



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

# SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 795.—VOL. XVI.]

LONDON, JUNE 26, 1885.

PRICE 1½d.

## SPIRITUALISM IN LIVERPOOL.

Inaugural Services and Incidents in connection with the Completion and Opening of Daulby Hall.

*Specially Reported for THE MEDIUM AND DAYBREAK by J. J. Morse.*

### RETROSPECTIVE.

The public progress of Spiritualism in Liverpool has, during the past eighteen years, passed through numerous vicissitudes, changes, and alternations of success and trial, marking the efforts made; the original "Psychological Society," under the presidency of Mr. Josiah Wason, being about the first distinct attempt at sustained local publicity. The seances of the Davenport Brothers, ending in a tremendous fracas, helped also to excite attention, most unpleasant in its nature, and the graceful oratory of Mrs. Britten (then known as Miss Emma Hardinge) further excited an interest in the Movement; while the Editor of the *MEDIUM* also lectured to a Liverpool audience in these early days, and each effort may be accepted as the foundation-stones of subsequent accomplishments.

Towards the close of 1870, Miss Barlow, of Rhodes, gave the first trance addresses in connection with any regular attempt at holding Sunday services, and her work proving so encouraging it was subsequently decided to continue the meetings, which were then held in the large hall of Mrs. Spring's Dining Establishment, at Wapping. In January of 1871, the writer made his first entrance into Liverpool, and held several week-night meetings in Bohn's Caledonia Hotel, Stafford Street, followed by two services in the Co-operative Hall, Camden Street. Ultimately the services were organized upon a permanent basis, and the Islington Assembly Rooms were regularly rented, and a continuous supply of speakers obtained, Mr. W. Johnson, of Hyde; Mrs. Butterfield, then of Morley; Mrs. Batie, then Miss Longbottom; Mrs. Scattergood, and the writer being the principal mediumistic supports of the work. In 1873 the celebrated "conference" of Spiritualists was held, the "minutes" of which mysteriously vanished, and the results of which have altogether failed in realizing the intentions of the original promoters; in effect the whole affair has been a dismal failure, so far as helping the Cause has been concerned.

Among the notable occupants of the platform here, the names of Dr. J. M. Peebles, Elder Evans, Mrs. Richmond, Mr. J. C. Wright, and Mr. Colville should be remembered, each for good work in their several departments.

The influence of a desire to be more "respectable"

resulted in a removal to Meyerbeer Hall, in Hardman Street, but the attempt was not quite successful, so a short series of Sunday services was held at the Camden Hotel, followed by their removal to Perth Hall, West Derby Road, a neat and unpretentious structure, erected by Mr. John Chapman, one of the oldest Spiritualists in the town. The next removal was to Rodney Hall, Rodney Street, where the services were conducted until Sunday, June 7th, of the present year. During all these years the Cause "had been in lodgings," the cost and inconvenience of which were frequent subjects of earnest consideration by the committee of the Society, and many have been the resolves to obtain a "house of our own"; but, somehow, this desirable result always seemed to hang fire. During the connection of Mr. John Fowler with the Movement confident anticipations were indulged in that the New Temple would certainly soon be built; his sudden departure destroyed all hopes founded upon his generosity, and then was done what ought to have been done before—those interested in the matter *went to work*, without waiting to see who would begin first! The result is now in existence in the comfortable, neat and commodious hall that was first opened for the dissemination of the truths of Spiritualism on the 14th of the current month.

### THE ORIGIN OF THE NEW HALL.

At the evening service, the 2nd Sunday of November, 1884, the chairman for the evening, Mr. John Lamont, without previous consultation with any one, felt impelled to announce that immediate steps would be taken to erect a Hall for the use of the Spiritualists in this city. The following day, the same gentleman inserted an advertisement in one of the local papers for a good house, with land attached, in a central locality. This advertisement brought the owner of the land, on which the Hall is now built, into communication with the advertiser, who immediately consulted a few friends; with the result that the matter was warmly taken up, and the wishes of the friends on the invisible side of life were carried into effect with (what we pretend to characterize as) marvellous dispatch. The purchase was completed, plans prepared, and the consent of the Corporation officials secured by the end of the year; so that building operations were commenced early this year, and the same energy was displayed in the erection and completion of the building, as that which was shown in starting the enterprise. And now we meet in our own house, not free from debt, it is true, but the same spirit of determination which erected the house will also free it from debt. The teachings of an enlightened Spiritualism will surely lead to the development of generous sentiment, sufficient to erect and pay for the halls necessary for our purposes, and also to pay

our workers at a very different rate from that which they at present receive.

#### PARTICULARS REGARDING THE NEW HALL.

Daulby Hall takes its name from Daulby Street, in which thoroughfare the premises are situated. Daulby Street is as near the centre of the city as can be, and is easily accessible from all parts by 'bus or tram, which vehicles pass in a constant stream at either end of the short street named. The premises consist of a substantial brick-built double house of nine rooms, and a large plot of ground in the rear. The ground has been utilized for the erection of the Hall.

The dimensions of the Hall, are as follow: width from wall to wall forty feet, length from wall to wall ninety feet, height from floor to apex of roof thirty feet. The platform is sufficiently large to accommodate upwards of thirty people, is beautifully carpeted (through the gift of a lady), and fronted by a neat and chaste set of curtains, with valance. The ante-rooms are on either side of the platform, having doors opening thereon. The entrance to the Hall has been obtained by the entire remodelling of the entrance to the house, from the street, the staircase, etc., having been entirely removed, so that a spacious and imposing lobby could be created, which is entered from a tasty porch of mediæval character, facing the street. The two rooms upon the ground-floor, entered by doors from either side of the lobby, are respectively devoted to reading, and library, and committee purposes, the remainder of the house being occupied by the hall-keeper.

The contract for the structural alterations and building of the Hall was executed by Messrs. B. and J. Catlow, and in a manner thoroughly satisfactory to the Society. Provision for heating has been made by a hot-water apparatus of excellent design, installed by Mr. Ashton Beck; the gas arrangements have been effectively carried out by Mr. Bucknell, and the joinery, in pitch-pine wood throughout, has been executed by Mr. J. J. Pollock. The curtains and carpets have been furnished by Messrs. Ray and Miles, and the four hundred and odd American-bottomed chairs, that form part of the six hundred seats of the hall, were supplied by a local firm. The roof is supported by pitch-pine principals, tied by neat wrought-iron girders painted a light blue. The hall is lighted from the roof by ground-glass lights, running almost the entire length, and on passing down the lobby, terminating in a screen of coloured glass, and entering the hall by the side baize doors, the general impression is one of substantiality, neatness and appropriateness; indeed there is no hall used by Spiritualists, outside of the Metropolis, that can in any way compare with the one described above. It may not be out of place to add here, that among the "conditions of Setting" are the two that: "Intoxicating liquors and smoking," are absolutely forbidden upon any part of the premises. The contract price of the erection, and the various legal charges, extras, &c., will amount to about £2,500, towards which the devoted originators of the purpose have liberally subscribed, but still, and in spite of the fact that one gentleman has given more than liberally, and advanced in the same spirit, a heavy charge still rests upon the building. The above gentleman, however, is finding the money to pay all charges now due, as mortgagee, and at a rate materially lower than a like sum could be obtained through the ordinary channels; indeed the surrender he makes in changing the value of his securities is a considerable annual fine upon himself.

#### THE DEDICATION AND OPENING MEETINGS.

The Dedictory Service was held on Sunday morning, the 14th inst., Mrs. Emma Hardinge Britten being the speaker, and her subject, "The Two Worlds." Drawing a picture of the voyage of Columbus, on his voyage of discovery to the New World, the speaker drew the analogy that the New Columbus, in the personality of the Spirit-world, had revealed a Continent to us far surpassing in grandeur the one discovered by the Spaniard of old. The spirits had revealed to us that other world that lay beyond the confines of this. She was grateful to Materialism for its doubts and questions, for these had gradually led us on to the discovery of the last element—Spirit; for Force was the stepping-stone that led us to recognise the power behind Force. The Scientist had mapped out the material world, had connected its countries by electric cables, had sent its Columboes everywhere, but the Spirits had exceeded the Scientist; they had united two worlds, had told us of the nature of their world, and had sent their pioneers to us. A brief review of the spiritual workers preceding our own time was given, especial point and place being accorded to Jesus, who was apostrophised as "one of the sweetest and best who came, and brought his divine eleventh commandment"; and with a peroration dedicating the building to its future use and service, the speaker closed her remarks, which were warmly applauded by the numerous audience in attendance.

In the afternoon, Mr. J. J. Morse as the speaker, and his inspirers discoursed upon "Spiritualism: a Challenge to the Christian, and an Answer to the Atheist"; and in a logical, vigorous, and able discourse, which elicited innumerable tokens of appreciation, they worked out the theme they had selected, basing their arguments upon the facts of Spiritualism. As no notes were taken of the lecture the above is all that can be said concerning it.

In the evening, a numerous audience again assembled, and Mrs. Britten discoursed upon "Spiritualism in Many Lands," being a review of the spontaneous phenomena that had occurred in different quarters of the world. She narrated several incidents in her own experience, and drew various conclusions regarding the supra-mundane character of Modern Spiritualism, from the premises she enunciated. At the close of her address, which was listened to with earnest and respectful attention, Mrs. Groom, at the unanimous request of the audience, was invited to the platform to give clairvoyant descriptions, which, after Mrs. Britten had retired, she proceeded to do. With the long and exhaustive proceedings of the long day's work, the conditions were not good, but in spite of that Mrs. Groom was eminently successful, and nearly all her descriptions were readily recognised by friends in the audience. Finally the day's exercises closed in the usual manner, and all went home, thoroughly tired, but equally thoroughly satisfied with the success that had attended the opening services of Daulby Hall.

The meetings were presided over by Mr. J. Lamont, in the morning; Mr. E. W. Wallis, in the afternoon; and Mr. J. J. Morse, in the evening.

#### MEETINGS DURING THE WEEK.

On Monday evening, Mrs. Britten delivered her concluding lecture upon "Spiritualism, the world's Redeemer: a Challenge to all Opponents," before a good and sympathetic audience, during which she laid down a broad challenge to ministers and others, as to their duty, either to expose Spiritualism if false, or admit and support it if true. Mrs. Groom was again invited to the platform, upon Mrs. Britten retiring, and she was able to describe upwards of a dozen spirits, the most of whom were recognised, the embarrassment of one lady causing no little amusement. She could not understand why her grandfather should hover about her!

On Tuesday afternoon, four large wagonettes conveyed a number of members and friends to Hale-by-Woolton, a charming little country village, all roses and rusticity, some fourteen miles out. Unluckily lowering clouds and a drizzling rain seriously interfered with the comfort of the company upon the outward journey, but upon turning homeward, the sky had cleared and the rain had ceased. In the evening a public tea, capably supplied by Mr. J. J. Winsor, was served, nearly two hundred sitting down to the tables, and afterwards songs and solos, vocal and instrumental, and brief speeches from Messrs. Johnson, Wallis and Morse, completed the day's programme, which, including a little dancing, terminated satisfactorily for all who participated therein.

On Wednesday evening, the guides of Mr. E. W. Wallis answered questions during one part of the evening, and the programme was diversified by musical and elocutionary selections rendered by Miss Melling, and Messrs. Wallis, Leighton and Charlton.

On Thursday evening, "a grand miscellaneous entertainment" was given by the "Liverpool Athene Choir," under the direction of Mr. H. Crichton, in which the choir, collectively and individually, afforded the utmost enjoyment to the large concourse that greeted their appearance. Where all did so well it would be invidious to particularise.

On Friday, a dramatic entertainment was given by the members of the "Saker Dramatic Club," and an audience that filled the hall assembled to participate in the fare presented under the management of Mr. J. J. Diamond. The items upon the programme were a farce—"My wife's second floor," the chief characters being ably sustained by Mrs. Geo. Winter, and Mr. Leatherbarrow; a comedietta—"Yes or No?" the two characters therein being admirably sustained by Miss Cherie Shepherd and Mr. Roberts; and another comedietta—"The Dumb Belle," the title rôle of which was admirably sustained by Miss Lily Shepherd. The Misses Charlton and Banks, during the intervals, sang "Barney o' Hea," and "Darby and Joan," respectively. The entire performance reflected creditably upon the participants, who all exerted themselves most earnestly.

On Saturday evening the proceedings of the week were closed by a second concert by the "Athene Choir," which was a very delightful one, eliciting warm praise even from our local press. All singers and dramatic performers contributed their services gratuitously.

#### CONCLUDING REFLECTIONS.

It is a matter of satisfaction to find that the local press treated the above events in a fair and impartial spirit, indeed, the secular press is rapidly recognising Spiritualism, and learning to report its work as impartially as that of any other body. The series of meetings recorded in this report will naturally mark a red letter day in the annals of the Cause in Liverpool, and should be a step towards better and nobler work than ever done before. One most important object has been kept constantly in view—that is—the education of our children, and for that object the Hall was opened at 10 a.m. on Sunday last, and will be hereafter open every Sunday at the same hour, for the working of a Children's Progressive Lyceum. The purely spiritual part of the opening exercises was an inspiration to us all, and the counsel and exhortations to duty and work, love and unity, that the spirits gave to us, sank deep into many a heart. The physical part of the exercises met the needs of those who feel that life need not be all solemnity and gloom, and thus the Committee, in endeavouring to meet all classes, acted wisely, and have had the satisfaction of seeing their intentions realized. A kindly word of praise is certainly due to Mr. John Lamont, to whose self-denying zeal, earnestness and enthusiasm a large share of the achieved results are really due. It is to be hoped that the example thus set will be emulated throughout Great Britain, and that we may be able to have our own temples, dedicated to our own work, kept psychically pure and uncontaminated, so that we may no longer have to ask the immortals into halls that are often used for purposes opposed to our own in almost all respects.

The Committee desire to be permitted to extend their thanks generally to all and sundry who have aided and assisted, in any way, the accomplishment of the work consummated in the erection of Daulby Hall; and at the same time to add, that they trust that present success will not cause any to forget the need of further and continued effort, so that the liability still remaining may be ultimately removed, as their great desire is to retain the Hall solely for Spiritual Work. May that desire be soon realized!

FELLING: Park Road, June 21.—Mr. Harris, of Newcastle, gave us a brief account of his introduction to Spiritualism, after which he read a lecture entitled "The Life and the Lives," which gave entire satisfaction.—J. T. Hogg, Sec.



[From the *North American*, Philadelphia, May 18th, 1885.]

## THE SEYBERT BEQUEST.

### THE UNIVERSITY OF PENNSYLVANIA AND SPIRITUALISM.

#### THE OBJECTIONS OF MR. THOMAS R. HAZARD.

Henry Seybert was a wealthy Spiritualist of this city. Before his death he made an offer of 60,000 dollars to the University of Pennsylvania, for the founding of a Chair of "Moral and Intellectual Philosophy," to be known as the "Adams Seybert Chair," in honour of his father; provided "that the incumbent of the Chair should, either individually or in conjunction with a Commission of the University Faculty, make a thorough and impartial investigation of all systems of Morals, Religion and Philosophy which assume to represent the truth, and particularly Modern Spiritualism."

His offer was accepted by the Trustees of the University, who soon appointed a Commission on the subject, consisting of the following eminent scientific gentlemen: Dr. William Platt Pepper, Rev. George S. Fullerton, Dr. Horace Howard Furness, Professor Joseph Leidy, Professor R. E. Thompson and Dr. August Koenig. It has been said by some that the Commission's report, covering at least certain phases of the question, would be made public in a few weeks, and by others that it might not be ready for years.

