



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

# SPIRITUALISM.

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[The two Articles which follow have been widely circulated in Accrington and district.]

## Suppressed Correspondence on Spiritualism !

ADDRESSED TO THE EDITOR OF THE "ACCRINGTON GAZETTE."

IN vindication of the Truth, and for the gratification of all lovers of Fair-play, the following correspondence refused insertion by the Editor of the "Accrington Gazette," in which the attacks were made, is respectfully presented in this form to the people of Accrington.

SPIRITUALISM, W. J. COLVILLE, AND THE  
RIBBLE SCHEME.

To the Editor of the ACCRINGTON GAZETTE.

Sir,—In penning a few lines by way of a rejoinder to your onslaught upon the Spiritualists in Accrington and elsewhere, I am fully cognizant of the fact, that all the prerogatives attached to the office of an editor, especially of a hostile editor—the writer, I presume, of the "Local Notes" to which I reply—can be used against an opponent with damaging effect. But still, sir, I trust to your sense of justice and love of fair play to extend the same facility for response to a class who are by some virulently denounced, as you would to the pampered favourites of public opinion. It is those alone who are attacked that require to defend themselves.

The writer of the "Notes" states, as Spiritualism, that which no Spiritualist of any standing or intelligence would for a single moment think of claiming for their spirit friends. Nay, but Mr. Colville himself, as reported in the "Gazette," emphatically denies the assumption of the writer, namely, that the spirits of the departed are infallible, or possess a knowledge of all things transpiring upon this earth. And yet in the face of this repudiation of such a ridiculous assertion, the writer of the "Notes" coolly states that, "As a matter of fact the Spiritualists do profess that their 'controls' see without being shown, and know without being told, all that is going on, not merely round about us but in all parts of the universe."

Now, I ask, if this gratuitous assertion of our assailant be "a matter of fact," Where are "the Spiritualists" to be found who lay claim to such infallibility as is laid down by that writer? In what work, written by a representative Spiritualist, is the claim to be found? Against this grossly unfair and misleading statement allow me to protest, and to reproduce Mr. Colville's own words as reported in the "Gazette" where he said, "We are obliged to refuse it (the history of Accrington) because we do not claim to possess information concerning the history of all the places that we

visit." \* \* \* "Now there cannot be a greater delusion, and any one who only considers the claims of Spiritualism, will be obliged to admit that if Spiritualism is true, that cannot be." So that the real "matter of fact" in this case is that, Mr. Colville himself having so emphatically denied the claim to all knowledge by the spirits, it is very unfair for the writer of the "Local Notes" to make it the very ground-work of his bitter attack, not only upon Mr. Colville but upon the Spiritualists in general. Having thus shown the utter fallaciousness of the foundation of the writer's propositions in his onslaught upon Mr. Colville, it follows that all his illogical superstructure about mediums being "blasphemers and impostors" fades away before the logic of truth and of reason.

Reference of a very unfair character is made in the "Notes" to Mr. Colville's visit to Preston. It is self-evident that the writer in his great anxiety to injure Mr. Colville allows himself too great a latitude when dealing with the case, and thus overshoots his target. He says, "He (Colville) was personally ignorant of the subject, just as he was of the Ribble Scheme, at Preston, and none of the 'spirits' could be found to come to his aid." The writer evidently desires the readers to draw the conclusion, by the insinuation about the "Ribble Scheme at Preston," that Mr. Colville failed to give satisfaction to his audience at Preston, by not being able to discourse upon the Ribble Scheme. He either means this or he means nothing. Now allow me, in all fairness to Mr. Colville, to give the facts about that incident, and although I was there, I will content myself with quoting from the published account by the "Southport Daily News," for March 4th, 1878.

Mr. Colville, on March 3rd of that year, lectured in the Temperance Hall, Preston. The subject selected by vote by the large but hostile audience was—"Who and what is God?" and not the Ribble Scheme. After the lecture, in reply to questions, Mr. Colville repudiated, as he did lately in Accrington, the idea that the spirits are infallible, and that they possess a knowledge of all transpiring events, AND THE AUDIENCE ACCEPTED THE EXPLANATION. It was then that the audience voted the "Ribble Scheme" as a subject for a

poem. Mr. Colville, as reported in the "Southport Daily News," then "said that this was not a fit subject for a poem, and he must have the matter explained to him before he could proceed." Now what did the audience do after hearing this manly statement? Did they rush to the doors and demand their money back? Or did they roar—"Blasphemers and impostors," as does the writer of the "Notes"? Nothing of the kind. Sceptics though they were, they saw the reasonableness of Mr. Colville's demand, and the "Daily News," from which I again quote, says: "At the request of the audience, Mr. McDougall (a leading Atheist) explained what the Ribble Scheme was." Mr. Colville then gave a beautiful and eloquent poem upon that subject. The report concludes thus: "Mr. Colville proceeded with the task. He acquitted himself cleverly, and rather surprised the audience." So much, Mr. writer of the hostile "Notes," for the subject of the Ribble Scheme.

Now, for what purpose was the matter of the Ribble Scheme introduced into the "Notes," if not to damage Mr. Colville in the eyes of the public of Accrington? Yet, I have shown that at Preston, a hostile audience extended their sympathy to Mr. Colville, and accepted the same explanation as a reasonable one, which was offered in Accrington. And so must all thinking men, who have an honest desire to arrive at the truth with regard to Modern Spiritualism, for it is nonsensical and ridiculous in the extreme for any person to be so anxious to put up their own "graven image," and insist on calling that image "Spiritualism." Such conduct cannot be creditable to those engaged in the task.

There are many more points introduced into the "Notes," which I feel tempted to reply to, but a regard for your space forbids. However, there is one more statement I must take exception to, which for its utter "absurdity" puts all the previous statements of the same writer into the shade. It is where he says: "How can any conditions dictated by mortals command the presence of spirits? The whole thing is the height of absurdity." Granted that such would be the case, but who are the parties which make such a ridiculous and absurd a claim? That we Spiritualists claim to "command" or "dictate conditions" to the spirits I emphatically deny, and call for proof. Why! the making of such a nonsensical statement as this only furnishes an additional proof of the utter ignorance of Spiritualistic matters possessed by our assailants, and to what a "height of absurdity" they will go in their wild flights of imagination, to mar the fair fame of Spiritualism. Would it not be more to the point if our assailants would leave those giddy "heights of absurdity," which they have ascended in Accrington, and try in their future effusions to "command the presence" of *Truth* and of *Facts* in their "Notes" and communications bearing upon the philosophy of Spiritualism?

Yours, &c.,  
Sept. 16th, 1884.

JAMES SWINDLEHURST.

### INSPIRATION, W. J. COLVILLE, AND MEDIUMSHIP.

*To the Editor of the ACCRINGTON GAZETTE.*

Sir,—In thanking you for printing my letter on the refusal of Mr. Colville to lecture on the "History of Accrington," allow me to express my admiration of anonymous journalism. It keeps personalities in the background, and concentrates attention on the subject matter. I do not desire to know for a fact who is your paragraphist, nor would it be well for that gentleman to know who is "A Spiritualist." We may meet one another in any of our thoroughfares, and feel no inconvenience from the fact that we are in literary conflict over a question that does not concern either of us personally; and while no names are given, the high tone of the correspondence may be more effectually maintained.

But it is rather rough upon Mr. Colville. While we Spiritualists are broadsided in a body, the "hundred-ton gun" is pointed direct at Mr. Colville, who had no part in the matter of publishing any manifesto imputing to himself or other mediums pretensions of any kind. All he had to do was to meet the wishes of the audience, by speaking on a question voted by them, and within the *repertoire* of his "guides." The subject being one with which they candidly said they were unacquainted, nothing but honour and honesty is manifest in their conduct. It would have been evidence of imposition if these controlling intelligences had pretended to know the history of our or any other locality, and made a hash of the matter in their attempted treatment of it.

Since last week I have heard of several cases of the same kind, which have occurred in the experience of other mediums. At York, nearly ten years ago, Mrs. Tappan was desired by an audience of persons unacquainted with the nature of mediumship, to give a discourse on "the properties of coal tar!" At Edinburgh, more recently, a meeting advertised to be addressed by Mr. Morse, became packed with University students, who insisted on having a discourse on some botanical technicality. I was present, in a distant place, at a meeting given by Mr. Morse, when a young Medico present desired an essay on that obscure disease—locomotor ataxy! These "testers" fell into the supposition enjoyed by your paragraphist, that spirits are omniscient, that any medium can command the services of spirits informed on every possible subject, and that even if such spirits were in attendance, they would be able to impart their knowledge through the medium then present. Spiritualists find on investigation that these three suppositions are not tenable. Certain spirits are endowed with distinct qualifications, just as men on earth are; and spirits can only give expression to their acquirements when they meet with a mediumistic organism, capable phrenologically of giving scope for the abilities and knowledge possessed by the spirits. Thus, according to his organic developments, one medium has political spirits; another, literary spirits; another, metaphysical spirits; another, medical spirits; another, business spirits; another, poetical spirits, and so on.

Now this is the view of the matter arising from over twenty years' investigation. It is impossible in mediumship as in aught else to gather figs off thistles. The laws of mind, as met with in ordinary mortals, rule strictly in the labours of mediums. All this is expressed in my letter of last week, in which I indicate that the object of Spiritualists is to point out the universal laws of mind, and that the question of spirit communion is not to be decided by any one form of mediumship.

A gentleman who has just had a series of private sittings with Mr. Colville in his own home, had results in accordance with conditions. Sitting with him alone, his own personal history and affairs were profoundly probed by the controls. But these personal and local facts cannot be got at in what may be called the "general" conditions of a public assembly. An Accringtonian sitting with Mr. Colville alone might even get a history of his town, when in a general meeting the thing would be impossible. The gentleman to whom I allude invited a party of his neighbours, men of professional and commercial positions and education, and they privately decided that Mr. Colville should discourse on an abstruse question of law. When they entered the room, Mr. Colville's controls did not influence him in the usual way preparatory to his giving a discourse. He remained quite normal, and could not understand it, till ultimately he was informed from the interior that his guides were aware of the decision of the committee, and would not place him in the state to take up a subject, as the one chosen was not of such a nature that they could deal with it through his organism.

I have been repeatedly present at Mr. Colville's receptions, in more than one place, when he refused to take up personal questions. The dealing with such is not "inspiration," but altogether another form of mediumship; and it is at this very point where the misunderstanding arises between us Spiritualists, and those represented by your paragraphist. As I have already said, our object in calling these meetings is to disseminate ideas on spiritual subjects. No! says our critical friend: "Our object is to see what evidence we can obtain of 'genuine communication with spirits.'" This is a laudable object, but one which is not professed to be supplied at Mr. Colville's meetings—that is, not in the form desired by the objector,—except in another sense than that which would attempt to demonstrate spirit communion by the statement of mundane facts. This is not the work of an "inspirational" medium at all, but of what is called a clairvoyant medium, who is informed of "facts" by attendant spirits, or is controlled promiscuously by spirits in possession of the facts. "Inspiration" truly has nothing to do with *mundane facts*, but rather with *spiritual principles*. It is of a much higher order than that which deals with incidents of the earthly sphere, but at the same time, it is not so useful for certain purposes of conviction.

What is inspiration? The Christian religion recognises it, and allows that every prepared mind may become the subject of it. But several forms of inspiration are defined in Christian teachings. The highest, or Divine inspiration, can only be attained by prepared and rare individuals, called, in Scripture, the "Sons of God." The inspiration of the Holy



Spirit, as a Divine Personality, is, however, made more general in its operation, and all godly and truth-seeking minds, it is declared in Scripture, may be the recipients of this high gift. Now, the sceptic might ask—What would be the “test” of inspiration of this kind? Would it be good taste or good sense to desire from a stranger a “History of Accrington,” as a proof upon which the theory of the inspiration of the Holy Spirit would depend, either as a veritable fact or as an imposture? Every religious mind will be able to answer this question. The “fruits of the Spirit,” as defined in the New Testament, are not such as would be included in the demand of a certain portion of Mr. Colville’s recent audience. We do not desire to take you far from the recognised Scriptural basis in this important matter. Nay: we go to that basis in another light still, and we would remind those who take the opposite view, and demand that spirits deal with worldly affairs, that such a proceeding savours far too much of the “magic” and “witchcraft” pursued by aid of “familiar spirits,” so emphatically condemned in the Bible!

