

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

SPIRITUALISM.

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THE LATE JOSEPH LIVESEY.

[The following sketch, by Mr. J. Pearce, appeared in *House and Home*, September 1, 1882.]

The pioneer reformer rarely sees the fruition of his hopes. He cultivates the soil, sows the seed, fosters and protects the rising crop, but it falls to others to gather the harvest. Of Mr. Joseph Livesey this is both true and false. Projecting or aiding many reforms, social and political, and with the record of an active life of seventy years more or less spent in the public service—and those years among the most important in the life of our country—it is not remarkable that some of the movements with which his name has been associated have been conducted to a successful issue, while others still await their final triumph. Mr. Livesey's long and well-spent life is so full of incident, and his labours for his fellows have been so abundant, that it will be much better for our limited space to be occupied with a brief record of his career, than with any philosophising of our own thereon. From his "Autobiography," his principal writings, and other sources of information, we are able to present the following facts and incidents of the remarkable life of this truly remarkable man.

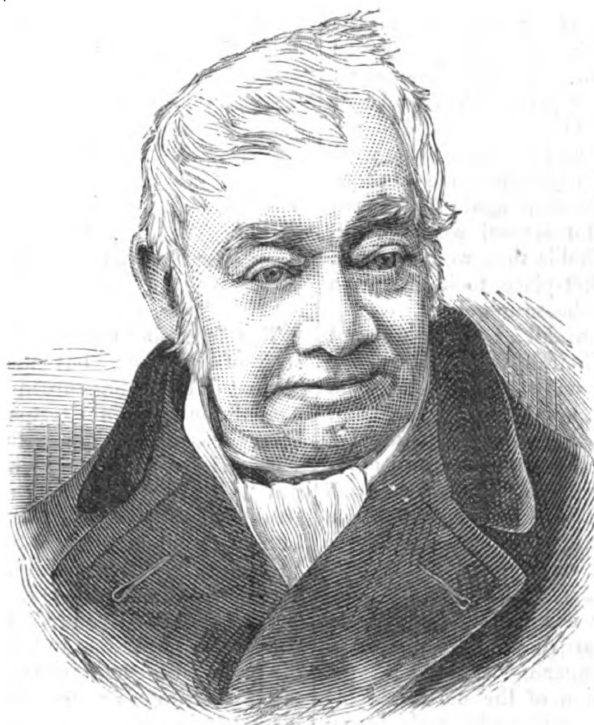
In his early life Mr. Livesey was a stranger to what are generally regarded as advantages. In the strictest and most literal sense he is a self-taught and self-made man, and he has been the architect of his own fortunes. He was born on the 5th of March, 1794, in a humble cottage in Walton, a small village near Preston. His parents, John and Jennet Livesey, died of consumption in 1801, leaving Joseph to the care of his grandfather, who bore the same name. The Liveseys were industrious, thrifty people, but Joseph was born in troublous times. The wars in which we were engaged not only added to the National Debt, they

largely increased the miseries of the people. It is difficult for us of to-day to understand the extent of the sufferings and privations endured by the masses at that time. John Livesey, who had received a good education, was a handloom cloth weaver, and one of the earliest makers of cotton goods in the district. On his death, Joseph Livesey the elder, who was a small farmer, decided to carry on the cotton business. He was assisted by his son Thomas, but neither of them knew anything of the business. Bad times and indifferent management did their worst, and the old

man became embarrassed.

All the savings of his early years were absorbed, and ultimately the business effects were sold off, the proceeds just enabling him to pay his creditors in full. Father, son, and grandson were then obliged to settle down as handloom weavers. At this time young Joseph was about ten years of age. He had had very little schooling, but was able to read the Testament, to write, and to count. With no aids, he started on a course of self-education. Books were scarce; he could not buy them, and it was rare that he could borrow one. Publications were few and expensive. While working in the cellar at the loom he pored over Lindley Murray, and at last mastered him. He tells us that the "cellar was my college, the 'breast beam' was my desk, and I was my own tutor." The poverty of the household did not allow of such a lux-

ury as candles, and in the evenings the boy read by the light of the embers on the hearth. His "Sunday penny," which had been his weekly allowance, was by-and-by increased. An arrangement was come to under which he received the balance of his earnings over and above a stipulated amount; and this small income—only a few pence—was applied to the purchase of books. His first bookcase, consisting of two pieces of wood suspended by cords fixed to their ends, contained some odd volumes of periodicals and a "Jones's Theological Repository," which he had bought



second-hand. But the meagre library was to him a priceless possession. "I shall never forget," he tells us, "as I descended the cellar steps, how I sometimes turned back to look and admire my newly-acquired treasure." In 1811 Joseph Livesey joined the little Baptist church then meeting in Chapel Street, Preston, and he took a great interest in the services. When only 18 years of age he protested against the free use of drink by ministers and members at an ordination service, but was only laughed at for his pains. The inconsistencies of his religious associates sorely vexed and troubled him.

On the 30th of May, 1815, or within three weeks of the Battle of Waterloo, Mr. Livesey was married to Jenny Williams, also a Baptist. He was just turned 21, and she was nineteen and a half. They were married at Liverpool, and made their way to Walton the next morning. By the death of a relative Joseph had come into possession of about £30, and with this he furnished a cottage, which he rented at £7 a year. From the first "Jenny" was a helpmeet indeed. Besides attending to her household duties, she wound the bobbins for three weavers—her husband, his uncle, and grandfather; and Mr. Livesey says, "I soon learned the truth of the old saying, 'In taking a wife you had better have a fortune in her than with her,' and," he adds, "if men were always guided by this, and the females knew it, we should have happier marriages, and the girls would aim to acquire *substantial* instead of *artificial* attractions."

It was in their wedding year that "the cursed Corn Laws were passed," and their immediate results was to increase the price of food and decrease the price of labour. Hence the difficulties of the working classes were greatly augmented, and the Liveseys suffered in common with their fellows. The pretty cottage in Walton was given up for one in Preston at a rental of 2s. 6d. a week, and here two twin sons were born to the young couple. One of the children died in infancy, the other is Mr. William Livesey, who edited the recently issued edition of his father's "Autobiography." Hard work and deficient food told upon Joseph Livesey. His health gave way, and a doctor had to be called in. Better living was prescribed—"a little cheese and bread, and a sup of malt liquor about eleven o'clock in the forenoon." A simple prescription enough, but a difficulty arose—where was the cheese to come from? The commonest was 7d. or 8d. a pound. At the time, however (October, 1816), the Lancaster cheese fair was being held, and Livesey heard that the price of cheese had fallen to 50s. per cwt. He at once saw that the public were paying too much for their cheese, and conceived the idea of buying a whole cheese, and dividing it amongst his neighbours at a fraction above cost price. A friend lent him a sovereign, and with it he bought two cheeses at 4½d. per lb. These he cut up at 5½d. for willing purchasers, who were benefited by the transaction, besides which he made a profit himself of about 1s. 6d. The people came again for cheese, so the experiment was repeated for several weeks, until, finding the sale of cheese more profitable than weaving, Mr. Livesey fixed a stand in the market-place, took his place there, and soon became a wholesale cheese merchant.

Becoming a prosperous tradesman, Mr. Livesey did not forget his less fortunate fellows. Their difficulties had been his difficulties. The iron of poverty had entered into his soul. An ardent friend of political reform, a hater of injustice and oppression, he was also a strong believer in self-help. He started a night school, founded a bedding society, aided other benevolent associations, and in 1825 published "An Address to the Poorest Classes," which contained much good advice upon household management, and strongly inculcated industry, thrift, and sobriety. The pamphlet commanded a wide circulation.

In January, 1831, Mr. Livesey commenced the *Moral Reformer*, which may be fairly regarded as the beginning of his most important work. This magazine, a nicely printed demy octavo, abounded in instruction of the most valuable kind. Every important reform of the century is foreshadowed or urged in the pages of the *Moral Reformer* and its successors. The subjects of Education, Cheap Literature, Public Libraries, Reading-Rooms, Payment of Wages in Public-houses, Parliamentary Reform, Poor Law Reform, Recreations for Children, Church Rates, Church Disestablishment, Thrift, the Abolition of the Corn Laws, Temperance, and Food Reform, beside a large number of cognate topics, are ably dealt with in the three volumes of the *Moral Reformer*.

Mr. Livesey's close acquaintance with the condition of the people naturally led him to see the enormity of the evils arising from drink. He was one of the founders of the first,

or anti-spirit, Temperance Society in Preston. But before that Society existed he was at work, and his own practice went farther than the requirements of the Society. In the *Reformer* for July, 1831, in an Address to the Working Classes, Mr. Livesey says:—

While drinking continues, poverty and vice will prevail; and until this is abandoned, no regulation, no efforts, no authority under heaven, can raise the condition of the working classes. It is worse than a plague or a pestilence, and the man is no friend to his country that does not lift up his voice, and proclaim his example against it. So shocked have I been with the effects of intemperance, and so convinced of the evil tendency of moderate drinking, that since the commencement of 1831, I have never tasted ale, wine, or ardent spirits. I know others who are pursuing the same resolution, and whose only regret is, that they did not adopt this course 20 years since.

With this declaration in view, it is not surprising to find the Preston Temperance [Moderation] Society agitated by the question of total abstinence. The members, permitted to use ale and beer, were occasionally found in a state of intoxication. On the 23rd of August, 1832, Mr. Livesey, with John King, signed a total abstinence pledge, and the following week the subject was warmly debated at the meeting of the Society. This was just 50 years ago to-day. At the close of the meeting Mr. Livesey invited others to join him in a pledge of abstinence. He took out his pocket-book, and, having written the pledge, six persons undertook to join it, and authorised him to put their names down. This he did, but having written them in pencil, on the following day he re-wrote the pledge and names in a penny memorandum book, which he afterwards handed to Mr. Joseph Dearden, in whose possession it remained many years. The names appended to the pledge were those of John Gratrix, Edwd. Dickinson, Jno. Broadbelt, Jno. Smith, Joseph Livesey, David Anderton, and John King.

*We agree to abstain from
all Liquors of an Intoxicating
Quality, whether Ale Porter
Wine, or Ardent Spirits, except
as Medicine.*
John Gratrix
Edw^d Dickinson
Jno: Broadbelt
Jno: Smith
Joseph Livesey
David Anderton
Jno: King.

The foregoing names are those of the celebrated "Seven Men of Preston;" but they were not all active workers. Several did nothing subsequently to promote the movement. Among the men of Preston who so devotedly followed Mr. Livesey as leader, the principal were Edwd. Grubb, Jas. Teare, Henry Anderton, Thos. Swindlehurst, Wm. Howarth, and "Dickey" Turner; and of this noble band Mr. Edward Grubb alone survives. To the temperance labours of Mr. Livesey we have no space to do justice. By his lectures and addresses, by his publications—notably the *Preston Temperance Advocate*, 1834-7, the *Staunch Teetotaler*, 1867-8, and "The Malt Lecture," 1836, he did a work the value of which it is impossible to over-estimate. And from 1831 to the present time he has never been out of harness. Of course, the infirmities of age preclude him from taking an active part in temperance operations, but he still watches the progress of the movement he has done so much to promote, with a keen and appreciative interest.

It is impossible in this brief sketch to give more than a glance at the chief incidents in an active public life extending over seventy years. But it would be unpardonable to pass over in silence Mr. Livesey's splendid services to the Free Trade Movement. If Ebenezer Elliott was the poet of the Anti-Corn Law cause, Joseph Livesey was its popular publicist. As a speaker he rendered the League efficient aid; but it was by the issue of a small weekly illustrated paper—*The Struggle*—published at one halfpenny, that he best promoted the

work. *The Struggle* appeared every Saturday, from the beginning of 1842 until the end of June, 1846. Each issue contained one or more illustrations, besides pithy articles, in which the case of *Dear versus Cheap Bread* was stated in such a manner as to be easily understood by the people. The illustrations, too, were very effective to this end. The circulation of *The Struggle* at one time reached 15,000, and the entire series contained no less than 378 engravings. Of the triumph of the Anti-Corn Law agitation Mr. Livesey, in his "Autobiography," says:—

If there be one day in the year which I should like to celebrate as a day of thanksgiving and gladness, it would be the 26th of June, the day on which Queen Victoria, in 1846, placed her royal name to the charter of our commercial liberties. The Prayer Book speaks gratefully in favour of "cheapness and plenty," and if ever there is another thanksgiving service added, it ought to be for the repeal of the Corn Laws. I have often wondered that no monument worthy of the event has as yet been erected in any part of Lancashire.

