



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. 809.—VOL. XVI.]

LONDON, OCTOBER 2, 1885.

PRICE 1½d.

## SPIRITUAL ANTHROPOLOGY.

MAN AS A COSMICAL, PERSONAL, MENTAL,  
INDIVIDUAL, PSYCHICAL, SPIRITUAL,  
ANGELIC, CELESTIAL AND  
DEIFIC BEING.

A LECTURE DELIVERED BY J. BURNS, O.S.T., AT TOWN  
HALL, PENDLETON,

Sunday Afternoon, September 13th, 1885.

(Continued from last week.)

### THE SOUL.

Frequent discussions arise as to whether man *has a soul*, but none of the disputants attempt a definition of what they mean by the term. It may be called equally the "mortal" or the "immortal part," so that to assert the latter alternative is to reason in a circle. There are more than one mortal part, and therefore we may look for a repetition of the arrangement in the state after physical death. The functions and constitution of the disembodied man are not at all understood, and wholesale assumptions are made, without the slightest basis of experimental knowledge to sustain them.

In a case like this, it is a most unwise plan to fly off to spiritual revelations, or speculations as to what exists in the Spirit-world. If spiritual people cannot explain to us the truths respecting life in this world, how can we expect them to be able to tell us the truths respecting the condition of life in the Spirit-world? We are not able to comprehend the world in which we are now placed, and can we understand a world of which we experimentally know nothing? The basis of all knowledge is material knowledge. The most ignorant person howls loudest against "Science," which simply signifies "knowledge." One form of knowledge can never stand for another, yet it may form the basis or stepping-stone whereby a higher knowledge is to be obtained. To the spiritual-minded one all knowledge is *spiritual*. In all things the out-working of the same Spirit is plainly described.

In our endeavours, then, on the present occasion, we desire to begin near to our own doors, and try to understand the wonders of existence that are close within our reach. Here we are—living beings, performing a vast diversity of functions, and yet how little we do know of what we are and why we do so and so! Till we have mastered the knowledge of that which we now are, we can never hope to attain to a knowledge of that which we are not yet. When we have learnt the lesson of Life as we now possess it, we will have laid an excellent foundation for the acquirement of higher studies.

### THE DIVINE-HUMAN DUALITY.

Man is a duality! In each one of us there are two distinct and separate beings.

This statement it is not wise to receive dogmatically, but rather let us endeavour to see if it can be substantiated by experiences participated in by all.

We all know that while we are asleep the wonderful processes of life go on just as well as when we are awake. The self-conscious individuality is therefore not the originator or sustainer of life. The digestion, circulation, and other vital functions of the ignorant fool go on just as well and scientifically as those of the most learned philosopher. The same infallible and Divine Omniscience is operating in and through all men, whatever their individual attainments may be. Even if we abuse the vital organs by our gross perversion of them, the Divine Presence within makes the best of it, and though disease should result, it is always the least evil, and is introduced as a means of recovery. The wisest of us know nothing of the wonderful ways in which the vital economy is sustained. Materialistic investigators, prophetic seers, and theologians have scrutinized this wondrous work in all ages, and yet we know so little that few of us are able to take care of our own stomachs, avoid tooth-ache, or heal ourselves of the simplest pains when they overtake us. The credit is often given to the physician, which should be accorded to Divine Forces, which frequently rectify matters in spite of the blundering medication employed. All our bungling science is a faulty attempt at reading the most external efforts of this All-wise Power.

Now, it would be an absurdity to state that the "mind" of man has ought to do with this work. It interferes with it, but seldom or ever is wise enough to live so far in accordance with it, as to give it fair play in the execution of its purpose.

In addition to this involuntary, self-regulating power, man possesses control over the frame-work and members of the body. He is conscious of his external surroundings, which stimulate him in numberless ways, and thus call out his mental powers. By movements and practice in doing things he can externalize his mind in any part of his body, and become skilled in all sorts of agility, handicraft or postures. His innate qualities and individual disposition may become unmistakably *personified* in all parts of the body, so that his character can be read from his appearance, as a book can be read from its type-impressions.

In dissecting the body of man, the reason for all this is discovered. All function or action is produced through *nerve*, which is the connecting link between the invisible and the visible departments of man's being. In man, as well as in all vertebrate—backboned—animals, there are two distinct nervous systems; one of them is located within the chest, the *solar plexus*, in the region of the stomach, being a leading portion of it, and called *solar*, because it is like the sun, scattering its benign rays in all directions. These involuntary nerves are divided into clusters, called *ganglia*, which are distributed about, one of them being the *cerebellum*, in the

back of the head, and other *ganglia* connected with the senses, at the base of the brain.

A careful study of the phenomena of life will convince us that these involuntary powers are much more important than as mere engines of animal life. As the seat of the senses, in them resides the ability to acquire all the knowledge we possess. In support of this view, it may be noted that many clairvoyants can see *from the pit of the stomach*, the brain or eye not being used in the process, though as the organ of volition, the brain cognises the act of perception, endeavours to comprehend its import, and communicates the facts arrived at to other individualities that may be present. We know a clairvoyant who frequently sees what is going on behind her, from an "eye," so to speak, which opens out backward, proceeding from the base of the brain between the *cerebrum* and *cerebellum*, that is, the brain and little brain, the latter in the back of the head and partly under the larger brain.

It is not the *eye* which sees. The eye is simply an *optical instrument*, like a microscope, telescope, or pair of spectacles. The optic nerve conveys the image or impression to the *ganglion*, or nerve-centre, appropriate for the purpose, which is far back under the base of the brain, and nearer to the back than the front of the head. It is an appendage of the involuntary nervous system, as we cannot help seeing or sensing conditions, if we are brought into relations with them.

These simple facts, which all can think out and verify for themselves, show how important this element in man's composition is, and which is so frequently overlooked and lost sight of.

The voluntary nerves, giving man a consciousness of the external world, and ability to control the body and act, originate in the *cerebrum* or brain, and proceed down the spinal column and to all parts of the body, enabling us to move the members, and stimulating the functions of life in every organ and fibre of the structure. Another set of nerves act in the opposite direction, and carry sensation from all parts of the body to the brain. A want of action in these nerves, causes loss of sensation in the limb governed by them, or paralyzes, according as to whether it is the nerves of sensation or of motion that are inactive.

The involuntary nerves relate us to the inner world, from which Divine Forces proceed; the voluntary nerves relate us to the outer world, by which physical sensations are experienced, and earthly things are known.

But these two systems are wonderfully linked together. The cerebro-spinal or voluntary nerves have great control over all the vital functions, even to the circulation of the blood in the smallest artery. Hence, by breathing on or magnetising the upper portion of the spine, the action of the lungs can be stimulated, inflammation reduced, and suffocation averted. The action of the heart and circulation may be regulated from a lower point. Vomiting or indigestion may be stopped by operating lower down. An attack of diarrhoea may be relieved promptly by operating on the abdominal section of the vertebrae, and the liver and kidneys may be aided by directing the attention to a lower section, the uterine and generative organs having their points also.

It is greatly to be desired that clairvoyants would give up so much fortune-telling and other sensational practices, and look into this glorious laboratory, wherein may be seen in operation the highest wisdom that many can be experimentally made acquainted with while in the body.

#### ARCHEGONY OF MAN.

Whence the origin of these departments of life's mechanism? Let us look at the origin of the individual. The microscope makes us acquainted with the fact that the human being has its beginning in a small globular body, supplied by the mother; and an animalcule supplied by the father, a little creature with an oval head, and a tail like a tadpole. Every animal's *spermatozoa* may be known when looked at through the microscope. This little animalcule, the representative of the father, burrows into the globular body, the representative of the mother; and these become attached to the walls of the *uterus*, deriving nutrition from its vessels, and thus the embryo grows, which in due time is born into the world, a perfect image of the Divine Humanity, notwithstanding complete ignorance, on the part of the mother, of physiology or any other science. In the animal it is as perfect as in man.

In these two little objects we may perceive the representatives of the involuntary and voluntary systems in man. The male representative, in its wilful way, possesses itself of the

female globule, which kindly entertains it, and becomes its sustainer and fast friend, however badly used it may be in return.

(To be continued.)

### SPIRIT, SOUL AND BODY.

BY JAMES McDOWALL.

PART FIRST.—(Continued from No. 804.)

69.—It is a difficult matter for the mind, encased in a physical body, to perceive the consistency of Nature's operations with those of mind. From beginning to end they are a series of paradoxes that cover the truth, and in my opinion, only yield their secrets to those who approach them from within, outward. The side, that nature presents to the physical senses, is the truth inverted, hence the difficulty. It is no less difficult—without a deal of patience and study on the part of the reader—for the writer to lay before him what he believes to be a solution of the difficulty, because unless the whole matter is grasped, the complete consistency of the parts is not seen; and a hasty reader might be tempted to throw the matter aside, because of some statement that seemed on the face of it absurd, and which might be cleared up as the subject advances. I ask this indulgence from the reader, as much I have to say goes contrary to some of the received doctrines of science, and in some points is opposed to what many would call common sense, and in the case of the point under consideration—the attraction of the Sun—my conclusions seem opposed to both.

70.—No space, distance or qualitative difference can have existence in the *plenum*, the centre from which all suns, planets and satellites have, by expansion, been evolved. All permanent bodies, as the Earth or Sun, are the result of this process of *expansion* arrested at some definite radial distance, and consequently possess a definite degree of the positive attributes of the *plenum*, inversely proportioned to the degree of expansion or motion.

71.—The absolute pressure of the *plenum* is a climax of the power of attraction, and therefore the Sun and Neptune attract each other more powerfully than the Sun and the Earth. Why then is Neptune and the Sun, to appearance, farther apart than the Earth and Sun?

72.—The *plenum*, as an absolutely-substantial base, is in and through all bodies, and blended to each in inverse ratio to the shortness of their radial distances, and all bodies are *pervious* to the *plenum* in direct ratio to the length of the radial distance,—that is, are distinct in their difference in proportion to the radial distance. The tendency of all bodies, as circumferential spheres, is to keep concentric with their centre, the *plenum*, and all tend to occupy the one position (the opposite of centrifugal—centripetal), because the phenomenal side of nature is in principle an inverted circle. Rays of attraction proceed from the *plenum* to every body from every direction, and rays of attraction proceed from every body to every point of the *plenum*; and consequently these rays are double between every two bodies, constituting a partial plane over and above the universal equilibrium, and in straight lines with the bodies.

73.—This shaft of double rays, because of their resistance to each other's progress, is an independent source of attraction to the *plenum*, which expanding along the whole shaft, forces the bodies farther apart, apparently, but in reality puts less space between them, by filling that space with substantial qualities.

74.—We have said, forces the bodies apart; it would put the universe between them if they proceeded in the same straight line, but in the case of the Sun and Planets, no sooner are the conditions set up than these bodies, by their motion in their orbits, shift their position, and fall as much toward the Sun as they were forced from it. But as both the Sun and Planets move (the Planets faster than the Sun), when their motions coincide with that of the Sun,—that is, when they are both moving in the same direction,—then the conditions remain longer in force, and the planet or planets are forced to their aphelion or longest apparent distance, and when the motions of the Sun and Planets are in opposite directions, then the planets have reached their perihelion or shortest apparent distance; because the Sun, moving in one direction, and (say) the Earth in the opposite direction, shift their positions to each other with a rapidity equal to the sum of their velocities; so that the conditions that would force them apparently farther apart, have not time to augment, and consequently the Earth falls to this shorter distance.



75.—Another point: that moving position on the Earth, sunrise, is that point on the Earth which is always entering the position where the Earth was not, and consequently is entering that position where the attraction is not more than begun; with the evident result, that this point of the Earth is perpetually falling towards the Sun, while the opposite movable position—sunset—is perpetually entering into the position where the conditions of attraction have been set up and in full force; with the evident result, that this point of the Earth is perpetually falling away from the Sun. This, it will be perceived, is a very simple and thorough explanation of the motion of the Earth around its own axis, and for which the reader may see the fallacy of the theory of gravitation, advanced by scientists in general.

76.—This theory is frequently illustrated by swinging around the head a ball attached by a piece of string to the hand that gives the motion. Here the hand represents the Sun; the string, the attraction of gravitation; and the ball, the Earth or other body; and the tendency of the ball to keep the string taut, as the centrifugal force that counterbalances the force of attraction. Now the fallacy in this illustration is, that the illustration and the subject to be illustrated are not identical in nature; for the ball receives its motion from the hand that holds the string, by the hand, in describing its lesser circle, being always in advance of the ball in its greater circle. But it is evident to any one that will take the trouble to look into the matter, that the motion of the Earth in its orbit is *not* due to the Sun; for even if we suppose the Sun, like the hand, to be moving in a smaller circle and dragging the Earth along with it in a larger circle,—What then of the other Planets with longer and shorter years? Each of them would require the Sun to describe a *special circle* for the special times of each, which is manifestly impossible.

77.—But supposing the attraction of gravitation to be true, then we would have the anomaly of the Earth *approaching* the Sun at a position where we could not suppose the condition of attraction to be set up, because the Earth had only at that instant entered that position; and also the other anomaly of the Earth *receding* from the Sun, at a position where the condition of attraction had been set up and in full force. If the attraction of gravitation was a true theory, in my opinion, the Planets would have rotated on their axes in an *opposite* direction, or else moved in their orbits in an *opposite* direction to what they do.

78.—Space forbids me entering farther into this part of our subject than stating, that though the attraction of gravitation is not true in fact, it is nevertheless true in principle, for increasing motion is increasing distance from the *plenum*, the infinite centre, and of course is approximation to the finite circumference, *matter*. While to reduce motion, is to *increase* the distance from the circumference, and *reduce* the distance from the centre, this distance not being of *space* but of *state*.

79.—Hence, if the velocity of the Earth was reduced to nearly the same velocity as the Sun, its orbit might extend far beyond that of the planet Neptune; but at the same time that the measurable distance would be increased, the Earth would have reached a *state* in which the measurable distance would not be of the same value, because the Earth would then be nearer the Sun in *state*, and nearer the state of *plenum*, in which measurable distance is of no account; and the attraction between the Earth, in this state, and the Sun would be increased in proportion to the measurable distance, and the play of forces between them, because of this greater attraction, would be correspondingly increased in intensity and activity, to a degree that would do more than compensate for the greater measurable distance. That the attraction between the farther Planets and the Sun is greater than the attraction between the nearer Planets and the Sun, is evidenced by their greater rotatory motion, caused positively by the expansion of the *plenum* along the shaft of attraction, and acting on the sunset side of the planet, and, negatively, on the sunrise side, by reason of this expansion of the *plenum* being a function of the planet in any point of its orbit, and therefore second in order to the planet occupying that position.

