



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

SPIRITUALISM.

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W. J. COLVILLE'S MEDIUMSHIP.

In the MEDIUM for August 29th, Mr. E. W. Wallis propounded a number of questions for mediums and their controls, which are reprinted in what follows in small type:—

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

- 1.—Are you a shuteyed speaker: wholly unconscious, partially entranced, or conscious?
- 2.—Have you had given through you satisfactory proofs of spirit identity?
- 3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?
- 4.—Do you try to educate yourself and develop your mediumship?
- 5.—Are you much affected by "conditions," if so, how?

Mr. Colville has not given answers to these questions, but replies may be gathered from the answers to the second series of questions. There is also a very excellent "Personal Sketch" of Mr. Colville, prefixed to his late volume of "Inspirational Lectures and Poems," which gives an account of the development of his mediumship, and other particulars of an interesting character connected with his work as a medium. To that volume we must refer the reader for further particulars.

ANSWERS, GIVEN BY THE GUIDES OF W. J. COLVILLE,

AT NEUMEYER HALL, SEPTEMBER 19TH, 1884.

- 1.—How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?

1.—In the case of the instrument we employ, we give you to understand that the utterances are ours unqualifiedly. Not only are the thoughts ours, the words are ours also. If you have had the opportunity of listening to a number of our discourses, you may have observed that not only do the ideas vary, but the phraseology varies also, and that very considerably when different spirits take control. From infancy we have operated upon the brain of our instrument, rendering it so susceptible to our control that we can almost at any time express ourselves in our way through his lips. Sometimes he is fully conscious of all that transpires when under our influence; at other times he is semi-conscious, and there are occasions when he is entirely oblivious to all that is being said through his lips. It is the usual custom of the controlling spirit to take full possession, both of the brain and body of the medium, not forcibly, but with his full consent and at his invitation. He invites us to use his organism for the accomplishment of our work, he being in every sense a willing instrument in our hands, having confidence in our superior knowledge to his own; therefore, he does not strive to limit us in our speech. But though we have no opposition to contend against from him while possessing his organism, we are conscious of the sympathy, indifference or antagonism of

our audience, and, therefore, when conditions are favourable, the minds of listeners being receptive, we find it much easier and pleasanter to speak than when we have to rebut antagonistic waves of thought, or speak to listless auditors. However, we are usually able, without much difficulty, to overcome mental antagonism sufficiently to prevent its modifying our utterances in the sense of colouring them with ideas foreign to our own. Our instrument would be psychologized at times by persons in the flesh, were it not for our having the greater hold over him, and being able to thwart antagonistic wills. If at times it appears that in normal conversation the medium speaks much as we do through him, this circumstance must be attributed to either of the following causes: he is really at such times receiving ideas and language from us or our ideas and phrases have to a certain extent become his own, he having accepted them from us and intelligently endorsed them. The regular band of twelve guides have appointed one of their number as their mouthpiece, and on ordinary occasions he is the spokesman expressing the thought of the band in his own words. But quite frequently different spirits included in the band take control directly, and sometimes other spirits are invited to do so by the regular guides. On all occasions the spirit directly controlling uses his own language. When a spirit wishes to express thought, and is not able to take direct control, one of the regular guides acts as spokesman or interpreter. On such occasions the thought is that of the spirit who transmits it, the words those of the interpreter.

- 2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?

2.—Usually we positively take control of the organism. We are, while we are speaking, practically re-embodied. Whenever the medium is entranced, and he often is absent from his body during entrancement, the controlling spirit has actual possession of the medium's body, and uses it as though it were his own. In private conversation, when matters are entered into with which the medium in his normal condition does not feel competent to deal, and upon which he desires assistance from his guides, one or other of them will assist him without taking actual possession of his brain or body, by impressing him with ideas and by stimulating his mind and memory.

- 3.—Do the conditions of the medium, or the surrounding influences, affect you: if so, how?

3.—In the answer to the first question we have said the surroundings of the medium necessarily affect us to some extent, as when we take full control of him we can realize through his senses what he would realize through them were he in his normal state. If he is ill or very much fatigued, or has been greatly annoyed or excited, we are in the position of musicians who have to play upon an impaired instrument, or one that is somewhat out of tune. We can, generally, so far overcome these disturbing elements sufficiently to express

ourselves with tolerable clearness on all occasions, but when conditions are very inharmonious, we have to make a much greater effort to speak than usual, and if such strenuous efforts had to be made very constantly, they would overtax the medium both mentally and physically.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

4.—The spirit who is now addressing you speaks both for himself, and as spokesman for the entire band of twelve guides; but very often when a spirit has experiences peculiarly his own which he desires to relate, or wishes to express ideas which he himself holds without ascertaining whether they are identical with the opinions of any other spirits, he speaks for himself alone, and usually then employs the singular pronoun. When the controlling spirit says "we," he means himself and the others with whom he is associated. When you hear the control say "I," you must take the utterance as simply expressive of the experience or idea of the spirit who is then controlling. This distinction in the use of pronouns is invariably adopted.

5.—Can you "give expression to facts and thoughts foreign to the medium"?

5.—We do not refuse to make use of information from whatever quarter it may come, but we never give it forth as our own until we have verified it or have what we consider good reasons for endorsing it. As to "facts and thoughts foreign to the medium," we can scarcely conceive of much benefit arising from inspiration, or any kind of spirit control, if nothing were ever given through a medium except that which he has acquired from others than his spirit guides. The imputation conveyed in this question is that either spirits know nothing and have to learn everything from or through a medium, or else that they are so paralyzed in their endeavour to put forth their own ideas and thoughts, that the medium really controls, or arbitrarily limits them. There are persons of peculiarly positive nature, not very mediumistic, but sufficiently so to be assisted in giving expression to ideas by spirits, who are assisted by spirit friends to classify, arrange, and give forth their own normal thoughts and ideas in their best form. But even in such cases, where mediumistic ability is not very great, ideas and thoughts often come into the minds of the one who claims them as his own, intuitively or inspirationally. An idea or thought is lawfully your own when you have grasped and comprehended it, but in many instances the thoughts and ideas you suddenly conceive are, unknown to you, spiritual impressions.

6.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person?

6.—We do make use of information in the mind of our medium, when it is in our opinion correct, but should he hold ideas foreign to our knowledge or conviction, he could not express them when under our control. Were he accustomed to use apt and pithy illustrations which we could not easily improve upon, we should, no doubt, employ them. This would not be a species of mental piracy, for two reasons: 1st, knowledge is not the exclusive property of any persons or set of persons. All general information, every one has a right to obtain and use if he takes the trouble to possess himself of it. With private matters we maintain a discreet reserve, never alluding to them publicly, and in no case, except when to allude to them is in our judgment necessary for the avoidance of some trouble or mistake.

2nd.—Our medium places his brain and its contents freely at our disposal, therefore, we are acting quite honourably when we employ that which is freely loaned to us. There are no quibblings or misunderstandings on such matters between mediums and their guides, where mutual esteem and confidence prevail. As to picking the brains of persons present, those who are so conceited as to imagine the spirit world is always obliged to borrow their stock-in-trade, or else remain destitute of facts, seldom possess much which we should care enough about to take the trouble of "picking" it. There is, however, a phase of this subject which needs explanation. Very often the guides of a speaker will know what is passing through the minds of some members of an audience, and will often allude to it, discourse upon it or answer it, generally prefacing their remarks or quotations by such a remark as—"Some persons think or believe so and so." In these cases the guides usually endeavour to explain difficulties, and correct what they deem errors in the thoughts of those who are before them. In the case of sensitive persons, more adapted for private or test mediumship than lecturing, persons in the audience often control the sensitive on the platform for the time being, and in a few instances public speakers are psychologists themselves, and can draw

to them such information as they desire from negative persons in the audience. Positive and Negative are strictly relative terms. Every one is positive to some people and negative to others. A very positive person, if extremely dogmatic and self-conceited, is an annoyance when a medium is very timid, or yielding to the influence of others in the flesh, if the spirits cannot obtain full control. In the case of our own medium, we occasionally have to rebut mental influences directed at him from persons present, but we have never yet found a person who could control him against our will. But it is not so with persons who are simply undergoing mediumistic development. Sometimes a very positive person, setting his will resolutely against ours, stimulates us to an unusual effort to express our own ideas in opposition to his, with greater force than ordinary. Resistance to us is always met by us with resistance to our opponent; not in any pugilistic or needlessly controversial spirit, but in the interest of what to us is truth, and to let our opponent see that he cannot overcome us. If a person holding views with which we sympathize, wishes them to be expressed for the good of the public, through our instrument, we are then quite ready to assist in giving them expression: but nothing is uttered through our medium while under our control against our will.

7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?

7.—We have already told you that we are sometimes in mental sympathy with some of our auditors. Certain truths are self-evident, and if grasped at all must be expressed in one way only. Historical events, dates, &c., cannot be altered by opinion when they are simply referred to and not commented upon. When speakers, presumably under spirit control, give utterance directly to the thoughts of persons in the audience, they are themselves influenced by those persons, or their guides choose to give expression to thoughts floating in the mental atmosphere for reasons of their own. At a given time and place, while such a phenomenon is transpiring, it would be well to question the controlling spirits immediately the discourse is finished, or at the earliest opportunity, if questions are not in order then.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pirates"?

8.—You are not justified in thinking anything of the sort. A great deal of nonsense is often talked and written about plagiarism, and it would require years of study to explain fully the reasons for the involved phenomena vulgarly called plagiaristic. It is clearly the duty of every speaker or writer to speak or write what he himself knows, or thinks to be a truth, and as no one can lay claim to being the author of knowledge, dishonesty can only be inferred when temporising is resorted to so that one's own ideas are kept back from cowardice or other unworthy motives. But it is evident that mediums are far more likely to be culpable in this direction than spirits. Few persons care to deceive without a motive, and the motive which usually prompts to deceitfulness is a selfish one. Spirits have nothing to gain or lose by standing well or ill with an earthly public. The fact is, there are many mediums over whom spirits have not gained full control, but over whom they are wishful of obtaining an influence. These mediums desiring to be themselves and their spirit guides at the same time, foolishly prating of the retention of individuality while they do their best to annihilate it by being neither themselves nor anybody else, put many stumbling-blocks in the way of spiritual utterance. There may be such beings in the universe as "mental pirates," but the term to us is one extremely hard to define clearly.

9.—Do you know anything of "a class of spirits who pander to their audiences, retaining to themselves truths which would not go down with their hearers"?

9.—There are mediums who desire their spirit guides to pander to audiences, and who by their own mental attitude attract spirits who are on a similar plane of thought to those whom they are about to address. Fancy a medium, who is easily controlled by a number of different spirits, earnestly praying by the force of strong mental desire (and desire is prayer), that the utterance may be acceptable to the hearers, may coincide sufficiently with their own views not to provoke their antagonism, at any rate. If the law of affinity prevails both on earth and in the realm of spirits, regulating and forming all mental unions, what is more probable than that spirits holding specific ideas should be attracted to those persons on earth who share their opinions? It should never be forgotten that though in the universal heavens there is a universal religion, in those spheres which immediately overshadow the earth spirits entertain ideas which

they held on earth, to a considerable extent, especially if they were in any way bigoted and self-sufficient. If there be any strong desire anywhere to hear certain opinions delivered and endorsed, it is in no sense necessary to summon evil-disposed spirits, or wilfully to hold back truth, unless your object is positively evil, and in such cases your own evil motives will attract undeveloped and earth-bound spirits, who may be in a sense properly called evil. However, it will be well for you to bear in mind that all-wise spirits adapt their teaching to those who come to them for instruction. Different minds must be approached in different ways, and without pandering to error or cloaking your convictions. You can often gradually lead your scholars up to your plane of thought by commencing with them where they are, and taking them with you step by step. Some persons are just prepared to receive a faint streak of spiritual light, much would only dazzle, bewilder or repel them; the light must be tempered to their weak eyes. If persons are just emerging from orthodox Christianity they do not need exactly the same ministrations as those require who are just groping their way out of Atheism. Every wise teacher endeavours to give his scholars what they can bear, and common sense will tell you, to be discreet is not to lack conscientiousness or be untrue to your convictions. If there are spirits who are actuated by unworthy motives, we are sorry for them, but so far as our own policy goes we endeavour to mingle discretion and honesty.

10.—Is it your opinion that trance mediumship requires the "shut-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?