One of his last public efforts was made in connexion with the stopping of the Preston Bank, in July, 1865. But for Mr. Livesey's interposition, the Bank would have been wound up, to the great loss of the shareholders and creditors. He devised a scheme for its resuscitation, and as one of its directors he piloted the institution from the quicksands of insolvency to the harbour of safety. Mr. Livesey remained on the Board for several years, indeed until the bank had recovered its prosperity.

It will be seen from our brief notice of his remarkable life, that Mr. Livesey has been anything but a man of one idea. He has devoted a long and useful life to the service of his fellows, and at an extreme age, in the evening of his days, he is calmly awaiting the great change common to mankind. When it comes he will be gathered as a shock of corn, fully ripe. May the record of his career prove an incentive to others to imitate his beneficent labours!

PERSONAL REMINISCENCES OF JOSEPH LIVESY.

BY J. BURNS, O.S.T.

Two years after the foregoing sketch was published, *viz.* on September 2nd, 1884, Joseph Livesey left the body which he had occupied for over ninety years. This longevity is something remarkable, seeing that both parents died of consumption at an early age, and when he was quite a child.

One of the writer's earliest literary reminiscences was in connection with the work of Mr. Livesey. When a boy, able to read, but unable to comprehend the purport of it, I remember well seeing in my father's house in Ayrshire that number of *The Struggle*, having for an illustration the railway labourers discussing the high price of sugar, and on another page the "Feeding Quadruped" and the "Worked Biped." From the volume before me, I perceive that it is No. 94, published in 1844, and the fact that it came under the notice of a child in an out-of-the-way place shows the wide influence of Mr. Livesey's work.

The prospectus of *The Struggle* is short but to the point:—"The Character of this paper is indicated by its title—'The Struggle.' Good and evil, truth and error, are constantly struggling against each other. The struggle is now betwixt *Free Trade* and *Monopoly*; and I feel anxious to render my feeble aid in assisting to overthrow the monstrous power of *Monopoly*. Though this Paper will at present *struggle* for *Cheap Bread*, it may occasionally step aside to contend with other evils. It has no connection with any association, and no person is responsible for its contents but myself."

I first made Mr. Livesey's personal acquaintance, when I was employed in Mr. Tweedie's publishing office, upwards of twenty-five years ago. Mr. Livesey came to London occasionally. He was then a fresh, active man, full of energy, with no redundancy of words, and these were to the point. When travelling with Mr. L. N. Fowler, I was for several weeks in Preston some twenty years ago, and then I saw Mr. Livesey quite frequently, and had long conversations with him. I examined his head, and we discussed Spiritualism. He had no conception of what is involved in mediumship—spirits and their communion with earth. I do not remember his having made any definite statement as to his religious views. Possibly he was a Theist, a believer in a Supreme Power, but not having become acquainted with spiritual science, he could not trace the relations of the Supreme to the mundane by a system of psychology. The idea now left on my mind was, that Mr. Livesey's position was that of the mild agnostic, who does not *deny*, but does not *know*. He advanced no cavilling objections to Spiritualism, but with a

child-like simplicity felt that he had not acquired a knowledge of it, and therefore listened with interest. I told him that he was one of the greatest of mediums, and that he had been from youth a servant of the spirit-world. All this seemed to give him pleasure. I said he had been often suddenly impressed to do certain things, and he could not rest till he set about them; and though they seemed hopeless, yet he always found means to carry them out, to his own and other people's wonder. This I attributed to his being a normal medium, remarkably sensitive to spiritual impressions, and that the spirit-world had made use of him as an instrument to carry out reforms greatly needed in modern times.

I repeat—all this seemed to agree wholly with the native tone of his mind, and he gave me many instances of benevolent works which he had instituted, and which had been crowned with great success, and added much to the comfort of the poor and needy: such as trips to the seaside for the destitute and aged, blanket distributions and supplies of coals and food; also educational efforts. The details of these I now forget, but they were given by Mr. Livesey, not in self-praise, but in illustration of my diagnosis of his capabilities as a normal medium.

As an instance of these characteristics I will introduce an example communicated to me by a friend. At an early stage of Livesey's philanthropic work, and during hard times that we have no conception of now-a-days, a very cold winter occurred, and the poor suffered greatly for want of beds to keep themselves warm. Mr. Livesey got the idea that it would be well to get together a good number of chaff beds, and distribute them to the sufferers. The effort caused such a demand for chaff, that dealers bought it up and doubled the price. Being always opposed to monopoly which sacrificed the poor, Mr. Livesey sent a wagon and two horses, accompanied by a man and his son, to collect chaff from the farmers. They took the empty bed ticks with them, and coming promptly upon the farmers, they got them filled on advantageous terms. The round taken was so long that the wagon did not return till three o'clock next morning. A cold winter's night it was, and Mr. Livesey's son, exhausted with labour, went to sleep on the top of the load, and caught a cold which brought on a serious illness, from which his constitution suffered permanently.

In *The Struggle* some funny illustrations are given of Lord Shaftesbury (not a lord then) trying to appease the hunger of the poor by giving them baths! Mr. Livesey supplied soup, but the people came for it in such a filthy condition, that he provided soap and water, and with the necessary assistance gave the applicants for soup a good scrubbing, as the condition on which the soup was bestowed on them.

Mr. Livesey was a tall, shapely man, with an active circulation, fine nervous susceptibilities, and framed all over for action. His head was large, very harmoniously developed, and high. It was somewhat flat at the sides, indicating an unselfish, spontaneous mind. The engraving, after a portrait taken in old age, gives no true idea of the man in his prime. The intellect was very full, and of the intuitive type, well-balanced with reasoning power. The moral and spiritual region was particularly full: Hope, Spirituality, Veneration, Benevolence and Conscientiousness being all large and active. It was a mind in which all the organs pulled together for the achievement of moral purposes. Whatever he took in hand was done with his whole mind and soul and strength, and his motive was for the universal good. He began with Number One, and having acquired knowledge and good habits for himself he was anxious that all others should share in the benefits. From early life this was his custom.

In the second volume of his *Moral Reformer* published in April, 1832, we get a glimpse of his religious opinions. He says:—

LECTURES.—On Wednesday, Thursday, and Friday, commencing March 7th, I delivered three Lectures in the Cock-pit, to crowded audiences, on the Moral Condition of the People; on the Fast Day two Discourses on Intemperance and Covetousness; and on Sunday evening last I commenced a short course on Theological Subjects, which will be continued weekly. My great object in doing this is not to raise a controversy, but to give a candid statement of my opinions, to soften down the asperity of doctrinal fastidiousness, and to promote above every other object the religion of the heart and life. I understand it has frequently been objected that I belong to no party; this has been no source of satisfaction to myself: *hirelingism* existing almost in every party, has been the chief cause of this, and any other cause, arising from peculiarity of sentiment, I shall endeavour to make clear in the course of these Lectures. My rule of judging of character is the one laid down by Christ himself. "By their fruits" (not by their "views," their professions, or their feelings) "ye shall know them." A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. Grapes spring not from thorns, nor figs from thistles; every tree, therefore, is known by its fruits. Though I join not in the forms of worship, I embrace in the arms of charity all who, believing that Jesus is the Christ, endeavour, so far as they know, to keep his commandments.

In what theological aspect he regarded "Jesus, the Christ" is not stated. It is to be desired that all Mr. Livesey's views should be given to the world. Such a man was a prophet, a

herald of Divine Light, and it should not be allowed to remain under a bushel. That he enjoined the general moral principles of the Gospel, as it is and ever has been, is evident from the acts of his life; and it is also evident that he valued "Christ" as a moral light and leader, and not as a theological personality, as held by Christians. His religion was to know the Good and the True, and live it, thus realizing the Divine Immanence in every act and condition of life. This cannot be called "Christianity,"—it is a much more comprehensive and universal state of mind, and the one which will happily prevail in the coming dispensation. Indeed, in one passage Mr. Livesey alludes to his aspirations for human good, as anticipatory of that altered condition of society, which theologians indicate by the "second coming of Christ."

Having set his face against the drinking customs, Mr. Livesey was no doubt branded as an "Infidel" by the "hirelings" of the churches, who regarded "Salvation" as a means of indulging their appetites without hard work. A local Rev. in a funeral sermon alludes to the persecution which Mr. Livesey had to endure at the hands of the "religious," but now like Darwin, the preachers are fain to claim him as an ornament to their trade. Mr. Livesey was certainly a pattern of which is called "Christianity," as far as a moral and beneficent life went, but notwithstanding, his efforts to make people good by other means than creeds and catechisms did not spare him from attack.

Privately, Mr. Livesey was a friend to many. It indicates the liberality and trustfulness of his mind, that at the time of my commencing the propagation of progressive literature, when I visited Preston with Mr. Fowler, it was Joseph Livesey who lent me £50, the first capital I employed, in the work which I am now prosecuting. He was no Spiritualist, but he did at that time what no Spiritualist could have been found to perform. I enjoyed the use of this money for a number of years, and when it was repaid by a friend, Mr. Livesey said he would gladly forgo it if he could obtain evidence of the continued existence of a loved one, who had been parted from him by death.

Mr. Livesey's views on Temperance work were pretty much those advocated in these columns for spiritual work. The intelligence and activity of the INDIVIDUAL he regarded as the Alpha and Omega of success. As an example, he was continually at work, and his devices were a means of activity in others. At an early stage he printed and circulated "Letter Linings," containing useful information. He printed and circulated Temperance information by the ton. All his publications were cheap and popular. He issued an Annual Address to the people of Preston, from which quotations have been repeatedly made in these columns. In balancing up his publication work, he found he had incurred a loss of some £7,000. He did not head the subscription lists issued by dominant organizations to maintain an army of professionals, but whenever he found a willing worker, a generous supply of literature was always forthcoming.

Contemplating this life, and the directions which its energies took, it is easy to perceive the foot-prints of the forerunner of a better state of things, which must form the basis of a clearer conception of spiritual truth. Caring little for theological speculations, or pharisaical cant, Mr. Livesey saw in this world's duties and obligations scope for the holiest aspirations. He spiritualized the life of earth till it became what many conceive the spirit-world to be—a place for moral endeavours, and where the light is so clear that no need remains for distracting speculations. He said, "We want a more *practical religion*; more feeling, more sympathy for the sufferings of others," in an appeal on the "Duty of visiting the Poor." "The influence of *caste* seems to be getting worse. We want a change. As much as possible we should all mix together, the rich and the poor, the wise and the unwise, the good and the wicked. Not that we need to renounce either private property or private rights, but the mixing should be one of kindness, humility, love, charity, and good will."

LANCASTER.—On Sunday last we were taken by an agreeable surprise, Mr. Condon, of Barrow-in-Furness, coming to our service unexpectedly; and his controls gave us a discourse on the "Day of Judgment," which was the best we have ever heard through Mr. Condon. A week on Sunday we intend re-opening the rooms with a regular medium, if possible. We have promises from Mr. Condon, Mr. Clarke, of Pendleton, Mr. R. A. Brown, and others. We have every cause to be thankful at the progression the work has made at Lancaster.—JNO. WM. JAMES, Cor. Sec., 43, Cheapside, Morecambe.

SPIRITUALISM AND ITS OPPONENTS.

THE "NEW CHURCH" AND "SPIRITUALISM."

To the Editor.—Dear Sir,—I have before me last week's issue of your paper in which I observe Mr. Foster presents his views regarding a correspondence which has recently taken place between him and myself in the "Accrington Times," upon the subject of New Church people and Spiritualism. To this I cannot object, providing the other side of the question is also presented. And presuming that on a subject of such a vast scope there is room for difference of opinion, I hope that I am warranted in asking you to allow me to state concisely what led me to enter into the controversy. For this purpose I offer herewith the first two letters which appeared on the subject, and which show the point at issue. The letter by myself shows the position I endeavoured to maintain throughout, although I have not done so to the satisfaction of Mr. Foster. Of course, I need hardly say that I do not consider Mr. Foster has proved my position to be a false one, but I hope you will consider that the evidence of both sides is due to your readers.