80.—We have said that *attraction* and *light* are synonymous. By this I do not mean that we *see* all the attraction between the Earth and Sun. What we do see or is visible, is only a part of our relation as organized beings to the Sun, and is therefore but that part of our relationship of which we are conscious; while there is a whole infinitude of degrees of light or attraction of which by the senses we can know little or nothing. This arises from the important truth, which should never be lost sight of, that in all beings high

or low, great or little, there is a *state* that knows not of, neither is limited by, *time* or *space*, the attractions of which are instantaneously present throughout Infinitude; hence, there is a point, so to speak, at which all bodies *touch each other*.

81.—And here let me add, that only when we view the Sun direct, is its light visible; when we view any object, as house, tree, or animal, what then is visible is not the light of the Sun, but the spirit of the thing viewed. This visibility is brought about by the attraction of the Sun, modifying the conditions in which the thing exists.

82.—Farther, when any thing or object is viewed, the perception in the mind of the viewer results from the double rays of attraction between the viewer and the viewed, modifying the conditions between them, and only comes into existence when the viewer places himself in a position to view. For there is no light where there are not two objects to bring about the conditions; and when the eye is turned towards any object, the light by which it is viewed, at that same instant comes into existence, but only a fraction of what really comes into existence is apparent to the perceptions.

83.—It is by reason of this same principle, on a higher plane, that when the mind meditatively thinks on some spirit friend, or absent earthly friend, their presence—if he who meditates has the necessary qualifications—becomes apparent. It is difficult for the mind to grasp and retain the important truth, that from every atom of every body, there are rays of attraction that relate it to every point of Infinitude, and rays of attraction oppositely that relate every point of Infinitude to the *atom*,—drawn out thin and attenuated in matter, but in the soul or spiritual state so thick and dense, in the true sense of these terms, as to blend its own substantial qualities with the Omnipresent.

84.—Bear in mind that things are not visible because there is *nothing* between you and them, but because there is a *substantial relationship*; and when this relationship becomes absolute and solid in the truest sense of the terms, then only are all the qualities of the thing viewed visibly; and until the attractions of your soul can stir the *plenum* to its infinite depth,—till then, all perception must be fragmentary and imperfect. At present, even with the best of us, its infinite calm is moved only to the extent of a gentle shimmer, that does not even reveal, completely, the surface of things.

85.—We have spoken of the tendency inherent in all bodies to keep *concentric* with their infinite centre, the *plenum*, as the force opposed to that which would increase the measurable distance between said bodies. We have also spoken of *rays of attraction*, and the result when two rays are laid in the same line; but what the *ray* itself is we have yet to make clear. These and other points will be taken up as we proceed.

48, Clyde Street, Calton, Glasgow.

(To be continued. Appeared July 17th and August 28th.)

#### A PROVINCIAL EDITOR'S EXPERIENCES IN SPIRITUALISM, AND SITTINGS WITH LONDON MEDIUMS.

It is nearly eighteen months since I first heard of Spiritualism. For some months previous, I had read and argued until I found myself on the verge of Atheism. Never since I began to think for myself, could I grasp the orthodox scheme of salvation; but I saw about me many clever men who professed to have worked the problem out, and so I attended church regularly, satisfied to take for granted the Word as expounded from the pulpit.

March, last year, I casually mentioned to a commercial traveller, who had called upon me, the unhappy state of doubt I was falling into. Before leaving me that day, he advised "sitting for spirits to manifest their existence," as the only antidote for unbelief. I had been in a miserable frame of mind, and was just ready to do anything to be convinced of the immortality of the soul—convinced, I never hoped to be; but if I could only have my faith patched up, it would be sufficient.

I readily complied with the instructions "How to form a spirit-circle," he sent me by an early post. My wife, a friend and self sat several nights without a light, in the cosiest room in our house, which we intended to use only for the purpose. Save occasional slight sounds among the furniture, there was nothing unusual occurred. At the end of a fortnight, our friend grew tired, then for some time wife and I sat together,

without gain. A second friend joined us, and he shortly growing tired, left us. A third friend sat with us, and the first sitting was one we shall never forget, though it brought no conviction to any but our friend.

He was playing an American organ, whilst my wife and self were seated at a heavy oak table. The room was quite dark. After some minutes he ceased playing, and asked in trembling tones if we saw a tall, white figure near the door. We looked but could see nothing. He again turned to the organ, and shortly afterwards set our hearts beating in alarm by swaying about on his seat as though to avoid a blow.

"What is it?" he asked all of a sudden, and there was no mistaking the agony of fright he was suffering.

"Do you see anything?" I whispered.

"Yes! there's a figure like a huge crab-fish, covered with black drapery, floating over my head, and making a sort of wailful movements with its arms."

This announcement was so terrifying under the circumstances, that we could bear no longer, and after a hurried consultation we left the room. As a proof of the genuineness of my friend's fear, I may add that he dared not go to his house that night unless I accompanied him. At every sitting afterwards, he asserted that he saw dark forms moving about the room; but no raps or noises were heard except those made by ourselves.

As time went on, I began to act very strangely, talking gibberish and wagging my head frantically. I felt that I was not powerless to stop this idiotic performance, but I had never the inclination. My wife now frequently saw bluish lights enter, as she thought, my chest; she also heard what she described as the loud ticking of a watch. Once or twice the room seemed to me filled with a beautiful ruby light; but my over-anxiety to see what would be next, dispelled it. The impulse to laugh, and croak, and shake grew stronger on me, and then a desire to tear my friend limb from limb began to work on me. At last I could hardly resist seizing him by the throat.

From advice I received regarding this strange impulse, we discontinued the sittings for a time. Afterwards wife and I sat with the room dimly lighted. Months went by and no manifestation occurring, we grew weary; our sittings became less frequent and at last were given up altogether. I however had an inward conviction, no doubt through constantly reading the Spiritualistic journals, that there was some truth in spirit communion, and I was more contented about the welfare of my soul than ever I had been in the old days.

Nearly a month passed without a sitting, when one dark night, about 9.15, when sitting reading, we were startled by the violent ringing of one of the five bells in the lobby of our house. There were only two of the bells connected with rooms—both upstairs rooms—and as there ought to have been no one but ourselves in the house, we were considerably startled. Taking the kitchen poker in my hand, followed by my wife with a lamp, I went through every room in the house, intent on relieving a spirit of its earthly burden if need were; but we found nothing tangible on which to wreak our just anger.

On the following morning my wife was alone in her bedroom, when a piece of old, worm-eaten wood, about half-an-inch square by six inches long, fell to the floor, she knows not where from, for the door and window were closed, and we had nothing in the house from which the piece of wood could have been broken. We could only account for these two singular occurrences, after a deal of thought on the matter, as the work of some power or presence unseen and unknown to us.

"Perhaps," we said, "it is the spirits trying to cheer us on to further investigation."

From that time till the 30th August last, we sat patiently and regularly without any satisfactory result. Certainly in the meantime I had once shaken or been shaken, until I fell off my seat nearly exhausted; and once had risen from my seat, and with much wild pantomime had spoken in what I call gibberish, and we both had felt cold draughts pass over our heads and faces, and experienced numerous strange sensations; but nothing had occurred which appeared conclusively to us to be from "over the way."

Just here, I ought to tell, though I would fain make no reference to it, but for the sake of truth I am prompted to do so, that the most disheartening thing I have had to contend with in my investigation has been the imposture of several inspirational mediums who have visited me. Having received a fee, they were doubtless anxious to do something for it, and

whilst some of the information through them was unsatisfactory, there was more that was decidedly incorrect, that must have been coined on the spot either by the medium or the controlling spirit. Furthermore, when asked to sit for physical manifestation, they had not the moral courage to say that they were only trance speakers, but have sat, and of course the table-rapping and tilting that followed were as false as the messages given. So unmistakably the doings of the mediums themselves were all the rapping and tilting we witnessed, that we began naturally to doubt the genuineness of their trance addresses, and Spiritualism itself began to look like a snare and delusion.

At the beginning of last month, we were again growing tired and despondent, and resolved, as a means of settling the question once and for all, to have sittings with the best physical mediums approachable. After some correspondence, arrangements were made with Messrs. Husk, of Peckham Rye; Herne, of Stratford; and Williams, of Lamb's Conduit Street. Each of these gentlemen we gave distinctly to understand that we knew they could not guarantee manifestations, and therefore should not be disappointed if none occurred; adding that we should wish to impose certain reasonable precautionary conditions; for rather than witness doubtful phenomena, we would prefer none.

On August 24th we arrived at the house of Mr. Swatridge, Kentish Town, where we had taken rooms, and the same evening Mr. Herne paid us a visit.

#### A SITTING WITH MR. HERNE.

As he was personally unknown to anyone in the house, and knew nothing whatever about the premises, we had no fear of collusion. An inner room, leading through large folding doors to the front sitting room, was darkened and used as a cabinet. All light having been carefully shut out from both rooms, except a gas light under which the medium was seated, the ladies and gentlemen present (ten in number) joined hands in a circle round his chair. When all were thus seated, Mr. Herne put out the light and we sang a hymn. Shortly some of the sitters felt a touch on their hands and face, the medium all the time clapping his hands to assure us that it was not he who did it; besides this the touches were so unhesitating, yet gentle, as to convince some of us that if it were the medium who did it, he must have the gift of seeing in total darkness. I say some of us, for I learned after the seance that one or two of the sitters had preconceived notions that Spiritualism was a fraud and a sin, and therefore conviction was not in their line. After a rather fierce voice had greeted us—"Good evening, friends," which Mr. Herne said was the direct voice of "John King," the medium complained of the conditions not being too good, and it was thereupon decided to form a semi-circle outside the opening of the cabinet.

The medium, after submitting himself to every examination—even opening his waistcoat to show that he had nothing secreted about his clothing, and turning his pockets inside out—entered the cabinet, taking with him only a luminous slate, a gentleman's white pocket-handkerchief, and a coloured kerchief. Not many minutes elapsed after the light was again put out, before a squeaky voice, belonging to Mr. Swatridge relative to the good work he was doing for Spiritualism; then a curtain which had been stretched across the opening of the cabinet was thrust aside, and the luminous slate moved up and down between the sitters nearest. A small hand, appearing much less than the medium's, was next placed on the luminous slate, and after being held so that each sitter might view it in turn, both disappeared. Shortly afterwards the slate was thrust out close to my wife and self, sitting at one end of the semi-circle, and so held that its light was dimly thrown on a face, the forehead of which was covered with a white material that looked like stout linen, as were also the mouth and bust. "God bless you," said this appearance, in the same fierce voice we heard before. My wife, who was nearest, shrank back in fear, and in doing so thrust up her hand, touching what she afterwards described as "very cold, smooth linen that hung from his arm." To reassure her, I leaned over her, thus getting my face within a few inches of that of the apparition. I examined it critically. It was certainly not Mr. Herne's face, for that gentleman had full round features, and a large, unsightly red swelling under his left eye, and this (from forehead to mouth) was sharp and fine, and without the least irregularity.

Before "John King" moved away, however, I detected a smell that upset all my previous convictions of the honesty



of the manifestations. It was the smell of spirituous liquor that the apparition breathed into my face. On this I leaned back in my chair, to digest the disappointment I felt, and though a diminutive figure, not much over three feet in height, came out of the cabinet and stood just before me, I took little notice of it, for I felt sure that like its predecessor it also would exhale the fumes of decomposing liquor.

The seance soon terminated, and in bidding Mr. Herne good night, I sniffed his breath, and sure enough he and "John King" had been indulging in the same liquid. A discussion followed Mr. Herne's departure, in which I joined the sceptics before mentioned, in calling the seance a fraud.

#### A SITTING WITH MR. WILLIAMS.

On the following afternoon, at 3 o'clock, Mr. Swatridge, my wife and self called on Mr. Williams, according to appointment, and were led by that gentleman to a room already darkened for the seance. He invited us to make every scrutiny of the room we thought proper, as before sitting, he wished us to feel confidence in him. Sharpened by the previous night's disappointment, I looked critically into corners likely and unlikely, and we then took seats by the table, Mr. Swatridge on the medium's right, Mrs. Dugdale on his left, and I next. "Now, if you please, we will join hands," said the medium, and when that was done the candle was blown out. Some ten to fifteen minutes were spent in singing, then a voice, that might well have come from the grave, it sounded so cracked and horrible, addressed Mr. Swatridge, calling him by name and encouraging him, as "John King" had done the night previous, in the work he was doing so modestly and quietly for Spiritualism at his house. This spirit called itself "Ebenezer," and afterwards came over and spoke in very close proximity to my face.

All being silent for some time, the medium proposed that a small musical box on the table, be wound up, and a light was struck for the purpose. Before putting out the light hands were again joined. Scarcely a minute seemed to have passed, when the fierce voice of the previous night was heard—"Good afternoon, friends. God bless you!" came in abrupt and fearless tones, identical with those uttered by the "John King" of Mr. Herne.

"Is that you, 'John King,'" asked I, delighted at the thought of being able to prove Mr. Herne's sitting.

"It is I," came back majestically.

"Were you at our sitting last night?" put in Mr. Swatridge, thus spoiling my test, for I should have put the question in quite another form.

The answer came—"I was."

"Then, it was not fraud, 'John,'" asked Mr. Swatridge.

"Certainly not," answered the spirit voice.

"Do you get whisky, then, to drink over at your side?" inquired I.

"I do not understand you," cried the fierce voice.

"Well, when you approached me last evening, I smelled your breath of bad whisky."

"That is easily explained; possibly the medium had taken a little, and I in drawing from him should practically use his organism." These are not exactly the words made use of, but I have given the sense of his reply as I understood it.

Up to this time nothing had occurred that really satisfied me, so I asked for a test. Immediately the small musical box was taken from the table, and swung through the air over our heads, and then placed, while still playing, on each of our heads in turn. We could watch the movements of the box by a patch of luminous paint shining on the bottom. Next an instrument, some two feet long, with seven or eight strings, was taken up, and a close resemblance to church bells played on it whilst floating overhead. Then the air died gradually away until we could only hear it at intervals sounding as though from the street. After a time it returned, and "Ebenezer" informed us that he had taken it to the other room, desiring to know if he could do anything more for us.