10.—It makes not the slightest difference to trance mediumship, as a type of spirit control, whether the eyes of a medium are shut or open. The opening and shutting of eyes usually has reference to the medium rather than to the controlling spirits. If a medium is easily distracted by what is going on around him, if he is nervous, diffident, or not easy to entrance while his eyes are open, the spirits usually entrance him to overcome these obstacles. In the case of our own medium, and many others, it makes not the slightest difference to the quality of the communications whether the eyes are closed or remain open. Concerning education, we will merely observe that when persons have a natural aptitude for intellectual pursuits, and have the means of getting a good education placed before them, it is only right for them to avail themselves of such advantages. But there are many other means of education than those which are purely external. A medium who is thoroughly *en rapport* with his spirit guides, learns far more from them than from books or earthly teachers, as you often gain more from a high order of conversation than from reading or mechanical study. Mediums are naturally intuitive, and have often very large perceptive development as well. They become educated in ways impossible to those of smaller intuition. It is a great pity when mediums set too high a value on the opinions of authors and critics, and it does not do for them to put teachers in the place of their guides. If you are a medium for a band of guides, you must either let them be your advisers, or, deeming them incompetent to direct you, refuse to act under them.

11.—Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums: in other words—What is the value of trance mediumship as an evidence of spirit identity?

11.—We should think you are justified in all cases in making intelligent observation. If you find originality, you may not have discovered it because you expected it. Listen attentively to all utterances claiming to be inspired, and judge of them by their intrinsic value. Every display of oratorical or other power is a phenomenon which may be examined, observed and weighed carefully. We know there is an immense amount of original information conveyed in trance orations, and those who have benefitted by them know that what has been given has met their case as nothing else has done. Spiritual work accomplishes spiritual results. It is not the object of the spirit world to give tests to sceptics and phenomena for the curious to cavil over, as spiritual food to the spiritually hungry. If you will carefully listen to spiritual teachings, and converse with those who have benefitted by them, you will soon learn how to detect the spiritual influence which is at work, unless you are not prepared to acknowledge inspiration at all. Some people are not, and therefore, they resort to all manner of devices and theories to account for spiritual manifestations, without spirits. Through one medium it frequently happens, that in the course of a few months, speeches differing so widely from each other, and displaying such strong marks of distinctive identity, are delivered

that no unprejudiced person can fail to discern the fact of different minds being at work; for they give conclusive intellectual proof of distinctive identity. But it requires impartial and careful listeners to detect all these changes. Many persons have detected them, and do detect them. Those who say they cannot, have either had a very limited experience in the matter, are subject to foregone conclusions which forbid their carefully weighing evidence, or know so little of the resources and characteristics of strictly normal oratory that they are not in a position to judge the matter fairly. Public speeches, however, aim less at giving decisive tests of spirit identity than more private communications, as the former are intended specially to instruct the public in morals and philosophy, while the latter are of a more personal nature.

12.—Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

12.—We know of no distinct difference between thought-reading, thought-transference, infusion; psychological states and spiritual mediumship; for the latter expresses the whole. Mesmerism is less than Spiritualism, but a part of it, thought-readers and psychologists are invariably mediums, and mediumship alone will explain the entire range of mental phenomena, alluded to by the questioner. A sensitive is a medium, and a medium is a sensitive. There are differences in degree of sensitiveness, and some persons are far more sensitive than others, but not one can be so sensitive as to become the subject of another's will, without being mediumistic, and no one can successfully psychologize or entrance others, without being aided by a power superior to his own. Adepts are mediums, though all mediums are not adepts. The thought-reader, if he reads thought by an effort of his own will, is in a sense a controlling spirit himself, while the one whose thoughts are read, even when he wishes to conceal them, is undoubtedly a person of extreme sensitiveness and highly mediumistic.

As we have a lecture to deliver this evening, you will pardon us for not entering more fully into these questions to-night. We shall deal with them much more fully in a course of lectures we propose shortly to deliver. What we have said to-night, has, however, we hope defined clearly our general positions.

THE SPIRIT-MESSENGER.

THE SUBSTANCE AND LOCALITY OF THE SPIRIT-WORLD.

A CONTROL BY "J. W."

Recorded by A. T. T. P., August 28 (a.m.), 1884.

Good morning! On this occasion I intend following out the same rule that some of your surroundings have followed. I intend leaving the Sensitive under the care of his guides. There is a request coming from the South Coast, from those with whom I was, nay, I am, intimately acquainted, saying, that there is a growing necessity, that the distinctions of teaching, that lie between orthodox Christianity and the newer dispensation of spiritual knowledge, should be fully discussed.

The cry actually amounts to this, that there are distinctions, but that none of the controlling spirits seem to place their distinction clearly before the consideration of enquirers. Now, knowing that a perfect trust exists between those, who although still on earth, are still dear to me (when I say perfect trust exists, they would say, existed, between us), I want to prove to them, that this love, this trust, is as much mine now, as when I could have grasped hands, and mingled thoughts with them. I will humbly attempt this task. I know, that the ground has been traversed by abler minds than my own, but you are aware, that there is a wide distinction existing between the conclusions of the legally-trained and the conclusions of those, who have not been educated in tracing the subtle changes of mind, which often lead away from logical conclusions; that is the reason why I have come.

I have just entered on a beginning of life in eternity, a beginning of that, which shall have no ending. My experiences are as novel to me as my conclusions will be to my friend. This I cannot help. I shall speak of much, that I think, and more that I know, and in this blending I ask my hearers, and your readers, to exercise their clearest and soundest judgment on my words. I may with seeming justice be charged with egotism, but it is necessary that I should speak of myself as an entirety. In the first position is mind, consciousness, and eternal hope; so rather than to charge me with egotism, let my friends, nay, let all your readers, and they are equally my friends, place themselves in imagination

by my side, and realize the actualities which I am experiencing, and then only will they understand me.

I am to speak of existing verities; of things which I know, because I have experienced much that I shall speak upon. I further hope much for that which is before me. This knowledge, which is mine, is the truth, because all knowledge which the soul realizes is the truth. Then, that which I know differs from that which is speculated on here on earth. Be it now my task, with God's help, clearly to define where this difference lies, premising what I am about to say with this remark, that this difference which exists between orthodox Christianity, and actual spiritual experiences, is alone the cause of the mass of mankind's indifference to the great realities of the future life. When I think of this, how great seems my task and how insignificant am I to undertake it.

Much has been said of the legal acumen, which I possessed in earth-life, and further, I was credited with tracing trifling distinctions to their origin, to their primal source; but how different is this task, in which I am to endeavour to point out and to make clear not mere minor but major distinctions, which prevent me from using all the means in my power to grasp the offered evidence of spiritual life. I would, that some other had been chosen to try to put away this general unconcern, which is existing; but it is to me a jewel in my spiritual crown, that I am thought worthy. Be it so, and now to my task.

Ministerial teachers say this, "That it is not best for man to know anything about the world, that lies on the other side of the grave; that the Lord and man Saviour did not intend, that man should realize anything definite concerning everlasting life, eternal consciousness, or immortality." Now let us briefly turn to the result of such teaching. The orthodox believer dare not enquire; he may indulge in vague and vain speculations, so contradictory in character, that in consequence thousands on thousands are leaving the orthodox ranks, and denying life beyond the grave, or the possibility of any world beyond this: and why is it? It is because it was and is denied, that there is a real spirit, a substantial conscious spirit hereafter for all men. Orthodoxy had reached this limit, that a tangible realization of a life hereafter had nearly passed out of the lives of all men, until it pleased God to establish a new dispensation. It came humbly. It knocked at the door of the thatched cottage, because it was rudely pushed aside from the mansions of the great. It came with a special object, which I will prove. It has and will continue to perform the spiritual manifestations of the Nineteenth Century, permitted by God and realized by thousands, and has this task, that is, to make disclosures from man to man; consistently teaching appeals to enlightened reason, satisfying the wants of those, who come to this foundation of living truth, consistently beautiful and lovingly consoling.

It has come. "What has come?" cries the orthodox teacher. I say, Spirit has come; Spirit has made itself known; spirits have taught, that we can never die. He of the South Coast cries "What is Spirit?" I am glad, that they have begun at the lowest rung of the ladder. Spirit is substance; Spirit is matter. I have no other name for spirit than substance; but the matter or the substance of spirit is an etherialized outcome of matter. I mean this; you who are orthodox, believe in angels; they are spirits; they have their form, and if they have form, where there is form, there is substance. There can be no existence without form; there can be no substance without form; Spirit then must have form and substance. These two essentials make up life either on earth, or in the everlasting worlds prepared by God.

Now I wish to point out the distinction between those truths, and ministerial orthodox teachings. Spirit, according to orthodox views, is the exact contradiction to matter. The religious minister recognises Spirit, but he annihilates it by his doctrine, teaching matter as form and spirit therefore as none; that matter is substance, therefore spirit cannot be substance; and there they leave it with the consequences on which I have before commented, namely, that that which is without form, and without substance, is mere imagination, in fact nothing; consequently thousands believe in nothing, neither in spirit, nor in life hereafter. Let us bring reason with us, and clearly state the minister's position: that which is form amounts to this; there is a spirit-world; there are spiritual beings; but there is no spirit-substance; there is no spirit-form;—fairly, that is the position they assume. I ask—What do they mean by a spirit-world? Take form and substance away from the world and what have you left? Nothing but space. What do they mean? The absurdity is equally as great when applied to the spirit-world as when it is applied to the world on which you dwell; and yet they talk of these Elysian Fields, of white robes, and of waving palm-branches; of a great throne and ever-resounding Hallelujahs. What do they mean? Are their thrones without form? Has the throne no existence? Are the palm-branches without form, and the white raiments without substance? Some ministers of religion bid their hearers wait for that time, when they shall meet their loved ones in the heavens; but to talk of souls meeting there without form or without substance is simply an absurdity, an impossibility. I pray, that this distinction may be carefully considered, for on this rests the whole of spiritual

truth; my argument in accordance with my knowledge being, that spirit has form, has substance; is tangible, and is as plain to us now, as earth-form was to us when on earth. If then the entirety or soul needs the two great essentials of life, namely, substance and form, this condition necessitates another provision on the part of our Almighty Father, namely, a spirit-world, a world possessing, like the soul, an eternity, and the two same essentials, namely, form and substance.

I speak from knowledge. There is an actual existence possessing form and substance, a spirit-world. We have our mountains and our valleys; our seas and our rivers; our changes of atmosphere; our dark and our light days; we have vegetable and animal form and substance; the ground on which we tread is as solid to us, as the ground you tread here on earth; we have substance and form wherewith to enjoy our senses. We have heat and cold; beautiful landscapes, grass, flowers, shrubs, and trees with objects as transparent and as opaque as those on earth.

True, I may be charged with materialising the heavens; and if I did so, what then? What holier conception has the mind of God ever formed than that of the creation of matter? You understand it. God forbid, that I should make any statement in respect to its incessant and unceasing changes. If a world could have an existence without form or substance, then would the soul of man look for it in heaven. Therefore there is a substantial spiritual world, filled with spiritual men in human form, composed of all those forms which make this world so beautiful.

"Locate this spiritual world?" cries the Lecturer of the South Coast. Who will dare to deny a spirit-world? Who will dare deny, that God has prepared one from the beginning of time? My answer to him is this: I speak from knowledge. It is not beyond the starry system of worlds; it is not placed far from this system. There is no heaven beyond this fleeting world: this world of Spirit, the spirit-world is here. Everywhere around and within this material world, is the world which is ours. It is here in your very midst; you are of our world, although you have not yet joined us.

"Why do we not see it, then?" I say, ask the hundreds, who have seen it; ask the soul, that belongs to this body, but not only his soul but the thousands of others who have had their spiritual sight given them. Does this Sensitive, when released from bodily restraint, when his spiritual sight is given to him does he say—"I must take a long journey to hear and see what the spirits are doing?" No! directly his eyes are opened, he sees grouped around him on spacious lands, or in rooms and places, the loved ones walking, talking, and not a question of any journey having taken place ever arises. His eyes are no sooner opened, than the spiritual world is on him. You may be breathing the very ground on which we walk. I will dilate on all that I can explain; for the full capabilities of matter are known only to God Himself, and from that capability of matter he extracts spiritual form and substance. But if you refuse the testimony of the Sensitive, or of the many others placed like him on this earth, then let me refer you to your own revelations. There are many recorded there, as having their spiritual eyes opened, therefore man's spiritual form is asleep, and until self-hood is awakened the spirit-world is invisible. The cry of the Recorder's surroundings is this: "We will awaken you." What is the extent of the spirit-world? This may be asked. My knowledge is that it is boundless.