The following communication was yesterday received from Mr. Thomas R. Hazard, a wealthy Spiritualist, who was mentioned in the *North American* a few weeks ago in connection with a report concerning the Seybert Commission. Mr. Hazard's home is in Vanclose, Rhode Island, but the letter comes from Santa Barbara, California. It fully explains itself, and also Mr. Hazard's connection with the Commission:—

#### MR. HAZARD'S STATEMENT OF THE FACTS.

MR. EDITOR,—Please allow the undersigned to make a few comments on some passages in an article printed in your issue of the 14th instant, in which it is stated that the late Henry Seybert, founder of the "Adams Chair" in the University of Pennsylvania, was never a "pronounced believer in Spiritualism." This, give me leave to observe, is a mistake. I am now in my eighty-ninth year, and have been for the last twenty-nine years a diligent investigator and believer in the phenomena of Modern Spiritualism, and am prepared to say, from knowledge derived from years of friendly acquaintance with Mr. Seybert, that if he was not up to the day of his decease and for very many years previous a pronounced believer in Spiritualism, I never knew a man who was. It is further said that "Mr. Thomas R. Hazard (the present writer) has frequently sat with the Commission. He is a Spiritualist, and has said that the proceedings of the Commission were perfectly fair." This, viewed in connection with what follows, is also untrue. For some weeks previous to his decease, Mr. Seybert was in the practice of consulting me in matters germane to his establishment of the "Adams Seybert Chair," both before and after the arrangements were completed, and the 60,000 dollars offered by letter was, or is to be, paid over to the trustees of the University, only upon the condition that the incumbent of said Chair, "either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of Morals, Religion or Philosophy which assume to represent the truth, and particularly of Modern Spiritualism." Mr. Seybert had repeatedly solicited me to become his representative and assist in the proposed investigation, which request I always declined for reasons given, until a few days before his decease, when I was called upon by a special messenger from Mr. Seybert, asking me to come to his home and meet Dr. William Pepper, the Provost of the University. Shortly after my arrival at his house, Mr. Seybert earnestly renewed his request, which I finally consented to comply with, with the full distinct understanding that I should be permitted to prescribe the methods to be pursued in the investigation, designate the mediums to be consulted, and reject the attendance of any persons whose presence I deemed might conflict with the harmony and good order of the spirit-circles.

Mr. Seybert was desirous that I should allow a particular friend of his to be present at the sittings of the Commission with mediums, which request I positively refused to comply with, for the reason that I knew the gentleman to be antagonistic to the manifestations, and on that account alone would exert an injurious influence on the mediums and their

spirit controls. Here Dr. William Pepper asked if I was willing that he should attend the seances. I replied that I was. Mr. Seybert then ceased pressing his request, and said that he would leave the whole thing with me, or words to that effect. I remarked to Dr. Pepper, that I supposed while a student might be permitted to choose a branch of study at the University, the Faculty would require that he should conform to its methods of instruction, which proposition being assented to by the Provost, I remarked that as I had been an investigator of the phenomena incident to Modern Spiritualism for nearly thirty years, it might not be deemed presumptuous in me to claim a right to prescribe the methods by which their examination should be proceeded in, by a commission composed of gentlemen who had but little or no experience in the matter.

To this demand the Provost also consented at the time, which consent was subsequently confirmed in the following copy of a letter received by me:—

"NEWPORT, R. I., July 27, 1883.—My Dear Sir,—I have yours of the 27th. The Commission has had no meeting, and of course no plan has been adopted for proceeding in the investigation. As you are aware, I have already informed you that I shall expect your advice in reference to the subject, and in accordance with our conversation at Mr. Seybert's, I shall be pleased to receive any assistance in the work of the Commission that you may be able to render.—Yours truly, WILLIAM PEPPER.

"To Thomas R. Hazard, Esq."

I am free to say that from the first, Doctor William Pepper and each and all the gentlemen of the Commission have on all occasions fully recognised and consented to the position assigned me by Mr. Seybert, and have always conducted themselves towards me, and the mediums I have introduced to the Commission, with uniform courtesy, kindness and all due consideration. But that still, with the knowledge of the little understood laws and conditions, that it is imperatively necessary that investigators of this mysterious subject should conform to in order to obtain reliable manifestations, that I have acquired in nearly thirty years' experience, I am compelled to say that I am convinced that a majority of the Board of Commission are most emphatically disqualified from making an impartial investigation of Modern Spiritualism. The Commission for its investigation, appointed by the Trustees of the University, consists of the following-named gentlemen, as officially communicated to me: Wm. Pepper, chairman; Rev. George S. Fullerton, Joseph Leidy, M.D., Rev. Robert Ellis Thompson, A.M., and George A. Koenig, Ph. D.

To these have been since added the present chairman, Horace Howard Furness, and, according to the statement made in the *North American* of the 14th inst., Mr. Coleman Sellers, whom I have never had the pleasure of meeting or seeing to my knowledge. The first meeting of the Commission that I attended was at Dr. Wm. Pepper's house, on the 8th of February, 1884, on which occasion all the original members were present. Since then, at all the official meetings with mediums, that I have attended or am aware of having been held previous to my leaving the city early last May, Messrs. Koenig, Fullerton, Leidy and Furness were alone present. I soon learned from observation that notwithstanding the faultless deportment of each and all of the members of the Commission, but little or no evidences of spirit control were exhibited by a medium when the two first-named gentlemen were present, whether alone or otherwise, while on the contrary, when the two last-named members of the Board were alone present, fair slate-writing and other manifestations occurred.

One thing all investigators of the phenomena should be aware of, viz.: That thought, in spiritual matters, has a like potency with things in the material, and that an angry or other injurious thought that would disturb a medium's mind, if given expression to in words, may as effectually rend asunder the mystic chord by which the denizens of the Unseen would communicate with mortals, as an angry blow of the hand may rend a telegraph wire in twain, and thereby arrest a dispatch that might otherwise have reached the Pacific slope, bearing a message that was started but a second before from Central Asia. This doubtless can be believed by but few, but thirty years' experience has proved it to me to be true.

Again, your correspondent remarks that the Commission have been pursuing the investigation for "two years," and that a majority of its members "seem satisfied with their present knowledge, and it is now believed their report will be out in a few weeks." The first meeting of the Commission, that I am aware of, was held at Doctor Wm. P. Pepper's house, on Thursday evening, February 8th, 1884. This was merely

a preliminary meeting. The next meeting, which was the first held for investigation of the phenomena, was held at Mrs. S. E. Patterson's rooms, 508, South Sixteenth Street, Philadelphia, on the evening of the 13th of March, 1884, making a period of less than fifteen months at the most, instead of two years, in which short period of time the Commissioners, "whose business is alleged to be so pressing that they cannot travel around, but require mediums to come to the city," have succeeded in making so "thorough and impartial" an investigation of all the phenomena of Modern Spiritualism, amounting, as your correspondent alleges, to "thousands" of phases, that it deems itself competent to make a report of its proceedings, that "with the intelligent world will decide the fate of Spiritualism."

Although not especially obligated, I have, from what I believed to be the wish of a majority of the gentlemen comprising the Commission, refrained from giving publicity to anything whatever that has come to my knowledge in respect to the proceedings of the Commission, whether acquired by personal intercourse, observation or otherwise. But the semi- or at least quasi-official aspect of the article in the *North American*, is so strikingly manifested throughout its whole length, joined to the fact that a very genial and pleasing correspondence that I had enjoyed for some months with the accomplished chairman of the Seybert Committee has recently been suspended without any fault of mine, has released me from any embarrassment in respect to the delicate considerations alluded to, and I now feel at liberty to speak and write with perfect freedom on the matters connected with the investigation.

#### MR. SEYBERT'S FAITH IN THE TRUSTEES.

In reply to some of my doubting expressions in relation to the expediency of Mr. Seybert's donation to the University, he was wont to say that he believed the gentlemen composing its Board of Trustees were honourable men, and that they would not accept his gift without faithfully complying with the obligations it imposed. Still I think he may finally have entertained some apprehensions regarding the matter, as it was but the day before his decease, or the day previous to that, when, in a conversation I had with my dying friend, he again earnestly interceded with me to do all in my power towards having the proposed investigation fairly conducted; in response to which appeal I assured him that I would do so to the best of my ability. I have before me an official copy of Mr. Seybert's letter addressed to the Board of Trustees of the University of Pennsylvania, which I have received through the politeness of its Provost, Dr. William Pepper. The words used by Mr. Seybert in his letter do not apply to an outright gift, but to the offer of a gift on certain requisitions being complied with. The words were: "I hereby offer to your Honourable Board." To the copy of Mr. Seybert's letter is attached the following copy of the proceedings of the Board of Trustees on its reception:—

"At the meeting of the Board held—blank date,—the foregoing letter was received, together with the bonds mentioned. On motion, the gift of Mr. Seybert was received, subject to the conditions expressed in his letter, and the Provost was requested to return the thanks of the Board to Mr. Seybert for his liberal gift. After Mr. Seybert's decease, it was found that the same provision had been made in his will, and the secretary was authorized to give his executors acquittances for the sum therein mentioned. In the meeting held July 3, 1884, the following-named gentlemen were appointed a commission for the investigation requested by Mr. Seybert: William Pepper, M.D., LL.D., chairman; Rev. George S. Fullerton, A.M., Joseph Leidy, M.D., Rev. Robert Ellis Thompson, A.M.; George A. Koenig, Ph.D.

To a layman, like myself, it seems uncertain whether the Trustees of the University have actually received the 60,000 dollars in hand, or whether it still remains in the possession of Mr. Seybert's executors.

#### MR. HAZARD'S EMPHATIC PROTEST.

But however this may be, I hereby most emphatically object and protest, in the name of justice and my deceased friend, Henry Seybert, against his money or bonds being retained by the Trustees of the Pennsylvania University, or paid over and delivered to the Board by the executors of Mr. Seybert's will, until after the afore-mentioned sum of 60,000 dollars has been fairly earned by said Trustees, through a full and faithful performance of all the requisitions and conditions specified in the contract legally entered into by my deceased friend, Henry Seybert, on the one part, and the Board of Trustees of the University of Pennsylvania on the other part: the terms of which contract clearly imply that the aforesaid Board of Trustees are strictly bound by the terms of the gift to see that the occupant of the Adams Seybert Chair is in every respect, including the allowance of

a sufficiency of time, to perfect a "thorough and impartial" investigation of the philosophy and phenomena of Modern Spiritualism, and that said occupant of the Chair shall make the investigation singly or in conjunction with a commission of the University Faculty, whose qualifications in all respects are as fitting for the purpose as his own.

Now, as before said, I have for the last twenty-nine years been a most diligent, industrious and painstaking investigator of the phenomena and philosophy of Modern Spiritualism, nor have I spared either time, labour or expense in pursuit of a knowledge of the occult and mysterious laws and conditions that govern in the surpassingly wonderful exercise of mediumship, which I claim entitles me to speak on matters appertaining to the subject not altogether at random. Thus furnished, I must say, as I have said before, that without aiming to detract in the slightest degree from the unblemished moral character that attaches to each and every individual of the Faculty, including the Commission, in public esteem, nor to the high social and literary standing they occupy in society, that through some strange infatuation, obliquity of judgment or perversion of intellect, the Trustees of the University have placed on the Commission for the investigation of Modern Spiritualism, a majority of its members whose education, habit of thought and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject, which the Trustees of the University are obligated both by contract and in honour to do, that had the object had in view been to belittle and bring into discredit, hatred and general contempt the cause that I know the late Henry Seybert held nearest his heart, and loved more than all else in the world beside, the Trustees could scarcely have selected more suitable instruments for the object intended from all the denizens of Philadelphia, than are the gentlemen who constitute a majority of the Seybert Commission. And this, I repeat, not from any causes that effect their moral, social or literary standing in society, but simply because of their prejudice against the cause of Spiritualism.

I hereby also object to the second, fourth and fifth-named gentlemen that were appointed to serve on the Seybert Board of Commissioners of Modern Spiritualism, at a meeting of the Board of Trustees held at the office of the secretary of the University of Pennsylvania, July 3, 1883, for the following among other cogent reasons: I see it stated in the *Boston Evening Record* of March 4, 1885, that in a lecture delivered by the Rev. George S. Fullerton, March 3, at Cambridge, under the auspices of the Harvard University Club, the reverend gentleman gave utterance to the following significant, derogatory remarks in relation to the subject of Modern Spiritualism: "It is possible that the way mediums tell a person's history is by the process of thought-transference, for every person who is thus told of these things goes to the medium thinking of the same points about which the medium talks." In regard to the sounds, the rapping and talking, he says they may be due to disease. "When a man has a cold he hears a burring noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind or ear, or some strong emotion, may be the cause of a large number of spiritual phenomena."

Now, I hold that if such feeble and preposterous charges and innuendoes against the phenomena of Modern Spiritualism do not indicate that through some disease of mind the reverend gentleman is rendered incapable of making a "thorough and impartial investigation" of that subject, they do show a mental bias equally conclusive and disabling.

As regards the Rev. Mr. Thompson, the fourth-named gentleman on the list, without ever having seen the article alluding to myself, I have learned from what I consider a reliable source, that in a contribution by the reverend gentleman to *Penn's Monthly*, for February, 1880, the following sentiments are given expression to by him: "Even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith," and that "the consideration and discussion of the subject was tampering with notions, and condescending to discussions with which no Christian believer has any business." Allowing, as I do, that Rev. Mr. Thompson has the perfect right to enjoy his own opinions, I submit that such an expression of them in relation to Modern Spiritualism, were a case on trial before any judicial tribunal in the civilized world, involving its merits to the amount of sixty cents, rather than sixty thousand dollars, the Court would not permit the reverend gentleman to enter the jury-box, much less in the trial of a case wherein the larger amount was in issue.



## LEGAL COMPLICATIONS FORESHADOWED.

Nor is it impossible but that in a certain contingency, a case involving the larger amount may yet appear on the calendar of some judicial tribunal, entitled "Heirs of Henry Seybert, complainants—Trustees of Pennsylvania University, respondents. Action for non-performance of contract and obtaining money under false pretences." For similar reasons, and others I shall give hereafter, I charge, that the fifth-named gentleman, Mr. George A. Koenig, should be stricken from the Commission, especially if what I read on a newspaper slip now before me be true, which I think it is, and that I saw the original article in the *Philadelphia Press* some twelve or more months ago, wherein it is reported that, in answer to an enquiry made by a representative of the *Press*, Professor Koenig replied: "I must frankly admit that I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs without exceptions. I have never seen Slade perform any of his tricks, but, from the published descriptions, I have set him down as an impostor, the cleverest one of the lot. I do not think that the Commission view with much favour the examination of so-called spirit mediums. The wisest men are apt to be deceived. One man in an hour can invent more tricks than a wise man can solve in a year." I make no objection to the first and third-named members of the Commission, nor do I to Mr. Horace Howard Furness, its present chairman, who was added to the Commission some time after the five original members had been appointed by the Board of Trustees. But, on the contrary, I should feel great satisfaction should the whole investigation be wholly consigned to Messrs. Pepper, Leidy and Furness; or if Dr. Pepper's "exacting public duties" should prevent him from spending much time on the subject, as he early in the investigation informed me by letter they would, I should be equally pleased to learn that the trustees had placed the whole matter in the hands of Doctor Joseph Leidy and the present chairman of the Commission, Mr. Horace Howard Furness, in which event I would pledge myself to do all I can to the best of my abilities to forward the objects now in view by Mr. Seybert, without charge to the Commission, as I have heretofore done, including travelling expenses, car rides, hotel bills, etc. In such an event, and provided the Commission would permit me to prescribe the method of procedure, and to name the mediums to be consulted, in accordance with Mr. Seybert's views, I have great confidence that ere I shall have entered on my ninetieth year, now only some six months distant, the Commission will have acquired sufficient knowledge and experience regarding the important questions at issue, to qualify and enable it to compile a report embodying the results of its proceedings, that will prove alike satisfactory to the Board of Trustees of the Pennsylvania University, and Mr. Seybert and his friends in both worlds; nor do I think that under my supervision and arrangements, the whole expense the Commission will be put to in arriving at so desirable a result, will greatly exceed, if at all, one per cent. of the Seybert investigation fund, which is about twice the amount that, as I see it reported in the public press, has been recently paid to one medium alone by the Commission.

