



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

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MODERN SPIRITUALISM.

A Lecture delivered by request before a London Society of Church-Workers.

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Modern Spiritualism is a very difficult subject to do justice to in a single short paper. It embraces such an infinite variety of species and complications: it is so misunderstood by the majority outside its pale, so misrepresented by the majority within it, and yet it is a subject on which the most important issues hang for good or for bad to the world at large.

Again, it presents a variety of treatments. One might view it historically, trace back its origin and the course of events that have brought its fundamental tenets to be accepted in our days by so many millions—of all classes of society from king to peasant,—of all grades of culture from *savant* to savage,—of all denominations of creed from Catholic to Materialist; and its organizations to be established in every country of every continent wherever Western Civilization has settled and even beyond that,—among Hindoos, Japanese and Negroes. Or one might take a scientific aspect of it, classify and weigh its phenomena, form inductions, estimate the various theories put forth to account for its facts; or, theologically, one might consider what new revelations it has brought of the destiny of mankind, what new aids to the cultivation of our higher natures, what new rules of morals and ethics, what the value of its authorities. Or, again, one might treat it socially and from its political aspect, showing how far the character of the individual and the community is likely to gain from this newly-established activity in our environment; how far the advancement of humanity may be furthered by this new revolutionizer of ideas.

Under these circumstances one can but summarize the conclusions experience of the subject has brought us to.

It had better be said at the outset what the fundamental and universal tenets of Modern Spiritualists are:—I.—A belief in the presence and aid of invisible human beings in our midst. II.—That the majority of these beings are departed inhabitants of this globe, who at death experienced no dissolution of the personal consciousness, and no sudden change of character or nature, but simply found themselves living in a new element and under new conditions, or as some say in a new dimension of space, but subject as on earth to laws of eternal movement of progress or retrogression, according to their conduct; yet preserving their identity, and able at any time to reassume, if they wish, the charac-

teristics that once marked them. III.—That these departed terrestrials have bodies, called technically spirit-bodies, but of a grade of matter so refined that to our eyes it ceases relatively speaking to be matter, i.e., palpable to any of our senses, but rather to be what we should call forms of force or magnetism. IV.—That these, technically called "Spirits," usually communicate with us by influencing the corresponding part of us which we call our spirit, but which is really only a corresponding body of refined matter or magnetic force, growing within us as the butterfly body grows in the grub body. But as this method of communication by the quickening of the spirit is not apparently objective to us but only subjective, these Spirit Beings have—V.—Developed other methods of proving their objective presence, when for sundry purposes it has been considered expedient to do so. Among these methods is one known as materialization, i.e., a condensation of their spirit-bodies until it takes a form of matter visible to our eyes; or powerful enough to cause vibratory effects on our grade of matter, such as brain-waves, starting ideas technically called "Impressions"; or sounds of air reaching the outer ear, technically the "Direct Voice"; or vibrations of material particles of substances around us, causing the well-known "raps," movements of tables and objects. Sometimes this spirit-force manifests itself by separating the forces of cohesion and causing solid objects in our sight to become invisible, solid to pass through solid, and objects to be transferred instantaneously from room to room, house to house, town to town; or to upset the forces of gravitation, and cause heavy bodies to ascend without any apparent physical cause of such levitation; or to influence the particles of living organisms to cause instantaneous growth of bodies, of flowers; automatic movements of muscles of the hand, such as to cause what is known as planchette or writing mediumship; or of muscles of the tongue, giving the gift of tongues. Sometimes they use this force to move a piece of pencil, tied or locked between two slates or in boxes: this is known now as Psychography or Direct Writing. Another very common method of showing their objective presence is by withdrawing temporarily, by a process similar to what we know as Mesmerism or Somnambulism, the spirit-body of one of us from our outer, coarser, material bodies and filling the vacuum with their own spirit or magnetic body: this process is known as Trance or Control. The spirit

thus in possession of one of our bodies demonstrates his presence by disclosing verifiable facts transcending the knowledge of all present or of the medium whose body is used, (called Test Mediumship); or else in giving wisdom out of the mouths of babes and the ignorant, (called Trance Speaking). Time fails me to enumerate the numerous other methods, of proving the existence of the invisible by means of the visible, that have been adopted.

To these tenets of Spiritualists in general may be added another important one, claimed at first chiefly by a sect that sprang out of the Spiritualists, called the Theosophists, but now generally held by all thinking Spiritualists, viz., the power all of us have to develop this spirit-body within us, so that at last we can become even as the Spirits themselves, without waiting for the necessity of death to free it; so that we can project our spirit or astral body into the various realms and grades of Spirit Life, bring back its secrets, converse with its denizens instead of waiting for them to come to us, and make our presence known to others on earth at a distance, by any of the above-mentioned processes that the disembodied spirits use.

Now this bald statement of tenets of Modern Spiritualism starts naturally a series of questions in the minds of investigators:—

1st.—How far are these manifestations facts and not delusions? 2nd.—Granted they are facts, how far are they manifestations of human intelligences and not of other intelligences, such as sub-human or superhuman beings, impersonal essences, or even our own unconscious selves? 3rd.—Granted the manifestations are facts, and are of humans, are they different either in quality or quantity from what has before been imagined to be manifestations of the ghostly? and if different, why so? 4th.—Granted the manifestations are facts, and demonstrations of past humanity, and peculiar in nature: What good comes of them either to the individual or to society, by adopting this method of communication with Spirit, instead of the normal one of inspiration or quickening within us?

Now there is a fair way and an unfair way of conducting every investigation; and the fair and scientific way is evidently in the above order, viz.,: 1st, as to the fact; 2nd, as to the Cause of the fact; 3rd, as to the nature of the fact; 4th, as to the end or far results of the fact. Unfortunately most people begin to investigate this, and other subjects that seem to threaten their preconceptions of the truth, in the reverse and unfair way. Looking first with eyes of prejudice at the *Cui bono?* question, they condemn these foreigners to them as silly or wicked, and refuse to consider whether they are living facts and what is their real nature; forgetting that facts are facts, and cannot be disposed of by shutting the eyes.

Well, then, let us consider these questions in the right order. First: Are the manifestations in Spiritualism facts?

Now I cannot hope to dispose of this mighty, perplexing question in a few words, so I shall content myself with simply pointing out the nature of the investigation, and the mistakes the uninitiated make with regard to it.

1st.—Can they be investigated on the strict lines of scientific experiment? Experience answers—Yes, but with one proviso, viz., if the same conditions can be invariably attained,—and that is just the difficulty. For herein lies the difference between material things and psychical things: over the first we are masters, and a Huxley, wishing to demonstrate his conclusions to the world, can reproduce his conditions accurately, and so repeat his experiment as often as he likes. But, in psychical research, the conditions are so subtle, so delicate, so out of our control, that we can never be sure of repeating an experiment. To mention a few of them will give an idea. Psychic experiments depend on the following: the health of the agents or mediums, the conscious frames of mind of all present, the unconscious frames of the same: and as these frames of mind themselves depend on the weather, the private circumstances, the environments, distant wills, therefore, indirectly, all these have to be considered. Now, most of these conditions are out of control. Perhaps as Humanity advances, they will some day be more in our control; but, until then, Humanity must remain satisfied that the results following these conditions continue also out of their control.

2nd.—Other sources of uncertainty lies in the very nature of the Hypotheses. Granted the two fundamental claims of Spiritualists—that these manifestations are caused by Human Spirits, and that Human Spirits carry their nature, their tastes and opinions with them into the other world—it

is self-evident that if there was not a conflict of opinions, of expression, of knowledge, of culture, in their manifestations, the original hypotheses would not stand. Therefore, instead of being discouraged by meeting apparent contradictions at the start, we should note it with satisfaction. As on this earth, "*quot homines, tot sententiæ*," so in the unseen "*quot manes, tot sententiæ*." If all communications were oracles of Truth and Perfection, the use of our Reason to test the nature of our informants, Conscientiousness to test the divinity of perfection in them, would deteriorate from want of use, and Truth would be cheaply had, and therefore worthless. We must remember, again, another source of uncertainty that lies in the Spiritual Hypothesis. If, as they affirm, the Spiritualistic Movement is a missionary movement for a special object of teaching a special truth, specially wanted at this special time, organized and directed by the most advanced spirits of departed Humanity, who in their turn are instructed by the Highest Angels, who in their turn are inspired by the Universal Holy Spirit: I say, if this hypothesis is true, then one can hardly expect to command the phenomena oneself. We have all our appointed work of life to accomplish: some to keep up the Truth already revealed, others to discover new revelations required by the progress of men and things; so we may expect one man to have these new revelations vouchsafed to him in abundance; others have them denied them, for good reasons; others not to be prompted to desire them. What we want, if this is the case, is for each party not to despise the other; to live and let live, and above all to let the Great Spirit, that is working in all for the benefit of humanity, give its commands to each and reign supreme Hierophant. Another reason why some investigators would get good results, others get none, lies in the nature of the case. If, as Spiritualists affirm, the love of a lost parent or relative is still watching over our path, then one man may bring more loving spirits with him, anxious to demonstrate their presence, and so get more. Again, if as Spiritualists say, one man has an organization better fitted for the approach of the Spirit, naturally more manifestations will occur in his presence.

3rd.—A third cause of uncertainty lies in the class of investigators who have approached the subject, and the want of system with which the investigations have been carried out. These two faults have been the great drawbacks of the Movement for the last thirty years; but the last few years have seen efforts being taken to rectify them. As to the class of investigators, it is evident three requisites are paramount: a right heart or spirit to prompt, a right intellect to sift, a right physique to attract. The right masculine spirit should be one of a love of Truth for Truth's sake, and not for Theory's sake: of Truth paramount whatever it may cost. The right feminine spirit should be a desire to maintain the bonds of love and relationship, which give life its zest and which death would otherwise have severed. Instead of these requisites, we have had, in the middle and upper classes at any rate, crowds of people entering the investigations in a spirit of idle curiosity, of having something to astonish their gossips, of finding out their fortunes, of promoting their earthly interests; of people with more feelings than judgment, overzealous, overcredulous, though well-intentioned fools, swallowing everything with hasty judgment; people of rank, coarse bodily magnetisms, caused by the overeating and drinking of the day; of positive, chilling, repulsive, egotistical mental auras, caused by dogmatism, and the self-asserting, material-minded spirit of the day. These various classes of wrong investigators have, on the one hand, disgusted the more refined minds and loving hearts of our day from seriously entering into a consideration of the manifestations; and on the other, have deteriorated the once delicate and good mediums, with whom they have come in contact, driving out, by the unseen permeation of their magnetism, the high motives that once reigned in the mediums; driving away or keeping away the higher order of spirits, bringing with them a lower order who, by a law of affinity now being understood, keep off the higher and control the mortal instruments in their place. Not only this, not only do such a class of investigators corrupt pure mediumship, but they give rise to a breed of false mediums and impostors. For most of them being wealthy and ready to disburse their wasted affluence freely for the sake of being astonished, charlatans see their opportunity, and imitate the genuine phenomena. Corruption of medium after medium, and exposure of charlatan after charlatan, though at first sight causing a death-blow to the true Cause, are now seen to be its providential salvation. For their effect has been to frighten

off and tire the curiosity-mongers and curiosity-hunters, leaving the field to three classes of investigators only: (1) members of psychical and theosophic research, advancing with cool, slow judgment, step by step, from theory to theory; (2) investigators in the private sanctity of home circles, where motives of notoriety or gain are excluded; (3) investigators among the poor, seeking in circles held in the slums of our great cities and manufacturing towns, seeking for demonstrations of what they call "Summerland," into which they may enter even now in order to learn culture, to meet friends, to gather flowers, to shake hands, and feel thereby a compensation for the inequalities of their earthly lot.

The uncertainty in the phenomena, caused by the nature of useless investigators, leads us up to a similar cause of uncertainty: that caused by a want of system in our methods of investigation. A student would hardly consider himself fitted for original research in Botany, Zoology or any other science, until he had mastered the rudiments, and read of all that others had noticed in the conclusions they had come to; but, curiously, when we come to the more complicated psychical research, people consider themselves quite prepared, without any previous study of works on Mesmerism, Psychology and Spiritualism, and consequently come at once to wrong conclusions, and repeat over and over again the mistakes of others.

Again, as to the methods of investigations, it must be remembered we are only in the infancy, in the empirical stage of the Science. Consequently we are only just beginning, from bitter experience, to learn the necessity of attending to such details as to the training of our mediums from their infancy, of secluding them from worldly influences, of arranging our chains of sitters according to laws of positive and negative temperaments, of regulating the number and the quality of sitters, the punctuality or environments of sittings, the states of light, the effects of sunlight, moonlight, artificial coloured lights, excluded rays; the use of accessories, such as music, flowers, incense, vestments, postures, as causing a reflex action on the mind of the sitters, and thereby on their spirits and spirit-attractions. Thousands of other such details are now for the first time being considered.

If I had time to enter deeply on the historical part of the question, I could show you that these are not a new consideration. Inner circles for communication with the Spirit-world existed among the Egyptians, the Jews, the Magi, and the Hindoos, who went probably through the same bitter experiences of a want of system, and devised similar remedies, such as the limitation of investigators to particular orders of priests, magi, or illuminati; the training and seclusion of mediums in schools of prophets, like Samuel or Daniel, from their earliest years, and on special diets and ascetic vows.

I trust I have said enough on the investigation into the fact of spirit-manifestation, to show what difficulties attend an intending investigator, but I cannot pass on from this branch of the subject, without giving some important conclusions to be derived from its study.