Spiritualists may be called all manner of names, and enjoy the forms of persecution in vogue in these days, and so receiving they stand in most excellent company. A reference to the Sacred Scriptures will not fail to convince any one that all the prophets and great teachers were received in a similar manner in the day and generation in which they lived. And our object is just the same as that of all lovers of man’s spiritual welfare. It is “for doctrine, for reproof, for correction, for instruction in righteousness,” that we seek the teachings of such men as Mr. Colville. And though such a “test” as your paragraphist desires may be obtained, yet it is not through such teachers as Mr. Colville that we seek for it, but for a far higher service, which is capable of being conferred on us through his agency.

Our opinion, based upon experience, is, that the ministrations of Mr. Colville are a genuine indication of inspirational spiritual communion. We thrust our opinion on no one, but as we have no object to serve in deceiving ourselves or the public, we cannot be expected to relish the harsh treatment accorded us by adverse parties, who are quite ignorant of the subject, and place the spirit-world and ourselves in the very opposite position to that which it and we assume.

As to Mr. Ashcroft, and others, we have discovered that there are two ways of dealing with all subjects. There is the intellectual method, based upon knowledge, which strives valiantly for truth. There is also the opposite method of passion and invective, which gets on the better the more ignorance prevails, and strives with all its power to make it appear that truth is error and that black is white. These two classes can never meet with advantage. The first class appeal to one element in human nature, and the second class appeal to quite another element—the rowdy element—the one which makes the most noise, and is easily excited into violent action. While Spiritualists are ready to meet any comer on the higher plane, they have neither the peculiar abilities nor the disposition to exert themselves in the opposite direction. To meet abuse with greater abuse: to overcome personalities with still more cutting personalities, is a very degrading occupation, and demoralizing to any audience that is present at such a demonstration of the evil elements of the human mind. From all such evil contentions, Spiritualists may with sincerity pray—Good Lord, deliver us!

We have no desire to abuse any one. All we want to do is to invite mankind to a deeper study of the *God within man*, and the immortal destiny that awaits us all. To do this requires more than the historical “test” so loudly demanded. That is simply the seed that falls by the way-side, or upon stony places where there is not much earth. Even if Mr. Colville had given a lecture on “Accrington”—What more knowledge of spiritual things would the audience, in consequence thereof, have possessed? They would have met somebody to-morrow who would have explained away any spiritual theory intended to account for it. Thus the fowls of the air would have picked up the seed, or the scorching heat destroyed the tender blade (Matt., xiii.), and it would never have germinated into spiritual life.

So it is not by any means apparent that “spirits” have *nothing to do with* Mr. Colville’s work, *because* he is neither entranced nor capable of lecturing on mundane facts. Take his speeches dispassionately, for what they are worth, as in the case of any other lecturer, and that is the highest use that such men can serve. The real merits of spirit-communion must be arrived at by private investigation. It will then be found that many persons can be influenced to speak and act by spirits, while perfectly conscious. Others may

be entranced, and yet the spirituality of their utterances may not be so great as in the case of the apparently normal medium. Others see spirits clairvoyantly and hear them clairaudiently, and can give direct replies from guides, the “we” of Mr. Colville, and yet the onlooker cannot trace the source of the ideas which are given forth.

Far be it from us to make heavy drafts on public credulity, nor do we desire to thrust unwelcome truths upon unprepared minds. Those who make the effort and take the steps will be convinced. It is not our purpose to do this important work for any one: every man must seek and find on his own account, for the door will be opened to all who knock in sincerity. The work of the public platform is simply a suggestive help to those who may feel inclined to go further into the subject; and whatever may be the motives and conduct of a handful of self-interested bigots, we feel sure that the better class of the public of Accrington will not repay our well-meant efforts with abuse.

With thanks for all instances of your steadfastness on behalf of free speech, I am, yours truly,

A SPIRITUALIST.

Sept. 15, 1884.

## THE SPIRIT-MESSENGER.

### A DISCUSSION ON “GOD.”

A CONTROL BY “J. W.”

Recorded by A. T. T. P., August 21, 1884.

The Sensitive, under control, said:—

You will remember the Sensitive’s reply: “He was too clever for me in talking;” that was his answer to your thought. To him normally any question of more than average intelligence would put him in this position; for according to the view of the Sensitive, they would be too clever in talk for him, which means that in talking he cannot follow them. Take for instance an experience new to you; although you may consider that a new incident of spiritual communication is improbable: yet so it is. I am going to listen to the Sensitive, now that he is in freedom. Now follow me carefully, and I will enter into detail as to how I intend attempting this. First, you are aware, that the Sensitive can be half-conscious. Now half-consciousness on the part of the Sensitive entails this condition, that some controlling spirit, either of your or his own surroundings, must keep up his particular portion of bodily action. Now I am going to place myself in the position of half-consciousness in this body. I am wholly in possession of it now. I shall call in the aid, that would help the Sensitive to half-consciousness, namely, the help of another spirit, and take part the freedom that was his but which under these conditions will be mine, and I shall see and hear; and neither space nor time will stay me. I want to know what the Sensitive is thinking of; I want to know, if he is speaking, and if speaking with whom is he speaking and on what subject.

Here there was evidently a change in the mode of control, and after a short pause the control went on to say:—

My sensations are now altered. The help I craved has come. I see the guide of the Sensitive and the Sensitive standing side by side. I hear him talking. I see spirits surrounding him as plainly as if my soul power was wholly free. I feel like the operator at a machine, who although working has his senses keenly alive to all and everything that is passing around. It is evident, that the Sensitive is in one of these moods, which he designates as being placed outside through subjective matter which he cannot grasp. It would be easy for me to repeat that which evades his understanding, which his reason cannot grasp; but with your permission I prefer to reiterate word for word the Sensitive’s remarks, on what he at this instant is hearing, knowing that if there is any remark that seems to bear against your intellectual standing you will forget it, because he is speaking only as he thinks; not that it is likely that he will place you in any other position than liking what he likes and understanding what he understands. I know, dear Recorder, that this is a very limited definition of your intellectual power, but I make these remarks with that expressed opinion.

He says: “Oharley, I see that there is a master hand in that body directing its movements, a body which after all seems but a house of call for many, and I am glad that it is sufficiently controlled, for some of his surroundings might command me to repeat what we hear spoken around us; not that either his surroundings or mine are tyrants. They have never forced me to tremble at what they command, but have ever extended towards me the most compassionate protection. I realize that they will always continue so to do, but supposing that one of his guides were to ask me to go to yonder

group, and repeat those words which fell on our ears, I should do it, but, O. H. L., in doing it I should not even now be able to attach any meaning to the words I was bidden and commanded to repeat, and I tell you, Charley, it is the same with him. Who is writing. What tries me does surely try him, and sometimes I think that what I cannot grasp, he cannot clearly make out. I may be wrong in this: it is merely my opinion, yet there are communications which after being carefully recorded, neither he nor I could make either head or tail of. Some there are who call them mysterious, and who think that it is their proper province alone to unravel sentences with mystical beginnings and problematical endings, to which in their wisdom they attach a meaning; but, Charley, I cannot make anything out of them, study them as much as I will, neither could he be interested in that which his mind cannot cover. I see you: that is a fact—a fact he could appreciate. I hear you talking, what I consider common sense, and I repeat your utterances, and he receives them; sentence by sentence he accepts them as common sense. Like him I think that he thinks the spirit-world to be as practical a world as that to which I belong. Now, Charley, take the argument of those who are sitting there. If not more human-like than myself, other than that they have passed beyond the grave, they have done no more in it than you, yet listen to the subject that they are choosing to discuss, and what can you or I or he who is writing judge of their discourse? You say, Charley, that my words are overheard for the first time; that I have been completely severed from the body, and if this be so, and you never speak falsely to me, I must be chary in giving vent to opinions, too broad or ill-digested; in fact what I have already said needs defending. Be it so. I have not said one word that if I could I would not say before his face, but somehow, Charley, I cannot repeat before him, or others those thoughts which run wild; but in my normal state I am nearly as bad as a dumb man. Why this should be, you may know, I do not; I only know that is so.

"They are talking of the mental creation of our God. Fancy, Lloyd, what a strange subject matter. Is it a wonder that I have no sympathy in feeling with them, neither can I enter into their conflicting egotism. I do not understand their arguments; any rebuke on my part would be uncalled for and unjust to them. My God to me is an abstract Father, a sovereign Creator. I believe that He has made me perfect, as He has made all men; that he blames none; yet listen to their words, Lloyd. They are judges, not creatures, but I must not rebuke. They say God has determined to fling blame back again on those beings whom He has Himself created models of perfection. They believe that in the past generations there was one generation of men more worthy than the men who are now on earth to-day, and far worthier than all their predecessors. I do not believe it. It may be, that if I enquired nearer and closer I should understand an era of humanity, when all had fallen and sinned. I should again understand the generation which was perfect in its kind, and so could go listening and repeating according to command with pleasure and satisfaction. Had God a mind? is their argument, and I answer—God is our Father, and we are His children; that apart from God our condition is hopelessly isolated. They seem to be trying to make of God a myth, and I would have Him as a Father. They seem to delight in delicious equivocation, whilst I like nothing but plain sailing. I can only realize God as I think of my father, who is on your side. I try to banish his majesty, and to bring myself up to the worthiness of his parental care. What to me is the condition of man in the past? God has not made that my charge. He has bid me to like and to love and to honour myself. He honours himself who thinks for himself. I am as willing to render homage to a Charles Darwin, a Lyell, a Professor Huxley, or honest Max Müller; each and all of whom dare to think for themselves. What to them or to me is the past condition of the generations of humanity. That is in God's hands. God is not the Father of the few but the everlasting God of all. They argue on myths; their time, Lloyd, is spent in discussing the pretentious ideals of bygone shadows. I indignantly repudiate their importance on my life. If I would live to God, I must live in and for the present, that I may the better prepare for the future.

"Listen! they are claiming respect, because their religion is ancestral. What do they mean, Lloyd? The road which was that of my father will save me, if it was a life without reproach. That was the religion at the creation, and will remain until the end of human existence. But there is no end, therefore it will remain for ever. The manifest law is that which honours self-hood; there is no other law. He who has filled his mind with mental images, and believes in them, does it to the dishonour of self-hood, and at the same time dishonours his God. Nay, Lloyd, I will speak. Remember, that all through these many years it has been my only chance. Mine has hitherto been but a trembling bubble of a soul, and he, who is giving it higher associations and deeper worth, is one whom the world condemns for the manner of his death. But God is above all worlds. There is no other judge, Lloyd, for me or for us, then He Who made us all. Some who are inclined to sinners will say, that there is a strange incongruity in one whom the world condemns being so willing to work. That you know, Lloyd; you know of his willingness; you can judge

better than us, for you have led him hither and thither in your company, and I have gone with you willingly. There are souls enquiring further and further in their examination of ancestral religion, and it seems that those who argue so deeply are those who fear the most. They actually go so far as to state that the foundation of all religions is fear. I feel that I could take hold of your arm, Lloyd, and laugh heartily, for I know that any religion which is mine, which I possess, is not founded on fear, but based on love. Religion is submissive, earnest love to Him Who is the foundation of my hopes of immortality. A wise provision of providence is that teaching which is based not on what they assert is fear, but founded on love. The whole history of the human affections, from the cradle to the grave, is based on love and not fear. Fear may startle the affections, but it is love which creates them.

"I wonder whether they know that I can hear them, and further, whether they know, that I myself am heard. It seems to me that they do not, and yet there must be something different between them and myself, between you and me, for it matters not where you take me, I am unseen amongst those still in the body, the same as you. But why am I the observed of all spiritual observers? Even now, I do not feel like you, like them, or like any who are around us, therefore they may know that I hear them and that I am heard. They may know, Lloyd, that I disagree with their arguments; they may even know, that I would have repeated their words had I been so commanded, but that they do this is neither by words nor by deed proved to me. I do not expect that you can answer me, Lloyd. In trying to explain the constantly recurring causes of phenomenal spiritual changes which I undergo, you are either reticent in this matter, or perhaps you think it better that I should not know more of the phenomena of self-hood than I already grasp. J. W. is going to take entire control again, and he is going to the South Coast to listen to that lecturer on the human race. You will take me with him; you must accompany me, you must not deny me, because I want to go."

