



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

# SPIRITUALISM.

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## OPENING OF THE NEW HALL AT BLACKBURN.

Saturday, March 7, and Sunday, March 8.

On Thursday evening a private party of local friends, some 200 in number, had a preliminary seance in the Hall, though it was then in an unfinished state. In fact on Saturday, Mr. Delaine and his men were busy with the work necessary to the completion of the building. Some of the plaster had been recently put on, and rather a cool influence predominated, but which was amply compensated for by the heartiness of the audience which crowded it in every part.

The platform is at the end opposite to the front entrance, the deep gallery coming well forward into the middle of the area. At the platform end the house is nearly double the width of the other end. There is, therefore, a kind of side hall to the left of the speaker, which can be boarded off by moveable shutters into two small halls or seance rooms: one on the level of the platform and the other on the lower level of the floor of the Hall.

### THE OPENING ENTERTAINMENT.

On Saturday evening the twenty-five feet screen on which the pictures were thrown, stood so far forward on the platform that the side space was not available. The other parts of the house were filled. It was supposed that about 1,000 persons were present, and the entrance money was about of £18; so we were informed. There were a few seats at 1s., the other prices being 6d. and 3d. Mr. Wolstenholme had his lantern well back under the gallery, requiring a very long focus to magnify our spirit friends to the vast proportions of the twenty-five feet screen, but in such a large hall it was needful to have size, that all might see perfectly what was placed before them. The whole of the proceedings, which were of rather a complex character, went off without a hitch, as if all had rehearsed their parts together to perfection. Mr. Wolstenholme took entire charge of the exhibition department, and did his work in a very able manner. Mr. Burns had the duties of the platform entrusted to him, and in words few and to the point, he seemed ready to offer appropriate comments on all that appeared on the screen. Mr. Holt presided over the musical arrangements, surrounded by his devoted choir, who did all they could to add the charms of their delightful art to the merits of the entertainment. Several ladies and gentlemen did effective service as soloists, &c., which items will be duly noted as we proceed.

Long before the time for opening, the doors were besieged by a clamorous multitude. It was like Drury Lane

Theatre on the first night of a great piece, only the crush was proportionately less severe. Half-past seven was the hour for commencing, and by that time a full house was in a state of eager expectancy. Mr. Wolstenholme, as President of the Society, briefly introduced, from the platform, the business of the evening, after which he took his position at the lantern. The gas was turned down to a "blue peep" by Mr. Delaine, and Mr. Wolstenholme threw on the screen,

Welcome angels, pure and bright,  
Children of the living light,

which was sung in a glorious manner and in the sweetest harmony, by the whole audience. That hymn was indeed the consecration of the building; for it altered the atmosphere entirely; all tumult and confusion passed away, and a serene and spiritual influence pervaded the house. The angels had responded to the invitation, and taken possession of a Home on earth for Spiritual Work. It was at Mr. Walsh's particular request that this was sung, and there could not have been a better introduction. Then followed some mottoes, such as Success to Spiritualism, and some views of the MEDIUM: the page commencing the Bishop's Sermon, last week's front page with the portrait of Hon. R. Stout, also the programme page with the engraving of the Hall, and a motto recommending all present to secure a copy of the MEDIUM. This advice was followed by hundreds of the audience.

The gas was turned up, and the choir gave "Thine, O Lord" in a very perfect manner, followed by "The Village Blacksmith," sung in excellent voice by Mr. Aspinall. The first section of the Lecture on the "Facts and Phenomena of Spiritualism," by J. Burns, O.S.T., was then introduced. It was a brief Historical Retrospect, with portraits, scenes, and objects carried by spirits. Again the light was turned up, and Miss Shorrocks sang in a most finished style "The gates of the West," followed by a clever solo on the English concertina, by Mr. Holden. The second section of the Lecture, on Drawings and Direct Writings, brought many of the most remarkable facts of mediumship before the meeting, and the brief notes of explanation were received with deep attention by the audience. When the light was again turned up, the choir gave "The Bells of St. Michael's Tower," and Miss Shorrocks and Mr. Atkinson, a duet, "What are the wild waves saying?" the voices blending in a truly artistic manner. Mr. Cottam gave a humorous recitation. The chief section of the lecture now came on, when darkness

had been restored, viz., Spirit Photographs, by Mr. Hudson. To enter into full particulars of this most interesting series would fill a number of the MEDIUM. The lecturer arranged the wealth of materials at his disposal in such a manner that the audience could have the most comprehensive and intelligible view of the subject, and with the least expenditure of time and talk. Mr. Norman sang "The Little Hero," after which, section four, Spirit Photographs by various mediums, followed. Many valuable facts were illustrated in this section, and combined with it was the Materializations, a subject for a whole evening in itself. The latter part of the programme was somewhat condensed, so that all the spiritual subjects might be shown before visitors from distant places had to leave for their trains. Much of the musical part had to be omitted, much to the regret of those who were so highly delighted with the fine singing of Miss Shorrocks and Mr. Atkinson. Mr. Crawshaw's two recitations had to be omitted, and one by Mr. Waterworth, also a song by Mr. Aspinall. But Time pauses not, even for the work of Eternity, and so all had to be reconciled to the inevitable, the friends who could not appear being as gratefully remembered as if they had taken their parts.

It was now ten o'clock, and a most important part of the evening's entertainment had yet to be presented. Mr. Wolstenholme had, at great labour and expense, provided quite an exhibition of his own. This consisted of local worthies and scenes, the exhibition of which called forth the most unbounded enthusiasm of the audience. First there was a hearty sentiment in recognition of Mr. Walsh's enterprise in building the hall; then his portrait came, which received a perfect ovation. The leading Spiritualists of the place came trooping on one after another, each being received with plaudits of most hearty recognition. Following these came Mr. W. J. Colville, Mr. J. S. Schutt, Mrs. Butterfield, Mr. and Mrs. Newell, Mr. James Pemberton, Mrs. Yarwood, and others. These favourites on the Blackburn platform were succeeded by a numerous collection of local views: the chief churches and public buildings, old halls, and many very fine picturesque views of the beautiful Park, for which Blackburn is famous. To wind up with, some comic views and chromotopes were given, and when the little old man from the screen took off his hat and said "good night," the audience were ready to depart without any musical *finale*. They were thoroughly satisfied with their three hours' entertainment, such as for variety and interest they had never seen equalled.

#### THE INAUGURATION.

The Hall was formally inaugurated for spiritual purposes on Sunday afternoon. It was well filled. The choir and other friends formed a semi-circular group on the platform, in the front of which Mr. Wolstenholme presided, supported by friends, who took part in the proceedings. Mr. John Pemberton, a local medium, was entranced, and gave a most appropriate invocation followed by a comprehensive address. Miss Eastwood, of Accrington, then presented the Society with a handsome illustrated Bible for the use of the platform. In her speech, Miss Eastwood gave an account of how she became a Spiritualist, in a very interesting manner. Mr. Holt read from the Bible just presented, the account of Solomon's acts at the dedication of the Temple. Mr. J. Burns was then called on to deliver an "Inaugural Address," which was appropriate for the occasion. Mr. Waterworth gave an address to the point, and in an eloquent and polished style, inspiring the pioneer for reform to be up and doing in faith, notwithstanding the frowns of adversity, for "God is never dead,"—a phrase used by a negro woman during the anti-slavery movement in America. Mr. James Pemberton gave an account of the evidences of spirit-communion which he had experienced, as perceived by four of his senses. Mr. Swindlehurst, of Preston, made a most sympathetic speech full of spiritual enthusiasm. The proceedings ended with a benediction from Mrs. Butterfield, under spirit influence, which closed the meeting in a very appropriate manner. The choir did good service.

#### "THE TRUE SPIRITUAL PLATFORM."

The Sunday evening meeting was a grand one. The movable partitions were taken down, and the whole building was thrown into one hall. It was thronged in every part with a most eager and attentive audience. A good deal of coughing was audible till the speaker got well into his subject, when all was still, and deeply engrossed was every mind. Mr. Wolstenholme again presided, and the choir did their usual duties under the direction of Mr. Holt. Mrs. Butter-

field opened with an invocation and lengthy address. The reading of a select passage of Scripture received but scant attention, as the audience seemed in expectation of something more immediately concerning the great objects of the day.

Mr. Burns's lecture was on "The True Spiritual Platform." Take it in any sense it was a broad one; for the literal, or rather material, platform of that building is as large as the whole area of some of our halls. In the subjective or spiritual sense the Spiritual Platform must also be broad and comprehensive, of many "planks," and space for the addition of more as occasion may require. The subject was too vast for one evening: and so only a few of the leading features of spiritual teaching could be presented. The speaker opened with a dissertation on the relations between Spirit and Matter, which introduced him to the "plank" of Phenomena through Matter being the expression of Spirit. This was illustrated by experiments derived from the multitudinous phenomena of Spiritualism, in which Matter bows to the behest of Spirit, from the floating of a table to the materialization of a spirit, and the passage of matter through matter. The next "plank" treated of conditions, and the importance of observing physical laws was urged, the physical being indeed a *spiritual state*, and as such the key to all that man can approach spiritually. A suggestion was made that seemed to meet with much favour, viz., that a Temperance Society should be worked in connection with the Spiritual Movement, and that the demon alcohol should no longer control mediums, nor be entertained as a guest by true Spiritualists. The identity of spirits was a "plank" that caused pointed reference to be made to the exhibition of spirit photographs of the previous evening. Then a somewhat loose "plank" was touched on, one which gave way to the foot, but the lecturer nailed it down firm; that was the relations between Christianity and Spiritualism. He pointed out that the Spiritualist in declaring the glorious fact of spirit communion, and the influences that conduce to a higher life, did not necessarily raise any dispute between himself and the Christian. It was the latter who was the mischief-maker. How many excellent members of Christian churches had been ignominiously kicked out, because they had avowed their belief in spirit communion. They may have been superintendents of Sunday Schools, and worked in a noble, disinterested manner for half-a-century; they may have been liberal in purse, praise and good works; they may have been morally the flower of the flock, and no reproach overshadowing them because of their knowledge of the spirit-world; but because they had asserted it quietly and unostentatiously as a fact that the dead yet live and can demonstrate the fact to us; that they can come on errands of love and mercy to enlighten our intellects, awaken our spiritual senses, and direct us to the Immortal Land,—because of such a saintly belief as this, many had not only been turned out of "religious" associations, which just needed such men to give them life, but these injured ones had been subjected to all kinds of annoyance, even to the ruin of their good name and the destruction of their worldly prospects. Such was the conduct of all branches of the Christian Church towards Spiritualism, and was it the duty of Spiritualists to submit to such tyranny? Some people made much noise singing: "Dare to be a Daniel." It was quite safe to do so when there were no lions about, no yawning, fiery furnace to take the daring Daniel within its cruel jaws. Those who sing so daringly know they are quite safe, for they worship the graven image of the most newly-fashioned form of idolatry. Many did not believe as they professed; many did not take the trouble to think whether they had grounds of belief or not, and yet they dared to condemn those who had taken the trouble to "search the Scriptures," and having proved certain things, were prepared to cling to that which is good. Neither of these positions was an honest one, and a man who could thus be dishonest to his God, would not scruple to adulterate his goods, give light weight, or resort to those tricks of trade whereby money may be made dishonestly. The most glorious "plank" in that platform was loyalty to the God of Truth. That was the only acceptable worship to Him. They did not permit any one to come between their conscience and God; they could not be swerved from a holy fealty to the Fount of all Truth. A true religion was the basis of all that is good and true in man, in every aspect of his nature.

The lecturer then went into a short examination of the claims of Christianity to a Divine origin. He said he accepted the Gospel in its general principles; for it was not a biography, as Christians tried to make it appear; but it was



a system of Spiritual teachings, called the Everlasting Gospel, because it had existed from all time and was unchangeable. It had been taught for thousands upon thousands of years on earth, and its form in the New Testament was simply a version of an universal teaching, thrown into biographical form, having human and mythological characteristics. The man Jesus of Nazareth was simply a spiritual man, such as Spiritualists could alone understand, and he never for a moment pretended that he was an incarnate God, or that he came to perform the spiritual functions attributed to him by Christians; for Jesus was not a "Christian," as the New Testament showed that that name was adopted and the sect formed after his death. There was in the New Testament version of the Gospel a mythological history, in which the merits of a divine being were attributed to Jesus. This was all borrowed from the Egyptians. Mr. Oxley had engraved, in his work on "Egypt," sculptures setting forth the most sacred episodes in the mythical career of Jesus, and which had for thousands of years done similar service in the case of Osiris and Horus.

But the Gospels did not give us the origin of Christianity. In the Acts of the Apostles Paul is introduced as a cruel, blood-thirsty man, who dragged men and women to prison, to torture and to death because they did not believe as he did. This the lecturer considered a worse crime than to kill men for the sake of plunder. This most execrable character is, according to Acts, ix., the founder of Christianity. Paul's Epistles are said to be the oldest portions of the New Testament extant, that have been traced. The Gospels were written later, apparently to give a mundane phase to a spiritual theory: for the New Testament plainly shows that Christianity was of spiritual origin, through Paul as the medium. On his murderous way to Damascus he was entranced, by a spirit declaring himself to be Jesus, who had been crucified. But what proof have we that Jesus was the spirit that manifested to Paul? Christians will not believe in the facts of Spiritualism, which are much better identified. It was not at all likely that Jesus would control, as his special medium, a man who was so far removed from the type of mind that Jesus associated with when in the body. We may accept the fact that some spirit prostrated Paul, and in a method quite unlike that usual to Jesus. There are no proofs of identity, but the contrary, and the more we look into Pauline subtleties and equivocations, and compare the Christian Church which emanated therefrom with the luminous and simple Gospel, we are forced to the conclusion that the Christian Church originated in a falsely impersonating spirit, through a medium whose hands were red with innocent blood; and opposition to truth, persecution, hypocrisy and bloodshed have been the career of the Christian Church to the present day.