## FAILURES AND SUCCESSES.

I left Philadelphia early last May, previous to which but few seances with mediums had been held. Of these I transcribe an account of the following from my memorandum book: "March 13.—At Mrs. Patterson's, slate-writing medium. All four of the acting members of the Commission present. Sat two hours without getting a scratch on the slates."

"March 16.—All the Commission present. Sat full two hours. Not a scratch on the slates. As the gentlemen of the Commission were leaving the house, I returned with the medium to the seance room, when it was almost immediately written on the slate—'There was nothing that could be remedied. We could not overcome the influences that were about.'"

At my suggestion the Commission now consented to divide its forces. "April 9, at Mrs. Patterson's, Messrs. Leidy and Furness present. The Commission brought two new slates, hung on hinges, within which a small piece of slate pencil was placed, when the Commission fastened the slates so tightly together by means of a screw that nothing whatever could pass between the frames. In a very short time the pencil appeared on the outside of the upper slate, when the Commission removed the screw, and on opening the slates a

plainly-written sentence was on one of the slates, thus giving a fair test in slate-writing, and proving at the same time the power spirits possess to pass solid matter through solid matter."

"April 17, at Mrs. Patterson's, Messrs. Koenig and Fullerton only present. Sat two hours or more. Not a scratch got on the slates." The next day Mrs. Patterson extended through me an invitation to Messrs. Fullerton and Koenig to come to her rooms, and accept a seance gratis. This invitation the Commission declined to accept. This was the last seance held at Mrs. Patterson's. For the four seances Mrs. Patterson charged sixteen dollars, twelve dollars of which were paid by the Commission, whilst I paid the balance as recompense for my own attendance.

During my attendance at the preliminary seance, held at Doctor William Pepper's, on the evening of February 8, 1884, I exhibited to the Commissioners a specimen of what is known as the vial test, that I had obtained not long previous at Mr. Joseph Caffray's, a recently developed slate-writing medium, whom I had never met before, at his rooms, 202, West Thirty-sixth Street, New York city, under the following circumstances. The medium was seated on one side of a table, I on the other. After cutting with my own hand a small, oblong slip from a fresh sheet of note paper, I rolled it up and put it into an ounce vial, together with a piece of lead pencil, less than the size of a grain of rye. I then inserted a new cork securely into the nozzle of the vial. I then, without permitting the medium to touch the vial, grasped it firmly in my left hand, and held it on the edge of the table nearest myself, so that the medium could see nothing of the vial save a slight projection of the cork. It was about noon, with the sun shining through the windows. The medium now extended his right hand, and lightly touched my left with the tips of his fingers. In a few moments a signal rap was given, upon which I removed the cork with difficulty, and on inspecting the enclosed paper, found a message purporting to have been written by my spirit-wife, extending in regular lines the whole length of the slip, as if it had been written on the slip whilst it was spread on a flat surface. On my arrival in Philadelphia, I compared the writing on the slip with that of a letter my wife had written to a lady friend in the city nearly thirty years ago, and found it to be a very fair *fac-simile* of her then hand-writing. Before I left the meeting, Dr. William Pepper requested me to procure the attendance of Caffray, in several proposed meetings of the Commission, for such compensation as I deemed proper. Caffray, however, declined coming to the city, as I know a number of other mediums since have done, not from any pecuniary considerations probably, but for causes more fully appreciated by the spirit guides than by the mediums themselves.

I know, however, that some time after this meeting, quite a fair demonstration of spirit power was given in presence of the chairman of the Commission, under conditions substantially as follows: If I am mistaken in regard to any of the details, I hope Mr. Furness will send a correction for your columns. The chairman having provided himself with two new slates, had them fastened together by hinges on one of the sides of the frames and a wood screw in the other. He next removed the screw and placed within the two slates a piece of paper, on which he had written the words, "When in the course of human events," after which he again inserted the wood screw. Thus equipped, the chairman took a morning train and hied to New York. On his arrival in that city he called at Caffray's room, whom he found at leisure, and ready to accommodate the chairman with a so-called "sitting." It was, of course, broad daylight. Mr. Furness, holding the slates by one end firmly in his grasp, placed them on the centre of the table, accompanied with the remark that no medium could reproduce on the slates what was written on a paper enclosed within them. Caffray at once reached out a hand, and on placing the tips of his fingers on the end of the slate nearest him, rejoined: "I can." These words of the medium were quickly followed by the signal rap, whereupon Mr. Furness took out the wood screw, and found written on the inside of one of the slates the following sentence, "When in the course of human events," and signed, "Asa Israel Fish."

Whereupon the learned gentleman paid the medium's fee of two dollars, took up his hat and departed, but whether in his right mind or not the public will probably never learn, until the report of the Henry Seybert Commission appears. I am not certain whether the Commission enclosed a pencil with the paper between the slates or not; but that is not material,

for although the spirit controls of the earlier slate-writing, mediums, including Dr. Henry Slade, obliged their mediums to furnish both slate and pencil at the seances, the spirit chemists who control many of the later-developed mediums, furnish, with the exception of slates, all the necessary writing materials themselves.—Respectfully,

THOMAS R. HAZARD,  
Of Vancluse, R. I.

Santa Barbara, Cal., May 5, 1885.

## THE SPIRIT-MESSENGER.

### THE SECTS, AND SPIRITUAL HEALING.

A CONTROL BY "URBAN."

Recorded by A. T. T. P., June 14th, 1885.

The Sensitive, under control, said:—

Never since the gift of tongues was made known through the followers of Edward Irving, who were afterwards called by his name, has there been any public demonstration of spiritual work that has been thought of sufficient importance to be noticed by the public Press, except that, which has long been known to be a positive truth amongst Spiritualists, namely, healing by laying on of hands.

It does not matter how the patient is led into the path of faith; but faith is the one necessary condition to heal; whether such feeling be excited by being anointed in the name of the Lord; whether he be healed in the name of the Christ, or God Himself, it matters nothing, so long as the faith of the patient be roused, and the feelings of the audience be in accord with the healing operator. These public demonstrations of healing have been attended with the grandest results: the lame and the halt have left their crutches on the platform, needing them no longer; diseased eyes have been made whole; sight has been perfectly restored; tumours have been removed, and gout and rheumatics have both succumbed to the manipulation of the hands of the operators.

As a matter of course, there have been failures; healing is like all other manifestations: the work cannot be done, unless the necessary conditions are given. I have seen unsuccessful spiritual sittings; I have seen the long hand of the clock go round twice amidst breathless expectation on the part of the sitters, until wearied out with ill-success, having received no manifestation whatever during that time, they have prepared for departure. Yet ere the parting words are said, the necessary conditions of unity of thought without anxious expectation form at once the condition needed, and manifestations commence. Many a sitting thus has ended successfully, and the charge of fitfulness has been made against spiritual workers on our side, whereas they are as anxious as the sitters are to have them; and the failure is not to be laid only on them but on those conditions which are alike needed in every spiritual manifestation; and so sometimes there are failures.

The point to which I wish to direct the attention of your readers, is this, namely, the remarkable fact that spiritual work is being carried out publicly. Its greatest enemies are the same who are in bitter enmity to Modern Spiritual Truth. I mean the clergy. "Clericus" writes: "I do not answer for any cures; one fact with regard to this meeting I can answer for, namely, that on leaving one of these excited gatherings, Mrs.—dropped down dead on her way homeward." This fact, in my opinion, in no way detracts from the healing work. The clergy have said: "Admitting that there is a decay in the orthodox views of the people, that this heterodoxy prevails right throughout the Continent of Europe: admitting this for the sake of argument, are Spiritualists or Revivalists of ancient miracles prepared with another and a better system of regulating the morality of humanity?" I see no difficulty in answering this question. The modern miracles are proving themselves, if miracles they choose to call them; a desire exists for a higher, a better, a purer life amongst all men; it is a sort of rebound from Church doctrine, that has given birth to this nearly universal desire.

Very little reference is now made amongst the million of homes, to the doctrinal teachings inculcated by the State Churches of all nations; and there is a wide-spread feeling, that a Church, State supported, is a tyranny, that long ago should have been annulled as having divided, and still continuing to divide, men into classes: to foster that vain delusion of caste; to overawe reason through its ignorant

assurance, and to replace common sense with superstitious tradition. Men die easier now that they are freer in opinion. Take the last words of an energetic worker for his fellows. He said: "I am leaving the battle field; I have never directly opposed my will to God's will; my life has been a constant battle; some of the actions I have lost, and some I have won; but I have always endeavoured to use these three great efforts which enable a man to meet his God in peace, namely, Love, Patience, and Industry." Here was no talk of soul redemption; only one great never-ceasing feeling of his responsibility for all his past work on earth, and a thorough realization of responsibility in the future.

Intolerance, perhaps, was never better proved than when a motion was refused by this great City's Magnate, to give a vote of condolence to France for the loss of her learned and loving son. He belonged to the present, and for this he merited the attack of intolerance. Had he been faithful to the priestly party, motions of condolence would have reached France from every quarter of the world. Take, if it be possible, the candid opinion of any man of culture; be he priest or layman, and ask him, whether the very fundamental assertions on which doctrine is founded are true. For instance, ask him about the beginning and ending of the world, which God hath given to man. To me there exists no proof of an ending. Very few of your controls have touched on this matter; preferring to believe, that the law of order once created is from everlasting to everlasting. The dissimilarities brought into being through God's laws have existed since the formation of time, and are in my opinion eternal. I am not going to assert that any necessity exists, that the modern believer, who has received higher spiritual truth than the Bible can impart, or the priest give, must become a learned naturalist, ere he can say, "I belong to the new system of thought; I am only a believer in God's Laws as demonstrated through nature, as my knowledge will prove if I am tested"; there is no need for this natural training, although this knowledge comes after as naturally as a man's breath.

When once a man realizes that he alone is responsible to self-consciousness and no other; when once he thoroughly realizes, that he has no moral right to proceed blindly on through life, assuming, that either Priest or Christ or God Himself is absolute ruler of his destiny: but on the contrary let him realize, that his life is his own; that his future is in his own hands, and that by the exercise of the powers, which are his, he can step by step reach nearer to his God: Soon then will he realize the cause and effect of God's Laws. Take, for instance, the subject matter of discussion amongst Spiritualists, as a proof of how they are being led on by God's Laws, and how great with them is the subject of what to eat or what to drink. They realize, that purity in food means health of body; and few, who realize that they have only self to rely on, are either gluttons or wine-bibbers; on the contrary, self-responsibility is sure of its temperance both in eating and drinking.

Of course, Spiritualists meet with abuse; more especially clerical abuse. So have all sections of humanity who have begun to think for themselves in advance of that thought which is prescribed by rote or rule; and so they will, until men acknowledge this doctrine of self-responsibility. Some, full of doubt to-day, will wend their way to the Church, fearful of being subverters of orthodox doctrine, yet who still cling to the secret spiritual manifestations, received in their homes; who realize that your Controls laugh to scorn the enunciated doctrine of infallibility; and yet at the same time bid their listeners to do justly, to love mercy and proceed humbly by acts, that shall draw the soul nearer to its Creator.

"Shame on those supernatural ideas," cry the clergy. The term is not admitted by your surroundings; it is actually a word without a meaning, and describes the impossible. There is only one supernatural being, and that is the Creator of Nature itself. Then and then only the word may have a meaning, when it is used to describe the action and attributes of our God. It has no other meaning. He, who is free to-day, sternly denies that the Laws of God have ever been suspended. Those, who are free, sternly deny the heritage of evil. They also realize, that instead of this world being the pandemonium, the chaos and ruin of humanity, they realize instead, that the world, next to God's gift of reason, is His greatest gift. Therefore, I hold, that to-day a vast percentage of humanity are ruling their lives and governing their actions by those moral sentiments, which are appealed to by Nature indirectly, but directly through God's Laws; and that is a freedom compared with believing in those



doctrines and those views, which are at present sanctioned by State authority, and recognised by society. Giant strides are being made; there is a great falling off in iniquity, and a humanitarian salvation is making itself felt.

The working man recognises the existence of a God and His creation of man. He believes, that God created humanity; he believes, that God created man to be happy. God knew that He would receive the adoration of humanity, because His divine Law would prove to humanity His beneficence. Therefore the majority of humanity do not praise God with a view of pleasing Him by praising Him, but adore Him because the more they realize His government, the nearer they approach to His Majesty, and attain to a broader conception of His greatness.

Let the clergy ask of the nineteenth-century thinker, What is your religion? and he will receive for an answer; and the question has been asked, and the question has been answered a thousand times over: "I believe in God. I will not do unto others what I would not have them do to me. I study the works of my Creator, and live on trying to be obedient to His Laws." How simple is this answer. How great is this religion. How widely it differs from that, which has cursed humanity for generations. There is no intricate mystery in this simple and beautiful answer; nothing that shocks common sense; nothing to degrade reason.

Evolution and change are God's Laws, and both mean progression. The study of God's Laws to-day will not be the study of God's Law in the future. As man progresses, so will God's Law of evolution still present further field for investigation. The dogmatic teacher has stood still; God's Law is always active, and therefore it is no wonder, that the clergy are startled by the public advocacy of Spiritual Doctrine, namely, by healing by the laying on of hands. I distinctly affirm; that there are few disorders and diseases amongst humanity, which cannot be healed by good, healthy material order. Health is nourished by another body, by contact with a healthy body. This healing by laying on of hands—What does it mean? It means this, that the whole human organization physically is really one and indivisible; that every human body is but an atom connected with and forming part of the whole indivisible human organizations which prevail throughout this world. Then the laying on of hands is but the unity of parts, a joining together that which is seemingly disunited; hence the custom and the power that lies in the joining of hands forming a living whole, a circle. You have seen this done, and have seen its result, although there is danger where the health of some is bad.

Of course much that has been done and verified, is sternly denied by the clerical opponents, who say: "Those who pretend to be cured, are generally those who have a highly nervous organism." Yet, however nervously organized they may be; surely they are the best judges, whether or no pain has ceased, and health has taken the place of disease. "Imposture or not," answered one, "charlatan or quack, it matters not to me; I was sick and ill, and diseased, and now I am well. I came to the laying on of hands in faith, and I received all I wanted: restored health. Praise be to God!"

The greatest essential to a healthy mind is a healthy body. It is the duty of self to be careful to avoid disease, and also to discover the best mode of curing it when incurred. I believe that all forms of disease would give way to the treatment of a healthy body. I believe that life can be prolonged by the contact with the healthy body of another; and I also believe that disease can be incurred in the same way. There is then a creative force in a healthy body, and if a man understands this, he will realize how necessary it is to rest from toil, by reasonable recreation, for health requires forethought, and the exercise of prudence to support it. Health means happiness; it gives the capability of working, and more than this, it promotes the health of others. This essential principle is being promulgated, and I thank God that it is so.