"Take my watch out of my pocket, if you please, and Mrs. Dugdale's bonnet off."

"Ebenezer" signified his willingness, and very soon he had put my watch in Mr. Swatridge's pocket, and the bonnet on that gentleman's head. All this time my wife and Mr. Swatridge kept tightly hold of Mr. Williams's hands, and in reply to my frequent admonitions, declared that they had never released them and would not.

"What else can I do, Mr. Dugdale," asked the willing "Ebenezer," familiarly.

"Give the musical box another swing round, and then lay it on my head."

"Well, let us have some music then."

A candle was lighted, the box wound up, hands joined, and the light put out. Not more than a few seconds elapsed before the box was floating wildly over us, and then brought with a thud, that made the other sitters laugh heartily, on the top of my head.

"Will that do?" enquired "Ebenezer," placing the box on the table before me.

As a final test, the medium asked me to put my disengaged hand on the lid of the musical box, and tell the friends to stop the music or what I pleased. I placed my hand firmly on the lid, and asked that the music go quicker; the notes were immediately reeled off at breakneck speed. "Stop!" the music ceased. "Slowly!" the music came at dead march pace. "Stop!" it stopped. "Sound three notes": one, two, three came slowly out of the box. "Six notes": just that number were given.

At the close of the seance I examined this musical box carefully, and could find no way of access to the works except by opening the lid, and this I had kept down with my hand. We left Mr. Williams's feeling satisfied that we had witnessed what could not be reproduced by earthly agency, under similar conditions.

#### A SITTING WITH MR. HUSK.

On Thursday, at 11 a.m., with my wife and Mr. Swatridge, I arrived at the house of Mr. Husk, Peckham Rye. We were shown into the seance room at once. Here we were left to look for trap doors and secret openings for some ten minutes (and we made the most of our time) when Mr. Husk entered.

Your readers will perhaps remember the report given some time ago, how this medium had a small iron ring placed on his wrist by spirit agency. Mr. Husk had still the ring on. He gave us every opportunity of examining it. It is certainly time interested sceptics came forward with an explanation how this small ring was put where it is, for till they do, such as I can only accept the assertions of a number of witnesses, and the medium who looks quite as honest as any you'll meet in a day's march.

After inviting us to take every precaution we thought necessary, the medium spoke of the very unfavourable state of the atmosphere (it was cold and raining) and doubted, that, as at the best of times, he could not guarantee manifestations with strange sitters, we should have but poor success. I assured him that I understood exactly the position he was in, and should feel no disappointment even if nothing occurred. It was then suggested that Mrs. Husk should join the circle, to help conditions, if we wished. On that lady entering, the doors were shut and locked, though the latter precaution was quite needless, for had they been opened ever so little, a flood of daylight would have betrayed the act. However, one was locked, and as the key of the other was lost, the handle was taken off, and a piece of postage-stamp margin pasted from door to jamb. A large musical box was wound up, iron rings and one brass ring were placed on the table, besides two speaking tubes, and a similar instrument to that previously described, as seen at Mr. Williams's. Hands were joined round the table—Mr. Husk being between Mr. Swatridge and Mrs. Dugdale, and Mrs. Husk between Mr. Swatridge and myself—and the light put out.

In a very short space of time, what felt like a small, cold hand touched each sitter in turn; then the unearthly tones of "Ebenezer" asked how we all felt, and alluded to his obligingness of Tuesday at Lamb's Conduit Street, in taking away my watch and Mrs. Dugdale's bonnet. Then the resonant voice of "John King" greeted us, saying he had come again without the appurtenance of Monday evening—meaning the smell of whisky. A hymn was now sung, the medium and Mrs. Husk joining. Whilst all were singing the second verse, a sweet, soprano voice could be distinctly heard, as well as Mr. and Mrs. Husk's and our own. Mr. Swatridge, at the close of the hymn, declared the voice was exactly like that of his grandmother, the late Mrs. Mary Sydenham, of Yeovil. Later in the seance, a very low, tremulous voice addressed Mr. Swatridge, and shortly afterwards that gentleman was heard trying to tell us, through his emotion, that his father's voice, just as he remembered it, had spoken to him, and promised to be heard again at 88, Fortress Street. "Invincible," "Peter," and "Tom Cole" were frequently on the table before us, if we may judge from their voices. The latter, who purports to be a Bolton coal-

miner, sang two verses of a Lancashire song, whilst the ever-ready "Ebenezer" strummed discordantly on a piano.

After some little bandinage between "Peter" and "Ebenezer," concerning their voices, "John King" declared that he had been endeavouring to materialize, but could not, and wished to know if he could do anything for us before our departure. I then asked that one of the rings might be put round the wrist of one of the sitters. Bidding us keep a firm hold of each other's hands, he commenced operations on the medium, who seemed to be, judging by his sighs and movements, somewhat distressed, though in deep trance, his hands being, as I was told afterwards, cold and rigid. "Ebenezer" uninvited, wound up the musical box, and patted each sitter with the speaking tube, whilst "Peter" did something with the fender, making a great commotion. The musical box, weighing about forty pounds, was then lifted over Mr. Swatridge's head, and deposited behind his chair. The numerous friends bade us "good-bye," the candle was lighted, and there upon Mr. Swatridge's wrist was the largest of the iron rings, which I had certainly seen on the table more than once during the seance, when the candle was lighted. Now as this ring was too large for Mr. Husk to have secreted under his sleeve, and as Mr. Swatridge asserts positively, upon his honour, that he did not release Mr. Husk's hands during the sitting—What are we to believe?

We left Mr. Husk's house feeling quite convinced that whatever else had occurred, Mr. and Mrs. Husk had not in any way lent themselves in the least to trickery, and if there was any trickery in it, they as well as ourselves were victims.

#### CONCLUSION.

No one could enter the rooms either at Lamb's Conduit Street or Peckham Rye, for whilst we had total darkness in the rooms, it was daylight outside, and the least opening would have been detected. Granting a person obtained admission, he could not have moved the articles so freely without danger to the sitters, and moreover, no man I ever saw is long enough in the arm to swing those articles about the room, even in daylight, without getting upon the table. Again, each sitting corroborated the previous one.

This communication has many defects, and should readers wish to question me on any point, I shall be happy to reply by post to their enquiries.

R. D. DUGDALE.

Weekly News Office, Carnforth, Sept. 4, 1885.

#### SPIRITUALISM IN BARROW.

On Wednesday evening last, September 9th, W. J. Colville, a celebrated inspirational speaker from America, now on a visit to the English provinces, occupied the platform of the hall situated in Victoria Buildings, Cavendish Street, Barrow, where the Spiritualists hold their meetings regularly. The attendance was so large, that many persons were quite unable to secure admission. After the singing of a hymn, the lecturer offered up an impressive invocation, which was followed by his answering several written questions, handed to the president in writing by members of the audience. The question referring to the possibility of spirits existing without our power to observe them, was answered by reference to the scientific fact of all potencies in nature being inviolable. Matter was defined as effect, spirit as cause, soul in man as the primal unit from which vibrations go forth to frame the body when this central energy is removed from the flesh. The body dies as the earth would perish if all light and heat were withdrawn from it. Another question related to cholera. It received a lengthy and comprehensive answer, the drift of which was that cholera is, as certain physicians affirm, due to the presence of bacteria; but germs of disease, though alive and possessing marvellous fecundatory powers can only build in soil or atmosphere conducive to their welfare; dirt, vegetable and animal decomposition, and all allied agencies offer them conditions for unfoldment, while cleanliness and soundness of body prevent their growth, and lead to their destruction. Sin and disease must always be associated, as sin, being a transgression of Divine or natural law, results in the condition of disorder, which is a diseased condition of mind and body. Scrupulous cleanliness, good drainage, simple diet, and an improved tone of morality were the chief remedies suggested for uprooting and preventing the ravages of all desolating maladies.

After a second hymn had been sung, W. J. Colville again rose, and proceeded to deliver a very remarkable oration upon "The New Dispensation." Reminding his hearers that a new year in the Jewish reckoning had commenced at sundown that very evening, he reverted at once to the idea of *anno mundi*, and then to that of *anno domini*. Science utterly refuses to admit that the world is no older than something under 6,000 years of age, and also refuses to allow that granting the greater antiquity of the earth, man has only been upon it for that comparatively short space of time; but on all Spiritual questions science is dumb, agnostic, unable either to assert or deny. Motion is supposed to be eternal; but what causes motion? Light, heat, and electricity are regarded as the primal factors in the development of life, but is there no force behind them of which they are but outermost manifestations? Who can deny that spirit, mind, will are at the base of the pyramid of existence, and that angels, mighty in power, are appointed by infinite intelligence to guide and govern the earth? The vague reference to the creation of man on the sixth day, was undoubtedly an

allusion to the springing into existence of the human family during the sixth great period of the earth. Natural science declares that there were six great epochs clearly traceable in the history of the world, each of which were divided into several lesser epochs. The three latest are commonly known as the ages of reptiles, mammals, and man respectively. Man (mankind) originally appeared male and female, probably in the interior of Africa, a dark hairy race, scarcely in appearance above the ape, and yet belonging to a distinct type in creation. About 6,000 years ago Osiris, or Orisces, the most ancient angel and lord of the earth according to the Egyptian theory, only made himself known to the most enlightened seers and prophets. Under the reign of this angel, Hadaama, or the red race of Western Asia, appeared; these people were differentiated from the mass of mankind as a superior race, and from them the Israelites have traced their descent. The Pentateuch is unquestionably of Egyptian derivation, and its author or authors must have been acquainted with the science, philosophy, religion and art of the Egyptian people prior to and after the decadence of the old Egyptian dynasties. The overthrow of ancient splendour and supremacy in Egypt occasions the mighty figurative account of Noah's deluge, in Genesis, the ark being a reference to the preservation of knowledge and the exemption of the spiritually-unfolded from the general overthrow. This deluge was at the commencement of the reign of another angel, under whose rule civilization somewhat changed its course, awakening in Persia and Hindoستان and Palestine the light of the spirit and knowledge. Then, after another 2,000 years had passed away, a third dispensation began. This resulted in the westward flowing of the stream of progress. During each cycle about 600 years would be spent in remarkable conquests and advancement, then would follow about 1,000 years of darkness, during which the seed of truth was not inactive, the closing centuries always being marked by remarkable fruitions. At the present moment a new angel waits to take charge of the world. The depression in trade, the cholera, the general religious and governmental turmoil which prevails everywhere, these are signs of the new era. Spiritual fires are burning, now is a day of judgment, retribution or harvest chaff is being consumed, stubble burned, metals purified and burnished in the crucible. No evil need be apprehended, the powers of darkness are blind as bats, and work their own destruction, while their eventual destiny is to lay down their weapons, and unite with the powers of light. The New Spiritual Dispensation will be a people's age, its distinguishing feature will be that the multitude will be enlightened and have power, and whereas in the past the few possessed great knowledge, and therefore influence, while the many were in darkness, the new age will abolish kingcraft and priestcraft by raising up rulers and spiritual lights from the obscurest, as well as from the most conspicuous of earth's families.

The lecture, which occupied 80 minutes in delivery, was given offhand with unflinching fluency, and was heartily applauded as the speaker resumed his seat. After a collection had been taken to defray expenses, W. J. Colville again rose and gave a beautiful impromptu poem on "Angelic Breathings," the subject chosen by the audience.

On Thursday evening Mr. Colville gave a very interesting inspirational address, on the following subject, chosen by the large audience:—"After death what are the varied states of the souls of men, of all creeds and nations, good and bad; and may we now assume that all the old seers, prophets, kings, and peoples are yet living as the same individuals, or persons in spirit life? Please give us your experience."—*The News*, Barrow, September 15, 1885.

#### W. J. COLVILLE'S FAREWELL MEETINGS.

LONDON.—W. J. Colville's last week in London was both profitably and actively spent. During five days he was the central figure at six important and well-attended meetings, two of which were held at the Spiritual Institution, on the Monday and Friday evenings. On the Tuesday and Friday, public receptions were held at 16, York Street, W. On all of the above occasions a variety of important questions were discussed. On Wednesday, Sept. 23, the gathering at Cavendish Rooms was a truly representative one. The exercises were varied and very interesting. The Maestro Herman Koenig performed three selections on his violin, much to the gratification of all present. Miss Wade sang two beautiful songs; piano music was furnished by Herr Gustave Schmidt. W. J. Colville sang "Some Day," and under influence of his inspirers delivered two poems, answered a variety of good questions, and gave a very telling address on "Spiritual unfoldings." The damp weather unfortunately deterred many friends from a distance who desired to be present.

WALWORTH.—On Thursday, Sept. 24, one of the most pleasant and successful gatherings ever held in that district was convened at 83, Boyson Road. The rooms were crowded to the doors and out into the passage, with a most intelligent and appreciative company. The audience voted a request that W. J. Colville's oration should be on "True Prayer." The speaker dealt with the subject in a masterly manner, dwelling long and earnestly upon the power of thought, desire, and aspiration, and pointed out how in the spiritual as in the material realms of being, the law of existence rewards the patient toiler, as the law is that every blessing we can truly enjoy can only become ours when we have earned it by unselfish effort to do good with it after we have obtained it. A variety of questions were ably answered, and a very sweet poem improvised on "Our Heavenly Homes."