Your obedient servant,

F. A. GARDINER.

The following is the conclusion of a letter which appeared in the "Accrington Times," on May 24th, last:—

"Spiritualism is the great support of the Bible, and it is also the great supporter of the 'New Church people,' whose founder had daily intercourse with spirits for twenty-seven years, and who frequently used to let spirits look through his eyes to 'see their own funerals,' and what progress the world was making in general."

This is my reference thereto which appeared in the next issue:—

"A copy of your issue of the 24th inst. is before me. Permit me to correct a misrepresentation which is conveyed in the reference to New Church people, made by your correspondent 'Sincerity.' For the benefit of your readers, who may be unacquainted with the principles of our religious belief, I desire to state that we discountenance entirely the proceedings of Modern Spiritualists, believing that they are contrary to order, and consequently not only unproductive of good, but pernicious in their influence. To state that 'Spiritualism is the great supporter of New Church people' is therefore to create an impression misleading in the extreme and prejudicial to our teaching. We believe that Swedenborg's spiritual faculties were opened while in this world for the special purpose of receiving and communicating to the church on earth truths of a higher order than had hitherto been revealed; but we also strongly believe that the efforts of men to hold intercourse with the unseen world are fraught with great disorder and evil. Our foundation, I may say, is the divinity of the Lord Jesus Christ and his law revealed through the Holy Scriptures."

REMARKS ON THE ABOVE.

The foregoing has stood in type several weeks, that we might have the opportunity of appending a few remarks to it; as we consider that it stands at present in a most unsatisfactory condition, and we do not intend a long series of rejoinders to appear in these columns on the matter.

We do not know who "Sincerity" may be, or what views have been advanced by that correspondent, in addition to the conclusion of a letter quoted above. The position of "Sincerity" is to us very clear. The Bible and "New Church people" are discredited, because of intercourse with the spirit-world being advanced in both cases. "Spiritualism," says "Sincerity," "is the great support" of these attacked parties, because it demonstrates the fact that spirit communion is true, and possible to all who seek aright for the privilege. Then, if spirit communion be possible now, there is the strong inference that it was genuine in the case of Swedenborg and in Bible times; hence these literatures are to be credited, instead of discredited, on account of their spiritual records. Thus it appears to us that "Sincerity" establishes the point at issue, and without any dishonest attempt to foist upon the reader any pet theology or personal conceit.

Then comes the comment of "F. A. Gardiner," who corrects a "misrepresentation" which does not exist, and hence in his eagerness to defame his adversary he is palpably guilty of stating a falsehood. He has failed to show that any "misrepresentation" has been perpetrated in the extract of "Sincerity." The question is not whether spiritual intercourse be "disorderly," but that it is a fact, and in that contention no allusion whatever is made to "religious belief." "F. A. Gardiner" appears to be aware that he cannot rebut the position of "Sincerity," so he adroitly, under the cover of a "misrepresentation" of his own manufacturing, raises another issue, and eludes his opponent in a way which does not exhibit an excess of courage on his part.

As to spiritual intercourse being "disorderly," the Bible is

full of evidence, and so is the career of Swedenborg, who passed through a very peculiar crisis during development as a medium. But are not all of the functions of human life disorderly? Is not "F. A. Gardiner's" treatment of this matter, atrociously "disorderly?" Must he therefore forswear pen, ink and paper, because he has failed to make an orderly use of them? Are all mankind to remain in a state of passivity—virtually suicide—because they are liable to be "disorderly" in every movement they take? And if this universal disorder is to be deprecated, do we not thereby blasphemously censure the Eternal for, in His wisdom, ordaining that things shall be thus or so?

The view taken by Spiritualists is that out of disorder, order must be evolved, and spiritual intercourse is the grandest light to guide man in this great work. "F. A. Gardiner" himself admits this in the case of Swedenborg, who had his "spiritual faculties opened" that he might communicate to earth "truths of a higher order than had yet been revealed." But if thousands of others have had their "spiritual faculties" also "opened"—What then? The "New Church" clique would shut up all spiritual vision, but that of Swedenborg; so would all the other sectarian cliques do the same to Swedenborg; so would the Agnostic to the Bible: hence the logical force of "Sincerity's" argument, that the admission of spiritual light to man universally, is to admit of it in the exceptional cases of the Bible and Swedenborg, seeing that the greater must contain the less.

Valuable as Swedenborg's work is to the world, it is neither all-embracing nor final. It was in its theological aspects not comprehended by Swedenborg himself, certainly not by the "New Church" clique. There is a "disorderly" mistake in the Swedenborgian interpretation of the phrase, "Lord Jesus Christ." Correspondentially it means something very different from the accepted superstition held respecting it, by Swedenborgians and other Christians alike.

We maintain that disorder can alone be removed from human life by the unfoldment of "spiritual faculties" in all mankind. The experiences of Swedenborg are simply an earnest of the gifts to be conferred on mankind in the spiritual age that is making itself faintly felt at the present time. That it may shine more fully, even unto the perfect day, when all disorder will be eliminated from human life, is the sincere aspiration of every Spiritualist, whose initial experiments—like Jesus with the devil, and Swedenborg in his crazy moods—are simply thorny footsteps into the smooth path, and humble means that most inevitably be taken before the higher end can be achieved.

It is with much reluctance that, in closing, we allude to a communication from Mr. James Spiers, the Swedenborgian publisher, who charges Mr. E. Foster, Preston, with omitting to place quotation marks in a communication to an Accrington paper, with the object of misleading the public as to certain facts connected with the formation of the "New Church" sect. Mr. Foster has already stated in his reply to the Rev. W. Presland, that the quotation marks were properly placed in his MS. of the communication in question, but the printer had failed to follow them—a by no means unusual occurrence. This statement of Mr. Foster's stands uncontradicted, so that it must be assumed that Mr. Foster did his duty in the matter; and yet in the face of that, Mr. Spiers again trumps up the charge, as a sweet morsel which he delights to roll under his tongue.

We repeat, we allude to this matter with deep pain, for it affords us no pleasure to bring home to Mr. Spiers, or any other person, conduct of this kind. Anxiety to hurl reproach against a fellow creature, is a vice we do our best to avoid, nor can we be made a tool of to aid others in such an act. Even if Mr. Foster had acted ever so flagrantly in this matter, what good could be effected by throwing dirt at him? nor does it bear, in the faintest degree, upon the point at issue. Are we to regard this process on the part of Mr. Spiers as the result of that power unto salvation, which has been bestowed on "New Church people," from the opening of Swedenborg's "spiritual faculties"? In certain portions of Swedenborg's writings, much is said as to the conduct of the inhabitants of the "hells," and their retaliative manners toward one another; all to the effect that evil be perpetuated and brought to the front, and that the contemplation of truth be shunned. We ask the "New Church people," if this attempt on the part of Mr. Spiers be not characteristic of these "hells" and their inhabitants, and therefore to be execrated rather than imitated by the adherents of spiritual teaching?

The learned, industrious and munificent gentlemen who translated, printed and circulated the grand writings of Swedenborg, did a work that the world has been and will be

greatly benefited by. But the value of Swedenborg's teachings seems to be entirely lost on those who constitute themselves the apologists of the "New Church people," as appears from the correspondence by the representatives, upon which we now comment.—ED. M.

PHENOMENA: MEDIUMSHIP.

THE AFRICAN SPIRIT CONTROL.—A proof of Mr. Pratt's testimony, given in last week's issue, was sent to Mr. Rickards, but that gentleman could not get it corrected before our going to press. The only correction is: for "Zomba" language read *Yoruba* language. Mr. Rickards remarks: "I am of opinion, that in all narratives of facts of this character, it is better to give the name and address of the communicator of them, as it adds to their value, in this demonstrative and dubious age of the world. I have therefore taken the liberty of inserting my friend's address, so that any person may communicate with him on the subject, if they wish to do so." The address is, "W. C. Pratt, Lagos, West Coast of Africa." Mr. Pratt sailed from Liverpool, for Africa, on Saturday, October 10th, in the S.S. "Senegal." It will be remembered that at Pendleton tea meeting, Mr. Pratt, a black gentleman, and an entire stranger, was addressed by a spirit, through Mr. Roscoe, who proved to be a relative speaking in Mr. Pratt's mother tongue.

AN EVENING WITH MR. HUSK.

On Friday evening, October 10th, the friends who usually form the Circle at Mrs. Treadwell's, 5, Rundell Road, St. Peter's Park, Harrow Road, arranged to have an evening with Mr. Husk. There were about 14 present, forming a most harmonious circle. After singing some few hymns, "Irresistible" came and spoke in the direct voice, in his usual familiar way, and played on the zephyr in a most wonderful manner, floating it round the room, and placing it on the heads of the sitters. He then wound the musical box, and did the same with it. A lady present had some lozenges. "Irresistible" asked for the bag containing them, and gave them to nearly all the sitters. Mrs. Treadwell saw clairvoyantly "Sophy," the little Indian spirit who has controlled her for some years, and asked "Irresistible" if she could materialize. He said they would try. "John King" materialized, and spoke to us, and came round to each sitter three or four times in most splendid form, each time coming closer; the last time he came quite close and spoke individually to all present. While "John King" was manifesting in this way, there was a conversation carried on by four other spirits and the different sitters in the circle. "John King" then retired for a time, and to the great joy of all present, "Sophy" manifested, and came out in full form. Many of the sitters have had years of experience with this dear spirit, and the joy may be better imagined than described when they saw the form of her, whose advice they had taken for many years, and this her first time to be seen. She retired and came out again, and quite danced with joy at her success. "John King" again manifested, his robe and form being perfect. Several others manifested, and expressed the joy they felt in so harmonious a circle.—COR.

SPIRIT DRAWINGS.—To the Editor.—Dear Sir,—I am a constant reader of the MEDIUM, so I thought I would let you know what my son, John Blake, has done. We have been believers of Spiritualism about five months. My son has a little knowledge of drawing. He was impressed one day to draw, and he began to draw something that he had never seen. Since then, some eight weeks ago, he has drawn on two very large sheets of paper—six feet in length and five feet in breadth, very large ones for a boy of sixteen years of age to draw upon. He has never seen the work which he has drawn on these sheets, nor could he put a hand to such work if the spirits did not help him. He has not gone under control to do them, but he has had angels guiding his hand where to go on the paper. There is on the last one that he has done, all kinds of ancient things, and every one that has seen them gives them great praise.—Yours faithfully, GEORGE BLAKE, Chapel Street, Pendlebury.

APHORISMS BY J. L. HANAU.

The flower of enjoyment only blossoms after trouble.

Gather the flowers which you meet on the way of life; but don't wish they may never wither.

Nobody ought to be ashamed to own having been mistaken. By this he says only in other words, that he is to-day more intelligent than he was yesterday.

Only in the noble way and manner that one gives and helps, consists the real benefit.

Only the taste enjoys what knowledge plants.

Only once you wander over this fleeting globe, and speedily you disappear and never see it again, leaving nothing behind but your dust.

PROGRESS OF SPIRITUAL WORK.

THE WORK AT TODMORDEN.

The services on Sunday were conducted by the writer. We purposely refrained from advertising, in order to have a more restricted attendance; the desideratum being to have, not overcrowded and excited audiences, but a good selection of thoughtful, earnest minds, as a foundation for a substantial Spiritual Church.

We had excellent audiences, both afternoon and evening. Addressing the people in the afternoon, I endeavoured to impress upon them the importance of cultivating their own spiritual gifts; of developing their own mediumship. To have the assistance of mediums from a distance was good, but to develop their own mediumship was better. Every congregation of Spiritualists should depend chiefly upon its own mediums. I informed them that my own work consisted, not so much in speaking, as in organizing circles for the development of mediumship; and I invited the people there and then to resolve themselves into a circle for that purpose.

The response to this was most satisfactory. Some forty or more persons arranged themselves around; a most powerful spiritual influence was felt; and at the conclusion of the hymn: "Shall we gather at the River?" one of their number, a female, stood up under control, and delivered a most earnest and energetic address, upon the blessedness of this work.

The people seemed taken by surprise at this prompt manifestation of spirit-power in their very midst. This friend has been for a long time a medium, but has never spoken publicly before. I was much gratified that this new congregation of spiritual worshippers, should so soon have its own speaker.

In the evening, the room was fairly filled with a very attentive and interested audience. There was not the slightest sign of the interruption, referred to last week, being repeated. The singing was very hearty. More than half of the people remained to the after meeting, in which two mediums were influenced to take part—the lady afore-mentioned, and Mr. John Harwood. We are very grateful to the latter gentleman for his kind sympathy and help in the birth-struggle of this young Cause.