The greatest objections that are being raised in making this day, Sunday, a day of happiness and recreation, is the fact, that it would empty the already sparse congregations in the National Churches. But, if it did so, what then? It is acknowledged that a very small number of humanity ever enter a church at all, except when legally or socially compelled; namely, either to get married or to baptize the children; thus bowing down unwillingly to revered custom. I say that then, and only then, do hundreds of thousands ever enter the portals of the church; and I ask, is it right to force these to wander aimlessly about on this day, and would it

not be better that the Lords Temporal and Spiritual should give their consent, that our National Museums and National Picture Galleries, throughout the whole of this Empire, should be opened, in order that the mind might be benefited as well as the body?

For a time this is not so, and Sabbatarianism prevails, but the Angel of this New Dispensation has said: "The era of Common Sense is changing the whole aspect of the world, it is changing the whole fortunes of humanity. It has come; the New Dispensation has opened out, and Common Sense is fighting superstition. Self-government is taking the place of motherly control, and men under this coming dispensation will no longer be treated like children. And if any further proof were needed, that these truths are becoming widely known and widely believed, it would be shown by the fact, in the public advocacy of healing by laying on of hands. It matters not, again I say it matters not, in what name the work be done, nor with what amount of anointing it be performed, so long as through bodily contact by the power of laying on of hands, suffering humanity may say: "I came ill and in pain; I believed; I am cured."

Good morning, dear Recorder: and may God in heaven be with you and bless you!—FINIS.

This is a wonderful Control, and one which should be read, marked and inwardly digested by every reasonably-minded Spiritualist. It speaks to what is generally believed in by Spiritualists; for the cases of cure within the cognizance of many Spiritualists, are so many as to preclude all possible doubt as to their reality. But it goes further; it explains the reason why, and how, these cures are performed, and gives a rational resumé of the working of human nature by simultaneous action and concentration of thought. It shows that neither the invocation of saints, the waste of oil, nor the belief in this or that dogma has anything to do with the cure, further than this—as leading to a common object; that common object being a desire of the healthy to cure and of the sick to be cured.

Nature, in all its actions, is very simple and direct. Man alone thinks fit to invest, what is simply a power in nature, with a heap of absurdities, consequently this healing is covered with mystery and mummerly. Healing by laying on of hands is an established fact amongst Spiritualists, but when narrated by Spiritualists to sceptics, it is not believed. Clothe the laying on of hands with mummerly; call in the aid of a bone or a rag belonging to some departed saint: waste good oil in the process, or invoke any absurdity, as long as it is swallowed by all present; and Lombard Street to a China orange, there will be oftener a cure than a failure; for the object of all was one, namely, a cure.

This Control affords Spiritualists a lesson beyond the mere cure effected by the laying on of hands. It points out the folly of trying to convince those who do not want to be convinced. Why should a really good Sensitive, like Eglinton, prostitute his peculiar natural power to convince a Labouchere or Psychical Researcher, when neither of them want to be convinced? If earnest investigators want information let Spiritualists give it; but do not waste their time in trying to satisfy prurient curiosity, or to afford, in nine cases out of ten, a subject matter for ridicule and sarcasm.

#### MRS. GROOM AT CAVENDISH ROOMS, LONDON.

Mrs. Groom's visit to London, so long looked forward to, has been most successful. Cavendish Rooms were crowded to repletion, by a highly respectable and sympathetic audience. The conditions were of the best possible character, and Mrs. Groom did them ample justice. The invocation was a fine expression of religious feeling, uttered in a faultless style, and its intellectual conceptions were in keeping with the loftiest and most advanced form of spiritual thought. The address was a lucid and comprehensive exposition of Spiritualism. Point after point was taken up and dealt with, no superfluous word being introduced. Some portions of the poems were very good. The descriptions of spirits were thrillingly successful. Seventeen were described, and ultimately all recognised but two. The descriptions were most minute and characteristic. One after another said: that is father, brother or sister, as the case might be, some bursting into tears. It was a most affecting experience. The collection amounted to £3 7s. 9d., an indication of the great interest evoked.

A sympathetic power attends Mrs. Groom which enters deeply into the nature of the audience, and stirs up the smouldering fires of spirituality and love. It will be impossible to accommodate all the people next Sunday, if we may judge by appearances.

Mr. H. Kelsall, 8, Crown Street, Hulme, Manchester, writes that he is still in the flesh, but living in the spirit. He thinks we should advocate the "blood" theory of salvation as well as spirit-communion, and thereby be "free, and not under bondage to spirits." Truly we would then be under bondage to a very sanguinary form of spiritual tyranny, from which it is the labour of Spiritualism to deliver mankind. Mr. Kelsall is an "Apostolic Christian." Now the apostles were men, and Mr. Kelsall's doctrines are the "doctrines of men," not the commandments of God. Our position in a scriptural sense is that of *Gospel Spiritualism*, being the Laws of God as revealed in the spiritual institutes of man's being; and testified to by all prophets and spiritual teachers, and very particularly in the Gospels of the New Testament. That Gospel Spiritualism knows nothing of redemption through blood, or salvation by believing in any one. We do not desire to convince Mr. Kelsall; but as he has favoured us with his views, and as he is a most kind and amiable gentleman, we take the opportunity to state where we stand.

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Advertisements are inserted in the MEDIUM at 6d. per line. A Series by Contract.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 26, 1885.

### NOTES AND COMMENTS.

Mr. Morse's Liverpool Report came to hand after the bulk of the MEDIUM was in type, so that we had to introduce the smaller type. The first organization of Spiritualists was formed in Liverpool, somewhere about twenty years ago, though we cannot speak with certainty as to the date; but a circular report, bearing the names, was issued, and no doubt copies are yet extant. It was on the occasion of Professor Fowler's visit. Mr. Burns then acted as his Secretary; and knowing more Spiritualists in Liverpool than any of the local Spiritualists did, he convened a meeting at Wall's Temperance Hotel. Mr. Wason presided, and some two dozen names were put down as members of the new body. What vast strides have been made since then the report indicates. But earnest work does more to promote the Cause than Society-making.

Touching Society-making—in which Mr. Burns seems to have set an early example, as he has also been a chief sufferer,—Mr. Morse's allusion to the conference of 1873 is noteworthy. That affair was partly promoted and officered by the mock society of "unconditional Spiritualists," who did all they could for several years to bring Spiritualism into ridicule. They were the progenitors of a long career of mock-society-ism, with a head-quarters in London. It is almost impossible to realize the fact, that events, which we know have occurred, could have happened. When we see such things done before our eyes, how much credit can we attach to the statements of history? manufactured and promulgated in the interests of selfish combinations. So frequently the false is elevated into a position of renown, and the truth is lost sight of or traduced, that Spiritualists alone find peace in retiring from the fray of creeds and parties, and reposing in the unalterable principles of the Eternal Spirit.

In reprinting Mr. Hazard's account of the investigation of Spiritualism by the University of Pennsylvania, we place on record one of the most instructive historical documents that the Cause has yet produced. The wisdom of Mr. Hazard's position will be seen at a glance. The investigation of all subjects must be carried on under unalterable conditions: if new, the matter must be in the hands of an enthusiastic genius, who is inspired with the desire to discover truth; the investigator must be mentally and organically adapted to the study placed before him; if available, some person of experience should direct the proceedings. But the Commission did not seem to be appointed in the interests of truth. Some were organically favourable to the result, but it is easy to see that all were prejudiced against it. Mr. Seybert's bequest was in the greatest danger of being used as a rope to hang Spiritualism, and not to elevate it higher into the atmosphere of light and truth. The matter was to be "psychical researched" not "investigated." All this the deceased gentleman felt looming in the future, and Mr.

Hazard was urged to act; and all Spiritualists must be grateful to him for the clear-headedness and courage which he has evinced in performing the difficult and delicate duties of his trust.

If Mr. Seybert had left his money in trust to Mr. Hazard, to use as he saw fit for the promotion of Spiritualism, much more good would have been done. It seems strange that wealthy Spiritualists should consign their funds, and the honour of our great Truth, to the care of the enemies of the Cause, as these Philadelphia Doctors undoubtedly are, while the true work is languishing in many places, because of the bitter burdens, borne by individuals for the general good. It is not a bad idea for our wealthy Spiritualists to spend freely while in the body, that which they feel desirous of appropriating for spiritual purposes. An endowed Spiritualism would become as great a "shop" as an endowed church or sect of any kind; whereas, to meet the absolute needs of the day or time as they arise, is the true way to normally sustain the Cause.

It has been reported that Dr. Slade suffered greatly in his health from his sittings with the University Commission. His testimony has been published, but we have not seen it. At the third-sitting it is said he was paralysed. Mediums should begin to learn that they should sit only with those whose influence is congenial to the end sought.

The Control coincides in a remarkable manner with the spirit of Mr. Hazard's narrative and protest. It is the palpable duty of all true Spiritualists not to allow the least compromise, either to Christians or "psychical researchers"; but, on the contrary, when these phases of dogmatic agnosticism combine against us, the resistance should be increased accordingly.

From a source which was intimately acquainted with the Fox Girls when mere children, we learn that the taste for alcohol was *not hereditary*. The parents were strict, exemplary people, and free from the vice. The unfortunate habit was contracted through being offered alcoholic refreshments after giving seances. Many mediums have suffered from this cause. It would be wise if Spiritualists formed a temperance, anti-tobacco and anti-vice society generally, and used their best endeavours to induce good habits universally. The money thus saved would support the Cause most opulently.

We frequently hear of the good that has been done by the illustrated biographical Numbers of the MEDIUM. The Armitage Number has been a great favourite, and is still being called for. Miss Ware writes to say that she has found the few dozen she distributed very useful. A friend in Suffolk circulated a quantity of the Wallis Number, that we had been requested to use by a gentleman who paid for them. The Mrs. Hall Number has also done good work. The friends who write these sketches, and permit them to be published, really confer a boon that a large sum of money could not purchase.

THE TOUR TO THE TOWER.—We have received a large number of names of those who desire to join the special train to visit A. T. T. P.'s Tower, at single fare, 7s. 8d. We desire to receive all names if possible by next week, that we may finally determine the arrangements.

Mrs. M. E. Williams, of New York, a remarkable materializing medium, is expected in London, on a pleasure trip, in about a month's time. This lady is very highly spoken of, and has earned distinction as a journalist as well as in mediumship. She will be accompanied by Mrs. Anderson, a brilliant and wealthy lady.

#### MRS. GROOM'S ARRANGEMENTS ON SUNDAY.

On Sunday morning, at 11 o'clock, Mrs. Groom will give a trance address and delineate spiritual surroundings, at the Spiritual Institution, 15, Southampton Row. It is particularly requested that visitors be in time, so that the meeting may not be disturbed.

On Sunday evening, at 7 o'clock, Mrs. Groom will speak at Cavenish Rooms, 51, Mortimer Street, under the control of "George Dawson," on, "Blessed are the pure in heart, for they shall see God." The spirit in controlling said he desired any old friends who knew him in the flesh, to visit Mrs. Groom while in London, and see if they could recognise the spirit as identical with George Dawson, of Birmingham, the preacher and lecturer of the past. After the discourse Mrs. Groom will describe spirit friends.

To-night (Friday), at 8 o'clock, Mrs. Groom will give her "Experiences as a Medium," at the Spiritual Institution, 15, Southampton Row. She intends leaving London early next week, having to speak in Manchester on Sunday, July 5.



## TO MY BROTHER AND SISTER SPIRITUALISTS.

We doubtless all have read Mr. Burns's appeal for help and sympathy, in last week's MEDIUM. What are we to do? we Readers of the MEDIUM. Are we to say: "Oh, it's all fudge, what's the use of bothering about it. The MEDIUM is bound to come out, and for my three-halfpence I can enjoy its contents, and do all that is requisite. Times are bad and money is tight and I really can't afford to do more. Besides the spirits will see that Burns will keep his head above water. And if he can't manage to make both ends meet, why, it's his own look out, and I must leave it for others to help him. I can't." Now all this is, I dare say, what most people would call "common sense." But is it justice? Taking a selfish view of it, can we Spiritualists afford to lose the MEDIUM? Is it not a great help and comfort to thousands of English Spiritualists? Every week new and original matter is presented to us, as it were and doubtless as it is, direct from the Spirit-world.

For twelve years I have been a reader of the MEDIUM, and I unhesitatingly affirm that for shrewd, hard-headed, practical, real, undiluted Spiritualism, the dear old MEDIUM licks all other Spiritualistic papers hollow, both here and abroad. I am sure all will agree with me that our Editor is a plucky fellow. When he sees the necessity, he pitches into our mediums and us Spiritualists alike. He tears off our masks, and does not soft soap us, but lashes us into fit and proper shape. He is always at work, either writing, lecturing, or giving advice and information to people who are often quite ignorant of the A B C of Spiritualism. There can be no question of his ability to lead public opinion in spiritual matters, and I for one am right proud of our champion. He is a host in himself, for it is seldom given to one man to possess the gifts of writing and speaking, but in Mr. Burns we have an equally clever writer and speaker. He loves the Cause and works like a galley slave for it. Has he not a right to ask us for a little help? I say, if his Liabilities were three times as large as they are, his Pluck, Ability, Perseverance and Independence, should induce us to come at once to the rescue, and make one grand effort to clear off all debts appertaining to the Spiritual Institution. Let us do it as a thank-offering to the Great Spirit for the inestimable blessings He has showered upon His unworthy children, in giving us this glorious knowledge of the Spirit-world, and in raising up, amongst many others, such a medium as James Burns.

I have travelled in most parts of the world, and am sorry to say that I find English Spiritualists the most lethargic in supporting their papers. I know personally very little of Mr. Burns, but I judge him by his articles and lectures, which in my humble opinion, always contain the very *pith* and marrow of true Spirituality; and I firmly believe that if Spiritualists would but wake up and rally round the MEDIUM, and try to circulate it more, they would be doing a very great deal towards carrying out the old injunction to "Let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven."

I enclose to Mr. Burns a cheque for £1 1s., towards the object which I advocate above.

R. H. RUSSELL DAVIES.

12, Westbourne Park Road, W., June 19th, 1885.

"Sympathy" suggests a general contribution at all spiritual meetings on July 5th. I do not think this is a matter that meetings can be expected to deal with. Individual Spiritualists, in their separate capacity, must be looked to to do what is necessary. I may observe that the sale of the MEDIUM at special low prices has not incurred any loss. The actual expenses are met; and there is a gain in effecting an additional circulation. The Liabilities originated in (1) the attack on Mediums, and the grave misconduct of some of them; and (2) in the numerous attacks on myself, by which it was sought to effect the ruin of the Cause and of my work. Therefore they are not my personal or business liabilities; for in addition to them I have lost capital to a large amount. I have never flinched from doing my share; and I feel that the time is coming when others will consider it a pleasure to do what is so urgently required in this matter.

My creditors are not business people, who in past years have traded with me and made a profit out of it, and would therefore be open to accept a reduced sum. I have no trade debts that I desire to trouble the Movement with; I have never done so. These Liabilities are debts of honour, sacred

debts, advances made to me to keep the work afloat at a time when for years in succession I had to sustain a loss of *several pounds weekly*. It is not to me but to these good people that the gratitude is due for sustaining the work. Had it not been for their confiding generosity my tenacity would have been ineffectual. They were the saviours of the work, and not only should be paid in full, but receive the grateful thanks of all Spiritualists for their munificence and long-enduring patience.