The Law which man designates "attraction," is a spiritual force emanating from God, proceeding from the spirit-world, and carrying the planets round in their orbits. This spiritual force masters matter, governs it, in fact. Matter of itself cannot undergo any change. It cannot even retain or change its form. Matter has, in fact, no form; that is the better way of placing the truth before you. Do not think that either the spiritual world or the spiritual man take their form and substance from this material world. On the contrary, reverse your reasoning, and accept this conclusion, that every material form has had its spirit mould. There is no power in matter. Take its highest form: take those portions, which form the body of man, which is composed of hydrogen, oxygen, carbon, phosphorus and other matters. Would these substances of themselves build up a human form without that spiritual substance called heat, which flows in and through these material atoms, softening, melting and changing them?

The sun of this world's system is but a store-house of spiritual power, like heat, magnetism, and electricity, which are the forces, which belong to the spiritual world. They are the outer coverings of grosser forms of spiritual life. Spirit, then, is a substance; is a power; a moving, active, life-giving power. Spirit grasps matter, and wields it as it wills. Those, whom the ministers of religion are teaching, try to prove that those who are surrounding you are sleeping. The spirit-world pervades this world. Our pulses beat on unseen with yours. The form, and motion, of life, which is ours, is the same form, motion and life which is yours, with this difference only, that God has gathered us a little nearer to that Spiritual Power, which proceeds alone from His hands.

I intend to continue the answer to these questions. God bless you, dear P., and good-night.—FINIS.

THE CUI BONO OF SPIRITUALISM.

A MESSAGE THROUGH THE MEDIUMSHIP OF "LUCRETIA."

According to promise we come, and will endeavour to write a few words through you. The subject shall be "The Cui bono of Spiritualism, and its mission on earth."

Many ask—What is the use of it? Why do we need our furniture moved by supernatural agency? How does that benefit mankind? We believe in a future life, and that if we lead good lives here we shall be rewarded by God hereafter. This is all we wish to know. Faith supplies the rest.

Spirit intercourse has been permitted by the All-wise to give that comfort to the heart that faith alone cannot give. It demonstrates the fact of continued life, and shows what life that is, and teaches the way to make that future existence one of usefulness and joy. It prepares the soul for its entrance into the world beyond the grave, so that on its arrival, it understands at once what to an ignorant soul would have to be taught by the angels, and so progression would be slower and more difficult; for the soul, that while on the earth plane has had its spiritual nature unfolded, would, on its liberation from the flesh, commence at once its flights into a more elevated state, having been instructed, while on earth, into the mysteries of the spirit.

Again, do they ask: But how can this be accomplished by moving tables? Why will not the spirits come to us another way, more worthy of their mission to bring souls to God?

Because they cannot come to all. Materialism envelops the spiritual, and the voice cannot be heard. We have stood at your side in moments of doubt, trouble and temptation, and have striven to awaken your inner perceptions that you might hear the warning voice, but have we been heed? No! Our voice could not penetrate through the thickness of Materialism, and so our warning has not been heard. Your dear relatives and friends who have passed beyond, are daily by your side endeavouring to make their presence and continued life known to you. They come and whisper words that would give comfort and hope to your aching hearts, but unseen they stand by you. If, perchance, a voice or thought be inspired by them, you think it only imagination, and turn aside from the loving presence.

All are not so. Some there are who have heard with joy the message from beyond, and up-raising their voices to the Supreme, they thanked Him for the blessing: for to them still remain the friends whom death has torn from the earth, and in their companionship can they find comfort and hope, even in the busy tide of life. Oh! how rejoiced is the poor mother who has lost, perhaps, her only child—the loved one who made her weary pilgrimage so happy, who made her burden light—to know that although the dear body lies deep below the cold ground, that he still lives, but in a more blessed place where his only trouble has been to see his mother weep for him, who, as she thinks, is gone for ever. He comes to her, and in glad accents cries: "Mother, dear! Your boy is not dead. Weep no more over the grave, but look up to him, now standing by your side, unchanged, and loving as of old. He comes to tell you of a happy future, in which once more we will be together, closer knit than when on earth."

Who would not rejoice at such a greeting? Death, the gate of life! To some such news has come, but to others the dead are silent. The table-moving is the only way by which such can be brought to the knowledge of truth. The outer senses must be employed, not the interior, and so step by step must they be led, until their spiritual nature being fully awakened, the light from heaven will flood them in its radiancy, and then will they see their departed friends waiting to welcome them into their midst. This is a happy moment, and the land resounds with joy.

Need we further show the blessing of Spiritualism? Is it not enough that it triumphs over death, and removes the dread and horror of that awful time when the angel will call you? Teaching that instead of vague uncertainty of the future life, it gives you absolute knowledge of that life, and shows the way to make that future one of joy, or one of sorrow. You are your own makers of your future, and just as you decide to live while on earth, so will you reap the rewards, or sorrows, of your actions. You make your own Heaven or Hell. Transgress the laws of God, and you suffer; obey them, and you will spend futurity in paradise. He asks not much,—only that you will be true to the likeness of Himself implanted in your soul; that like Him you will love all your fellow creatures: that like Him you will pour your charity upon all alike, living in harmony one with another, for harmony is of God!

PHENOMENA: MEDIUMSHIP.

IDENTITY OF SPIRIT-RELATIONS.

To the Editor,—Dear Sir,—If you can find space for the following brief report of a seance, held at the rooms of Mr. Hawkins, magnetic Healer, 43, Fitzroy Street, Fitzroy Square, W., on the night of September 25th, I think it will not interest only the general readers of the MEDIUM, but induce some of the casual ones to inquire into the truth, whether our departed friends and relatives can, and do, make their presence known to us through our senses of hearing, feeling and seeing them.

This is only the second time I have had the pleasing opportunity and privilege of sitting in London with the medium, Mr. Armstrong (who hails from the suburbs), a very quiet, unassuming, industrious, working young man, of good moral character, but not a deep thinker, nor in possession of many learned works of a scientific or philosophical nature—neither has he a capacity for study, but he has a marvellous organization, wonderfully suited for the use of our Spirit-friends. The seance, which was very harmonious, consisted of sixteen persons, seven ladies, and nine gentlemen, commencing shortly after 8 p.m., with a short invocation and singing. During the latter the Spirit-guide bound the medium in a very secure and intricate manner to his chair, with twelve feet of strong sash-line, when a light was asked for and procured, and the medium, rope and knots were carefully examined by many of the sitters. Upon extinguishing the light we were treated with some spirit-lights, cheerful and enlivening conversation in the direct voice of the Spirit-guide, as he walked about the room with the sitters, followed by some exquisite music performed upon the mouth-harmonicon, and one of the company (a lady, I believe) was favoured by being permitted to hold the instrument to the spirit's mouth, while he was playing it. A spirit who says his name is "George" amused and astonished us by singing an old country song, and spoke in the broad Buckinghamshire dialect. Then came our young friend, little "Lizzie Wright" (five and a half years of age when she passed away), sang some of her Sunday-school hymns, and after talking with us for some time, finished her visit with a comic recitation, entitled the "Barber's Shop," which was delivered in a simple, child-like voice. Then followed in strong contrast, the deep-toned and impressive voice of "Socrates," who, after a few very encouraging words, recited the "Sailor Boy" in a most feeling and effective manner. I must pass over many things which occurred—such as touching the sitters with the musical instrument, heartily shaking hands, &c., &c., in order to save your valuable time and space—but I wish to mention that about this time (and again when the circle broke up) Mr. Hawkins was controlled by his Indian spirit-friend. We now had a kind of short recess for a few minutes, and joined in social conversation. Silence was asked for, and when all was in order again, we heard our dear spirit-relatives walking about the room, each one going direct to their friends and earth-relations, talking to and caressing them, but as I was seated at the far end of the large room, I could not distinctly hear what each one said, particularly as they spoke in a subdued voice, but I heard many sobs from some of the circle thus favoured, and many exclamations of joy and gladness.

The reporter's wife put her arm affectionately round his neck, fondly caressed him, and said she was very pleased to see he was going on all right, as he was *doing* right. The medium's mother gave her son some cheering words, and a daughter-in-law of Mrs. Real spoke and kissed her cheek. Mr. Davids was visited by a spirit friend to fulfil a promise made six years ago. Miss B.'s (of West Kensington) father was fully recognised by his daughter. Miss D. identified her father and mother.

Miss Gibson's father made himself known to her. Mr. B.'s mother held converse with her son. Mrs. Coffin, mother of Mr. T. Coffin, came and told him to go on, as he was doing a good work here below. The following is a list of the sitters, each one being not only willing, but also anxious to testify to the truth of the above phenomena, whose names and addresses will be furnished to any honest truth-seeker, by personal application to Mr. Hawkins, Magnetic Healer, 43, Fitzroy Street, Fitzroy Square, W.: Mr. T. Coffin, Mr. E. G. Coffin, Mrs. C., Miss D., Miss Barnes (West Kensington), Miss Gibson, Miss C., Miss Buck (Clairvoyante), Mr. T., Mr. B., Mr. Davids, Mrs. Real, Mr. Armstrong and James Perfect.

I must not omit mentioning the following pleasing and

quite unlooked-for incident, connected with this seance. Mrs. Real is a thorough good old Spiritualist, in her 77th year, and afflicted with heart disease. She travelled some ten or twelve miles by rail and bus to attend this seance, and when set down in Tottenham Court Road, she was so ill and feeble she thought it impossible to walk to Fitzroy Street, but upon arriving there and taking her place at the tea-table, which was next to Mr. Hawkins, she rapidly began to feel better. The conductor of the seance happened to seat her again next to Mr. Hawkins, and before we closed the seance (about 10.15 p.m.) she said she felt better in health and strength than she had for many years past. Her two travelling companions who accompanied her home say she chatted and laughed the whole of the journey like a young thing of sixteen summers. Thus clearly showing the purity and power of the magnetism she unintentionally, but so fortunately, drew from Mr. Hawkins. I had the pleasure of seeing her the following week, when she said, she could very well do with another dose. I forgot to mention, in its proper place, that some of the ladies were very anxious to see the spirit-guide, and upon making it known to him, he willingly granted the request, and in a few minutes he fully materialized, and was seen by the light of a bottle containing phosphorus and sweet oil. He went to every sitter in the room, and to one gentleman the second time. I will just briefly add—the medium requires no cabinet or curtains, is in his normal state, conscious of everything taking place during the whole of the sitting, and thoroughly enjoying it like any other sitter. The rope, knots and medium were again carefully examined at the close of the seance, and found precisely in the same state as at the commencement, he being bound fast and secure the whole of the sitting. He was pleased to be released, having been tied up—hands, feet and body—for nearly two and a half hours.

Your's very truly,

JAMES PERFECT.

"JOEY."

BY A PERPLEXED MATERIALIST.

QUINCE.—O monstrous! O strange; we are haunted.
Pray, masters! fly, masters! help!

A Midsummer Night's Dream.

An evening or two ago, I was again privileged to be present at one of Mr. F.'s wonderful seances. We occupied the same room as before, and the curtained recess, table, and luminous pieces of cardboard were in every respect identical with those described in a previous number of this journal, the only really important alteration being the use of an ordinary chandelier gas-light, for illuminating purposes, instead of the old japanned lantern and candlestick—a far preferable arrangement.

Altogether we numbered eighteen persons, and to seat comfortably so many friends was, I am afraid, no easy task for Mr. and Mrs. F. A place having been found for everyone, the door was locked, and we were asked to place our hands upon the table, palms downwards. The first perceptible indication of spirit-power was a slight trembling of the floor, during the singing of "Shall we gather at the river?" Being asked if we were sitting right, the spirit or spirits rapped "No," and it was not until the relative position of certain sitters had been changed that an harmonious circle was obtained. The gas, which hitherto had been turned down, was now completely extinguished, and we were requested to join hands. A desultory conversation ensued, relating chiefly to certain recent ghostly experiences of Mrs. F., and two daughters, in or near a pretty little churchyard, situated at no great distance from the house. I am unable to give the story in its entirety: but I believe I am correct in stating that more than one spirit was seen, and that all three ladies were greatly alarmed, as well they might be at meeting, at 8.30 p.m., in a quiet country road, a man wearing a black overcoat, carrying a stick, and who, when asked if he were a spirit-friend in disguise, vouchsafed no reply, but silently glided past into the darkness. The fluttering of "Toby's light," i.e., one of the cardboards, directed attention to other matters, and the subject for the time dropped. "Toby" was very active, rapidly passing his card in all directions, and occasionally he would give a "striking" illustration of his presence to a sitter by playfully tapping his face. All this time I had been intently listening for signs of "Joey," and I was gratified beyond measure when he abruptly announced himself by "Halloo, Mr. F.!" "Joey's" voice has a strange fascination for me, and more than once lately I have caught myself trying to mimic his peculiar tones. I have no idea as to "Joey's" disposition in earth-life, but as a spirit he is lively enough—ready to converse with anyone, and never at a loss for a smart retort. Some hint at his being the spirit of Joseph Grimaldi, the celebrated clown, but until further evidence be forthcoming, I prefer to abstain from expressing an opinion. When "Joey" next spoke, it was to address a Mr. W.—, an enthusiastic Spiritualist and mesmerist, who

happened to be present. After wishing him good evening, and enquiring as to his health, "Joey" startled us all by saying that he could see a number of bottles round Mr. W.'s head, some of which were labelled "poison"; but as no further explanation was given, the remark was set down as a spirit vagary. Subsequently, however, a lady, who I believe has been patiently investigating Spiritualism for many years past, ventured to ask if "Joey" could see anything round her head? An insinuating "Yes" from the spirit led to his being pressed to describe what he saw. A pause, and then we were convulsed with laughter by his saying, "Why, your cap of course!"

At this juncture another spirit-light appeared, and was pronounced by Mr. F. to be that of a departed friend. Almost immediately after, he spoke to us in the "direct voice," detailing in weak and husky tones a thrilling explanation of the churchyard scare, previously mentioned. He had contrived, it seemed, on that particular night to take advantage of Miss F.'s presence (the medium) to materialize himself ALL BUT HIS FACE. He it was that silently passed along the road, and his reason for not replying to the question addressed to him was the fear that a glimpse of his half-formed head might be conducive to very serious consequences. I was astounded, and more than once felt inclined—as a materialist—to call out "bosh!" But when I reflected how ignorant I am of spiritualistic matters, I felt ashamed of my impetuosity, and resolved to restrain my feelings in future until I am better qualified to express an opinion.

Spirit fingers now began to wander over the keys of an American organ that stood adjacent to the table. At first only a few random notes were struck, but gradually as the spirit gained power, the music became more regular, and presently grew into a well-known hymn tune. Led by Mr. F., we all, more or less, sang—the spirit accompanying us throughout. Sundry guesses having been hazarded as to the exact whereabouts of "Joey" in the room, someone suggested as a solution of the difficulty that he should speak to us from beneath the table, and at once the vivacious spirit did so, his voice sounding unmistakably from among our feet; and, as an additional proof, I suppose, the table was several times bodily lifted from the floor. Returning to a position presumably above the table (judging by sound alone, I could not say where he was), "Joey" caused considerable amusement by remarking that he objected to being ordered under the table, as it was treating him like a dog. "I expect to be sent up the chimney next," he continued; "but mind, if I am, I'll come down and black all your noses!" Thus threatened the majority thought it better to hold their tongues. I, however, in my anxiety to obtain an additional proof of spirit-power, asked that my nose might be blacked. "All right," said "Joey," "I'll do my best," and forthwith he commenced to belabour my face with a cardboard tube, to such an extent that I was fain to cry "Hold, enough, or you will make a red nose instead of a black one!"

We were now told to prepare for materialization; and I should like here to testify to the scrupulous exactness with which all "Joey's" commands are executed by Mr. F. and family. Practically, "Joey" is the ruling power at Mr. F.'s seances, and the circle once formed, no alteration or test can be made or applied without his sanction. Assuming Spiritualism to be true, this is most reasonable, as after all the spirits must be the best judges of the conditions necessary for a successful manifestation. But I am digressing. Acting upon "Joey's" instructions, the table was taken into the garden, the French window was then closed, and we seated ourselves in a semi-circle round the curtained recess that did duty as a cabinet, the two mediums—a daughter of Mr. F.'s and a Mr. Davis—having meanwhile comfortably ensconced themselves inside. The gas was next lowered, until the outlines of things were but just discernible, and a gentleman friend obliged with some soft and pleasing music. We had not long to wait. Slowly the curtains parted, and there appeared on the threshold of the cabinet—shadowy and indistinct—the tall figure of a man, robed in white, and of fine and commanding presence. Presently it took a step forward, and some of us noticed that the lower part of the face was hid by a thick black beard. A moment, and it had vanished, the quivering curtains being the only visible sign of its transitory existence. A "grind the organ," from the facetious "Joey" recalled us to the fact that the music had ceased—the player, like the rest of us, having become absorbed in watching the spirit-form. When next the figure presented itself, it was much more distinct, and was recognised by several as "Ernest" (whoever that may be). Advancing with slow and hesitating steps, it bent forward and shook hands with the nearest sitter, and then hurriedly retreated to the cabinet. "Joey" was now heard enquiring of the mediums if anything were the matter, and on Mr. Davis replying that he felt a little out of sorts, suggested that Mr. W.— should come forward and make a few mesmeric passes. This was accordingly done, with, I believe, beneficial results. A long pause, during which we several times sang, and then the figure again stood before us. Halting for a while in the centre of the room, "Ernest" allowed Mr. F. to come and stand close beside him, in order to settle the question as to which was the taller of the two (the spirit by several inches). He then removed Mr. F.'s smoking cap from off his head, and

slowly retired backwards with it to the cabinet. An attempt was now made, in accordance with a suggestion of one of the sitters—a firm believer—to exhibit both medium and spirit at the same time—which for a few seconds was, it seemed, successful. But as the manifestation took place in the deep shadow of the curtains, it was only visible to those who sat in close proximity to the cabinet. What followed is to me inexplicable. Suddenly one of the mediums—Mr. Davis—called out from the recess in a dreamy troubled sort of way to know if anyone had been asking for him to come outside. The matter having been explained, he said that he was greatly upset, and then relapsed into silence. “Joey” now intimated that owing to the condition of the medium we had better sing something, and then bring the seance to a close. The chatty and entertaining spirit then wished us a “good night, and God bless you all;” his final instructions being not to turn up the gas at first, but open the window, and presently the medium would be himself again.

There is no more to tell. This is to the best of my ability a true and faithful account of what I saw and heard. I have implicit confidence in Mr. F. and his family, and feel sure that they would not willfully attempt to deceive their friends. Believe, as yet, I cannot; and explanation I have none. —“Frome Times.”

AN IMPOTENT HAND HEALED.

To the Editor.—Dear Sir,—With your kind permission, I should like to record a few words of praise in favour of the healing powers of Mr. Baron. Indeed, I feel it is a duty for the benefit of other sufferers, to do so. My hand had been bad for nearly six years, when Mr. Cusden first introduced me to Mr. Baron. I was told at Guy's Hospital, where I attended as outpatient for nearly three years, that I was suffering from pulpy disease of the wrist joint, and that I was just as likely to loose the hand as not. After first having it strapped on a wooden splint, it was subsequently bound in Plaster of Paris, which enabled me to use it a little, but only while the bandages were kept tight. I may state that when I first went to the Hospital, I could not lift my hand by itself; but after Mr. Baron's treatment, I was enabled to gradually cut the plaster away, and the hand was made stronger without the plaster than ever it had been with it; and now I am able to use it quite freely, and I have also been much benefitted in my general health, and feel better and stronger in every way. I cannot speak too highly of the kind and courteous manner in which I was always treated by Mr. Baron.—By publishing these few lines you will greatly oblige, Yours Respectfully, W. GATLEY.
16, North Terrace, Fairlawn Park, Lower Sydenham, S.E. September 22nd.

DANGERS OF THOUGHT-READING.

“Willing” and “thought-reading” have naturally become society amusements, and are especially popular at the universities among the undergraduates. They are interesting enough, if rightly understood, but are not without their perils and mischiefs, of which two cases, reported at the last meeting of the Cambridge Medical Society, afford characteristic examples. The one case was related by Mr. Deighton. In November of 1883, he was summoned in urgent haste to see an undergraduate. He found him surrounded by his friends, who said they had been playing the willing game, and that he had been blindfolded and willed; soon afterwards, he became tottery on his legs, and went off into a state of convulsions. When seen, he was tossing about on a sofa, with face slightly flushed, the movements at the arm and legs being most irregular, almost equally exaggerated on both sides. The muscles of the face and neck were least effected, but he spoke in a jerky way, and, on putting out his tongue, it was protruded and withdrawn suddenly. He was quite conscious, clear and collected, and said that he tried to prevent himself tossing about, but could not help it. The pupils acted to light and were natural in size. He recovered after calming treatment and rest. It was an attack of induced chorea or hysteria brought on by mental strain. Mr. Wherry reported also a case. He was sent for one evening to see an undergraduate who had become suddenly ill during the willing game. It appeared that his friends had blindfolded him in the usual manner, and were willing him to do some simple action, when all of a sudden he became weak in the knees, and had to be helped to a seat. The handkerchief was at once removed, but the patient did not seem at all himself. He found him leaning against the mantle-shelf, looking fixedly downwards in a dogged and morose attitude. He answered questions in monosyllables in a hesitating way, not stammering, but with a jerk and without expression. Usually, his friends said, his manners were natural and polite. The pupils were dilated, with no action to light, and his memory

was a blank as to the details of the game. He was sent to bed, and when seen next morning he was better—his pupils normal, and active to light, but his manner was still odd, and his speech remarkable. When advised to leave Cambridge for a few days' change he refused rudely, but was afterwards persuaded by his friends, and returned quite well. Mr. Wherry remarked upon the strange state induced by this willing game: the dogged and morose manner, slow replies, no action of the pupils to light, rapid recovery, and no recollection of the period during which he was being willed—altogether a condition which, he was informed, corresponded with the hypnotic or mesmeric state, and one of which medical men were interested in.—*British Medical Journal*.

[These cases can be easily understood, as instances of cross mesmerism and loss of nervous control, inducing in the latter case an undeveloped form of spirit control. With a certain class of sensitives it is very dangerous to exercise any form of psychical power in disorderly conditions. Those who are negative with a poor circulation should be very careful indeed. This “willing game” is a stupid piece of nonsense indulged in by persons most ignorant of spiritual science. People should not play with themselves in this way. The medical press seems to be quite incapable of giving any advice to the public on the matter.—Ed. M.]

GERALD MASSEY IN AUSTRALIA.

Mr. Gerald Massey, who has been lecturing in America, is now making a lecturing tour of the Colonies. The first lecture of the series was delivered in Sydney on the 12th of August, and is reported at great length in the Sydney “Daily Telegraph.” Mr. Massey expounded the theories set forth in his book on Shakespeare. At the close of the lecture Mr. John Plummer mentioned the fact that Gerald Massey was the critic who in the “Athenæum” first proclaimed to the world that in Henry Kendall Australia possessed a true poet. This evoked another burst of applause, in acknowledging which Mr. Massey said that when he came here and looked at the people and the place, his mental remark was, “How English?” When he came into the hall and looked at his audience he thought, “How English?” and when he received such a generous and hearty reception, as he had that evening, he could not help feeling “How English!”—“The Echo.”

The Vegetarian Society has issued invitations to the Press to partake of a “non-flesh dinner,” at the Vegetarian Restaurant, Health Exhibition, on Oct 9. To the invitation the following postscript is added: “Amongst the ancient writers who have opposed flesh-eating we may name Cicero, Epicurus, Ovid, Pliny, Plotinus, Porphyry, Pythagoras, Plutarch, Seneca, Chrysostom, Clemens of Alexandria; also in later times, Alcott, Bossuet, Brewster, Ouvier, Daumer, Evelyn, Flourens, Franklin, Gassendi, Gleizes, Greeley, Howard, Lamartine, Lessio, Locke, Linné, Michelet, Milton, Musomus, Newton, Nicholson, Oswald, Paley, Sir W. Phillips (Alderman!), Rousseau, Ritson, Shelley, Adam Smith, Struve, Swedenborg, Thoreau, Voltaire, and J. Wesley. The leading scientific and medical authorities in our favour in the past, include (inter alia) Abernethy, Bell, Cheyne, Cocchi, Cornaro, Graham, Huller, Hartley, Hecquet, Hufeland, Jernyns, Lambe, Lawrence, Liebig, Mandeville, Mussey, Pressavin, Ray and Sinclair.”

“I have long been convinced that there is as great a delusion in reference to the nutritious qualities of animal food as of beer. All our leading doctors advise that fleshmeat should be taken in greater moderation. But their advice is seldom regarded. Most people believe they could not live, at least that they could not keep up their strength, without animal food; and many who have been accustomed to it, and try, like a number who begin to abstain from alcoholic drinks, break down. Having read and thought a good deal upon this subject, I have long since come to the conclusion that the general belief in the highly nutritious properties of fleshmeat is a mistake, and I have not arrived at this opinion without putting it to the test in my own case. I have abstained six months at a time without any loss of weight or strength, and I am now (1868) in my twelfth month, without tasting fish, flesh, or fowl. I undertook this as an experiment, and as before, I find no loss of weight or strength, but rather on the contrary. . . I believe my countrymen have much to learn upon this subject.” —“Autobiography of Joseph Livesey.”