The writer is announced to hold a circle here on Wednesday evening, and to conduct services again on Sunday next.

SOWERBY BRIDGE.—In the circle on Sunday morning, which consisted of about twenty persons, several mediums took part—two or three gave brief addresses; there were clairvoyant descriptions and healing work; and several others were being developed. The platform in the evening was occupied by two local mediums, Mrs. Holroyd and Miss Thorpe. I am pleased to state that Mrs. Green, of Heywood, has promised to speak here on Sunday next. OMEGA.

BLACKBURN.—Mr. and Mrs. Newell, of Oswaldtwistle, occupied the platform at the Science and art School on Sunday week. In the afternoon Mr. Newell spoke on "Ministering Spirits," and in the evening on "Is Spiritualism of the Devil?" During his discourse he said, those people who were so ready to condemn Spiritualism, and say it was all of the devil, should first of all prove the existence of a personal devil. He was very glad to say if the devil was the father of Spiritualism, he had got converted, for he told the people that happiness or misery in the next world depended altogether on the lives they lived here. Spiritualism taught people to lead steady and upright lives, and he asked, would the devil allow his emissaries to go about healing the sick, and soothing the cares of sorrowing and suffering humanity? Certainly not. Mrs. Newell, after his discourse, took the platform. The death-bed impersonations she gave were accurate, and in many instances most touching. One case out of thirteen we will describe. She called a lady and gentleman to her and began to exhibit the sickness the gentleman's brother had before his death, which took place about two years ago. After a short time she cried out in an excited manner, Water! Water! Water! and fell backward as if dying. The gentleman caught her in his arms, or she would have fallen on the floor. He then stated that just before his brother's death he called out for water as Mrs. Newell had done, and that he ran to give him some, when his brother fell from the bed and died immediately. The room was crowded to excess, hundreds being unable to obtain admission. In consequence of the room being so overcrowded every Sunday, Mr. Richard Walsh, herbalist, who has been a firm believer in Spiritualism for many years, promised the Spiritualists to build them a large room, capable of holding 1,000 persons. The building will be commenced at once.—COR.

PENDLETON: Town Hall, Oct 19.—In the afternoon Mr. Savage, Oldham, gave a beautiful address on "Ancient Systems of Religion;" and in the evening Mr. Clarke spoke instructively on "If a man die, shall he live again?" The meetings are being somewhat disturbed by sectarian enthusiasts, who raise a disorderly clamour on behalf of their idols. This is a good sign; as it shows the truth is striking home.—COR.

CAVENDISH ROOMS: 51, Mortimer Street, W., October 19th.—The rooms were crowded to their utmost capacity by a large and influential audience, many of whom were obliged to stand during the entire evening. The cause of this rather unusual influx of attendants was the presence of Miss Rosamond Dale Owen, who delivered an address entitled, "How the Spirits have helped me," and by the aid of which she held her listeners as under a spell for upwards of an hour. In introducing her subject matter, Miss Dale Owen emphasized her belief in the existence of a Supreme Power, a benificent, wise, and governing providence, and expressed her astonishment that a contrary opinion could be entertained, especially by the working portions of our people, who were daily surrounded by proofs that thought, and plan, and intelligence were essential to the production of order, and the evolution of successful results. Miss Dale Owen then gave a brief outline of her development as a medium, and narrated several startling illustrations of the pre-knowledge and guidance of the spirits, as experienced by her. So earnest and pathetic were her remarks at this point, that a number of strong men were moved to tears. In concluding, Miss Dale Owen made a powerful appeal on a practical living out in our lives, of the principles taught us by the spirits. Mr. J. J. Morse, under whose conduct these meetings are, occupied the chair, and at the opening and closing of the meeting introduced, and on behalf of the company present thanked Miss Dale Owen, and his expressed wish that she might find it convenient to be present on some future occasion was enthusiastically endorsed by the company. The evening's interest and enjoyment were further enhanced by the very effective, and highly artistic vocal efforts of Messrs. Walker and Tylor, who, as basso and tenor, severally rendered a solo each—"The Resurrection," and "Cleansing Fire," and conjointly a duet, "Hope on for ever," to the most pronounced delight of all present.—On Monday evening last, the first monthly "Social," in connection with Mr. Morse's regular work in the Cavendish Rooms, was held at his private address, 201, Euston Road, N.W., and was very largely attended, the rooms being part of the time inconveniently full. The usual exercises of such gatherings were gone through, and a pleasant and harmonious evening was spent.—BETA.

STONEHOUSE: Sailors' Welcome, Union Place, October 19.—At 10.30 increased attendance; influence good; singing also good. After praise, lesson and invocation, the control gave a short address on the "Love of God and Power of Truth," closing their remarks at 11.30, when a spirit-circle was instituted, at which Mrs. Trueman, under control, gave a few words of advice to one of the sitters, who was detected by the spirit guides laughing at the operations of a healing medium whilst curing a young man of indigestion. When the time allotted for sitting, namely, one hour, had elapsed, my controls gave a few words of encouragement and advice to the sitters; closing at 12.30, after spending a very profitable and enjoyable morning service. Evening at 6.30, the control explained that in consequence of much atheistical belief in the locality, and being desirous of enlightening the minds of those who were in darkness as regards the future, they had advised the medium, who, acting in accordance with that desire, had established the following mode of procedure of services: Morning, 10.30, Praise, Invocation, Address; 11.30, Circle; 6.30, Inspirational Discourse, medium myself; 7.30, Circle for Spiritual Phenomena. This meeting was very largely attended, and the greatest attention and quietness pervaded the assembly. Arrangements have been made for music on the harmonium; thus ending the seventh week of mission work at Stonehouse, with the happy prospect of a very successful future. Surplus literature will be gladly received for distribution.—W. BURT, 10, Hoegate Place, Plymouth.

SALFORD: 83, Chapel Street.—On Sunday last we had Mr. Savage, of Oldham, at 6.30 p.m., who gave his experience, and how he became a Spiritualist, which was a treat to us. This was given in his normal state, after which we sang a hymn, and the controls took hold of our friend, and gave us a grand discourse on "Our duty to God and man," which was listened to attentively. Considering that he is only a new medium, he undoubtedly exhibits marked evidences of spirit control, and with personal culture and practice, I am sure he will make his mark. I am glad to say that our old friend, Mr. Thompson, is better, and will come home on Thursday, after being laid up for six weeks. Next Sunday Mrs. Groom, of Birmingham, will be with us at 10.30 a.m. and 6.30 p.m.; and on Sunday, Nov. 2nd, Mr. Bent, of Leicester.—H. ROSS.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, October 19.—In the morning, Mr. W. Johnson answered questions taken from the Bible, as desired by his guides. A general response came from the audience, who were well satisfied with the way the answers were given. In the evening the controls asked for a subject to be taken from the audience. There were six subjects handed up for discussion, and the controls said they thought it would be better to give each subject a short time, so that no one would be disappointed, but time would only allow five of the subjects to be gone into. The explanations offered were listened to with close attention, and seemed to give great satisfaction to all present.—J. STUBBS, Sec., 41, Robert Street, Ardwick.

DEVONPORT: Heydon's Hall, Oct. 19.—Our meetings were a grand success; each time the hall was crowded. The audiences are increasing weekly. There seems to be a great interest in Spiritualism springing up in the town. In the morning our friend, Mr. J. Carswell, answered written questions submitted by the audience, relevant to Spiritualism, in a very satisfactory manner. Miss Bond then passed under control, as a gentleman in the audience wished a question answered, relating to some remarks made in previous Sunday morning's discourse. In the afternoon, at 3 o'clock, the chair was taken by our President, Mr. Luke, when the controls of our lady medium discoursed very eloquently on the subject, "Is life worth living?" concluding with an impromptu poem on the "Angels," which received great applause. In the evening Mr. W. Tozer acted as chairman, the guides of Miss L. A. Bond again addressing the meeting, the controls taking for their subject, "The Dual perfection of Life on Earth," which was dealt with in a manner which electrified the hearers, being full of power and beauty. A beautiful poem on "Love," brought to a close the meeting. It was with difficulty the officials could clear the hall, persons being anxious to hear more of the teachings of Spiritualism. We hope soon to see some of our young mediums, who are now undergoing development, come forward and help.—ASSISTANT SECRETARY, Devonport Free Spiritual Society.

GLASGOW.—On Sunday morning the members held a business meeting, when Mr. A. Drummond was elected Hon. Sec., and plans for future work were formulated. In the evening a crowded meeting assembled to hear the discourse on the "Gifts of the Spirit," when a very instructive explanatory lecture was given. The control pointed out that man is a spiritual being now, possessed of a spiritual body, which under certain conditions can exercise its gifts. Mesmerism was cited as evidencing the power of the spirit; clairvoyance, clairaudience, healing, psychometry, dreams, and the influence of imagination (so called) over the body were cited as due to the existence of the spiritual body and its gifts. Much satisfaction was expressed with the lucid explanations given of the various phenomena referred to, the contention being that the powers possessed by spirits disembodied are also enjoyed by spirits in the form, either latent or more or less actively employed.—The seances keep up in interest and attendance; descriptions of spirit-friends and psychometric readings giving considerable satisfaction and food for thought to those who receive them.—PILGRIM.

WEST HARTLEPOOL: Brunswick Street.—Owing to circumstances over which we had no control, neither of the speakers announced last week were able to be with us; however, our best thanks are due to Mr. Geo. Tyrrell, of Shildon, who voluntarily filled the vacancy, and that very efficiently. He is an excellent clairvoyant and clairaudient medium. His guides, too, are of a very high order, and the delineations have been of a very convincing nature; while the subject matter of his discourses was of an elevating character, highly tinged with purely democratic ideas. We have, therefore, great pleasure in recommending him to any society requiring the services of a speaker, he having only one aim in view, namely, the spread of our glorious truths. In the morning he based his remarks on the "Gift of clairvoyance, and how to develop it," which was well received by the audience, showing the advantages to be derived and the pleasure enjoyed by a constant communing with the dear departed. In the evening he addressed us on, "The difference of the Theological and Spiritual teachings," a subject which carried his guides over a wide field, and in which they elucidated some very advanced and prominent truths, to the satisfaction of the audience.—WILLIAM WARDELL, Sec., W.H.S.A., 8, Havelock Street.

SUNDERLAND: Albert Rooms, October 19th.—Mr. John Scott, clairvoyant medium, gave an address to a large audience, taking for his subject, "Does man survive physical Death?" He discoursed upon the matter in a very thoughtful and conclusive manner, which seemed to give great pleasure to the audience, who warmly applauded the lecturer who, at the conclusion of his address, gave a number of delineations (clairvoyantly) of the surroundings of the audience present, and although Mr. Scott was not quite so successful in getting his audience to recognise his descriptions as he usually has been, taking it upon the whole it was a wonder how he could describe at all, seeing the manner in which the audience were packed together, and consisting of such cross influences as there were. He however gave one good test to one of the audience, who had had the same spirit-friends described to him by other clairvoyants upon several occasions.—G. H. PYNE JONES, Sec., S.S.E.S.

NORTH SHIELDS: Camden Street Lecture Hall, October 19.—In the morning at 11.15 Mr. J. G. Grey, of Gateshead, and Mr. Murray, of Newcastle, gave very interesting addresses, which rendered the service a very enjoyable one. One thing especially surprised the audience, which was the rapid progress our friend Mr. Murray is making in his development as a speaking medium, which I believe is due to Mr. Grey. In the evening Mr. Grey lectured to a large and intelligent audience, on "Signs of the Times," which was dealt with in a masterly style, and listened to with rapt attention. We have never heard Mr. Grey with so much satisfaction.—J. T. MCKELLAR.

BATLEY CARR.—On Sunday last, Miss Musgrave, of Bingley, spoke for about forty minutes, on "A new commandment give I unto you; that ye love one another." The remarks of her guides were beautiful; proceeding from the heart of the speaker, and appealing direct to the heart of the hearer. They attributed the crime, sin, wickedness, suffering, and misery to the misconception of the mission of Jesus. Instead of the Rev. ministers preaching this commandment of love to humanity, and making it the basis of their labour, they had substituted belief in its stead, thereby misleading their flock with the idea that the sins of a misspent life, no matter how darkly-stained it might be, could be forgiven them at the eleventh hour, thereby removing all incentive to live a noble, upright life. But they had come to warn us that such was not the case; and to tell us, "Be not deceived, God is not mocked; for whatsoever ye sow, that shall ye also reap." They say that Spiritualism is of the Devil. But "by their fruits ye shall know them." And they would ask—Can such teachings as these be considered evil, which teach you to do that which is right and just? They would ask all to use their reason in the matter. God had given it to lead us through life. Give heed to reason and that inner monitor within, conscience, and they will guide us aright. Such were the remarks that were made, and they went straight home. The after meeting was equally good.—ALFRED KITSON.