First: the necessity for patience and earnestness. Let us not condemn the Movement on account of its difficulties, nor think to learn the true causes and nature of the phenomena, in a day or at the first attempt. The difficulties and the deficiencies, for investigators, lie to a great extent in the novelty of the movement and in the opposition of public opinion, which curtail both the quantity and quality of sources of information. But these difficulties will be remedied by time, patience and earnestness.

Second: The personal nature of the evidence. The results that follow from the establishment of the evidence are so stupendous, that the Thomas spirit is aroused at its first presentation, and one refuses to accept it second-hand, even from one's best friend or a dozen of one's best friends.

I might tell you now, that the result of four years' patient and earnest investigation has led me to believe, that giving due weight to other collateral causes causing part of the phenomena, still there is a residuum of effects which can only be covered by the theory of Human Spirits at work. But this statement of my convictions, I am aware, would be only as the flash of a rocket in your minds; its light will soon disappear. I might tell you that many publicly-known scientists have publicly attested by books, not only to the reality of the phenomena but to the spiritual cause of them: names like Crookes, Varley, Wallace, Zöllner, Owen; but what is their evidence to you if you are unwilling or afraid to believe?

Again, the evidence is personal in this way: the reasons that may induce you to believe are a little personal hint that

nobody but yourselves can estimate: the spontaneous answer to a thought in your mind; a doubt in your heart; the spontaneous tests of identity; minutiae of past days brought up; the tone, the accent, the writing of a past friend; the knowledge of your immediate future shown; the gradual growth of your convictions, and the palpable guidance of a directing cause, which has brought each fact as the mind was opened to receive it; the personal knowledge and confidence one has of the medium through whom these details have been manifested;—all these may bring deep and earnest conviction to the recipient, but are worthless as evidence to convince strangers.

Third: There is another noteworthy fact in these manifestations, which must be taken into consideration, and that is the universality of type in which these manifestations show themselves in whatever part of the world they are started, and however ignorant the circles of investigators may be of the experience of others. We find, for instance, the same different species of communications: of high spirits coming to give light and happiness to raise us up; of low spirits coming to receive light and happiness and be raised by us; the same methods of communication, as if there were schools or teachers of such perhaps difficult accomplishments, in the Spirit-world.

Fourth: There is the cumulative weight of these manifestations to be taken into consideration. Outside persons have no conception of the great mass of these manifestations daily being given in all parts of the world. When one has perused the numerous spiritual journals, in America, France, and England, in which have been recorded the most conspicuous of these phenomena, one begins to realize the quantity: but when one, on further practical experience, begins to find that without exaggeration the recorded facts are not the millionth part of the unrecorded ones, then one begins to feel there must be something more than fraud or self-deception, to have kept the demand and the supply going for nearly fifty years. The reasons why so many really convincing phenomena go daily unrecorded are many: the public are unwilling to listen; the recipients are unwilling to expose their privacy or reputation; the observation has not been conducted for scientific purposes, and is therefore useless as scientific evidence.

A last warning I must give on this head of Investigation: to stop inconsiderate ridicule of Spiritualists. To be a sitter of circles, to be a seeker of manifestations, a hunter of tests, a retailer of wonders, is not to be a Spiritualist, but an Investigator. These, if foolish, deserve ridicule; if earnest, deserve respect and fair play. But if, in the course of these investigations, one single little manifestation has brought home the conviction that a human spirit was the cause of it, then that person has become a Spiritualist. He may after that have nothing to do with seances for phenomena. Then what was a science has become a religion, a factor in his Faith and his Life. Then he deserves envy not ridicule; for has he not proved immortality by fact, and the existence of the Spiritual and Ideal by means of the Physical and Objective?

Again, the world quizzes what it calls the trumpery method by which this great truth is demonstrated. This is the old Naaman spirit of valuing things by their show and not by their results. If one little ridiculous fact demonstrates the existence and presence of Spirit Beings, then that same fact becomes stupendous in its power and influence, and the great Spirit of Humanity will someday stoop down in love for that same despised commonplace beggar, and raise it to a throne of majesty. You may live to see it.

(To be concluded in our next.)

A FEW REMARKS ON POINTS IN THE ABOVE ESSAY.

We are glad to have the privilege of printing the foregoing Essay, because of the comprehensive grasp of the subject which it so clearly presents. From our point of view certain matters offer a somewhat different aspect from that perceived by the Essayist, and we take pleasure in availing ourselves of the opportunity of stating how it looks to us. It is most praiseworthy that Mr. Thurstan should, in the course of a few years and with other avocations, have acquired such a masterly command of a most intricate and much-misunderstood subject. His audience was composed of persons who must be regarded as almost strange to the question, and belonging to a different cult. Relatively, therefore, the theme was well-adapted and admirably treated.

In coming before our readers, with their many years' study of the subject, the circumstances are so far altered as to make it necessary that their views be considered: not in a spirit of criticism or antagonism to Mr. Thurstan, but to aid him and all who read these columns in seeing Spiritualism as Spiritualists see it.

By referring to the short report of a lecture at Cavendish Rooms on "Mediumship," printed three weeks ago, it will be observed that Mr. Thurstan's "five tenets" relate only to the second or personal form of Mediumship. The tenets of Spiritualists are not thus limited. We include in the term "Spiritualism," *all that pertains to man as an immortal being*. It is true, that Mr. Thurstan further extends the subject in touching on considerations arising out of the five tenets as a basis. These will be presented in the latter portion of the Essay.

It is an error to state that the functions of the incarnated human spirit have been pointed out to Spiritualists by the so-called "theosophists." From our very first work in the Cause, dating back nearly a quarter of a century, we have believed, understood, and persistently taught that the prime object of all the "five tenets," with the considerations involved, was to unfold the incarnated human spirit. The golden dream of hypothetical happiness in a future state, is not the basis of Spiritualism: for we know that it is only by acquired spiritual development in earth-life, that the fruitage, in the shape of future felicity, can be made possible. But to come to particulars: we have from our earliest investigations observed and reported on the powers of the incarnated spirit. On one occasion the spirits of three mediums, when entranced, passed into the spirit-world in company, parted in various directions according to individual attractions, and on returning to consciousness, reported their experiences in strict corroboration of one another. On another occasion the spirit of a gentleman spoke in London in the "Direct Voice" while his body was asleep in New Zealand. Our mediums, in their travels in the spirit-world, have entered temples and places of learning, where more than all the so-called revelations of the "theosophists" have been made clear and plain. We frequently pass out of the body and visit one another, and messages have been conveyed between individuals with great accuracy. Our spiritual workers often co-operate with one another when their bodies are hundreds of miles apart.

The "theosophists" have added nothing to our knowledge, but have twisted it into falsehood. We have observed that movement from its first inception, and have regarded it, with increasing conviction, as an imposture. Like all movements of the kind *money* is its basis. To catch the guineas, it has to falsely assume (1) that it possesses special light; (2) that the party it desires to supersede is ignorant and in error. To attain these ends, the "theosophists" boldly maintained that the incarnated human spirit did all the manifestations, and that spirit-communication, as designated in the five tenets, was not a fact but a delusion. The disembodied spirit was re-embodied, and therefore could not communicate, and to account for apparitional and other phenomena, a whole host of "submundane" and "supermundane" existences had to be invented. The "theosophists" alone had the genuine article, proceeding from imaginary "brothers." The doctrine was: pay for your ticket of fellowship, credulously believe and disbelieve as we direct, allow us to blow the trumpet according to the necessities of the campaign; and do not think aloud in case the Spiritualists laugh at you and pick your silly ceremonies to pieces. Hence the "secret," the "lodge," and all the other dodges calculated to force the sale of "diplomas." A large number of people got caught in the little net, but it is gradually being broken up, and many amiable people are becoming released from an ignoble psychological thralldom.

We gladly throw in this little historical sketch in return for the labour of Mr. Thurstan; knowing well that he would not allow himself to be used as a cat's-paw to an adventure of the kind, if he were thoroughly posted as to its nature.

We must also notice the allusion to the supposed advantages conferred on the inquiry by "members of psychic and theosophical research." The last limb of the statement we have already dealt with. We are not aware that the "psychical researchers" have thrown the slightest light on any phase of mediumistic manifestation. They have developed no medium, formed no circle, explored the cause of no phenomenon, established the being or identity of no spirit. If they have done so, it has been *strictly after the manner of Spiritualists*. The laws of

Being will not accommodate themselves to the necessities and whims of any society or party. Spiritualists, indeed, have no "theory." Their notions and opinions are inductions and inferences, tentatively held, and based upon intuition and actual experience. One prime fact they cling to as a basis: namely—the disembodied existence of man in a state called "Spirit," and his ability to manifest to and communicate with man in the embodied state. Spiritualists have two proofs of man's spirituality: the one derived from experiences in the body, the other, from communion with the disembodied. Now, what basis have the "psychical researchers"? None at all! There's is the baseless fabric of a nightmare. The term "psychical research" does not imply the recognition of any ascertained fact or principle as a basis. It recognises certain phenomena which it calls "psychical." These are due to the functions of man as an organized being. But that there is aught else than the organism and its phenomena we have no proof, they may urge, hence the system is essentially materialistic and agnostic. It denies, as frauds or superstitions, all that transcends its extreme negative position. To put the matter in another light: Spiritualists, looking through the telescope from the eye-piece end, regard the existence of the Spirit and its ability to manifest, either in the body or out of it, as the *central fact*; the "psychical researcher" turns the object glass of the telescope to his eye, reverses the view, loses sight of the fact to be demonstrated, and concentrates his attention on the *circumstances*, as all materialists invariably do.

We most emphatically protest against the assumption that it is possible to learn anything from people in that position. They have not yet reached up to the subject, and as well might you expect to gather figs from thistles as any aid in spiritual studies from these; for as soon as they become capable of adding to the accumulated knowledge, they become at one with those who have a basis of *fact* to build upon. The "psychical researcher" is on the plane of phenomena, matter. He has not yet attained to the personal plane of mediumship, in which the "tenets" are located, and hence he is an uninitiated barbarian, and his impudence and presumption are the unmistakable evidences of the nature of his attainments.

In expressing our most hearty concurrence with Mr. Thurstan's views on the use and abuse of mediums, we have to add, that to make the ruin complete, we have only to consign mediums to the "scientific" methods of "psychical researchers." That class of mind has worked havoc in spirit circles from the first. We would be glad to know what Mr. Thurstan means by the term "scientific" as applied to mediumistic experiments. We mean by it the properly regulated coming together of human beings in whose presence spirits can manifest. This Mr. Thurstan elsewhere implies. Nobody understands this coming together better than those "poor in the alms," participating in the soul-uplifting communion with the "Summerland." Really these are the most "scientific" "psychical researchers" (we hope they will pardon us for the use of the term) and successful Spiritualists.

The false premise is assumed, that academical training is required to ensure the certainty of spirit-communication. It is true that on the merely phenomenal plane, the nature of a manifestation may be misunderstood; but it is not the "psychical researcher" but the *clairvoyant*, though he or she does not know A from B, that can unravel the mystery. It is a simple question of perception, and we all know that the book-worm is defective in that respect, as the almost universal use of spectacles proves. It is not this purblind class that adds to the knowledge of mankind; but men with often few opportunities, but whose brains are open to spiritual impressions, whereas the heads of scholastic pedants are too surcharged with egotism to see anything but a reflex of their own notions, based on ignorance of that which is close to their noses, if they only had "eyes to see." The ignorant man or woman can recognise father, mother, child or relative, either in the mortal or phenomenal form, just as readily as the most highly-educated professor. The "untutored Indian" is remarkable for his ability at recognition of all phenomenal forms, be they objective or psychical. Even the kitten gambolling on the hearth, quite successfully recognises not only its furry, purring parents; but any stranger that enters the domicile is at once perceived and distinguished, without the aid of any prudential cautions from "psychical researchers."

The academical claim, as regards Spiritualism, has been a barren one. This is no argument against mental culture and a knowledge of nature being useful in spiritual investiga-

tions. No: we mean to say that these accessories, to be available, must be conjoined with those qualities of heart and mind, which Mr. Thurstan so aptly points out. Why, then, have we so much noise made about "psychical research"? For the same reason that we have "theosophy": it is a money-making scheme. The "research" consists in the finding of as many annual subscribers as possible. Cut off the supply of these, and "psychical research," would have no existence whatever; except in its true form, as it has always existed amongst Spiritualists, for the *love of truth*. It is an attempt to introduce academical professionalism into Spiritualism. The universities turn out so many incapables, unfit to earn a living, that they must prey upon society somehow. The same type of university infidel and materialist, who can whine stereotyped prayers (which he steadfastly disbelieves) to Christians, can also tell Spiritualists what to think of spiritual phenomena; though as a "psychical researcher" he has no belief in "spirits," and therefore can have no knowledge of that on which he offers his assistance! Could the height of imposture reach higher?

Spiritualism differs most essentially from "theosophy" and "psychical research" in more ways than as to ignorance and misrepresentation. Spiritualism has no interest in any mercenary consideration; whatever individual Spiritualists may make appear to the contrary. Hence the higher acquirements of Spiritualists are not made a shop commodity of, but are held as esoteric truths to be communicated to prepared recipients by the spirit-world direct or through human agency. Its true work is being done by a heavenly-appointed band of unpaid men and women, who from their soul-love of Divine things toil gratefully amidst scorn, misrepresentation, contempt, poverty, and uncongenial surroundings, which the world bestows on all who worship not its gods: and of the "world" we must recognise "theosophists" and "psychical researchers."

THE CHILDREN'S LYCEUM.

LYCEUM RECITATION No. 1.

THE CHILDREN.

(Through J. S. SCHUTT, Silsden.)

The Little Ones! God bless them
In their joyous, happy mirth:
We love to see their winsome smiles—
They brighten cares of earth.
Their mission is to cheer us,
As we toil to win their bread,
And we willingly do labour
That our Little Ones be fed.