LIVERPOOL.—On Sunday last, W. J. Colville was the speaker at Dauby Hall. This fine new edifice, seating 600 persons, was nearly full. At both services, the audiences, composed in considerable part of strangers, were most attentive, and would have applauded heartily on many occasions, were it not a rule in the Society that applause be withheld on Sundays. The lectures were of a deeply philosophical nature, and entered largely into a study of the analogy between the spiritual and material universe. Scientists were granted their premises, and by sound and logical deduction from accepted scientific positions, the speaker declared immortal life and a progressive hereafter might be inferred, still it was only inference, and the Baconian system of induction was not all-sufficient to convince the bulk of honest sceptic; therefore many-phased Modern Spiritualism came in to prove what science could only point to as a mighty probability, but yet to its votaries an unde-



monstrated reality. Previous to the evening lecture, several questions were ably answered. After that of the morning a poem was given on "Hope," and at the conclusion of the evening service on "Edward Irving, and the gift of tongues," which called forth a very fine effusion.—The farewell meeting was a great success. The programme was rich and varied, and the large audience appeared greatly pleased with all the exercises. Mr. Glendinning and Mr. Ainsworth both made kind and affable remarks, expressing sincere regret at Mr. Colville's departure, and earnest hopes for his speedy return. In answer to the kind words of the friends, uttered on behalf of the multitude who though they retained their seats signified their good wishes by hearty applause, the speaker spoke very graciously with regard to the new hall, and besought all interested in the Great Cause we all have at heart, to resolve to do their utmost to let their light shine, not only as mediums but in every public and private capacity of life. The lecture delivered on this occasion was pronounced by all who heard it as one of the very finest to which they had ever listened. The subject was "England and America, their mutual relations in the Coming Era." The control was unmistakably "Geo. Thompson," some in the audience who had been intimately associated with him in earth-life recognising his presence distinctly. The concluding poem, "Farewell to England," was quite a gem and has been reported.

LEEDS.—On Tuesday evening, the tea meeting was very largely attended, almost 130 sitting down. Friends from many of the neighbouring towns were present. The public meeting in the hall lasted from 7.30, till shortly after 10., and was one of the very best ever held in Leeds. W. J. Colville, on the eve of his departure from old England, certainly appeared to his best advantage. The lecture, on "Michael and the Dragon," was a most remarkable and deeply-interested one, and was greeted with bursts of applause. A number of excellent questions were answered, and a splendid poem ended the exercises. Music and singing of a high order was furnished by friends, both at Liverpool and Leeds, and added greatly to the interest of the occasions.

W. J. Colville sailed from Liverpool on Wednesday about 2 p.m. A letter from him from Queenstown is expected for next week.

### DIAMOND DUST.

From The Works of "The Scandinavian."

CONTRIBUTED BY J. K. L.

#### REFLECTIONS.

The more egotism and treachery becomes dangerous to the cause of the freedom of all nations, and but too frequently undermine it, the more personal and material interest guides the acts and endeavours of men,—the more does the man who is penetrated by a higher idea and nobler sentiments, appear to the world, in our era, either suspicious or ridiculous, a designing rogue, or a visionary madman, an "enthusiast."

The more seldom true patriotism, enthusiasm for truth and freedom, self-sacrifice from conviction, manifest themselves, the more frequently does the world consider the higher endeavours of men either as the absurd consequence of a so-called "fixed idea," or of a "boundless vanity," or as the thorough-going, sly calculation of a common speculator, who seeks to carry out, under such a mask, a concealed plan of selfishness at the expense of others.

The rarer the appearance of a man of noble nature, capable, from conviction, of any sacrifice, the greater danger does he incur when he desires to act, of being misconceived in his higher endeavours, of being considered and treated by egotists as one of themselves. Instead of love to man, which, as a religious duty, should lie at the foundation of all the intercourse of man with his fellow men, mistrust has become the first condition of judgment in the so-called daily intercourse of the world.

The more faith in the human heart becomes endangered by treachery and deceit, the more does suspicion become the duty of the unfortunate, who is exposed to treachery. The idea attached to the word "man," loses its value after the bond of humanity becomes decayed, after faith as a religious principle sinks into a low materialism, which even seeks to make a business of "religion."

The so-called "reasonable man," of our time, does not even believe in the heart of man, when it bleeds in the struggle for the cause of humanity. Egotism judges all the appearances around it, after itself; it mistakes and despises exalted ideas and noble sentiments, because it cannot comprehend the former, and is unable to entertain the latter. Our age is the epoch of infidelity and indifference, and mankind would sink into materialism, if, from the seed-cup of the hearts of some individual men, there did not, as it were, pass over to a future generation the seed-pollen of the conception of a higher idea.

Persons who are penetrated by an exalted idea, who devote their lives to some inward conviction, know no fear of death, no anxiety from surrounding danger. The consciousness of their free sacrifice is inwoven with a firm confidence in divine power, the source from which proceeds the light whose rays illuminate their souls. In such cases their faith merges upon fatalism, inasmuch as they feel that the mission upon which they are sent is not yet fulfilled on earth, and that the mysterious power which men call "providence," or "fate," conducts them, through storms and dangers, to their goal, to the completion of their mission.

### THE NEW ELECTORS AND COMPULSORY VACCINATION.

The following letter from the President of the London Society for the Abolition of Compulsory Vaccination was read at another Public Meeting of Electors and opponents of Compulsory Vaccination held at Middleton, near Manchester, on 23rd August.

Devonshire Club, St. James', London, August 21st, 1885.

Dear Mr. Thorpe,—I am glad you are going to hold another meeting to protest against the cruelty and injustice of Compulsory Vaccination. The chief object of such gatherings is to bring the true issues of our just and righteous conflict before the newly-enfranchised electors. We maintain that the State has no right to enforce infallible dogmas of any kind whatever, be they religious, medical, or political, upon unwilling

people, and that all such enforcement is tyranny, and its apologists and upholders (whether Conservative, Whig, Liberal, or Radical) are really, and at heart, though perhaps unconsciously, tyrants. Such men are not fit to legislate for free and intelligent constituencies, and ought to be sent about their business. They belong to the age of Infallible Councils, Catholic Directories, and irresponsible Kingcraft. They controlled both Houses of Congress during the long dark era of chattel slavery in America, and will rule our English Parliament, and continue, by their misdirected zeal, to make it the grave instead of the guardian of our liberties, as long as we are so foolish as to allow them to misrepresent us. I say misrepresent advisedly, for the recent house to house censuses have disclosed the fact that 90 per cent. of householders at Bedford, Banbury, Gloucester, Nelson, Hurst, Dukinfield, Biggleswade, Broadway, Leicester, and other places are opposed to compulsory vaccination, and a great majority of these declare over their own signatures that they have no faith whatever in vaccination itself. Lord Derby said some time ago that "abstract rights do not go for much without there is a voting power behind," which is unfortunately too true. The voting power is now, however, a right in possession, and should only be exercised in favour of those who will both work and vote for a complete emancipation of the people from this odious and mischievous legislation. Several victories have been secured by adopting this method, and many candidates for the new constituencies have already made the required pledge.—Hoping you will have an enthusiastic meeting,—I am, yours faithfully, WILLIAM TEBB.

### OBITUARY.—C. W. ALLWOOD.

Our readers in various parts of the country would be acquainted with Mr. Allwood as a Phrenologist. His demise took place suddenly at Bishop Stortford, on Thursday, Sept. 24. Many years ago he practised as a public Mesmerist, and was successful in the development of remarkable subjects. He was very progressive in his views, and of a particularly generous disposition, devoting himself unselfishly to what he regarded as good and true.

### MARGUERITE.—A VISION.

I had a dream. Lo! I was Faust,  
And to the black abyss of Hell,  
The Tempter bore my sin-stained soul,  
When, in the azure firmament  
A fleecy cloud arose, from which  
Came forth my peerless Marguerite.  
She waved the baffled Demon back,  
Who vanished, down the barren slopes  
Which lead to pain and penal fires,  
Howling. Then turned on me her eyes  
Serene and mild: they searched me through—  
Each inmost thought laid bare. She spake,  
And like the music of the spheres,  
Her voice comes back to me:—"Dear love,  
Our lives were pleasant while on earth,  
When silken fetters bound, but once  
The barriers burst, which curb the fierce  
Desires of youth, sin's curse is felt.  
Wait patiently, we yet shall meet,  
And wander 'mid the fields of bliss,  
All sorrow past, made pure through pain."  
I woke; the Sun was high in Heaven;  
It came to kiss the blushing dawn,  
But still that sad sweet face, and voice,  
Speak to my soul all tempest-tossed.  
When sorrows pass all pure through pain,  
I yet shall meet in fields of bliss,  
My own angelic Marguerite!

HENRY KNIGHT.

30, George Street, Hampstead Road, N.W.

CAVENDISH ROOMS: 51, Mortimer Street, Sept. 27.—Miss Young, though labouring under delicate health, gave a nice spiritual address, which pleased all. Mr. Hopcroft was rather unfortunately placed in having to conduct the meeting and give descriptions of spirits further on. The conditions were not agreeable, yet a number of the descriptions were recognised in a most striking manner. We do not think it expedient either for mediums or audiences to be too particular as to all the descriptions being recognised. To be over-exacting in this matter reduces the whole thing too much to the level of an entertainment, according to programme. Let all be content with what the Spirit-world can do under the circumstances; all demands should be regarded as a gross impertinence.

HETTON-LE-HOLE: Miners' Old Hall, Sept. 27.—Mr. Robson, Newcastle, read a voluminous essay on the "Aim and Scope of Religion." It was a masterly production, and delivered with perfect fluency. It traced the subject from the dawn of history to the prevailing Protestant Church. There was a very full hall, and the talented gentleman sat down amidst much applause.—J. H. THOMPSON.

BIRMINGHAM: Oozells Street Schools, Sept. 27.—Mr. Groom and Miss Allen gave their experiences of Spiritualism, comprising an account of many extraordinary manifestations, which a fair audience listened to with intense interest. Mr. Hagon, of London, will speak next Sunday, and on Oct. 11, Mrs. Britten will lecture in the Theatre of the Midland Institute.—COR.

SEGHILL: Sept. 26.—Mrs. Britten lectured on "The Origin and Destiny of Man," to a large and appreciative audience. Before she commenced her lecture she named four infants. Instead of sprinkling water upon the infants, she threw a few flowers into their lap as an emblem of purity and beauty, and exhorted the parents to nurse their little ones as the gardener does his tender plants.—COR.

CAMBERWELL: 81, Wells Street.—A series of Sunday evening meetings are being organized, the first of which will be given by Mr. Hopcroft, on October 4, at 7 o'clock. Future meetings will be announced. A few more earnest sitters required for the developing circle, which meets on Thursday evenings.—J. SUTCLIFFE, Sec., C. and P. A.I.S.

### SUBSCRIPTION PRICE OF THE MEDIUM IN GREAT BRITAIN.

*One Copy, post free, weekly, 2d.; per annum, 8s. 8d.*

*Thirteen Copies, post free, 1s. 6d.*

*The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.*

*To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.*

*Volumes I. to XV., bound in cloth, 15s. each.*

*Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.*

*All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.*

*The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.*

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

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 2, 1885.

### NOTES AND COMMENTS.

The Pendleton lecture, in being committed to paper, is extending itself beyond the limits of the platform utterance. The field is illimitable, and to contract is a difficulty. We are glad to see that various departments of the subject are receiving attention from many speakers.

Mr. McDowall's paper contains matter which thinkers will appreciate. There is agreement in it with the previous portion of the Pendleton lecture, though that was out of hand before Mr. McDowall's MS. was taken up. In the past we have received valuable suggestions from Mr. McDowall's writings, and we shall look forward to a continuation of his subject with interest.

Mr. Dugdale's experiences remind us of what we told him at Leeds nearly a year ago, that he is not adapted for physical or any abnormal form of mediumship. He seems to have derived more benefit from the perusal of literature than all his sittings. This indicates his true position in the work. By intellectual effort, the desire to know and impart to others, a form of development can be attained to, which is less within the reach of the abnormal medium, who is more of an instrument. It is to be regretted that investigators persist in the one method, that of finding phenomena. It was to supply an alternative, that the Schools of Spiritual Teachers were instituted. There are minds that would realize valuable spiritual advantages in that way, who would get no good from phenomenal attempts. "The agitation of thought is" not only "the beginning of wisdom," but frequently of a most valuable form of impressional mediumship, which becomes a permanent and ever-useful gift of the mind.

The experiences with the London mediums are what we have observed in hundreds of instances. Every visitor, unacquainted with the subject, thinks his experiences exceptional, and on some slight flaw will tess the whole overboard, such as in the case of the whisky, of which we have seen illustrations in the past. The manifestation was genuine, but the spirituous "spirit" was one too much. Mediums would do well to renounce John Barleycorn entirely. A little stimulus of that kind may swerve the medium's moral sense, and pave the way for tricky spirits, or weaken the resolution so far as to cause the medium to succumb to the suggestion for phenomena which comes from the circle, and obligingly, yet indiscreetly, do a little on his own account. One little departure from the straight and narrow way, leads, it may be, to no end of trouble. We would like to see a total abstinent "sphere" instituted amongst Spiritualists as a body, with every medium included.

The Newcastle report contains a wonderfully pregnant sentence, where it is desired that the conditions described might be kept inviolate and permanent. In that aspiration the whole philosophy of the circle is embodied. The worst thing about it is the publicity we give it. As soon as any-

thing wonderful occurs, all desire to participate, and Pandora's box is at once opened. Really, circles should be held strictly in secret; and when the power is sufficiently developed, admit prepared sitters, one or two at a time, so as not to destroy the spiritual "organization." We sincerely pray that our Newcastle friends will do this, and many will rise up to call them blessed. Nothing grand and really striking takes place where too many have access to the medium and circle. That is the difficulty professional mediums labour under. They must take themselves in hand. Mrs. Williams, of New York, told us when in London, that if she did not take good care, her mediumship would deteriorate down to the usual run of dark circle phenomena. Glasgow friends have told us, that on the occasion of Mrs. Mellon's visits, the manifestations have been much better the first or second sitting, than towards the close of a nightly series. Surely it is our prime duty to give the spirit-world all the good opportunity we can! A real spiritual and glorious manifestation once a month, is better than a stale, flat and unprofitable succession of mediocrity.

W. J. Colville's permanent address in America is—Langham Hall, Room 4, Odd Fellows' Buildings, Tremont Street, Boston, Mass., U.S.A. He is the regular lecturer there for the Progressive Congregation, holding regular Sunday services in Berkeley Hall, a large and handsome concert room adjoining Langham Hall, Odd Fellows' Buildings. Berkeley Hall seats 650; Langham Hall, about 200. The Society has now between 400 and 500 members, and is in a very thriving condition. Langham Hall is a centre of great activity throughout the week, and much benevolent and other work is carried on within its walls. W. J. Colville has signed a contract to speak for the above Society from Oct. 11, 1885, to the end of May, 1886. He may revisit London early in June next year.

We understand that Mr. W. Eglinton is meeting with very excellent results since his return to town; the Psychographic or slate-writing seances being particularly successful. To the many new inquirers now in the field, his mediumship affords a splendid demonstration of the facts of Spiritualism. His life as a medium is expected to be ready in a few weeks.