PLYMOUTH: Richmond Hall.—On Sunday evening, there assembled within these walls a very large and apparently deeply interested audience, including many strangers. After an earnest invocation, the guides of Mr. J. Carswell delivered an address, comparing the popular religion with that of Modern Spiritualism, which they claimed as the religion of Jesus. Their review of the various dogmas was very telling, and the points made were not lost upon the congregation, who listened with unbroken attention. Our friend is making rapid progress as a speaker, and will, I think, in course of time take a good place as a platform worker. At the close of his remarks, Mrs. Trueman, entranced, gave a large number of spirit descriptions (some of them being accompanied by names), the majority being recognised. We had hoped to have had an address from her, but that pleasure will be afforded on another occasion.—JNO. IRWIN.

BRADFORD: Otley Road, October 19.—In the afternoon the guides of Mrs. Craven, of Leeds, chose for their subject, "In my Father's house are many mansions," giving man to understand that it depended entirely on himself what kind of mansion he must spend his future life in. A very nice audience seemed highly satisfied. In the evening our room was well filled, when the guides spoke on "Charity," for thirty minutes, and then invited questions. Many were asked, and they were answered in such a comprehensive manner, that the people were taken by surprise. This is the first time Mrs. Craven has spoken for us, and from the enquiries that were made, as to when her next visit would be, we hope it will not be long before she is with us again.—JOSEPH WHITEHEAD.

BOWLING: Harker Street, October 19th.—Mr. Hopwood, Drighlington, spoke beautifully on Nature and Nature's Secrets, dwelling on the flowers of the field, and showing how human life is interwoven with that which is around us. The audience was alternately moved to mirth and deep thought. The passing away of a sister from amongst us was pathetically alluded to, and poetry given appropriate to the occasion. Then the speaker exhorted all to perform the duties of life as best they could, and thereby prepare for transition to that state, where surroundings of a higher form will afford life conditions to the awakened soul. This medium, with the needful development which comes from experience, will do well for the public platform. Mr. Blackhouse announced a tea party for November 8th, and invited friends to come forward and give presents for the occasion. Names were given in; some to give tea, some butter, bread, milk, and money. The after meeting was then formed, when forty sitters had very good harmony.—COR.

MIDDLESBOROUGH: Granville Rooms, Newport Road, October 19th.—Mrs. Gill gave a short address in the morning on "The fool hath said in his heart, There is no God." The guides of Mr. Guy then spoke on "God is love." In the evening Mr. Newshaw sketched the history of the Church from the Apostolic times, showing that while they worked for Christ, they had power to heal, and other spiritual gifts; but as soon as they commenced to work for themselves, they lost the spiritual power. As in ancient times so now Spiritualism is the true religion. Great attention was paid to the speakers, and it was a good day. We seem to be progressing.—A. MCSKIMMING, Sec.

SALTASH.—On Wednesday evening, October 15, a large gathering of friends from Devonport and Stoke, met at the house of our esteemed friend and worker, Mr. Williscroft, when a most enjoyable evening was spent. The controls of our lady medium, Miss L. A. Bond, after opening the meeting with a most sublime invocation, addressed those assembled on "The work to be done, in promulgating the Divine Truths of Spiritualism." The influence was then brought to bear upon the brother of the lady, Master F. Bond, whose controls diagnosed the sitters in a very hearty manner, which was enjoyed by all. Several communications were written through the mediumship of our brother, Mr. W. Tozer.—COR.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 24, 1884.

NOTES AND COMMENTS.

We are under obligations to Mr. J. Pearce, for facilities he has afforded us in presenting a sketch of the late Joseph Livesey, and for the use of engraved blocks for illustration. There will be seen much of the same spirit in the life of Mr. Livesey, as is manifested in the policy which directs the action of this paper.

Mr. J. Pearce is editing a new edition of Mr. Livesey's "Autobiography,"—it will be ready in a few weeks. When published we will apprise our readers of the fact.

In Mr. Wallis's replies many points are taken up, which have been alluded to in Comments of past weeks. Great stress is laid on the relations of the speaker to surrounding minds, showing how dependent the control is thereon, and yet some special pleading is needed to save the spirit from the imputation of constructing a speech from surrounding influences. Let us ask the question: Are not all minds much made up of their past and present surroundings? What sort of mind would it be that would grow up quite isolated from all other minds, even though it had the companionship of spirits? We have taught an Indian spirit the English language, and know from experience the bearing of mental surroundings on the spirit's mode and power of expression. The conditions did not constitute the spirit, but afforded it the means whereby it was capable of expressing itself. Hence the matter expressed is a compound of spirit, medium, and more remote surroundings, these proportions varying continually in accordance with the relative states of the elements thus employed. The laws of mind, as in ordinary circumstances, are strictly observed in spirit control.

A few weeks ago there was circulated in Accrington two letters repelling the vile attack upon Mr. Colville, made in the "Accrington Gazette," and which replies the "Gazette" refused to insert. Subsequently an arrangement was entered into by the Editor, that Mr. E. Foster, Preston, and Mr. W. Shutt, Accrington should be allowed to conduct a discussion in the columns of the "Gazette." In allusion thereto, the Editor cavils at the Spiritualists for publishing the suppressed correspondence in their own way, seeing that the "Gazette" had made arrangements for a special discussion; and could not "flood the columns" with so much matter. As in every issue raised by the "Gazette" in respect to Spiritualism, this position is again a false one. The suppressed correspondence was refused, and in the act of being published in another form, before the "Gazette" arranged for the discussion; which paper, being so eager to "flood its columns" with the lucubrations of "W. Shutt," would necessarily be glad of any excuse to avoid the publication of a successful appeal in favour of truth and justice. The gag of the "Gazette" does not fit the mouth of the Spiritualists: they can find a means of gaining the ear of the public, independent of those muddy channels which dare not give full flow to the current of truth, in case the murky deposits which they contain should be washed away!

A very good report of Mr. Ware's Todmorden meetings appears in the "Todmorden Advertiser," of October 18th.

A copious review of Mr. S. O. Hall's "Uses of Spiritualism," appears in the "Kensington News," of Saturday last. It occupies over four columns, large news size, and is composed mostly of extracts from Mr. Hall's Work.

THE CIRCULATION OF THE "MEDIUM."

Mr. Mann, newsagent, Elgin Road, St. Peter's Park, keeps the MEDIUM on sale. Friends would do well to take the names of readers to him in the district.

We are frequently applied to for back numbers to distribute at public meetings. If our readers, who have a supply of back numbers which they desire to see utilized, will send them on carriage paid, we shall be glad to receive them and send them where they are wanted.

We have long had the desire to see complete sets of the MEDIUM bound in the custody of all Societies and Congregations. If we receive complete volumes and sets, we would have them bound, and offer them for public use at the mere cost of binding. Let us gather up the fragments, so that nothing be lost.

We would be glad of a few copies of No. 398, of 1877, and 461, of 1879.

SOUTH DURHAM DISTRICT ASSOCIATION.—It is appointed that the Quarterly Meeting be held in the Temperance Hall, Gurney Villa, on Sunday, October 26th, at 2.30 and 6 p.m. All friends are heartily invited to attend.—GEORGE DODDS, Secretary.

FELLING.—Mrs. Fraser, clairvoyant, Newcastle, will be at the Spiritual Temple, Park Road, High Felling, on Sunday evening, at 6.30. All are invited.—JOHN THOMAS HOGG, Sec., Felling Spiritual Investigation Society, 95, Lodhouse Bank, Sheriff Hill, near Gateshead.

MARRIAGE.—On Wednesday, October 22, at Stepney Meeting House, Ettie, the younger daughter of Mr. and Mrs. Young, of Portland Street, Commercial Road, was married to Mr. J. Parker, of Deptford. In addition to the bride's sister, Miss Young—whose mediumship is so highly esteemed by many friends—there was a number of other Spiritualists. The bride was very lovely indeed, attired in a fawn-coloured satin dress, and attended by six bridesmaids. The party was conveyed in four carriages, and the occasion was a most auspicious one, indicative of a happy future for a well-deserving and worthy couple.

FANATICISM!—Mr. Frederic Harrison, the Agnostic, Positivist, or Infidel—We know not whether or which—would "stamp out" the "perverse agitation" against compulsory vaccination, by increasing the penalty! Facts, reason and pity for thousands of babes, who are rotting alive because of vaccination, have no influence on the fanaticism of this too much believing unbeliever. The "Court Circular" goes dangerously mad over the antivaccinists, calling them "Evil-minded persons of education," and recommending that Leicester should be isolated and railway communication cut off, because of the number of unvaccinated children therein! In a few years the tables will be turned, and all those things will happen to the vaccinators, and their victims will be isolated, as already recommended by such a high medical authority as Dr. Garth Wilkinson.

CAMBERWELL.—The friends in South London were gratified on Sunday evening by having Mr. Towns again in their midst. The reunion was held at Mrs. Jones' 273a, Albany Road. Each person present had greetings from spirit-friends, coupled with advice, which, with clairvoyant delineations, in some cases poetically delivered, gave great satisfaction. The friends present desire to express great gratitude to Mr. Towns for his good services, as also to Mrs. Jones for the opportunity afforded them of again experiencing the benefits of Mr. Towns' splendid mediumship, and look forward ere long to have the pleasure again.—ANA SIMPSON.

The circle that assembled at 15, Southampton Row on Friday evening last, was large and harmonious, and the mediumship of Messrs. Williams and Husk gave every satisfaction. A large proportion of ladies was present, and the conditions were enjoyable. A slight change in the sitters was ordered by the spirits, after which phenomena occurred plentifully and of great variety. Hands were held all round, and the mediums sat at opposite sides of the table. There was the playing and carrying of instruments, various voices, much touching, spirit-lights, and the face of "John King," shown by the luminous paint. A French lady present had a conversation with her deceased husband, who spoke in the direct voice to her in the French language, and gave her tidings of a son who is in Australia. All could hear French being spoken by the spirit and the lady's replies and questions. A young lady was touched a great deal by her mother, recently deceased, who also spoke to her in the direct voice. "John King," addressing Mr. Burns in a powerful voice, reminded him of the many years of hard and successful work, and of the hopeful future. At the conclusion of the seance both mediums were found on the table, sitting in their chairs, having been lifted by the spirits, while their hands were held on each side. The sum of £2 12s. was collected for the Liabilities Fund.

THE LIABILITIES.

An Appeal to all Spiritualists.

THE LONDON COMMITTEE in connection with the LIABILITIES FUND held its first meeting at the Spiritual Institution, 15, Southampton Row, on Monday, October 6th.

It is gratifying to find that persons all over the United Kingdom are willing to identify themselves with the endeavour now being made to place the Spiritual Institution on a sound and healthy basis, and the Committee take the present opportunity of urging all readers of the MEDIUM, and all well-wishers to the Movement, to make diligent use of the Subscription Cards.

It is surprising how much can be accomplished by individuals, and if every reader of the MEDIUM will make a personal effort, which need not involve any self-sacrifice, the Committee are confident that the grim shadow which the Liabilities have cast on the work of the Spiritual Institution for years will soon be moved, and will, before long, be nothing but a memory.

The Committee propose keeping the readers of the MEDIUM regularly informed of the progress made by all those who have rallied to the work, and they trust that this Appeal to individuals, to identify themselves with their labours, and to cordially co-operate in the effort to reduce the Liabilities, will be heartily responded to.

H. HOGAN, *Treasurer.*

Rokesley House, Middle Lane, Hornsey, N.

J. KING, O.S.T., *Secretary.*

15, Southampton Row, London, W.C.

THE COMMITTEE MEETING.

At the meeting on Tuesday evening Mr. Hogan carried out a suggestion he made the previous week, that he would contribute £5 weekly till he had reached the £100 promised by him. He hoped this would be the means of inciting others to do what they could from week to week, and thus by the combination of many, do all that is required. Mr. Hogan handed in £1, contributed by a lady.

It was reported that the seance of Messrs. Williams and Husk realized £2 12s. Mrs. Jones, Camberwell, remitted 16s., as the proceeds of Mr. Towns's seance at her house on Sunday evening.

The following contributions have been received: Ernest 10s.; Mr. Wm. Lloyd, 6s.; J. B. 10s.; Mrs. Rice 1s.; Mrs. E. M. Bullock 5s.; Oldham Spiritualists' Entertainment, £1; Mr. Metcalf 1s.; Mr. Burrows 5s.; Mr. C. W. Dymond 10s.; Miss Rosamond Dale Owen 15s.; with very sincere thanks.

LIABILITIES FUND SEANCES.

NO SEANCE TO-NIGHT.—On account of unforeseen and unavoidable circumstances, Mr. Armstrong's seance cannot take place this evening, at 15, Southampton Row.

At 15, Southampton Row, on Tuesday evening, November 4, Mr. W. Towns will give his second seance.

CAMBERWELL.—Mr. Towns has kindly arranged to give a seance at the house of Mrs. Simpson, Albany Road, on Sunday evening, Nov. 2, at 7 o'clock.

Being anxious to gain five pounds towards defraying Liabilities before Christmas, I will undertake to answer all correspondence, and to delineate character by the hand writing, also from a photo or lock of hair. Fee 2s. Address, DESIREUX, care of Mr. J. Gower, 16, Week Street, Maidstone, Kent.

KEIGHLEY.—Dear friend,—I have pleasure in enclosing you P.O. O., value £2 9s., being the amount collected at one of our week-night services, and from five private circles, for the benefit of the Liabilities, which amount I know will be thankfully received by you. Hoping you may very soon be able to overcome the present difficulties.—PROGRESS.

LEEDS.—Mrs. Lingford reports:—Mrs. Gregg kindly offered (on Sunday last) to give a phrenological examination in the Psychological Hall, this evening (Oct. 22). The collection, on behalf of the Liabilities Fund, amounted to 10s. 1d.

FROM UNA.

To the Editor.—Dear Sir,—Will you kindly allow me to inform the thinkers among your readers, who listened to my lectures so attentively and courteously at the Camden Institute of Music, that I intend to give a series of lectures at the Bijou Academy, 5, Leigh Street, Judd Street, Brunswick Square, particulars of which will be found in the advertisement, and at which I hope to have the pleasure of seeing them.

Yours loyally,

UNA.

E. W. WALLIS'S MEDIUMSHIP.

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

1.—Are you a shut-eyed speaker: wholly unconscious, partially entranced, or conscious?

1.—I have always been controlled with my eyes shut; my state is that of a partially conscious medium, varying according to conditions and the strength of the influence affecting me. At times I am so deeply entranced as to have no consciousness of what has occurred, at others I am able to partially recall what has been said or done. Generally, when passing under control, I feel as if falling away or downwards until I have become oblivious to my surroundings. While the speaking is going on I am not conscious of any effort on my part, but sometimes feel as though I were listening to some other person speaking, yet on regaining the normal state I do not recollect what has been said. It is like falling into a troubled sleep, dreaming that I am doing or saying, or listening to another person speaking, and then waking with a confused idea of it all; growing more distinct or being lost altogether according to circumstances. Several times I have experienced a sense of great exaltation, as if lifted outside myself into a joyous and serene atmosphere; but I always dread the re-action and subsequent depression after such experiences, as despondent feelings invariably follow them. Again, at other times, I feel a sense of disappointment, and am conscious that the spirit people have not been able to say what they wanted; but have been going round the subject, touching only the fringe instead of going deeply into it, and gaining the sympathy of the audience. It is at such times, as these that I am most conscious, and usually find there has been a strong admixture of me in the utterances, and less of the controls. Ill-health, great anxiety, or exhaustion bodily and weariness mentally, all contribute to these results, especially if the weather be dull, and the audience heavy. If the audience be cheerfully and the conditions vigorous, then, in spite of exhaustion or illness, I have known some of the very best inspirations and been most deeply entranced; but the best of all have been with favourable conditions all round.

2.—Have you had given through you satisfactory proofs of spirit identity?

2.—Yes; but of those proofs I can say little, as they are given to others, who alone can testify to their accuracy. But hundreds of instances could be cited by persons here and in U.S.A., who have had such proofs of the presence of their spirit friends.

3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?

3.—My mediumship began with writing, speaking in unknown tongues, and afterwards in the impersonating form of test-mediumship, followed by public speaking. I have been used for healing, and for psychometric delineations of character and diagnosis of disease. Descriptions of spirit friends are frequently given, and mediumistic powers indicated in sitters, besides poetical improvisations. Most of these phases of mediumship are still employed under favourable conditions, except the impersonational, which has lapsed since the spirits who now use me, constituted themselves my guides and chose me for their work.

4.—Do you try to educate yourself and develop your mediumship?

4.—I have done my utmost to understand my mediumship and mediumship in general, to give favourable conditions for its development, and to be of service in the Cause, which is as dear to me as life itself. I have endeavoured to profit by my experiences, and the advice and instructions received from my spirit friends. Having had very little schooling, I have striven to learn to speak correctly, and educate myself to understand what is true and right; but have never entered upon any attempt to systematically study, read up, or be instructed in any particular branch. My wish has been to fit myself for the spirits to use me successfully, but not to crowd my mind with the thoughts of others from books, or to hold positively to any set of ideas, but to be as open and receptive as possible. I have read books which have interested me, and frequently feel impelled to read certain works, at other times am equally strongly influenced not to read certain things, and sometimes to suspend reading altogether. I have more than once felt anxious to read a book, but have been prevented, sometimes quite unconsciously to myself. By and bye, when I have got to it, and been able to read its contents, I have found that I had already got the principal ideas, or that they had been spoken through me. My spirit friends promised me, years ago, to guide me in the selection of my

reading, and I invariably find that they have good reasons for influencing me against particular books. Sometimes it is because they wish to give similar ideas through me, and would rather have my mind free and unbiassed by what I might read.

5.—Are you much affected by "conditions," if so, how?

5.—The "conditions" affect mediumship, I find, to a wonderful extent; and although I have endeavoured to make myself positive, and as far as possible ignore the influences of persons with whom I come in contact, yet, in spite of this, I am continually receiving evidence that my mediumship is affected by the surroundings to a marked degree. For platform work a good chairman is half the battle. I am dependent to a considerable extent upon the social element. If a happy and fraternal feeling exists, I feel all right, but I like to feel that I am surrounded by people of an appreciative and magnetic nature. I have often felt frozen when entering a meeting; the stiff or formal atmosphere has pierced me like an arrow, and unless that condition can be changed, and the folk warmed up to sympathy, everything has been flat, and I have gone home with a splitting headache and a sorrowful heart.

I remember going to a meeting where a thoughtful and educated gentleman occupied the chair, a warm-hearted and close friend sat by my side on the platform, a good audience was assembled, many of them old Methodists, and full of fire and sympathy. The chairman in a few well-chosen words struck the right key note at once, and gave a positive, expectant and sympathetic tone to the meeting. The result was that the lecture was a grand success, full of force, fervour and feeling. About the same time, I visited another place where a strained feeling existed, and considerable unpleasantness had been gone through; this time the controls, it seems to me, never got to the heart of their subject, or to the hearts of their hearers. At other times, I feel as if the controls have tried to touch the sympathies of their audience, but failed because of a dominant intellectual atmosphere.

But I am taking too much space, or there are many incidents to the point, illustrative of the effect of conditions upon the results, crowding into my mind, and demonstrating the truth of the axiom—"We get, very largely, what we make conditions for," in seance or in lecture.—Yours for Truth,

ED. W. WALLIS.

QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.

REPLIES BY "STANDARD BEARER."

One of the Controls of Mr. E. W. Wallis.

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.—Generally speaking, our method is, after the control has been effected by "Lighthouse," to concentrate our influence upon the brain; to stimulate it to activity, and impart the leading ideas. These then being clothed in language by the ordinary methods, consequently we are not directly responsible for terms used, but rather for the ideas conveyed. This is our *personal* method. Other controls obtain *at times* a more automatic action, and are responsible for the actual words used.

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

2.—We do not take control, as is manifest in our answer to Question 1. "Lighthouse" performs that portion of the task for us, after which we act directly on the brain or thought faculties. The control which is effected is not absolute in the sense of perfect coma, but rather intermediary, merging at times into the deeper trance, occasionally verging upon the more conscious state, depending mainly on conditions.

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

3.—The conditions of the medium necessarily affect us in the execution of our plans. We are hampered largely by physical conditions; but to a greater extent by positive mental states, or where much anxiety exists. The surrounding influences modify our expression frequently. In the more public work this is not so much felt by us, because so many influences blend—the one often counteracting the other—and special efforts are made by "Lighthouse" to intercept unfriendly or antagonistic influences, by surrounding the medium with a magnetic wall. Persons holding positive opinions, and of strong mesmeric powers—especially if these be consciously employed, and they are close to the medium—

sometimes exert considerable influence over the utterances given. In the private circle this transfusion of influence or thought will occur frequently, because of the limited amount of force with which we can deal, unless the sitters in the circle observe the first requisite of the spirit-circle, *viz.*, passive receptivity. We are affected, too, by atmospheric conditions: a disturbed electrical atmosphere, or the bursting of a thunder-storm, excessive heat or a badly-ventilated room, all militate against our success. But it is impossible, in a brief answer, to detail our varied experiences in this direction. The principal conditions requisite are:—(1) an easy, free and happy frame of mind on the part of the medium; (2) a kindly, hopeful and sympathetic atmosphere prevailing with the sitters. Under such congenial circumstances we can best succeed.

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

4.—I am now speaking for myself. From the platform, I am generally the spokesman on behalf of the circle of spirits, with whom I am associated, as guides of the medium.

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

5. Such expression has been given frequently. Under the influence of different spirits facts have been given as to the identity of spirits, which have been proven true. We have frequently given and *are* giving expression to thoughts and ideas which the medium has had no previous conception of. Arguments and illustrations are often employed by us, which are new to him; and in the earlier days of his mediumship, we gave expression continually to ideas which were at variance with his own normal thoughts. Of late days, however, a greater degree of sympathy or unison of thought and purpose has existed between us, consequently there is not so marked a difference between our inspirations and his personal ideas.

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 are closely linked, mentally and spiritually, to our medium. Through him we obtain considerable information, equally as from us he obtains development. In playing upon him as an instrument, to convey our thoughts, we are compelled to use his powers as they are. As his mental furniture must therefore be employed by us for the expression of our ideas, it is necessary these should be clothed and illustrated in some way; and as it is impossible to transmit our ideas without their passing through his mental sphere, they are of necessity tinged and modified in the process. We are compelled at times to use ideas and thoughts which we find in the medium's mind, ready made to our hands. As we impress the thought, and it is clothed in language involuntarily, the process of illustration is not always under our absolute command. We do not claim power to create, but simply quicken, augment, and intensify the natural abilities of our instrument. We are often hampered by the existence of ideas in the mind of the medium, and are compelled to get rid of these by expressing them, or by overpowering the consciousness of the medium, thereby obtaining a more automatic control over him, before we can communicate our own thoughts clearly and fully. We not infrequently find, when we desire to transmit our opinions, that we cannot compel the brain to cerebration, or the lips to utter, the actual ideas we propose, consequently, a diffusiveness is manifest in our discourse, due at times to the conditions of the medium, to coldness or inharmony in the audience, or the positive psychological sphere of some person or persons impinging upon that of the medium. At other times, we feel free, and fully able to convey and pointedly express our opinions, due to the harmonious state of the medium, and at times to the presence of active thinkers, whose sympathetic thought sphere, blending with our own and that of the medium, supplies us with the necessary psychic elements for the full fruition of our purposes. We *do not* therefore "pick the brains" of persons in our audiences; but such persons supply us with elements, which assist to harmonize conditions, and give facility for the expression of our thoughts. Such thoughts being in accordance with the ideas entertained by the individual in question, may appear to him to warrant the change of stealing his thunder. The fact is, however, there cannot be a protective tariff placed on thought; absolute free trade must exist. No person can patent certain ideas, and claim them as exclusively his own property.