The Little Ones! We love them
For their artless, winning ways;
We love to see their bright blue eyes,
The rosy dimpled face;
We love to see their simple sports,
And join their childish play,
And oft we dream in riper years
Of childhood's happy day.

Just think when home returning,
When toil of day is o'er,
Thy soul within thee yearning
To behold loved ones once more:
Just at a turning in the lane
Thy cottage comes to view,
A well-known form is at the door,—
'Tis one who loves thee true.

She holds a smiling baby forth,
His hand outstretched with glee:
Says, "Father's coming, Baby dear!
He brings a kiss for thee."
And older ones, they hear the voice,
And scamper down the lane,
And cry with gladness, happy shout—
"Oh! Father's home again."

Think, when around the humble board,
To take the evening meal,
They gather with their laughing eyes,
What pleasure thou dost feel;
And when retiring to their rest,
Their feet upon the stairs,
They give thee each a good night-kiss,
And hush their evening prayer.

O Man! who is so blest as thee?
With peace and sweet content:
Those children surely are to thee
In Heaven's mercy sent,
To fill thy home with boundless love,
To drive dull care away:
To fill thee with a holy joy
To make thee glad each day.

"The Little Ones! Oh, love them,
For they fill thy home with song;
They drive the cares of life away,
The days are never long,
When children clamber round thy knee
And greet thee with caresses;
Their presence is a joy to thee,—
They come thy life to bless.

The Little Ones! God bless them!
Save from all earthly ill:
May they in bright and sunny days
Of pleasure drink their fill;
And may they in their riper years,
When storms of life do come,
Oft think, amid their toils and cares,
Of Childhood's Happy Home!

MARCHING.

By A. KITSON, CONDUCTOR, BATLEY CARR LYCEUM.

The Hall should be cleared of all unnecessary seats, which may be effected by the Guards packing them away at the far end, opposite the platform, only reserving sufficient to seat round the space thus cleared.

Three strokes on the bell call all to their feet.

Order: the Guardian of Groups takes the lead. After him come the various officers, the tallest first. Then the members follow according to their size; the largest first, and the least bringing up the rear.

Position: body and head erect, the arms by the side. (The Conductor should impress upon all, previous to marching, the importance of putting the feet down as lightly as possible, and cultivating a graceful figure or deportment while marching.) When all are in position, the Conductor gives the *Command*:

"*Mark time*," when he counts 1, 2, 3, 4. When he has counted 1, 2, the left foot is raised, and in so doing it is moved forward a little and then replaced on the floor as he is just counting 3. Then the right foot is raised and moved forward a little, and then replaced as he is just counting 4. These movements are continued, "left and right," alternately by all, until the first verse has been sung, or the first strain has been played, by which time all are in uniform motion, when the Conductor gives the *Command*:

"*March*," when led by the Guardian of Groups, they proceed to march round the Hall in single file. This may be diversified by the Guardian of Groups, when he arrives at the end from whence he started, doubling and marching up the *inner* side of the advancing column, and on reaching the other end re-doubling, and marching down the *inner* side. Thus by doubling and re-doubling he will ultimately reach the opposite side, when he may lead them through the same contortions *across* the Hall. When it is thought desirable to change, the Conductor gives the *Command*:

"*March two by two*," when the Guardian of Groups leads them round the Hall, and while so doing the second steps to the Guardian's side; the fourth, to the side of the third; and so forth until all are marching two by two. If the number be odd, the Conductor may make up the deficiency.

Now march down the centre of the Hall, when at the bottom divide, each half proceeding up opposite sides. Meet at the top, and proceed down the centre again. When it is thought desirable to change, the Conductor gives the *Command*:

"*Chain-march*," which is effected as follows:—When the Guardian of Groups, and the leader of the other section meet again at the top, instead of proceeding down the centre they grasp each other's *right* hand, passing to the *right* of each other, and grasp the *left* hand of the next, and pass each other on the *left*; proceeding thus right and left alternately until all are united in an endless living, moving chain.

The Conductor should explain the principle of this movement previous to marching; and better still, if he can illustrate it with a few of his fellow-officers, so that the little ones may see what is expected of them, and they will not be far behind in imitating their superiors in years. And, also, to caution all to only "mark time" with their feet until those commencing the Chain-march have reached them, when they may move forward. If this precaution be not taken, probably the members will crowd up to one another, and confusion will be the result. But with a little patience and loving care, of which there should be no stint in the Lyceum, even the youngest will soon learn to execute it with credit.

The Chain-march may be continued, all singing and keeping time with the feet the while, until it is thought desirable to assume positions for

"*Calisthenics*." When the Conductor gives the *Command* to that effect, the chain is dissipated link by link as orderly as it was formed, as follows:—When the Guardian of Groups and the leader of the other section are about to meet again, instead of grasping hands, the Guardian steps *outside* of the chain, at the same time motioning the other to fall in behind. Then he marches round the Hall *outside* the chain, and as each advancing couple arrives at the place where the break was made, they follow in single file. When all are in this order and the Guardian of Groups again reaches the far end of the Hall, he steps on one side and marks off a sufficient number to form a line across the Hall, at arm's length apart, reserving a place for himself at its head. Supposing it will accommodate six thus, he will motion the seventh to march sufficiently in front to be out of arm's reach. The thirteenth to march in front of these, &c., until all are properly arranged, the least being in front. The Conductor now commands "*Attention*," and commences the exercises.

After these have been duly executed, by a motion of his hand, all face that side of the Hall the Guardian of Groups is nearest. Then he gives the *Command* to "*Mark time*," and counts 1, 2, 3, 4, as at the commencement. When all comply he gives the *Command* to "*March*," when, led by the Guardian of Groups, followed by the row he heads, they march in single file. As the last of each row marches past the first of the one in front, he falls in, &c., until all are in single file again.

When they have marched round the Hall, the Conductor strikes one on the bell, when the Guardian of Groups ceases marching, and "*marks time*" until all are side by side.

Another stroke on the bell is given, and all is still. The Conductor now requests the Guards to arrange seats for the several Groups, after which all take their respective places, the leaders heading their several Groups. Four strokes on the bell signals for all to be seated, when lessons are commenced.

THE LYCEUM PIC-NIC.

To the Editor.—Dear Sir,—I am sorry that information is not to hand, as per agreement, as to what each Lyceum is able to furnish towards a General Programme for the day, which prevents me from furnishing you with the same. However, I will briefly state the order, and what Batley Carr is able to furnish, trusting that the desired information may come to hand during the ensuing week, so as to enable me to complete the programme before the day is here.

First.—Bradford, Walton Street Lyceum, will execute their order of *Marching and Calisthenics*.

Second.—If the new party, formerly of Walton Street, be present, they will next execute their order of *Marching and Calisthenics*.

Third.—Batley Carr will next execute theirs.

Fourth.—Sowerby Bridge Lyceum will next execute theirs; and seeing they have been in existence for a good number of years, the leaders and members of the other Lyceums may expect a treat in the order and excellence of execution.

GENERAL ARRANGEMENTS

Train arrangements have been proposed, whereby it is hoped special facilities will be made for Batley Carr and Morley. If these fall through, the usual train leaves Dewsbury at one o'clock. Visitors from other places will make their own arrangements.

The place of meeting is at Mr. Harwood's, Littleborough; which it is hoped all will reach about two o'clock.

The Exercises will take place in the afternoon, as soon after arrival as may be considered expedient. The Programme will follow.

After the Programme, Refreshments will be served in the Liberal Club-room. Parties will bring their own provisions, but Mr. Harwood has kindly undertaken to provide hot water to make tea, coffee, &c., and dishes to drink from.

After tea, the evening will be spent in games by the children, and others will have the time at their disposal.

The probable time of return will be about eight o'clock.

GENERAL PROGRAMME.

[A PROGRAMME is in preparation, for circulation at the Picnic, containing all the Hymns and Lyceum Recitations.]

Opening hymn, "*Be Happy*," "S. H." No. 8.

- 1 Be happy, be happy! For bright is the earth
With sunshine and music and love;
Each day it grows richer in wisdom and worth,
And more like sweet heaven above.
Then let us be happy! sunny and bright in the face;
Oh let us be happy! earth is a beautiful place.
- 2 Be happy, be happy! for fountains most sweet
Are gushing along the bright years,
And pathways all pleasant are waiting our feet,
With joys more abundant than tears.
Then let us be happy! &c.

- 3 Be happy, be happy! who loves the black clouds,
Which lower in their boding so deep?
'Tis better to walk in bright raiments than shrouds,
'Tis better to smile than to weep.

Then let us be happy! &c.

1.—Musical reading, hymn No. 161, "S. H.," to be sung by all.

- 1 In the angel's home in glory,
There remains a land of rest;
There the loved have gone before us,
To fulfil their souls' request.

There is rest for the weary,
There is rest for the weary,
There is rest for the weary,
There is rest for you.
On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you.

- 2 They are fitting up our mansions,
Which eternally shall stand,
For our stay will not be transient
In that happy spirit-land.

Chorus.

- 3 Death itself shall then be vanquished,
And its sting shall be withdrawn;
Shout for gladness, O ye mortals!
Hail with joy the rising morn.

Chorus.

2.—Recitation, by Miss Clara Armitage.

3.—Glee, "Hail to the Chief," Sowerby Bridge Lyceum.

4.—Recitation, by Miss Phoebe Armitage.

5.—Golden-chain recitation, No. 6, "L. G."

THE RELIGION OF HEALTH.

What is our baptism? *Frequent ablutions in pure water.*
What is our eucharist? *Nutritious food and cold water.*
What is our inspiration? *Plenty of sunlight and fresh air.*
What is our prayer? *Abundant exercise.*
What is our pledge of holiness? *Personal cleanliness.*
What is our "love-feast"? *A clear conscience and sound sleep.*
What is our bond of fellowship? *Sweet affections and harmonious social relations.*

6.—Vocal Solo, by Miss Frances C. Armitage.

7.—Recitation, by Master Fred. Langton.

8.—Glee (Humorous), "Old King Cole," Sowerby Bridge Lyceum.

9.—Silver chain recitation, No. 340, "S. H.," by all.

10.—Musical reading, hymn No. 1, "S. H.," by all.

11.—Recitation, by Mr. A. Kitson.

12.—Glee, "The Ashgrove," Sowerby Bridge Lyceum.

13.—Recitation, by Miss Lilly Armitage.

14.—Golden-chain recitation, No. 12, "L. G."

ESTEEM THYSELF.

What should be the first ambition of every one?
To command his own esteem. One cannot retain the esteem of others who is not worthy of his own.
Is self-esteem vanity?
No. It is the consciousness of having lived righteously.
Can we esteem ourselves when we cheat and deceive our fellow-beings?
No. We feel that we do not deserve trust. We grow weak, faltering, and unsafe.
How can we best gain our own esteem?
By being honest in our dealings, truthful in the utterance of our opinions, brave in vindicating them when assailed, and courageous in living them, always testing their merits by their results.
Emma Tuttle.

15.—Recitation, by Miss E. Mortimer.

16.—Musical reading, No. 138, "S. H.," by all.

17.—Recitation, by Miss Rachel A. Armitage.

18.—Silver-chain recitation, No. 125, "S. H.," by all.

Concluding hymn, 312, "S. H.," by all.

The above will be interspersed by recitations, vocal solos, selections, &c., contributed by the various Lyceums.

I am happy to announce that Mr. Harwood has kindly offered to provide hot water and dishes for all. Each will take their own provisions, and provide their own tea, sugar and milk. For the benefit of friends from Batley Carr, it has been decided that the last three commodities be purchased on the spot out of the Lyceum Funds.

Hoping the weather will be fine, and that a good number will be present, so that it may be an occasion long to be remembered, and be the harbinger of more glorious results,—I remain, your humble servant, ALFRED KITSON.

KEIGHLEY LYCEUM PICNIC.

At the last moment a letter from "Progress" informs us that conveyances have been secured to take a party of upwards of 150 to Bolton Woods, a seat of the Duke of Devonshire, on Whit-Tuesday; they expect to start about 6.30., and arrive at Bolton Woods about 9 a.m. Concertina players and an organette will accompany the party, and a long day's enjoyment is anticipated. The fares of all teachers and scholars will be paid, and tea will also be provided, each taking their own eatables. These expenses have been already partly met by a tea, at which the whole of the provisions were kindly contributed by friends. "Progress" gives excellent reasons for the arrangements made, but we must withhold them till next week.

"FAIRPLAY" thinks our former correspondent has not gone sufficiently into the matter at Walton Street, Bradford. The blame is ours; we toned down all communications considerably, as we would rather lessen differences than augment them. He states that the originators of the Lyceum promised the scholars a treat at Whitsun-tide, as is usual with Bradford Sunday Schools, and a little money was already accumulated for the purpose. Upon the new management taking office, these arrangements on behalf of the children were disregarded, and they were told that they would have to go to picnic at their own expense. This

naturally grieved the old officers, as they had an interest in the children, and know that the parents could not bear the expense. About three people hold the money, and carry all things with a high hand at Walton Street. Nothing definite has been arranged as to the new room. In spite of all ill-feeling, our correspondent hopes Walton Street Lyceum will yet thrive and become a useful institution.

MRS. BRITTEN'S FAREWELL IN AMERICA.

Mrs. Britten's last week in New York was graced with large and splendid farewell receptions every night. A large party of distinguished and representative Spiritualists went to the ship to see the voyagers off.