Here "J. W." took entire control, and said:—

There! you see, dear P., it is possible for one who is only just on the very threshold of immortality, to open out a new experience. You have heard as to where I am going. You have heard of the request of the Sensitive, which is fortunate for me, for although his guide could take me no less or volens, yet it is better to be accompanied by him fully and wholly assenting.—FINIS.

## PHENOMENA: MEDIUMSHIP.

### A RECOGNISED MATERIALIZATION.

There was never such a striking diversity in the results of sittings with physical mediums as at the present time. Sometimes there are no phenomena, then next day it may be with the same medium, the greatest satisfaction is obtained. We heard of a seance held by Mr. Eglinton recently, which surpassed all his former experiences; and yet perhaps not so if he knew all that has been witnessed in his presence, himself, the while, under influence.

Our chief motive in reporting phenomena now-a-days is to enforce the truth, that the success of a sitting does not depend on the medium, but on the sitters. Ten years ago our labour was to record the mere fact of the phenomena being possible. That is now widely admitted, but there is much to do before Spiritualists understand the question of conditions, and be in a proper frame of mind to make a proper use of physical mediumship as an educational engine. It is frequently overlooked that materialization is a very advanced lesson in spiritual science, but it is sometimes resorted to with the vain hope that it will turn into a full-blown Spiritualist, the sceptic who is possibly far from being spiritual in his tone of mind, or mediumistic in his temperament.

The instance before us is recorded in a letter from Miss Fisher, of Clifton, who was on a visit to London recently. She attended an afternoon sitting with Messrs. Husk and Williams, at 61, Lamb's Conduit Street. The only sitters besides the medium were Miss Fisher, Mrs. Whitaker, of Cheltenham, and Mr. Edgworth. Then Miss Fisher proceeds to state:—

"This is why, I think, we had such good manifestations. 'John King' materialized very powerfully. He came to my side and gradually sank through the floor. He gave me his spirit light to hold: it felt heavy and slightly warm. 'Irresistible' and 'Peter' also came, and an Indian Chief, called 'Big Eagle,' who fanned us, as it seemed from the ceiling.

"Now I must tell you the most wonderful part of this seance. I was sitting quietly thinking whether a female spirit I wished to see, would come to me, when suddenly a form was by my side—close, very close to me. I looked into the face, and recognised my dear brother! I was overcome



with joy, and cried out—"Oh! Alfred!" He held a luminous slate to his face, and the light being very brilliant from it, I could distinctly see each feature, and there was no doubt whatever in my mind that it was indeed my brother. My friend, Mrs. Whitaker, saw it too, and said how much he resembled me. Twice he came to me, and looked straight into my eyes. Then he spoke in the direct voice, saying how much pleasure it gave him thus to show himself."

It is a long time since we heard of "John King" handing his lamp to a sitter. Once we saw Mr. Crookes take it in his hand and examine it through a glass. *He did not pronounce it a trick.*

When the sitters are properly selected recognised spirits will be the rule, instead of the exception as at present. There must either be a natural fitness, or the neophyte must pass through a long probation to witness these things. The kingdom of heaven is not to be taken by violence.

#### BENEFICENT MEDIUMSHIP.

Mr. Morell Theobald's domestic Spiritualism has attracted such wide attention, that the following letter from him at Dene House, Shotter Mill, Haslemere, Surrey, will be read with interest. It will be seen that in addition to the physical phenomena, the more beneficent forms of manifestation are in operation:—

We have had a most enjoyable "vacation," in which, however, our spirit friends have been active, and found us plenty of work to do. We had not been here five minutes before we were sought out by a man given over by the doctors (we are usually the *dernier resort*!)—he is now walking about, and likely to become a strong man again. A woman given over by three doctors (heart disease and dropsy), sent for my son, who placed her in *rappont* with the spirit healers. Curiously enough her husband was enraged when he heard of the power employed, and my son retired from the case. Our good spirit healers however said: "*We will continue the cure—neither she nor the Cause shall suffer because of the husband.*" In a fortnight she came out and curtsied to us as we drove by her cottage:

I said to the man, "How is the wife now?"

"All right, sir."

"I told you she would be."

"It warnt your power though," he said, as a last fling!

No—I was well aware of that, but equally that it was a power he knew nothing of, and would have thrust from him.

We have had three or four others equally good; but of course this power wants to be watched for some months before we can say surely it is established: at present it seems according to our faith, so is it. Do, then, Spiritualism and religious life both bring us to *Faith* as the culmination? Yes, it seems so; but Spiritualism shows how reason and faith must be united in a divine marriage, and adds—"What God hath joined let not man put asunder."

#### A CASE OF SPONTANEOUS CLAIRVOYANCE.

To the Editor.—Sir,—I wish to draw your many readers' attention to the following. Being at Sunderland last week, in conjunction with Mr. Russell, of Pegswood, he pointed out to a lady how to sit for writing mediumship. I thought I would make a few passes over her and try if she could see clairvoyantly; and in a few minutes was astonished at her describing my guides, more minutely than they had ever been before, to me. I have one who puts up pictures to those who are clairvoyant, and she described for about an hour many pictures so put up, and like an old hand very authoritatively told me the first picture I should paint under influence. Whether that comes true or not I cannot say at present—time will tell. I took hold of her hand, and she begged me to leave go, and as she begged me to leave go and she seemed terrified, I did so. When she came to her normal condition she was asked why she wished me to leave go her hand. She said her father, who has joined the great majority, appeared as through a cloud to her. I may say, in a former visit to the same town, I fell in with a gentleman who has the gift, but not in such a remarkable degree, but both seeing in broad daylight. Next time I will test them in the dark. Both these parties had never sat in a circle, and scarcely had heard of Spiritualism.—Yours fraternally,

EDWARD EDWIN PEARCE.

Spirit Photographer,

Hillingworth, Northumberland, September 22, 1884.

A gentleman living in the S.W. district is anxious to earnestly investigate Spiritualism, and would be glad to meet with three or four like-minded; would also be grateful for invitations to private circles. Address by letter. LEX, care of Richmond's Library, 42, Tachbrook Street, S.W.

## LITERARY NOTICES.

### BARONESS ADELMA VON VAY'S NEW BOOK.

It is refreshing and inspiring—in these times when the wave of spiritual light vouchsafed to humanity is being suspiciously investigated, weighed and tested in all ways by scientific, that is, materialistic means and devices—to turn to such a book as "Hephata," by which one, instead of descending, is uplifted into the purer, higher atmosphere of that same spiritual enlightenment.

A work of inspiration, its very name, "Hephata," the Baroness Adelmata tells us in her preface, signifies Heart, the centre, the main-spring, the essence, the influx and efflux of everything. Feelings first stirred in the heart, the mind by language expresses.

The sentiments contained in "Hephata" are elevating—devout. A collection of beautiful prayers that can offend no person's creed, and which in their variety, pathos, and simplicity are open to all, interspersed with words of wisdom strung together as proverbs, which one would do well to remember. My only regret is "Hephata" being in German (a patriotic if selfish one!), which comparatively few English can read to enjoy.

As it was my good fortune to be present on several occasions when the latter portion of the book was "given" (for the Authoress takes not all the credit unto herself, but with her usual strength of moral courage includes the name of her spirit sister, Elise, on the title-page), I think I may be pardoned for making these comments.

The dedication is to

UNSERER THEUREN MUTTER

(To our dear Mother—the Countess Wurmbbrand-Solms), signed "Adelma—Elise," and the dedication verse (Helm) concludes with the beautiful sentiment beautifully expressed:

"Ein Mutterherz ist einmal nur zu finden."

The Authoress sends forth amid the stormy currents of the world this little volume with a double purpose to serve:

The one, material,—

"Zum Besten armer Kinder,"

(For the benefit of poor Children)—

the Baroness writes me, is already sure of achieving. Referring to her letter of the 9th, for which I trust I may be forgiven, without permission:

"'Hephata' sells remarkably well: only thirty copies more. I am so glad for the poor children. They will have a famous Christmas Tree!"

(The book had then been out but a week or two.)

The other, spiritual, to still those "stormy currents," which at times disturb all human lives, with the soothing, healing balm of heart-coming, heart-reaching prayer.

I think some thanks, at least, should be accorded to the good Baron, who is ever ready to patiently take notes of all that is spoken by the inspired lips of his talented, amiable and beautiful wife. Many men would find too strong an attraction in billiards or cards at their club! Englishmen, too!

3, St. Thomas Square, Hackney.

CAROLINE CORNER.

## OBITUARY.

### SARAH JANE ILLINGWORTH.

On Monday morning, September 15th, at about 5 o'clock, Sarah Jane, the beloved daughter of John and Betsy Illingworth, of Bingley, passed on to a higher life, after having suffered six days from a severe attack of bronchitis.

A few moments prior to the final separation, the face of the sufferer was lit up with a happy and beautiful smile, as if expressive of the soul's joy at being set free to join the loved ones waiting to welcome it to its home in the Summerland.

For several months the subject of this notice had acted as harmoniumist, to the Bingley Society of Spiritualists, at their Sunday meetings, and was much respected by all who had made her acquaintance, both in and outside the society. Indeed, of so kind, gentle and loving a disposition was she, that she seemed to win the affection of all whose acquaintance she made. Though she had attained her seventeenth year, she was not strong, and had always been an object of great care and solicitude to her parents, to whom on that account, she had been drawn by the closest ties of affection that can link parents and offspring together.

Her mortal remains were interred in Bingley Cemetery, on Wednesday, September 17th, the funeral procession starting out about 2.45 p.m. headed by three children,—cousins of the deceased,—two of them bearing beautiful flower-wreaths, and the centre one a beautiful arrangement of flowers in the form of a cross. These were followed by a number of young people, companions and friends, all bearing flowers, who had come to pay this last tribute of respect to the form through which their now departed companion had always manifested her sympathy and affection towards them.

On reaching the chapel at the Cemetery, Mr. J. Armitage, of Batley Carr, was in attendance to officiate, and began by reading I Corinthians, xv., beginning at the 20th verse. This was followed by an invocation and a short and appropriate address, after which the procession reformed, and on reaching the grave Mr. Armitage gave out hymn 164 from the "Spiritual Lyre," which was sung to a tune composed by the father of the deceased, a tune that has become a general favourite with the Society of Spiritualists here. Mr. Armitage then read some verses from a book, the title of which we did not know but which from its appearance we took to be the "Lyceum Guide." Hymn 160 from the "Spiritual Lyre" was then sung, also to a favourite tune by the same composer as above, which was followed by an invocation and address, in which the speaker demonstrated the immortality of the soul, showing that there is no death in God's wide world, but one eternal scene of change, and that to those who are prepared, the so-called death is nothing more than the passing on of the soul to a higher and nobler state of existence. After the benediction had been pronounced, those bearing wreaths and bouquets dropped them upon the coffin, which was literally buried beneath a profusion of rich and beautiful flowers. To many of the persons assembled the service was evidently new, yet it could be seen that they were much interested and listened with rapt attention throughout. Some were heard to remark, after the service, that they had been present on many such occasions, but never once had heard an address such as the one they had heard that day.

Mr. Armitage gave an address in the Intelligence Hall, Russell Street, Bingley, on Sunday evening, September, 21st, touching upon the passing away of Miss S. J. Illingworth. The room was nicely filled by a respectful and attentive audience, who were evidently highly pleased with the instructive and practical address to which they had the privilege of listening. We append a few verses which have been written touching upon the event of this new birth into spirit-life:—

The Angels have taken our loved one away from this world and its strife—  
From pain with its wearying aching—to a bright and happier life:  
To a land ever radiant with beauty, where pain and affliction's unknown;  
Where those, who've done nobly life's duty, are sure the award of a crown,

'Tis well, for the soul that is ready to start on its upward career,  
When called, by voice of the Father, to labour, away "Over the sea,"  
For we know there are angels of mercy, whose mission it is to relieve  
The aching of those who may suffer, the heart-pangs of those who may grieve.