We have learnt that the "gentleman" who shouted so lustily at Mr. Coffin's (see report) is the same who cadged 11s. 7d. at the Hoxton meeting. We cannot perceive where the good sense and manhood of Spiritualists are, when they will listen to the vulgar tirade of a "bricklayer," simply because he purports to control a "medium." There are plenty of loud-mouthed bricklayers in Bermondsey and Whitechapel; we need not send to the Spirit-world, or even to Yorkshire for them. Mr. Webster and others might have sensed this impecunious "gentleman" in such a manner as to have saved us from receiving these reports of him.

### "THE WORSHIP OF THE SPIRIT."

This will be the subject of Lecture by J. Burns, O.S.T., at Cavendish Rooms, 51, Mortimer Street, Langham Place, on Sunday evening, at 7 o'clock. Mr. Burns has not been heard recently at these meetings, so that his appearance will be a change to the congregation.

Mr. Duguid and many other friends will take part in the service after the Tea Meeting, on Sunday, Oct. 11.

Tea at 5 o'clock, 1s. each.

MRS. CORA L. V. RICHMOND at the Assembly Room, Kensington High Street, on Sunday next at 7 p.m.; subject of Discourse: "The New Political State."

Mr. Ware has completed his engagements with the Unitarian body. He contemplates commencing a work in London for the promotion of Spiritualism.

CLERKENWELL.—Mr. Webster, the well-known trance and clairvoyant medium, will hold seances on Wednesday evenings, at 8 o'clock, at 81, St. John's Street Road.

KENTISH TOWN: 88, Fortess Road.—On Thursday, Oct. 8, Mr. Webster will hold a seance for the benefit of Mr. Swatridge's work. To commence at 8.

BATTERSEA.—Mrs. Evans, 46, Wakehurst Road, Northcot Road, near Clapham Junction, will give a room for a circle on Sunday evenings at 7 o'clock, if friends will come forward and commence one. It is hoped that regular public meetings may result before long. Mr. Williams has been exercising the healing power very successfully. He will attend at the above address, every Wednesday evening, from 6 till 8 o'clock, to attend to the requirements of sufferers.

Freemason Spiritualists will oblige by sending their names, private address and Lodge number, to Mr. R. Scott, 67, Reginald Terrace, Leeds (304). He wishes to send them, free, a control through Mrs. Cora L. V. Richmond.



## MR. DUGUID'S RECEPTION—PSYCHOMETRY.

On Monday evening the Spiritual Institution was filled with friends, some of them from great distances, to meet Mr. and Mrs. A. Duguid. There was a great number of seers present, and the influence was delightful, all seemed joyous and at home. A few speeches and a generous repast of fruits, biscuits and lemonade occupied the first portion of the evening, after which came Mr. Duguid's psychometric readings.

Upwards of a dozen envelopes were numbered. Then they were handed round, mostly to strangers, Mr. Duguid not knowing who received the particular numbers. These friends placed into the envelopes a pencil, coin or other article, or a written sentence; each one remembering the number on the envelope which was received. The envelopes were then collected and placed in a heap in front of Mr. Duguid. He desired that no remark, question, or emotion be made, so as to indicate the personality of the subjects examined, or by thought to interfere with the operation.

No one knew who was being examined but the person to whom the envelope belonged from time to time. Taking up the first one, Mr. Duguid called out the number, placed it to his forehead, and at once began a well-composed and graphic essay on the personal history of the individual under examination. He took a second and a third, doing the same in each case; but with a variety which was astonishing. It seemed as if he had taken up a different book on each occasion, and commenced to read several pages from it. He would say: "I see come up before me" so and so, going into details of many years' labours, struggles and trials.

The task was so onerous, that a pause had to be made, while Mr. Ware made a few remarks. Then the whole of the envelopes were finished, but it was too much for one occasion, as so much could be said about each.

At the close, the parties to whom the envelopes belonged were asked to give their testimony. Two gentlemen fancied that in their cases matter had been given more appropriate to others, while the conclusion of their reading had been given to some one else. After this, the testimony was unanimous that Mr. Duguid had traced events in the most remarkable manner. The career of a gentleman in America had been described from something belonging to him having been placed in the envelope by his friend present. A lady put into her envelope a pencil she had carried for two years. Her own case was gone into, after which the lady was accurately described from whom she had received the pencil. A young clerk had many invoices and commercial matters described.

Thus the testimony went on, the evidence of the subjects being most interesting. Thought-reading is completely thrown into the shade by this wonderful power, which Mr. Duguid exercises in a truly masterly manner. We have never seen a psychological experiment carried on in a more successful, dignified and refined way. Mr. Duguid's great popularity, amongst the higher class of investigators, is not to be wondered at.

To meet expressed requirements, Mr. Duguid will continue his receptions at the Spiritual Institution, to commence next Friday evening, at 8 o'clock.

TORQUAY.—Mr. Clarke, of Devonport, will preach in the Free Christian Church, Bannercross, on Sunday, Oct. 11, at 11 and 6.30, and lecture on Monday evening, the 12th. He will be glad to meet any Spiritualist friends.

RYCROFT.—Miss Keeses, of London, will hold meetings at my house on Sunday, Oct. 4, also on the 5th and 6th. Tea will be provided for visitors from a distance, at 6d. each. A cordial invitation is extended to all.—G. PARKINSON.

SPENNYMOOR.—The Central Hall will be opened by Mr. W. H. Robinson on Sunday. See Directory.

COLLUMPTON.—A correspondent writes:—"I hope the seed that Mr. Ware has sown here during his stay with us, will not sink into nothingness; but that it will bring forth fruit, and help on the Great Cause which you are working so hard for."

BLACKBURN: New Water Street, Sept. 27.—Lyceum at 9.30, Conductor, Mr. Lord. Present, 42 males, 28 females, 10 officers, total 70.—At the usual services of the Society. In the afternoon the guides of Mr. Newell discoursed on "Spirit," while Mrs. Newell gave impersonations of spirits. The death scenes of six persons were faithfully represented by the medium, and each of them was readily recognised. In the evening we had again a most eloquent discourse on "The witch of Endor." Mrs. Newell also gave four more impersonations, all of which were recognised.—I would like to remind the Members, that the Quarterly Subscriptions are now due, and may be paid to Mr. Farmery as early as convenient.—W. M.

## "O.S.T." AND "REV."

From a remark that dropped from Mr. Ware on Monday evening, the import of the letters "O.S.T.," seems to be misunderstood, possibly by others as well as Mr. Ware. He said Mr. Burns objected to three letters "Rev." being prefixed to the names of some people, while he affixed other three letters "O.S.T." to his own, thus implying a glaring inconsistency on Mr. Burns's part. There is not the slightest parallel between the two cases. Since the Order of Spiritual Teachers was promulgated, the term "Spiritual Teacher" has come increasingly into use. It is descriptive of the function of all who teach spiritual things, whether in the trance, by control, or normally; and it is common now for this appellation to be used in place of "Lecturer on Spiritualism" or other phrase to that effect. For short, the letters "O.S.T." mean that the person using them describes himself as of the Order of Spiritual Teachers, or one of use to teach spiritual things. In other capacities, Mr. Burns describes himself as "Printer," "Publisher," &c., in accordance with the relationship in which he may be from time to time placed. There is in these things no indication of superiority, or a demand, from others, of special recognition or deference.

With the term "Reverend" such is not the case. It means *worthy of reverence*; and reverence means *fear, mingled with respect and esteem, or veneration*, which in meaning approaches *worship*. The fellow who dubs himself "rev." then desires to be regarded as a *little god*; his approach is to be heralded with *fear*, mingled with adoration and subservency. This is all right in Christianity, wherein the church, the sect, and its representative the parson, are really the objects of worship, the whole nature of man being degraded and humiliated to that one end. It is the glorious survival of Romanism, which blossoms as merrily amongst the lowest class of sectarian heretics, as in the "only true church," which, while it damns all such, makes its own chief priest an *infallible god*.

Let Christians have their "rev.," but to all Spiritualists such a hateful distinction must be regarded as little short of blasphemy. All men alike demand our reverence, but to particularly apply it to men who may be in fact less worthy of reverence than those who receive none, is an abuse of a noble term, and the bringing into contempt one of the most sacred attributes of the human spirit. This invidious distinction is really not so flagrant with the ministers of the Church of England, who put the term "Clerk" after their signature, which implies that the person using it is a *scholar or man of letters*, which is more definitely indicated by the academical terms, M.A. and B.A.

"Love one another," says the Gospel. *Worship the preacher*, say the churches of all shapes and forms. We cannot act inordinately towards one man, without injury and *hating* all others. Let, then, the minions of an apostate and soul-degrading superstition have its human idols, but Spiritualism will have none of them.

Nor are the functions of the "Spiritual Teacher" and the "Clerk" alike in import. The term *clerk* signifies *one that can read*, alluding to the time when the clergy alone were scholars. Now that many can read much more distinctly than the parsons, the *reading* idea is still upheld by their giving utterance to nothing further than is *written* and vulgarly accepted. Hence the worship of the Bible, and of the preacher as its exponent, and the great dark plague of *literalism*, which has separated the soul of man from spiritual light and truth. The "Clerk" must not be a Spiritual Teacher for he must not be "wise above that which is written."

The system of Spiritualism is the very opposite of this. Its standard of truth is not to be found in books or writings, but in the spiritual consciousness of man, by which he is related to higher spheres of light and truth. Some of our mediums who *cannot read*, can teach a higher truth than the "Clerks," so bookish and scholarly. The speaker who is the scholar of the Spirit, stands up boldly and independently, uttering the glorious truths that flow from the inner realm, whether they accord with or go against that which is written.

And what is his reward? Is it *reverence* and special distinction? Compare the state of Mr. Burns as an "O.S.T." with one of equal power of influencing the public mind as a "Rev.," and see to which side the "reverence" and other good things of this life fall. The true Spiritual Teacher avoids worship, applause and distinction. His sole aim is to bless others, even if obloquy, poverty misrepresentation and neglect be all that fall to his own lot.

## AN INDIAN "HOLY FAIR"

A correspondent to a contemporary, says an Indian paper, writes thus on the Hurdwar Fair held last month:—To bathe in the holy stream of the Ganges is, of course, the end and object of every pilgrim who comes to Hurdwar. Did not Vishnu himself promise to all believers absolution from their sins, on bathing at the sacred spot, with the certainty of Heaven hereafter?

All day, and even all night, the bathing goes on. The Har-ki-Pairi Ghat is a not very imposing flight of steps: some ten or fifteen yards wide at the top, spreading out to twenty or thirty yards at the bottom, leading down to the river, between houses and temples on either side. A short distance out in the stream a barrier formed of stout poles runs for a few hundred yards along the bank. On this a pathway of planks is laid down, and forms an excellent place of vantage whence to witness the bathing. The crush at times is enormous, and hundreds and thousands are said to have been literally squeezed to death in the great fairs of years gone by, to say nothing of the loss of life in the fights between contending religious factions, which have several times raged with a fury nothing could restrain. These things, however, if nothing else, are better managed in our days. A set of inner and outer barriers have been erected along the routes, to which the pilgrims are confined on their way to and from the ghat. Policemen with flags are stationed at commanding points from which the barriers can be seen, and at a given signal from the ghat the barriers can be promptly put up, and the onward rush of the crowds arrested until the pressure has passed off. This year at the Adh-Kumbh the barriers were not even required, and everything passed off in a most orderly manner. The sects of fakirs, whose fighting propensities require them to be kept apart, reserve themselves for Kumbh Melas only, and at the Adh-Kumbh did not put in an appearance—much to the relief of the authorities as may be imagined. The crowd at the ghat was perhaps greatest on the morning of the 12th, and for a short time on the morning of the 13th; many, however, had then already left. The auspicious time for bathing began an hour before midnight on the 12th, though the crowds were not then so great as in the day time. As night came on the ghat was lit up with torches, and the sight, as viewed from the barrier, to an imaginative mind was a weird and impressive one. In front was the flight of steps packed with a dense crowd making its way steadily downwards to the water, which at the foot of the steps was some three or four feet deep. On and on they came in a seemingly never-ending stream, of both sexes, and holding their clothes high above their heads, stepped unhesitatingly into the pool below. Babies in arms, and the aged grandfather or grandmother whose tottering limbs required support, all alike were anxious to plunge into the holy stream. For some five to ten minutes they stood ducking themselves repeatedly, splashed by their friends, or muttering prayers and incantations, beset all the while by Brahmin harpies pestering for alms, whose teeth at times were visibly chattering from cold, and then passed out to make room for fresh comers.

Rori Island itself, where the pilgrims were encamped, was well worth a visit. From Maiapur the way lies over the weir of the Ganges Canal, one of the most splendid monuments of British rule in India. Rushing through the arches of the bridge the vast volume of water goes speeding on its fertilising mission with a silent swiftness which well might be taken to heart by noisy advocates of measures for the public good. Here was the scene of Mr. Harington's plucky rescue of a drowning woman, which has already been commemorated.

It is simply marvellous how few the wants of the people of this country are, and how easily they accommodate themselves to circumstances. A few square feet of sand, a stick or two to prop up sheets for a awning, a bullock cart or camel close by, and you have a resting place for a family of six or eight persons, if not more. There is no possibility of privacy of any kind, all live in the open air, with their doings fully exposed to view, in rather less space than an Englishman requires for a dressing room. Row after row, street after street, it is the same thing, except that here and there an approach to a tent bespeaks more or less affluence on the part of its owner. Year by year the condition of the people seems to improve. Nearly all had a carriage of some kind, nearly all seemed to have enough to supply their own wants, and to have something to spare for the clamorous mendicants and Brahmins, by whom they were accosted at almost every step.

All during the fair, thanks to the excellent sanitary arrangements and the untiring exertion of Dr. Planck, the health of the people was excellent. The grim fiend, cholera, however, was not to be denied, and on the very day when people were leaving it broke out, leading to a trail of death all along the roads by which the pilgrims returned. The arrangements throughout were excellent. Mr. Harington, the energetic magistrate of Saharanpur, was himself present and saw to everything. Mr. Williams was in charge of the police, with Mr. Knyvett from Bijnor and Mr. Laing from Dehra as his coadjutors.