The New York *Beacon Light* reports the Anniversary celebration held in New York by the First Society of Spiritualists, the president, Mr. H. J. Newton, in the chair. "Mrs. Emma Hardinge-Britten, delivered an eloquent and appealing address, replete in facts and touching pathos—as also did other able speakers who participated in the exercises, and whose names and addresses we would gladly give had we the space. But if was gratifying to all present to witness so large an attendance, as well as the popular enthusiasm that spoke of vital zeal and fervent work to animate the hearts and hopes of Spiritualists throughout the new year of our labours now fairly upon us."

In Boston Mrs. Britten gave her farewell lecture at Tremont Temple on March 31, under the auspices of the Ladies' Spiritualistic Aid Society. It was a grand anniversary celebration, attended by 1,800 most intelligent citizens. "Mrs. Hardinge-Britten, who was the principal speaker of the evening, received a warm and enthusiastic greeting, and her address, though short, in compliment to the other speakers, was frequently interrupted by bursts of applause and vociferously cheered at the close." The *Beacon Light* also adds: "Mrs. Britten also attended the Ladies' Aid meetings on the afternoon and evening of Friday, April 3, at their pleasant rooms in Washington Street, besides speaking on the following Sunday at Wells' Memorial Hall in the afternoon and Berkeley Hall in the evening. All these meetings were packed and served to create a complete era of revivalism for the Cause and a noble ovation to Mrs. Emma Hardinge-Britten. These memorable meetings will all be long remembered by both speakers and audiences."

The following complimentary resolutions, presented to Mrs. Britten, bear date, Boston, April 25, 1885:—

RESOLVED:—That the First Spiritualist Ladies' Aid Society, of Boston, extend to our friend and co-worker, Mrs. Emma Hardinge-Britten, our thanks for her hearty co-operation with the Ladies' Aid Society in its work, and we hope she may yet be spared many years to promulgate, not only the doctrines of Spiritualism, but those angel miracles of the Nineteenth Century.

Resolved:—That the ribbon of blue which may separate us for a time may bear her and her husband safely over to the loved ones that are waiting to welcome them home, and after enjoying that rest from her labours, which she has so nobly earned, may she return to us, richly laden with those spiritual truths which time or space can ne'er efface. And when time for her and us shall be no more, may we all be permitted to meet in the celestial gardens above, where angels walk and seraphs are the wardens.

Wishing you and yours *bon voyage*, we are yours in love and fidelity, MRS. JOHN WOODS, President; MRS. M. V. LINCOLN, Vice-President; MRS. O. TORREY, Secretary; MRS. MARTHA PRATT, Treasurer.

HASTINGS: Thought-reading.—At the annual Soiree of the Unitarians, an exhibition of Thought-Reading was given by Mr. F. T. Dowling. Several gentlemen were chosen as a committee, some of whom accompanied Mr. Dowling into the ante-room, while the audience decided what was to be the test. The first was the finding a pin hidden in a lady's jacket in the room. This he found with the aid of a medium selected from the audience in an instant, literally dragging the medium along after him. The next thing allotted to the "Thought-Reader" to do was to deliver some twelve or fourteen articles to their owners. This was successfully performed by Mr. Dowling in every instance but one; when failing to accomplish the act with one medium, he changed for another, and immediately succeeded. A person then took one of the chairs in the room, walked to certain parts of the room, and placed it down in various positions as he proceeded. On taking the hand of Mr. Dowling the action of the medium was reproduced by him, amid loud applause.—*Hastings and St. Leonards Times*.

SPENNYMOOR.—Mr. G. Green sends 10s. towards the Liabilities Fund, chiefly collected by Mr. G. H. Lamb and himself from a few friends. We are grateful for this help, and the sympathetic words which accompany it. Few of the local Spiritualists took part in the recent public meetings, though they could have been carried on as far as funds are concerned, if it had been possible to secure speakers. Mr. Lamb spoke on three successive Sundays to good audiences. The Cause has been strengthened, and on another occasion it may be well to correspond with speakers sometime in advance of opening the meetings. Mr. Lamb may be able to exchange with West Hartlepool, Middlesbrough and other places. A circle is held every Tuesday evening at 7.30, at 2, King Street, Tudhoe Grange.

NEWCASTLE.—The guides of Mr. J. J. Morse lectured on Sunday and Monday last, to large and appreciative audiences; we are pleased to note the continued improvement in his mediumship since he has freed himself of the harassing cares of business, and devoted himself entirely to the work of his guides. It is obvious to all who know him that the vigour and eloquence which at one time distinguished "Tein's" addresses, are once more asserting their sway and charming his hearers. It is sincerely hoped that his medium will note the fact, and appreciate it as the public does.—ERNEST.

HETTON-LE-HOLE: Miners' Hall, May 17.—Mr. Joseph Stevenson gave an address on "Mediumship," which was very ably dealt with, and was highly appreciated by the audience. After the address, several questions bearing upon the subject were answered by the medium. On Sunday next, being our Lyceum Anniversary, the platform will be occupied in the afternoon and evening by the scholars, who will give recitations and dialogues.—JAS. MURRAY.

PENDLETON: Social Club, Withington Street, May 17.—Mr. McDonald spoke to a fair audience in the afternoon on the "Revision of the Jewish Bible." The guides severely criticised the so-called inspirers, and plainly showed how the book had been revised to suit all ages, and how they were trying to make it harmonize a little more with science. In the evening Mr. McDonald spoke on Progression from an historical standpoint, and how it had been retarded by an ecclesiastical priesthood; after which Mr. McDonald gave a few clairvoyant descriptions, then read the heads of a lady and a gentleman, while under control.—Next Sunday, Mrs. Barr, of Hednesford.—On Whit-Thursdays, the Pendleton and Manchester friends will visit Worsley, and will go to Mr. Pearson's gardens, Old Lane. Train will leave Exchange Station, at 2.15; Cross Lane, 2.19. To Chatsworth on Friday: Train leaves Central Station at 7.35 a.m. Saturday to Lymm: Train leaves London Road at 1.55; and calls at Oxford Road and Old Trafford. All friends are cordially invited.—C.

PLYMOUTH: Richmond Hall, May 17.—I am very pleased to say that our developing circles this morning and afternoon were well attended by several of our young mediums, who are earnest in their investigation.—Evening service: although the weather was very fine here to-day, we had a good attendance, the greater part being strangers. The guides of Mrs. Chapman opened with the invocation, after which the guides of Mr. Williams spoke for some time in a most able manner on the "Soul of man." Mrs. Trueman again gave several clairvoyant descriptions and names, the whole being recognised, which caused some surprise to the strangers present.—PLYM.

DEVONPORT: Heydon's Hall, 98, Fore Street, May 17.—In the morning at 11 the controls of Mr. H. Tozer gave a short discourse on the subject, "Like as a Father pitieth his children, so the Lord pitieth them that fear Him," to a small but appreciative audience. The afternoon circle was as usual held, when the guides Mr. W. Leeder gave a stirring address on the period of the Church's Year. Some of the sitters were influenced and others received communications. At 6.30, owing to the absence (through sickness) of our lady medium, the controls of Mr. Tozer again gave a discourse, taking for their subject 1 Cor., xv., 20 and 21. The discourse, which lasted about forty minutes, shewed clearly the error into which man had fallen by accepting the scriptures as they had been written, instead of seeking the spiritual truth underlying them.—HOX. SEC., D.F.S.S.

OLDHAM: 176, Union Street, May 17.—Mrs. Bailey, of Halifax, in the afternoon spoke on "Spiritual Guidance," in a most eloquent manner for about fifty minutes. Her address was received with expressions of satisfaction and pleasure, after which she gave nine clairvoyant descriptions which were all recognised. In the evening the subject was taken from James, i., which was discussed for upwards of an hour; it was indeed a rich spiritual feast. Afterwards she gave eleven clairvoyant descriptions all of which were recognised with the exception of one. Mrs. Bailey has given great satisfaction to the friends in Oldham, and we are glad to state that we shall have the pleasure of having her amongst us again in a short time.—JAMES MURRAY, Sec., O.S.S., 7, Eden Street, Frankhill.

BISHOP AUCKLAND: Gurney Villa, Temperance Hall, May 17.—At 9 a.m., we held our usual developing circle, and we had a splendid meeting; good harmony, and strong power, not so many inspirational addresses as usual but more clairvoyant descriptions.—At 6 p.m., we held another developing circle. Mr. Jos. Eales's guide opened the meeting with an invocation, followed with a short but very eloquent and lively address; after which several of the sitters went under control.—Next Sunday, there will be a meeting in the morning as usual, after which the hall will be closed for the remainder of the day as reported, the members having resolved to visit our Byers Green friends, when we shall have the privilege once more of hearing our much-esteemed friend, Mr. Jas. Dunn, who will lecture afternoon and evening on subjects chosen by the audience. We hope our friends will gather up, and that we will have a grand and glorious meeting.—COR. SEC.

STONEHOUSE: Union Place, Sunday, May 17.—In the morning, the guides of Mr. W. Burt spoke on the subject, "The Broken Image." The address was full of information and good advice. Circle: Mr. Fish, address and invocation; Mr. Leeder, address, invocation and writing; Mr. Head, writing; all under control. In the evening, the subject was "The Sunshine of Summer," which was dealt with in a scientific manner. The arguments were indisputable and instructive, throwing vast light on our relationship to the world of vision. Circle: Mr. Guest and Mr. Thomas under control; clairvoyant descriptions by Miss Borett; extempore prayer by Mr. Hill, earnest and effective. Mr. Dart conducted the preliminary services on both occasions. The attendance at each meeting was large, and harmonious sympathy prevailed.—COR.

PLYMOUTH: 10, Hoegate Place, May 13.—8 p.m., Several messages—greetings of joy and expressions of love—were given through the table, after which followed addresses by the guides of Mr. Burt and Mrs. Dart; clairvoyant descriptions by Miss Borett and Mrs. Dart.—Sunday afternoon, May 17.—At 3 o'clock the Circle was open to all seekers; several were influenced. The guides of Mr. Hill gave a stirring address, and Mr. Burt held a lengthy conversation with the spirit of a late physician of this town, and much valuable information was elicited as to the future of the local Cause. Two of the sitters were described as possessing the faculties of healing mediumship, and we trust ere long they will mould them into shape.—COR.

DERBY.—Mr. John Allen, 33, Colville Street, Derby, will hold meetings at his residence every Sunday evening, at 6 o'clock, commencing, Sunday, May 31.

A LADY, in Lancashire, interested in the science of chiromancy, finds it difficult to make progress alone, and would be glad to meet with a correspondent who has had some experience in the study of the subject. Apply to the Editor of this paper.

WESTHOUGHTON.—Further arrangements for the continuance of the Sunday meetings cannot be made at present. We thank Mr. Pilkinson for notifying us, that the announcement may be taken from the Directory.

BRADFORD: Milton Room, Westgate, May 17.—We had two good meetings, Mrs. Illingworth, and another lady, whose name I do not know, occupied the platform. The guides of the former in the evening addressed us upon "Immortality," and considering that the medium has not had educational advantages, they spoke excellently on the subject. We hope to have her with us again in about a month's time, all being well.—SECRETARY.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 22, 1885.

NOTES AND COMMENTS.

MR. THURSTAN'S ESSAY.—Quite inadvertently, we feel certain, "theosophists" and "psychical researchers" have been made, in passing allusions, to supersede Spiritualists. Of course it becomes our duty to set the matter straight, which we do in a few supplementary remarks. It is to us a mysterious psychical problem, how many minds are infatuated with the desire to ignore the most pointed claims of Spiritualism as a movement, even when stating some of its facts; and seek, in foreign directions, for support which does not exist. No doubt it is considered *amiable* to disparage Spiritualists with the view of propitiating the prejudices of those addressed; but, have Spiritualists no claims upon the generous impulses of mankind—even of those who assume kinship with them—apart from the more fundamental questions of Truth and Justice? A combination of these is always the highest Charity; and having put that policy into practise for many years, we have not only acted upon principle, but are warranted in again doing so by the results of a lengthy experience. Investigation into the psychical conditions of mental (or spiritual) operation and manifestation, we always welcome from any source; but we cannot stoop to the task of augmenting the hopes of success of societary adventurers, especially when their self-lauded operations fall far short of results which have been attained thousands of times by Spiritualists.

HOLIDAY PROCEEDINGS.—In addition to the Littleborough Picnic, respecting which much is stated elsewhere, the Keighley friends have special arrangements of which particulars are given in another place. Mr. John C. McDonald is engaged in an arduous week's work with West Hartlepool friends, full particulars of which may be found in the Directory. No doubt there will be a large attendance from the surrounding district. Mrs. Groom visits Leicester on Sunday, and it is hoped will join the picnic on Monday, particulars of which we have not received. On Sunday, Bishop Auckland friends close their hall after morning circle, and spend the remainder of the day at Byers Green, to hear two lectures by Mr. J. Dunn: see report. Pendleton report gives information respecting three days' excursions. Manchester friends seem to have "got the time, they've got the men, they've got the money too," to enjoy themselves. That they may do so is our sincere wish; as also friends in other places, who go out for a well-deserved holiday.

The reference made last week to answers to questions given by Mr. John C. McDonald, at Leeds, would be rather unintelligible in the absence of the Leeds report, which was inadvertently omitted. Now the point aimed at will be apparent. It pains us to see mediums and speakers from week to week, wasting precious time in labouring to establish the truth of theological dogmas based on perverted Scriptures. What is the use of our spirit light, if it show no clearer than ecclesiastical darkness? Come out boldly, and speak the

truth! If controlled by unfrocked priests and Jesuits, a medium had better be not a medium. For the encouragement of the weak-kneed, we have pleasure in stating that Mr. Burns's outspoken lectures and comments have increased the sale of the MEDIUM, so that "Honesty is the best policy" in this matter as in many others. The people are tired of the chaff of pulpitariums, and would be rather glad than otherwise to see the Temple of Theological Shams removed from the face of the earth.