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

7.—Because persons desiring to reach a certain destination traverse very nearly the same road, a spirit desiring to com-

municate a certain set of ideas to mortals, in doing so practically traverses ground which may already have been gone over by one or more of his hearers. It does not necessarily follow that the person entranced is not under personal spirit-influence. But similar results may be, and are sometimes reached, apart from personal spirit-influence. Certain psychological states give a receptivity on the part of the individual so circumstanced; and as thoughts are realities, and the positive thought-sphere of a spirit in or out of the physical form may operate upon that individual, so the ideas of a person in the audience may the more readily flow into, be received and transmitted by, the sensitive, than those emanating directly from a disembodied person. This is likely to occur, especially where a medium is nervous and unsettled, or over-conscious of the presence of such a positive person in the audience, or where an individual has obtained some psychological influence over the sensitive, prior to the time of meeting.

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.—The dishonesty, immorality or piracy on the part of the spirit, is best proven when you become acquainted with the difficulties under which spirits labour, the delicacy of the conditions requisite, and above all of the intention manifested by the operator. Where there is no intention to deceive, but on the contrary, the motive is pure; the spirit may err, but is not on that account necessarily a pirate, dishonest or immoral. No person is justified in making such charges against spirits, in or out of the body, until he is fully acquainted with all the circumstances and conditions, and above all with the motives of the actor.

We have in the foregoing answers indicated how it may happen that spirits use ideas, illustrations and information which mediums have acquired, and how spirits may give through their mediums ideas in harmony with those of persons in the audience, without being dishonest, intending to deceive, or guilty of theft.

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.—No! We do not know of such a class of spirits. Individual spirits there are, who, at times, for their own purposes, seek notoriety at the expense of principle. But we also know that audiences frequently make it impossible for spirits or speakers to give other than that which the audience is willing to receive. Audiences have ere now practically closed the door in the face of the spirits, by the potency of their emanations, and prevented the utterances of truths which the spirits were ready and willing to convey. We ever strive to give full and free expression to truth as it is known and understood by us. We cannot always say what we would. It is not lack of intention, but lack of power.

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 is generally requisite that the eyes should be closed in the effecting of the trance. By closing the eyes, external impressions are shut out, the conditions of passivity more readily induced, and the nerve-forces concentrated for the mental efforts. Where the eyes are opened, the trance condition generally disappears, and the speaker becomes individually not only more conscious but more positive, and the form of expression is less directly due to spirit-control, and becomes the more *suggestive* or inspirational form of utterance. We are decidedly of opinion that mediums should not be simply marionettes, but exercise their own individuality, develop the sense of responsibility, strive to be the representatives of the spiritual philosophy in their own person and actions, and do their utmost to cultivate their own powers, seeking earnestly the best gifts, aspiring for wise and loving influences from the spirit side of life, and become more prepared and perfected as instruments for the transmission of the highest intelligence. Mediums should never—at least, in our opinion—"leave it all to the spirits." Spirits are not all wise, all good, all trustworthy; and to open the door of the personality ignorantly and indiscriminately, and invite any wandering spirit to take possession, is unwise and dangerous. Mediums should be men as well as mediums, and not merely machines. We do therefore think it advisable that mediums should *possess* themselves, and by self-culture, self-knowledge and self-control be able to intelligently conform to conditions, and co-operate with their spirit-friends. We do not mean by this that mediums

should study purposely to provide material for lectures, or that they should get these up before hand. We do not advise that they should read special topics, shortly before a lecture; because by so doing the lecture, as before indicated, is likely to be simply a rehash of the dominant ideas existing in the medium's mind.

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.—As to originality, it is well not to *expect*, but let the utterances be their own evidences. Originality is that which is striven after but seldom achieved. Truth is ever old yet ever new, and must be told and retold for every generation. The proof as to the authorship of orations is difficult to obtain, so much depending on the moral status of the individual medium. It is best to take the ideas advanced for what they are intrinsically worth; as although evidences of spirit identity may be freely given, yet these do not constitute proof that the said spirit is author of an oration delivered in his name. The value of trance utterances depends not so much upon the fact that they are trance utterances, or that spirits are the originators and instigators of them, but rather in the fact of the reasonableness or truth of the statements themselves. The public lectures given through and by trance mediums are of value phenomenally, as they open up a realm of mental activity and psychological possibility, which has been largely ignored, and in that they point the way to and stimulate enquiry into those other phenomena which form the scientific basis of Spiritualism.

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

12.—The difference between psychological states and spiritual mediumship may be thus defined: In the one case the individual is sensitive to and affected by the psychic emanations of persons with whom he comes in contact, becoming more or less a reflex of those persons; in the other case, the individual is under direct influence of a spirit-operator. But the two conditions may be manifested through the same individual at different times; so much so that it is difficult to determine where the spirit-influence begins or ends, and where the individual is simply psychologized by an idea or by the positive influence of an embodied person. A thought-reader, so-called (who is not merely a muscle-reader), is one who is a mesmeric sensitive, and can recognise the positive thought of another individual, either with or without contact. Thought-transference is due to the fact that thoughts are positive, and that there is a thought-sphere surrounding each individual, as also surrounding the earth itself. When once an individual comes *en rapport*, either with the limited personal sphere or with the larger general thought-sphere, then thoughts flow into him, to the degree of his receptivity, as water seeks its level. Thought can be and often is positively transmitted or infused by one individual into another consciously, by the concentration of his will and the direction of his thoughts upon that other person as the subject; while at other times the fusion or infusion may take place unintentionally and even unconsciously.

MEDICAL STATE PERSECUTION.—Mr. John A. Anderson, 11, Albany Road, East Ham, had been four times prosecuted for non-vaccination of his child. All had been already stated in defence, and one child, operated on with calf-lymph, had suffered severely through it. It was urged that Mr. Anderson was unfairly dealt with, in thus suffering repeated prosecutions while others were not attacked.—"Mr. Phillips: I have nothing to do but impose the penalty; you must pay a fine of 20s., and the costs." Mr. Phillips surely knows that a fine of 1s. would have been ample to satisfy the requirements of the Act, and the persecution is evidenced in the alacrity with which the full penalty was imposed.—Mr. John Lilley has brought an action against Captain Crickitt, governor of Lewes Prison for injuries sustained through ill-treatment, while undergoing imprisonment for protecting his child's blood from the poison of vaccination. He had to lie on a plank bed, which brought on illness. There have been repeated prosecutions against prison officials for exceeding their duty in cruelly treating conscientious parents who choose to suffer rather than have the constitutions of their children ruined. These are often more harshly treated than real criminals.

"HAS MAN A SOUL?"

To the Editor.—Dear Sir,—I hope you will allow me to correct some misstatements made by Mr. Charles Baker in his report of the debate at Walworth, on the above subject. In your issue of October 17, I am reported to have said that "Force is the director of matter," this is a misapprehension. What I did say was "Force is the director of Motion." What I wanted to convey was, that what some people call "Force," and think an entity, is nothing more than "Matter" in "Motion," as without "Matter" one could not be cognizant of "Force." For instance, we have two very popular expressions for the same thing, i.e., "Air" and "Wind," sometimes "Storm," "Hurricane," etc., but all those expressions are only predicates of one and the same "Fluid"—Air,—as "Molecular Motion," wind, air, in "Molar Motion;" the other expressions indicate the intensity of the motion. This answers Mr. Baker's question as to writing "director" with a capital "D."

Again, I did not say "that the injection of blood (in the cephalic artery) renewed some of the former habits of the animals." What I said was, that it brought the animals into a state of consciousness, and enabled them to recognise a familiar sound, showing that mind, or soul, was not an entity, but phenomena depending upon the correlation of "Forces," i.e., movements of "Matter" composed of certain elements.

Allow me to thank you and Mr. Baker for your generous and kindly notice. It shows how profitably we could work together for the emancipation of the human race from the thralldom of Priestcraft, if we understood each other.

F. R. MORTIMER.

8, Harford Terrace, Harford Street, Mile End, E, Oct. 21.

THE VACCINATION INQUEST AT FULHAM.

To the Editor.—Sir,—Referring to the inquest held by Dr. Diplock, at Fulham, reported in the "Times" for the 19th, ult., on the death of David Morgan Thomas, alleged to be due to vaccination, may I venture to observe that the verdict of the jury—"blood poisoning following vaccination," and the evidence disclosed before a crowded court of painfully interested spectators, will not be likely to fortify the public confidence in the safety and advantages of vaccination. The unfortunate child was perfectly well previous to the operation, and became seriously ill a few days afterwards from inflammation, which the father said "spread from the vaccinated part to the wrist, across the breast and down the body, with ulcerated sores and acute pain from the time of vaccination until death." Evidence was given concerning the death of the child of Mr. Lang, vaccinated at the same time by Dr. Appleton, with the same lymph (the vaccinifer, who was apparently healthy, being produced in court) resulting in inflammation on the chest and arms, with other symptoms, from which death ensued; and of the serious illness of a child of Mrs. Clark. Here, then, are two fatalities, and one case of injury, all vaccinated from the same child, and the jury, as in the fatal cases of Norwich, Sudbury, and Bermondsey, exonerated the medical man from all blame. The use of calf-lymph is suggested by one class of medical specialists as being more safe, but an inquest was held at Oldham on the 4th inst. on the body of Harriet Lumley, vaccinated with calf-lymph from London, and a verdict returned that the child died from the "effects of vaccination accelerated by diarrhoea." The choice of lymph is therefore only a choice of dangers. A petition to Parliament from the most eminent members of the medical profession would no doubt induce Government to suspend the operation of the Acts, pending the appointment of a Royal Commission, which the "Lancet" urgently demanded more than six years ago.—Yours, etc.,

WILLIAM TREB.

7, Albert Road, Regent's Park, London, Oct. 21.

BIRMINGHAM: Oozells Street Board School.—Last Sunday, Mrs. Groom delivered a trance address, on "The Origin of Man," which was received with loud applause. We had a crowded audience. Three impromptu poems were given, each one of which was cheered. Then Mrs. Groom commenced to give clairvoyant descriptions. The people got up and acknowledged, one after another, as fast as she gave them. We had a few ministers among the audience, and a spirit-friend of one of them came up to Mrs. Groom, and begged of her to describe her to him. She said: "Tell him I am with him." He acknowledged it instantly. All the clairvoyant descriptions were acknowledged, except one or two. The people were wild with excitement, and thanks came from all over the room. The people are beginning to open their eyes, to see the light.—COR.

BACUP, Oct. 19.—Mr. J. B. Tetlow, in the afternoon, spoke on "The origin of Evil," chosen by the audience. In the evening the subject chosen was, "Why did Herod, the King of the Jews, seek to kill Christ, when he had come to save sinners?" The controls were quite at home with these subjects, which they gave in grand style. They also gave three clairvoyant descriptions, which were recognised. The audience listened with rapt attention.—JAMES FARROW, Sec.

LEICESTER: Silver Street Lecture Hall, October 12th.—Mrs. Burdett gave an inspirational address on Job, xiv., 10: "But man dieth and wasteth away."—H. HANNIBAL, Sec., 20, Mostyn Street.

BRADFORD: Walton Street Church, October 19th.—Mrs. Bailey, of Halifax, left a very good feeling here. She speaks with her eyes open, which seems to suit her audience well, which was fair in the afternoon, and good in the evening. Spirits were described on both occasions. Strangers present attended both meetings, stopping to tea in the interval.—COR.

SPENNYMOOR: Waterloo Long Room, Oct. 19.—We were disappointed in a speaker in the afternoon. In the evening Mr. Lamb again kindly came to our assistance, and his guides spoke on "Has man a Soul?" in a masterly and dashing style. There was a good attendance of highly intelligent people, who went away well satisfied.—G. G., Sec.

PADDINGTON.—On Sunday evening, Mr. J. Burns lectured in Providence Hall, Church Street, on "A Spiritualist's Confession of Faith," to twenty people, who paid deep attention. At the close eloquent and appreciative speeches were made by Mr. Sheldon Chadwick, the eminent Mesmerist, and Mr. F. Wilson, Comprehensionist. Mr. J. M. Dale presided.