Though absent, we know that our loved one will oftentimes be lingering near,  
With soft hands to gently caress us, and lighten the burdens we bear;  
Oh! may we be ready to join her, when we hear the welcoming—"Come  
Up hither! ye good and ye faithful, and inherit your heavenly home!"

Bingley, September, 22, 1884.

J. I.

#### WILLIAM HOUSEHOLD STAPLES.

The passing away at Bradford, of this friend, on September 23rd, though personally a stranger to us, calls for a few words of sympathetic remembrance in these columns. For, though apart in time and space, all are children of the One Father, and should therefore be brethren; particularly in participating with those who survive, in the tender feeling of bereavement which overflows the true and loving heart, when worthy objects of affectionate regard are removed from the visible state and embarked on the voyage of eternity. Pen and ink may delineate the earth-career, but we feel from the letter before us, that that truer soul-appreciation in which the departed was held is utterly unspeakable, and it cannot be put upon record in the language of earth. But the ascended spirit can enjoy the fragrance of the heart-offering so lavishly poured out to his memory by those who are left, and he is strengthened and elevated thereby. It is only when our feelings become regretful repining at the will of the Infinite, that our conduct injures the spirit who has gone, and hides our own souls beneath the cloud of our own making, from the light of the Father's Countenance. The deceased was a genuine Spiritualist, and in the midst of great suffering his patience was sustained by the spirit-friends, who would gently rap so that he could hear them, when he would say how much he longed to be with them. He was forty-nine years of age, and the interment took place at Scholemoor Cemetery on September 26th, 1884.

#### ROBERT BARLOW.

Passed to the higher life, on Sunday, September 21st, Mr. Robert Barlow, of Rhodes, near Middleton, Manchester, in the seventy-second year of his age.

About nineteen years ago Mr. Thomas Barlow, son of the late Mr. Barlow (being then in his twenty-first year, in the bloom of health and bidding fair for a long life), was suddenly taken ill, and died with a short sickness. Shortly after his demise unmistakable evidence was given of his continued existence beyond the grave. This, along with other circumstances, led Mr. Barlow to investigate Modern Spiritualism, and being convinced of its truth, he eagerly embraced its teachings and maintained an unshaken confidence to the last.

Having received a spiritual baptism himself, he was anxious that others should be partakers of the same, hence cottage meetings were commenced at his own residence, his daughter Martha Hannah being the medium, and who for a number of

years laboured unceasingly, both as a private and public medium, till ill-health rendered a suspension of her labours inevitable. Public meetings were also occasionally held in Mr. Barlow's workshop, which he generously allowed for that purpose, and Mr. Jackson and Mr. Johnson, of Hyde (who were commencing their career as public mediums), rendered important service in these undertakings. People came from far and near to hear the glad tidings of immortality, and many will have cause to thank God for the seed thus sown, and for the general awakening which then took place.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them." DAVID BROWN.

Mr. Barlow's house was the Home of Spiritualism, for at the circle held at his house hundreds of visitors have from time to time been made welcome, to drink in the beautiful teachings of the Angel Band, who, through the mediumship of his own daughter, have dispensed the knowledge of the continued existence of those whom before time we have been led to think were asleep in Jesus, until some indefinite period called the final resurrection morn.

It has been my great pleasure to meet at his house for spiritual guidance during the last fourteen or fifteen years, when just such advice as was needful was granted, as far as the state and conditions of the medium would furnish.

He has now joined the unseen band of intelligences who, previous to his resurrection, were only known to him by loving sympathy and that affinity of souls, so little understood by the thoughtless non-spiritualist. Doubtless very many who have been fed with the bread of life at his house and who, subsequently have passed away, will give him a joyful welcome on the spirit shore.

His old and worn out garments were put into a box, and buried in Middleton Church Yard. Age seventy-one years. His end was peace.

R. FITTON.

September 25th, 1884.

#### MRS. E. HARDINGE BRITTEN IN AMERICA.

Mrs. Britten has been speaking at the Lake Pleasant Camp meetings in the United States. The closing number of "Lake Pleasant Siftings," a weekly issued during the continuance of the camp, has the following paragraphs:—

"The address by Mrs. Emma Hardinge Britten, on Sunday morning last, was one of her best efforts, and was listened to by a large and interested audience, who were unqualified in their praise. We do not know of any lecture delivered this season which has been the subject of so much solid comment."

"It has been our fortune to hear upon these grounds many lectures upon Spiritualism in its different features, but it was reserved for Mrs. Emma Hardinge Britten to give to all last Thursday afternoon, one of the best, if not the best, lecture given. It was a plain searching call upon all to stop in their onward course, and deliberate upon the tendencies of the day, to analyze the position the Cause now occupies and its surroundings. There was no dodging, no halting between two positions, but it was the heart of a woman throbbing with an earnest desire that the labour of her life, that to which she had given her noblest womanhood, should not be trailed in the dust, nor stained with the ignominy of shame."

"Lake Pleasant, August 28, 1884.

"Mrs. Emma Hardinge Britten.—Madame,—The undersigned, your friends, sisters, and co-labourers in the Spiritualistic cause so dear to our heart from its sacred associations, desire to, and hereby do, thank you kindly and tenderly, in the name of all who desire that Spiritualism shall ever stand as the synonym of purity, for your earnest, truthful, searching address given on these grounds this day.

"Mrs. M. H. Fletcher, Lowell; A. S. Waterhouse, Pres. Ladies' Aid, Boston; Mrs. J. White, Buffalo, N.Y.; Mrs. E. W. Clark, Nashua, N.H.; Mrs. P. P. Wilson, Wilton, N.H.; Mrs. A. T. Pierce, Pawtucket; Mrs. Lucy A. Stevens, Pawtucket; Mrs. A. H. Dailey, Brooklyn, N.Y.; Mrs. A. T. Whiting."

HASLINGDEN.—On Sunday week, two trance addresses were given in the lower room of the Public Hall, by Mr. Z. Newall, of Oswaldtwistle, to very attentive and intelligent audiences. The afternoon subject was "Is Spiritualism in harmony with the Bible?" The controls remarked that it was not because Spiritualists believed the Bible to be true, but because their opponents did, and by proving Spiritualism from their own book, it was tantamount to beating them with their own weapons; and if so they must, if honest, admit Spiritualism to be true or for ever hold their peace. The evening subject was rather a novel one and created no little surprise, it being "Nothing but the blood of Jesus," which was handled in such a manner, that the "blood" believers must have been disgusted with their own belief. To thank God, said the control, for the blood of an innocent man, was heathenish, diabolical and outrageous, and no upright, honest man could ever trust in such a faith for his salvation.—DAVID NEWELL.



## THE LIABILITIES.

In view of the gravity of the situation in respect to the claim of Messrs. Sharrow and Anderson, Mr. Hogan suggests a meeting of willing helpers and the formation of a London Committee, to act in concert with those other committees which have been formed in other places. We therefore announce that on Monday evening, October 6, at 8 o'clock, a meeting will be held at 15, Southampton Row, when friends will have an opportunity of coming together and conferring on the best steps to be taken to add to the Fund.

The nucleus of that Committee is already in operation, and J. King, O.S.T., acts as Secretary and Mr. Hogan as Treasurer. A collecting card has been issued under the auspices of these gentlemen. Many friends have applied for these cards, and the Committee earnestly desire that all active friends of the cause send for cards and endeavour individually to obtain as many subscriptions as possible. Apply for cards to J. King, O.S.T., 15, Southampton Row, W.C., and make remittances to H. Hogan, Esq., Rokeley House, Middle Lane, Hornsey, N.

A number of small subscriptions have been received, which have been very useful in the emergency. On October 1, in conformity with the ultimatum of Messrs. Sharrow and Anderson, a commencement was made to pay off the £400. The large sums (£100 each), offered conditionally, will be paid as required, to meet the acceptances as they fall due. By this arrangement the case will be met without the whole amount being required immediately. Though payment is imperative in accordance with the statement of Messrs. Sharrow and Anderson, yet these gentlemen will extend every facility in their power to meet the convenience of the Fund. Their kindness in holding the matter over these four years is not marred by any opposite feeling now, but a settlement must be made for reasons which have been stated, and it will be best for all parties.

Under these circumstances a continuous succession of contributions will answer the purpose, and all friends will have time to do their best.

Mrs. Lingford, Secretary of the original Leeds Committee, acknowledges the promise of £20 from Mr. Mylne, India. Mrs. Lingford also desires us to acknowledge 3s. 6d. from Mr. J. Hartley, Bradford, her receipt per post not having found him.

The Leeds friends have worked most faithfully in this matter, and they have expressed much anxiety as to the result. Their kindness and earnestness is now being imitated all over the country, and that the work will be accomplished, the friends of the cause seem determined.

Mr. Morse has remitted 80s., as the result of the collection at Cavendish Rooms on Sunday last.

Mr. W. Clarke, Pendleton, suggests a contribution of 2s. per head, the payment to be extended over a period of three months. He thinks there are 2,000 Spiritualists who would do this, which would realize £200.

Mr. Illingworth, Bingley, writes: "I am glad to see that Spiritualists generally are beginning to interest themselves in the Liabilities Fund, as I feel sure by a determined and united effort all liabilities may be wiped away, and the heavy and disagreeable burthen that you so long have had to bear in connection with the publication of the MEDIUM will be removed forever from your shoulders. I may add that a subscription is being opened here, and in due course you will no doubt receive our mite."

## MYSTERIOUS STONE-THROWING.

As some of the newspapers of Saturday and Sunday last, stated that the windows of No. 17, Balham Grove, Balham, had been broken by mysterious stone-throwing by day and by night, and that neither the police nor anyone else could discover the assailants, I walked to the scene of operations yesterday evening after dark. On passing before the house a young man promptly came up and entered into conversation with me, and the tenant of the house, at the sound of voices, opened the door, and with her maid-servant inspected us, from which I inferred that the young man was a detective on the watch, and that this general inspection of anyone showing interest in the house had been pre-arranged between them. However that may be, he told me that he was formerly assistant to Mr. Thomson, greengrocer, in that neighbourhood, and that the lady on the steps of the private house before me, was Mrs. Wallace. Whether I have spelt Mr. Thomson's name rightly I do not know, but I have spelt it like Sir William Thomson's, out of compliment to the former.

I had but a few minutes to spare, and had other subjects to attend to, so attempted to make no investigation, and did not state why my few questions were put. The young man said that the stones were thrown chiefly at the back of the house, and that boys in the neighbourhood, perhaps out of mischief said that the place was haunted. Mrs. Wallace said that she knew who the throwers were, and retired into the house. She might do well to give their names to the police.

At the Grove Hotel, close by, they had not heard of the stone-throwing, and it was the same at one or two neighbouring shops at which I made enquiries, so the matter has not

attracted much attention in the neighbourhood. At one other shop at which I called, the proprietor said that he had been told that a back window of the house had come out bodily, and a policeman told me that a few stones had been thrown also at the front windows of the house, in which, however, I saw no panes broken, but it was rather too dark to see the upper windows well. A ticket collector at the railway station told me that he had heard that on Monday, this week, stone throwing had begun at the windows of number 40, Balham Grove.

Whether this is one of the class of cases recorded in Mr. Howitt's book, or whether it is due to less interesting causes I do not know. The Physical Research Society, or others who give time to such subjects, might inquire into the matter.

October 1, 1884.

W. H. HARRISON.

## TODMORDEN, YORKSHIRE.

The following announcements appear in the local papers:—

**TODMORDEN.**—Lectures on Modern Spiritualism.—The Rev. C. Ware (formerly a Methodist Minister) will deliver lectures on the subject of "Modern Spiritualism," in the anteroom of the co-operative store, Dale Street, on Friday, Saturday and Sunday, Oct. 3rd, 4th and 5th. The lectures will be given as follows:—Friday evening, October 3rd, 7.30, on "Spiritualism: what is it: an explanation of the facts and philosophy of Modern Spiritualism." Saturday evening, October 4th, at 7.30, on "Spiritualism and the Bible, showing the harmony between the two." Sunday afternoon, at 3 p.m., on "The identity of Modern Spiritualism with Primitive Christianity." Sunday evening, at 6.30, on "What Spiritualism teaches concerning Life, Death, the Spiritual world and Christianity," a collection will be made at each meeting to defray expenses.

This being the first public effort of the kind in the town, Mr. Ware respectfully asks the friends in neighbouring localities to come and give the speakers the benefit of their sympathy and assistance, and encourage our good friend Mr. Holt, who shoulders the burden.

**BOWLING:** Harker Street, Sept. 28.—Mr. Peel, of Armley, spoke on—"What claim has Spiritualism on the public?" It was a thoughtful discourse, in which many scientific facts and discoveries were brought forward, to illustrate the progress of the age, culminating in the advent of Spiritual Science. Mr. Peel has an impressive style of oratory. I understand that this hall is about to be redecorated, and the seats improved. The progress of the Cause here suggests these improvements, as now a much larger proportion of the middle class is apparent in the audience.—PINDER.

**STONEHOUSE:** Sailors' Welcome Lecture Hall, Union Place, September 28th.—Morning assembly small, the whole of the audience being entire strangers to Spiritualism. Influence very good, deep attention being given to the address, and all doing their best to make the singing a success. Evening assembly large, much better than could be expected, as the weather was very unfavourable for those residing any distance from the hall. The guides based their remarks on the words of Solomon: "There is nothing new under the sun." What is, has been before; and what has been before, shall be again. Their hero was immortal, ever young. The line of argument showing that growth is not a new creation of atoms, but a utilization (so to speak), replacement, rearrangement, or remodelment of atoms, which in continuing have served other and various purposes, being drawn together by the power of the immutable laws of attraction and repulsion, by which all nature and the universe is governed, and by which displacement and replacement is in perpetuity. Life is everywhere, and in everything: there is no waste in nature, all teems with life. Evolution and perpetual motion are synonymous, because all things evolve. There is no death, there is no annihilation, because there is no increase or decrease in the atomic world: God, the Eternal, standing pre-eminently at the head of creation, as the great Sustainer and Ruler of all universes! The most profound attention was paid throughout, and although the audience were with the exception of some five or six entire strangers to Spiritualism, those who attended in the morning, having brought their wives and families with them in the evening, the greatest harmony and sympathy prevailed, which much assisted the delivery of the discourse, as it seemed doubtful at one stage whether, owing to the surcharged atmosphere and the somewhat weakened condition of the medium, consequent on recent illness, the control would be able to proceed; but having taken fresh control, the address was proceeded with in an energetic and powerful manner. After leaving the hall, there were to be seen groups of persons discussing on the merits or demerits of what they had heard.—W. BURR.

Mr. J. M. Dale is arranging a tea meeting for the Spiritualists at Providence Hall. Particulars next week.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 3, 1884.

### NOTES AND COMMENTS.

We have been asked by various correspondents if we know ought of the facts respecting some exposé connected with the Blavatsky party, in India. We have no knowledge except that which appears in Mr. Harrison's article, and a newspaper paragraph. The philosophy of exposes is easily understood by the true Spiritualist or "Occultist," and the fact that the Blavatsky clique have so flagrantly overlooked it, shows that there is very little that is truly spiritual, occult or theosophical about them. The matter is thus: when any form of spiritual gift or manifestation is traded on and made worldly merchandize of, either to ply the shop trade of a medium or peddle certificates of membership to a society, the inevitable outcome is sure to be an exposure, and the reason is clear. The spiritual becomes prostituted to the external, loses its character, and ends in proving its non-spirituality. This is a law of nature. If men use food intemperately, instead of nourishing it will debilitate; and in place of making the eater look beautiful he will become bloated and hideous. So with any other function—animal or spiritual—if it be perverted it produces a result opposite to its true nature. Even if these rumours should be successfully repudiated, still the law holds good in the fact that the rumour has actually taken place. It was the same in all the evil reports and sad mishaps amongst Spiritualists. The powers of the mediums became prostituted, the "devil" ruled as master, and he had his fling. We do not say that wilful fraud was the result, yet, by a more insidious method, the morbid phenomena will assert themselves if the laws of spiritual health be departed from. If the Blavatskyites knew nothing of the "occult" hitherto, we hope they are now gathering knowledge. Heretofore their tactics have not commanded the respect of intelligent students of Spiritual Science.

The tea meeting at Pendleton, reported by us last week, has secured wide publicity, through the local press. The Manchester "Evening News" had a paragraph dealing chiefly with the control of Mr. Roscoe by the African spirit. "The Pendleton Times" and "Salford Weekly Chronicle" occupy more space, but the fact of spirit control takes a prominent position. The reporters adopt a sneering tone in dealing with the facts, but thanks to the force of truth, the facts make themselves known nevertheless. The affair is suggestive to those who would promote Spiritualism. Lecturing frequently goes for naught, but one simple fact in spirit communion, properly demonstrated, sets the whole population in a state of eager inquiry. Had the meeting, presided over by Mr. Clarke, been a display of platform egotism, as is too frequently the case in our meetings, there would have been little notice taken of the fact, for no spiritual manifestation would have occurred. Our representative sat almost between the medium controlled and the African gentleman. He was

impressed to move away into the corner, he did not know why at the time, but it was no doubt to allow free course to the spirit world. This formed the theme of his subsequent remarks: and such should be the sum and substance of the work of Spiritualism, namely, how can we conduct our lives, our circles, and our meetings that the spirit-world may be made beneficently manifest? That meeting was a most successful spirit circle, and it was at the same time a fit opportunity for platform work. All meetings should be as far as possible in the hands of certain impressionable parties, who can be controlled to adopt that which is best to bring about the desired results. To attain this end there is a grand field of inquiry before Spiritualists, the first step to the acquisition of which is to lay aside all egotism and self-importance.

It is noteworthy that Mr. Roscoe under influence at Salford (see report) could not address the African gentleman intelligibly, as he did at the Pendleton tea meeting. The Africans admitted that the language might be that of an African tribe unknown to them. It is considered by some that this incident is in itself testimony to the truthfulness of the more successful attempt. Is it not true that spirits are much more successful in such matters, when no one is on the tiptoe of expectation? These are very occult conditions, indeed, but we have heard many spirits allude to them, and say they were frustrated on that account. "Ski" used to say in the direct voice: "Take your head off it, and I will then be able to tell you."

The control, this week, presents many remarkable points. Of course it is difficult for the reader to realize the situation with the vividness of one present. We have, first, a kind of dual control, indicating the participation of more than one intelligence in the undertaking. All this throws light on the question of mediumship at present under discussion. Then there is an amusing account of what the spirit of the Sensitive has to say of the mental calibre of the Recorder. It is pretty much what we all say of one another. Men all are apt to endeavour to put the universe into their own pint pot. Then it is made to appear that the liberated spirit of the sensitive hears a discussion in the spirit-world, which the spirit "J. W." aiding in the control, repeats to the Recorder. This is a curious hand to hand process, a kind of spiritual telephone. The remarks on the discussion are instructive. It is a satire on those intellectualists who endeavour to anthropomorphize the deity, and pay allegiance to mental images of their own manufacture. From this little episode by the soul of the Sensitive, it is made to appear that he is not such a fool as some might take him to be, but that he has a soul capacity sufficient to gauge most important truths.

Note what Mr. Theobald says of Faith in his communication. He seems to have the true appreciation of its function. It is that soul faculty by which the mind is enabled to lay hold of Spiritual realities, and render them operative on the earth plane. Some mistake it for "belief" in historical statements, creedal dogmas, reliance on some great medium, celebrated speaker or able writer. It is none of these things, but a power which must originate in and pertain to ourselves as spiritual beings.

Why is it that in Christian communities all spiritual influences are believed to be devilish? Mr. Theobald found it the belief of the Surrey labourer, though through such an influence his wife was rescued. At Lancaster the Spiritualists encounter the same superstition, and yet it is in healing that the people there are best acquainted with Spiritual things. This sort of thing—which is taught and fostered by the clergy—must surely be the "doctrine of devils" concerning which mention is given in a certain Epistle. A true religion should cast divine light on man's spiritual nature, surroundings and duties: if, then, any presumed religion fail in that, it must be a false one, notwithstanding the bold effrontery with which it reiterates its baseless pretensions.

There is some consternation in America about a "White Cross" affair, and even the "Banner of Light" is beginning to lift its skirts. It is said to be "a branch of a parent stem in England." It is utterly unknown in England, unless it be in certain dusty corners amongst cobwebs. Possibly it is an American plant, imported to England as an exotic, but the stem having rotted in our humid soil, the "branch" has been transplanted to its native air, with the hope that it may be slyly engrafted on the old stock at Lake Pleasant! There has been a dense atmosphere of falsehood about this upas since its early budding, and even



such a clear headed man as Mr. Lees, of Cleveland, in his recently evolved alphabet, seems to be unwittingly adding to the Apocryphal writings.

We have received a large number of answers to the questions to mediums and controls propounded by Mr. E. W. Wallis. First from Mr. and Mrs. Wallis, then from Mr. Morse, and from Mr. Colville as given at his farewell London lecture. There is a paper from Mr. Roscoe, one from Bedworth, one from Mr. J. B. Tetlow, and others. These papers contain a great deal of interesting matter, and will prove very instructive reading. We hope to commence the publication of them next week, but would be glad of replies from a few other well known mediums before we make a commencement. Some prefer to give a letter of their experience instead of following the questions as given. We would suggest that each one follow his or her impressions in this matter.

An article in "Society" is to the effect that the late Duke of Albany, much impressed with what he witnessed at a seance, had a double slate framed in oak with elaborate brass mountings and fitted with a patent Bramah lock. In the presence of a medium, he obtained in these locked slates (the key attached to the Duke's watch chain the while) a long written message. The Duke recognised the majority of messages received by him, as from his favourite sister, the late Princess Alice of Hesse. It is said he left these slates with the medium, prior to his last journey to Cannes, promising that if anything happened to him he would communicate by writing. The expected message has not yet been received. It is thought his Royal Highness had some presentiment of his fate before he left London for the Mediterranean. It should not be forgotten that to obtain a message there always should be a recipient present. If the Duchess of Albany attended, no doubt the message would readily be given.

Many correspondents speak very highly of Mr. Colville's Farewell Lecture. It is truly worthy of their commendation. The volume of eighteen Inspirational Lectures and Poems, now being distributed to subscribers, is being well received. We will speak further of this work in a short time.

A "magnetic boy" is the latest American novelty. He lives at Lynchburg, and his name is Christopher Matthews. It is solemnly asseverated concerning Christopher that he kept a heavy table suspended in the air despite the efforts of several men to press it to the floor.—"The Echo."

Mr. and Mrs. Batt from Palmerston North, New Zealand, are at present on a visit to England, and would be glad to be present at any sittings that would prove interesting to them. We hope next week to give some account of the Cause with which they are associated in their distant home. We will be happy to forward communications to Mr. Batt.

**WALWORTH.**—The Walworth and Camberwell branch of the National Secular Society, 61, New Church Road, Camberwell, have for their motto—"Prove all things." They announce a debate between Mr. F. Mortimer, Secularist, and Mr. T. Emma, Spiritualist, on October 8th, at 8 30 p.m., subject, "Has man a Soul?"

Mr. M. O. Chambers, 9, Thynn's Lane, Gateshead, desires to say that he has got employment in the ironworks, and is willing to visit societies to give select sittings at week ends, free of charge, so that he may be able to return to his work on Monday mornings.

**PSYCHOGRAPHY.**—Mr. Editor.—Sir,—Permit me through your columns to say, that I shall be glad to witness experiments in Psychography, through any of the mediums in the North of England, to which my name is familiar, and especially through them with whom I have previously sat. I wish to try friendly but crucial experiments, as illustrations for a lecture I am about to deliver.—I am, yours truly, T. P. BARKAS, Newcastle-on-Tyne, Sept. 27, 1884.

**MACCLESFIELD.**—On Sunday October 5th, Mr. Plant, of Manchester, will speak and give clairvoyant delineations at 62, Fence Street—E. W.

#### LIABILITIES FUND MEETINGS AND SEANCES.

Messrs. Williams and Husk will give a seance. The contribution will go towards the Fund. The seance will be held at 61, Lamb's Conduit Street, on Friday, October 17, at 8 p.m.

Mr. Towns offers four monthly seances. The first will take place at 15, Southampton Row, on Tuesday next, October 7, at 8 p.m. Mr. Towns will give sittings elsewhere if arrangements are made by friends.

Mr. D. Heap, Bradford, sends 1s. 6d. put into his hand by a kind friend at Walton Street Church, on Sunday.

#### THE HIMALAYAN BROTHERS.

By W. H. HARRISON.

Having spoken in your pages of my desire to abandon writing any more on the above subject, it may be explained that the purpose on the present occasion is to say a little on the opposite side of the case, and in support of Madame Blavatsky, who seems now to be unfairly dealt with as compared with the treatment of other mediums under the same conditions.

Taking the past cases of the plagiarism through a medium, in relation to a passage in Mr. Wingrove Cooke's writings and the plagiarisms through mediums of one or more Swedenborgian pamphlets which have attracted attention in your pages, and the unacknowledged copying of a picture from Cassell's Family Bible through a Scotch medium, were those mediums afterwards subjected to never-ending newspaper attacks? Why should not the subject now be dropped, unless in passing and philosophical illustration of a feature which must always be considered in relation to mediumship? I say this because in one direction I fancy I see traces of some personal rather than philosophical feeling at work in the keeping of the subject before the public to such an abnormal extent.

If Madame Blavatsky furnished the skin of the Himalayan Brother balloon (which is now sufficiently pricked), her supporters furnished the gas and means of inflating it. They took action upon evidence markedly and curiously limited to the testimony of natives of India and physical mediums, so had their share with her in launching the speculative hypothesis upon the public mind to such an abnormal extent by means of the press, and did so despite what was well known among students of the subject in England, though probably not in India, of the accuracy of the statements of the controls of physical mediums, as to their personal identity and otherwise.

If they had selected the assertions of the controls of any other physical medium, and by means of the press taken similarly strong steps to impress on the public that their assertion as to identity should be accepted as facts, sooner or later, those satellites would have helped to get their guiding medium into exactly the same mess. Therefore, let justice rule, and the same line of action be adopted towards all these sensitives, or towards none. If a number of men not experienced enough in the nature of mediumship to be competent to deal with the valuable facts under their observation, wrote books and yards of newspaper articles to inculcate belief in the assertions certain Tobys and Peters and Ezekiels and Alexanders make about themselves through physical mediums, what reason or justice would there be in throwing the whole of the blame upon the medium when the inevitable collapse came, even when, as is usual, the mediums took part in inducing them to accept the identity as proved? Responsibility rests upon all concerned in disturbing the public mind by advancing alleged facts upon insufficient evidence, and there seems to be no reason why the whole blame should be thrown on Madame Blavatsky, or that she should be treated differently to mediums who would be in the same position if their enthusiastic friends did the same amount of printing and publishing on the identity feature. The responsibility of the satellites is increased, by the circumstance that they cannot claim as their guides can, that they are often in abnormal mesmeric states, and not responsible for their acts. Let impartial justice rule, and let all mediums be treated alike in this matter.

As for the undisputed facts about the phenomena in Madame Blavatsky's presence, the accounts of which I have read most carefully, I can find nothing in them presumably outside the range of strong physical mediumship. That persons in rare instances obtained things they asked for at her sances, is a feeble reproduction of manifestations which once took place in greater power and plenty through Mrs. Guppy-Volckman's mediumship. In the *Spiritual News* will be found one or two dozen such cases which all occurred in her presence in a single evening (years before the Theosophical Society existed), and which are capitally authenticated in that journal, but the logical powers of the sitters were not such that the facts ever suggested to them the reality of the existence of precipitate gentlemen in the High Himalayahs, a speculation I have not a trace of prejudice against if evidence less curiously limited can be produced in its support. The most remarkable thing to me about Madame Blavatsky's mediumship is, that she is stated to be a very strict vegetarian; I know of no parallel case among very powerful physical mediums, and should like

to ask whether at the time she held that strongest *séance* of hers in the open air by daylight in India, as recorded in Mr. Sinnett's book, she had been that day and for six months previously subsisting exclusively on vegetarian diet. There would be nothing so very exceptional in feeble physical phenomena taking place occasionally through a vegetarian medium; these remarks are intended to apply only to those who get more than a few rapping or other minor phenomena.

What stability is there in friends and supporters who so long as their speculative ideas are endorsed by the medium, are ready to testify to her infinite superiority to all others and to her alleged power of stopping the action of poisons within their own bodies, but who when their speculations, however wild, are roughly used—which was undoubtedly the case—turn against her and accept in the same childlike faith utterances through other mediums as trustworthy, so long only as the utterances harmonise with their own preconceived ideas? The weathercock itself is not more uncertain than such guides of the public. The better plan is to devote time and energy most carefully to see that the foundations of any public action are so firmly laid that they cannot easily be shaken, then to commence a consistent line of public action, and stick to it. Otherwise there is no certainty where such men will be found within a few months, either in their opinions, or in their friendships. Unstable as water, they will find it difficult to excel.

Why does not Madame Blavatsky publish *The Theosophist* in London, for the benefit of those who would like to hear her speaking more frequently and more quickly on current events?

38, Museum Street, London, W.C., September 22nd, 1884.

Since the above was written I have seen the telegram in to-day's *Times* from its correspondent in India, about the "materialisation" of Koot Hoomi, and his turning out to be a mask, white drapery, and bladders, as several other materialisations through genuine mediums have proved to be before him. If the letters from Madame Blavatsky in the *Madras Christian College Magazine* are genuine, there seems to be no doubt of the facts, but those letters may be forgeries, as the Indian Theosophists with this bombshell in their midst, assert. The best thing that journal can do, is to photograph and publish copies of the originals, as the Chinese did over some recent letters from the French Government, not that photography will carry conviction to devotees, supposing it to testify against them, but it will to others. If photography bear testimony to the genuineness of the letters, the more rational Theosophists will then only be too glad to turn round and claim this to be parallel with similar cases through other mediums, in which interesting psychical phenomena have been mixed with masquerading deception. Rival practitioners to Madame Blavatsky will gloat over the *Times* telegram, but I am glad at this time of her deepest trouble, to say as I have done all along, that we have but been dealing with the perplexing facts of strong physical mediumship. As for the theory of her religious friends that the powers at the root of the matter do evil that good may come to exclude men who are superficial and untrue, I worked through that hypothesis at greater spiritual and material sacrifices than its present advocates are likely to make, and that, too, long before they ever heard of Spiritualism. The deeper you penetrate, the morally blacker do the facts get; the diamond nucleus imagined by the devotee, does not exist; in short, the highest verities of the spirit are dissociated from these physical phenomena, except in the sense that the physician may more or less painfully unfold his own higher powers in the study of disease, but that the thing to be desired and admired is not the disease itself. The only reason why this latest phase of the Koot Hoomi case will make so much more sensation than if physical mediumship had been admitted from the first is, that the enthusiastic followers of Madame Blavatsky have worked so very hard to exalt her above the level of physical mediums. It is to be hoped that in the excitement of the present moment, they may not swing over to the opposite extreme. Who is to say what is the moral responsibility of a sensitive subject to abnormal mesmeric states, whether in writing letters or in committing any other act?

**CIRCLE EXPERIENCES.**—I quite agree with "Rab," that chairmen of meetings could (and should) relate experiences which would be valuable in helping to elicit information respecting the nature of mediumship and the effect of "conditions" upon its exercise. I would respectfully ask him (and others) to contribute what he is able toward the object in view, viz., the better understanding of mediumship.—E. W. WALLIS.

## PROGRESS OF SPIRITUAL WORK.

**LANCASTER:** Assembly Rooms, King Street.—On Sunday, Mr. W. Clarke, president of the Pendleton Society, gave us two addresses, the afternoon subject being "What is Spiritualism?" which he treated in good style, and also shortened his address to give the audience time for questions, which I am sorry to say they abused. We had a band of people in the room who were determined to have their Hell and their personal Devil, and though professed followers of Jesus yet followed not his works nor teachings. They set up ill-mannered laughs and sneers. We bore as long as possible, and at length had to put a firm hand on them. There were about 350 people in the room, so you may be sure they were a difficult number to manage, and I have heard since, the opposition was organized by Sunday School teachers and local preachers. I hope for the sake of themselves and charity this is not true, but, however, if it is, I suppose if they lost their devil and their hell, and took to Spiritualism, their livings would be lost. Although the meeting at one time seemed like breaking up in the wildest disorder, I am thankful to say we managed to close without further interruption. There was a good meeting in the evening, the best we ever have had for order, just the reverse of the afternoon. A spirit of enquiry was abroad. The subject was, "If a man die shall he live again?" which Mr. Clarke viewed firstly, from a materialist's standpoint; secondly, orthodox; thirdly, Spiritualist's; and showed how superior was the Spiritualist's belief to any other; that the sceptic could go to his own home and investigate for himself, and prove it there. He mentioned several cases of healing we have had here, most wonderful cases they are, and a girl was shown in the audience who was nearly blind since birth, twenty-four years since, and has undergone five operations by medical men, and derived no benefit. She has been under our healing medium (Mr. Watkinson) for three weeks, and can now see objects she never could before. We have Mr. Brown on Sunday next, same time and place. Our expenses were about £1 15s., and out of an audience of 350 in the afternoon and 200 at night, total number about 550 people, we only took in collections, although a special effort was made, £1 5s., and yet they could come and abuse our kindness.—JNO. WM. JAMES, Cor. Sec., Lancaster and Morecambe Spiritualist's Society, 43, Cheapside, Morecambe.

**GLASGOW:** 2, Carlton Place.—On Sunday a pleasant and instructive hour was spent with the guides of Mr. Wallis, by a number of members who exchanged thoughts with each other on matters of considerable interest. At 6.30, although a very wet evening, the hall was completely filled with an intelligent audience, composed for the most part of men, many of them young and evidently thoughtful. An harmonious influence prevailed, and sympathetic members and friends gathered round the platform to support the speaker. Mr. Robertson (president) read an extract from Mr. G. Chaiey's speech, explanatory of his conversion, which made an evident impression upon the audience. The discourse through Mr. Wallis, "A Spiritual view of Prayer," was characterised as one of the best inspirations ever given through him, and was thoroughly appreciated by the audience. Friends lingered in the hall loath to part, talking over the ideas advanced and the subject of Spiritualism generally for a considerable time. There is a spirit of enquiry abroad, and a favourable feeling growing in the minds of the people to a very noticeable extent: above all, the friends of the society are in earnest and harmonious, fully determined to co-operate for the dissemination of truth. Last Sunday's meeting argues well for the success of the campaign for the coming winter. A mistake was made by me last week in announcing the weekly members' seance for Wednesday night, it should have been Tuesday's at 8. Two dozen MEDIUMS were sold in the hall on Sunday. We expect to soon be able to increase the order. Friends are invited to attend at 6 p.m. to practise the hymns for the evening each Sunday. Mr. and Mrs. Wallis will be glad to see friends and enquiries on Fridays from 7.30 till 10 p.m., at their home, 3, Dixon Avenue (ground floor), Crosshill.—PILGRIM.

**PADDINGTON.**—Mr. MacDonnell will deliver an address on "Faith Healing," on Sunday evening, October 12th, at 7 o'clock, in Providence Hall, Church Street. The Hall is situate between Edgware Road and Paddington Green, about 3 minutes walk from Edgware Road and Bishop's Road station. I shall be at the Rooms, Seymour Place, every Sunday in October from 3 to 5, to explain the work of Love and Hope.—J. M. DALE.