The County Durham Number has been greatly appreciated, and it is evident that Mrs. Hall has many warm friends. We are thankful for the support which the venture received. We have still on hand about 200 copies, which we would be glad to see put to use. Sixteen orders at 1s. 4d. each would exhaust them, and they might be the means of giving information to 1,000 readers.

It is pleasing to be able to record that there was an excellent attendance both at Cavendish Rooms to hear Mr. Wallis, and at Kensington Town Hall to hear Mrs. Richmond, on Sunday evening. The more meetings the better the attendance. Ten years ago we observed the same thing, when four meetings were in operation, one of them being also addressed by Mrs. Richmond. We hope to see a great increase of public meetings next winter.

WALTON STREET LYCEUM.—We cannot refrain from stating that we feel deeply sorrowful over the fact that the Walton Street friends seem to be placed in a bad light over the children's treat. Surely it is not yet too late to effect a remedy. Let an effort be made to raise the necessary means to pay the children's fares, which cannot amount to much. We have half-a-crown at our disposal for that purpose, and we will send it on as soon as we know of the proper party to receive it. Instead of starting a new Lyceum, why not allow the children to accept an invitation from their old teachers, who would soon meet the cost, and if that step were taken, we have no doubt but the Walton Street Committee would honourably hand out any accumulations on which the children have claim. Let us make concessions all round, and meet on Tuesday in love and good will. It is painful to think that dear old Walton Street Church should appear in a back position. She has the power to take the lead: may the kindly feelings of all of us towards her, induce her to step forward and be amongst the foremost.

MR. WARDELL'S LATIN COMMUNICATIONS.—Mr. Hensleigh Wedgwood has kindly pointed out several misprints in Latin communications given last week. Some of the lines are irregular in quantity, and some portions are untranslatable. The translation we gave was a very free one, simply intended to convey an idea of the subject matter. Mr. Wardell has sent on the originals, and also others in French and English, which we have forwarded to Mr. Wedgwood for his inspection. The medium knows no language but English.

THE TOUR TO THE TOWER.—A. T. T. P. has kindly given permission, through his bailiff on the estate, for the erection of a tent on his lands, and other necessary facilities on the occasion of the forthcoming excursion to see the Tower. Mr. Barter writes from Winchester to say that he will be glad to be present, accompanied by Mrs. Barter. Several fine photographs of the Tower, kindly lent by A. T. T. P., are on view at the Spiritual Institution. We are making arrangements for the publication of a pictorial representation of the Tower in the MEDIUM. Mrs. Clayton, Salford, writes to say that she intends to join the party.

CAVENDISH ROOMS.—Mr. E. W. Wallis spoke most acceptably to a full audience on Sunday evening. His friends all say how wonderfully he improves. We had not seen him for some years, and observed great changes in the personal appearance. Of that feature, all readers will be able to judge from the Portrait in preparation, which might be called a "speaking likeness."—On Sunday evening Mr. J. Commodore Street will speak at Cavendish Rooms, on "Spirit: Spirit as the Absolute; the Individual Spirit; Methods of Spiritual Development; Practical means of Spirit-communication; the Cultivation of Mediumship." This will be no doubt a most interesting lecture.

LINDUM.—Received, very thankfully, your kind enclosure of 22s.

Mr. C. Wallace Ross, clairvoyant physician and magnetic healer, of Lynn, Mass., is expected in London about the beginning of August.

HENDON.—The "good impressions" duly received, and in excellent preservation, for which sincere thanks from the recipient.

A promised report of a speech by "General Gordon" through Mrs. Groom, at Leeds, has not reached us; but it is expected for next week's issue.

I shall be out of town for a week, as I have a call to Jersey, and shall not be able to see any friend for that time.—JOHN HORCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn.

MR. KING'S TESTIMONIAL.—A committee was duly formed on Tuesday evening. It will meet every Tuesday even at 15, Southampton Row. We are requested to announce the following subscriptions; Mr. Towns, £1; Mr. Pound, 10s.; Mr. Norman, 10s.; A Friend, 10s.; Mr. Williams, 2s.; Mrs. Evans, 2s. 6d.—MR. NORMAN, Secretary; Treasurer, Mr. J. Wootton, 33, Little Earl Street, Soho, W.C.

E. W. WALLIS'S PORTRAIT AND SKETCH.

The orders coming in so much encourage us, that we have arranged to make the Portrait Plate the full size of the page of MEDIUM, like that of A. T. T. P. in the Christmas No., 1883. This is more than we at first bargained for, but we are certain that our readers will like it. The portrait will then do either to bind up in the volume, or frame and hang on the wall. But we must sell 7,000 copies to pay the expense. The most of places could double their orders, by just making a little effort. Some individuals should do that in each place. Many who have heard Mr. Wallis would gladly take 12 copies for 1s. if asked; that would be 12 copies of the MEDIUM and 12 of these plates for three farthings for the pair. The circulation of such a narrative and accompanying portrait is sure to make an impression, and prove an excellent means of calling attention to the Cause.

We will have proofs of the Portrait by this day week, and will post a copy to any one who will enter upon the work of securing orders. Thousands might be sold on Sunday week at the meetings. Take the names and the money at once, as we shall require to have all orders paid for in advance, not later than Wednesday morning, June 3.

The price, including portrait on a separate sheet, is only 6s. per 100. Private parties in every place would do well to take the matter in hand.

ORDERS FOR THE "WALLIS NUMBER."

500, Mr. E. W. Wallis.
500, Glasgow.
200, Mr. S. Cowling, Keighley.
100, Mr. G. Parkinson, Rotherdam.
100, Mr. C. Appleyard, Halifax.
100, Mr. Kersey, Newcastle.
100, Mr. J. J. Morse.
180, Mr. R. Scott, Leeds.
100, Mr. R. D. Dugdale.
100, Mr. C. A. Holmes, Bradford.
100, Mr. J. Kitson, Batley Carr.
100, Mr. E. Hartley, Bowling.
100, North Shields.
100, Mr. J. Lingford, Leeds.
50, Mr. E. Holt, Todmorden.
12, Mr. J. Wild, Heywood.
12, Mr. H. Bielfield.

To the Editor.—Dear Sir,—As you intend publishing, on June 5, "The Wallis No. of the MEDIUM," would you kindly allow me space for a sentence or two in reference to the same? It has been said that every man's life is a history that contains something which, if fairly told, might be of use and benefit to his fellow-men. I had the pleasure a short time ago of listening to Mr. Wallis's recital of the how and why he became and remains a Spiritualist and a medium. I was both pleased and interested with the address, and felt then as I do now, that it contained much that was not only interesting, but also instructive, and well calculated to serve as a guide to non-Spiritualists, and an indicator to those who have entered the vestibule of the sanctuary. Trusting that the requisite number may be speedily subscribed for, please put down the Newcastle Society, per Mr. Kersey, for 100 copies.—I am, Sir, yours respectfully,
THOS. THOMSON, President.
Newcastle, May 18, 1885.

OUR REPRESENTATIVE AT THE LITTLE-BOROUGH PICNIC.

At the last moment we have resolved to be present at the Littleborough picnic, on Tuesday, in the person of our Representative, Mr. J. Burns, who will be glad to make the acquaintance of all Readers of the MEDIUM and the friends generally. He will leave London on Saturday afternoon, but where he will spend Sunday has not yet been determined.

Mrs. Walker attends at 167, Seymour Place, on Mondays, from 3 to 5.30, to give clairvoyant information to ladies only, as in many instances important particulars cannot be given in a promiscuous meeting.

KENTISH TOWN: 88, Fortess Road.—Mr. Swatridge's tea meeting, Sunday evening, May 31. Tea from 6.30 to 7.30; various mediums and speakers at 8 o'clock. Apply for tickets not later than Friday, May 29. It is hoped friends will kindly help on the work.

Mrs. Richmond, under the control of her spirit guides, will deliver a discourse on Sunday next, at 7 p.m., at Kensington Town Hall, on "The Soul of Man, and its immortal destiny." The body of the Hall will be free. Reserved seats one shilling. These services will be continued on the following Sundays.

MRS. E. H. BRITTEN IN NEWCASTLE.—This highly-gifted and eloquent lady medium is announced to lecture in Newcastle, at Weir's Court Hall, on Sunday next, May 24th: at 10.30 a.m., upon "Spiritualism in many lands;" in the evening, at 6.30, upon "The Earth and her destiny;" and on Monday, at 7.30, upon "The Seeress of Sunderland." The committee regrets their inability to procure a larger hall for the occasion, and in consequence they have abstained from inviting the general public, as the Spiritualists can more than fill it. Friends are therefore advised to come early, as the doors will be closed should the place get inconveniently crowded.

MAN'S MAGNETIC INFLUENCE OVER THE COLOUR OF FLOWERS.

To the Editor.—Sir,—Yesterday, the 15th inst., in the afternoon, finding myself in company with highly-intellectual people for experiments in thought-reading, something happened which greatly astonished myself and all present, and which I think worthy of record.

The lady of the house handed a yellow tulip to a gentleman very well known in spiritual circles, asking him to try and change its colour, by the means of magnetic passes. He retired with the flower into a dark corner, and after a few minutes handed it back to the lady perfectly white.

The astonishment was general except to the lady of the house, who assured me that this was the third time that the phenomenon had happened in her presence. This material and palpable proof of the power of animal magnetism, cannot but prove highly instructive to the cultivators of the science.

Unfortunately, I have been forbidden to mention the name of any of the dozen witnesses to the interesting fact.—Very truly yours,
G. DAMIANI.

29, Colville Road, Notting Hill, W., May 16th, 1885.

REMARKS.

We have repeatedly expressed the opinion that the progressive development of plants and animals, is due to the spiritual aura communicated to them through the presence of man on earth. As man advances in spiritual development, so do plants and animals further unfold their hidden capabilities; and the quality of the food-supply keeps pace with man's ever-advancing requirements.

It is observed that plants soon die in the room of one medium, while they will thrive in the personal sphere of others. The saying that certain towns and localities are not favourable for house plants, requires to be qualified by the above consideration.

Animals thrive and breed choice specimens in the care of certain persons, who intuitively understand them, and take a sympathetic interest in their welfare. The same is true in respect to plants. When flowers have been arranged by certain hands they look much more charming and harmonious than if others placed them in the same relative positions.

Many of us know, from painful experience, that certain persons affect us pleasantly or unpleasantly; and these effects are produced in all the various departments of mind and body. Mr. Ashman could regulate the pulse, and induce circulation in any particular member, so as to cause congestion or remove it. Excrescences are thus removed by magnetic manipulations. Some persons' presence make us pale, others, flushed; uneasiness or relief follows a personal interview with certain people, in a definite part of the body or mental consciousness. These results, for weal or woe, may be anticipated by a study of temperaments.

In the case reported by Signor Damiani, we have another instance, forming part of a long series. Many years ago, Mr. Bertolacci testified to the influence of human aura on the growth of plants.

THE SPIRIT-MESSENGER.

THE RESPONSIBILITY OF RULERS.

A CONTROL BY "LORD PALMERSTON."

Recorded by A. T. T. P., May 1st, 1885.

The Sensitive, under control, said:—

Last night it was a pleasure to hear an earnest appeal made by the Control to Almighty God, the Great Architect, not only of worlds but of empires, and to think that this appeal was made by one once the responsible Ruler of a semi-barbaric people; this came to me as a great surprise. The Almighty, according to his reasoning, which again is in accordance with his belief, is as follows:—First: that God has made man perfect, and that only his earth surroundings, and not the fiat of his Maker, moulds him into the man with a manhood, which can only be judged by his actions. If, then, man is perfect, but depends for the moulding of his character on earth surroundings, those who are responsible for this character, are the human channels of instruction; namely, the rulers, governors and makers of the laws and institutions of the nation which claims him; for this reason the most intellectual amongst humanity are the most responsible.

This responsibility will be proved to them by the expiation demanded for the sins of omission, so that for these heavenly

efforts, these heavenly treasures placed in erring vessels; these truths, which have been the same through all eternity, he who hides his knowledge from his fellow-man, preventing him from being a brighter and a stronger man, is morally responsible for all individual as well as national calamities. Truth is God's Word, and God's Law; all illegitimate deductions from God's Truth are heinous sins by whomsoever committed. He who has made humanity can rule them. God vouchsafes perfection, and expects unerring obedience. He expects this from the free-will of man, and has so constituted His laws, so beautifully framed them, that any deviation from them entails the natural humanitarian calamities; therefore every nation of the earth having rulers, who can realize what is due to God, and prefer earthly ambition, earthly wealth and earthly power to that obedience, which God commands, must suffer.

Take, for instance, the half-depopulated Empire of Russia: there lie unbounded facilities for human industry; hundreds of miles of good arable land, and good pasturage lie unused, yet do their rulers indulge in a pomp and magnificence, which would compare favourably with the state maintained in any Continental Court; in fact, would surprise many; would equal in splendour the rest, and be excelled by none. But sterile plains and uncultivated fields, and far-stretching forest-land, however glorious in the provision of God for humanity, are unproductive. With regard to supporting the useless and vain-glorious luxury maintained at the Court, the Control of last night said, There is the absolute necessity of money by any means, however unscrupulous and lying, and the abandonment of all, which the law of obedience to truth claims, and which God demands as His due for His gift of perfection.