Some of these good people are widows and people of small means, who are in urgent need of having their money repaid. This is what pains me most of all. The tardiness in meeting these Liabilities is more of an *injustice* to these excellent friends than to myself. Even if I received £1,000 to-morrow, I would not be one penny the richer for it; but those to whom it is due would be in possession of their own again, and the spirit of Justice and of Gratitude would prevail in our Movement.

I believe that a rich man as well as a poor man should be paid what is due to him. That wretched, dishonest policy of saying: "Oh! he can afford to lose it," should never find refuge in the mind of a true man. We have not too many wealthy friends in Spiritualism, and the only way to render them useful is to be true to them, and fulfil all obligations.

If those who read these words do what they can: contribute £20, £10, £5, £1, 5s. or 1s., according to their ability, the thing will be done in a day.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London.

	£	s.	d.
Mr. R. H. R. Davies ...	1	1	0
" Essex " ...		5	0
Mr. J. Liversedge ...		5	0
" Lindum " ...	1	0	0
Mr. D. Chambers ...		2	0
* ...	1	0	0
Mr. Alfred Kitson ...		2	6
J. M. C. ...		2	0
G. A. ...		1	0
Mr. A. Brown ...		2	0
Miss Young ...		5	0

Dear Mr. Burns,—I very deeply sympathise with you in the financial cross you have to bear. I trust many others will feel it their duty to help you out of your difficulty, as I feel it to be mine. I am sure you have the best wishes of every true-hearted Spiritualist. Unfortunately good wishes do not pay debts, or your humbler brethren in the ranks would soon remove your mountain of Liabilities. I pray that powerful spiritual influences may open their purse strings as well as their sympathetic feelings. It is an intolerable burden, a disgrace to the Movement, and ought to have been removed long ago, and would have been if all had done their duty one-tenth part as you have done. I forward you 20s.—Yours in spirit and truth, LINDUM.

Dear Mr. Burns,—Herewith is enclosed an order for 5s.; as "every little makes a mickle." I hope that the Spiritualists will make an organized effort, and cause the cruel incubus under which you labour to speedily vanish.—"Essex."

Dear Mr. Burns,—I forward £1 to help to pay off some of the debt that we have unavoidably incurred. I hope others will feel as I feel: that it is *our* debt and not yours alone; in fact not yours at all. You have more than done your share.—\*.

Mr. W. Towns has removed his business and residence to 81, Stibington Street, Clarendon Square, St. Pancras, N.W., where his friends may find him as usual.

MR. KING'S TESTIMONIAL.—Messrs. Williams and Husk will give a seance for the Fund, at 61, Lamb's Conduit Street, on Friday evening July 3. Contributions should be sent to Mr. J. J. NORMAN, 10, Southwark Bridge Road, S.E.

Mrs. Cora L. V. Richmond, under control of her spirit-guides, will deliver a discourse at Kensington Town Hall, Sunday, June 28, at 7 p.m., on "Spiritual States and Angelic States—their relation to the New Religion." Body of hall free; reserved seats one shilling. The present series will close on Sunday, July 12. A new series will commence on September 20.

BRADFORD.—The ceremony of inaugurating the New Room, top of Addison Street, Hall Lane, Bradford, as a Lyceum, will be celebrated by a Public Tea on Saturday, June 27, at five o'clock. After tea an entertainment of songs, recitations, &c. On Sunday there will be three services: morning, Mrs. Illingworth, Bradford; afternoon, Mr. R. A. Brown, Manchester; evening, Mr. H. J. Taylor, Milom. All friends are cordially invited.—W. BENTLEY, Sec.

OWERBY BRIDGE.—Mrs. Britten will occupy our platform on Sunday next, June 28th, at 2.30 and 6.30, and not on July 5th as announced last week. It should have been Sowerby Bridge, June 28th, and Halifax, July 5th. On Sunday, July 12th, our Anniversary Services will be held, when Mrs. Wallis, of Glasgow, will give two inspirational addresses: in the afternoon at 2.30 and in the evening at 6.30. The choir will sing Handel's "Hallelujah Chorus," and "I will call upon the Lord." We have also decided to start the Lyceum on Sunday morning at 10.30, commencing on Sunday, July 5th. Since your visit to our Lyceum at Whiteoutide, an impetus has been given to the Lyceum in general, and I feel confident that it will be carried on with more energy than it has been in the past, and that brighter days are in store for the work.—A. SUTCLIFFE.

## THE BIOGRAPHY OF A SINGING BIRD.

"My inspiration upon the bird causeth it to sing."  
*CHAMPS: Book of Inspiration, iv., 20.*

Only the history of a little bird, but enough to illustrate the truth of the text. Sambo was the offspring of a goldfinch and canary, born in Russia, in an invalid's chamber, in the autumn of the year 1882. The first time I found him out he had slipped out of his nest, and was shuffling about on the dark shelf outside of it; he was so large and downy that I thought I had two nestlings, but soon found out there was but one, though with the importance of half-a-dozen. The papa was old and rather indifferent to the needs of his son, viewing him with a grim sort of surprise, and contenting himself, doubtless, with plans for his future benefit; but the little mother worked hard to attend to its present wants, and seemed uncommonly pleased with such a bouncing son. She was unwearied in her care of him, and early in the morning would begin to feed her always hungry and importunate baby, who seemed inclined to resent the shortest absence as a personal insult. But with advancing days Sambo grew more independent, began to feed himself, was at times impertinent even towards his father, whom he chased from perch to perch seeming to enjoy the fun immensely. At last I thought he was old enough to pass from the large home cage into a small house of his own. He did not like leaving his mother, but after a day or two grew quite accustomed to his bachelor residence, solacing himself by repeated calls upon his mamma's attention, she always responding in a very loving way. A few more weeks passed, Sambo chirruped sometimes after the fashion of a sparrow, and began to show a very decided character, and a most beautiful, dusky variegated plumage. One day having occasion to repair his small domicile I introduced him for a time into his old home. How he misbehaved himself! He first flew straight at the poor pater, who was philosophising on his perch, drove him round and round the cage, pecking him with relish, and then—crime of crimes—he dug his unfilial beak into his mother's feathers! Then as though terrified at what he had done, he subsided. Not so the mother—all her nature seemed changed,—with ruffled head, and outspread wings, her eyes red with anger, she flew at her ungrateful son, and gave him what he so richly merited—and he took his punishment meekly and patiently. He dared not approach her all that day; after the fashion of her sex she scolded and snubbed him until he sat dejected, with drooping, repentant head—and then I suppose she forgave him, for towards the afternoon of the next day peace was once more established between them. But Sambo never forgot that lesson—neither some others that I gave him on the subject of washing at proper intervals. He would beg so prettily to be let off his bath, climbing on the wires of the cage, and throwing his head back, swinging to and fro after the fashion of a parrot, but when he saw that the seed and green food was not forthcoming, he resigned himself to the inevitable, and soused himself thoroughly, then sweetly asked for the reward of obedience. Towards the end of December, Sambo began to change his sparrow-notes for something more melodious, a kind of variation on his mother's twitter, uttered diffidently at first, and apparently with surprise at his own powers. This gradually changed into more prolonged song, until in the month of February, my bird developed a power of harmony so varied and rich that his notes were heard all through the apartments, and he seemed never tired of inventing new ones. With the sweet notes of early spring birds, came the rich, low notes of the nightingale; these again would change into the song of a first-class canary; again into those of the linnet and goldfinch; and then to innumerable little trills and shakes that brought to the mind the scent of wild flowers, and the tinkling of forest streams. These were peculiarly his own. He became a general favourite. His mother would sit close to her window and gaze at him with great complacency, listening to his songs, and often giving him signs of decided approval. So the time passed, but in the end of March I was obliged to leave home suddenly, for a long journey, and Sambo could not accompany me. I bade him farewell with a foreboding heart; though I left him in good hands, something told me I should see my bright favourite no more.

He became the pet of my friend and her husband, too much beloved, for they carried him from room to room and his place was always on the table near them. One fatal day a strange cat got into the room, and before anything could be done the sweet little throat was hushed, and not even a feather left in memory of the happy little life. Sambo was

not, and my friend refused to be comforted! The cat was sought after—traced, caught, and severely beaten; poor thing, she was not in fault, she was a pariah, and hungry: what could be expected from her! And her punishment could not give back the sweet songster, whose music had brightened our home. They told me about it, and of course I thought I would have taken better care of him. So this voice of God ceased to sing on earth, but it had been long enough among us to prove this fact—that not from imitation, nor education, comes this liquid music, but from Our Father's direct inspiration. For Sambo had never heard the song of any bird, unless the soft twittering of a hen-canary can be counted as such. There was no other singing bird in the house, and in that part of Russia the snow lies all over the land until the end of March. No song birds come before that time. From whence then came those rich and exceedingly varied songs, so full of exquisite change and melody. Fresh and pure, telling of higher themes than the theories of man, the sweet bird-notes grew in volume and perfection, but surely and melodiously, without a visible or audible teacher, until the short life was so suddenly arrested.

Is it quite finished, or is there not some fairer sphere where Sambo sings a lovelier, diviner melody, and where we yet again may listen to his song? I believe there is, and I know that he has not lived in vain.

VERA.

Feb. 17, 1885.

## LITERARY NOTICES.

THE REVIVAL OF CANNIBALISM: A Story of the Coming Times. London: C. L. H. Wallace, Oxford Mansion, 6d.

It is truly "philanthropic" to charge 6d. for this disgusting tract, with the view of obstructing its circulation. If it be wrong to kill and eat human beings in reality, it is also wrong to do so in literary form. The world is not benefited by holding forth the extremes of wickedness and degradation to which imagination may seek attainment, but rather in placing luminously in the front, that which is good and true. We often wonder whether the promoters of such literature are insincere or demented: they have entirely mistaken their vocation in setting up as teachers. Such lessons as the one before us, are the most certain means of bringing about the evil they pretend to deplore. Mrs. Wallace as a Psychologist ought to know this.

THE REASONABLENESS OF MODERN SPIRITUALISM.—An address by the Guides of M. Condon, of Barrow-in-Furness. Carnforth: R. D. Dugdale, Weekly News Office. Price 1d.

The first paragraph contains the following excellent sentence: "Allow no man to think for you; for God by giving you the power to think, has told you to think for yourself: judge honestly and without fear; for fear is but an offspring of superstition, which darkens the understanding and will be dispelled by the knowledge that the Great Father will not punish you for believing in what your unprejudiced judgment tells you is right." This glorious principle is scarcely consistent with a parade of names, given on the previous page, of "ladies and gentlemen who have published their names" appended to communications on Spiritualism. Some of these persons never were Spiritualists, and to be at all actuated by their conflicting opinions would control the mind by the most contradictory notions. It seems somewhat ridiculous for a spirit to come back to earth, and endeavour to prop up its teachings by the supposed great names of persons who would perhaps deny the fact of spirit communion, and certainly would question it in many instances, the present not excepted. Some of these names are the merest "duffers," and though a flunkified humanity may not see deeply, and worship those who set themselves up as great, it was to be expected that spiritual guides would exercise greater penetration. On the other hand, some of the names quoted are those of enlightened and honest truth seekers.

## OBITUARY.

## HARRY LENNY AINSWORTH, LIVERPOOL.

Passed on to the higher life, Harry Lenny Ainsworth, the only son of Jno. Ainsworth, June 19, at Douglas, Isle of Man, aged 22 years. He had been a life-long sufferer, but was continually patient, obedient and dutiful in his lengthy tribulations. A friend clairvoyantly saw the meeting and greeting of mother and child, their illuminated faces shining with a heavenly beauty as they embraced each other on that shore, where earthly cares and influences can be vanquished by an everlasting progression. This is indeed the grandest philosophy of the age—a philosophy experienced in all its fulness as the spirit emerges from its tenement of clay.

Harry has gone to his home above,  
 To be welcomed by a dear mother's love;  
 Then weep not, for only his body lies here,  
 His spirit now dwells in a happier sphere.

Liverpool.

JNO. AINSWORTH.

## ELISON THOMPSON, BEWICK MAIN.

On Tuesday, June 16, after a lingering illness, Elison Thompson, aged 58 years, passed on to the Higher Life. Our friend was one of the first in this district to investigate the truth. Conscious that the dissolution was near, he was often heard to thank God and the angels that the scales were allowed to fall from his eyes. He was conscious of the presence of spirit-friends around his bed by day and by night. The influence was very sweet in the room before the spirit was free from the house of clay. His end was peace.—JOHN HARRIS, Bewick Main.



## A GENUINE CASE OF CHARITY.

Mrs. Skilton, 21, London Road, Brentford, sends us the following for publication:—

"To Mrs. Morris.—Madam,—As I remember you at good old Mrs. Marshall's, I regret much to hear that times are hard with you as they now are with me. I send you 2s. in stamps; which would have been more if what I have stated were not the case.—Yours truly,

"A WELL-WISHER."

Also received from W. J., 1s.; J. Williams, Esq., 10s.

## THE CAUSE IN DEVONPORT.

Mr. Burt thanks those who sent him 13s. in response to his appeal. In respect to Devonport, he says:—"I alone, unassisted, unadvised, without consulting any one, without asking one Spiritualist to accompany me, engaged Heydon's Hall, distributed my own hand bills in the People's Park and streets of Devonport, and by that means drew in a small audience, who, with the exception of two individuals, were entire strangers. During the prosecution of my mission in that town, I distributed upwards of 1,200 Mediums, 1,000 "Seed Corn," and other literature, 10 dozen newspapers containing full report of speech; distributed many thousand hand bills, and plentifully placarded posters; placed announcements in the hands of the artisans leaving the Dock Yard; kept a continual flow of advertisements in the two local papers; in fact, no stone was left unturned."

As this correspondence must not go any further in these columns, we take the opportunity to say that none of the present workers "originated" the Cause of Spiritualism in Devonport; and it is not too solidly "established" even now, the work depending, as Mr. Meadley pointed out, almost solely on Miss Bond and family. On two separate years, more than a dozen years ago, Mr. Burns lectured on "Spiritualism" in the Mechanics' Institution, to large and intelligent audiences; also in Plymouth, Saltash and Camborne. Dr. Monck followed; and the *Independent* did much good work in reporting facts. Mr. Burt will therefore see that his statement was slightly too sweeping; but he refers to the commencement of the present series of meetings, in which he seems to have laboured, not too wisely, but too well. For we say to all workers, we do not consider it wise to expend money too freely in the early stages of the work; and we feel sure that Mr. Burt has been taught a lesson which he will not again require; though no doubt the publicity he gave was a permanent benefit, if not productive of a cash return. We sincerely hope he will be helped out; as no doubt he will; for industry always profiteth.

No one denies that Mr. Burt has done well. But others have done well also; a fact which Mr. Burt would be the last to ignore; though when he wrote he had only the one object, that so heavily pressed on him, in view.

## THE CHILDREN'S LYCEUM.

BATLEY CARR: June 21.—Morning: Lyceum duly opened; present, 3 officers and 20 members. Our programme consisted of three silver-chain, and three golden-chain recitations, remarks by Conductor, committing to memory second verse of hymn 100, "S. H.," one musical reading, marching, calisthenics, lessons on physiology, colour of hair and intonations of voice as indicating character. Lyceum duly closed.—Afternoon: Lyceum duly opened; present, 4 officers, 26 members and 6 visitors. Badges were now introduced to the officers and members and duly fixed, amidst many smiles and comments. The Conductor made a few remarks on the significance of the colours, and requested all to endeavour to become worthy, by their daily actions, of their Badge. Our programme consisted of singing several hymns, one musical reading, three silver-chain, and three golden-chain recitations, with remarks by Conductor, marching, calisthenics, lessons on the teachings of Jesus, physiology, and physiognomy, the removal of Badges; after which Lyceum was duly closed.—ALFRED KIRSON.