**MIDDLESBOROUGH:** Granville Rooms, September 21st.—Mr. Thompson spoke in the morning on "Spiritualism superior to Christianity," and in the evening on "What Sceptics and Spiritualists have to say concerning the man Jesus." In quoting the opinions of many who are called sceptics, he showed that they did not ignore Jesus, but gave him their heartfelt sympathy as a great reformer considering the dark age in which he lived. He drew a parallel between those times and now, indicating that there were many pharisees still militating against the truth. He gave his audience an opportunity to ask questions. There was a full house, showing that the people of Middlesbrough are beginning to think for themselves.—A. McSKIMMING, Sec., M.A.S.



**DEVONPORT:** Haydon's Public Rooms, Fore Street.—Spiritualism seems to be making rapid progress at Devonport. Since Mr. Burt has opened his Mission at Stonehouse, the services have been conducted by the controls of Miss Bond and Mr. Paynter, with great success. These services are greatly appreciated by large and attentive audiences. On Sunday morning last, in lieu of the usual service, there was a public circle, over 150 being present. The results were not as good as on the previous Sunday, but considering the promiscuous company, could be considered fairly satisfactory. The guides of Miss Bond spoke a few words of advice at the close. Mrs. Trueman also gave clairvoyant descriptions. In the afternoon there was a large attendance, Miss Bond being the speaker. The controls spoke very ably on the teachings of Spiritualism. The chair was taken by a gentleman well known in the neighbourhood, who has within a few weeks become an adherent of Spiritualism, and who at the morning circle stood up and testified to the facts of spirit-communion. Speaking to the audience he said: "I am known to most of you, and I am not afraid that any of you will say that I ever have or will be a party to deception, and I give my experience which is short, as one who has carefully investigated and has been convinced of the truth and reality of an immortal life." The speaker was loudly applauded, and his experience no doubt set many thinking for themselves. At the close of the meeting several stayed behind, with the result that the first steps for the formation of a Society was taken. Nearly twenty names were given, who were willing to become members, and this is a town where Spiritualism but a few weeks since was scarcely known. But through the energy of Mr. Burt, of Plymouth, the ball was set rolling, and now we hope a flourishing society will still be a stimulus to greater progress in the future. In the evening a large audience assembled, Mr. Paynter being announced as the speaker, but owing to ill-health his place was taken by Mr. Carswell, of Plymouth, a promising young medium, who spoke under control on "The Future State," which was dealt with in a most able and effective manner. On Sunday morning there will be a public circle at 11 a.m.; in the afternoon a trance address by Miss Bond; in the evening, Mr. Paynter, subject, "Satan: his origin, and where to be found."—COR.

**VICTORIA PARK.**—Mr. Jennison opened the meeting with a few remarks upon the bigotry of those who oppose Spiritualism. Mr. Emms and himself had attended a six nights' debate upon Spiritualism, at the East End. Their opposers could not confute their defence of Spiritualism, but called them madmen, and gave the devil the credit of all manifestations that take place in connection with Spiritualism. He was followed by Mr. Emms, who spoke for upwards of an hour upon "Dogmatic Secularism," to a highly interested and attentive audience. I shall not attempt to give an account of his lecture, for I should not be able to do it justice; suffice it is to say, that he dealt with the secularist theories one by one, and figuratively speaking, he did not leave them a leg to stand upon.—W. LUXFORD.

**VICTORIA PARK:** Sep. 28.—Mr. Green opened the meeting with a few remarks upon the relationship that Spiritualism held to reform of all kinds. Mr. Emms spoke for a hour and a half upon "Vaccination; did it prevent small-pox?" He proved the fallacy of it, and considered that good sanitary laws were the only preventive. Mr. Wortley also spoke a few words, and corroborated Mr. Emms' statement. These speakers were listened to very attentively by a large audience.—WILLIAM LUXFORD.

**PLYMOUTH:** Richmond Hall.—On Sunday week, Mr. R. S. Clarke delivered an inspirational discourse on "Christ's promises to his disciples: have they been fulfilled?" We were first made acquainted with the nature of the promises. The great promise—Spiritual gifts following all who believed, became the theme for consideration. We were shown how the early Church possessed these gifts in marvellous abundance, by what agencies they ceased to be a universal possession, and how eventually through the lapse of time the so-called Christian Church not only ignored but pronounced death on all who possessed these abnormal gifts in any degree. The various gifts promised by Christ were then compared with the powers manifested through and by Spiritualists. The injunction to cultivate the higher gifts of the Spirit was then elaborated on.—JNO. IRWIN.

**PLYMOUTH:** Richmond Hall.—Despite the wretched weather, a goodly company assembled on Sunday evening, Sep. 28, to hear a discourse from the guides of Mr. R. S. Clarke, on "Inspiration: What is it and what are its limits?" The true nature and value of inspiration were longly argued out, as well as the influence of this power; and the impression left on every mind was, that the address was a very valuable one. At the close an appropriate allusion was made to the forthcoming temporary withdrawal of our friend from the platform, and the earnest sympathy of the congregation was bespoken those workers who would from time to time minister to our wants.—JNO. IRWIN.

**LEICESTER:** Silver Street Lecture Hall, September 28th.—Mr. Bent gave an inspirational address in the evening on "A true Seance—a solemn meeting," the subject was dealt with to the evident satisfaction of the audience.—H. HANNIBAL, Hon. Sec., 28, Mostyn Street, Hinckley Road.

**CAVENDISH ROOMS:** 51, Mortimer Street, W.—These rooms were comfortably filled on Sunday evening last, and amongst the audience was a large contingent of visitors from Newcastle-on-Tyne, including the President and Treasurer of the Society, —the former, Mr. H. A. Kersey, was in the chair on this occasion, and while therein he communicated the sympathy of himself and friends in the North to their brethren in the South. Miss Dixon rendered a very effective solo, "The Reapers and the Flowers," at the close of the service, and her effort was enthusiastically appreciated. The subject the "guides" of the medium selected to discourse upon was "What know we of God?" and it is no exaggeration to say that the manner in which they summed up the various ideas of God, accepted by various sects and creeds, was marvellously in its lucidity and effectiveness and, said the controls, "What now is the nett result? Simply that men have fashioned their God in the light of their own spiritual unfoldment, have doubtless endeavoured to do so honestly, have sometimes made Him ridiculous, but at all times have disclosed the fact that a Supreme Something appears to compel a recognition of its existence in all minds." The facts of nature and life were then appealed to, and a careful analysis led up to the declaration that the operations of nature and the universe disclosed the existence of God as the Supreme Mind. Then followed a series of admirably rendered and brilliant illustrations of the disclosures that nature and man made in themselves, of the workings of this Supreme Mind, which in the result proved it to comprise within its nature the Supreme expressions of Justice, Love and Wisdom. At the close of the address Mr. Morse, in a few well-chosen sentences, announced the collection in aid of the "Liabilities Fund" of the Spiritual Institution. In substance he said he took this step as being his contribution to that movement, which was due not to Mr. Burns as an individual, but to that gentleman as a worker in a common cause. He considered Mr. Burns and himself as the two oldest workers, almost, who had borne the brunt of early times, and seeing how needful it was that, without hope of favour, or fear of disfavour—that each worker should help the other he asked their help, not for a person but for a principle and for a cause. He didn't want any fuss over this little matter—he was simply fulfilling a duty, and doing an act of justice. The collection was then made, and the proceeds realized £1 9s. On Sunday next, the address is upon "The mighty Dead." Service at 7 p.m.—BETA.

**LYCEUM LECTURE.**—The Spiritualist Room, 48, Albion Street, Pendleton, was largely attended last Sunday morning, by an audience (consisting of gentlemen only) which listened with very great attention to H. E. Schneider's M.P.P.E.A., M.T.S.M. lecture on "Our Secret Vices, and what they bring." He said that the crimes and vices of the present day were brought upon humanity by the abuse of drinking, smoking, snuffing, dancing and bad literature. He also plainly showed, by the illustration of chemicals, how nose and brain were effected by the use of snuff; how the flesh became hardened by the use of drink; how the digestive organs became destroyed or rather affected, and how man's passions become active or get raised by all those abuses. He also spoke against the use of pernicious drugs, which themselves created disease, and pointed out the tricks of the drugging trade. He approved of hydropathy, and showed plainly how easy it was for mankind to get cured by attending to proper diet, and by the use of laying on of hands, and water-casts.—A discussion followed, and many questions were put to the lecturer, but were answered with great satisfaction to those present. Next Sunday morning a lecture on "the Eye and Ear" will be given by Mr. Schneider.—H. E. SWEETMAN, N.O.P.

**BIRMINGHAM:** Oozells Street Board School.—We commenced our meetings, September 21st, Mrs. Groom taking our platform. She delivered a trance address on "Be ye law-keepers," which the audience seemed to appreciate very much; after which three poems on different words, and clairvoyant descriptions of spirit-friends, most of which were recognised. On last Sunday she also officiated and delivered a trance address on "Spiritualism, the great reformer of the age," during which she was continually applauded. Three extempore poems were given and fifteen clairvoyant descriptions of spirits, and some remarkable characteristics of the spirits and messages. The audience was large and quite enthusiastic. The clairvoyant descriptions are telling upon the people. We have been getting up a subscription list for the Liabilities Fund. Mr. Gray is treasurer, and will remit the subscriptions in a day or so, with a list of the names of subscribers. I hope the amount will soon be made up, and set you free. I think the prospects are much brighter in the future for you, at least I hope so.—COR.

Newcastle has an institution the like of which does not appear to be elsewhere. The Central Exchange Art Gallery is presided over by our correspondent, Mr. Barkas. There are news rooms, a fine collection of pictures, and high class musical entertainments. It is a fashionable lounge. The winter season has just commenced with special musical attractions on Saturday afternoons and evenings. The Jungfrau Capelle, from Switzerland, give a series of concerts from October 13th to 18th.

**MORLEY.**—Mrs. Bailey, of Halifax, paid her first visit to Morley last Sunday. She is a lady of rather prepossessing appearance, and has the power of enlisting the audience in her favour. She gave us an excellent address, on "Work together in faith, for faith without works is dead." She reviewed the various forms of religion which rely entirely on faith and show no works. She compared them with the life and works of the meek and lowly Jesus, whom she claimed to be a medium of the first order. The address was a really good one, and delivered with much ability and force. A short hymn was asked for, after the singing of which the control began to describe the forms of departed friends. They gave us sixteen descriptions, all given so clearly and distinctly that fourteen were at once acknowledged. The room was crowded, and the audience seemed in no hurry to leave, many friends wishing Mrs. Bailey God's speed in her noble work.—B.H.B.

**WEST HARTLEPOOL:** Temperance Hall, September 28th.—The attendance at the evening meeting was over the average, and the day's proceedings were, under the circumstances, highly satisfactory. We had arranged with Mr. John Scott, clairvoyant and inspirational medium, to occupy our platform for the day, but owing to some cause he failed to keep his appointment. However, we let our sympathy and prayers go out to him, and hope he will be able to visit us again shortly, knowing full well that it would be something of great importance that kept him at home. In the morning Brother Ashman's guide, "Sunshine," gave us an address on "Spiritualism in West Hartlepool," lasting nearly an hour, and which gave every satisfaction to his hearers, being a resume of the work done, progress made, and the position we now occupy. Afterwards clairvoyant descriptions of spirit surroundings were given by one of our local mediums. In the evening Brother Pinkney, of Sunderland, delivered an address to a large audience very effectively, subject, "Modern Spiritualism." His remarks were pointed and calculated to promote the end in view. He was followed by our local clairvoyant, as in the morning, the surroundings in most cases being identified.—W. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

**PENDLETON:** Town Hall, September 28th.—In the afternoon Mr. Johnson gave his experience of how he became a Spiritualist, which was very interesting. In the evening several subjects were sent up by the audience; the one voted was—"If God be unchangeable, what need of Prayer?" The guides showed how Diety had been misrepresented in all ages, and that every nation made their own gods according to the conceptions they had of diety. Unfortunately, men to-day following in the same line have borrowed one. Spiritualism has no sympathy with any man-made God, who delights in wars and favours a few who should chance to believe, while the rest are sent into outer darkness. The Infinite Master-Mind, the Soul of Intelligence, the Life-Giving Force, from which all life emanates, is the diety we call God, which no finite mind has ever yet comprehended. All creatures are alike unto Him. His laws are immutable, and we know that if we violate them all the argumentative lung-force we may pour forth will be of no avail. If men would but understand the laws of their being, and cultivate that God Principle which is inherent in everyone, the uplifting of poor humanity and placing them upon a higher and nobler platform of truth, and teaching them to know they are responsible for that which they do, then would they become the temples of the Living God. Next Sunday Miss Dale Owen, of London, and we hope to see as many friends present as can make it convenient. All strangers and friends are cordially invited.—C.