## PROGRESS OF SPIRITUAL WORK.

## SPIRITUAL WORK IN NEWCASTLE.

On Tuesday evening, September 22, at the weekly Spiritual Convention, an interesting discussion took place on "Dreams, Apparitions and Clairvoyance," initiated by Mr. Joseph Skipsy, in a highly instructive paper. Messrs. Robinson, Thompson, Murray, Smith and Wilson, as also Mrs. Hall and Mrs. Graham took part in the discussion. The time at disposal being too short for each speaker, it was resolved to adjourn the discussion till Tuesday next. Mr. Hunter presided in an efficient manner.

The physical seances held at the close of the convention was very successful. Scarcely had this circle been formed than movements of objects commenced, the ball being rung and tambourine moved about, all present having previously joined hands, mediums included; the mediumistic persons sitting around a large table, hands joined, while the remainder formed a large outer circle, the power being extraordinary. A strong, cool breeze was felt while the manifestations were in process. Several fine indications of spirit presence were given by the various mediums, notably by Mrs. Hall and Mrs. Frazer. "Cissy," and "Pocha" were busy at work in the physical phenomena, and also "Annie" and "Dora," four little girl spirit controls of the mediums, Mesdames Mellon, Graham, Hall and Wilson respectively. If the circle could be kept intact as constituted on this occasion, there is not the slightest doubt that great results would be obtained. At the close an iron ring and the rim of a tambourine were found threaded, one on each arm of Mrs. Mellon, her hands having been held by Mrs. Hales on the one side and Mrs. Graham on the other.

On Sunday morning, the guides of Mrs. Britten addressed a good audience in the Northumberland Hall, subject, "The Great Reformation of the 15th century"; and in the evening, to a very large and deeply interested audience, on the subject, "The New Reformation of the 19th century." Martin Luther had been the instrument, in the hands of God, of establishing the right of private judgment; he being one instance among many others, that God had never left Himself without a witness on earth, and He works by agencies, sometimes the simplest and most unlikely. Step by step the way had been prepared for the advent of the New Dispensation of the 19th century; the discovery by Anton Mesmer of the power or force called "animal magnetism," being one of its utmost importance, as being the power by which the science of spirit control and spirit intervention was being established. During the delivery of the lecture, spirit-rappings were distinctly heard in response to some of the most telling points, which may be accounted for by the fact that Mrs. Everitt, the well-known medium, was present, and also Mrs. Mellon.

On Monday evening, a large and intelligent audience assembled in the Weir's Court Hall, despite the very wet night, to hear an address on "The Origin of all Theologies," accompanied by a reading from "Art Magic," previous to which the infant child of Mr. J. T. Tellow was named in a beautiful and impressive manner. All theologies were traced to an astronomical basis. The East was beginning to speak in a strong, relentless voice, by its ancient shrines, tombs, and monumental remains, and would prove, and had proved, to those who would listen, that the Christian theology was only a bad copy of very much older theologies, all founded on the progress of the sun through the signs of the Zodiac; but while the theology was shaken and shown to have such a poor foundation, religion still remained as pure as ever, and was inherent in all peoples. All that was good in every system of religion was not, and could not, be shaken though all theology could be blotted out of book or human memory. A number of intelligent questions having been put and answered in an exhaustive manner, the evening exercises came to a close, the feeling of the friends being that for the exposition of our philosophy, for force, and the power to carry conviction; and, better than all, the will to do it, Mrs. Britten and her guides are a tower of strength to the Cause; and it requires no prophet to see that before the intended series of visits have come to an end, Spiritualism will occupy a much stronger place in the minds of the people of this district than heretofore, and Mrs. Britten will have endeared herself in the hearts of many here by the good they will have received.

15, Gainsboro Grove, Newcastle. GEO. WILSON, Hon. Cor. Sec.

HASLINGDEN: Sept. 27.—The Rawtenstall and Haslingden friends met at Mr. Hodgson's, who in the afternoon described spirit surroundings. In the evening he spoke on the "Hand-writing on the Wall." It was a splendid discourse, and gave satisfaction to all present. On the previous Sunday, an excellent discourse was also given. Rawtenstall friends frequently go to Haslingden or Bacup to meet their brethren, but soon we hope to have a meeting place of our own.—JOHN BARNES, 19, Rosevale Cottages, Cloughfold.

HUDDERSFIELD: Assembly Rooms, Brook Street, Sept. 27.—Miss Beetham and Mrs. Morley occupied our platform. Every one seemed to be favourably impressed by what was given through the mediums. Although we had some little opposition in the evening, I think that every one went away highly satisfied. Mrs. Morley's guides gave several clairvoyant descriptions which were all recognised. We were favoured by a visit from our esteemed friend Professor Kershaw, the eminent Magnetist. We had several strangers present, who expressed their intention of coming again.—J. WM. HEMINGWAY, Chapel Street, Mold-green.



**HOLBORN:** Mr. Coffin's, 18, Kingsgate Street, September 22.—The room was filled, the sexes about equally divided. "Wilson" was the first to control Mr. Webster for a short time, when Mr. S. Gibson was controlled and delivered a remarkably good invocation in the trance state. "Wilson" now took possession again, and after a few remarks, said, "If there is any spirit present desirous of addressing the circle through some other medium, he would stand aside for the spirit to manifest," when a gentleman from the country (quite a stranger in London) was immediately controlled by a spirit giving the name of "Marshall," a bricklayer when in the body. He spoke in the broad Yorkshire dialect, in a voice that would have filled Albert Hall. His voice was powerful, but the subject of his address was more so. He held up the orthodox faith and teaching to the keenest ridicule, and completely laid bare the whole of the system, and having abolished it in the most decided manner, he spoke most seriously and impressively of Modern and Ancient Spiritualism, making use of the most simple language, which could be perfectly understood by the meanest capacity. "Wilson" again took control, but as the evening was far spent, he left for "Zoud" to describe the surroundings of the sitters, which he accomplished in his usual satisfactory manner. The spirit of the lady, who is weekly attracted to the circle, was again with us, and was clearly seen and described by a gentleman clairvoyant (this time), who made us understand she was in pain, but not physical but severe mental anguish, caused by domestic tyranny which confines the body within four brick walls, but has no power over the spirit. The fact of her suffering was confirmed by the lady herself on the following day.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

**GLASGOW:** Alderman Barkas, F.G.S., of Newcastle, delivered a most forcible lecture on "Spiritual Phenomena," in the Waterloo Rooms, on Sunday evening last. The audience was large and most attentive throughout. Mr. Jas. Robertson, President of the Association, in introducing the speaker, referred to his circle work in Newcastle, his labours as a scientific worker for forty years, and far more particularly to what Spiritualism owed him for his courageous support and vindication of the truth of the phenomena. The spiritual journals for thirty years contained ample records of his work in this department of research. The several phenomena, from movements of tables to materializations, were described with a marked simplicity and clearness, which rivetted the attention of the hearers. At the close questions were invited, and put in considerable numbers. Alderman Barkas answered them with the utmost good temper. The meeting lasted for over two hours, giving the greatest satisfaction to the Spiritualists of Glasgow, who hope the Alderman will at some early date favour them with another visit. Mr. Wallis expressed the indebtedness of the Association to Alderman Barkas for so freely placing his valuable services at their disposal.—Our Lyceum was begun on Sunday morning last, at 10.15., and a promising start effected; some twenty scholars turned out with six teachers. On Sunday next Mrs. Wallis will occupy the platform, the subject to be chosen by the audience.—J. R.

**OSWALDSTWISTLE:** 9, Fern Terrace, September 27.—Mr. Holt, Blackburn, presided for Mr. Walsh, whose control spoke on "Can any good thing come out of Nazareth?" The town of Nazareth was considered to be of little or no importance, in fact, beneath the notice of the intelligent classes of those days, and so indeed were the inhabitants of the place, and it was out of all question that any good thing could come from such a contemptible town as that, and hence the remarks forming the topic of this discourse. He pointed out at considerable length the good the Nazarene had done, and the many examples of self-denial and self-sacrifice he had made, all of which if practised by the people of to-day would tend to make them better here and fit them for a hereafter. He next compared the subject with Spiritualism, and said people often asked: Can any good come out of such a contemptible thing as that? And the answer was generally: No! Never from such a low, degrading and cursed thing as that could any good come. But there were proofs in abundance to show that good had come and was coming from this "Nazareth." Many hearts had been comforted, many dark and doubting minds had been lightened, doubts had flown, and now those who once ignored this contemptible thing were its most prominent supporters. Much more good would come as the mind of man become disentangled from the creeds and ceremonies, and when it was prepared to "prove all things" and not as now condemn all things, because not found in the Thirty-nine Articles or the Apostles' Creed. Then people would see that good could come from this "Nazareth"; that it was not the low, degrading thing represented to be, but a light, a truth and a power calculated to lead, to teach and convert the nations, to a saving knowledge of the truth that makes all men free.—J. T.

**227, HOXTON STREET:** Sept. 27.—Anniversary tea, 30 present, very unfavourable weather, everything was very social and harmonious. After tea, Mr. Towns was called to preside, who opened with a few remarks on the progress of Spiritualism. After an invocation by Mr. Walker, Mr. Chapman spoke on the sufferings of early reformers. Miss B. May (for the first time on a public platform) addressed the meeting on the love and harmony that pervaded the place. "Joseph Lawrence" gave a short address through Mr. Webster, followed by "Thomas Wilson" through the same medium, who caused considerable amusement by his quaint remarks. The Representative of the MEDIUM was invited to the platform, and gave a short address. We hope to have him with us again. Mr. Walker was controlled to sing, "Angels in the Spirit-land." A spirit speaking the Yorkshire dialect controlled Mr. Chapman; our lady members and friends must have been highly flattered by his compliments. [This flattering of ladies business had better be kept out of our spiritual meetings. The old Adam in the medium is at the root of it all.—ED. M.] After a recitation by Miss Williams, which gave great pleasure, Mr. Towns delineated nine persons present, and they were acknowledged to be correct. A member was impressed that one amongst us was in need of pecuniary assistance, and a collection of 11s. 7d. was made on his behalf. Miss B. May closed one of the most enjoyable meetings we have had.—D. JONES, Sec., H.P.S.

**RAWTENSALL:** Sept.—At the house of Mrs. Barlow, Greenfield Street, our local medium gave us a most pleasing address to a nice assembly. It reflects credit on Mrs. Barlow to have opened her house every second and fourth Sunday free, which she has done upwards of nine years. Mr. E. Wood will be with us on Oct. 11.—HENRY SCHOLLES, Sec.

**WISKEY:**—The newly-established work here has much to contend with. The meeting place, capable of seating 100, is moderately filled every Sunday. There is a Wednesday evening developing circle, besides cottage meetings. All this is very encouraging, considering the short time the work has been in operation. Meeting places would do well not to depend on "members" so much as on the public. The "Congregation" is a stronger basis in some respects than the "Society." By making our meeting places known, we can gather in many willing listeners, which is almost preferable to stereotyped members, and it allows greater freedom to all, the Spirit of Truth included. Mr. C. Wright states that Mr. George Saville, Smiddle's Lane, Great Horton, is now Secretary. Not being on the Plan, local speakers will have to be relied on during the month. This is an excellent idea. Disappointments have in some places thrown the friends so much on their own resources, that they are now independent. An open meeting, at least once a month, is an excellent arrangement. All that is wanted is a good conductor. On Sept. 20, Miss Wilson's guides handled "Spiritual Gifts" well, concluding with eight spiritual descriptions, all recognised. On Sept. 27, Mr. Armitage spoke twice, in the evening on "Jesus: myth, man or God?" declaring that all true Spiritualists regard him as *man*, even the "Man Christ Jesus." He came not to shed his blood but to show mankind the true principle of life.

**WALWORTH:** 83, Boyson Road.—On Thursday, evening Sept. 24, Mr. W. J. Colville was present, and we had an address of an exceeding high character. The subject was to be chosen by the audience. Four subjects were given in: "True Prayer," "Brotherly Love," "Healing," and "Will the Jews return to Palestine?" Instead of selecting one, the whole four were discoursed upon for an hour-and-a-half in the most eloquent manner, giving satisfaction, encouragement and enlightenment to the large number present. On Sunday, Mr. J. Burns kindly came and spoke, giving a grand exposition of Spiritual Philosophy, and telling us what constituted a true and practical Spiritualist. On Sunday, Oct. 4, at 7 p.m., Mr. J. Veitch will speak on the "Position of Spiritualism." We hope all our South London Spiritualists, who may find it possible, will be present, and help us to make these Sunday meetings successful and useful.—COR.

**BISHOP AUCKLAND:** Temperance Hall, Gurney Villa, Sept. 27.—Morning circle; we had a most excellent meeting. The guides of Mr. Eales gave us a beautiful address; Mr. Corner was controlled by one who said his name was "Antagnotus," and that he was an Executioner while in earth-life. He gave us a brief history of his life, which was very remarkable. Also we had good clairvoyant descriptions by the same medium. At 6 p.m., we had another good meeting. Beautiful discourses and good advice were delivered by the guides of Messrs. Eales, Corner, and Mrs. Meehan. Mr. W. Corner gave us some clairvoyant descriptions, which were recognised by one of our members. Our worthy friend, Mr. John Croudace, presided.—SEC.

**SPENNYMOOR:** Waterloo Long Room, Sept. 27.—Circumstances prevented our afternoon meeting. In the evening, Mr. Thompson took for his subject, "What Scapists say about the Man Jesus." Mr. Thompson gave several leading personage's opinions concerning Jesus, and they spoke well about him and his principle, as a great Reformer to the Jewish Nation. But he was not well received; the same to-day is done by what we may call the dogmatizing Orthodox. Mr. Thompson gave to the orthodox friends liberty to discuss at the close. No one took the challenge, so our meeting closed, and all seemed gratified with what they had heard. We are progressing and diffusive with our truths. We are going to have Mr. Robinson, of Newcastle, to open our New Hall on Oct. 4. We shall be glad if our friends at Auckland Park and Byers Green will come and help us, and all friends in the district will be welcome.—W. H. COOPER.

**BURNLEY:** St. James's Hall, Sept. 27.—Mr. Swindlehurst, in the afternoon, spoke on "Spiritualism exposed; an answer to its critics," being a reply to a sarcastic letter which appeared in a local paper last week. It was justly and ably dealt with. The evening subject was "The crucified Christ," which was treated in a novel manner, and well given. The lectures extended to over an hour each. Mr. Swindlehurst is well-liked amongst us. The questions at the close led to so much discussion, that the chairman desired opponents to correspond with the Committee, with the view of arranging a debate on some Thursday evening.—J. BRUNTON, Sec., 12, Trinity Terrace.

**BACUP:** Sept. 27.—Mr. Postlethwaite's controls gave in the afternoon an admirable address on "The Debatable land between this world and the next." It was shown how this world and the so-called next was but one and the same, as explained by the philosophy of Modern Spiritualism. Three spiritual descriptions afterwards given were at once recognised. In the evening the subject was "The Resurrection of the dead." The controls showed the absurdities of the Orthodox notion of the Resurrection, and how it impeded the course of human progress. The Spirit of Truth is now abroad. An earnest appeal was made for the resurrection of nobler ideas and spiritual lives. Three more spiritual descriptions closed a pleasant day's proceedings.—JOHN BUCKLEY, Clogger, Burnley Road.

**JERSEY:**—We held our usual week-night circles, also on Sunday. The influence, generally, is soothing and elevating, the result of more harmonious conditions than heretofore. At one sitting, the medium was brought by his guide into such rapport with one of the members, as to give her a detailed account of many of the occurrences of her past life. At another circle the control addressed for an hour, replying to various questions which were put to him. The spirit-form of the husband of a lady present was seen, in part clairvoyantly by herself and a gentleman, the spirit having previously been enabled to materialize sufficiently to make himself visible to them two days before the circle. This took place in accordance with information given us a week ago by the control. Our greatest difficulty, at present, seems to lie in not being able to sink our individuality and personal proclivities for the greatest good of the greatest number. We should endeavour to recollect that the tree of difficulties will be sure to spring up and bear bitter fruit if we sow seed to that effect. Our aim should be to clear the ground of all that cumbers it. Let the weeds pass through the refining fire of soul-searching experience, so thereby making room for the good seed, and that out of so-called evil may come good.—EXCELSIOR.



**SALTASH: Knuston Villa, Sept. 27.**—At 11, the guides of Mr. W. Burt, subject, "The whole Creation," to a good and attentive audience, comprising Churchmen, Wesleyans, Spiritualists, and Atheists, who all seemed much pleased, and expressed a desire to come again. Afternoon at 2.30, the guides of Mesdames Trueman and Chipman gave several clairvoyant descriptions and short addresses. The audience was larger than at the morning service, but the mediums were surrounded with adverse influences. No manifestations were given from the table. Several friends from the Plymouth society were present. Evening at 6, the guides of Mr. Burt, subject, "The Falls of Niagara," one hour in delivery, treating on evolution, life, changes on the earth's surface, the freedom of nature's phenomena, winding up with a glowing description of freedom in all its ramifications—naturally, physically, spiritually, and in the spheres of the eternal state. The seats were all occupied, and the greatest harmony prevailed the assembly. At the unanimous desire of the Committee and friends, Mr. Burt has consented to occupy the platform each Sunday morning and evening during the present year. —Wednesday, 23rd, at 7 p.m., there was a large circle held, at which abundant manifestations were given. A reasonable offer of a piece of land has been made to the Society, and as a fund has been already started for the purpose of building a suitable Hall, it is conjectured that at no great distant date this object will be effected. Friends desirous of attending the evening services are asked to note the time of commencement—6 o'clock—it being necessary, to enable Mr. Burt to catch the last train to Plymouth, 7 minutes to 8.—REPORTER.

**OLDHAM: 176, Union Street, Sept. 13.**—Mrs. Green gave two excellent discourses, containing good instruction and sound practical advice, and in the evening several clairvoyant descriptions, some of which were recognised.—Sept. 20.—Mrs. Butler gave two fairish discourses.—Sept. 27.—We held our first Harvest Festival, when our Room was beautifully decorated with fruit, flowers, and vegetables, which were all presented by the friends, and very tastefully arranged by Mr. Jas. Hilton, who seems to be in his element when he is amongst the flowers, for he made our platform more like a fairy bower, for which our Committee tender their sincere thanks to him and the friends who have so generously contributed towards it. Mr. W. M. Brown, of Manchester, was our speaker, and the way in which his guides dwelt on the beauties of nature, and the Philosophy of Spiritualism, was something grand; the language being plain but earnest and to the point. Our room was crowded to excess at both services, the audiences going away highly gratified at what they had heard, and the beautiful singing they had listened to, all the hymns being selected from the "Spiritual Harp."—On Monday evening we again assembled to regale ourselves with a fruit banquet, when nearly 100 persons were present. Mr. Wm. M. Brown was with us again, and his guides gave an excellent address, after which the meeting was entertained with songs, recitations, &c.; also several of our young mediums were controlled, one with a Dutchman, who in his quaint, comical way, caused plenty of amusement; another an old Yorkshire farmer, who spoke in the Yorkshire dialect, eliciting roars of laughter; thus ending an enjoyable evening's entertainment.—The Minister, who preached against us some few weeks ago, has done us good service, for our room on the Tuesday evening, has, this last week or two, been crowded, especially last week, when a good many had to be turned away, as the room was crowded to excess. I never saw so much enquiry about Spiritualism in my life as there is in Oldham at the present time, for we could do with a room as large again. The very man who took the Minister's part when our reply was given to his sermon, has since become convinced of the reality of Spiritualism, and is now a regular attendant at our Room, and is leaving his worthy Pastor to look after himself the best way he can. So the seed sown is already bearing fruit. May it bring it forth a hundred-fold, that it may abound to the glory of our Heavenly Father.—J. MURRAY, Sec.

**BATLEY CARR: Sept. 27.**—Miss Keeves addressed a full hall on three subjects, chosen by the audience, "The word, light, and life"; "What is the ultimate end of the soul or spirit of man, or to what end has God created us?" "Agrippa said unto Paul, Thou almost persuadest me to become a Christian." In the course of their remarks on the second subject, they said that it appeared to them that God had created man to give him an individuality. Prior to his birth he was not an entity, but part of the Infinite Spirit whom we call God. There were some who taught that man was often incorporated in physical bodies, or re-incarnated, in order to gain a complete earth experience, but they had never come across any such cases. When little children pass away from earth, it is true that they have not the opportunity of obtaining that knowledge and experience they would have had had they lived to manhood's years. But even in these cases it is not necessary that they become re-incarnated in order for them to gain that experience and knowledge which is requisite for the full development of the soul in the cycles of eternity, for their angel instructors often bring them to the scenes of earth, in order that they might gain the required experience of earth: its trials and triumphs; its pains and happiness; its sorrows and joys. During this, along with the higher instruction they received, they could not perceive the necessity of being re-incarnated again. Such a state of things would be a waste of time. With every re-incarnation the former individuality would be lost. They would again have to go through the infant stages of life; at the end of their re-incarnations it would be hard to tell who were the parents of the individual. The fact that the soul often, while the body is resting in sleep, travels over the face of the earth, and thus becomes acquainted with scenes and surroundings it has not done in its waking state, and that it frequently happens that those scenes and surroundings are visited afterwards, and the consciousness dawns upon it that it has been there before, and seen those scenes, and not knowing when or how, in order to solve the difficulty it supposes it must have had another existence in the ages past, and visited that place, and witnessed those things. But such is not the case. They had seen those scenes with their spiritual senses, and that is the reason they recollect them on visiting them for the first time physically.—Question.—Will the spirit please say what is the ultimate end of the soul? The ultimate end of the soul is, as far as they had been able to ascertain, eternal progression. There is no finality. The soul reaches no state or condition but what there is something higher, nobler, grander, and more majestic beyond. The finite mind, in trying to solve the great problem of eternity, had found it so overwhelmingly vast, that in order to find rest for their overawed imagination, they had concluded that there

would be a state reached when the soul had become so perfect in its nature, that it would become absorbed into the great Ocean of Spirit again. But such a theory was unreasonable and untenable. For what could be the worth of a life that was swallowed up in the great Ocean of Spirit, after all the trials and sorrows of life had been endured and conquered? Eternal progression, or eternal unfoldment of the capacities of the soul was the destiny of all.—Ques.—Is God progressive also? God being perfection itself, it is impossible to become more so. There is no need to fear that the soul will ever attain to a state from which there is no advance. It is an impossibility for the finite to grasp the Infinite.—Several other questions were dealt with in a very satisfactory and able manner.—ALFRED KITSON, 55, Taylor Street, Batley, Yorks.

**PLYMOUTH: Richmond Hall, Sept. 20.**—Our morning circle was a grand success, there being a large number present, plainly showing that the Cause is making some improvement here. Messrs. Keys, Wotton, Brigman and Leader spoke, the latter gentleman causing some surprise by performing some beautiful pieces of music on the harmonium, whilst under control of his guides, which drew forth the applause of all present. The evening service was conducted by Mr. James, who gave a beautiful inspirational address on "Light," showing how the light of purity and love was throwing its rays on this planet, and giving spiritual light to the masses who had been kept in ignorance through the tyranny of dogmatic teachings. The address was delivered in a most earnest and impressive manner, and drew the greatest attention of all present, who seemed to be pleased with the spiritual teachings of Mr. James's guides; it being the first address delivered by them, we look forward with pleasure for their help in the future. A committee meeting was afterwards held, when Mr. Chapman, of 8, Nelson Street, Plymouth, was unanimously elected Hon. Sec.—J. CHAPMAN, Hon. Sec.

**PLYMOUTH, Richmond Hall, Sept. 27.**—The guides of Mr. Leader gave us another treat this morning, by performing a beautiful selection on the harmonium, also singing in an unknown tongue. Mrs. Trueman and Mr. James also spoke. At 6.30, Mr. James gave the opening invocation. Mrs. Chapman gave the address on "Believe on the work for its sake," which proved to be the best delivered through her organism, and was greatly appreciated by all present. Mrs. Trueman gave fifteen clairvoyant descriptions, which were at once acknowledged. A committee meeting was afterwards held, when it was resolved to engage the Gospel Hall, Nott Street, for our future services, it being in a better locality, and capable of seating 350 persons.—Sec.

**MANCHESTER: Temperance Hall, Tipping Street, Sept. 27.**—The morning was devoted by Mr. W. Johnson to questions and answers, the following being some of the questions put: "Did Christ ever descend into Hell?" "Who or what is Anti-Christ?" "Will Christ ever come on the earth again in the form of man?" The questions were dealt with in an exhaustive manner, and gave perfect satisfaction to the audience. The subject of the evening's discourse was "Spiritualism, its ethics, philosophy and theology." Time only permitted the first two portions of the subject to be dealt with, and the discourse was undoubtedly a masterpiece of logic and argument, and was listened to with profound interest and deep attention by a large and intelligent audience, every one seemingly being surprised that the time had passed so rapidly.—In the afternoon we held our half-yearly meeting, when the following were elected to office: Mr. Jones, President; Messrs. Dodd and Lawton, Vice-Presidents; Mr. A. J. Swindells, Corresponding Secretary, 3, February Street, Upper Brook Street; Mr. S. Chesterton, Financial Secretary; Messrs. Roe and Stubbs, Librarians; Mr. W. Crutchley Jun., and Mr. S. Chesterton, Jun., Bookstall keepers.—W. LAWTON.

**WEST HARTLEPOOL: Druids' Hall, Tower Street; Sept. 27.**—At 10.30, we had an open convention. Mrs. Hall's guides gave a short address on her earth-life and spirit life. If we desire to be happy in Spirit-life, we must labour to make those happy around us while walking through earth-life. Live here, singing instead of sighing and pondering over the burdens of life, feeling that what you have to bear is not too heavy a burden. Mr. Wardell said he could not refrain from speaking, as the names and the descriptions "Annie" (Mrs. Hall's guide) had given him, assured him that his uncle and aunt were present, and he felt grateful to God, if the word grateful was sufficient to express his feelings. Mr. Brunskill told of the powerful manifestations he had witnessed and felt through the mediumship of his own son Robert, who, though living in the realm of spirit, was frequently realized as being near. The writer's guide closed the convention with a few words of encouragement and hope for better things in the future. We intend holding conventions of this kind frequently. In the evening, the ladies took control of the meeting, Miss Brunskill taking her stand at the door, with the hymn books for strangers; Mrs. Deane occupied the chair. The arrangements not being quite complete, caused a little confusion. Mrs. Hall opened the service, under influence, in a plain practical manner. Miss Wardell read the lesson. Mrs. Hall related some of her experiences, speaking of the mighty manifestations that had been given to thousands of individuals through her own mediumship. All had some talent or talents, and some might have a talent analogous to her own, so beautiful in imparting the knowledge that the loved and lost ones return to us once more. Mrs. Hall must do a great deal of good, even in public, as she speaks plainly and with sympathy for all her hearers. She touches the weak place at once, as it were, and so commands attention and sympathy. Mrs. Ashman sang the hymn, "Oh, that voice," in a beautiful manner. Miss Wardell spoke on "Social Magnetism" for about fifteen minutes; and described the surroundings with moderate success. Mrs. Fothergill said a few words for Spiritualism, how it had comforted and soothed her in times of affliction. Misses Brunskill and Fothergill took up the collection. Miss Wardell closed with a prayer.—D. W. ASHMAN, 15, Cumberland Street, Stranton.

**SOWERBY BRIDGE: Sept. 27.**—The guides of Mrs. Bailey, of Halifax, spoke in the afternoon on "The true gospel of Spiritualism," after which five clairvoyant descriptions were given, three of which were recognised. In the evening, Mrs. Bailey's guides addressed a large audience and gave eleven clairvoyant descriptions, seven of which were immediately recognised, and one was recognised after the meeting. Both addresses were listened to with marked attention, especially the descriptions, which never fail to draw a large audience.—Con.



LEEDS: Edinburgh Hall, Sept. 27.—Mr. and Mrs. Hepworth occupied our platform in the evening, when the guides of the former delivered to a large and appreciative audience a discourse on "Who and what are Angels?" It was pointed out that poet and painter alike in their flights of fancy soared far away from earth and humanity to find a conception of those divine beings whom we are told surround in glorious array the throne of God. As a matter of fact, however, angels are not confined to a sphere beyond the ken of human beings, but are in reality our own dear and loved friends, who are ever surrounding us and aiding and cheering us with their sympathetic presence. When the prophets and seers of ancient times beheld angels in their visions, they appeared as men and women, as the Bible clearly shows. At the close of the discourse, the guides exhorted their hearers to place themselves in proper condition to receive the light and truth that the brighter angels are always ready to impart. At the same time not to forget to stretch forth a helping hand to those who may be wandering in the darkness, they know not whither. The guides of Mrs. Hepworth afterwards gave a number of clairvoyant descriptions, most of which were recognised.—J. C. FLOWER.

DEVONPORT: 98, Fore Street, Sept. 27.—At 11 a.m. the controls of Mr. Tozer discoursed on "The Better Land." In the afternoon at 3, a circle for members and their friends was held, at which no phenomena of any kind was received owing, it is thought, first, to the change of sitters, and secondly, to the fact of the spirit-friends using the power for the development of the various gifts which the various sitters possessed. In the evening at 6.30 the controls of Miss Bond gave a lengthy and eloquent discourse on "The World, the Flesh, and the Devil," which to the satisfaction of all present was dealt with in a masterly manner. We are glad to be able to say that, in spite of the opposition being brought on us and our endeavours, we are progressing very favourably, adding new members weekly; and our audiences each week are now improving, so that we now have a good attendance of persons whose intellectual faculties are good, and who are desirous of investigating the truth. We wish to inform the members of the Society, that a meeting at which all members are invited to be present, will be held on Sunday next, after the evening service.—HON. SEC., D.F.S.S.

BRADFORD: 448, Little Horton Lane, Sept. 27.—Our healing meeting was well attended. A young woman, whose case was reported a little time since, has now thrown away her sticks; also some cases of cancer in the breast are under treatment, some being almost cured. These are facts which can be witnessed by any one visiting our room. I should like to give a full report of them as soon as I get the names. In the afternoon Miss Patefield kindly officiated in the absence of Miss Sumner, and gave a beautiful discourse which was listened to with rapt attention. Then another control gave some good, sound advice, closing the remarks with a poem. In the evening Miss Patefield's guides took for their subject, "Love." They spoke on it in a very able manner, showing if love dwelt in each breast, there would be no poverty, no bloodshed, no occasion for our workhouses. Then another control gave us a short discourse, closing with a poem. Miss Patefield is only just appearing on the platform; she bids fair for a very good medium. We hope soon to have her again.—COR.

BRADFORD: Upper Addison Street, Sept. 27.—The Lyceum was attended by 8 officers, 21 girls, 18 boys, and 2 visitors. After marching and calisthenics, "Flowers," the subject given out last Sunday, was explained by Mr. Clayton, our Musical Director. The children were so much interested that the subject was adjourned till Sunday next. Mr. Woolston spoke well in the afternoon on "Radical Reform," and in the evening on "Salvation." There were fair audiences considering the extra attraction of Mrs. Groom being in town. The evening meeting closed with a lengthy poem on "Purity and Charity."—COR.

## CHILDREN'S PROGRESSIVE LYCEUM.

### CALISTHENICS.

#### FOURTH SERIES.

Arranged from the "Lyceum Guide," by A. KITSON.

**Position:** ATTENTION (Arms by the side, heels touching, toes turned slightly outward).

**1ST MOVEMENT.**—At the 1st beat, throw the hands upward, hands open, palms in front. At the 2nd, return. Repeat four times. On returning them the last time, clasp them behind the back.

**2ND MOVEMENT.**—At the 1st beat, thrust the hands down as far as possible without unclasping. At the 2nd, carry them as far up as possible. Repeat four times. At the last beat clasp them on the breast.

**3RD MOVEMENT.**—At the 1st beat, carry the hands down as far as possible without unclasping; at the 2nd, return to position. Repeat four times. At the last beat bring the hands to position of *Rest Arms* (Hands resting on the hips).

**4TH MOVEMENT.**—At the 1st beat, beat once with the left heel; at the 2nd, step obliquely forward with the right foot; utilize the 3rd beat to give effect to the motion; at the 4th, return to position. Repeat four times. At the 1st beat, beat once with the right heel; at the 2nd, step obliquely forward with the left foot, utilize the 3rd beat to give effect to the motion; at the 4th, return. Repeat four times.

**5TH MOVEMENT.**—At the 1st beat, draw the right elbow as far back as possible, throwing the chest well forward, and inspire a deep breath; at the 2nd, return, at the same time expire. Repeat. Twice with the left elbow. Alternately twice. Simultaneously twice, inspiring and expiring with the motions. On returning the last time bring the hands clenched to the breast.

**6TH MOVEMENT.**—At the 1st beat, thrust the right hand down open, with the back in front; at the 2nd, twist the palm to the front; at the 3rd, twist the back in front; at the 4th, return to position. Repeat. Twice with left hand. Simultaneously twice. At the 1st beat, extend the right hand open outward sideways with the back in front; at the 2nd, twist the palm in front; at the 3rd, twist the back in front; at the 4th, return it to position. Repeat. Twice with left hand. Simultaneously twice. At the 1st beat, thrust the right hand open upward, the back in front; at the 2nd, twist the palm in front; at the 3rd, twist the back in front; at the 4th, return it to position. Repeat. Twice with left hand. Simultaneously twice. At the 1st, thrust the right hand open directly in front, the palm outward; at the 2nd, twist the palm inward; at the 3rd, twist it outward; at the 4th, return it to position. Repeat. Twice with left hand. Simultaneously twice. At the last beat, instead of returning the hands to the breast, extend the arms outward, hands open, palms facing downward.

**7TH MOVEMENT.**—At the first two beats, bend the body to the right; at the second two, bend it to the left. Repeat four times. When returning to position, bring the hands into position of *Rest Arms*.

**8TH MOVEMENT.**—At the first two beats, turn the body to the right, partially bowing in doing so; at the second two, return to position. Repeat. Twice to the left. Alternate once. On returning to position the last time, bow once to complete the measure.

#### END OF CALISTHENICS.

When two or more Series are executed on one occasion, the bowing should be omitted, one series gliding into the other without any break. This may be effected by bringing the hands into position for the following series at the last beat in the preceding one. This will avoid breaks and interruptions, which have an unpleasant effect.

#### THE BELL.

A spring-bell is indispensable in the Lyceum. It not only calls to order, but its silver tone is the easiest method of preserving it, and its signals the most readily given and understood. The following signals will be found serviceable:—

Five strokes of the bell call all to order.
Four " " " " " " be seated.
Three " " " " " " their feet
Two " " " " " " officers to their feet
One " " " " " " is the signal for order.
Five " repeated, dismisses the Lyceum.

The First  
**CONGREGATIONAL TEA MEETING**  
OF THE SEASON IN CONNECTION WITH THE  
**Spiritualists'**  
**Sunday Evening Services,**  
WILL TAKE PLACE AT  
**CAVENDISH ROOMS,**  
(51, MORTIMER STREET, LANGHAM PLACE.)  
On **SUNDAY, OCTOBER 11, 1885.**

*Tea on Tables at 5 o'clock; Service as usual at 7.*

TICKETS, 1S. EACH

*should be procured in advance, that proper provision may be made.*

TICKETS may be obtained of MRS. MALTBY, at the Rooms on Sunday Evenings, or at the Spiritual Institution, 15, Southampton Row, W.C.

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, OCTOBER 4th, 1883.

## LONDON.

**BATHURST.**—Mrs. Evans's, 46, Wakehurst Road, Northolt Road, near Clapham Junction, Circle at 7. Wednesday 6 till 8, Healing by Mr. Williams.  
**CANNESWELL.**—81, Wells Street, at 7: Mr. Hopcroft.  
**CAVENISH ROOMS.** 51, Mortimer Street, W., at 7: J. Burns, O.S.T., "The Worship of the Spirit."  
**HOKTON.**—227, Hoxton Street, at 8: Mr. Webster.  
**KENSINGTON.**—Assembly Rooms, High Street: Mrs. Richmond, "The New Political State."  
**KENTISH TOWN.**—88, Fortess Road, at 7, Mr. Swatbridge, "Where are the Dead?"  
**KILBURN.**—Creswick House, Percy Road, Carlton Road, at 7, Seance; Mrs. C. Spring, Medium. The Room to be let on other Evenings.  
**MARLBOROUGH ROAD.**—167, Seymour Place, Sunday, at 11 a.m., and 7 p.m.; Wednesday, 7.45, Spiritual Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Spiritual Seer, Mrs. Prichard; Friday, 7.45, J. M. Dale; Saturday 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 80, Crawford Street, W.  
**UPPER HOLLOWAY.**—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.  
**WALWORTH.**—83, Boyson Road, at 7, Mr. J. Vetch, "Position of Spiritualism."

## WEEK NIGHTS.

**SPIRITUAL INSTITUTION.**—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
**KILBURN.**—At Mrs. Spring's, see above. Tuesday, Seance at 8.  
**HOLDORN.**—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.  
**HOKTON.**—Perseverance Coffee House, 69, Hoxton Street, Friday, at 8, Mr. Webster.  
**NOTTING HILL.**—Claremont House, 63, Faraday Road, Ladbroke Grove Road. Thursday, Sept. 10, at 7.30, Mrs. C. Spring, Medium.

## PROVINCES.

**ASHINGTON COLLIERY.**—At 2 and 5 p.m.: No Information.  
**BACUP.**—Public Hall, at 2.30, Bible Class, at 6.30, Bible Class.  
**BARNOLY-IN-FURNES.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
**BATLEY CARR.**—Town Street, 6.30 p.m.: Mr. J. Armitage.  
**BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30.  
**BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Miss Beetham.  
**BIRMINGHAM.**—Ossels Street Schools, at 6.30, Mr. Hagon.  
**BISHOP AUCKLAND.**—Temperance Hall, Gurney Villa, at 9 and 6, Mr. J. Dunn.  
**BLACKBURN.**—New Water Street: at 9.30, Lyceum; at 2.30 and 6.30, No Information.  
**BOWLING.**—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Medames Ingham & Sunderland.  
**BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. J. S. Schutt.  
**Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Bailey.**  
**Meeting Rooms, 448, Little Horton Lane, at 2.30 and 6: Mrs. Gott.**  
**Milton Rooms, Westgate, at 2.30 and 6: Mrs. Butler.**  
**Upper Addison Street, Hall Lane, at 2.30 and 6.30, Mr. J. B. Tetlow. Lyceum at 9.45.**  
**BURNLEY.**—St. James' Hall, at 2.30 and 6.30, Mr. Holdsworth.  
**Wednesday, at 7.30, Members' developing circle.**  
**CARDIFF.**—At Mrs. Cooper's, 50, Crookherblown, at 6.30.  
**DERBY.**—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.  
**DEVONPORT.**—98, Fore Street, at 11, Mr. W. H. Toser; 6.30 p.m., Miss Bond.  
**EXETER.**—The Mint, at 10.45 at 6.30.  
**FELING.**—Park Road: at 6.30: Mr. J. T. Tetlow.  
**FORESHILL.**—Edgewick, at 6.30.  
**GLASGOW.**—2, Carlton Place, Lyceum at 11.30; at 6.30, Mrs. Wallis: Subject to be chosen by audience.  
**HALIFAX.**—1, Winding Road, Mr. E. W. Wallis, at 2.30, "Spiritualism v. Materialism," at 6, "Spiritualism, its influence on Morals and Religion." Monday, 8 p.m., "Spiritualism, its use for this world."  
**HARLEY.**—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
**HEWWOOD.**—Argyle Buildings, at 2.30 and 6.15: No Information.  
**HUTTON.**—Miners' Old Hall, at 6.30: Mr. J. G. Grey.  
**Huddersfield.**—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Gregg.  
**JERSEY.**—68, New Street, at 3 and 6.30: Local.  
**KINGHLEY.**—Lyceum, East Parade, 2.30 and 6.30: Mr. Hopwood.  
**KILLINGWORTH.**—At Mr. Holland's, at 6, Circle.  
**LANCASTER.**—Athenium, St. Leonard's Gate, at 2.30 and 6.30, No Information.  
**LEEDS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. H. Briggs.  
**Edinburgh Hall, Sheepscar Terrace, Mr. J. C. MacDonald.**  
**LEIGHSTON.**—Silver Street Lecture Hall, at 11 and 6.30: Local.  
**LIVERPOOL.**—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. E. H. Britten. Lyceum at 2 p.m. Sec., Mr. Carson, 14, Daulby Street.  
**LOWESTOFT.**—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.  
**MAOGLEFIELD.**—Free Church, Paradise Street, at 6.30, Mrs. Rogers.  
**62, Fence Street, at 6.30, Mr. Taft.**  
**MANCHESTER.**—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. Clarke.  
**MIDDLESBOROUGH.**—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30, No Information.  
**MORLEY.**—Mission Room, Church Street, at 2.30 and 6: Mr. Peel.  
**NEWCASTLE-ON-TYNE.**—Weir's Court Hall, at 6.30: Mr. W. C. Robson.  
**NORTH SHIELDS.**—8, Camden Street, at 11, Mr. E. Ormsby; at 6.15, No Information.  
**NORTHINGHAM.**—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
**Vine Chapel, Beaconsfield Street, Hyson-Green, 6.30, Mrs. Attenborough.**  
**Tuesday, 7.30**  
**OLDHAM.**—176, Union Street, at 2.30 and 6, Mr. W. Johnson.  
**OPENSHAW.**—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, No Information.  
**OSWALDSTWISTLE.**—At 160, New Lane, at 6.30, Mr. & Mrs. Newell.  
**PENDLETON.**—Town Hall, at 2.30 and 6.30, No Information.  
**PLYMOUTH.**—Richmond Hall, Richmond Street, at 10.30, Circle; at 6.30, Local.  
**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., No Information.  
**Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.**  
**SALTASH.**—Knuston Villa, at 11, Discourse; 2.30, Circle; 6, Discourse. Wednesdays, 7, Circle. Medium, Mr. W. Burt.  
**SHEFFIELD.**—Cocoa House, 175, Pond Street, at 6.30: No Information.  
**SOUTHSEA.**—41, Middle Street, at 6.30 p.m. Friends cordially invited.  
**SOVERBY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Green.  
**SPENNYMOOR.**—Central Hall, at 10.30, 2.30 and 6, Mr. W. H. Robinson.  
**SUNDERLAND.**—323, High Street West, at 6.30: Circle.  
**TUNFALL.**—13, Rathbone Place, at 6.30.  
**WALSALL.**—Exchange Rooms, High Street, at 6.30.  
**WEST HARTLEPOOL.**—Druid's Hall, Tower Street, at 10.30 and 6.30, Mr. F. