact. The services of our friend and brother were very much appreciated by the audience, who gave to him a hearty and cordial vote of thanks. Our desire is that before long Mr. Scott will be with us again.—J. T. MCKELLAR.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent gave an inspirational address. The spirit guides took for their subject, "A live faith and a dead God." The lecture was listened to with much attention by a good congregation. There was a short seance held after the service, when several descriptions of spiritual surroundings were given and recognised.—H. HANNIBAL, Sec., 28, Mostyn Street, Hinkley Road.

SUNDERLAND: Albert Rooms.—On Sunday evening last, Mr. Jos. Stevenson, of Gateshead, gave a very good address to a very fair audience, who warmly applauded the speaker during his discourse, and were highly gratified by the many beautiful illustrations the worthy lecturer depicted, upon the "Uses of Spiritualism." Mr. R. Murray, S.n.r., presided, and related to the audience how he became a Spiritualist, and the many facts he had received from the other side. Mr. John Rutherford and Mr. V. W. Pinkney also took part in the proceedings.—G. H. PYNK JONES, Sec., S.S.E.S.

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