You are well aware, by the teachings of your surroundings, that no man ever escapes from a single act of disobedience to God's law during earth-life; and as with the individual so with the nation, which refuses to know God, and which sets all laws at defiance by such insane desire to maintain pomps and vanities, which are as fragile in their nature as a dream. A nation is an aggregate of minute atoms of humanity; but, how often do the rulers of a nation realize that each atom is a perfect work of God? Scarcely one of all the Nations' Rulers would dare to hazard his own position by preaching the rights of humanity; and I believe that apart from the Utopian dreams of unreasonable radicalism, there does not exist a more scientific thinker on the rights of individual humanity than he [Mr. W. E. Gladstone], who in the midst of yesterday's meeting, maintained the right to hold in his own hands the possibility of peace or war. It is in great events that great men are tried. This great crisis is this great man's furnace, and he was thinking of individual rights when he claimed for himself the right even now; when he claimed an honourable peace as possible. He who despises the individual shall, by the power and might of the despised one, lose all that he has gained. Again he said: Think not that the liberty of this Empire, blest of God through the redemption of the working classes, through that respect to individual rights, which has been the aim of England's Rulers for years; think not, that the vaulting ambition of a nation of slaves shall trample on the liberty of a people, whose proudest boast is, that they are free. God's laws, as made known through their natural workings, and which express his commands in language plain and unmistakable, say "Increase and multiply, and replenish the earth and subdue it"; so that nation, which goes away from this command, sinks into utter insignificance, and their former greatness becomes but a memory.

You, as a man of commercial tendencies, could testify to the wonderful industry and earnestness, that underlie the character of the Teuton; frugal and temperate, they occupy important positions here as well as throughout united Germany, and their love of Fatherland is deeper than even the Patriotism of the Englishman. But why is this? It is because individual right has been respected. Their working masses were educated long before ours, and to-day they are far in advance of the English toiler in respect of being thinking men. Now what is the consequence of this? An united Germany, a deep and settled love of their country. They have followed God's command; they have increased and multiplied, and have replenished the world. The necessity has arisen, that Germany shall have her Colonial dependencies, for every rood of land throughout Germany is claimed and cultivated.

Next in the social status comes England: through the respect of that law of individual right and with increased

intellect have come increased loyalty; increased patriotism; an impulsion towards God's law of increasing and multiplying and blessing the earth, until the Island that they love is all too small to feed them, and so they take themselves to other lands. But the fact, that remains, is their love towards that land, which first invested them with individual rights. Ask of any of the members of the Australian Contingent, who have volunteered to make their services available wherever the Mother Country may choose to send them: ask them from whence this unwillingness? And they will answer: England did not drive us from her shores; God's law of increasing and multiplying rendered it a necessity, as proved by the vast corn imports. She did not deny us food, or withhold from us her love or her protection; on the contrary, she looked always on us as her children still, and under her governance.

There need never to be any lack of food, if God's command of subduing the earth be fulfilled. Are the vast Russian wildernesses being subdued? Are the thousands on thousands of miles of dreary wastes being made to yield to the wants of man? And the answer is—No. Ruin, desolation and hopelessness govern every hamlet and village: and why is this? It is because God's laws are forgotten; individual right is trampled on, and those earth luxuries that they will not wrest from the earth, they will try to wrest by the sword. As a nation they are corrupt. Great and mighty as their fighting power surely is, in this resolve not to labour, but to war against humanity, they have rebelled against God; they have denied God that reasonable service, which from them as a nation He demands.

The first act of the humanitarian drama will begin. Its last act is only known to God. He can avert and withhold his aid either to one or to the other; the result of this, to be the greatest contest of modern days, is known to God alone. He has entered up his judgment against the nation which has sinned; the retrospective efficacy of obedience is proved by the history of all nations. Pagan, Mahomedan, as well as Christians, have each been blessed in accordance to their obedience to God's laws: Laws which cannot be mistaken, being written in the heavens and engraved on the experiences of humanity. Do the Rulers of all Nations realize this Natural Law, which has been extended and further explained by actual spiritual knowledge? Meaning that Nature teaches, that throughout all that God hath made, there can be no annihilation, that corruption is a state of natural usefulness to that great vivifying law, which works as felicitously in the most minute atoms as on man himself, the crowning work of God. I say that there are no rulers, not even through the broad extent of Africa, let alone those Nations who have been blessed with a civilizing process through many centuries, who have not solved this perpetual cycle of production and reproduction; therefore Nature teaches corruption, death and resurrection. All Rulers of Nations admit the teaching, if they do not practise its requisite demands; they know not of their own individualism becoming immortal, because of that soul which is the direct gift of God, and for which gift He demands implicit obedience to the laws which He has set before man.

Some of your Controls have said, that a man endowed by God with reason is not, nor ever can become, a mere machine. If this be true, then the Control of last night was wrong, for he said, that the working masses in the aggregate were mere machines; mere marionette figures pulled by strings by the fingers of their rulers. I coincide with him, and fully admit that under the fear of tyrant rule the Russian peasantry are mere tools of their ambitious rulers. Let the Russian peasant ask the why or the wherefore, the for or the against, of any subject, which his Government demands. He shall not, he may not, reason; and if he did the knout would fall on his back, until he lay breathless and dying before his executioner. What is this I tell you? I say, it is a national sanction to the violation of the highest law of God; it is arbitrary and despotic connivance at national misery; for as surely as the two Empires meet, so surely will this violation bear its own fruit. Thinking men can never descend to the level of the brute beast, and by the same rule, the mere Russian machine cannot, in the condition in which he is at present, arrive at the condition of the thinking man. These men, collected in their hundreds of thousands in the vast plains of Central Asia, will look on the neglected ground on which they stand, and ask of it for bread in vain, and their Rulers will turn to empty coffers to meet the dire exigency of hunger; not the hunger or thirst of the thinking man, but the hunger and thirst of the wild beast, more

impossible to control; as much lost to the obedience given to the word of command, as the half-famished, caged beast; and so with the hunger and thirst of the mere machine; of the man purposely kept in brutal ignorance. The horrors springing from the demand for sustenance has yet to come. Our soldiers will remember the desert marches from Nile bend to Nile bend; unused to want either in eating or drinking, yet they husbanded their water, so sparsely divided amongst them, so that they were enabled out of that charity, which they only as thinking men could have felt, to give to the Arab, the native of the desert, who should have been naturally trained in restraining physical wants, yet whose pitiful entreaties and abject supplications obtained for them the last drop, so sorely needed by the donor; and the victory is as easy over such, as those, who threw themselves despairingly down, knowing, as did many of the native camel drivers, that without further effort death were certain, and that not to make this further effort was an act of self-immolation of an unreasonable being. But there can be no beings of reason, who have had every individual right crushed out of them, so that in my opinion, Russia enters into this conflict with fearful odds against her. The Utopian dream, that the army can live by plunder on the way, will be rudely dispelled when our forces meet them face to face. May the God of battles be with that Empire which is willing to acknowledge, that the only way to a nation's greatness is by the Government respecting the individual right of the meanest man in the realm, and then, and then only, will it be proved, that every humanitarian atom is a part, and a necessary part, of the perfect whole.

You ask me to give you my name. I am one who is engaged in a solemn Spiritual Council, which has its sittings after every Council held amongst the Rulers of this our Native Land; and I am proud of the fact, that I am working with such able colleagues.

Lord Palmerston wishes you good morning.

I asked for a little conversation, which was acceded to. I asked: Does our Premier realize the position? He said:—

G. seems to have grasped this crisis with a firm grasp, and is resolved not to be biased or to be urged into any indiscretion; and his words are prophetic indeed of the opinions of after days, when all the world shall say: "His was the last voice in that Council to give his decision to the stern necessity of an appeal to arms."

PROGRESS OF SPIRITUAL WORK.

MRS. RICHMOND'S INSPIRATIONAL DISCOURSES.

Mrs. Richmond, whose expected return to London was announced some weeks ago, arrived by the steamer "The City of Rome," at Liverpool, from New York, on Friday last, and resumed her series of discourses, at the Town Hall, Kensington, London, last Sunday evening.

The Hall was well filled. The subject of the discourse was "Glad Tidings."

Spiritualism, it was stated, brought glad tidings to all alike. It was confined to no creed, and addressed to no particular sect or nationality. It invited us to contemplate immortality, and to look beyond the limited sphere of our human existence, and to consider the greater and more glorious future that lies beyond the grave. It taught us to regard this life as merely a temporary fraction of our spiritual experience, and to feel assured that whatever might be our lot in this world, a higher power controlled our destiny, and that whatever we suffered was designed for our instruction, and to lead us to greater perfection.

Spiritualism enlarged our vision and our inspirations, and led us to devote ourselves to the good of humanity for humanity's sake. It helped us to endeavour to perceive the reasons and true principles of life, and the tendency and objects of the paths of existence.

After the address a poem was given on the following subject, selected by the audience, namely, "Who is God, and where is he?"

It was announced that discourses would be continued on Sunday evenings, at the hall, at seven o'clock, until further notice, and that the subject of the next address, on the 24th inst., would be "The soul of Man, and its immortal destiny."—COR.

LEICESTER: Silver Street, May 17.—Mr. Sainsbury gave an inspirational address on "Though I walk in the Valley of the Shadow of Death I will fear no evil: Thou art with me; thy rod and thy staff shall comfort me."—S. A. SHEPHERD.

OPENING OF THE NEW HALL AT LANCASTER.

Our Lancaster friends kindly favoured us with some particulars of their new Hall, during the course of its construction, which we regret to have mislaid. It is called the Athenæum, situated in St. Leonard's Gate. The opening took place on Sunday, and Mr. Baird, the Secretary, reports it as a grand success.

"The guides of a friend, who, we are proud to say, has always evinced considerable interest in our spiritual progress, opened with a discourse on the varied "Phases of Spiritualism, Ancient and Modern," which was handled in a very fine manner and seemed to give general satisfaction to all. In the evening we also had another address on "Christianity, Atheism, and Spiritualism contrasted," which seemed to show clearly that Spiritualism must ultimately be in the foremost ranks. There was a good attendance at both meetings."

The meetings will be continued every Sunday, at 10.30 a.m. and 6.30 p.m.

MANCHESTER: Temperance Hall, Tipping Street, May 17.—Our platform was occupied on Sunday by Mrs. Butterfield, whose guides gave two most eloquent discourses. The morning subject was "There is no death." They clearly and unmistakably pointed out that there was simply a change—a throwing off of the physical atoms. It looks like a death, and is considered such because people have always been taught so from the pulpit, but Spiritualism clearly demonstrated that there is no death, but simply a transition from the physical to the spiritual—a continued existence of life without a break, as the spirit never ceases to exist, or for one moment loses its consciousness. The control exhorted every one to guard their thoughts and words, for when they entered spirit-life they would find their unkind thoughts floating in the air, their unkind words singing in their ears. The control exhorted Spiritualists to keep their platform pure, and not allow any medium to occupy it whose moral character would not bear investigation, affirming that there are mediums who pretend to be under control, but whose lives are impure and immoral, and who practise mean and shabby actions. They bring about them lying spirits, and ought to be kept out of the advocacy of Spiritualism as they did nothing but harm the Cause. In the evening to a full room the guides chose for their subject, "A Theological Problem Solved," the problem being, "Soon as from earth I go, what will become of me?" They commented upon the uncertainty connected with their destiny in the future life, and the inability of theologians to grapple with it. They showed in a most eloquent manner the destiny of all, and said, "Tell us what you have done, not what you have believed, and we will tell you what will become of you." The world is what the fathers and mothers have made it, in the training of their children. They showed there was a variety of conditions, and depicted the passing into spirit-life of a young female who all her life had been nurtured and guarded from all contaminating influences, who had never had an unkind word said to her, nor heard any low vulgar language. Also the passing away of one who was the daughter of a thief, and a prostitute, whose whole life and surroundings had been debauchery from beginning to end, who had never known any tender care, and who had been cut off in her prime, death being caused by her evil courses, and she pointedly asked: "Would the one be a full-fledged angel and the other a devil?" Orthodox teachers said one would be in Heaven and the other in Hell; but they made a great mistake as they would be both in one place, and the work of the pure one would be to uplift her degraded sister. They also pointed out in a forcible manner the passing away of a miser, but space forbids me giving a full detail of it. It was a magnificent discourse throughout, and was listened to with rapt attention.—W. LAWTON, 46, Gray Street, Kirby Street.

MIDDLESBOROUGH: Granville Lecture Rooms, Newport Street, May 17.—The guides of Mr. Dunn in the morning took for their subject, "The Teachings of Spiritualism," and illustrated their force and validity by comparing them with the teachings of nineteenth century Christianity. Spiritualism taught the principles of things, and did not call upon men to be over-credulous. Christians, on the contrary, opened the so-called word of God, and with arrogant dogmatism commanded men to believe it lest they should receive the punishment of the sceptic in everlasting fire. To support these absurd dogmas, however, they had no proof. Previous to believing the statements of the Bible, Spiritualists should subject them to the rigid test of examination. The guides then earnestly impressed all friends of the Cause in Middlesborough to seek the sceptics and endeavour to convince them of the fact that life continues after the "Mortal coil is shuffled off." Christians sadly neglected the poor of the country; instead of giving them attention, they spent large sums of money in the erection of churches and the sending out of missionaries to foreign countries, where they were not required. The man whom they represented did not command them to build large churches or to receive thousands a year; no, he told them to go out into the highways and hedges. In the evening we had a large audience, and the guides spoke on the same subject. At the close all listeners seemed highly satisfied.—A. McSKIMMING.

EXETER: The Mint, May 17.—Mr. F. Parr gave us an inspirational address on "Spiritualism," treating the subject as a gospel of Beauty, Liberty and Peace. Its teachings help us to admire everything of beauty in creation: the animal, vegetable and mineral kingdoms by day and the starlit heavens by night, thereby bringing us nearer to the great Cause of all things; a gospel of Liberty because it has no dogmas, it invites every man to expand in knowledge and use his reasoning powers, the greatest gift of God to man, and it is the duty of every one to use them; a gospel of Peace because angels are inspiring us day by day to do that which we would have others do unto us, recognising the Fatherhood of God and the Brotherhood of man, and will eventually induce every man to love his brother and guide him on to eternal peace.—R. SHEPHERD, Hon. Sec.