The lecturer, in the most emphatic manner, asked the Christians how they dared take such liberties with the name of the good and spiritual Jesus, as to mix him up with the vile assumptions of theology; and how much more should they tremble to dethrone the Supreme Being from the control of All, and set up a usurping power, such as this spirit of Paul's proved itself to be. The lecturer declared that Spiritualism originated with a different section of the Angelic Heavens, and therefore there could be no more agreement between the two systems than between the Michael and Lucifer of Milton's immortal poem.

At the close of Mr. Burns's impassioned discourse, the choir sang—"Teach me, O Lord! to obey thy statutes."

There were friends from considerable distances to the various meetings, and on Sunday afternoon tea was provided for visitors in the smaller Hall.

Later in the evening Mr. Burns visited the Temperance meeting, under the care of Mrs. Lewis, and gave a short address on the Temperance Question. Afterwards a select party, who could not be present on Saturday evening, had a private view of the spirit pictures in Mr. Wolstenholme's studio, thus completing a busy day.

#### FRIENDLY VISITS.

On Monday morning we called on Mr. Walsh, and found him well pleased with the opening of the Hall. He is in very delicate health. Mr. German, who gives so much attention to the circulation of the MEDIUM, is full of kind enthusiasm, and rendered us much assistance. Mr. Wolstenholme did his best to take a good picture of the London visitor, which, if successful, we must attribute more to *art* than *nature*. It seems hard to have to leave when social matters become so cordially cemented. But a kind call from

Accrington made a short sojourn there necessary. Dr. Brown has been very ill, almost without hopes of recovery, but we were pleased to find him cheerful and happy. At his house, with Mr. Burrell's family, Mrs. Crawshaw, and Mr. Schutt, we had a very pleasant evening. The controls of Mr. Schutt were very interesting. First came "Ned," in unmistakable Yorkshire, and then "Mr. Sheldon," who uses refined language in a very appropriate manner. The medium's highly-developed nervous system easily lends itself to this gentlemanly style of control. Our conversation with the spirit turned on what we have written elsewhere on the use of mediums, and the power of spirits to state that which they have in their possession. We found the spirit in agreement with our views, which he illustrated in an original and intelligent manner. In the matter of the "Antiquity of Man," the control could have gone much further before a company of speculative minds, sincere seekers after new truths. Many suggestions could have been thrown out to such, as to how to obtain more striking evidences of man's antiquity; such as the possibility that exists for many sculptures to be yet found, now buried beneath the sands of the desert. The spirits cannot tell all they know on any one occasion, hence they adhere to that which can be most clearly understood by the audience. The degree of receptivity is regulated both by the degree of understanding possessed in the meeting, and the sincere love of truth entertained by the most prominent minds. The spirit also went into the other question of the expression of spirituality as well of intellectual matter. We would like to see our spiritual centres prepare themselves for the study of these esoteric questions, upon which Mr. Schutt is so well qualified to enter. The time is coming for such mediums to be understood and appreciated. At present they too frequently feel themselves standing out in the cold wilderness of this world, without sufficient warmth of true spiritual brotherhood to refresh and cheer them.

#### PROF. KERSHAW'S MESMERIC EXPERIMENTS.

Our very pleasant evening with these sincere friends was cut short by the desire to witness Prof. Kershaw's mesmeric experiments at the Town Hall. It was near closing time when we arrived, though the Professor kindly invited us to attend the treatment of his patients before the entertainment commenced. When we arrived, the patients, men and women, under influence, were giving a negro minstrel entertainment, with "end men," bones, tambourine, triangles, bells, guitars, &c., one gentleman in the centre performing on the cornet. They seemed all to be under control of the Professor, who set them all into full chorus by a stamp of his foot. The exact extent of the psychological influence is not apparent at the first cursory examination. There must be native faculties, and even artificial acquirements, to render them good "subjects" for particular parts. The cornet player is an accomplished musician in his normal state. The puns and colloquy given, and general comic "business," must originate in some mind; possibly much of it is a personal possession of the subject, and is set at liberty by the suggestion of the operator. A mere suggestion may expand itself into a long performance, if made upon a mind that has the necessary attributes to give the suggestion ample and varied expression. All this tends to illustrate spirit control, and no doubt the Professor could give many hints on the subject, which would be of interest to Spiritualists.

To wake the subjects up, the Professor switched their heads with the corner of his pocket-handkerchief, but though restored to consciousness, the whole of their bodies was in a cataleptic state, and they were quite helpless. The arms were released by the operator putting his hands on the shoulders, when the death-like grip on the instruments gave way. The lower limbs were released by the operator's foot against their feet, or hands on their knees. The spine was called into action by the switching of the handkerchief. As they were walking off the platform, the Professor stamped his foot, and down they fell as if shot, apparently conscious, but unable to get up or alter their position till restored by the switching of the handkerchief. Most of these performers were travelling to get cured of fits and other nervous disorders. A boy had his hip-joint displaced. Had we been present at the private treatment, particulars would have been more accessible. A lady, on being questioned, said she felt refreshed by the evening's exercise, of which she had been unconscious, though she had been playing the guitar and singing. Professor Kershaw will return home to Southport for the summer, after spending next week at Dewsbury.

With great anxiety to get home, we left Accrington at 6.25 a.m., and reached King's Cross soon after 1 o'clock on Tuesday. These forced marches home, with insufficient rest and warmth, are the wasting part of the business. It is some days before the system is in proper trim, if, indeed, the constant wear and tear ever permit a man to be himself again.

## THE SPIRIT-MESSENGER.

### EULOGY ON GENERAL GORDON.

A CONTROL BY "JOHN CALVIN."

Recorded by A. T. T. P., Feb. 24th, 1885.

How great must have been the life of that man, of whom his country can say, and has said, that whilst with you he was a Hero among Heroes; the highest son amidst a valiant brotherhood; pre-eminently fearless; guided by his own sense of right; firm to his own sense of moral truth, even against the wishes of those whose will he was obeying! His was a good and perfect life, uncontaminated by any truckling with the orthodox of to-day, having found out for himself, that to serve God was not to follow a rigid, formal creed, or to imprison his reason by principles, which in his heart he denied; studying God apart from the pages of the Bible; finding God in every event, and amidst every principle; reading sermons in the changes of the seasons, and in the climate of different portions of this globe, the earth, which breathed forth wisdom to him.

He humbly called, and God responded. He admitted the unsought and unpaid teachers from our side, who are rejected by others. They did not appeal to him in vain, and he realized, that humanity from beyond the grave was with him; that their ministry commenced with his first breath; ending only no man can tell when or where, for no angel can say, when individual soul shall stand alone with no teacher between him and His God. If he rejected the narrow doctrine of orthodoxy, he accepted the teachings of the outward universe, and the teachings of those thinking, moral beings, who had passed beyond the grave. Shall no cathedral chaplet speak his worth; record his name; breathe forth his heroic acts; trumpet forth to generations unborn his noble martyrdom? If they are backward in doing this, the reason is obvious: he thought not, as they would have him to think: he was not with them.

Once placing his hand on the revealed Word of old, he said: "Think not, but that I love this volume dearly; for it breathes forth throughout all the pages the one great fact of Immortality, hence I love it; I revere it, but forgive me if I do not hold myself bound by some of its unreasonable assertions, and take refuge in the higher teaching given to men by God. This volume breathes Immortality; but the other teaching, namely, that of God's universe, speaks to me also; arouses my soul from sleep, and bids me awake to the glory of my God. I have wandered in many climes, and have been amongst many peoples; mighty changes have transpired in the world in which we all dwell, yet men pursue their everyday life, and these mighty changes have no influence over them; they will not think that they are fast hastening from life in time to eternal life. They look unmoved on the mighty works of God, as so many mighty pieces of mechanism, which should be because they are something apart from their earth-lives, which need constant attention for the purpose of living. The world is full of these mighty wonders, not only amongst my own countrymen, but in all lands, for nature testifies to the Infinity of God: proclaiming illimitable perfection in Him; for all things, from the creation of worlds to the formation of a molecule, portray unfathomable intelligence and immense grandeur. But how few accept this testimony! My Lord, they must not accept it; because the Bible revelation is false in its science. To study with modern appliances the creation of God, is to get beyond the infallibility imputed to those writings. I can't bind my thoughts; I cannot bind my will to these views which you would have me hold; I cannot press the humblest flower which grows beneath my feet, without getting beyond that with which you would trammel me. I know as I bend down to examine it, that in it God's presence is revealed to me; that He has united all the forces in nature in forming it. It is born out of light, heat, and air: earth, sun and worlds have offered it their worship, and as much care has been bestowed on it by the Almighty, as in the formation of a revolving

world. I know that to understand thoroughly the most simple work of God, it is necessary that the soul must have studied and comprehended the laws which govern the whole of this universe. For that wild flower in my morning's walk could not have existed, did not all things exist of God. It is a living proof of the Almighty, of the Living God; the ties which bind it with all things created with God's care are innumerable.

"My Lords spiritual, amongst whom I may count my dearest friends," continues this Hero amidst Heroes: "I go, as I have before been, on service, in which my life is carried in the hollow of my hand. I have been to the lands where civilization ruled when our own land was barbaric, and I am now going to that land held sacred in biblical history, carrying with me a heart and service alone due, first to God, next to humanity, and next to my country, that portion of the world which gave me birth, and which is mine by the sacred title of birthright. I am going to that land, once great and powerful, but which has relapsed into servitude; whose upper provinces are given up to barbarism, and to all the horrors of slavery. I go out of a sense of duty, and for no other reason. What to me is worldly grandeur? Far higher is that duty which enables me to interpose between the slave and the slave's master; that duty which enables me to protect them by doing my best to destroy the accursed traffic between man and man.

"Nations have changed; their people have advanced, or retrograded; but God's Law knoweth no change. The germ of wheat of to-day is the same as that which has been yielded from all the harvests of past ages. Yes, so far back; even to the very hour when the morning star sang for joy over the creation of the earth. In that germ, from the very beginning, God had implanted the principle of life, and time cannot destroy it, if it be in accord with nature's law. The grain of thousands of years back, buried in the time of the Pharaoh's dynasty, has yielded in the last few years its full and ripened ears; it hath proved the staying principle of this endowed life, and has shown its organic character by its yield in harvest time. Does that book speak to me so plainly as this wondrous principle of life, which fills this earth with people; which fills the seas, and hath its beings in the very air we breathe? If this book does not speak of it, I have a consistent right to try, and enlighten myself; my soul can speak of its invisibility and its comprehensiveness; but I obey the prompting of my will's desire, and ask the voice from this great immensity: What, what is life? And I have received for an answer: Life is indestructible, Life is from everlasting to everlasting."

He of whom I am now speaking; how often has he blessed this gift of God, a drink from the pure and running brook or stream? How often has he blessed the river running at his feet, and thanked God for that inestimable gift of water, of which I have just partaken.

"The voice from immensity has answered. Yes, my Lord spiritual and personal friend, it has answered, by a name, whose character or attributes has appeared in letters of celestial light, giving forth that solemn and sublime and thrilling answer: 'God! God alone is the Author, the Giver, the Creator of life.' Immensity in its answer has answered spiritually through the voices of humanity, who had passed from time to eternity: 'Human life has no ending; endowed with consciousness, it is from everlasting to everlasting: why then should man fear death?' He, of whom I am speaking, had no fear of death; he had met death as nearly face to face as that unhappy youth (the convict Lee) of yesterday morning, and had faced it just as unflinchingly; just as unmoved; but unlike to him, whom it hath pleased the Minister of the Crown to reprieve from death, death never came to this Hero amidst Heroes, under an ignominious garb; yet hath it come very nearly under many forms.

He hath suffered the pangs of hunger and thirst; he hath been betrayed nearly to his death by the envious and the treacherous; he has faced angry barbaric potentates, who have boasted of their power to slay him, and he has answered with unchanged colour and unquicken pulse: "Slay me! I do not fear death; but death would be welcome, for my heart is so harrowed up by the callousness of the great and the wrongs of the poor, that it would be a release to me to enter the everlasting; but God's fiat has sternly gone against him who raises his hand against himself. Strike, then, Monarch! if so be your will, for I do not fear death."

This is a great lesson to orthodox thinkers, from those who are teaching outside of bible influence, and who can prepare men for death. They are teaching a destiny throughout



eternity, without bounds; teaching it without error; teaching it in wisdom, and in accordance with reason. The orthodox teaching: What is that? It rests on a teaching of only half wisdom, and places its believers in a worse position than that of ignorance.

"I believe," cried the Hero amongst Heroes, "in the innumerable signs of God displayed in nature." And the orthodox have answered him: "The ancient idolaters had nature for their teachers, and Gods as innumerable as nature's signs: Did they realize the living God?" And He has answered: "It hath pleased you to go back many centuries, when civilization was but ill-understood, when human life was not valued, and when human suffering was made light of; when to think against popular teaching, as sanctioned by the State, was to court death in a hundred ways. The ancients described as sceptics, I mean the writers and thinkers of their day, must not be judged by a one-sided view of their characters. It is not given to every man to have no fear of death; there are many good men who have feared death, and hence their views were oft hidden in allegory; but I ascribe to them the knowledge that they realized the heights and depths of the power of a God."

All men who have any sense of rectitude, know God; for that which is right is a superior or primal law. It is a law, which is not held apart from us; it comes within the consciousness of every thinking man, woman and child, and with it there is also a power given, namely, that of resisting evil. These two, namely, the law and the power, are two direct gifts from God to man. It is the basis on which is built our happiness throughout eternity. I ask: Is there one of you who has never made a sacrifice to duty, or denied a passion, or foregone a pleasure? And if there be but one, then there is an universal assent given to the law of right, and the power of performing it. This duty towards rectitude is the power of resistance; in fact, the same law that governs the natural world, namely, the law of God, which exercises the same beneficent effect on man spiritually as on man physically. With some this power of resisting evil is but a germ, and never permitted by the will to arrive to any special growth, so that their lives on earth are blotted with imperfection. With others this power of resistance has a divine energy, which makes them heroes amongst men; living examples, whom God honours, and to whom spiritual knowledge is revealed to the fullest extent. "Pray with me, personal friends, that I may be as one of those, willing always to lay down the burden of life in the cause of duty, and such duty rests on my soul."

His soul is standing in solemn awe round a despoiled and despairing city, one for whose safety he worked, and toiled, and prayed with an heroic self-sacrifice beyond the power of language to describe. His life on earth shines with a brightness like unto the mid-day sun. What man shall say that he did not concentrate all the strength of his life into his great love of humanity? Who, I ask, grasped more earnestly and held fast to duty more than the Hero amidst Heroes? He had no part in despair; his power grew in proportion as the power of the enemy increased. Through all the tribulation and distress; through all the fierce fights from without, and the base and open treachery from within, he never faltered, never despaired. No record of a life belonging to the past can be found more noble; more worthy of praise. This Hero amongst Heroes, whose heroism, though rare, is not beyond the power of another, had learned to sacrifice self to duty. This sense, given by God to humanity, is a seed sown in every heart. In his life it hath yielded an abundant harvest, and it rests but for us, to whom he now belongs, to pray that the highest angels of God may direct him in the best way of serving the master he so truly loves.

God bless you! Good night.

## SPIRITUAL POLITY.

### PLATFORM MEDIUMSHIP.

To the Editor.—Sir,—I notice in your issue of February 27, that in reply to Mr. Peter Lee, you "would be glad to see such a work carried out everywhere, and hope to receive cheering reports of it from Rochdale and other places." In accepting your invitation, I will endeavour to lay before you a few of what I consider to be idiosyncrasies in connection with our Cause. Spiritualism teaches mankind more than any other subject in regard to the "life that now is and that which is to come," and seeing there are at present so many enquirers,

who seek to be guided into the way of all Truth, in my opinion it is highly essential that methods be adopted which shall culminate beneficially. That which is such a "staggerer" to intellectual persons investigating Spiritualism, is the class of mediums who, in a great number of cases, are incompetent speakers; this arising, in many instances, through lack of development, and in such mediums not endeavouring, in their normal state, to improve themselves intellectually. I am given to understand—and on the best authority—that in the case of one medium, who occupies the platform almost every Sunday, that "his guides" do not advise him to attend to his mental improvement in his normal state. On the other hand, some tell me that it is all the better proof of spirit-control when mediums can deliver addresses who lack, normally, educational ability. This, Mr. Editor, is to me quite a mistake, and I cannot but think you agree with me in this idea. In this part of the country (Lancashire) the phenomenal element seems, in many instances, to be stealing a march over the spiritual. I am one of those who think it ought to be the reverse. I have witnessed several pitiful performances, during my experience in the Movement, and heard intelligent people speak in adverse terms at the close of such services. Whilst I know that clairvoyance and clairaudience are facts, still I contend that a private circle is the place where they should be brought into requisition. I am a sensitive, but don't care to parade myself before large audiences until I feel I can be competently used by unseen intelligences. The lack of education on the part of many of our mediums is, in my opinion, a great stumbling-block, and very much hinders the progress of the Movement. Many mediums with whom I have come in contact, seem to have but little conception as to what constitutes what is termed, spirit-control. A conversation with some of them on this subject, reveals the fact that their ideas upon it are but very crude. Their ideas in regard to thought, as a realm; to Deity, as a chain in which they are so many links; and to the realms of mind with which they are enabled to come in contact in the abnormal state, are very weak indeed. When such a class of mediums lay themselves open to questions at the close of their addresses, then it is that both themselves and the Spiritual Movement are looked upon adversely, whereas if spirit-teaching could be placed before intelligent minds, intelligibly and with some semblance of logic and reason, the subject of Spiritualism would begin to be viewed from the standpoint of reason and rationality. Would it not be better, Mr. Editor, in the absence of competent speakers, either not to advertise our meetings to the public, or adopt some plan of methodical investigation, whereby the public might be taught how to investigate the subject for themselves, thus preparing their minds for the reception of Truth when coming through the organisms of mediums sufficiently developed. For my part, I would prefer having a public service, say once a month, if competent instruments for the spirits could be engaged, rather than meet every Sunday, and perhaps three out of the four, place incompetent mediums on our spiritual rostrums. Perhaps an abler pen than mine will take up this subject.—Yours in the Cause,

W. NUTTALL.  
Rochdale.

## THE EDUCATION OF MEDIUMS.

Mr. Nuttall's communication has been held over for some time, because of the special nature of recent issues. It is a subject on which we often touch, and to obtain light on it is one of the leading objects of our work. The difficulty is to act wisely in this matter. Declamation is cheap, and if it be once let loose—Who is there who can escape its influence? There is no perfect one amongst us to stand forth: and what can be done? Our correspondent is a man of intelligence, but would he be prepared to enter into a competition with one or all of the mediums he criticises? The resources of mediumship have a charm that it is hard to compete with, and how to educate the medium is a question that has not been answered. Though we have raised it once and again, yet we have not spoken dogmatically upon it. It has never entered into our mind to sweep away any class of medium. If it came to choice in that matter, it would not be the uneducated volunteers whom we would repress.

There are various forms of education. The language may not be faultless, and yet the sentiment may be elevating and the influence purifying. This strikes us as much more important than mere dialect or form of speech. Burns the poet wrote in broad Scotch, and yet his poems are regarded as the foremost products of genius, nor is the grammar so much at

fault. A man may speak and write in a provincial dialect and yet not be ungrammatical. In Lancashire and Yorkshire there are many pathetic and beautiful compositions, written in the local dialects by men of genius, and yet the grammar is almost faultless. We have Lancashire and Yorkshire spirits come back, speaking in their familiar native dialect, and oftentimes their homely truths dig down into the soul, when the frothy rhetoric of a would-be polished speaker would only be regarded as so much empty noise. The "polish" is not in the dialect, but in the soul-influence which adds good taste and wholesomeness to the utterance.

But where are we to find the "educated platform medium"? One that is frequently held forth as a paragon of excellence once made a painful blunder in the pronunciation of "Aristophanes," by placing the accent on the penultimate instead of the antepenultimate. The scurrilous sneer on the face of an undergraduate, and the hisses that followed, showed the effects of an "educated" medium in bringing ridicule on the Cause. Had it been a plain Yorkshire medium, the blunder could not have occurred, for there would have been no attempt to show off in the classics. Possibly a very little "education" goes a long way with some people, who set themselves up as critics in our Movement.

Really what is wanted is more education amongst the rank and file of Spiritualists. If those who take the lead in Spiritualistic meetings were all that could be desired, there would be found little fault with mediums. We have seen mediums get under their first control, and speak most admirably. We have closely followed the career of mediums through years of development, and have observed the influence of surroundings on their utterances. We have taken a medium out of the factory, that had scarcely appeared before the public, and that medium has spoken before a West End London audience in the most admirable manner, certainly with more effect than many that would be quoted higher by our correspondent. The reason for the success was, that the sympathies of a refined audience were fully called out, and their enthusiasm to see a success was in high activity. A true and well-informed friend gave all attention to every word of the medium, till the head ached as if it had been in a mustard plaster, at the close. We never heard that medium do just so well on any other occasion. Similar considerations affect all mediums. The discerning eye can see the difference between one speech and another, though others may not be able to discriminate, as long as the torrent of talk goes glibly on.

The leading mind in a centre of Spiritual Work should be as much or more developed spiritually as the mediums who speak. The coadjutors should all have the same desire for culture, large-heartedness and spiritual unfoldment. But is this the case? Take our "organizations," and do we find these grand spiritual qualities predominating in the official ranks? Too much of the worldly element is there to be found. The concern is more a "talking shop" than an altar of Heaven! Like the management of a music hall or theatre, the committee bargain for that kind of talent which enables them to *turn over their money with a profit*. Minds of this class are the worst possible influences that a medium could come under. Such "organizations" have killed the Cause in many places.

We have spoken before many hundreds of audiences, and know for a fact that the spiritual state of the audience has the most marked effect on our utterances. This is the case with a "normal speaker," who has for upwards of forty years led a closely studious life. How much more must it be the case with those who are more subject to "conditions"? Some will say that entrancement or some other mode will render them more invulnerable. This we deny. The intellect of the medium may ramble through a disquisition with very little spiritual fitness or inspiration in it. We must not believe all that interested parties put forward in attestation of *their infallibility*, but use our own experience and observation. In our recent tour, this influence of the audience on the utterances was very conspicuous. Mr. Tibbitts acknowledges this fact in his report from Walsall, last week, in giving his testimony as to the fitness of the remarks we offered. All the speeches were unpremeditated, and yet they all varied, and were confessedly just what the state of the local movement required; and yet the speaker knew nothing of the actual facts of the local movement in any of the places.

The spiritual speaker is simply a conduit through which the utterances flow, from an unseen fountain; but as water takes the *shape* of the vessel into which it is poured, so

these utterances take the shape of the mental receptivity that calls them forth. We attribute far too much to "guides" and "controls." When we know more of mediumship we will place the saddle on the other horse, that is, the audience, and show that if mediums fail to give satisfaction, those who surround them must bear the lion's share of the blame.

Nor do we desire to be understood as censuring audiences and committees for their ignorance, any more than we desire to see the mediums censured, who often give their time and health to the work, and get nothing but insults and wounded feelings in return. If the scourge is to be administered to any back, let it be to that of the lusty, impenetrable committeeman, or censor of mediums, who takes it upon himself to deal with a class of minds with whom he has no experience in common, and therefore no sympathy; and hence has no more right to give his opinion than a dunce would on the mental attributes of a philosopher. But we do not believe in flogging either party. What is wanted is more education all round: and we take this bold position, that an educated—in the largest and best sense—spiritual community will make educated mediums. But the education must be taken up by the circles, committees, audiences, and Spiritualists generally. The mediums do their part, let the others as faithfully perform theirs.

Now what is the part of the medium? To give from the *interior* that which is projected from thence. But the orderly arrangement of the *exterior* belongs to the duties of the normal mind. As an illustration, Mr. E. Wood, a most uneducated medium, who is said to have no literary ability, was, under influence, the means of founding the Sowerby Bridge Children's Lyceum, one of the most successful educational institutions in our movement. But if the Sowerby Bridge friends had folded their arms and expected the spirits to do it all through Mr. Wood, the work would never have become a realized fact. On the contrary, the friends took the matter up warmly; the house of one was turned into a Lyceum, and all went at it with enthusiasm. There must be co-operation with the spirits through mediums, and all that can possibly be desired will be realized.

But Mr. Wood is no fool: when in London he would take a walk through the streets of three or four miles radius, and find his way without being able to read the names of the streets. He could carry the plan of the city intuitively in his mind, and when he once passed a corner or conspicuous object he never forgot it, but found his way to it again, and could recognise it when reached.

We have two points to consider: the native power of the mind, and education, or the culture which we give the mind. The power of mind is natural, and differs in every individual; education, or culture, is artificial, and has to be regulated in accordance with the quality and quantity of the native mental powers.

Here we present to the reader the foundations of the vast Temple of Education, a specification of which we cannot give at present. We know for a fact that thousands of minds are being ruined by a false "education," which is cramming, and not education at all. We have seen men in Yorkshire build up large successful concerns without education, and their educated progeny have soon been able to scatter it all. Education may mean too much in some respects, and too little in others.

The word "Education" means to *lead out* the mental powers. Minds are of two classes—those that are rationalistic, and take in much from the external world, upon the basis of acquired popular opinion. These minds are called "learned," are crammed with human notions and theories, but may know little experimentally of the facts of nature. Such persons have no minds of their own, but their mentality is a bundle of rags and scraps picked up from surrounding mind-products. The second class is the intuitive or inspirational mind, which develops from within. You cannot teach such minds theoretically. To cram them from without is so prejudicial to them that they would do anything rather than study routine lessons. Thus it is a fact that some men of the grandest genius have been the greatest dunces at school. Such minds unfold from within as the body matures, and as the experiences of life call forth the innate powers.

Mediums are most of them of this latter class, and we must educate them accordingly. They easily take on the "spheres" that they are thrown into, and the stimulating circumstances of noble surroundings call forth the grandest expression of their interiors. It is not by dry abstract lessons that mediums can be educated, but by surroundings,



influences and example. It is the duty of Spiritualists to provide these. If mediums show the want of these things, let Spiritualists take the blame to themselves.

And it is the manifest duty of mediums to avail themselves of all advantages which can aid or improve them. All kinds of pride and self-sufficiency are prime obstacles in the way of the medium. There is the pride of learning, but far more repulsive and spiritually degrading is the pride of ignorance. The persons who think that no duty devolves on them to avail themselves of all means of self-improvement are fools, and will never advance as mediums, or in any other capacity, but will sink from mediocrity into ultimate nonentity. We know mediums of this kind who, instead of advancing, have gone back during the time they have been mediums.

The grandest and most glorious lesson for us all is a true spirit of humility: a consciousness of our many faults and imperfections, and an earnest aspiration to overcome them. Such a medium is sure to be sacredly in earnest at all times, and this deep spirit of sincerity will confer a power that will compensate for many minor defects. Such a medium will be conscious of defects of expression, manner or language, and seek to imitate those who are of a higher order in these respects. Yes, friends, this spirit of sympathetic imitation is one of the best means of education for mediums. But those who are so wise, and so learned, and so clever, must be the first to extend these benign sympathies to the poor mediums, whose ignorance they so much bewail.

#### A REMEDY FOR IGNORANT MEDIUMS PROPOSED.

We have written guardedly in respect to Mr. Nuttall's letter, which closes with a suggestion, put in a side way, that is the point of the whole. He alludes to the propriety of only holding a meeting when you can "engage" a competent medium. Taken in one way, this is an admirable suggestion, and was advanced in a paper by Mr. A. D. Wilson six years ago. To our view it means that Spiritualists should devote most of their attention to the improvement of themselves and the development of their mediums, for the one thing includes the other. But it is this engagement of superior mediums that stands in the way of this necessary work. We could point out many places where the Cause has been literally *talked to death*, by these superior mediums, who have generally some axe to grind, behind the screen of professing to promote Spiritualism. We are on the alert, because Mr. Nuttall makes it appear that we endorse the views of Mr. Peter Lee: true, we are anxious for the improvement of mediums, but not in the way which Mr. Lee suggests.

Mr. Nuttall sends a report of a speech by that gentleman, in which he states that he has been four years a Spiritualist, and thinks he is entitled to speak "with some authority." Four-year-olds do not usually assume authority. We have arrived at the years of manhood in the Spiritual Movement, and though we do not speak with "authority" yet we can refer to much *experience*. Fifteen years ago, when Mr. Peebles went to America, it was suggested by some that no more Sunday services should be held in London till another American speaker could be obtained! No: we shouted; the Kingdom of Heaven is as much on one side of the Atlantic as the other; and so we held on, brought out Mr. Morse and others; accepting American speakers or any others; sometimes having a complete blank; but never giving in for ten years. Our experience is, that if we want to "develop" ourselves or others, we must assume positions that put extra strain on us. Bring your mediums judiciously into the public meeting, not to make an hour's speech in imitation of the "engaged" speakers; but to say what they have to say and sit down, to give others a chance to be developed also, and take up their position in the Angel's Vineyard.

We have been in communication with Rochdale Spiritualists for about twenty years, and had an amicable correspondence with "two societies" for much of the time, so that in former years two local bodies were not due to the cause adduced by Mr. Lee. Nor is his position a tenable one that the keeping alive of the Movement is due to the hiring of certain mediums, who no doubt would gladly lay the unction to their soul that such is the case. The local mediums, Mr. Lee finds it necessary to set his face against, because of their incompetence, so they started a meeting of their own, thus perpetuating what he considers to be a platform evil. He therefore suggests that the ignorant mediums kindly close up their society or meeting, and loyally tax themselves for the maintenance of those distinguished speakers, whom Mr. Lee

may think proper to select, there not being Spiritualists to support two places in the ideal manner recommended by Mr. Lee. We have not heard that the other society complains of lack of results, so that it is rather serious to hang a man who is not in a mood to oblige by committing suicide.

As to the state of the Movement in other places, London should not be mentioned, except to disprove Mr. Lee's hypothesis. The Cause has been talked to death in London by these select speakers; and now an attempt is being made to encourage all and sundry to become spiritual workers according to their capacity.

It is but little that can be learned spiritually from the talk of even the cleverest of us; though an instructive and honest speaker may incite many to thought and self-acquisition. Spiritualism is so purely a personal matter that it cannot be prosecuted far by mere platform methods. This we must ever keep distinctly in view, or we at once relapse into the position of the pulpit denominations; the sole duty of membership being to listen quietly and remember the collection. In truth, the creation of a *clerical party* appears to be at the bottom of all this agitation; who will be so kind as hire themselves out and permit the good people to contribute their pennies for their payment. This clericalism is the one great danger ahead of our Movement, and when we see the suggestions coming from the chairman of Mr. William Johnson, of Hyde, who spoke on "Spiritual Topics" after Mr. Lee had sat down, we fear the resurrection of the dry bones of the disgraced and defunct "Lancashire Committee." Of course we have not the slightest objection to Mr. Johnson and Mr. Lee re-enacting the solemn tragedy that Mr. Johnson got up some years ago in connection with another Rochdale Spiritualist,—we desire not to curb their liberty in the slightest; all we ask is that they do not count upon our co-operation in the matter. We have not yet quite recovered from the effects of the "Lancashire Committee," and just as the Cause is getting over it, it is slightly cruel to "re-vaccinate" the patient with the same virus, possibly intensified by an accumulation of morbid influences.

In the second chapter of Acts it is recorded, that on the day of Pentecost every one heard the "wonderful works of God" proclaimed in his own tongue. That is what we have realized to-day in Spiritualism. It matters not how ignorant or ungrammatical the medium may be, he or she is the demonstrator of the "wonderful works of God" nevertheless, but perhaps not so much wrapped round with redundant and ambiguous verbiage, as in the case of those for whose professional claims Mr. Lee is making himself so busy.

Educated people are not forced to attend the meetings of these uneducated mediums. Surely uneducated mediums are at liberty to labour for those who appreciate them, and who are more benefited by the ministrations of those of their own class, than by others who are so conscious of their own superiority.

Spiritualism is making glorious advances, and an earnest spirit of inquiry is abroad. Is that due to bad speakers or good speakers, or has it a *spiritual* cause? A new class of speakers altogether will spring up, and our present platformists, both educated and uneducated, may be left far in the rear. The little child and the simple-minded civilian will astound the schoolman and the professional. The pride of our clerical Spiritualists must precede their fall. We regard highly Mr. Nuttall's idea of making meetings subservient to affording practical information, and for this purpose those clairvoyants who can describe spirits and organic merits, can be made very useful. Those oratorical platformists, who do not possess the clairvoyant gift, cannot be expected to appreciate its exercise: it would incline too much on the side of charity, for such a "phenomenon" to be met with in Spiritualism! The wares they sell should alone find favour in the spiritual market.

But do not let us be in such a feverish hurry! All things must pass through degrees of growth. The spiritual spring-time is again exhaling its balmy breath upon us. Mr. Peter Lee responds to this influence by his present form of mental activity. It behoves us all to guard well that we properly understand the Divine message, and not pervert it into a representation of our own individual hobbies.

As for the incompetent answers to questions given by some mediums, this proceeds from the ignorance of the audience in the matter of spirit ability; and is another evil arising from the endeavour to imitate the clever medium. Who can decide as to whether the voluble answer of the educated medium contains more truth than the confused utterances of the uneducated one?

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MARCH 13, 1885.

BLACKBURN.—Our Lancashire friends must not forget that the opening services of the Blackburn Hall are continued on Sunday, by Mrs. Groom, of Birmingham, with a service of song—"Eva"—in the afternoon. This was first fixed on as the opening day, but other parties having taken the Hall for this week, it was seen to be imperative that an opening should be attempted a Sunday earlier. Hence Mr. Burns was called in as a stop-gap merely, and not in any way to supersede those who had been previously appointed. It is hoped that the other opening services will be even more successful than the one of Sunday last.

We remember, many years ago, giving the first public lecture on Spiritualism in Blackburn. It was in an upper room at the Co-operative Store or Hall. There was a nice meeting, but none of our friends would then so far identify themselves with the Cause as to take the chair, or appear to have any hand in getting up the meeting. The Dialectical Report was read from and placed in the chair. Since then the Cause has gone through many painful episodes, but a few friends, and Mr. Pemberton as medium, have stood faithfully to their colours. A small room was used for public meetings; then the Science and Art School, which was too small; and now the New Hall has been so far crowded. There is a good substantial feeling in the meetings, and the choir, though young, is a most promising feature. A Children's Lyceum is being thought of, and a number of local mediums are under development. Blackburn is a wonderful instance of the great spread of Spiritualism of late years.

PUBLIC MEDIUMS.—We have devoted a good deal of space to remarks in connection with Mr. Nuttall's letter. We would commend the subject to the serious thought of all Spiritualists. The spirits put the Movement on the proper basis at first, and worked wonders unaided by human plans and purposes, but latterly certain wise ones have found out "many inventions"; which seem to stand in the way. Let us try to understand the method of the Spirit-world and co-operate with it, and the Work will take on a more enchanting form.

Some time ago a Rev. Doctor, having schismatized himself himself off from all the bishops of his particular shade of cloth, was anxious to place his distinguished services under our spiritual direction, if we could have helped him to bread and butter by the introduction of a "Manual of Devotion" into Spiritualism. We would have none of his ecclesiastical hurdy-gurdy, and plainly said so. Now he has come out in his true colours, and has started a kind of jocular sheet for the entertainment of Christians on Sundays, in the hours when the pub. is not open. Of course Spiritualism is convenient for the ridiculous, if not for the sublime, in the "Manual of Devotion" style. He makes his finest point in the low part of attributing nick-names; and fails in perceiving that though a Scotchman does not profess to speak better English than a Doctor of Divinity, yet he is accomplished in the use of his

native dialect. As to nick-names, how would the Rev. Doctor like us to return the compliment under those terms: The Rev. Morose Doughface, D.D.? If the Christian be "entertained" by our friend's miscellany, then he has descended to a lower plane than we had imagined.

### TO CORRESPONDENTS.

A large number of interesting communications, we cannot possibly touch this week. Mr. Blackburn's and other obituaries next week.

### "WHAT IS A SPIRITUAL DISPENSATION?"

LECTURE BY J. BURNS, CAVENDISH ROOMS,  
SUNDAY, MARCH 15th, 1885.

As Mr. Bengough cannot attend on Sunday, Mr. Burns is forced to disappoint the temperance friends at Peckham, and speak at Cavendish Rooms. The lecture will be one of great novelty, and of deep interest and well worthy of the attention of old Spiritualists as well as of inquirers.

We hope to see a good muster at seven o'clock, to encourage those who are so devotedly labouring to give expression to the work of the Spirit in London.

### ANNIVERSARY MEETING AT NORTHAMPTON.

On Friday evening, March 27, a Tea Meeting, Tickets, 6d., will be held at the Café, Abington Square, at 7 o'clock. At 8, our Representative and various local friends will address the meeting. All friends and inquirers are cordially invited. Tickets for tea may be had at Mrs. Nelson's, 28, Shakespeare Road; Mr. Ward's, Cowper Street, and of other friends.

There will be no seance at 167, Seymour Place on Wednesday evening, because of the Anniversary at Cavendish Rooms. Visitors must be at the Rooms at 11 a.m. on Sundays, or they cannot be admitted.

ERRATUM.—In Mr. Oyston's report last week, page 154, line 27, for "individualized spirit" read "unindividualized spirit."

Sig. Daniani has sent the Bishop's Sermon No. of MEDIUM to the Archbishops, and all the bishops in the land. We will soon have the tract out.

FOR J. H. POLLEN.—Received: Mrs. Parrick, 10s.; A Friend, 10s.; Mrs. A., 10s.; Mrs. Tebb, 10s.; Mr. Haskins, 10s.; Mr. Miall, 10s.; Signor Daniani, 10s. 6d.; "Lily," 5s.; Mrs. Maltby, 2s. 6d.; Mrs. E. Stone, 2s. 6d.—Mrs. Everitt, Lilian Villa, Holder's Hill, Hendon, N.W.

JOHN THOMAS.—It is simply exercises which have not yet developed into legible writing. We have seen many such examples. If you sat with a fully developed writing medium it would assist you. Do not sit too persistently, but only occasionally, and in good conditions.

TO MY FRIENDS IN DEVONSHIRE.—I shall be visiting Torquay, Plymouth and neighbourhood at Easter. All friends wishing to avail themselves of my mediumship will oblige by communicating with me, by letter, at once. I shall stay at Exeter for a day on my way home. J. Hopcroft, 3, St. Luke's Terrace, Canterbury Road, Kilburn.

We have now received a small stock of Dr. Buchanan's work on "Sarcognomy," which we can supply at 12s. 6d. per copy. When these are disposed of the book will be out of print. A second edition will however be issued as soon as a sufficient number of names are collected to warrant its publication. Those requiring copies of the coming edition, which will be published at 10s., should send in their names at once.

CAVENDISH ROOMS, March 1.—Mr. Veitch gave an excellent lecture, in an easy inspirational manner.—8.—Miss Keeves gave a trance address which was quite satisfactory; Mr. Jennison presiding.

UPPER HOLLOWAY: 3, Alfred Terrace.—On Saturday evening, Mr. Swatridge answered questions satisfactorily. On Sunday evening, Mr. Walker spoke on three subjects suggested by sitters.—Con.

HOXTON STREET, 227, March 8.—Mr. Webster answered questions to the satisfaction of all. Clerkenwell friends formed a circle amongst themselves, which proved very successful. Mr. Webster lectured on "The House I live in" in an able manner. Mr. Thomas will yet be useful as a speaking medium. Next Sunday, our Clerkenwell friends, then questions, followed by a discourse by Mr. Boothby.—D. JONES, Sec., H.P.S.