## PROGRESS OF SPIRITUAL WORK.

## MRS. CORA L. V. RICHMOND'S LECTURES.

The address announced for delivery on "What is the new Religion?" was given at the Kensington Town Hall, on Sunday evening last.

A quarter of an hour was first devoted to answering impromptu questions submitted in writing by the audience. These were replied to with remarkable lucidity, and displayed a masterly grasp of the gist of the questioners.

The discourse which followed was most able, and was listened to with interest. Some people, it was stated, objected to the use of the word "religion," and others again to the appellation "new." To the one it may be said that if the word "religion" is unacceptable, then they are at liberty to employ some other word, if haply they can find one. To the other it may be said, that as religion is that which treats on the relation of the human soul to the Divine, and is founded on what is eternal in principle, it is quite true that in the larger sense there can be only one religion, and not two religions—one "old" and another "new"; yet in the more restricted sense, when we speak of some expression of true religion we may refer to "older" forms, as distinguished from "newer" ones. The fundamental principles are indeed at one, and central, but the expressions adapted to the changing conditions of human existence may be multifarious, just as life itself is one, but the forms of life are many.

But who can object to a "new" expression of religion? Who can avow that the old expressions already vouchsafed are adequate? Can it be expected that one stereotyped, unchangeable form shall be decreed to embrace unceasing change and growth? The very thought ignores the daily lessons of nature. It cannot be, any more than that new wine should be put into old bottles. Is there no need of change? Have not endless cruelties, oppressions and bloodshed been committed in the name of old religions, and in the name of Christianity itself? Are the principles of revealed religions carried out and their spirit followed? Is there not need of some new appeal suited to the new hour? If indeed the precepts of Christianity were followed; if every man did to others as he would be done by; if every man loved his neighbour as himself,

and preferred the good of others to the care for self; there would be no need of any new religion, the millennium would be in our midst, and man would be perfected. The new religion is not addressed to those that are perfected. Christ said: I came not to call the righteous but sinners to repentance.

The true light has often shined, but as yet this world has not fully comprehended it. Again that same light is beginning to shine, but its rays assume an altered aspect. 'Tis wrapped up in no creed, it has no set form of worship, it is located in no particular shrine, it is not confined to any particular race. It will be shed on all humanity alike, it is to dwell in the hearts of all. The new religion assures us of immortality. It removes the fear of death. It teaches us that death is renewed and expanded life. It supports us in worldly trouble. It teaches us that unseen loving angels are around us, sympathizing with us and seeking to succour us. It enlarges our vision, and teaches us to look beyond the grave, and see that great future that lies beyond this transitory life. It teaches to be patient, to forgive injuries, to be long-suffering, to do no violence, to have pity towards others (even the lowest criminal), to be unselfish, to devote ourselves to storing up not worldly treasure, that we cannot take away, but rather the memory of good and kindly deeds and aspirations that will remain in our possession for ever.

After the address, an impromptu poem was given on "The entrance of the Spirit into Spirit-life," being the subject selected by the audience.—COR.

## MIDDLESBOROUGH: A WEEK WITH JOHN C. McDONALD.

Mr. John C. McDonald was with us all the week. On Monday night we had an open-air meeting when he took for his subject, "The Aims and Possibilities of Life." We had a good gathering, and all seemed to be satisfied. On Tuesday we had a meeting in the room, when the subject was "Life"; he explained how the scientific men had traced life from the minute form, but when they came to explain they stopped, but Spiritualism went farther than that. The spirit of God worketh in and through everything, and that all is and has life and that there is nothing dead. On Wednesday the subject chosen by the audience was "Life beyond the Grave." He gave them to understand that he could not take upon himself to fully explain life on the other side as there are as many grades there as here. It is wise for us to know ourselves while on this side, and with that knowledge we shall be able to watch others. On Friday evening he took for his subject, "Faith-healing, Thought-reading, Magic, and Spiritualism." We had a splendid week of it. Mr. McDonald's guides are highly educated spirits, and gave satisfaction to all. When we see our way clear, we shall endeavour to get him with us again.

GRANVILLE ROOMS, Newport Road, June 21.—In the morning Mr. Wardell took for his subject, "Why call ye me Lord, Lord, and do not the things which I say?" Upon this he gave an excellent address, and his son Henry afterwards gave us a few delineations of spirit-friends, who were connected with persons in the audience: this proved very successful. In the evening the same gentleman discoursed upon "A Foretaste of the Spiritual Blessing." He stated that he became a Spiritualist eighteen months ago, and now possessed three mediums in his family. He strongly advised his hearers to investigate the subject in the home-circle. This was a most interesting address, and before long we shall have in our friend an excellent speaker for the platform. His son again gave some descriptions of spirits, which were recognised. He is as yet only a young worker, and has before him the prospect of doing much for the Cause.—A. MCSKIMMING, Sec., 54, Nelson Street.

PENDLETON: Social Club, Withington Street, June 21.—Mr. Hesketh gave two discourses: afternoon, "Human Intercourse"; in the evening, "Our risen Lord," to a fair audience.—C.

HETTON-LE-HOLE: Miners' Old Hall, June 21.—Mr. W. James spoke on spiritual identity and the laying on of hands for healing purposes, and he gave an eloquent address, which was loudly applauded at the close. We are going to hold our Camp Meeting on July 26, and we expect a great day if weather permits.—J. H. THOMSON, Sec.

SOUTHSEA.—At Mrs. Stripe's, 41, Middle Street, on Sunday last, we were favoured by a visit from Mr. Harper, of Birmingham, accompanied by Mrs. Harper; and he gave us a grand oration upon "The Universality of the Teachings of Spirit Controls." I may state that it was treated in a most masterly manner, and was listened to with very great interest.—W. H. TERRY.

HEYWOOD: Argyle Buildings, June 14.—We had two nice meetings. Afternoon, Mr. Postlethwaite, trance and clairvoyant medium, occupied the platform. Evening, Miss Robinson, trance medium, for the first time delivered an address, which not only surprised the good audience, but exceedingly pleased them. The earnest remarks and pleasing and graceful manner of the medium were something unusual. Her guides were not in favour of ruthlessly casting away the Bible, but as it had played an important part, had been revered and held sacred for ages past, some amount of respect was due to it. Spiritualism, the need of the age, was beautifully and touchingly illustrated by a mother's strong love and attachment to her dear child: how could heaven be heaven to her if she must be separated from her loved ones? The grand teachings of Spiritualism show how they shall be united and love each other in the life beyond.—Last Sunday Mr. Plant was with us again and we had two good gatherings. Many are inquiring into the truths of Spiritualism.—J. WILD, 14, Wilton Extent.

JERSEY: June 14.—At 6.30 p.m., we had a meeting, followed by a development circle. One lady is sufficiently developed to give us a few words under control. All the friends are greatly interested in the Cause. Our one regret and drawback is at not having a public speaker in our midst. We held our week-night circle as usual, but were not favoured with any physical demonstration.—June 21.—At both of our circles this week, the conditions were favourable for communications through the table. A clairvoyant description was given by a lady present, which was recognised. The work of development is also progressing well.—EXCELSIOR.



**WEST HARTLEPOOL:** Temperance Hall, Brunswick Street, June 21.—We spent this morning in open conference which gave every satisfaction, being an excellent means of imparting instruction by interchange of thought, and highly calculated to excite high interest in our movement. In the evening Mr. Robinson's subject was "Magnetic Healing." From his wide range of experience, personal observation, and his analytical temperament he is admirably adapted for an adviser and advocate of its claims as a potent agency, when used rightly for the advancement of our Cause. He emphatically states that there exists no relationship between the so-called "Faith Healing," and the "magnetic healing" practised by our mediums. He stated that the Sun, according to William Ashburner, is a reservoir of "Magnetism" and light, "Mesmeria," as proved by Dr. Elliotson. Flowers are coloured by the same, "magnetism" being the motive propelling power exhibited in life under all phases, the spiritual body being composed of "magnetism." He also advises that will-power should be used in order to utilize the magnetic forces for the benefit of suffering humanity, and that every person may exercise the gift, some being much stronger magnetizers than others. His remarks were listened to throughout with evident interest, and as the subject is of such magnitude and importance, he intends to continue it on his next visit to us, and the interest raised makes it almost imperative that he should do so as early as possible.—Next Sunday, all being well, we shall have Mr. David Richmond here, when we hope the public will give this veteran advocate of the Movement a hearty and cordial welcome.—W. WARDELL, Sec., W. H. S. A., 8, Havelock Street.

**PLYMOUTH:** 10, Hoegate Place, June 14.—The guides of Mr. Williams gave a splendid address, followed by clairvoyant descriptions which were recognised. Through the table were given clear and convincing messages including the names, ages and late residences of spirits.—June 17.—At 8 p.m., Messrs. Guest and Thomas under control spoke of the beauties of the spiritual world. Descriptions of surrounding friends were given and recognised; a lady, quite a stranger to Spiritualism, was told the number of her house, the name of the street, her late husband's name and age, and the date when he passed away.—June 21.—A lady, failing to recognise a spirit-friend, was told that years ago they both contended for a prize. Many and various questions were asked, and satisfactory answers given. Services are held every Sunday at 8 p.m., and Wednesday at 8 p.m., in connection with which Mr. W. Burt has instituted a library of useful and instructive spiritualistic works, which will be lent to inquirers subject to certain conditions. Authors, Press Associations and other friends having volumes which they will sell cheap, or loan, or gratuitously supply, will kindly oblige by communicating with Mr. W. Burt, at the above address. Friends, help on the chariot wheels.—REC.

**WISKEY:**—We are progressing very favourably. On Sunday, in the afternoon, we had the place pretty full. The guides of Miss Gott took her out into the audience, where she gave several clairvoyant descriptions of spirit friends, all of which were fully recognised; after which Mrs. Gott was controlled, and gave an excellent discourse, on "Love ye one another," which was seemingly very much enjoyed by the audience. Her guides then took her out into the audience, where she told many what was the nature of their spiritual gifts. In the evening we had the place crowded to excess, many being unable to obtain admission, but those who were fortunate enough to get inside, although very uncomfortable, were well satisfied with what they heard. The place being too crowded to allow of the guides of Miss Gott taking her out into the audience, they gave us a good discourse, on "What is Heaven?" which brought tears into many eyes. Mrs. Gott was then controlled to speak on "The diversities of spiritual gifts," which was well received, and when the meeting closed, our audience was very reluctant to leave, some saying they had never spent a more enjoyable day in their lives, and enquiring when Mrs. Gott and her daughter would again be with us. We shall, all being well, have Mrs. Sunderland, of Keighley, to occupy our platform next Sunday.—H. BOOTH.

**MANCHESTER:** Temperance Hall, Tipping Street, June 21.—Mr. W. Johnson's controls gave a grand discourse in the morning, on "Spiritualism, Destructive and Constructive." Spiritualism must be a destroyer, as it brings you so closely to the real, that imaginary superstitions must fly away; Spiritualism also destroys the old orthodox devil and all his angels, and uproots kingly and priestcraft. It is constructive because it teaches you to think for yourself, and leads you into the paths of truth and knowledge. Spiritualism is destructive, because it abolishes the whole fable of the fall of man, with its incongruities, uproots the belief that God pronounced everything to be good, and then allowed another almighty, whom he had created, to step in and undo or mar what he had done, making man a mere shuttlecock between two almighty battledores. It is constructive because it teaches you how to accept or reject, according to the light you yourself possess. There is nothing in the world that Spiritualism does not touch. It deals with the religious, the political and the social life of every human being. It destroys all that is false and untrue, and establishes that which is clearly demonstrated to be pure and true. It was a grand, thrilling discourse, and ought to have been reported verbatim. The evening subject was, "Our spirit homes, and how they are formed." The world has lost half its pleasures by longing to know what is in the future. It is from the foundation of the material that we begin to build our spirit homes. The first foundation of the spirit-home is knowledge—and the man who knows most of himself, builds the brightest spirit home. Another great builder is Work; go out into nature and find its beauties, its divinity, its harmony, and by so doing you build your spirit home.—W. LAWTON, 46, Gray Street, Kirby Street.

**PLYMOUTH:** Richmond Hall, June 21.—We held our usual circle this morning for development, when the guides of Mrs. Trueman gave a short address. In the afternoon Mr. R. S. Clark delivered a most eloquent address on the words: "He is risen," in memory of our dear, departed brother, Thomas Sandercock, which was very telling and keenly felt by all present. At our evening service Mrs. Chapman opened with the invocation, and the guides of Mr. Hill spoke for 45 minutes, taking for their subject, "A practical religion," which was a masterly piece of work. I may add that Mr. Hill is greatly improving in his development for so young a medium, and is likely to make a most valuable addition to our Cause in Plymouth. Mr. Williams closed with prayer.—PLYM.

**BATLEY CARR.**—On Sunday evening the room was quite full. Mrs. Bailey's spirit guides said they would base their remarks on "The benefit of Spiritualism to humanity." They dwelt on the following parts: First, that it has proved to the honest searcher for truth that death does not end all; and that that which is called death to the physical, is in reality a spiritual birth, a awakening to a higher life. Second, it teaches humanity respecting the relation that exists between the actions of earth-life and the spiritual, which are, that which we sow we shall also reap, no matter what our belief or creed has been. Third, that the departed ones are with us, continually watching over us by night and day, influencing us for good or evil in our daily actions: for good, if we are striving to do our duty, for bad, if our hearts are inclined to evil; according to the disposition of the heart are our spiritual surroundings. Fourth, the importance of studying self; learning the construction of the physical body, and the laws whereby it is governed, and the importance of teaching the rising generation this valuable knowledge. The discourse lasted an hour, and was most attentively listened to throughout. At its close we sang hymn 246, "S. H.," during which a fresh control was assumed, who gave ten clairvoyant descriptions in a very clear and definite manner. The first was a middle-aged female; recognised as a very dear friend. The second, a beautiful little girl, who showed herself in her spirit garment; recognised. The third, a middle-aged female, features, colour of hair, dress and general character given equally clear; could not recognise it. The fourth was a middle-aged male; features colour of hair, dress, and habit given quite clearly; recognised. The fifth was a little boy; recognised. The sixth, a little boy; could not remember. The seventh and eighth were described as attending one person. The former was an old man, the peculiarities of features and dress described, used a walking-stick, and when walking, would lean on it while coughing, but on enquiring of those who had accompanied the deceased, it is found to be correct. The other was recognised later on. The ninth and tenth were recognised. The above are of great value to investigators, and as all were entire strangers to the medium, they caused deep interest.—A. K.