“In practice I am with you; I never eat animal food. For your encouragement I wish to say that I am more and more convinced of the soundness and advantage of living on a non-animal diet. I have abstained six months at a time, twelve months, and this time seventeen months. The interruptions never arose from any injury I sustained, for I believe I am, and always was, benefitted by it.”—“Letter from Joseph Livesey, July 19th, 1876.”

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 10, 1884.

NOTES AND COMMENTS.

From the specimen given this week, the answers of mediums to Mr. Wallis's questions promise much instruction. Mr. Colville has done his share in an excellent manner. The candour and exhaustiveness of the answers are specially commendable. But his answers will not suit all mediums. Every medium must be taken on his or her merits. If a medium fall short of truthfulness and intelligence, we cannot expect such a person to be clear or straightforward in dealing with these questions. As a class, some mediums are liable to assume qualities, something like the infallibility of the Reverends in the Church. Such a sentiment should find no footing in Spiritualism, nor should mediums be made to feel that they are the subjects of any inquisitorial scrutiny. In some points we do not like the tone of Mr. Wallis's questions, where they imply a shadow of censure on the supposed assumptions of mediums. It is the outlook from the public-opinion point of view, and the wise medium will meet the advance candidly, and without umbrage, in the way Mr. Colville has done. It is not either a matter of praise or blame, but of fact. The duty of all Spiritual Teachers, be they mediums or normal, is to instruct the public by the statement of facts. Here then all mediums, be their powers great or small, can prove instructive. There is no "small" in matters of scientific fact, and the medium, who is considered a very faulty one, may be more educational than the perfect one, because a true statement of the case will indicate in what the medium falls short, and the causes that conduce thereto. Let it be borne in mind that neither praise nor blame attaches to a medium for being one thing or another, in regard to the answering of these questions. Our aim is to know where we all stand, and how to make an all-round improvement.

While no one is in a position to question the unqualified statement of Mr. Colville's controls, still the conditions enumerated afterwards show in how many ways the genuine intention of a medium's guide may be perverted. A recognition of these deflecting influences from the earth sphere should be in all cases fully considered in these replies, for thereby the credit of the Cause and the good name of mediums is best maintained. To pretend too boldly, is to lay those concerned open to criticism; whereas an admission of the reasons which interfere with spirit influence, throws the burden of responsibility on the sitters, medium included, and shields the Spirit-world from censure.

The Control is a remarkable one. The argument is clear and well sustained. The relations between spirit and matter, as the opposite extremes of a divine series, have been worked out by Mr. McDowall. Such a variety of essays in that winning literary style—ever varied—is an excellent argument in favour of the fact of spirit identity and operation. We wish A.T.T.P. would favour with a paper on his circle experiences, in the line which Mr. Colville has taken. Perhaps we can have some controls on the matter.

EXTRAORDINARY DEMAND FOR THE "MEDIUM."

A greatly increased demand has sprung up for the MEDIUM of late. When displayed in the windows of newsagents it sells readily. Many read it thus who are not Spiritualists, but they like it, and take it in on that basis. It meets the progressive mental wants of the age in a manner that no other organ does. Can we therefore venture to ask all of our good friends to bestir themselves to see that there is a newsagent in every district who will show it in the window. Ask all friends to take in the MEDIUM, and take their names to those newsagents who exhibit the paper. We will post a placard of contents weekly to all newsagents who will use it.

We also offer the MEDIUM at 4s. 2d. per 100, for sale at public meetings; but we stipulate that regular readers be not supplied from that stock. Mr. Clayton is trying to sell 100 per week at Pendleton, and is succeeding in a very encouraging manner. Mr. R. A. Brown had 100 at Lancaster on Sunday, and says he could have sold double the quantity. We hope all who intend holding great gatherings will send for a parcel to sell, for which we will charge a half-penny per copy. We would be glad to find agents for the sale of our new works on Spiritualism.

"MENTAL MAGIC."

To the Editor.—Dear Sir,—As there seems to be some impression current, that part of the above work will be in French, allow me space to assure my friends who have, as yet, not subscribed, and also the public generally, that the whole of the work will be in English, and in an attractive, intelligible form, suitable to make it the Practical Book to put into the hands of sceptical or enquiring people that want the matter of Occultism, viz., Experimental Mesmerism, Clairvoyance, Seership, Healing, etc., etc., introduced or satisfactorily explained.

In the appendix there will be found, to say the least, EXTRAORDINARY SUGGESTIVE MATTER, but this on the whole rather tends to enlarge the scope of the work, than depreciate its merits. Advance sheets are already in circulation, and by the end of the month, I have every hope the united efforts of those friends desiring the dissemination of Truth will have enabled me to go to press with a large edition.—I remain, yours truly,

Bath.

ROBERT H. FRYAR.

WORK AT MARYLEBONE AND PADDINGTON.

Mr. J. M. Dale, of the Mission Rooms, 167, Seymour Place, has taken Providence Hall, Church Street, Paddington Green, for a short series of Sunday meetings.

On Sunday evening, October 12th, at 7 o'clock, Mr. Iver MacDonnell will speak on "Faith Healing."

On Sunday evening, October 19th, at 7 o'clock, J. Burns, O.S.T., will deliver a discourse.

On Sunday, October 26th, there will be a harvest thanksgiving. Tea at 5 o'clock, 1s. each. Apply at once for tickets to Mr. Dale, as above, that provision may be made. At 7 there will be a service of sacred song and short speeches.

Mr. Dale is at the Mission Rooms, 167, Seymour Place, on Monday evenings from 5.30 till 10, and on Sunday afternoons from 3 till 5.30 to explain the work for the benefit of the aged poor. Donations of fruit and vegetables solicited, for distribution on Monday, October 27th, at Providence Hall.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

At the Temperance Hall, Tipping Street, Ardwick, on Sunday morning, Mr. J. B. Tetlow answered questions under the influence of his controls. In the afternoon he was with us at the Lyceum.

In the evening the half-yearly meeting was held, when the following officers were elected:—Mr. R. A. Brown, president; Messrs. Carline and Walton, vice-presidents; Mr. J. Stubbs, secretary; Mr. T. Cheetham, treasurer; Mr. Jones, librarian; Mr. T. Cheetham, keeper of book-stall. The whole of the members of the Society form the Committee. The first Society Committee meeting will be held next Sunday evening after the services.

J. STUBBS, Sec.

APHORISMS BY J. L. HANAU.

Pomp, voluptuousness, unnecessary expenditure, and excessive fondness of amusements have been in all times the forerunners of misery and the grave of the public interest.

He who wants to arrive at the way of honour, must constantly be on the way of virtue.

Tell the truth sometimes even to him who does not like to hear it, but never to him who does not understand it.

Gather the treasures of wisdom and virtue; they will exalt and strengthen you in old age, and you will then find within and without you happiness and contentment.

If you are virtuous and meritorious, then you are not in want of purple and of the star to become celebrated.

You cannot adore God better than to do willingly, faithfully, and zealously what He commands you.

To build on nature is called laying the foundation on a rock.

THE LIABILITIES.

THE COLLECTING CARD.

The gentleman who suggested the issue of Collecting Cards, and offered to take the first and return it with £5 by Christmas, has had No. 1 sent him; in the meantime he sends his cheque for £2 1s., being one guinea towards the £5 and one pound for the MEDIUM for 1885. Cash is of great importance at the present time, so that this act is a special kindness. He writes: "I suggest that you have Cards from 5s. to £5 each, and that he who takes a card send you a portion on account. If a good number will do this, it will be more use to you than hundreds of letters. I think there is more talk than work about you Spiritualists." We hope the Collecting Cards will be applied for by all friends.

COMMITTEE MEETING.

On Monday evening, in accordance with Mr. Hogan's call, the first committee meeting was held at the Spiritual Institution. It was considered expedient that all readers of the MEDIUM, in their individual capacity, do their utmost to collect subscriptions by means of the collecting cards now ready, and a good number of which are now in use.

It was recommended that the ladies in particular take up this work, and throw the whole weight of their influence into it, which could not fail to overcome all obstacles. It was ordered that an appeal to the ladies be thus made in the report, that before another week is over, they may vie with one another in promoting the object in view.

It was resolved that the Leeds Committee be invited to still maintain the position it has won for itself, and remain a permanent centre in the provinces in concert with the London Committee, local committees being recommended in all centres of activity.

A HAPPY EVENING.

A gentleman present said he had secured the use of Providence Hall, rent free, for a social gathering, on the second Monday in November. It is requested that musical friends who can aid in rendering the programme attractive, send in their suggestions to the Secretary. Leading Spiritualists will be invited to deliver short speeches to the point, between the songs.

The next Committee Meeting will take place at 15, Southampton Row, on Tuesday evening, at 7 o'clock, so as to be over before Mr. Towns's seance. All interested in the work and plans of the Committee, are earnestly invited to be present, and lend their aid.

H. HOGAN, Treasurer.
Rokesley House, Middle Lane, Hornsey, N.
J. KING, O.S.T., Secretary.
15, Southampton Row, London, W.C.

LIABILITIES FUND SEANCES.

At 15, Southampton Row, on Friday evening, October 17th, at 8 o'clock, Physical Seance. Messrs. Williams and Husk, mediums. The minimum contribution will be 2s. 6d. Only a limited number of approved sitters accepted, and places must be arranged for in advance.

At 15, Southampton Row, on Friday evening, October 24th, at 8 o'clock, Physical Seance. Mr. Armstrong, medium. Minimum contribution, 2s. 6d. A limited number of approved sitters admitted, and all places must be secured in advance.

At Mrs. Jones's, 273A, Albany Road, Camberwell Gate, Sunday evening, October 19th, at 7 o'clock, Mr. W. Towns, medium.

THE FOLLOWING COLLECTIONS GRATEFULLY ACKNOWLEDGED.

Seance by Mr. Cusden, at 11, Overston Road, Hammersmith, on Sunday evening October 5th; collection 17s.

Seance by Mr. Towns, at 15, Southampton Row, on Tuesday evening, October 7th; collection, £1.

Seance by Mr. Vango, at Mr. Raper's, 12, Montpellier Street, Camberwell; collection, 7s. 6d.

BIRMINGHAM.—Forwarded by Mr. Charles Gray:—Mr. Baldwin, 20s.; Mr. Gray, 20s.; Mr. Turner, 10s.; Mrs. Everitt, 5s.; Mr. Broomfield, 5s.; Collection, Mrs. Groom, Lecturer, balance after paying expenses, September 21st, 1884, 3s.; Mr. Groom, 2s. 6d.; Mr. Smyth, 2s. 6d.; Mr. Taylor, 2s. 6d.; Mr. Sunderland, 2s. 6d.; Mr. Anson, 2s. 6d.; Mrs. Anson; 2s. 6d.; Miss Anson, 2s. 6d.; Miss Allen, 2s.; Mr. Huskisson, 2s.; Mr. Hill, 2s.; Mr. Hands, 2s. Total—£4 8s. 6d.

BRADFORD.—Mr. Pinder, 10s. 6d.; Mr. D. Heap, 10s. 6d.

KEIGHLEY.—At our quarterly meeting held last night, it was unanimously agreed that we have a special service on Tuesday next, when all our local mediums are kindly invited to occupy the rostrum; at the close of which service a collection will be

made for the benefit of the Liabilities. It was also suggested that those holding weekly private circles should make a collection at their next meeting. We earnestly hope that a nice sum will be collected together. We shall be glad to hear that all societies are making a similar effort of sympathy for one who is in difficulties, as many can help one while one cannot help many.—PROGRESS.

PLYMOUTH: Mr. J. Lingford.—Dear Sir,—Enclosed please find Postal Order, £1, from Mr. J. Bowring Sloman, for the Liabilities Fund. I hope to send you more shortly.—Yours truly R. S. CLARKE, 4, Athenæum Terrace, Oct. 8.

A RARE BOOK.

A very few copies, quite new, of the first and more expensive edition of Zöllner's "Transcendental Physics," can be obtained from the office of THE MEDIUM, 15, Southampton Row, London, price 15s. each. They will be supplied in the rotation in which orders are received.

A variety of controls used Mr. Cusden on Sunday evening. A stranger manifested in a depressed and contrite tone of speech. Mrs. Cusden welcomed it heartily, at which the spirit seemed astonished. He then began to realize that he was in the presence of real men and women, and that existence was not a dream. Mr. Burns felt impressed to enter into conversation with him. The spirit stated that he had died in battle at Majuba. Mr. Burns said he remembered it well; how in South Africa the British forces were led to a helpless position on the top of a hill, by an unfortunate officer, with whom he had always felt a sympathy. The spirit then said impressively—"I am that individual!" Mr. Burns said he had published his funeral sermon by his namesake, Archdeacon Colley. The spirit said he had known Mr. Colley. Mr. Burns remarked that he felt some shadow weighed upon the officer in earth-life, and that his ending seemed an act of fate, yet it was not apparently deserved. The spirit under a deep feeling of responsibility said there were two sides to all lives, and his misfortunes preyed upon him. He was invited to come again, and he left more hopeful. Before he manifested, some foreign spirits, understood to be Africans, spoke volubly.

Mrs. Treadwell will hold her annual tea meeting at 5, Rundell Road, Maryland Road, St. Peter's Park, Harrow Road, W., on Sunday evening, October 12, at 5 o'clock; tickets 9d. each. Mrs. Treadwell hopes to meet many of her old friends on this occasion.

THE SENTENCE OF PONTIUS PILATE.—The following, says a newspaper paragraph, is the correct transcript of the most memorable judicial sentence which has ever been uttered by judicial lips in the annals of the world. This curious document, it is said, was discovered in A.D. 1280, in the city of Aquila, in the Kingdom of Naples, in the course of a search made for the discovery of Roman antiquities, and it remained there until it was found by the Commissaries of Art in the French Army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained, by petition, leave that the plate might be kept by them as an acknowledgment of the sacrifices which they had made for the French army. The French translation was made literally by members of the Commission on Art. Denon had a fac-simile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be little or no historical doubt as to the authenticity of this document, and it is obvious to remark that the reasons of the sentence correspond exactly with those recorded in the Gospels. The sentence itself runs as follows:—"Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, and in the most holy city of Jerusalem, during the Pontificate of Anna and Caiaphas. Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the praetor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove that—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the son of God. 5. He calls himself falsely the King of Israel. 6. He went to the Temple, followed by a multitude carrying palms in their hands. It likewise orders the first centurion, Quirilius Cornelius, to bring him to the place of execution, and forbids all persons, rich or poor, to prevent the execution of Jesus." The witnesses who have signed the execution against Jesus are—1, Daniel Robani, Pharisee; 2, John Zorobabel; 3, Raphael Robani; 4, Capet. Finally, it orders that the said Jesus be taken out of Jerusalem, through the gate of Tournea. The sentence is engraved on a plate of brass in the Hebrew language, and on its side is an inscription certifying that "A similar plate has been sent to each tribe."

THE EARLY INHABITANTS AND RELIGION OF PEMBROKESHIRE.

At the meetings of the British Archaeological Association at Tenby, Sir James Picton, F.S.A., on "Place names in Pembrokeshire, illustrative of its History and Ethnology," pointed out that there was a correspondence in the Celtic nomenclature between Pembroke and Cornwall, the early Churches being in more than one instance dedicated to the same saints' names. After the Cymric nomenclature came the Roman, leaving few traces. There was none of purely Saxon origin. The Norsemen had left many memorials of their presence along the coast.

Mr. Edward Laws also read a paper on "Local Ethnology." "They would probably, in the course of their wanderings, come across small-boned, long-headed, dark-haired men and women, who were supposed to be descendants of the old Non-Aryan race. Some years ago it was a custom in this country, after a couple were married, at church or chapel, for the whole wedding party to mount on horseback, and then, having given the bride and bridegroom a fair start, race after them. In case the lady was caught, the captor claimed a kiss from her, and her husband was bound to provide beer for the party by way of ransom. There need be no doubt but that this ceremony was a reminiscence of 'marriage by capture,' as old as Silurian days. The character of the Goidels, who made short work of the little, dark-skinned Silures, strongly predominated in the Pembrokeshire blood. They were the dominant race for a very long period. Their bronze weapons and implements were not uncommonly found in cliff castles and other places, and the finds showed that the two so-called periods of bronze and stone overlapped, and the races commingled. It had been suggested that with bronze a new religion was introduced. The Silurian placed his dead in a sitting posture, putting his weapons by his side, and food, and sometimes attendants in the grave, to aid him on his last journey, as though he were to succeed or fail in reaching his final rest according to his own strength or weakness. The bronze age Goidel burned his dead, burnt the food, and broke the weapons, in order that their ghosts might follow that of their master purified by the searching flames of all taint of earth. The Goidel seemed to have acquired the art of iron-smelting in this country. The Roman made little impression on this corner of the earth. The next important transition was the introduction of Christianity. The stream of missionaries seemed to have set in from two points—one party were Goidels, the other Cymry. The latter people, having been pressed out of Cumberland by the English, seemed to have wrested the greater part of Wales from its Goidel-Silurian occupants. The Goidel saint seemed to have been first in the field, and to him we owed those strange sepulchral stones inscribed in that curious character called Ogham, and which abound in Pembrokeshire. The Goidel and Cymric missionaries gave their names to very many of the villages. After the former are named Clydai, Llanfarnach, Llangolman, Llanstadwell, St. Bride's, St. Dogmael's, St. Edrens, St. Petrox. To the Cymry they were indebted for St. David's, Llandeilo, St. Ishmael's, St. Issell's, St. Elvet's, and many others. They should make the most of these, for when the Cymry succeeded in vanquishing the Goidels, they were satisfied to give their name to the soil. They never coined a coin, nor placed one stone upon another. To these rather uninteresting people came a new race of a very different type, the Scandinavian. We could only guess at the strength of the colony by the frequent occurrence of place names. In 869 Hubba wintered in the Haven. Hubba's ton marks the place. A great many people would imagine that Milford Haven was called after Milford Town, but the latter was built and named at the end of the eighteenth century, while the former was known as Midford Haven in the ninth century. The local descendants of the Normans have either sunk into the condition of peasants or become extinct. Roch is the only Pembrokeshire family of position which occurred to him as having a Norman name. Martin was represented by a Lloyd; but Perrott, Devereux, Oriel, and Devote were to be found only amongst the peasantry."

Antiquarians have never successfully accounted for the introduction of Christianity to this country. These Goidels and Cymry are alluded to as "Missionaries." If so, then these tribes must have been "Christians" over 2,000 years ago! Is what is called "Christianity" not a somewhat altered form of a religion which existed in these islands long previous to the so-called Christian era?

PROGRESS OF SPIRITUAL WORK.

TODMORDEN: INAUGURAL MEETINGS.

Todmorden is a town of considerable size and influence, situated exactly on the frontier which divides the two counties of Lancashire and Yorkshire. The Town Hall stands on both sides of the boundary. It is also situated amidst the most picturesque and romantic mountain scenery, from the heights surrounding the town some very attractive panoramic views are obtained.

The peculiar situation of the town renders it specially desirable that a public movement should be established therein, standing as it does midway between the West Riding district and the Eastern division of Lancashire, where as is well known, are to be found some of the most numerous and influential centres of our Movement; thus forming a (hitherto wanting) link of connection between these two great districts. In the present effort the interposition of the spirit-world is plainly manifested to bring this about. There are just a few avowed Spiritualists in the town, but there has been no public movement until now.

I am glad to say that our inaugural meetings have been of the most successful and satisfactory character, their being also every indication that the work thus begun will be continuous and permanent. The initiative was taken by our amiable friend, Mr. Holt, who assumed the sole responsibility of taking a room, inserting advertisements, and engaging speakers. The anteroom of the Co-operative Hall is a new and beautiful place, comfortably seating about a hundred people; and here on Friday evening we delivered a lecture explanatory of the elementary facts and teachings of Spiritualism. The only announcement being by advertisement, we had what we expected, not a large audience, but a nice little company of thoughtful persons, who listened with the deepest attention to the speaker. On Saturday evening, our audience was a little larger, and there was really a deep interest and a powerful influence, whilst we discoursed on "Spiritualism and the Bible, showing the harmony between the two." Mr. John Harwood, of Littleborough, kindly presided at these two meetings, and bore testimony to one or two telling facts of his experience.

On Sunday we held three services, and were favoured with a strong reinforcement of friends from various places around. I think it very significant that both Lancashire and Yorkshire were well represented at this inauguration of a local cause which aims to be a link between the two. All these services were presided over by Mr. Peter Lee, of Rochdale. Mrs. Green, of Heywood, a trance and clairvoyant medium, was present, and her guides gave some excellent addresses at the morning and evening meetings. Littleborough was represented by Mr. John Harwood, and Sowerby Bridge, by Mr. William Robinson. Mr. Burns sent a kind letter expressing his best wishes for our success; and also a parcel of Mediums, which were distributed.

We had an excellent audience in the morning, a still larger one in the afternoon, and in the evening the room was nearly full. There has not been a particle of opposition offered; but from beginning to end the greatest attention was manifest by the people, and the spiritual influence of the meetings was of a high order.

At the close of the public service in the evening we invited the people to remain together for the manifestation of spirit power through mediumistic persons. Nearly all remained, and a few enjoyable moments were thus spent. Mr. John Harwood was controlled by his foreign spirit-friend, to go amongst the company and indicate some of those possessing mediumistic gifts.

The commencement has been so satisfactory that it has been resolved to take the room for further meetings. Next Saturday the writer will hold a circle therein at half-past seven; and on Sunday next, three services will be again held, in which myself and others will take part. OMEGA.

LEEDS: Edinburgh Hall.—A hopeful report comes from the Sheepscar Society. The Wednesday evening services were inaugurated by Mr. J. Armitage, of Batley. He delivered a vigorous address on four aspects of Spiritualism proposed by the audience. Through the kindness of local mediums there promises to be an abundance of workers for this new department. On Sunday, the members contributed a liberal supply of bouquets for the flower service, which was conducted in an edifying and impressive manner by Mr. A. D. Wilson, of Halifax. The platform presented the appearance of a beautiful floral bower. Mr. Wilson's afternoon address was on "Sowing and Reaping," and in the evening he discoursed on the "Ministry of the Beautiful." On Monday evening, Mr. Wilson lectured on the "Beauty and Utility of Phrenology," and delineated five persons. On Wednesday, 15th, Mr. Wilson will give a discourse on the "Gospel of Spiritualism." Next Sunday, Mrs. and Miss Illingworth and another lady medium from Bradford, will be the speakers. On Wednesday, 22nd, Mrs. Wade and Mr. J. Hepworth.

LEEDS: Psychological Hall, Brunswick Terrace.—On Monday evening a "house-warming" was held at Mr. Lingford's new residence, adjoining the hall. About 150 guests sat down to tea, provided with Mrs. Lingford's usual care and generosity. The after proceedings were to the point, in respect to suggestions for spiritual work and social enjoyment. This centre is making itself felt in wide directions, and the earnest spirit manifested indicates a continuance of usefulness.

BRADFORD: Walton Street Church, Oct. 5.—Mr. J. Armitage spoke in the afternoon on five scriptural subjects sent up by the audience. Commencing with the Devil's going into the swine, the creation of man, the marriage of Cain, Jonah and the whale, the binding of Satan for 1,000 years, the blood of Christ doctrine, with its necessary pendant, the fire and brimstone: a vast extent of ground was covered, which Mr. Armitage did ample justice to. In the evening, Mr. Armitage spoke to a good congregation on five subjects chosen by the guides. Beginning with the theme of "Universal Progress," he pointed out the necessity of basing our conceptions on first principles, and grasping the method of the divine government of the universe. Then he sketched the philosophy of spirit, the nature of the spirit-world, and down in the scale he came, till he landed in orthodox dogmas, as expressed in the creeds of the Church. In this survey a fine contrast was instituted between spiritual principles and Christian beliefs. Mr. Armitage and his guides are real Yorkshire heroes, and I hope he may be long spared to give the cause of progress the benefit of their ministrations amongst us.—PINDER.

BATLEY CARR.—On Sunday last, we had a very good time of it here. Mr. T. Holdsworth, of Keighley, occupied our platform in a very able manner. His spirit guides for forty minutes spoke on "Unseen Spiritual Influences." The president read as lesson the latter part of the 28th and fore part of the 29th chapters of the "Arc of Bon," New Bible, with a few words of comment, which was not only interesting but instructive; also, China's discourse with the king, Te-Zee, being as applicable to Spiritualists of to-day as it was to the King in those ages long past.—ALFRED KITSON.