**NORTH SHIELDS:** Camden Street Lecture Hall, September 28th.—We were highly favoured with two discourses from Mr. W. Westgarth. In the afternoon the guides in a very able and forcible manner, showed the contrast between the Religion of Jesus and the Christianity of to-day. In the evening the audience chose the subject—"The Soul's Origin and Destiny," which the guides again handled in such a style as to call forth repeatedly the applause of an intelligent audience.—On Monday evening next, October 6th, we intend holding a grand evening Concert. We will be glad to see as many of our friends as can make it convenient to come. Admission 6d., a few reserved seats 1s. To commence 7.30. Our object is to liquidate the debt remaining on our Society.—J. T. McKELLAR.

**LEEDS:** Psychological Hall.—Last Sunday Mr. Schutt, of Acorington, delivered two excellent addresses by the help of his guides. In the afternoon the subject was "Salvation by Faith," in the evening, "The destiny of man." On both occasions the audiences were good, and both friends and strangers were intensely interested. In the afternoon Mr. Schutt was aided by Mrs. Gregg, of Leeds, who gave some excellent clairvoyant descriptions of spirit forms from the platform, and also advice to several. The easy unassuming manner in which the descriptions were given left a pleasant impression on the audience. I may mention that Mr. Schutt was suffering much in health, evidently from overwork. He is one who is anxious to please as many as possible, and it seems a severe trial to him when obliged to disappoint his friends; still it behoves mediums to exercise great personal care if they wish to preserve their power for usefulness.—CON.

**SALFORD:** 83, Chapel Street, Sep 28.—Mr. Roscoe, of Oldham, the medium through whom the gentleman of colour received the communication at Pendleton tea meeting, asked for questions at afternoon meeting, when several were submitted, and, considering that he is only a young medium, the replies were of a very fair quality and seemed on the whole to satisfy his hearers. This was very marked in one case, when his controls honestly told them, in answer to a query: "We are unable to answer your question;" which was far better than making an attempt and failing in it. At 6.30, we were pleased to see our friend, Mr. Knott, introduce to us three sons of Africa, one of whom was present at the meeting on the previous week at the John St. Hall, Pendleton. The controls of our medium began once more jabbering away in some unknown language, subsequent to which the meeting was opened in the usual way. Once again the unknown tongue was brought into play, which, from the gestures of the medium, was evidently an invocation. This terminating, the controls offered a simple yet earnest prayer to their Heavenly Father, in our mother tongue. We were now regaled with an address upon "The Utility of Spiritualism," and from the ideas expressed, are satisfied that with more development in the home circle this instrument of the unseen will ere long become a useful ornament in our movement. Once more the foreign element was introduced, and going to our coloured brethren began to talk in a language which—as Dundreary said, "No fella could understand." Our coloured friends in this case were ignorant of the language, whilst they readily admitted the probability of its being the language of one of the African races. On Sunday next Mr. Roscoe will be with us again at 6.30. In the afternoon he will accompany our executive to the Pendleton Town Hall, to hear Miss R. Dale Owen. We are pleased to record on behalf of our secretary, Mr. Thompson, that the wound in his foot is slowly improving.—COR.

**SUNDERLAND:** Albert Rooms, September 28th.—Mr. John G. Grey, of Gateshead, gave a trance address on "Food for thought," selected by the audience, which they described in a most elaborate manner to a large and appreciative audience. At the conclusion of the address, the guides gave two beautiful poems, the subjects for which were chosen by the audience, and entitled "Nil Desperandum," and "I and my Father are one."—Next Sunday afternoon, at 2.30, Mr. C. G. Oyston, of Hunwick, will give an address in the Monkwearmouth Colliery Schools; and in the evening at 6.30, he will also give an address in the Albert Rooms, Coronation Street. Collections to defray expenses.—G. H. PYNE JONES, Sec., S.S.E.S.

**ROCHDALE:** Marble Works Meeting Room, Sep. 28.—Mr. Harper, of Birmingham, gave a most interesting address on "Spiritualism," which was listened to with rapt attention by a most intelligent audience. Mr. T. Postlethwaite, trance medium, of Rochdale, also addressed the meeting under spirit-influence.—M. POSTLETHWAITE.

**HETTON-LE-HOLE:** Miners' Hall, September 28th.—Mr. Walker gave a splendid address (to a well-filled hall) subject, "I know not the man." The address throughout was very highly appreciated, and delivered with such eloquence as to draw forth rounds of applause, and warm commendations were expressed upon it at the close.—JAS. MURRAY, Sec.

**SPENNYMOOR:** Waterloo Long Room.—On Sunday last, Mr. Lamb, in the absence of Mr. Dunn, gave us, in the afternoon, an address on the "Devil." In the evening he gave an address on the "Land Question." An intelligent and an appreciative audience listened with rapt attention, from the beginning to the end of what was a really able and eloquent address. I consider it a great pity it was not taken down and published.—G.G.

**HALIFAX.**—We are gradually getting new members, and have a fair prospect of a large increase during the next few weeks. We have usually an audience of nearly 200, and through trance speaking, clairvoyance and healing, the people cannot but confess that Spiritualism is from a higher power than man. On Sunday Mr. Armitage spoke on four subjects, suggested by the audience; they were dealt with in a masterly style, full of knowledge and edification. In the evening he spoke on the life of Mr. John Dent, who passed away very suddenly on the 15th ult. Mr. Dent was for many years a useful instrument of the spirit-world, working free of charge. Much good he did, the fruits of which he will now be able to realize. Mr. Armitage never spoke better for nearly an hour to a crowded audience of about 300. His discourse was of a very instructive character, as to how men should live, and with what object they should employ themselves. It will long be remembered by the thinking minds present.—S. J.

**BRADFORD:** Walton Street Church, Sept. 28.—Mrs. Hollings, of Churwell, who has been fourteen years a public worker, gave an address with many allusions to the New Testament. At the close she was controlled by her late husband, who gave his experience in earth-life as a Primitive Methodist, and how he has fared in the spirit-world. He recognised some old friends in the audience, and gave the congregation some good advice.—On Tuesday, September 23, Mr. Kitson had twenty-six men practising the Lyceum system. On the 25th, the church choir were practising hymns, and on the same evening in the tea room, a circle of thirty-five sitters, under the direction of Mr. Morrell, were sitting for development.—PINDER.



## THE PEOPLE'S HARVEST FESTIVAL.

A HARVEST THANKSGIVING of the People—unsectarian, undenominational—will be held on SUNDAY, Oct. 26, at 7 p.m., in PROVIDENCE HALL, OLD CHURCH STREET, PADDINGTON GREEN. At 4.30 on the same day a number of Aged Poor Men and Women will be entertained at Tea. After which, Vocal and Instrumental Sacred Music will be given, with a few Addresses on the Signs of the Times.

Gifts of Fruit, Flowers, Evergreens, and Vegetables will be thankfully received on Friday Afternoon and Saturday Morning, Oct. 24 and 25, by the Hon. Secretary, at 167, Seymour Place, Marylebone Road. The Fruit and Vegetables will be presented to the aged ones on Monday, Oct. 27, at Providence Hall, from 12 till 2 o'clock. The kind assistance of Ladies who can assist in the distribution will be thankfully received.

Address all communications to J. M. DALE, 50, Crawford Street, Bryanston Square.

MEETINGS, SUNDAY, OCTOBER 5th, 1884  
LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse, "The Mighty Dead."  
MARTLEBORO ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Seance; Monday, at 7.45, doors closed at 8, 6d. admission, Mr. Hopcroft; Tuesday, 7.45, 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, Seance at 8 o'clock. Mr. Towns, Medium.  
HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8; Mrs. Hagon, medium.

## PROVINCES.

ASHINGTON COLLEERY.—No Information.  
BACUP.—No Information.  
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. T. Holdsworth.  
BEDWORTH.—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.: Miss Wilson.  
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, Halstead St. (off Castle St.), Haulgh, Bolton.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Armitage.  
Wade's Meeting Room, Barker Street, Bowling, at 2.30 and 6, Messrs. Worsman and Thresh.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mrs. Wade and Miss Musgrave.  
DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Circle; 3, Miss Bond; 6.30: Mr. J. Paynter.  
EXETER.—The Mint, at 10.45 at 6.30:  
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis: "False faith and true." Lyceum at 5.  
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Miss Illingworth. Lyceum at 10.30. Monday Service, 7.30.  
HATTON.—Miners' Old Hall, at 5.30: Mr. J. G. Grey.  
KIRKLEY.—Lyceum, East Parade, 2.30 and 5.30: Mrs. Riley.  
LANCASTER.—Assembly Rooms, King Street, at 6.30: Mr. R. A. Brown.  
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mrs. Bailey.  
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. A. D. Wilson.  
LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30:  
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. S. Schutt.—Jno. Ainsworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.  
MACLESDALE.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. B. Plant.  
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Thompson, Shildon.  
NEWCASTLE-ON-TYNE.—Wel's Court, at 6.30: Mr. W. H. Robinson.  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: T. C. E.  
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
OLDHAM.—178, Union Street, at 2.30 and 6:  
PENDLETON.—Town Hall, at 2.30 and 6.30, Miss Dale Owen.  
PLYMOUTH.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.  
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30. Mr. Jno. Husson. Lyceum at 2.30 p.m.  
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:  
SALFORD.—83, Chapel Street, at 6.30, Mr. Roscoe.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Swindlehurst.  
STONHOUSE.—Sallors' Welcome, Union Place, at 11 a.m. and 6.30 p.m., Mr. W. Burt.  
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. C. G. Oyston.  
TUNSTALL.—13, Rathbone Place, at 6.30.  
WALSALL.—Exchange Rooms, High Street, at 6.30.  
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30: Mr. Wm. Scott. Wednesday, Circle, at 7.  
WEST FELTON.—At Mr. Thomas Pinkney's, 18, Wood Row, Twizell, at 6 p.m.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—PENDLETON, Town Hall, Sundays, Oct. 6 & 12. ROCHDALE, Tuesday, Oct. 7.  
CAVENDISH ROOMS, Oct. 19. BIRMINGHAM Secular Institute, Oct. 26.  
BELPER, Nov. 2, 3, and 4.

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MR. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Unitarian Church, Duke Street, Sunday, October 26th, at 11 a.m. and 6.30 p.m., (by special request).  
No engagements accepted for October on account of health. 4, Athenium Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.  
Sept. 28, Blackburn; Oct. 5, Manchester; Oct. 12, Rochdale, Regent Hall.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, Sunday, Oct. 5, at 7 p.m. Subject: "The Mighty Dead."  
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.

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The many friends of Miss E. Rose Whittaker, of the Highlands, who has been unable to walk without crutches for the last six months, on account of what has been given up as an incurable lame ankle, were surprised to see her walking around the other day, as she said, "the happiest girl on earth." It seems the case was brought to notice of A. W. Mason, who, believing he could cure it, gave her three treatments, and the result is as above stated.—"Lake Pleasant Sittings," Montague, Mass., U.S.A.

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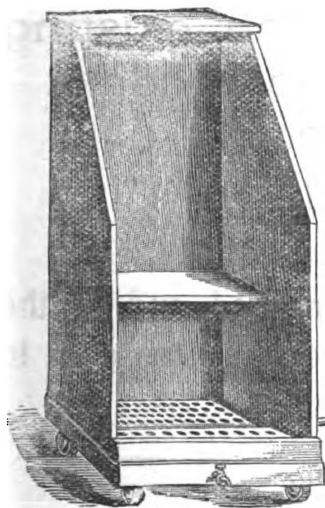
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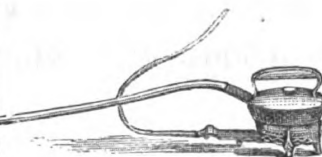
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