**NORTHAMPTON.**—Although the description herein occurred last November, it will be new to your readers. My son, a ventriloquist, who then had a Music Hall here, expressed a wish to visit our circle (Mrs. Walker's), which for that night was held at the house of Mr. Cheshire. The medium's brother accompanied him, whilst I went alone, to be in time for the commencement. We had commenced a second hymn when my son came in—Mrs. Walker being then controlled,—and when the singing was finished, the control said, "You don't call that singing, do you?" Mr. Cheshire replied, "We have done the best we could." The control said, "You would not bring down the house with singing like that;" and seemed to enjoy the fun of chaffing us for our attempt to sing. My son whispered to a gentleman on his right, that it was the spirit of a professional who was speaking, from the expressions used; and instantly the control said—"Yes! You and I have met on the same stage. You have heard me applauded; I have brought down the house many a time. Then I was great, but now I am little; the world's greatness does not suffice here; and although little, I am greater than many who attended places of worship on the earth, and were considered great. I have been looking for that ugly gentleman, said to have a tail, but cannot find him." Continuing the conversation with my son, who asked if the control was Charles (some name I now forget): "No," was the answer. My son named the brother of Charles (both dead, and were clever): "No," was the answer, when the control made us: of his own familiar expression "What's-in-a-name?" which, quick as lightning, told my son who it was. "Mr. Leybourne," my son said. "Yes! You have something in your possession which was mine, and which draws me towards you. Keep it for my sake, and I will often be with you. When you see my daughter tell her we have met, and under what circumstances. George Leybourne wishes you good night. May none of you die so poor as I did; I who have had the applause of the world, and who was ever ready to help an unfortunate comrade, was allowed to finish up in the greatest poverty." This is the substance of the speech (from memory) if not exact in words. I may here tell the reader, that a week or two after G.L. died, my son went to the same lodgings which G.L. had used; I think it would be about his last lodgings, and he had left his razor. My son wanted a shave, and said he had mislaid his own razor. The landlady said: "Here is one of poor George Leybourne's; I'll give it you," hence his possession of it, and which my son showed me the very afternoon prior to his visit same evening to our circle. Mrs. Walker did not know of the name, George Leybourne, neither that he had left behind him a daughter; and as to the razor, it was a startling and convincing proof that we had the spirit of "George Leybourne" with us on that evening. His discourse as to the hollowness of earth's greatness was truly grand.—T. HUTCHINSON, 17, Bull Head Lane, May 27, 1885.

**WALSALL:** Exchange Rooms.—Mr. J. C. McDonald has been giving a week of special services in this place, commencing with morning and evening addresses in the rooms on the sabbath, and week-evenings, except one address on the Land Question which was delivered on the Bridge, in the centre of the town. All the addresses have given great satisfaction, and bespeak some of the highest intelligence that mortals have yet conceived in relation to the great questions of real existence, and its pursuits, and the purposes of the Father of all life. The controls seem to us to be of the "Campbell" type of character, forcible and impressional, supplying a good solid foundation of rational material, of living, understandable matter. In addition to being an inspirational speaker, Mr. McDonald is also a clairvoyant, phrenologist and singer. After the addresses he proved to the audience the truth of the science of phrenology. He read the characters of several accurately: in fact we find in Mr. McDonald an all-round man, the kind of person required for the present condition of spiritual unfoldment; for when we can induce persons to commence the study of mental science, we find them soon landed upon a world of thought that no material science can explain. In many ways the spirit-world is bringing to a man knowledge of himself, not only physically but spiritually, which knowledge will eventually bring man to a natural religion, that will unfold the highest and best faculties of his mind, free from the trammels of creed and fixed dogma. It gives us much pleasure to be able to report so much of Mr. McDonald, for we require more of his type, to forward this great movement, and cement the truths of the continuity of life, in the hearts and minds of humanity.—JOHN THIBBETTS.



DEVONPORT: 98, Fore Street, June 21.—A circle was held at 11 a.m., instead of the usual discourse. At 3 p.m., the usual afternoon circle was held, Mr. Leeder's guides giving a few remarks on Spiritualism and Mesmerism; these afternoon circles are doing much for the development of mediums. At 6.30 we had the pleasure of hearing the voice of our dear friend, "F. Bond," who so recently passed from earth, discoursing on "Immortality," through the mediumship of his sister, Miss Bond, of which the following is a portion. After speaking of his experience since passing on, of the state in which he found himself and of the benefit he had derived from Spiritualism, he said: My subject, like the word Spiritualism, is but little understood, and the minds of the greater portion of humanity are asking themselves the question whether man is an immortal being, whether he is a progressive being, and whether or not the throwing off the tenement of earth is the end of him. He did not consider it reasonable that such ideas should be entertained; if so, for what purpose had God placed us in a physical form, and given us that consciousness within. But it is not sufficient to say this or that is the case; persons now want proof, and there were hundreds of intelligent beings there with him who could and would prove to them that man is an immortal and a progressive being, and that he still lives and still loves as when in the form, and if conditions were given them, would convince every soul that there is a future state, there is a place where they can pass into and enjoy happiness, but it must be known unto men that all souls do not pass into pleasant states for they have to reap that which they have sown. Spiritualism had done much for him while in the form, and although taken away at an early age, yet the knowledge gained by him had placed him in higher spheres than he otherwise would have occupied. He had not long been a Spiritualist, but he had sought to know the gifts he possessed and had endeavoured to unfold them, so that he was able to converse with his guides and relatives, and to obtain knowledge which he otherwise could not have had. Many will accept the Scriptures as infallible and yet will condemn Spiritualism; but to those who had not yet proven that the Scriptures taught of Immortality, he would direct their attention to the passage where after the entombment of the body of Jesus, the angel-world, who were then surrounding the tomb, said to those who came to see His body, "Why seek ye the living among the dead? He is not here; he is risen." He (the control) could see many who were taking flowers to decorate the spot where the lifeless body of some dear friend had been laid, and could hear the angels speaking to them in the same words, and what more should be required to convince them that they must not look so much to the flesh? If their spiritual sight was opened they would oftentimes be enabled to see the spirit who had left the tenement of clay standing by their side. They have passed their judgment-day and have been brought face to face with their actions in the body, and which are recorded in the great book, man's own consciousness with him; thought is a tangible substance, therefore every deed, word or thought stands before him. Many think that Spiritualists can call what spirit they choose, but he wished them to drive that from their minds. There sometimes are beings who are too tender to remain in the world to work out their endless peace and happiness, and therefore are taken into the spiritual kingdom, there to progress; for when the spirit is free evolution still goes on the same, for the Eternal Spirit fills all space. Think not that the spirit is of no use, for man has something more to work for than himself and those around him, he has a work to do for God. The spirit enters into that small atom of physical matter which is being formed under the providential eye of God, and as the child grows, so the spirit becomes expanded, and unfolds the beauties with which it is endowed, and that same work of progression goes on throughout eternity. Then think not that when your work in the form is ended that you will rest in a four-sided place called heaven; for in the spirit-world there are as many spheres as there are in the physical, each corresponding with the lives and actions of those in the form, and into those you will be drawn by the great law of attraction which is ever at work. God is the same yesterday to-day and for ever, and for what reason did God "create man in his own image" but to unfold to His glory and to the benefit of His children those divine gifts with which He was pleased to endow him, and that he might realize in the words of Jesus, "In my father's house are many mansions," and so mould for himself a home eternal in the heavens not made with hands, where he can dwell in peace and happiness for evermore, fulfilling the mission which God has given him to do. Blessed indeed may those consider themselves, who are able to travel away in spirit and visit these homes. Spiritualism opens up an avenue of thought which (as hope is not sufficient for man) will bring proofs to the most beclouded mind. The discourse lasted fifty minutes.—Hox. Sec., D.F.S.S.

Hoxton: 227, Hoxton Street, June 21.—We have reached the end of the third quarter of our Society. A small space of time was occupied with the auditor's report, which proved very satisfactory, leaving a balance of 9s. 6d., after all expenses are paid; this practically proves what a few earnest Spiritualists can do. The first quarter's money was expended in a feast, with fifty members. At the end of the second quarter, the collections were divided amongst the members of the Society, then numbering thirty. Out of these, eighteen left us during the third quarter, but the remaining twelve have been enabled to carry on the work successfully. Much good has undoubtedly resulted from our efforts; our addresses have gradually assumed a more instructive character, our circles have improved, and a choir has been formed. I may mention that the music in last week's Medium will be most useful to us. The subject of our trance address by "Joseph Lawrence" (Mr. Webster, medium) was "Alcohol: Its effects physically, morally and spiritually," it was well received. A circle was afterwards formed under the presidency of Mr. Savage, who described the spiritual surroundings of several in the circle. Miss B. May was controlled by her guide, "Mary," and gave us a beautiful address. Our meeting closed with a prayer and hymn.—D. Jones, Sec., H.P.S.

KENTISH TOWN: 88, Fortess Road.—On Saturday last Mr. Savage's guides gave a good physical seance. On Sunday evening Mr. Walker spoke to an appreciative audience, on "Modern Spiritualism and Science," and afterwards gave some phrenological delineations to the sitters most satisfactorily. Mr. T. S. Swatridge's guides beg to say that their medium, being a cripple unfitted for labour, as well as very sensitive, they wish him to devote his energies to the Cause; trusting to the support and sympathy of the spiritual public. Address for dates, &c., Mr. Swatridge, 88, Fortess Road, Kentish Town, London, N.W.

HOLBORN: at Mr. Coffin's, 13, Kingsgate Street, W.C., June 16th, 1885.—This circle is progressing very favourably, considering this was only the third time of assembling for the season. We had ten sitters of the right sort, calculated to promote the greatest harmony, which very much assisted Mr. Webster, the medium, who was soon controlled by "Zoud," a North American Indian spirit, who gave some very clear and satisfactory delineations of character to each sitter. The spirits, seen and described by the clairvoyant power of Mr. Webster, were very fully recognised. "Zoud" did not confine himself to spiritual matters only, but went into mundane and business affairs quite in detail, particularly with one gentleman, Mr. Hardy, whose antecedents were quite unknown to anyone in the circle, but "Zoud" laid them bare, and described with great exactness the cause of his business difficulties, &c., some years ago. During the evening, Mr. E. Coffin was powerfully controlled by a spirit, whose widow and her daughter were present; he promised to visit us again when Mr. Coffin's mediumship is more fully developed. A very pleasant, harmonious and highly instructive evening was passed.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

NEWCASTLE: Weir's Court, June 21.—On Sunday last Mr. W. C. Robson delivered a pleasant and interesting address upon "Christ: the Saviour." He reviewed the traditions of the historical Jesus, showed that his name never was that of Christ, and adduced arguments to prove that by it was meant the influence from the higher spiritual spheres which guided and led mankind in all religious movements when new spiritual truths were born into the world to uplift and bless humanity. He concluded with a comparison of the teachings of Jesus and those of our Movement.—ERNEST.

RAWFENSTALL: June 14.—Mr. E. Wood paid us his usual visit at Mrs. Barlow's. During the day he gave medical advice. In the evening he gave us a varied and instructive address, touching on many points. He is at home every Thursday to give medical advice to those who call on him. Every Sunday he is engaged. Address, Mr. E. Wood, 27, Primrose Bank, Oldham.—HENRY SCHOLDS, Sec.

STONEHOUSE: Union Place, June 21.—At 11 a.m., we had a very comfortable meeting; the subject: "Intuition," was well discoursed upon by the guides of Mr. W. Burt, and questions bearing on the subject were answered at the close. A circle followed, at 7 p.m.; the subject was "The Universal Tongue" which was dealt with, past, present, future, ending with a description of the universal desire of the angel-world in respect to the coming era of peace, righteousness, joy and glory. Notwithstanding the grand doings at Richmond Hall, the meeting was fairly attended.—COA.

BRADFORD: Little Horton Lane, June 21.—Mr. Armitage's guides gave us a beautiful poem taken from the hymn that was sung:—"Star of Progress! guide us onward." Afterwards they spoke on five subjects decided by the audience, handling them in a clear, straightforward way, which appeared to give satisfaction to all. In the evening we listened to another splendid poem on four subjects: "Is Prayer necessary?" "Why do the Clergy object to Spiritualism?" "Realm of Mind and its Rulers," "The Origin of Man." Setting aside the biblical theory of the origin of man, they gave us some of Darwin's propoundings. It was stated that man must have originated from the Almighty, at first being in a wild state, till time and progress brought on civilization. We had a good audience and several strangers were present. The Cause seems to be ripening in this quarter, and we are constantly being told that our room will soon be too small.—COA.

LEADS: Psychological Hall, Grove House Lane, June 21.—The mediums, afternoon and evening, were Mrs. Ingham and Mrs. Sunderland. The last-named lady spoke in the afternoon on "Is not one redeemer sufficient?" She wished us all to be true, and let all vice and enmity depart from us. The controls do not come to teach creeds and dogmas, but sound knowledge and instruction. Theology teaches that spirits cannot return: do not believe that. There was a very good audience in the afternoon; but in the evening, members had to give up their seats to strangers, and stand all the time. We had a very touching incident just before the meeting closed. Mrs. Sunderland was controlled by an old lady who passed away some time ago, mother to a gentleman in the audience. The influence was so powerful that the gentleman had to go near the platform and take Mrs. Sunderland's hand. She had a message of comfort and consolation that brought tears of joy. Such cases must be very convincing to the minds of strangers to Spiritualism. Mrs. Ingham had "Pat" with her: a humorous Irish friend, who accompanies her everywhere, and never wants a railway ticket. The room has been enlarged to seat fifty more persons. We are on the ladder of progress, and very soon shall want more room.—J. L.

BISHOP AUCKLAND: Gurney Villa, Temperance Hall, June 21.—At our developing circle, this morning, after singing a hymn the guides of Mr. Eales gave an invocation, and followed with a beautiful address. Afterwards we had very interesting addresses by the guides of Mr. W. Corner and Mrs. Meehan. At 6 p.m., we had another developing circle, and, oh! what a meeting; what harmony, what influence: it was most grand and noble; it was heaven upon earth in reality. The singing and the several addresses we had were beautiful. Towards the end of the meeting the guides of Mrs. Meehan took her out of the circle to a lady that was suffering from paralysis, and passed her several times, telling her to be cheerful, that they would bring her so that she could do her household duties again; then they offered a prayer, and asked for God's blessing on the proceedings of the day, which brought the meeting to a close.—In respect to Mr. John Scott's visit, I beg to add that in the afternoon service he described ten spirit-forms, gave three names and three house-descriptions, most of which were recognised. In the evening he described eight spirit-forms, six of which were recognised. I must say that Mr. Scott is a very good clairvoyant, and without doubt the best I ever witnessed. He describes spirit-forms most minutely, and also their places of abode when in earth-life, and the surrounding country; and he is worthy of all appreciation.—G. WILLIAMS, Tottenham.

OPENSAN: Mechanics' Institute, Pottery Lane, June 21.—At 10.30, the guides of Mr. Greenall gave a discourse on "The Truths of Spiritualism." At 6.30, they again spoke on "The Spiritual Requirements of Humanity." Both discourses were listened to by a moderate audience, many strangers being present. Mr. Greenall, after the services, gave fourteen clairvoyant descriptions, of which twelve were recognised.—F. SHIRES, 56, George Street.

**NORTH SHIELDS:** Camden Street Lecture Hall, June 21.—The guides of Mr. J. G. Grey, of Gateshead, give us a splendid discourse on the subject: "Life is what you make it." They showed very clearly the necessity of right living here, as our future depends greatly on that. At the close Mr. Murray, of Gateshead, gave several clairvoyant descriptions in which he was very successful. The services of both of these gentlemen were highly appreciated by the audience.—*Con.*

**COLLUMPTON:** Unitarian Chapel.—Our discourse on Sunday afternoon was on "Personal qualifications for Spiritual Work," from 2 Timothy, ii. 2: "The husbandman that laboureth must be first partaker of the fruits." It was pointed out firstly, that as spiritual workers we are spiritual husbandmen, working in co-operation with the invisible spiritual powers that surround us, as the farmer does with the vital forces—also unseen—of the soil and atmosphere; that our field of labour is the human mind and the inner life of humanity; that we seek to cultivate and produce definite results in the thoughts and lives of the people amongst whom we labour. True knowledge of God as an infinite Being of love, purity, and goodness, that knowledge which wins the bread and produces godlikeness in the individual life; knowledge of their spiritual being and their immortality, and their relation to a world of light, and joy, and love; the open communication between the present life and the life beyond, and the intercourse of mortals with angels; the wonderful influence of unseen spirit power upon things material; in a word, the whole of spiritual knowledge, the truth about all spiritual things,—these are the fruits we seek to cultivate in the vast field of human thought. Secondly, it was shown that those who would promote a knowledge of these truths must be personally filled and inspired with them; that we must ourselves have realized the goodness and value of the fruits we would produce; we must be ourselves what we would have others become. That all real work is done by personal influence, hence as water cannot rise above its level, so we cannot produce in others what we are not in ourselves. The subject in the evening was "The leaven in the meal" or the rationale of spiritual work—showing that throughout the whole realm of Nature, in the spiritual as in the material, one law prevailed; the law of growth, the gradual development of vital forces from primal elements; and that results were obtained only through conditions supplied. Thus truth is like a seed or a vital germ—truth planted in the mind it grows, and like seed its manner of growth is determined by the conditions that surround it, the nature of the soil in which it is planted. Thus does the spiritual kingdom grow in the world of human thought and life.