ROCHDALE: Marble Works.—We had Mr. Z. Newell, of Oswaldtwistle, near Accrington, with us on Sunday, and his good lady: the death-bed impersonations she gave were very accurate, and in many instances most touching. There were good audiences, and the afternoon subject, chosen by the audience and Mr. Newell, "If God is unchangeable, what availeth prayer?" was dealt with in a masterly way by the controls. Spiritualism is making headway, and the spirit of enquiry is becoming more general, and the faculty of clairvoyance is opening blind eyes. "I would give anything almost," said one, "if I could have a good test," and in less than an hour after using the expression the anxious one was seen with tears trickling down her cheeks, so overpowering and convincing was the test Mrs. Newell gave her, relative to a near and departed friend. In the evening the subject was, "Is Spiritualism of the devil?" The controls said the age in which we live is one of freedom, and notwithstanding the carping criticisms of the theological schools, Spiritualism would prove it was not of the Evil One. The subject was an interesting one, seeing this scarecrow of the Churches had so many devotees. In regard to the devil, it rested with the churches to prove that there is one, and before allowing opponents to denounce the spiritual philosophy, let them demonstrate the fact of his existence. It was simply ridiculous saying Spiritualism was of the devil, and that God intended honest beings to go into endless misery—what for—for using their reason. "Be honest to thyself," says Spiritualism, and is this bad, dishonest or un-Christ-like? Would the devil teach this? Certainly not. The controls very aptly put it, would the devil say, "Do unto others as ye would they should do unto you?" It was a fallacy to imagine such a thing. The orthodox devil idea was philosophically dealt with, and the mythical conception adequately established. Mrs. Newell then gave seven excellent delineations of spirits, for they were all acknowledged, as were also eight of the afternoon.—COR.

WEST HARTLEPOOL: Brunswick Street, October 5th.—We were again disappointed in our speaker. Mr. Wm. Scott, of Darlington, who should have been with us being detained at home through illness. We can sympathize with him, as we feel the matter would trouble him equally with ourselves. To the audience we could only explain the reason, but the effect produced on the minds of the public by first one and then another not keeping their appointments, can only have a detrimental effect. However, we made the best of it, Mr. Ashman and the writer doing all they could, morning and evening between them, to promote the cause and lead the people to investigate into its truths. Nevertheless, the audience were highly disappointed, having come for the express purpose of hearing Mr. Scott on the "Devil and his home," as announced. I may say we had really a good audience in the evening, and it is quite evident to us, if things are managed rightly, that this winter will see the cause firmly established in the town. We would therefore kindly ask our local mediums to extend to us their sympathy and assistance, and thus pulling together we shall see our united efforts crowned with success. Next Sunday we have Mr. Jno. Geo. Grey, of Gateshead.—W. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

GLASGOW: 2, Carlton Place, October 5.—The morning meeting was largely attended by members and some strangers. The meeting was enjoyed by the majority. "Light Heart" was not as successful in his delineations of handkerchief reading as could be wished, owing to the illness of his medium. He described two spirits, one of whom was partially recognised, and the other was not known, although she gave her name and the description was a marked one, but at the close a lady came forward and stated that she fully recognised her as a friend of her own. Dr. Mack looked in towards the close, and was warmly greeted by those of the friends who knew him. The evening service was again a full one, and the number of strangers a marked feature. The lecture on "False Faith and True" was very much appreciated. It was pointed out that the Spiritualist occupied a vantage ground over and above that of the sects, because his information came from those who could aid him in forming a true estimate of faith and duty. The "faith" of Christendom, with its triune God, its personal anthropomorphic idea of Deity, its total depravity and eternal hell; its fear of God, dread of the devil, gloom of the grave, and horrible hell, was portrayed and declared to be a false and perverted faith, and the true faith was eloquently pictured as being the reasonable and intuitional recognition of the supremacy of law, order and Intelligence; that absolute Wisdom ruled and found expression in and through all, consequently mankind could trust or exercise faith in the divine principles of Truth and Justice and Love. Faith in the diviner elements of Humanity, faith in the progressive unfolding of Righteousness and its ultimate realization by all, if not here, hereafter; Faith therefore in the future, the future of man on earth and the future of the soul in the spiritual states. Faith inspired the Statesman to work for human good, nerved the Reformer to fight for right and truth, prompted the Philanthropist to works of charity, for consciously or unconsciously they recognised the perfectability (not total depravity) of mankind. And Spiritualism evidences that the true faith does not regard this world as a probationary state, where men wait a final judging, and are sent above or below, to heaven or hell, arbitrarily and eternally, but rather as a school where with faith in eternal principles men must learn the lessons of life, the A and B of the All-Father's language, become students and interpreters of the thoughts and wisdom of the Infinite, and instead of regarding the death of the wise and good of earth as a calamity, proves it to be the best thing which could happen, for those who have gained wisdom and become good here are the most fit for their home over there, where this true faith, founded on fact, avers that errors shall be outgrown, wrongs righted, progress made until the wisdom and love of the All-Father is understood by his children, who become at-one with him, and the Fatherhood of God and Brotherhood of man is a realized fact. This discourse was hardly expected, because of the known suffering of Mr. Wallis from sore throat and severe cold, but in spite of these conditions we had a soul-stirring lecture, and but for his hoarseness no one would have known of the ill-health of the speaker. Undoubtedly the good results were due to a magnetizing which Dr. Mack gave him in the morning, and the presence and surrounding influence of a number of sympathetic friends.—Sunday next: practice of the hymns will take place at 6 prompt; all are welcome. At 6.30 p.m., the lecture will be on "Man: Mortal and Immortal." Monday, October 20, at 8 p.m., "Some of my experiences as a medium," by Mr. Wallis, followed by answers to questions by his guides. An effort is about to be made to revive the Lyceum; friends who will help as conductors and send children, will oblige by writing to Sec., 3, Dixon Avenue, Crosshill, Glasgow.—PILGRIM.

SALFORD: 83, Chapel Street, Oct 5.—In the afternoon, most of our officers and members availed themselves of the privilege to hear Miss R. Dale Owen, at the Pendleton Town Hall. In the evening at 6.30 Mr. Roscoe, of Oldham, spoke for some three-quarters of an hour upon "How can man best worship the Deity?" There are those who might have thought him somewhat pantheistic, though a little reason might conduce to another opinion. We cannot but once more express a sense of regard for this new worker in the field, whilst we are satisfied—as we have previously remarked—further development will do much to bring him into greater rapport with the unseen forces. On Sunday next we expect to have the pleasure of Miss Musgrave, of Bingley. We trust our friends will come up on this occasion, and give our young Yorkshire friend a cordial greeting. Her reputation has preceded her, and we look forward to this occasion with pleasure on behalf of our society and friends.—COR.

ACCRINGTON.—On Monday evening, Mr. Swindlehurst, of Preston, on returning from his ministrations at Sowerby Bridge, halted on his way at Accrington. A meeting was arranged, and his controls spoke on a subject for upwards of an hour. The subject suggested by one of the circle was "Of what use was the life and death of Christ?" The oration was all that could be desired, and even more than could have been expected from the medium in his normal state. The energy and eloquence infused into the matter was more than we can describe. It is expected that ere long another opportunity will be given our friends of again listening to the sublimity of the spirit-world.—RICHARD BURRELL.

SUNDERLAND.—On Sunday afternoon, Mr. C. G. Oyston, of Willington, gave a beautiful address in the Monkwearmouth Colliery Schools, to a capital audience, who at the close asked the speaker a great number of questions. Several of the questioners being red-hot in orthodoxy, brought their "infallible" word of God (the Bible) with them, with the intention of thoroughly demolishing the lecturer. But Mr. Oyston proved himself more than a match for the whole of them. Again in the evening this gentleman lectured in the Albert Rooms, which was crowded, the audience paying deep attention to the utterances of the speaker, which were in a high, flowing and gifted style of delivery. At the conclusion he answered a number of questions put to him by the audience. The duties of chairman were fulfilled in the afternoon by Mr. James Hall, and in the evening by our old friend Mr. John Rutherford. Mr. J. Gordon very ably presided at the harmonium and discoursed sweet music.—G. H. PYNE JONES, Sec., S.S.E.S.

NORTH SHIELDS: Camden Street Lecture Hall.—Our platform on Sunday evening last was very ably sustained by our respected friend, T. O. E., who lectured to a large and intelligent audience on "Religion," which the worthy lecturer handled in his usual masterly style. At the close he was awarded a cordial vote of thanks.—J. T. McKELLAR.

NOTTINGHAM: Morley Club Rooms, Shakespeare Street, Oct. 5.—The guides of Mrs. Barnes gave us an excellent address on the many different ways of the Christian Religion, which lasted about an hour and gave great satisfaction to all present. We were glad to see Mrs. Barnes amongst us again, having been unable to attend on the two previous Sundays, on account of illness. A most enjoyable evening was also spent at Mrs. Barnes's, on Monday last, by a good number of friends. Tea was provided for those wishing to partake of it.—COR.

BIRMINGHAM.—In Oozells Street Board School, last Sunday, Miss Allen delivered a lecture on "Some thoughts on the Bible," which was well received. Some questions were asked, and Miss Allen answered them to the satisfaction of the audience. The questions raised some discussion, which was carried out in a very good-tempered manner, and a very interesting evening was spent.—COR.

PLYMOUTH: Richmond Hall.—Owing to the unavoidable absence of Mr. J. Husson, the service was conducted by a friend, who read for the discourse an extract from an admirable work entitled: "A forecast of the future religion." There was a good attendance, and great attention was paid throughout by those assembled.—JNO. IRWIN.

STONEHOUSE: Sailors' Welcome Lecture Hall, Union Place, October 5.—Morning subject—"The Wages of Sin," attendance small, influence good, no Spiritualists present, singing very indifferent, help needed. Evening discourse, subject—"Spiritualism," attendance good, Spiritualists conspicuous for their absence, singing little or none, influence bad, medium disheartened. Thanks to the guides for their powerful control, which was listened to attentively. The task of working up Devonport was a hard one, but it is still harder at Stonehouse. To mission any town is no easy task, and whilst independent action is one thing, to tread the wine-press alone is another. The guides encourage by saying: Slow but sure; success is certain. At the same time, it may not be out of place for the medium to say—Friends! come over and help us.—W. BURR.

MIDDLESBOROUGH: Granville Rooms, October 5th.—In the morning Mr. Newsham's guides gave a few very interesting remarks on the "Resurrection of Jesus." In the evening they took for their subject the inconsistency of the people in believing in the spiritual works of Gospel times, and yet they will not credit similar reports of to-day, though the events transpired next door to where they live. It is all lies, or the devil, they say, which does not give a very good basis for a reliance in the spiritual manifestations of former times. Considering the time he has been developing, the speaker did very well. Mr. Scott, of Hetton, is expected next week.—A. McSKIMMING, 54, Nelson Street.

MACCLESFIELD: 61, Fence Street, October 5th.—We spent another very pleasant evening with the guides of Mr. Plant, of Manchester, when we received some very good and remarkable clairvoyant descriptions. Mr. Plant gives clairvoyant delineations both in the trance and normal state, and is generally so correct that the spirit-friends are quickly recognised. A strange control also gave a very interesting account of his passing away from earth-life, to the great satisfaction of all present.—E.W.

NEWCASTLE.—On Sunday, 28th ulto., Mr. W. H. Robinson gave us an interesting address comparing Bible Spiritualism with Modern Spiritualism. Last Sunday, Mr. J. Scott, of Hetton, took as the subject, "The Sunlight of Truth and Reason." He concluded with a few clairvoyant descriptions which were pretty successful, considering that this is his first visit amongst us. Mr. Scott is only a Spiritualist of three years standing, but in that time he has made great progress as an inspirational speaker, and his clairvoyant delineations are remarkable for the clear, minute manner of description. C. E. GILHESPY, 25, Jefferson Street, Hon. Sec.

CAVENDISH ROOMS: 51, Mortimer Street, London, W.—A highly appreciative, and numerous audience assembled at the usual meeting at the above rooms on Sunday last, to listen to a trance address through the mediumship of Mr. J. J. Morse, upon the theme of "The Mighty Dead," the purport whereof was an enquiry as to what becomes of the myriads of departed and departing humanity, on their disappearance from terrestrial life. The question was discussed from a variety of points of view, and an ultimate solution was arrived at that reconciled the facts of man's nature and needs with the justice of God and the possibilities of Being. It is to be regretted that a more complete report cannot be obtained of these admirable discourses, which if they could, from time to time, be published would undoubtedly give pleasure to many readers.—Mr. Morse has resumed his Friday evening seances at his private address, to which there is free admission to all Spiritualists and friends. A social meeting will be held at the same address, on Monday, 20th inst. On Sunday next the address at the Cavendish Rooms will be upon "The Ministry of Misery," at 7 p.m.—BETA.