WALWORTH: Lamb's School-room, 45, Manor Place, March 8.—Increased attendance and fine conditions. Mr. Hopcroft's control gave great satisfaction: another visit is looked forward to with pleasure. Arrangements: Sunday, March 15, Mr. Swatridge; 22, Mr. Veitch; 22, Miss Keeves; April 5, seance.—Geo. PEDDLE, Sec., W.A.S.

HACKNEY ROAD, E: Perseverance Coffee House, 155, Great Cambridge Street, March 8.—The guides of Mr. Swatridge delivered a short trance address on "The consolations of Christianity as compared with those of Modern Spiritualism," to which subject ample justice was done. Clairvoyance then followed, the mediums being Mr. Savage and Mrs. Cannon. The meeting passed off very harmoniously.—W. H. PAGETT, Hon. Sec.

FELLING: Park Road, March 8.—Mr. John Meeks lectured on "How to train up a Child." He went into the subject minutely, and it was both interesting and instructive.—J. T. Hogg, Sec., Sheriff Hill.



## J. BURNS'S VISITS TO THE COUNTRY.

Recent events have caused me to receive a number of invitations to visit provincial centres of spiritual work. I take this opportunity of giving my views on that matter.

It is a painful fact, that after the Movement has done all it can to relieve me of the burdens which events have heaped upon me in the prosecution of the work, still very little has been done, and nearly £1,000 has yet to be made up, before I can have capital to carry on the work of spiritual publicity which has been placed in my hands. Surely no one with the least good sense or human feeling, can ask me to give up an ounce of my strength or an hour of my time, while I am in such an over-burdened position, and saddled with the most onerous and responsible work in the Movement.

My energies—which is all I possess, and the aid of the Angels—must be directed towards defraying these Liabilities, which will saddle me with a tax of £2 a week for the next ten years, after which I will have to begin the world anew. The Spirit-world has no doubt some useful purpose in view in putting this burden upon me. I shall therefore make diligent use of my wonderful Exhibition of Spirit Pictures, using it only in such places where the sole proceeds will aid in the reduction of these Liabilities. By this means I will be able to bring the Facts of Spiritualism before thousands of outsiders, and greatly extend the Cause in the places which I visit. I am in arrangement with places near London, as I must give my attention on Sundays to the Cavendish Rooms work.

I will only visit true friends, who will throw their energies into making the Illustrated Lecture a success, and allow me to have the whole proceeds to pay away to those who advanced money in the day of need, and to whose kindly trust in the past, the existence of my work is due. I have given myself up solely for over 20 years, and I do so every week at the present time, and now I will know who are willing to labour with me in a similar spirit.

There is a demand for the MEDIUM at One Penny. This would incur a loss of several pounds a week at first. I want to see it at a penny; and as Representative of this Journal I will only leave London when I can aid in extending its usefulness, or reduce the burdens under which it labours. This is the work with which the Spirit-world has entrusted me, and I do enough for Societies in the columns of the MEDIUM, without running away from my own work to help them. I find that the whole of them put together are impotent to relieve me, so I must strike the blow for my own freedom.

With all true Souls, in that spirit of Justice and Reciprocity, I am, ever sincerely, J. BURNS, O.S.T.

15, Southampton Row, London, March 12, 1885.

## THE CAVENDISH ROOMS ANNIVERSARY ENTERTAINMENT.

On Wednesday next, this interesting reunion will take place. The preparations are already complete. Friends are cordially invited to come early, and make themselves at home. The enjoyment on such an occasion proceeds more from our own feelings and actions than from what is provided for us. The ruling idea should be the welfare of the Cause. Can we not have such a union of kindly and intelligent sympathies, as will give a mighty impetus to the work in the future?

We hope to see the outlying London centres well represented. The various Psychological Societies and Circles and Associations are invited to send representatives. There are many private workers and writers, who are too little seen amongst us. The social hour before the programme, might be made the most valuable, and very enjoyable.

The programme is ample and varied. The speakers will not be tedious, and they are all such as to command the sincere regard of the meeting, representing the Cause in various aspects, from early times to the present. The singers are old favourites, and more recent acquaintances, who will meet with a friendly reception, and give us the pleasure of becoming more fully informed of their merits. An early attendance will be a great convenience in the conducting of the proceedings, that all may have enjoyed a good tea before the commencement of the programme, at 8 o'clock.

Towards the expenses there has been received—from Mrs. Tebb, £1; Mrs. Maltby, 10s.; Miss Maltby, 5s.

## GENERAL GORDON, HUMAN BROTHERHOOD AND WAR.

To the Editor,—In the MEDIUM of February 27th, you say: "It is somewhat remarkable that Calvin and Gordon should appear in our columns this week." This remark could scarcely have been in print at the time I sent you a control by "John Calvin" on the 24th, which was followed by another on the 25th, and both of which I was told to head, "Calvin's Eulogy on Gordon." It seems as if the article by yourself, and the article cut from a contemporary, and my two controls were inspired about the same time. What you say is true: "When the distinctions of sect are wiped out, the spirit of brotherhood will prevail." What distinction is there in reality between Hindoo, Moslem, Jew, and Christian? The foundation of all was an aspiration to know more of Self, and through a knowledge of Self to form a conception of the Great Self in eternity. But designing man has heaped such a superstructure of fable on plain truth, that the grand principle of Truth in all religions has been buried and altogether lost sight of. The religion of the Mahometan as well as of the Christian is not what either Mahomed or Jesus of Nazareth but what the Mollah in the one case and the Priest in the other have made them. You say truly: "Heroism proceeds from self-denial, and the merging of Self in principle." A war and a bitter one is going on between Moslem and Christian, and no one knows where it will end. The Moslem is making it a war of religion, and there are fanatical Christians who would do the same. Had Gordon been properly supported and not betrayed and killed, it is my firm belief that all the butchery which is now inevitable, would have been avoided. The Arab is no fool: he is amenable to the laws that govern humanity: he is a slave-dealer and a fanatic, because he finds stealing men an easy mode of satisfying his aspirations. He thinks only of himself, and his own enjoyment in his own way, and he is well-matched by many professing Christians. War will not mend matters, but the civilizing influences of commerce may. I believe the Suakim-Berber railway, tapping the Nile in its most fertile part, would do more good, if armed with Manchester piece goods and English hardware of all sorts, than an army of retention. I do not wish to be political, but there is a vast work to be done in the Dark Continent, if neither lust for conquest nor religious bigotry has any part in the work.—A.T.T.P.

## PRAYER!

## FOR THOSE WHOM I DO NOT LOVE.

How easy to ask blessings for the beloved ones; those whose hearts beat in sympathy with our own! Those who are dearer far than ourselves, whose interests are so bound up with our peace of mind that their sorrows and their joys are ours—ah! how easy to pray for them! "For all those whom I love, O Father! I beseech Thee." And then we bring each dear one before Him, and plead with, and for them: how sweet this communion! We meet around our Father's footstool: all is peace, and we rejoice with hope for the blessed time when there shall be no more "going out." And then, perhaps, we ask for comfort and help for the many sick and sorrowing among our fellow-creatures; and for deliverance of all spirits from darkness, which is evil; but how seldom do we do so with fervour,—they are so far from us, their sorrows and sins do not touch us;—dimly perceived, they are prayed for in a vague and careless way, more as a duty than otherwise!

But for those whom we do not love, those who are antipathetic to us, by their nature, their habits, and conversation; those for whom we cannot feel any sympathy, and whose presence is more than wearisome to us, a burden, at times insupportable! When we gather our beloved ones to our bosom, and kneel with them in adoring love before our God, do we ever think that there may be some of those unsympathetic ones outside, who await but a word or look from us to throw aside the covering of pride, selfishness, or ill-temper, and join their prayers with ours? Do we ever consider that these unloved ones have the most need of our prayers, because they are really unhappy; and that our want of charity not only affects them, but re-acts upon our own sentiments, causing the gulf between us to grow wider, and deeper, until at length it becomes for time, at least, impassable? Do we ever take one of these unloved ones into our heart's chamber, and there remove, one by one, those coverings which are so distasteful to us, seeking for some hidden beauty that has never yet been revealed? If we have done this, and yet

found nothing to please, all being unsightly in our eyes, have we covered our poor brother, or sister, with the fair white robe of heaven-born Charity, thus endowing him with a beauty which may in time grow to be a part of himself? And, above all, have we well-considered that somewhere—*somewhere* hidden in that spirit, by us uncomprehended—there is the germ of the Divinity? Should we neglect the seed because it is dark and unlovely? The future tree or flower is there!

Rather let us plant it in warm and genial soil, water it with tears of pitying sympathy; give it *some* place in the sunshine of our affection, and though it may be long before we may be able to rejoice in its progress, yet, from the very care we bestow upon it, we shall learn to love it; and thus, in blessing others, grow nearer to Our Father, whose love is in, and over, all that He hath created.

VERA.

#### SCENES AT A DEATH-BED.

THE PASSING AWAY FROM EARTH, OF MY BELOVED SISTER, MRS. PANTER, Derby, February 13, 1885.

Dear Friend,—I thought, perhaps, it might interest your readers to know what clairvoyant view I had of my Sister leaving the form.

And when the Spirit leaves its frame—  
Its home in which it long hath dwelt,  
It goes a life that's real to claim,  
As if in this it had but slept.

I was with her a fortnight previous to her departure, and I may say 'twas sweet to be there: she was so patient in her most acute suffering. She had hoped that God and the angels might restore her, but still she said she only wanted to live to be useful in the world, a bright and shining star. She continually expressed how happy she was, and had no fear of death. She told her medical attendant she felt the angels were with her, and eased her pain. The evening before her decease, her face became transfigured, and she felt her end drawing near. Around her bed all night a band of loving angel-friends stood magnetizing her, and at a quarter to ten she breathed her last. I saw a loving band around her, and my spirit brother and sister came with a luminous sheet, held in the centre by two little nieces, and at the foot by two of my spirit-guides. As her spirit gradually left the body without a struggle, she was raised on this sheet of light, and carried higher from our view.

Ye dear departed of our love!  
What ministry so fit could be,  
Of all the shining ones above,  
As theirs who once were such as we.

On the evening after her departure my brother-in-law wanted a verse for her card, and while sitting at tea a spirit wrote upon the table:—

She has gone a step before us,  
And she stops and waves her hand,  
Pointing to the glories o'er us,  
In that bright and better Land.

I saw her in the room with her hand extended waving us onward.  
She lived in Love and died in Peace. She was greatly beloved in her circle of friends, and ever did her best with the knowledge she had attained. May each and all your readers pass from earth as beautifully.

She passed in beauty! like the snow on flowers dissolved away;  
She passed in beauty! like a star lost on the brow of day.

Believe me, yours in truth,

EMILY L. YOUNG.

THE REV. C. A. GOODHART ON "THOUGHT TRANSFERENCE."—On Tuesday the Rev. C. A. Goodhart, M.A., read a paper before the members of the Literary and Philosophical Society, at the society's rooms, Arundel Street, entitled "Thought transference and the present position of the ghost question." Mr. J. D. Leader, president of the society, occupied the chair, and there was a large attendance. Mr. Goodhart, in the course of a very able address, stated that more than twenty years ago he was induced to broach the theory that one human mind could act upon another without any sensible intervention; that the power of will, under certain circumstances, was strong enough to compel an alien consciousness, so that thought could, so to speak, be injected by concentrated effort from one mind into another. To the best of his belief he had been able to inject thoughts into the minds of others without their being in the least conscious as to the source from whence the thoughts came. He reviewed at some length the investigations of the society for Psychical Research, and came to the conclusion that the results they obtained were genuine instances of mental transference. Such results seemed to furnish a key to the explanation of numerous phenomena which rested upon the testimony of unimpeachable witnesses. If thought could be transmitted from mind to mind when agent and patient were near to one another, and when the agent obtained results by concentrated mental effort, then it was not improbable that like results might at times be produced involuntarily—though agent and patient might be miles asunder—if, owing to some emotional shock, the mental effort of the agent became abnormally excited. Mr. Goodhart mentioned several cases of persons having presentiments of events which actually occurred hundreds of miles away at the precise moment of the presentiment, and argued that such cases seemed capable of simple explanations if the theory of mental transference were accepted. Coming to ghost stories, he divided these into two main classes. Those for which the most reliable evidence could be adduced were confined entirely to apparitions, either of the living or the dying. Outside these a much smaller class was associated with definite things or places, but there seemed no evidence worth the name of any vagrant ghosts which could appear haphazard. The first class—apparitions of the living and the dying—were all explicable as examples of thought transference; and with regard to the second class the evidence was scanty and by no means easy to get at and examine. In conclusion, Mr. Goodhart stated that originally he was quite inclined to believe that

there might be communication between departed spirits and spirits which were still incarnate. The phenomena of Spiritualism, after making every allowance for the fraud and credulity amid which they were entangled, certainly seemed to point that way. It was only through a careful sifting of the evidence that he was led to favour the opinion that all so-called supernatural appearances resulted from the energy of living men—energy which was, at any rate, liberated in their life-time, though it might act spontaneously after their decease.—An interesting discussion followed the paper, in which Mr. B. Bagshawe, Mr. A. H. Allen, and Mr. Parkes took part, and many curious ghost stories were told.—Mr. Goodhart was thanked for his able paper.—[This cutting from a Sheffield paper allows Mr. Goodhart to place himself in a position to which he has no claim, viz., that of suggesting the theory of the transference of thought from mind to mind. The mesmerists have been demonstrating that fact for the last hundred years, and have been aware of all the side issues involved! Mr. Goodhart speaks of the "fraud" in Spiritualism: What are we to think of his statement? When the Rev. gentry begin to prate upon a flimsy form of psychology, based often upon the lying pretences of conjurers, and which denies human immortality, then indeed will "fraud and credulity" come forth in their most vigorous form. We would be glad to see a paper on these matters by a Rev. that did not contain instances of ignorant misconception or false statement. These papers tend more to mislead the public than enlighten it. The general allusion to Spiritualism, is a misrepresentation of the whole matter.—Ed. M.]