NEWCASTLE.—On Sunday last, Mr. O. G. Oyston lectured to a numerous audience, on "What do we know of the nature of God." The address was listened to with considerable interest, and elicited a variety of questions from the audience, on the invitation of the speaker, who expressed the desire that no one should misunderstand him in the position he took up in the lecture.—Mrs. Fraser has been giving some clairvoyant seances, and I hear reports of some excellent tests thereof. A concert in aid of the Organ repairs is announced, on October 28th. Mrs. Yeeles, and a party of friends from Shields, having kindly volunteered to provide the musical arrangements, it is sincerely hoped that all will unite to support them, and at the same time help on the Cause. The admission is brought within reach of all, being fixed at 6d. only, on account of the depressed state of trade in the North.—ERNEST.

UNA'S LECTURES.—Una resumes her lectures in London, on Sunday next (see advertisement, page 685). All who are interested in psychical matters and reforms, calculated to aid the development of man, will we think be deeply interested. The attendance of the thinkers of all schools will be appreciated. Although Una does not belong to the professed school of Spiritualists, yet she has what seems to us clairvoyant insight into spheres of the highest order. We have many enquirers from the leaders of the Spiritualistic School, as also from scientists and philosophers, as to the movement in which Una, in this her now ninth incarnation, takes the lead. The object of the movement is to evolve the powers latent in man, so that he may worship in the Great Temple, the entrance doors of which are Science and Truth; whose creed is universal charity, whose Deity is Three in One, and whose priesthood is, in its order, triune as it is everlasting;—which temple leads to the Centre, greater than itself, the Holy of Holies.—COMMUNICATED.

HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours—one hour is better,—no oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

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THE PEOPLE'S HARVEST FESTIVAL.

PROVIDENCE HALL: 151, Old Church Street, Edgware Road.—Sunday October 26th, a People's Harvest Festival, and Tea Meeting for Spiritualists only. Tickets, 1s. each. Tea on table at 5 prompt, followed by Sacred Music and Singing. Any who are aged and cannot afford 1s. can have a ticket free, through a Friend whom we can rely on. Flowers and music will abound, we hope. Gifts of Vegetables, Fruit or Flowers will be thankfully received, and given to aged poor on Monday, from 12 to 2. Gifts should reach Providence Hall not later than Saturday morning. All communications address to J. M. Dale, 50, Crawford Street, W.

Tickets may be obtained up till 9 o'clock this evening (Friday). The Hall will be ready for inspection to-morrow (Saturday), at 6 p.m., and on Sunday morning.

PENDLETON SOCIETY OF SPIRITUALISTS will hold their second series of lectures in the Pendleton Town Hall, commencing October 26th.—As these lectures as intended to promote the "Truths of Spiritualism," we hope all strangers and friends will give us their heartiest co-operation, in order that they may be a great success, and that all will be benefited by them; and we hope the time is not distant, when all the world will know the grand and noble "Truths" which the spirit-world is ever trying to propound. The speakers are as follow:—October 26, Mr. Condon, of Barrow-in-Furness; November 2, Mrs. Butterfield, of Blackpool; November 9, Anniversary: Mrs. Groom, of Birmingham; November 16, Mr. Armitage, of Batley Carr; November 23, Mr. Tetlow, of Rochdale. All strangers and friends are cordially invited.—C.

NEWCASTLE: The Association of Foreman Engineers and Mechanical Draughtsmen.—On Saturday evening, November 1st, 1884, Mr. Alderman Barkas, F.G.S., will deliver a lecture, in the Lecture Room of the Literary and Philosophical Society, on "Psychography: the Despair of Orthodox Science." Chair to be taken at 7 30 o'clock, by Mr. McKay. At the conclusion of the lecture Mr. Barkas will answer any relevant questions.

MEETINGS, SUNDAY, OCTOBER 26th, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse will answer Questions.

MARTLEBORNE ROAD.—Spiritual Mission Room, 167, Seymour Place, No Meetings: Monday, at 7.45, Mr. J. M. Dale will form a developing circle; Tuesday, 7.45, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, clairvoyance; 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. UPPER HOLLOWAY.—Mr. T. Swatbridge's, 3, Alfred Terrace, Monday at 8.

PROVINCES.

ASHINGTON COLLIERY.—No Information.
BACUP.—Mr. Plant.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Collins Briggs.
BIRMINGHAM.—Oozells Street Board School, at 6.30.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
BOLTON.—H. A. Tovey, 20, Halstead St. (off Castle St.), Haugh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Wade and Miss Musgrave.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mr. Hepworth.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mrs. Riley and Miss Harrison.
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond; 3, Miss Bond; 6.30: Mr. J. Carswell.
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: "What is Death?" Lyceum at 6.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Savage. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 6.30: No Information.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Miss Wilson and Mr. Harrison.
LANCASTER.—Assembly Rooms, King Street, at 6.30: No Information.
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mr. Peel.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. and Miss Gott. Wednesday evening at 8; free service.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30:
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. B. Tetlow.—*Jno. Ainsworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.*
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. T. Roscoe.
MONTPELIER.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Beetham.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30: Mr. Taylor, Millom.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. J. A. Rowe: "Inspiration."
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. J. James.
NOTTINGHAM.—Morley Club, Shrewsbury Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—178, Monley Street, at 2.30 and 6:
PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. Condon.
PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. J. Husson.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.
SALFORD.—83, Chapel Street, at 6.30, Mrs. Groom.
SOWERBY BRIDOK.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Green.
SPRINTMOOR.—Waterloo Long Room; Mr. Dunn.
STONEHOUSE.—Sailors' Welcome, Union Place, at 10.30 a.m., Spiritual Worship and Address; at 11.30, Spirit Circle; at 6.30, Mr. W. Burt, Inspirational Discourse; at 7.30, Circle for Phenomena.

SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. W. H. Robinson and an American Friend.
TODMORDEN.—Ante-Room, Co operative Hall, 2.30, and 6.30: Mr. Ware.
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. John Scott, Hetton. Wednesday, Circle, at 7.
WEST FELTON.—At Mr. John Lumsden's, 16, John Street, at 6 p.m.

SPECIAL SERVICES, ANNIVERSARIES, &c.

BOWLING: Harker Street.—Annual Tea Party, Saturday, Nov. 8, at 5 p.m. On Sunday, Nov. 9, Mr. R. A. Brown, of Manchester, will open the new platform.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—BIRMINGHAM, Secular Institute, Sunday, Oct. 26. Belper, Nov. 2, 3, and 4. In Correspondence with Oldham, Rochdale, Pendleton, Bacup, and Maudstone. 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). 4, Athenaeum Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sundays: Oct. 19, Bacup; 26, Liverpool; Nov. 2, Manchester; 9, Rochdale Marble Works; 16, Rawtenstall; 23, Pendleton Town Hall; 30, Todmorden; Dec. 14, Leeds.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, Sunday, Oct. 26, at 7 p.m.: Questions Answered. 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. 26: "What is Death?" Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow. Mr. and Mrs. W. are "at home" for private consultation on Tuesdays, from 10 till 2, and Thursdays, 2 till 6. On Friday, from 7.30 till 10 p.m., Public Reception for members and friends. All welcome.

JOHN C. McDONALD, Inspirational Lecturer, is open to engage to Lecture on the Social, Political, and Moral Aspects of Spiritualism. For open dates and terms, apply to YOUNG'S TERRACE, KIRKCALDY.

UNA'S LECTURES.—At the BIJOU ACADEMY, 5, LEIGH STREET, JUDD ST., BRUNSWICK SQ., on Sunday, Oct. 26th, and the four following Sundays, a Series of Lectures will be delivered by UNA. Subjects: "The Rights of Humanity;" "Women's Rights;" "Rights of Animals other than Man;" "Pleasures of the People;" "Wilson Barrett's *Hamlet*." Recitations and Music. Doors open at 7.30; commence at 8. Admission by Pamphlets, to be obtained at the entrance of the Hall.

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YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN NOVEMBER.

Corresponding Secretary, Yorkshire District Committee, Mr. C. Poole, 28, Park Street, Barkerend Road, Bradford.

BATLEY CARR.—Town Street, 6 p.m.

2, Mrs. Barnes, Nottingham.

9, Mrs. Ingham, Keighley.

16, Mrs. Bailey, Halifax.

23, Miss Beetham, Bradford.

30, Mr. Armitage, Batley Carr.

Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.

2, Mr. Hepworth, Leeds.

9, Mr. J. S. Schutt, Accrington.

16, Mrs. Riley, Bradford.

23, Miss Musgrave, Bingley.

30, Misses Beetham and Wilson.

Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6 p.m.

2, Mesdames Ingham and Scott.

9, Mrs. Barnes, Nottingham.

16, Mrs. Hollings, Churwell.

23, Mrs. Bailey, Halifax.

30, Mr. Holdsworth and Local.

Sec.: Mr. Heap, 23, Sheridan Street.

BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.

2, Mr. Morrell, Bradford.

9, Mr. R. A. Brown, Manchester.

16, Mrs. and Miss Illingworth, Bradford.

23, Mrs. Riley and Miss Harrison.

30, Mrs. Ingham, Keighley.

Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6 p.m.

2, Miss Beetham, Bradford.

9, Mr. Hepworth, Leeds.

16, Mr. Collins Briggs, Halifax.

23, Mr. Morrell, Bradford.

30, Miss Musgrave, Bingley.

Sec.: Mr. G. T. Stewart, 68, Butler Street.

HALIFAX.—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m.

2, Mrs. Illingworth, Bradford.

9, Mr. Collins Briggs, Halifax.

16, Mr. Morrell and Miss Sumner.

23, Mr. Holdsworth, Keighley.

30, Misses Illingworth and Ratcliffe.

Sec.: Mr. Wm. B. Aaron, 31, Marquis Street, Halifax.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.

2, Mr. Armitage and Mrs. Bailey.

9, Mesdames Hollings and Illingworth.

16, Messrs. Holdsworth and Coward.

23, Mrs. Ingham, Mrs. Sanderland and Mrs. Butler and Miss Wilson.

30, Mr. J. J. Morse, London.

Sec.: Mr. S. Cowling, Marley Street, South Street.

LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace 2.30 & 6.30.

2, Mr. Hillam, Bradford.

9, Mr. Morrell and Miss Beetham.

16, Mrs. Ingham, Keighley.

23, Mrs. Gregg, Leeds.

30, Mrs. Riley and Miss Harrison.

Sec.: Mr. T. Craven, 47, Ascot Avenue, Pontefract Lane, Leeds.

LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m.

2, Mrs. Riley and Miss Harrison.

9, Mr. Johnson, Hyde.

16, Mr. Hillam, Bradford.

23, Mr. Schutt, Accrington.

30, Mrs. and Miss Gott, Keighley.

Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

2, Mr. Holdsworth, Keighley.

9, Mr. Armitage, Batley Carr.

16, Miss Beetham, Bradford.

23, Mr. Hepworth, Leeds.

30, Mrs. Craven, Leeds.

Sec.: Mr. B. H. Bradbury, 1, Fern Terrace, Britannia Road, Bruntcliffe, via Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.

2, Mr. Schutt, Accrington, 2.30 & 6.30.

9, Mrs. Bailey, Halifax, 2.30 & 6.30.

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23, Mr. Armitage, Batley Carr.

30, Mr. Collins Briggs, Halifax.

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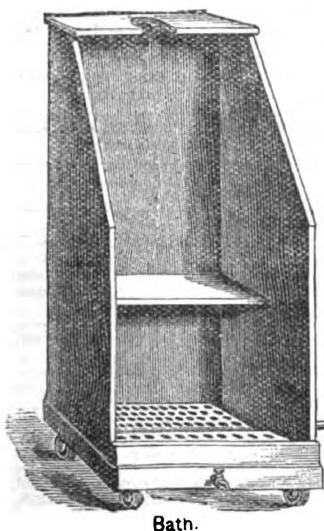
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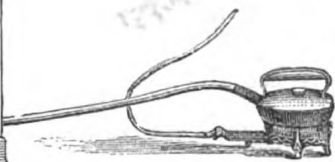
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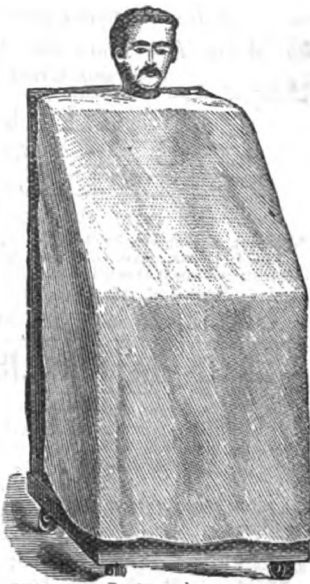
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