PENDLETON Adult Lyceum, 48, Albion Street.—On Sunday, H. E. Schneiderreit, N.P.P.E.A., M.T.S.M., gave us a most interesting and instructive lecture on "The Eye and Ear; their preservation medically considered." The lecturer, who appeared thoroughly master of his subject, dwelt upon the various ailments and diseases to which these organs are liable: the eyes in particular, being, he said, subject to upwards of two hundred different diseases. He also explained, by way of illustration, how the Germans, as a nation, were subject to defective sight, which was owing to the great pressure in study, to which when children they were subject. Some discussion followed, and questions asked, which were answered by Mr. Schneiderreit in a very able manner, and to the satisfaction of the audience; one in particular, put by the chairman (Mr. Rogers), who asked—"How can we account for many birds being able to see with the eye-lids closed?" was replied to in a rather happy vein by the lecturer, who asked—"How can trance mediums see very much further, with their eyes also closed?" a reply which was enjoyed by the audience. We were also given some very useful information on the Ear and its treatment in various disease, some questions being also asked and effectively replied to. We may say that in our opinion, the lecturer was amply repaid for his trouble by the way in which the lecture was appreciated. Next Sunday Mr. Schneiderreit will lecture to ladies only, the subject being (by particular request) "Woman; her diseases, how they arise, and how curable."—H. SWEETMAN, Cor. Sec.

PENDLETON: Town Hall, October 5th.—Miss Dale Owen, of London, spoke on "The Truths of Spiritualism," in the afternoon, and related several wonderful manifestations of spirit power of own her personal experience, which greatly interested the audience. Miss Dale Owen is both clairvoyant and clairaudient, therefore she is able to see and converse with spirits which guide her in all her transactions both spiritual and temporal, which is a glorious gift to possess. In the evening Miss Dale Owen addressed a large and intelligent audience on "Man's Spiritual Possibilities," which was admirably dealt with by that highly gifted lady, and the audience listened with rapt attention, expressing the greatest sympathy with the lecturer. As the lecture is published, it would be well for all to possess a copy, as it is well worth reading. Next Sunday Miss Dale Owen will again speak; subject, 2.30, "Robert Dale Owen"; in the evening, "How the Spirits have helped me." All strangers and friends are cordially invited.—C.

R. SCOTT.—It is a correspondent's duty to send in just what reports he pleases, and it is our duty to do the best we can with reports, from our point of view. We dictate to none in this matter nor do we accept dictation from others. When we cannot even find time or space to say what is needful in respect to the Liabilities, upon the removal of which the continued success of the whole work depends, surely we cannot be expected to be extra profuse over local details. It is not considered good manners to request an Editor to send a report to another paper, unless he can use it as the correspondent feels inclined to direct. Your report is at your service, and if you enclose a stamped wrapper we will transmit it to you. It is not usual to notice correspondents who make these requests, but thinking that you know no better, you have this special attention accorded you.

The London Society for the Abolition of Compulsory Vaccination, announces their conferences for the ensuing session, at 114, Victoria Street, Westminster, S.W. On Monday, October 13th, "The Statutes Relating to Vaccination," by F. D. Askey, Esq., F.S.S. November 17th, "The Latest Official Statistics Concerning Vaccination," by Thomas Baker, Esq., Barrister of the Inner Temple. December 8th, "Quackery by Act of Parliament," by Edward Houghton, Esq., M.D. January 19th, 1885, "The Political Aspect of the Vaccination Question," by H. N. Mozley, Esq., M.A. Discussion will follow the reading of each paper. The Chair will be taken each evening at 7.30 o'clock. Medical Men, Poor Law Guardians, and all interested in the question of Vaccination are specially invited.—W. YOUNG, Secretary.

PROGRESS AT LANCASTER.

On Sunday the Spiritualists of Lancaster and Morecambe were favoured with a second visit from Mr. R. A. Brown, of Manchester. Two meetings were held in the Assembly Rooms, King Street, Lancaster: one at 2.30 and the other at 6.30 p.m. The attendance was very large, numbering on each occasion about 400 people. Not only was the large Assembly Room crowded—many having to stand during the whole of the meetings—but scores were standing in the anterooms, where they could catch a glimpse of the speaker and hear his voice. This is the third Sunday on which similar services have been held, and public interest has so grown with each, that on this occasion there was present as large, intelligent, and influential an audience as any warm-hearted Spiritualist could desire. They joined most heartily in singing the Spiritualist Hymns, and at once grasped and appreciated the many excellent and telling points made during the addresses.

The subject of the address in the afternoon was chosen by the audience, and as a local gentleman had issued, and distributed at the doors, an antagonistic pamphlet entitled "Spiritualism; is it of God or the devil?" the audience, all but unanimously, chose that as the subject. Mr. Brown's guides at once gave a lengthy and most brilliant address on the subject, in the course of which they pointed out that, "If Spiritualists went about this earth-plane doing evil, or inculcating doctrines that might be productive of it, then the world might say it was of the devil; but, on the contrary, Spiritualists led steady, upright, and abstemious lives, and went about disseminating doctrines that, if followed and lived up to, would be productive of health and comfort, sweetness and light, in every home of this sinful England of ours. Who, then, was it of? Could that attentive and intellectual audience suppose that the devil was so good-natured that he went about, or allowed his emissaries to go about, healing the wounds and infirmities, and soothing the cares and sorrows of suffering humanity? Certainly not. Yet this was what Spiritualists did, and Spiritualism taught! Who, then, was it of?"

The evening meeting was devoted to questions, and those given by the audience were, with one exception, characterized by much thought, and were evidently prompted by a desire to learn more of, and to look more deeply into, Spiritualism. At the close many remained behind to make enquiries as to the whereabouts of local circles, and the methods of forming home ones. We may add that 100 copies of the *MEDIUM* for October 4, and a large number of copies of an address by Mr. Colville, were eagerly purchased by the audience, and many enquiries made for more. Another feature of the meeting, which created great interest, was that the lessons were taken from OAHSEE. Truly there is a noble field of labour open here.

W. S. L.

WALSALL.—On Sunday last, we had a Harvest Thanksgiving, conducted by our old friend, Mrs. Groom, of Birmingham. The Room was tastefully decorated with vegetables and flowers, whose perfume filled the air with fragrance, and gave us a foretaste of the finer essence of what we anticipate to enjoy in the state "over there." Great honour is due to our friends, Mr. Colley, Mrs. Adderly and Roberts who were busy in the arrangement of decorations. The address of Mrs. Groom was one that will be well remembered, both for its simplicity and beauty. At the close, poetry and clairvoyant readings were given, all of which were recognised to the entire satisfaction of all present. We are glad to have the pleasure of giving her a welcome once again, to our Society, for which she has laboured long and well. We hope to see her speedily recover health and strength again.—J. TIBBIS.

THE ANGELS' ANTHEM.

Now, Nature, stand ye silent;
Cease, ye winds, your rushing sound;
Ye wild beasts of the forest,
Stay your roar and flexile bound;
Hush ye, little birds, your singing;
Streamlet, stay thine onward flow;
And, ye rustling leaves and branches,
And each swaying, graceful bough—
Hush ye! Softly, softly, raindrops,
Gently bathe each mossy bed,
Bend the slender stem of each fragrant gem,
Bow the foxglove's haughty head.
And, ye deep and mighty ocean,
Stay thy foaming, crested waves;
And, ye echoes, cease your mocking,
'Mong the stern old rocks and caves.

And the lion crouches in his lair,
And the river stops its flow,
And the rustling leaves are silent,
And the wild bird's chirp is low:
In the glimmer of the moonlight,
In the darkness of the night,

'Neath the silence, awe, and stillness
Of the stars, so cold and bright.

Softly, floating o'er the earth,
Comes a rippling, murmuring, strain
Of melody: Oh! strangely sweet,
Whence comes the grand refrain?

Has the songster 'wakened from his sleep?
Do the wild waves lash the shore?
Or does the breeze, 'mongst the forest trees,
Sing its old, old song once more?

No! this is the Chant of the Angels,
The Music of the Spheres,
An anthem grand, the spirit band,
With mingled smiles and tears

Rings out in swelling music,
Fills earth and sky and sea,
'Till nature vibrates with the thrill
Of glorious melody!

And the words they sing are ringing
In blue ether far above:
O mortal! know thy Father,
And know thy God is love.

He pointeth with his finger
To each blazing star its way,
And the orb rolls on, 'mid the mighty throng,
His edict to obey.

And know, O man! thou, too, must move,
So that His laws may stand,
Then will ye highest bliss attain,
And join our Spirit Band!

E. B., Jan. 26, 1884.

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

MEETINGS, SUNDAY, OCTOBER 12th, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse, "The Ministry of Misery."
 MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Providence Hall; Monday, 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.
 ST. PANCRAS.—Mr. Morse's, 201, Euston Road, Friday at 8.

PROVINCES.

ASHINGTON COLLIERY.—No Information.

BACUP.—No Information.

BARNOLW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BATLEY CARR.—Town Street, 6.30 p.m.: Miss Beetham.

BEDFORTH.—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.: Mrs. Hollings.

BIRMINGHAM.—Cosette Street Board School, at 6.30.

BISHOP AUCKLAND.—Temperance Hall, Guney 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.), Haugh, Bolton.

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

and 6 p.m.: Mr. Hepworth.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mrs. Riley and

Miss Harrison.

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

Armitage.

DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Circle; 3, Miss Bond;

6.30: No Information.

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:

"Man: mortal and immortal." Lyceum at 6.

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Collis Briggs.

Lyceum at 10.30. Monday Service, 7.30.

HEYTON.—Miners' Old Hall, at 6.30: No Information.

KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Gregg.

LANCASTER.—Assembly Rooms, King Street, at 6.30: No Information.

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

and 6.30: Mrs. Wade and Miss Musgrave.

Edinburgh Hall, Sheepshead Terrace, 2.30 & 6.30: Mrs. and Miss Illingworth.

Wednesday evening at 8; free service.

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.,

Mrs. Groom.—Jno. Ainsworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.

MAONLESFIELD.—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: Messrs. Worsman

and Thresh.

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

J. Scott, Hetton.

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

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

NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. Jos. Stevenson.

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

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

PENDLETON.—Town Hall, at 2.30 and 6.30, Miss Dale Owen.

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

PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30, Mr. J. Paynter. 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, Miss Musgrave.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Morrell and

Miss Sumner.

STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m. and 6.30 p.m., Mr. W.

Burt.

SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. G. W. Gardner.

TODMORDEN.—Ante-Room, Co-operative Hall, 10.30, 3, and 6.30: Mr. Ware and

Mrs. Bailey, Halifax.

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. J. G. Grey. Wednesday, Circle, at 7.

WEST FELTON.—At Mr. John Taylor's, 19, George Street, at 6 p.m.

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

Bradford.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—PENDLETON, Town

Hall, Sunday, Oct. 12. ROCHDALE, Tuesday, Oct. 7. OLDHAM, Oct. 13.

CAVENDISH ROOMS, Oct. 19. BIRMINGHAM Secular Institute, Oct. 26.

BELPER, Nov. 2, 3, and 4.

Address: 21, Alma Square, St. John's Wood, London, N.W.

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, Athenaeum Terrace,

Plymouth.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak

on Sundays, within a reasonable distance from home.

Oct. 12, Rochdale, Regent Hall.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer

Street, Sunday, Oct. 12, at 7 p.m. Subject: "The Ministry of Misery."

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.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, Oct. 12: "Man: Mortal

and Immortal."

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2, and Thursdays, 2 till 5. On Friday, from 7.30 till 10 p.m., Public Reception for

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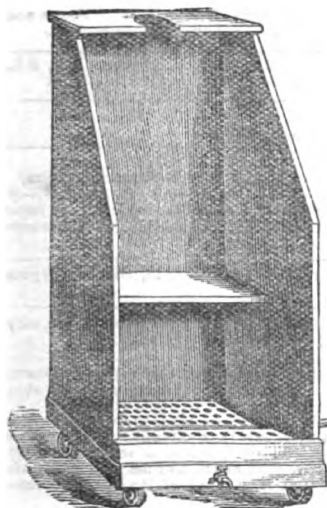
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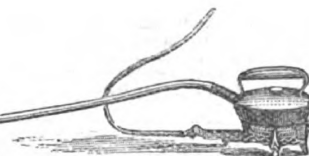
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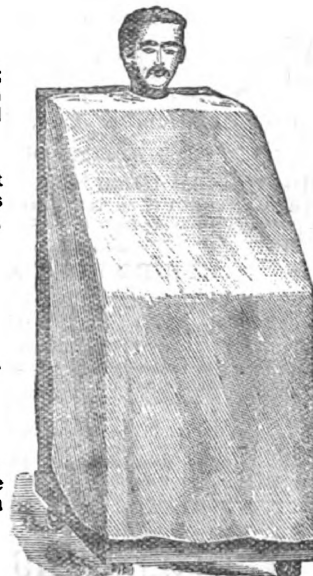
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