#### PHYSICAL PHENOMENA AT PLYMOUTH.

To the Editor.—Dear Sir,—I have great pleasure in sending you the names of our regular sitters at our circle, and results of our doings under the mediumship of Mrs. Trueman and Mrs. Chapman, held at my house, 10, Stoke Road, Plymouth.

The phenomena from the spirit-world are improving at every sitting, as the mediums get more developed. They are generally controlled by our spirit-friends, "Mark Whitford" and "William Rogers," whilst our physical friends, "Jonathan" and little "Joey," do their work: they give us spirit lights; play bells, fairy bells, and concertina, which they take all over the room; remove furniture in all directions: for instance, take a small table from a corner in the room, pass it over the heads of the sitters, and place it on the table we are sitting at. Our friends have brought a stick 2 feet 8 inches long, on several occasions, from the shop through a closed door, and given it to some of the sitters. They also materialize their hand and arm, as far as the elbow, touch us all over, and shake hands with the sitters. They likewise carry illuminated stars, covered over with drapery, sometimes full three feet in length, which we feel and see by the aid of the stars, it being a dark circle. Our friends also give us direct slate-writing without either of the mediums touching it in any way, the slate being placed on the table some 6 feet away from the sitters, when we hear the pencil writing, and we get a message from "Jonathan" on one side, and from "Joey" on the other, in two different hand-writings, and signed by them.

The above phenomena can be vouched for by our regular sitters: Mrs. Best, Mrs. Martin, Mr. Smith, Mr. Chapman, Mr. Sandcock, and many friends invited to our circle, the names and residence I will send to you if required. I send the above account of the phenomena we get, to let you know how we are progressing at our circle in the West Country, also to show to others what they may get from the spirit-world, if they only investigate and seek for truth.—I remain, yours truly, R. BEST.

#### VEGETARIAN'S MUTUAL REGISTRY OFFICE.

Having long practised Vegetarianism, Mrs. Simpson, 224, Albany Road Camberwell, London, S.E., has instituted a Registry Office to assist employers and employed to enter into relations with those of the same dietetic habits. This is of particular importance to those who are boarded with their employers, such as domestic servants. The following are some of the arrangements in operation:—

Terms: 1s. Registration Fee for booking each requirement; 5s. to be paid by the Employer when suited.

Town and Country Apartments let and secured upon the above terms, the Proprietor paying the 5s. upon obtaining a tenant.

Managers of Vegetarian Boarding Houses, and those willing to cater for Vegetarians, can have their accommodations kept constantly registered upon special terms.

All requirements should be clearly stated in writing; but to save trouble in this respect, Requirement Forms, for filling up, can be forwarded free upon application.

All letters necessitating replies or acknowledgment must contain post card or stamped directed envelope.

#### A LIFELONG SECULARIST TURNS SPIRITUALIST.

A fortnight before Christmas, 1883, being at Ashington, Northumberland (an entire stranger to place and people), I was invited to a private circle, and then heard such wonderful facts, many of them known to no one on earth but myself, that I was determined to investigate Spiritualism. I was told of various gifts I had, and that if I gave conditions, I should be able to photograph spirit-forms, to heal and alleviate pain in others, without medicines. I took the first spirit-form in May, 1884, in full sunshine, and since then often take them. My first cure was a bad leg of nine years standing, after physicians and doctors had failed. I was astounded when a spirit told me I could ease the pain of a lady friend, who had lost her leg by amputation, she living twenty-four miles away. I tried the experiment, and am happy to record the fact that since last February, she has had neither ache nor pain in it. I have had such proofs of spirit existence and identity, that I should be worse than a fool if I denied the truths of Spiritualism; and I find my new belief more cheering than the old one of annihilation, and more beneficial to my neighbours. No other creed under heaven could have convinced me of a continued, sentient life beyond the grave; and after twelve months experience, my advice to all Secularists—I have a warm heart to, and always like to fall in with them—is: Investigate! Investigate! Investigate! and if you find you are on the right side, Develop! Develop! Develop! and you will find truth without Priest or Patron.—EDWARD EDWIN PEARCE.



## PROGRESS OF SPIRITUAL WORK.

### WORK IN JERSEY.

The open warfare that for several weeks existed between our spiritual Cause and one of the religious bodies, has now ceased; the two parties are (at least outwardly) again at peace. It is only due to ourselves to state that the conflict did not originate with us. The afore-mentioned religious body thought proper to attack us, evidently with the intent to check our Movement in the bud; our own attitude was purely a defensive one. We can truly say that we do not begrudge our orthodox friends any portion of the credit or advantage they may have derived from the contest; we derive ample satisfaction from the fact that by the publicity given to our Movement, in the police court, on the platform, and in the press, the attention of the entire population has been drawn to the subject of Spiritualism. This of course is the chief desideratum so far as we are concerned.

I am pleased to state that the friends who took the initiative in the present effort, together with some new adherents, have resolved themselves into the nucleus of a Society, to be called the "Jersey Spiritual Society," for the promotion of progressive teaching and spiritual work. I beg permission through the MEDIUM, to ask all the friends of Spiritualism on the Island to identify themselves with the Society, and form a strong association for the promotion of Freedom of Thought and Spiritual Truth.

The MEDIUM has been well circulated amongst the people, we are able to easily dispose of a weekly parcel of thirty copies.

We had not a large audience on Sunday afternoon, but there was a beautiful spiritual influence both in the service and the circle after. In the evening the room was again comfortably full and the service fairly enjoyable throughout. OMEGA.

**NOTTINGHAM:** Morley Club Lecture Room, Shakespeare Street.—Mrs. Barnes, Luke, ix. We will examine the fearful subject of the bottomless pit. A great part of the book consists of pictures, parables and symbols, which it is necessary to use to convey the truth to the human mind. All angelic power comes from God. So far as we know, and have been able to ascertain, all the angel-world have lived on the earth once in human bodies. We are all children of the same Father. In whatever state or condition man is,—whether in earth-life or spirit-life,—whether in happiness or misery, we acknowledge the universal brotherhood of man and fatherhood of God. All the laws of God are intended to be understood by all mankind, and all human creatures have the germ of intellectual capacity, which when developed will enable them to understand and comprehend all those laws, however dark and mysterious they may appear now. There is for man a state more divine, more pure, more celestial than he can perceive whilst in the earth sphere. Here he wears a robe suitable to the atmosphere that surrounds him. The angels come with great power and with great light to reveal the mysteries of divine laws and truth to perplexed man. All that is weak, sinful and corrupt shall be destroyed. The *pit* is *bottomless*, signifies that evil is to sink deeper and deeper till it is annihilated, not that the evil-doer is to be in a state of perpetual suffering and misery. Sin, folly and the weaknesses of man have made him miserable and wretched. The ultimate and complete destruction of sin shall produce happiness. The love of God flowing through his spirit shall produce peace and joy that far surpasses present conception or understanding. The *key* does not mean that Peter goes about with the keys of heaven, unlocking to those he will. It means that the angels have unlocked the secrets of Truth and revealed them to the intellect of man. You may all have the key. A short time ago some of you would have shrunk from the truth. The light makes man feel that he is created for and belongs to good, and not evil. He feels the drawing influence of pure love. Evil is bound down to where it belongs—the bottomless pit—as his soul soars higher. He can and will leave it behind him eternally. The great Babylon of sin and evil is to be eternally done away with. You have spiritual power now, you have power to do good if you will, and you often prove that you have power to do evil. Some do better than others because of the purer angelic influences that surround them. What a great blessing it will be when the "bottomless pit" shall open its mouth and swallow all the evil up. If it is true you are going down into a great and horrible hole, you ought to know about it. But, you will not go down: you have to rise up, and become true men and women, and do great good. The inner life of purity is being developed in you, and the evil is being obliterated. The very remembrance of the past sin and misery is to be all blotted out. The divine influence is love and light and liberty. If you do anything good and lovely, it is power that comes from God that enables you to do it. As man feels the power of love, he feels that he is born for something noble, pure and good. Thus the angel power is putting down evil. Some of your wise and witty men tell you that the smoke and torment coming from the bottomless pit are imps. We do not know of the existence of any. Man is going through school whilst here, and must pass through every class of discipline to enable him to rise. As he becomes enlightened and instructed in truth, the power of evil will sink lower and lower, and good shall rise higher and higher till it alone remains.—*COB.*

**GLASGOW:** 2, Carlton Place.—On Sunday evening last, we had one of the most powerful addresses that has yet fallen from the lips of the medium, Mr. E. W. Wallis. "Three Curses and how to remove them," dealt with all the evils that affect humanity; the ignorance which has been fostered by the professional class; the selfishness which abounds in society; the commercial rottenness which has made us lose caste amongst the nations, were depicted in glowing outline. The audience was larger than it has been for some weeks, and was most liberal in its appreciation of the more telling points. At the close of the lecture, the members of the Society had a conference to take into consideration the advisability of extending the engagement with Mr. and Mrs. Wallis for a further period of six months. Mr. Robertson, the President, referred to the necessity of placing our truth before the public in the best possible fashion, and said that the address delivered that night was sufficient evidence that in Mr. Wallis the Society had an instrument able to set forth in all its beauty and power the spiritual philosophy. It was

unanimously agreed to engage Mr. and Mrs. Wallis for a further period of six months, and a circular was instructed to be sent to all declared Spiritualists and others asking for their co-operation in the carrying on of the Work. A Soiree is to be held on Friday, March 20th, in Commemoration of the 87th anniversary of Modern Spiritualism, at which Mr. J. J. Morse will make his farewell; Mr. and Mrs. Wallis and other speakers will be present. A Mesmeric Class is intended to be at once formed, under the conduct of Mr. Wallis, who will be glad to have the names of those interested. A cordial invitation is held out to all Spiritualists to attend the home gatherings of the medium, at 3, Dixon Avenue, on Friday evenings at 8 o'clock. Meetings are also held at the Hall, 2, Carlton Place, on Tuesday evenings. It is hoped that the next six months will show an increase in the enthusiasm which has been so fully manifested in the past.—*J. R.*

**LEEDS:** Edinburgh Hall, March 8.—In the afternoon Mr. Tetlow, of Rochdale, under spirit-influence, delivered a masterly address on the "Living and inspiring God." His guides dealt with the materialistic tendency of the 19th Century, and reviewed Locke's theory, and the Baconian philosophy, attributing this modern tendency of thought to these Schools, or rather to the disciples of these philosophers, who were content to reason superficially rather than grasp the profundity of their teachers. They pointed out that spirit pervaded all nature, in short that matter was only the garment of spirit. They referred also to the feelings of awe and veneration experienced by man contemplating the stupendous forces of nature, and its lovely scenery of hill and dale, as the response of man's spiritual nature to that of the "Living and inspiring God." The moral attributes of man were also appealed to as presumptive evidence in favour of spirit. The whole discourse was a clear, concise, and logical argument in favour of immortality, delivered in a manner that would carry conviction, and impress strangers with a desire to hear more.—In the evening the subject was "Spiritual birth at death," in which the guides referred to the beliefs entertained by so-called Christians regarding the world beyond, drawing a very vivid description of their disappointment when awaking on the other side. Spiritual birth at death, they informed the audience, might be considerably delayed after the change called death. At the after meeting a spirit controlled Mr. Tetlow, for the first time, and after having gone through the death agony, caused the medium to place his arms round a stranger in the audience, who eventually recognised the spirit as that of his sister, who passed away in America. Our Hall is crowded every Sunday evening, and a manifest interest is taken in Spiritualism. Our Anniversary Services will take place on the last Sunday in this month, with a tea on the Monday following.—*COB.*

**DEVONPORT:** Heydon's Hall, 98, Fore Street, March 8.—On Sunday morning the controls of Miss Bond opened the meeting with an invocation, after which a circle was held. Several persons were influenced; two gentlemen to write.—At our private circle in the afternoon there were several strangers present. The influence seemed to be good, great harmony prevailing. We received from the guides of Mr. W. Leader, a few appropriate remarks relevant to Spiritualism; another gentleman was controlled, but not to speak. Afterwards a short address from the controls of Miss Bond, which brought to a close the meeting.—At 6.30 the controls of the same lady gave a very eloquent and powerful discourse, on "The Signs of the Times." In the course of their address they could see great changes taking place in the political world, which would benefit the working classes and mankind in general. Another sign of the times was that your ministers are ceasing to preach so much about their material heaven and hell, and are becoming uneasy in mind on account of the rapid progress Spiritualism is making, and fear that their theories will not stand against the facts of Spiritualism. The discourse, which lasted for 30 minutes, was listened to with rapt attention. Another spirit then took control and gave a short address on the words of the hymn, "There are angels hovering round."—*HON. SEC. F.S.S.*

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, March 8.—Mr. Tetlow, of Newcastle, answered questions in the morning, in a very satisfactory manner. The subject in the evening was, "What will the harvest be?" After a good discourse, many more questions were answered. The guides expressed their pleasure in the interest taken, and said they would be glad to come amongst us again. They did not profess to be possessed of all knowledge, but they were willing to be made of the greatest use in leading others to the truth. We hope to have Mr. Tetlow with us again.—Mr. Edward F. Wells, of London, looked in on us one evening, and we had a very interesting conversation. All friends coming our way, we will be happy to meet with.—*A. MCSKIMMING, Sec.*

**MANCHESTER:** Temperance Hall, Tipping Street, Ardwick, March 8.—In the morning Mr. Clarke, of Pendleton, delivered a discourse on "The followers of Christ." In the evening he gave a very able and instructive discourse on "In my Father's house are many mansions," showing the labour and progress necessary, either in this world or the life beyond the grave, for fitting up a mansion suitable for the habitation of every individual spirit.—*J. STUBBS, Sec. M.S.S.S.*

**NORTH SHIELDS:** 6, Camden Street.—On March 3, 4, and 5, Mrs. Wallis delivered three eloquent discourses, which were well attended, notwithstanding the inclement weather. The last evening closed with clairvoyant descriptions of spirit friends, all of which were recognised.—On Sunday, Mr. J. Livingstone spoke on "The Phenomena of modern Spiritualism in harmony with the Bible." The comparisons set forth were striking and deeply interesting.—*J. T. McKELLAR, Hon. Sec., 2 Collingwood Terrace.*

**PENDLETON:** Town Hall, March 8.—Mr. Schutt, of Accrington. At 2.30 many subjects were sent up by the audience, and the guides preferred answering them as questions, that all might have answers, which gave satisfaction to all present. In the evening Mr. Schutt addressed a large audience, by request, on "The Antiquity of Man." It was a pointed and masterly address, similar to what has been reported, which gave entire satisfaction to all who heard it, several leading men of science being present.—*COB.*

**BAOUP,** March 8.—Mr. Newell gave us two interesting discourses: in the afternoon on "Our planetary system; its influence on the Earth, and its inhabitants," in the evening on "Spiritualism, is it proven?" Experiences and opinions of many eminent men were quoted, and proof was established. It impressed strangers present. The public in this place begin to think more seriously over the question.—*J. BROWN, 40, Lanehead Lane.*



**NOTTINGHAM:** 64, East Lamartine Street, March 8.—A very interesting meeting, it being our third fruit-soiree. A very nice display of flowers, which were presented by the friends, combined with the fruit, added very much to the success of the meeting. We commenced by singing, followed by an opening address through the medium, Mrs. H., this being followed by a brief address on "The beauties of Nature," through another medium, Mr. B., after which Mrs. H., under control, commenced to distribute the fruit round to the friends, other controls following in a similar way, each making suitable remarks as they handed the fruit to them, and expressing the joy they felt in having the privilege to be present on such an occasion; also impressing upon the minds of the friends the true object of our meeting, which was to strengthen the link that connected us with the spirit-world, and to improve our spiritual natures as well as gratify our spiritual bodies. They trusted that when our turn came to shake off the mortal body, they would be able to welcome us to a grander feast in the spirit-world. During the meeting we had upwards of 30 changes of control through both of the mediums, and according to the communications given, we were favoured with the presence of some who belonged to a very ancient Order, and were far advanced in spirit-life, and others who were closely connected to some of the friends present, by family ties; and yet with the great variety, harmony prevailed throughout the whole of the meeting, in fact, one of the spirit friends said he had visited many circles, but never attended one more harmonious than on the present occasion. Between each distribution of fruit, suitable hymns were sung to keep up the harmony of the meeting, and each spirit friend, before leaving control, partook of the fruit provided. We believe, if this method was more generally adopted, it would be found a great aid to the success of the meetings. It can be carried out with little expense, so that these conditions are within the reach of all circles. We thoroughly agree with the remark of friend Burns, that small gatherings, and more of them, will be more beneficial to the Cause than large ones. We intend having meetings of this kind on the first Sunday in the month.—T. JACKSON.

**BIRMINGHAM:** Oozells Street Schools, March 8.—Mrs. Groom delivered a trance address on "Spiritual Worship, the Religion of the Future," when there would be less form and show and more sincerity. It would be practical, and appear in everyday-life, and would labour to eradicate the evils that thrive in our midst. Spiritual development was a needful step to this end: that would supersede the impotent labours of all classes of clericals.—On Sunday, at 11, a conference will be held to consider the best means of promoting the Cause in the Town.—COR.

**PARKGATE:** Mrs. Hobson's, Ashwood Road, March 1.—At 2.30, Mrs. Yarwood gave a series of clairvoyant descriptions of spirit-friends present, most of them recognised. In the evening we had a crowded room, and her subject was the "Lord's Prayer." Mrs. Yarwood's powers in clairvoyance are very remarkable as well as Miss Kate Yarwood's.—Monday evening at 7, "Clairvoyance, and how to develop it." She described many spirit friends, all recognised. Miss Yarwood gave several descriptions, as did the guides of Miss Cooper, also the guides Mr. J. Parkinson, all recognised. Our Cause is still progressing here.—EDWARD GARDNER.

**BATLEY CARR,** March 8.—Misses Tetley and Armitage occupied the platform. Taking into consideration that it was the first time the former had taken such a position, the result promises well for the future usefulness of this young lady. The remarks of her guides were simple and to the point; dilating on the mistaken ways of the world of obtaining happiness hereafter, and exhorting all to learn how to live happy and honourable lives while here; endeavouring to overcome the temptations of every-day life, in the success of which is the surest guarantee of happiness in the spirit-world. At the conclusion of their remarks, hymn 93, "Spiritual Lyre," was sung, during which Miss Armitage was controlled, and after addressing us for a short time, they gave a number of clairvoyant descriptions, which with the exception of two, were recognised. The 31st chapter of God's Book of Judgment, OAHSE was read as an appropriate lesson.—ALFRED KITSON.

**STONEHOUSE:**—Sailors' Welcome, March 8.—11 a.m.: The guides of Mr. W. Burt discoursed on "God in Nature." 11.30: Circle; much enjoyed by all present; great mediumistic power manifested. 7 p.m.: The guide of the same medium discoursed on the subject:—"Transition and Evolution." Much argument was used in its delivery, and great power of speech exercised; keeping the audience, which was largely increased by a great number of strangers being present, spell-bound for the space of forty-five minutes. 8 p.m.: circle; several mediums under control, and clairvoyant descriptions of surrounding spirit-friends were given. Both meetings were well represented by Spiritualists, and the greatest harmony prevailed throughout the day.—COR.

**HETTON-LE-HOLE:** Miners' Hall, March 8.—Mr. Wm. Westgarth delivered a splendid address while under control, subject (which was chosen by the audience): "As Spiritualists, do you believe in God as a Moral Governor." He very clearly pointed out to the audience the need and necessity of a Supreme Being, likewise the God as a moral governor that Spiritualists do believe in, and the regard they have for that God, which was very highly appreciated by the audience. The hall was full.—JAS. MURRAY, Sec.

**BRADFORD:** 448, Little Horton Lane, March 8.—Mr. Farrel, of Pudsey, gave us two able discourses, on "Man's responsibility," and the "Uses of Spiritualism."—E. HARTLEY.

**LEICESTER:** Silver Street Hall, March 8.—Mr. Bent presided, and Mrs. Burdett delivered an impressive invocation, afterwards an address on "My peace I give unto thee, not as the world giveth." The control said the pleasures of this world were as naught compared with the love of our Heavenly Father, with whom there is no variableness: for it turns darkness into glory and sorrow into joy. Though we wander the wide world over, there is no true happiness apart from God.—S.A. SHEPHERD.

**ROCHDALE:** Marble Works, March 8.—Mr. John C. MacDonald gave a grand address, afternoon and evening, and sang some good pieces. The audience was delighted with all he did. He was with us again on Monday evening, in addition to a discourse answering questions, and giving phrenological delineations, and descriptions of spirits, which were recognised. We were so well satisfied, that we have engaged him for April 19 and 20.—COR. SEC.

**ASHINGTON,** March 8.—Mr. J. G. Grey gave a masterly discourse on the "Transfiguration." He was accompanied by Mr. Murray, who promises to be a powerful seer.—JNO. ROBINSON.

## THE CHILDREN'S LYCEUM.

**BATLEY CARR:** March 8.—Morning: Present, 3 officers, 11 girls, 10 boys, and a visitor, Mr. Amos Walker, of Cleckheaton, who spent the day with us. We committed to memory the second verse of melody 35 "Lyceum Guide," and had one song, one trio, one recitation, and two golden-chain recitations. After marching and executing first, second and third series of calisthenics, we formed into two groups. Group one, led by Miss Mortimer, had for lesson, "What is Thirst?" Group two had an Astronomical lesson, in which the order of the solar system was reviewed, and the phases of the moon described. After which Lyceum was duly closed.—Afternoon: Present, 3 officers, 8 girls, 5 boys, and 5 visitors. We had one musical reading, three golden-chain recitations. After marching and executing the first three series of calisthenics, we had a short but splendid address from the spirit-guide of Mr. Amos Walker, a few remarks from the Conductor, which were followed by Mr. Walker in his normal state. Hymn 8 "S.H." being sung, Lyceum was duly closed.—I wish to express my gratitude to Mr. Walker for the kind assistance his guides rendered us, and to express a hope that more of the mediums visiting Batley Carr will lend their services similarly, when the impression is given them so to do. It is not only possible but probable, that the judicious exercise of their gift in the Lyceum may be as effective, as in more promiscuous gatherings.—ALFRED KITSON.

**MIDDLESBOROUGH.**—We had present, 31 children, 8 officers, 1 visitor. Our programme consisted of golden-chain and silver-chain recitations, singing, marching, calisthenics, etc., after which the Conductor questioned the children upon the various Kingdoms, receiving very satisfactory answers. Then our lessons for the next session were selected by the members, and our session was brought to a close.—ROSE. H. KNEESHAW.

**BRADFORD:** Walton Street.—Present, 22 girls, 21 boys, 10 adults. The Monthly Conference of the Yorkshire Committee being in the Church below, the delegates came in to see the Lyceum, completely filling our room, yet very harmoniously. The calisthenics were very well performed, much to the delight of strangers. There was committing to memory, silver-chain recitation, and groups with the usual lessons. The Guardian of Groups gave a phrenological delineation of the Conductor. Session closed with prayer at 12.10.—LIBRARIAN.

## PORTRAIT AND BIOGRAPHICAL SKETCH OF MR. JOSEPH ARMITAGE.

The article by Mr. W. Oxley, in the first issue in January, accompanied by portrait, gave so much satisfaction, that it is desirable that the series be followed up. Mr. Joseph Armitage, of Batley Carr, has kindly responded to the request to lend his aid, by offering an Auto-biographical Sketch of his Early Life, Religious Experiences, Introduction to Spiritualism, Development as a Medium, Work as an instrument of the Spirit-world, with many Facts, Experiences, Anecdotes, and Illustrations which have occurred to himself and family. This narrative is all the more *apropos*, as repeatedly, of late, audiences have desired Mr. Armitage to give his experiences from the platform, so that the proposed publication will meet a felt want.

A finely engraved Portrait will accompany the narrative.

This deeply interesting and important Publication will occur on Friday, April 10, being the first issue in the sixteenth year of the publication of the MEDIUM as a Weekly Paper.

To cover the necessary expenses, it will be imperative that at least 5,000 additional copies be disposed of at 6s. per 100. The friends of Mr. Armitage, in the Yorkshire and Lancashire Districts, will no doubt do their best to let thousands know of the facts of Spiritualism, as thus presented in the personal experience of one of its exponents. There is no better way of teaching the true nature of this Work.

Subscribers' names will be received at once. By clubbing together, with a small weekly subscription, even the very humblest, who have been delighted with Mr. Armitage's labours, will be able to circulate a dozen or more of these papers, and thus co-operate in the Great Work in which he and all are engaged.

We will be glad to see which of our Centres can do the most and best in this effort.

**MILLOM.**—It is a trite and true saying, that "Enthusiasm begets enthusiasm," and it was never more truly exemplified than at a recent meeting of ours, for arranging for a festival here on Good Friday. In pleasurable remembrance of the last happy and highly successful gathering, it was unanimously agreed to hold a "Shilling Tea," at Mr. H. J. Taylor's, on Good Friday, April 3: the meeting to commence at 3 o'clock, and tea on the table at 6; and that half of the proceeds should be devoted to the "Liabilities Fund" of the Spiritual Institution, London. There was a spontaneous wish expressed by several to share in providing trays, and helping in various ways; and it was decided that all offers of assistance be accepted, so as to render the proceedings as popular as possible, by enlisting a community of interests and sympathies.—E. C. TAYLOR, Secretary.

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## THE VACCINATION REVOLT.

### MONSTER DEMONSTRATION AT LEICESTER,

ON MONDAY, MARCH 23RD.

The Leicester Guardians, reluctantly obeying the behests of that curious Governmental nondescript, the Local Government Board, have decided to proceed with the prosecution of some 5000 vaccination defaulters in that town. This will involve, it appears, the issuing of some 20,000 distinct legal documents, such as notices and summonses, and the serving of them individually upon each and every heretic to the Jennerian faith. This in itself is a tolerably tough job for the Leicester Vaccination Officials, and before it is finished we can easily imagine that one or more of their number may come to the same conclusion as that of their late professional brother at Cheltenham (if we remember rightly) who, in peremptorily resigning his post, publicly stated that the position of a Vaccination Officer was about as pleasant as that of the common hangman. Hitherto the Anti-Vaccinist cause has not been without able and persistent supporters, and this latest move at Leicester is admirably calculated to bring to the front any undiscovered Bradlaughs and Weldons who may be in their ranks. At any rate the medical non-conformists of that noted midland town seem no way disheartened or daunted by the unpleasant prospect immediately before them, inasmuch as they have shrewdly and philosophically decided to convert the occasion to a profitable use by organising a great Open Air public Demonstration there, and thus at once entering a united protest against the Vaccination Laws, and at the same time pointedly draw public attention to the evils of the present system. The Demonstration will take place on Monday, 23rd of March, and the affair promises to prove the weightiest and most significant organised action yet taken in this country against legalised Vaccination. A procession with bands, banners, and emblems, cartoons, effigies, etc., etc., will parade the chief streets of Leicester in the afternoon. In this will march a detachment of Leicester citizens who have suffered imprisonment for non-vaccination; also a detachment of those whose goods have been seized to meet penalties for the same cause; with a third detachment of those who have paid fines "in preference to paying doctors to poison the blood of their children." The Guardians who support the Anti-Vaccination cause will form a part of the procession. A number of unvaccinated children, of whom, by the way, the town should boast an almost unlimited supply, will add a striking feature to the procession, while delegates from London and provincial Anti-Vaccination Leagues and Societies, with appropriate mottoes, banners, etc., will attend to give the Demonstration a national character. Among the places represented will be Lincoln, Brighton, Eastbourne, West Cumberland, St. Pancras, Gloucester, Kettering, Oldham, Southwark, Earlstown, Derby, Hackney, Keighley, Banbury, Barnoldswick, Batley, Bedford, Bristol, Blackburn, Chelsea, Cleckheaton, Gravesend, Huddersfield, Hull, Hyde, Leeds, Nottingham, Boston, South London, Yorkshire, Hoxton, Biggleswade, Darlington, Burnley, Middleton, Manchester, Westminster, Norwich, Truro, the Isle of Jersey and Belgium. The National League of Scotland will be represented; and Ireland is sending a large banner with suitable emblems, which will be carried by Irish anti-vaccinators. All this indicates pretty clearly the wide-spread and growing revolt against medical orthodoxy; a revolt which the long and peculiarly valuable experience of Leicester with regard to Vaccination and Small-pox is certain to still further deepen and widen, until the summoners, familiars, and apparitors of the vaccine priesthood, or hierarchy, become as obsolete as are those of the Church in old and evil days.

During the course of the procession, the Vaccination Acts will be burnt in the Market Place, but whether any of the medical reports of the Local Government Board will share their fate, or whether that truly marvellous literary bantling of the National Health Society, "Facts Concerning Vaccination" which received the imprimatur of the L.G.B., will receive the same indignity is not stated. At the conclusion of the open-air proceedings, the manifestants will adjourn for tea, after which, at 8 o'clock, a public meeting will be held in the Temperance Hall, at which the REV. J. PAGE HOPPS has kindly consented to preside, supported by many distinguished speakers. Already letters of sympathy are coming in from all parts of the United Kingdom, as well as from Belgium, Germany, France, Switzerland, Italy, Holland, Canada and the United States. It is expected that the day will be observed as a general holiday. The Midland and some other railway companies will issue return tickets at a fare and a quarter, when not less than ten are taken. It is requested by the Committee that Anti-Vaccinators who propose to be present and take part in the proceedings communicate their intentions to the Secretary without delay, and they suggest that EVERY TOWN should send an appropriate motto or banner, in recognition of the agitation conducted at Leicester, which, they say, will aid the work of emancipation throughout the country. The Committee further earnestly solicit the co-operation of all Leagues, Anti-Vaccination Societies, and opponents of the Vaccination tyranny, it being desirable to arouse the indignation of the whole of England against the pending wholesale prosecutions and "the odious medical imposture." The Demonstration will be carried out with the co-operation of the Leicester Anti-Vaccination League, the National Anti-Vaccination League, and the London Society for the Abolition of Compulsory Vaccination. All communications are to be addressed—

G. H. ELLINGWORTH,

SECRETARY (LEICESTER ANTI-VACCINATION LEAGUE)

28, REGENT STREET, LONDON ROAD, LEICESTER.

#### J. BURNS'S SPECIAL ARRANGEMENTS.

CAVENDISH ROOMS.—Anniversary tea and entertainment, Wednesday evening, March 18. "The religious attitude of Spiritualism," an Anniversary Discourse, Sunday evening, March 29.

WALWORTH SECULARIST SOCIETY.—Newington Hall, York Street, "The Views and beliefs of a Spiritualist," Tuesday, March 24, at 8 o'clock.

NORTHAMPTON.—Anniversary tea meeting, and Happy Evening with the Readers of the MEDIUM and Friends of the Cause and Inquirers, at the Cafe, Abington Square, Friday evening, March 27.

DEBBY.—Arrangements are being made to meet the Readers of MEDIUM and all friends.

CARDIFF AND MERTHYR.—Early in May.

#### MUSIC.

O Music! sweet enchantress of the soul,  
Thy dwelling place is over all the earth;  
For even where man's footstep doth not tread,  
The air is fill'd with wondrous melody.  
The smallest leaf, when moved by gentlest breeze,  
Vibrates upon the air, and maketh sound  
That mingleth with the general symphony.  
The gentle dropping of the pearly dew,  
The rippling softly of the silvery stream,  
And trickling of the ever-running brook,  
All seem like songs of gladness and praise.  
Then, as the spheres of life we do ascend,  
So do we higher scales of music reach:  
The buzzing of the thirsty little fly,  
The humming of the bee from flow'r to flow'r,  
The bleating of the sheep on yonder hills,  
And chanting of the many singing birds,  
Are songs of happiness, and none are lost.  
There's music in the rustling of the trees:  
How softly do they sound when gently blows  
The summer's balmy breeze; and then again  
When gales are blowing high, what shrilly tones,  
Unearthly oft and sad, do fill the air!  
And, oh! what music hath the mighty sea!  
How vigorous are its full and powerful notes,  
As waves do dash about from side to side;  
And then how weird and plaintive are its sounds  
When sighing winds do skim its billows o'er!  
Thy wondrous power, Music! none can tell;  
On man thine influence indeed is great!  
For e'en the hardest hearts thy voice can touch,  
Awaking sympathies unknown before,  
And also by thy dulcet tones so sweet  
Canst natures of the highest order reach,  
And open in the mind of man a way  
For inspiration true to light the soul.  
Music! thou dost enable man to praise,  
And offer grateful thanks to God above—  
Praises which blend with Nature's joyous songs  
Of thankfulness, and never-tiring zeal.  
And angels do, methinks, receive these strains  
As through the higher spheres they wend their way,  
And join with them their songs of gladness and praise,  
Their sweet harmonious voices rich and clear;  
Thus forming one glad eulogy of thanks,  
One anthem grand of universal love  
To God, the Great Creator of all worlds.

O heavenly Muse! thou dost embrace  
All families of the human race;  
In unknown regions thou hast sway  
To sing thy songs at break of day.

Thou fill'st the air with such a strain  
Of melody, few can disdain;  
And how thy rich melodious tones,  
Ofttimes disperse earth's dreary moans.

E'en little children welcome thee,  
Thou charmer of humanity;  
The aged, too, who're full of years,  
Join in thy songs with loving tears.

What hope dost thou the dying give  
Of future life which they shall live;  
By whispering in tones of love,  
Such thoughts as lead the soul above!

E. L. W.

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BURNS, Publisher of the MEDIUM.

**THE SPIRITUALISTS' DIRECTORY.**

MEETINGS, SUNDAY, MARCH 15th, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: J. Burns, O.S.T., "What is a Spiritual Dispensation?"  
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance, alternate Sundays, March 15. The Room to be let on other Evenings.  
 HACKNEY ROAD, E.—Perseverance Coffee House, 155, Great Cambridge Street, at 7.30. Mr. Savage, Clairvoyance.  
 Wednesday at 8, Seance for Inquirers.  
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Seance at 8, Mr. Webster, Medium.  
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hoppercroft; at 7 p.m., A Seance; Wednesday, (no meeting); Thursday, Clairvoyance; Friday, Mr. J. M. Dale; Saturday, Mrs. Walker; till at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.

UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Walker: Trance Address.  
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Mr. T. S. Swatbridge, "Spiritualism, a Mission and a Prophecy"; at 8.30, Healing.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
 UPPER HOLLOWAY.—3, Alfred Terrace, Saturday at 8: Seance.  
 KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.  
 KILBURN.—At Mrs. Spring's, see above. Tuesday, at 8, Development.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Mr. J. Stevenson.  
 BACUP.—Band Room, at 2.30 and 6: No Information.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Local.  
 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.: Mrs. Craven.  
 BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: No Information.  
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 6 p.m.:  
 BLACKBURN.—New Hall, New Water Street: at 11 & 6.30, Mrs. Groom; at 2.30, Service of Song—"Eva."  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mrs. & Miss Gott.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Collins Briggs.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. H. Briggs.  
 JACKSON'S Mission Rooms, 448, Horton Lane, at 2.30 & 6: Mr. Hepworth.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: Mr. J. Livingstone.  
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Circle; at 6.30, Miss Bond.  
 EXETER.—The Mint, at 10.45 & 6.30.  
 FELLING.—Park Road: at 6.30: Mr. J. Hall, "Sin: What is it?"  
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. Wallis, "Man's Three Saviours."  
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mrs. Bailey.  
 Lyceum at 10.30. Monday, Service, 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.20 p.m.  
 HETTON.—Miners' Old Hall, at 5.30: No Information.  
 JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Mr. Ware.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Misses Wilson, Place, Sumner, and Mrs. Grimshaw.  
 KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Morrell.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. Armitage.  
 Wednesday, 8 p.m., General Members' and Friends' Seance.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mr. Salisbury.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. B. Tetlow. Sec., Mr. J. A. Smith, 106, Granby Street, Princes Road.  
 MACELESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
 62, Fence Street, at 6.30, Local Mediums.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. W. Johnson.  
 Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8.  
 MORECAMBE.—3, Parliament Street, West End, at 3 and 6.30: Mr. James.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Greig.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mrs. Yarwood.  
 NEW CASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: No Information.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. W. Gilbertson. On Tuesday and Wednesday, March 17 & 18, Mr. J. J. Morse, on "Spiritualism, a destructive force," and "Spiritualism, a constructive power."  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.  
 Tuesday, 7.30.  
 OLDHAM.—176, Union Street, at 2.30 and 6: Mr. Bowmer.  
 OSWALDTWISTLE.—At Mr. Sargent's, 9, Fern Terrace, at 2, Circle; at 6.30, Mr. Newell, Trance Discourse.  
 PLYMOUTH.—Town Hall, at 2.30 and 6.30: Mrs. Roberts, Walsall.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 3, Mr. Clarke, "Is God honourable?" at 6.30, Mr. Paynter.  
 ROCHEDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.  
 Wednesday, Circle at 8.  
 Marble Works, 2.30 and 6 p.m., Mr. J. S. Schnit. Wednesday, Circle at 8.  
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Butterfield.  
 STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Address; at 11.30, Circle; at 7, "The Voice of the Dead;" at 8, Circle. Medium, Mr. W. Burt.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 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 2.30, Mr. John Gibson; at 6.30, Experience Meeting. Wednesday, Circle at 7.  
 WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.  
 WEST FELTON.—At Mr. Thomas Pickford's, 46, Grange Villa, at 6 p.m.

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

**SPECIAL SERVICES, ANNIVERSARIES, &c.**

BLACKBURN.—Inauguration Services of the New Hall:—  
 Sunday, March 15, Mrs. Groom, morning and evening. A Service of Song—"Eva"—in the afternoon.  
 March 22: Mr. Armitage, Batley Carr, afternoon and evening.  
 March 29: Anniversary Address, by Mrs. Butterfield, afternoon and evening.  
 April 5: Miss Musgrave and Mrs. Wade.

MORLEY.—Saturday evening, March 14, Phrenological Entertainment by Mrs. Greig. Sunday, March 15, Service of Song, "Nimble Nat," in the afternoon; Trance Discourse by Mrs. Greig in the evening.

WEST HARTLEPOOL.—Temperance Hall, Brunswick Street. Wednesday, Thursday, Friday and Saturday, March 18, 19, 20 & 21, Mrs. Yarwood; on Sunday, March 22, Mrs. Yarwood, and Mr. J. Livingston. Three Services.

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 Macclesfield: Paradise Street, March 22, at 6.30; Halifax, April 5, at 2.30 & 6.30.

MR. E. W. WALLIS'S APPOINTMENTS.—March 1, Glasgow, 2, Carlton Place, at 6.30: "Man's Three Saviours."  
 Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

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MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.  
 Sundays: March 15, Liverpool; 22, Rochdale, Marble Works; 29, Manchester; April 5, Sheffield; 12, Blackburn; 19, Oldham; 26, Rochdale, Marble Works.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows:  
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 Mr. Swatbridge is open to give Trance Addresses on Sundays or weekdays in London or Country. Address him; 3, Alfred Terrace, Upper Holloway, London, N.

MR. J. J. MORSE'S APPOINTMENTS.—NEWCASTLE, March 15 & 16; NORTH SHIELDS, March 17 & 18; GLASGOW, March 20, 22 & 23; PENDLETON, March 29; LIVERPOOL, March 31, April 6, 12 & 13; BLACKBURN, April 19; CARDIFF, April 26, 27 & 29; KIRKLEY, May 24; STAMFORD, June 21; HALIFAX (probably), June 28; LEEDS & MANCHESTER under consideration.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, and as most of his Sundays are now engaged, early application for the remaining ones is requested.

For terms and dates, for Sunday or week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

MR. J. S. SCHUTT'S APPOINTMENTS.—March 15, Rochdale; 22, Oldham; 29, Morley; April 6, Pendleton; 12, Leeds, Edinburgh Hall; 19, Liverpool; 26, Bacup.

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