OMEGA.

## THE SPIRITUALISTS' DIRECTORY.

### MEETINGS, SUNDAY, JUNE 28th, 1885.

#### LONDON.

**CAVENDISH ROOMS,** 51, Mortimer Street, W., at 7: Mrs. Groom: Trance Discourse and Description of Spirit Friends.  
**HOLTON.**—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.  
**KENNINGTON.**—Town Hall, High Street, at 7: Mrs. Cora L. V. Richmond, "Spiritual States and Angelic States; their Relation to the New Religion."  
**KENTISH TOWN.**—88, Fortess Road, at 7, Mr. Swatbridge: "The Creed of the Spirits," and Circle. Saturday at 8, Seance, Mr. Hagon.  
**KILBURN.**—Creswick House, Percy Road, Carlton Road, at 7, Seance, Mr. Hagon. The Room to be let on other Evenings.  
**MARTLEBORO ROAD.**—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; at 7.30 p.m., Seance; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Clairvoyance, Mrs. Pritchard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.

#### 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.  
**HOLBORN.**—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.  
**HOLTON.**—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.  
**NOTTING HILL.**—Claremont House, 63, 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.**—Public Hall, at 2.30 and 6: No Information.  
**BARROW-IN-FURNESS.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
**BATLEY CARR.**—Town Street, 6.30 p.m.: Mr. Armitage.  
**BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30.  
**BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Hollings.  
**BISOP AUCLAND.**—Temperance Hall, Gurney Villa, at 9, Circle; at 6, Local.  
**BLAKESBURG.**—New Hall, New Water Street; at 9.30, Lyceum; at 2.30 & 6.30.  
**BOWLING.**—Spiritual Tabernacle, Harker Street, at 2.30 and 6: Mrs. Craven.  
**BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road 2.30 and 6 p.m.: Mrs. Ingham.  
**Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Misses Wilson and Place.**  
**Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. Ellis and Miss Sumner.**  
**Milton Rooms, Westgate, at 2.30 and 6: Mrs. Wade.**  
**New Room, top of Addison Street, Hall Lane: Saturday, June 27, Opening Ceremony; at 5 p.m., Public Tea and Entertainment; Sunday morning, Mrs. Illingworth; afternoon, Mr. R. A. B own; evening, Mr. H. J. Taylor.**  
**CARDIFF.**—At Mrs. Cooper's, 50, Crockerbottom, at 6.30.  
**COLLUMPTON.**—Unitarian Chapel, at 3 and 6: Rev. C. Ware.  
**DERBY.**—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.  
**DEVONPORT.**—Heydon's Hall, 98, Fore Street, at 11, Mr. W. H. Tozer; at 6.30, Miss Bond.  
**EXETER.**—The Mint, at 10.45 at 6.30.  
**FELING.**—Park Road; at 6.30: Mr. John Meeks.  
**GLASGOW.**—2, Carlton Place, South Side, at 6.30: No Information.  
**HALIFAX.**—Spiritual Church, 1, Winding Road, at 2.30 and 6 p.m., Mr. J. B. Tetlow. Monday, Service, 7.  
**HANLEY.**—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
**HETTON.**—Miners' Old Hall, at 6.30: Mr. W. Westgarth.  
**HEYWOOD.**—Argyle Buildings, at 2.30 & 6.15: Mrs. Hamer.  
**JERSEY.**—68, New Street, at 3 and 6.30: Local.  
**KEIGHLEY.**—Lyceum, East Parade, 2.30 and 6.30: Local.  
**KILLINGWORTH.**—At Mr. Holland's, at 6, Circle.  
**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: Mr. Schutt.  
**Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. R. A. Brown.**  
**LEICESTER.**—Silver Street Lecture Hall, at 11 and 6.30: Local.  
**LIVERPOOL.**—Daulby Hall, Daulby Street, London Road, at 2.30 and 6.30, No Information.  
**Sec., Mr. J. A. Smith, 106, Granby Street, Princess Road.**  
**MAOGLESFIELD.**—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
**62, Fence Street, at 6.30, Mr. J. Hunt.**  
**MARCHESTER.**—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. J. Morse.  
**Bridge Street, Pin Mill Brow, Ardwick, at 2.30. Tuesday at 9,**

**MORCAMEL.**—Rembrandt Studio, Crescent, at 6.30:  
**MORLEY.**—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Beetham.  
**MIDDLEBROUGH.**—Graville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. Dunn.  
**NEOCASTLE-ON-TYNE.**—Weir's Court at 6.30: Mr. W. Tate, "The Grand Secret."  
**NORTHAMPTON.**—Cowper Cottage, Cowper Street.  
**NORTH SHIELDS.**—6, Camden Street, at 6.15: Mr. W. H. Robinson.  
**NOTTINGHAM.**—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
**Vine Chapel, Beaconsfield Street, Hysan Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.**  
**OLDHAM.**—176, Union Street, at 2.30 & 6, No Information.  
**OPERSHAW.**—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, Mr. Clarke, Pendleton.  
**OSWALDTWISTLE.**—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, Mr. Z. Newall.  
**PENDLETON.**—Social Club, Withington Street, at 2.30 and 6.30: Mr. Pearson.  
**PLYMOUTH.**—Richmond Hall, Richmond Street, at 11.30, Circle; at 6.30, Mr. Hill, "A Prime Minister without a fault."  
**10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt. 8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.**  
**Friar Lane, Friday at 8 p.m., Mrs. Sparks.**  
**ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. B. Platt.  
**Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.**  
**SHEFFIELD.**—Cocoa House, 175, Pond Street, at 6.30:  
**ROBERTY BRIDGES.**—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. E. H. Britten.  
**SPRINTMOOR.**—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.  
**STONEHOUSE.**—Spiritualists' Hall, Union Place, at 11 a.m., Address, "Transformation," and Circle; at 7, "Geological Science," and Circle. Medium, Mr. W. Burt.  
**SUNDERLAND.**—323, High Street West, at 6.30: Circle.  
**TUNSTALL.**—13, Bathbone Place, at 8.30.  
**WALLALL.**—Exchange Rooms, High Street, at 6.30.  
**WEST HARTLEPOOL.**—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. David Richmond.  
**WEST FELTON.**—At Mrs. Taylor's, 24, John Street, at 6 p.m.  
**WISKEY.**—Hardy Street, at 2.30 & 6, Mrs. Sunderland.

### ANNIVERSARIES, SPECIAL SERVICES, &c.

**MORLEY:** Half Yearly Tea and Entertainment.—Church Street Room, Saturday, June 27, Tea, with ham, 9d; Children under 12, half-price.  
**Anniversary:** Co-operative Hall.—Sunday, July 6, at 2.30 and 6 p.m. Mrs. Bailey, of Halifax.  
**BRADFORD:** Walton Street.—Anniversary, Sunday, July 5. Mr. J. Armitage.  
**KEIGHLEY:** Spiritual Lyceum.—Anniversary, Sunday, July 12. Mr. Armitage.  
**ROBERTY BRIDGES:** Progressive Lyceum.—Anniversary, Sunday, July 12. Mrs. Wallis.

### MONTHLY LIST.

#### YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

**SPEAKERS FOR THE SUNDAYS IN JULY, 1885.**  
**Corresponding Secretary, Yorkshire District Committee, Mr. C. Fooks, 28, Park Street, Barkerend Road, Bradford.**

**BATLEY CARR.**—Town Street, 6 p.m.  
 5, Mr. Schutt, Sliden. 19, Mr. Armitage, Batley Carr.  
 12, Miss Beetham, Bradford. 26, Mrs. Ingham, Keighley.  
 16 & 17, Mrs. Wallis, Glasgow.  
**Sec.: Mr. Armitage, Stonefield House, Hangingheaton.**  
**BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.  
 5, Mr. Worsman, Dudley Hill. 19, Mr. Holdsworth, 2.30; Mrs. Wallis, 6.  
 12, Mr. Collins Briggs, Halifax. 26, Mrs. Ellis, Low Moor.  
**Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.**  
**BOWLING.**—Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.  
 5, Mrs. & Miss Gott, Keighley. 20, Mrs. Wallis.  
 12, Mr. Hopwood, Birkenshaw. 26, Mrs. Green, Heywood.  
 19, Mrs. Ingham, 10.30; Mr. Schutt, Anniversary.  
**Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.**  
**BRADFORD.**—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.  
 5, Anniversary: Mr. Armitage. 19, Mrs. Wallis, 2.30; Miss Sumner, 6.  
 12, Mrs. Craven, Leeds. 26, Mr. Collins Briggs, Halifax.  
**Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.**  
**OTLEY ROAD.**—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.  
 5, Mrs. Ingham, Keighley. 19, Mrs. Ellis and Local.  
 12, Mrs. Butler, Cononley. 26, Mr. Morrell and Miss Sumner.  
**Sec.: Mr. Geo. T. Stewart, 68, Butler Street, Otley Road, Bradford.**  
**LEATH HORTON LANE, No. 448.**—Jackson's Meeting Room, at 2.30 & 6.  
 5, Mrs. Craven, Leeds. 19, Mrs. and Miss Gott, Keighley.  
 12, Mrs. Gregg, Leeds. 26, Misses Wilson and Ratcliffe.  
 14, Mrs. Wallis, Glasgow.  
**Sec.: Mr. Edward Hartley, 25, Manchester Road, Bradford.**  
**HALIFAX.**—Spiritualist Institution, 1, Winding Road. 2.30 and 6 p.m., and Monday evenings at 7.  
 5, Mrs. Britten, Manchester. 19, Miss Koeves, London.  
 12, Closed. 26, " "  
**Sec.: Mr. C. Appleyard, 28, Concrete Street, Leammount, Halifax.**  
**KEIGHLEY.**—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
 5, Mrs. Hollings. 19, Miss Wilson and Miss Beetham.  
 8, Mrs. Wallis, Glasgow. 26, Mr. Holdsworth, Keighley.  
 12, Mr. Armitage, Anniversary.  
**Sec.: Mr. S. Cowling, 23, Oak Street, Highfield Lane, Keighley.**  
**LEEDS.**—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.  
 5, Miss Wilson and Friend. 19, Local.  
 10, Mrs. Wallis, Glasgow. 26, Mrs. Elley, Bradford.  
 12, Mr. Morrell and Miss Cos.  
**Sec.: Messrs. Dyson and Liversedge, 26, Fenton Street, Leeds.**  
**LEEDS.**—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m., Wednesday evenings at 8.  
 5, Mrs. Gregg, Leeds. 19, Mrs. Elley and Miss Harrison.  
 12, Mr. J. B. Tetlow, Rochdale. 26, Mr. Johnson, Hyde.  
**Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.**  
**MORLEY.**—Spiritual Mission Room, Church Street, 6 p.m.  
 5, Mrs. Bailey, Anniversary. 19, Mrs. Gregg, Leeds.  
 12, Mr. Hepworth, Leeds. 26, Mr. Peel, Armley.  
 16, Mrs. Wallis, Glasgow.  
**Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.**  
**ROBERTY BRIDGES.**—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
 5, Local. 19, Mrs. Green, Heywood.  
 12, Mrs. Wallis, Anniversary. 26, Mrs. Butler, Cononley.  
**Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.**  
**WISKEY.**—Hardy Street, 2.30 & 6.  
 5, Mr. Holdsworth, Keighley. 19, Mr. Hepworth, Leeds.  
 12, Mrs. Ellis, Low Moor. 26, Hopwood, Birkenshaw.  
**Sec.: Mr. Charles Wright, High Street, Wiskey, Bradford.**

### STONEHOUSE: UNION PLACE. MEDIUM: MR. W. BURT.

**SERVICES FOR JULY.**  
 5th, 11 a.m., "Aaron's Rod"; 7 p.m., "The Rock of Ages."  
 12th, 11 a.m., "Feed my Lambs," naming children of Spiritualists, and pronouncing the Angelic Benediction; 7 p.m., "Build the Temple."  
 19th, 11 a.m., "Essentialities"; 7 p.m., "The World of Soul."  
 26th, 11 a.m., "The Bright Side"; 7 p.m., "The Flesh of Men, Beasts, Fishes, and Birds."

### ANNIVERSARY TEA AND ENTERTAINMENT.

Tuesday, July 14th, at 6.30, in the Lecture Hall as above, in celebration of the completion of one year's mission work in the Three Towns; the proceeds to be applied towards the liquidation of the liabilities incurred by Mr. W. Burt, in carrying out the above work. Tickets, 1s. each, obtainable at the Hall, or at 10, Hoegate Place at any service. It is earnestly desired that friends will rally around on this occasion, so as to ensure perfect success.



T. ROSCOE, Inspirational Speaker, 88, Totteth Street, Droylsden, Manchester.

#### M. E. W. WALLIS'S APPOINTMENTS.

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 50, Langside Road, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

MR. J. B. TETLOW, 7, Barolyde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sundays: June 28, Halifax; July 5, Manchester; 13, Leeds, Edinburgh Hall; 19, Rochdale, Marble Works; 26, Oldham; Aug. 2, Bacup; 9, Leeds, Psychological Hall.

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. S. SCHUTT'S APPOINTMENTS.—June 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, Silsden, via Leeds.

B. PLANT, Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, Manchester.—Appointments: June 28, Regent Hall, Rochdale; July 5, Middleport; 12, Bradford; 19, Sheffield; 26, Regent Hall, Rochdale.

MR. J. J. MORSE'S APPOINTMENTS.—MANCHESTER, June 28 & 29; LIVERPOOL, July 5, 6, 12 & 13; SHEFFIELD, 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.

MRS. EMMA HARDINGE-BRITTEN, the Limes, Humphrey Street, Cheetham Hill, Manchester.—Appointments: Sunday, June 21st, Rochdale; June 28th, Halifax; July 5th, Sowerby Bridge; July 12th, 12th and 13th, Newcastle and surrounding districts; and the two last Sundays in July, and the first and third in August, Liverpool; last Sunday in August, Newcastle.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: June 28 and following days, Northampton; July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepshead, Leeds. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

A SEANCE, for the benefit of a Spiritualist in distress, will be held on Sunday evening (half-past 7 for 8), July 5th, at 22, Cordova Road, Grove Road, Old Ford. Mediums: Mrs. Cannon and Mr. J. J. Vango.

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MR. W. EGLINTON requests that all communications may be addressed to him personally, at 6, Nottingham Place, W.

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MRS. CANNON, 3, Rushton Street, New North Road, Hoxton. Trance, Test and Medical Clairvoyant. Seance for Spiritualists only, on Monday and Saturday evenings, at 8 o'clock. Thursday, developing. At home daily, from two till five, except Saturday, and open to engagements.

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