THE EMPLOYMENTS OF SPIRITS.

At Edinburgh Hall, Leeds, on May 10, Mr. J. B. Tetlow's guides spoke on "The Employments of Spirits." The subject was divided into two parts, *viz.*, the employments of what are commonly termed "Dark" and "Bright" Spirits. They devoted the afternoon to the first portion, and commenced by defining what was understood by the term "undeveloped," and adduced as an illustration that an acorn subjected to proper conditions would develop into a mighty oak. That just as an acorn has within it the properties of an oak, so the first man, but little removed from the anthropoid ape or gorilla, had within him the potentialities of the most advanced spirit, or the highest type of civilized life in this century. That the work of development is the work of countless ages, and that the law of Evolution, being Nature's law, manifests itself in the external world in lines of beauty in man, by moulding his physical form in accordance with climatic changes, and other associations modifying his outward life, developing his intellectual life, and calling into play the spiritual attributes of his being.

They also endeavoured to make themselves understood more clearly by using a simile, that of a child constantly engaged in mischief, who under proper training becomes a useful member of society. That instead of the mind being allowed to run riot, and become a wilderness of briars and thorns, in the hands of a wise master it is trained to reflect, study, and thus acquire a thirst for knowledge, which unfolds the character and ripens it to maturity. That steam, if not kept under control by the intelligence of the engineer, would blow to pieces our manufactories, and endanger the lives of passengers travelling by locomotive means each day. In a similar manner man's passions entail danger, which if not kept in their proper sphere would cause as much devastation as any other factor in the universe. In support they referred to the past history of the Race, showing that as man increased in numbers the struggle for existence became greater, engendering a spirit of strife, which ultimately ended in warfare and all its concomitant evils. This line of reasoning was continued until they demonstrated that the seed sown in earth-life would result in a harvest (of some kind) in spirit-life. In other words, that the occupations of the undeveloped spirits lay too frequently in the effort to find some sensitive individual, and through him or her, work out that line of action which they most indulged in while here.

They selected as examples of warning two names known to all. They sketched the career of Napoleon, admitting his sagacity as a military leader, a great commander, capable of governing vast numbers of his fellows; who in the race for the acquisition of wealth and power thought no more of telling a lie than he did of sitting down to his dinner; that his moral nature being undeveloped, he passed on to spirit-life, and there his mission would be (after coming to himself) to lead others less advanced intellectually than himself to higher altitudes of spiritual being. The other example mentioned was John Critchley Prince, a man of vast intellectual gifts, but addicted to drink to such an extent that he brought himself to a premature end physically. His mission in spirit-life would be to mix and mingle with those whose tendencies in life led them to partake too freely of the fatal cup, and by his eloquence and powers of expression to raise them from the mire in which they grovelled, and enable them to ascend the ladder of Progress.

In conclusion they affirmed that our occupations in spirit-life would be those for which we would have the greatest desire; that there as here spirits dwell in large cities, or made their homes in the great solitude of what is termed country life; have their theatres, their lecture halls, their museums, &c.; associations whose aim and objects were to benefit mortals on earth, by giving greater knowledge of those laws which operate as immutably in spirit-life as here. They also asserted that the burden of their teachings was to enforce upon Legislators and Senators the necessity of recognising the influence exerted upon mankind by the spirit-world, and thus they would embody into the laws of our country and others, statutes which would have for their aim the reformation of individuals addicted to crime, drink, sensuality, and having a tendency to insanity.

In the evening they dealt with the occupation of Brighter Spirits; describing their homes and employments. In the course of their remarks they stated that there was no new idea and no startling invention, but was entirely due to the agency of the Spirit-world. That when our unseen friends found a sensitive and receptive individual, whose education and bent of mind enabled them to impress him with their ideas, they instantly did so; he getting all the praise due to genius, while the honour belonged to another. They also stated that those speeches of Gladstone and Bright, which produced the greatest effect on the political life of our Country, those perorations in which their souls were touched by the Divine and Infinite, were precisely those speeches which were due to spiritual beings. They alluded to Robert Burns in words of glowing eloquence. They pertinently asked: What would be the occupation of the author, whose heartstrings responded to the misery around him: whose Song of Life was one great anthem of sympathy for mankind: the heart, mind, and soul that could feel for a mouse, could not even pass a daisy flower while following the plough without immortalizing it in verse? What would be the occupation of him who could make the human heart dance with gladness, on both sides of the Atlantic: Would it not be to join in the chorus of divinest harmony, in swells of praise to the Infinite?

I must not trespass on your space any longer, though I would like to have given you a fuller report. The sentiments speak for themselves. The delivery was all that could be desired.—Cor.

LEEDS: Edinburgh Hall, Sheepscar, May 3.—Mr. J. C. McDonald in the afternoon spoke on a subject chosen by the audience: "Seeing that God made all things good and beautiful, from whence did evil originate?" In the evening the audience chose as the subject—"What became of the body of Jesus?" The guides distinctly stated, that not being there they could not answer: that if the questioner meant, that seeing no trace of his body could be found, that this proved the physical resurrection of the body, they denied it. They inclined to the opinion that it was surreptitiously carried away. Or that it might be, seeing that no authentic record was written at the time; that as the Gospels containing the account were not written for many years after the crucifixion of Jesus, it was quite possible that the true account was tampered with,

in what would be considered the interests of Religion. Eusebius himself very plainly states that he has suppressed everything calculated to damage the interests of the then orthodox party; in other words, that he suppressed *truth* and circulated *fables*.

LEEDS: Psychological Hall, Grove House Lane, May 10.—Our rooms were well filled at both services to-day, to hear what our spirit-friends had to say through Mrs. Gott and her daughter. The subject selected by the guides of the elder lady was, "Blessed are the Peacemakers," contrasted with "Blessed are the dead which die in the Lord." Eleven clairvoyant descriptions of spirit-forms, and phrenological delineations of several visitors were acknowledged to be correct. In the evening every seat was occupied, all being eager to again listen to what our esteemed friends brought forward in vindication of the truth of spirit-communion.—May 14.—Mrs. Groom paid us a visit this evening; the time was principally occupied in answering seven or eight questions sent up by the audience, all of which were dwelt upon in an exhaustive and satisfactory manner. Two poems, "The Sceptic" and "Marriage," were next most beautifully rendered. After the guides had left control, Mrs. Groom in her normal state gave eighteen descriptions of spirit friends; at first the conditions were adverse to correct delineations, but gradually things took a different course, the general response being an indication of recognition.—The appointed speaker for Sunday, May 17, not making his appearance, the meeting was thrown open; ample evidence of the mediumistic element amongst our friends was apparent, several being controlled, and spoke at length. A testimony to the efficacy of benefits derived in one single family alone from spirit-communion by one of our members, will no doubt bring forth much fruit in due season. In the evening Mrs. Craven's guides answered several questions satisfactorily.—Sec.

NOTTINGHAM: Morley Club Lecture Room.—Mrs. Barnes, although not fully restored to health, has resumed her work here. We are thankful that she is so much better, and hope that she will be quite well soon. On Sunday night, Ezekiel, xviii., was read. The control said: All have been living very much in the dark as to spiritual things. Now, on this side, all seems very dark to me, whilst on our side all is very light. The Divine mode of revealing truth to you and bringing you into the light is through spirit-power. It is only your spirit that can approach God in prayer. Through spirit is the door of communication, which is open to you and all who will avail themselves of it. Every one shall be judged rightly. No man shall be judged for what his father has done before him or his son after him. It is the duty of man to do all that is of a benevolent and holy nature. If he robs and plunders and does evil he will suffer for it. Those who do right and justice and extend mercy shall have no fear. The good act shall fill you with joy. If you have been afflicting, oppressing or doing wrong to others, you will carry the impression of it into the spirit-world, and this will make you miserable. Some of you wonder how it is God permits so much evil to exist. Man is to be taught by experience, and every event of his life, even the evil, is necessary for working out his ultimate good. He is made perfect through suffering. The spirits, that come to you in a state of suffering, prove that evil is punished. These poor spirits crowd around sensitives, and try to impress on them their state of misery and need of help. Many sensitives, not understanding the nature and meaning of the impressions, are led by these poor spirits to do wrong instead of leading them out of their wretched state. The wrong-doing is a discipline, a necessary experience. The wrong-doer feels that he wants deliverance, and tries to get away from the evil. Then the friends who have risen higher beckon him to follow them, and show him the way of escape from sin and suffering. How grand for him to know that he will appear in another state, where the wrong-doing of others cannot afflict him; where he will only suffer for his own sins. The sins of the father that afflict the child, affect the physical not the spiritual. In the earth sphere fathers bring upon their children diseases, suffering and shame. Every father ought to be careful how he lives. The son may, even here, by continual self-restraint, overcome the natural propensity to evil, but, when he appears on the other side, he will not be asked what his father has been, but will only have to answer for himself. God is very good, and provides for the salvation and happiness of all. The way of suffering is a path that is necessary to be traversed, to reach the heights of purity, peace and perfect bliss. The suffering may be keen at times, but the more severe it is, the sooner the sufferer will reach the bright and happy home provided for his spirit. You cannot limit the goodness and love of God, and the more you know of it the more you will labour for the salvation of others. Our Father's wisdom is working for the good of all. The gate is thrown open for every spirit. The suffering is all permitted in the love of God to you. It is the preparation for the mansion above. It is God's will that you should be saved.

WALSALL.—On Wednesday evening last, a farewell tea was given in honour of our old and valuable servant and worker in the Cause, Mr. J. J. Morse. He figured in the very early development of spiritual knowledge in Walsall, and his lectures from the first to the last have given the greatest satisfaction. The lecture of Wednesday has left a new inspiration behind, which we hope and trust will encourage and stimulate us to greater efforts in the circulation of such knowledge and teachings, which will eventually rid the world of all creed and dogma, and set us upon a foundation of divine principles that can never be moved. After the lecture, a hearty vote of thanks, and wishes that Mr. J. J. Morse may, by his intended tour, be brought thereby to health and strength again, were passed with great spirit; after which Mr. Morse responded, calling back some of the happy times he had spent in Walsall, and hoping to be spared to come and sup with us once again. A hearty farewell brought a very enjoyable evening to a close.—J. TIBBITS.

MORCAMBE: Rembrandt Studio, Crescent, May 17th.—Mr. W. Clarke spoke in the afternoon on "Spiritualism, and what it teaches." It was one of the finest addresses our friend has given, and fully and exhaustively explained the theme. In the evening Mr. Clarke spoke on "Where are the so-called dead?" It was well treated, though I am sorry to say the speaker suffered very severely at the time from neuralgia. I am sorry to say that three young women conducted themselves in a very disorderly manner, one of them being a prominent member of a Methodist Chapel and Sunday School, and whose mother has recently passed into the realm of spirit. At the close a circle was held, at which a young lady was controlled for the first time.—J. W. JAMES.

JERSEY: 68, New Street, May 17.—After our usual meeting, at 6.30, we formed a circle. One of our number has developed as a writing medium, and at one of our circles during the week we were favoured with a few replies through his hand. We have two new subscribers to the MEDIUM, and we hope the circulation of spiritual literature, will gradually increase.—EXCELSIOR.

HEYWOOD: Argyle Buildings, May 17.—Mr. Plant, of Manchester, trance and clairvoyant medium, paid us a visit, and his guides gave us two very nice addresses. The audience in the evening, which was much better than in the afternoon, was highly pleased. It is very satisfactory to note the marked improvement in Mr. Plant's clairvoyant descriptions, which took very well. We shall have him again on the third Sunday of June.—JAMES WILD, Sec., H. P. S., 14, Wilton Extent.

WALWORTH: 43, Manor Place, Walworth Road, May 17.—In the unavoidable absence of Mr. Walker, Mr. James Veitch gave us a lecture on the "Religious Progress of Man." Reviewing the different systems of religious thought which have existed in different nations, he showed that on one thing they were all agreed, viz., that man did not cease to exist at physical death. Spiritualism, he claimed, came to-day to consolidate this belief, and make it knowledge, and on this account deserved investigation and inquiry at the hands of those who differed from its teachings. On Sunday next, Mr. Robson will be the speaker, and on the following Sunday, Mr. James Veitch will lecture on "Faith Healing" from a Spiritualistic position.—Cos.

NORTH SHIELDS: 6, Camden Street, May 17.—The guides of Mr. W. Westgarth, of Sheriff Hill, after naming a child in the usual impressive manner, showed the responsibility and possibility of the parents, to model and train the germ of human possibilities in the child, in a manner that will reflect resplendently upon them in after life. He commenced his subject on the "End and aim of Spirit-communion," in which he proved that one of the aims was to uproot the heinous idea of man at death being changed to saint or devil, that by the return of friends we are shown clearly that the life beyond, at least, is no worse than this. That although it does not at present prove conclusively the Immortality of the Soul; yet there were spirits (earthly) still living from the passing away of primitive man. We had a goodly audience, and an enthusiastic meeting.—R. HEDLEY.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, May 17.—In the morning we met in circle when, after prayer by our worthy president, the hymn "Forward the day is breaking" was sung, on which the writer based a few pertinent remarks. We next sang the "Jubilate"—"O death! where is thy sting? O grave! where is thy victory?" which the guides of Mr. Ashman dwelt on for fully half an hour to the edification of his hearers. We then sang Montgomery's hymn, "Sow in the morn thy seed," with the chorus, "We're marching to Zion," which brought Mr. Oliver's guide "Michael Sullivan" to the fore, and for fully a quarter of an hour he continued the theme of the previous speakers, urging all to be in earnest on the march to their heavenly home, and thus we brought to a close one of the most edifying and harmonious morning services we have ever enjoyed. In the evening the writer took for his subject "The Two-fold nature of Man," setting forth to the best of his ability man's spiritual and physical nature, his birth into the world and the duties therein entailed, showing that true salvation is an intuitive knowledge of being renewed in the spirit of his mind, or in other words, born again, as recorded in Scripture, and the second birth is simply the shaking off of the fleshly form and being born into the spirit sphere, there, untrammelled with all earthly cares, to go on developing and progressing towards the eternal spirit, the Giver and Sustainer of all life.—Henry then described the spirit-friends present to thirteen of the congregation, and eight of them were recognised at once, the descriptions being so clearly given. We have no doubt but that the rest will be made out ultimately. This brought the evening meeting to a fitting close.—WM. WARDELL, Sec., W. H. S. A., 8 Havelock Street.

THE ANIMAL MAN AND THE SPIRITUAL MAN.

Man, as a material being, is an animal of the highest kind. Apart from his qualities as a spiritual being, he has all the qualities that belong to animal nature, generally, but of a higher kind, because of a more complex organism.

This animal nature is no more immortal, than that of other animals, but is simply the seed-bed in which the Spiritual Man is planted. A man may be rational, kind, and intellectual, and his spiritual or immortal nature be wholly undeveloped,—be nothing but a germ awaiting fruition. The Spiritual Man is the directly begotten of God, possessing the same nature by reason of its parentage; the Animal Man is the Work of God.

The spiritual is diametrically opposite in all its qualities to the animal or material; the material being a thing that is limited by Time and Space; and the spiritual being a principle limited by neither, and having a nature like its Parent, is a universal principle. The Animal Man commences his existence in the being of his parents, becoming differentiated therefrom into an individual. The Spiritual Man commences his existence at the farthest remove from his Parent—God; and ultimately becomes one with Him, and, like God, an omnipresent quality of the universe.

The spiritual form is not form in the sense that it is of the size, shape, &c., of our material bodies, for it is spiritual, and therefore diametrically opposite in every quality to the material form; it is not head, hands, feet, &c., but the principles of these: a principle being that which can produce a thing; is to itself, and to all principles that it is in

sympathetic contact with, a perpetual conception of the form of which it is itself the principle. In this sense, Man is in the Form of God, and God is in the Form of Man.

Glasgow.

JAMES McDOWALL.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 24th, 1885.

LONDON.

- CAVENDISH ROOMS,** 51, Mortimer Street, W., at 7: Mr. J. Commodore Street, "Spirit."
- HOXTON.**—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.
- KENSINGTON.**—Town Hall, High Street, at 7: Mrs. C. L. V. Richmond, "The Soul of Man, and its Immortal Destiny."
- KENTISH TOWN.**—88, Fortess Road, at 7: Mr. T. S. Swatridge, Subject: "The Measure of a Man, that is, of the Angel." Saturday at 8, Seance, Mr. Walker.
- KILBURN.**—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance. The Room to be let on other Evenings.
- MARYLEBONE ROAD.**—187, Seymour Place, Sunday, at 11 a.m., prompt, Seance, Mr. Hopcroft; at 7 p.m., Lecture, Wednesday, 7.45, Physical Seance, (permission must be previously obtained), Mrs. Walker; Thursday, 7.45, Clairvoyance, Mrs. Prichard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
- WALWORTH.**—Lamb's School Room, 43, Manor Place, at 7, Mr. Robson. At 8.30, Healing.

WEEK NIGHTS.

- SPIRITUAL INSTITUTION.**—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
- KILBURN.**—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8. Wednesday, 2 to 5, Mr. Hawkins: Healing.
- HOXTON.**—Perseverance Coffee House, 69, Hoxton Street. Friday, Seance at 8, Mr. Webster, Medium.
- NOTTING HILL.**—Claremont House, 53, Faraday Road, Ladbroke Grove Road, Thursdays at 7.30
- FITZROY SQUARE.**—"Hearts of Oak" Coffee Tavern, 16, Charlotte Street, Monday, at 8.30.

PROVINCES.

- ASHINGTON COLLIERY.**—At 2 and 5 p.m.: No Information.
- BACUP.**—Pablo Hall, at 2.30 and 6: No Information.
- BARROW-IN-FURNESS.**—80, Cavendish Street, at 8.30: Mr. Proctor, Mr. Condon.
- BATLEY CARR.**—Town Street, 6.30 p.m.: Mrs. Butler.
- BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30:
- BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mesdames Ingham and Sunderland.
- BISHOP AUCKLAND.**—Temperance Hall, Gurney Villa, at 9, Developing Circle.
- BLACKBURN.**—New Hall, New Water Street: at 9.30, Lyceum, at 2.30 & 6.30.
- BOWLING.**—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. Collins Briggs.
- BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakfield Road, 2.30, and 6 p.m.: Mr. Schutt.
- Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Craven.**
- Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: Misses Sumner and Cowling.**
- Milton Rooms, Westgate, at 2.30 and 6, Mrs. Hollings.**
- CARDIFF.**—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
- CHESTER-LE-STREET.**—Mechanic's Hall, at 6 p.m.: No Information.
- DEVONPORT.**—Heydon's Hall, 98, Fore Street, at 11, Mr. W. H. Tozer; at 6.30, Miss Bond: "Resurrection."
- EXETER.**—The Mint, at 10.45 at 6.30.
- FELLING.**—Park Road: at 6.30: No Information.
- GLASGOW.**—2, Carlton Place, South Side, at 6.30, Mr. E. W. Wallis: "Is there a Hell?" A Reply to Dr. Talmage.
- HALIFAX.**—Spiritual Church, 1, Winding Road, at 2.30 and 6 p.m., Mr. Hepworth. (Also planned for Liverpool.) Lyceum at 10.30. Monday, Service, 7.30.
- HANLEY.**—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
- HETTON.**—Miners' Old Hall, at 6.30: Lyceum Recitations.
- HEYWOOD.**—Argyle Buildings: No Information.
- JERSEY.**—68, New Street, at 3 and 6.30: Local.
- KEIGHLEY.**—Lyceum, East Parade, 2.30 and 5.30: Mr. J. J. Morse.
- KILLINGWORTH.**—At 6, No Information.
- LANCASTER.**—Athenium, St. Leonard's Gate, at 10.30 & 6.30.
- LEEDS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Riley and Miss Harrison.
- Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. T. Roscoe; Monday, Mrs. Greig. Wednesday, 8 p.m., General Members' and Friends' Seance.**
- LEICESTER.**—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Groom.
- LIVERPOOL.**—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. Hepworth. Sec., Mr. J. A. Smith, 106, Granby Street, Princes Road.
- MAOOLESFIELD.**—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
- 62, Fenoe 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, at 2.30, Mr. W. Johnson. Tuesday at 8.**
- MORCAMBER.**—Rembrandt Studio, Crescent, at 6.30:
- MORLEY.**—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Hopwood.
- MIDDLEBOROUGH.**—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Plant.
- NEWCASTLE-ON-TYNE.**—Weir's Court at 10.30 & 6.30: Mrs. E. Hardinge-Britten. Also on Monday at 7.30.
- NORTHAMPTON.**—Cowper Cottage, Cowper Street.
- NORTH SHIELDS.**—6, Camden Street, at 6.15: Mr. G. W. Gilbertson.
- NOTTINGHAM.**—Morley Club, Shakespeare Street, 10.45 and 6.30: Local.
- Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30**
- OLDHAM.**—176, Union Street, at 2.30 & 6, Mr. Postlethwaite.
- OSWALDSTWISTLE.**—At Mr. Jno. Robinson's, 28, Victoria Street, at 6.30, Mr. Z. Newell.
- PENDLETON.**—Social Club, Withington Street, at 2.30 and 6.30: Mrs. Barr.
- PLYMOUTH.**—Richmond Hall, Richmond Street, at 11.30; at 3, Circle; at 6.30, Mr. Stentford, "The Mysteries of Spirit Manifestations."
- 10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle.**
- ROCHDALE.**—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., No Information. Wednesday, Circle at 8.**
- SHEFFIELD.**—Cocoa House, 175, Pond Street, at 6.30:
- SHOWBURY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. Greig.
- SPENNYMOOR.**—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.
- STONEHOUSE.**—Spiritualists' Hall, Union Place, at 11 a.m., Address, and Circle; at 7, "The Green Foliage," and 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.**—Druid's Hall, Surtees Street, at 10.30 and 6.30, Mr. John C. McDonald. See Special Services.
- WEST FELTON.**—At Mr. Thomas Pickford's, 46, Grange Villa, at 6 p.m.
- WISSEY.**—Hardy Street, at 2.30 & 6. Local Speakers.

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

ANNIVERSARIES, SPECIAL SERVICES, &c.

- WEST HARTLEPOOL SPIRITUALISTS' ASSOCIATION.**—ANNIVERSARY SERVICES IN THE DRUID'S HALL, SURTEES STREET.
- SUNDAY, May 24, 1885,** two Oration will be delivered under the auspices of the above Association, by MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant and Phrenologist:—Morning at 10.30, Subject: "Spiritualism historically considered," and will sing "Father of Humanity." Evening at 6, Subject: "The Age of Progress," and will sing "Mastio on Pretoria."
- TUESDAY, May 26th,** Evening at 7.30, Subject: "Remove the Stone," and will sing "Gloria de Patria Dio."
- WEDNESDAY, 27th,** Evening at 7.30, he will deliver an Address, the subject of which will be appropriate to questions, to be chosen by the audience, and sing Operatic Selections.
- Open Air Services to be held in Lambton Street, weather permitting, as follows:—
- MONDAY, 26th,** Evening at 7.30, Subject: "The Aim and Possibilities of Life."
- THURSDAY, 28th,** Evening at 7.30, Subject: "Faith Healing, Thought Reading, Magic, and Spiritualism."

Clairvoyant Descriptions, at the close of Sunday's Service, and Public Phrenological Delineations, at the close of the Address on Wednesday evening.
MR. J. C. McDONALD will attend at No. 8, Havelock Street, to receive Visitors for Phrenological Delineations and Consultations on Health. Collections at the close of Indoor Services.

LEEDS: THE SHEEPSKIN SPIRITUAL SOCIETY, EDINBURGH HALL, SHEEPSKIN TERRACE. Sunday Afternoons, 2.30; Evenings, 6.30.

Sunday, May 24, Mr. Tom Roscoe (Manchester), Inspirational Medium.
 " 31, Mr. A. D. Wilson (Halifax), Inspirational Medium.
 " June 7, Mrs. Bailey (Halifax), Inspirational & Clairvoyant Medium.
 " 14, Mr. J. S. Schutt (Sliden), Trance Medium.
 " 21, Mr. Walter Hillam (Bradford), Trance Medium.
 " 28, Mr. R. A. Brown (Manchester), Trance Medium.
 " July 5, Mrs. Grigg (Leeds), Clairvoyant and Trance Medium.
 " 12, Mr. J. B. Tetlow (Rochdale), Trance Medium.
 " 19, Mrs. Riley (Bradford), Trance Medium, and Miss Harrison (Bradford), Clairvoyante.
 " 26, Mr. William Johnson (Hyde), Trance Medium.

Tuesday, June 2, Special and last visit to Leeds of Mr. J. J. Morse, of London (Spirits' Medium), previous to his Spiritual Mission round the World. Trance Discourse: "Freemasonry; a Mystery, a Science, and a Faith." Chair to be taken at 8 o'clock. Free Admission. Silver collection at close. N.B.—If Freemasons would like to be addressed privately, and Sixty will promise to attend, a Discourse will be delivered at Three o'clock same day.

T. ROSCOE, Inspirational Speaker, 58, Toxteth Street, Droylsden, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.—2, Carlton Place, South Side, Glasgow: "Is there a Hell?" A reply to Dr. Talmage.

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Season for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W. Early communications requested.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
 Sundays: May 17, Rochdale, Marble Works; 24, Stacksteads; 31, Heywood.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phrenologist is engaged as follows: May 10, 11, and following days, Manchester and Salford Society; 17, Pendleton; 24 and following week, West Hartlepool, Anniversary Services; 31st and following days, Blackburn; June 7 & 11 inclusive, Walsall; 21 and following days, Belper; 28 and following days, Northampton; July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepest, Leeds. For open dates and terms, address, Mr. John C. McDonald, Royal Oak Coffee House, Deansgate, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

MR. J. S. SCHUTT'S APPOINTMENTS.—May 24, Walton Street, Bradford; June 7 & 8, Newcastle; 9, 10, 11, North Shields; 27, July 5, 19, Aug. 12, 16, Yorkshire District Committee; July 12, Ardwick, Manchester; 26, Pendleton; Aug. 9, Leeds, Edinburgh Hall; 23, Blackburn; 30, Ardwick, Manchester; for open dates, &c., address: Elliott Street, Elliott Road, Sliden, via Leeds.

MR. J. J. MORSE'S APPOINTMENTS.—KINGSLY, May 24; LEEDS, May 31 and June 1 & 2; LIVERPOOL, June 7, 8, 14, 15, 16 & 17; NORTHAMPTON, June 21 & 22; MANCHESTER, June 28 & 29; SGOHILL, July 18; NEWCASTLE, July 19 & 20; NORTH SHIELDS, July 21 & 22.

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 all his Sundays are now engaged, application for week-night lectures can only now be answered.

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

MR. B. PLANT, Trance, Clairvoyant and Healing Medium, 4, Hewitt's Buildings George Leigh Street, Ancoats, Manchester: May 24, Rochdale.

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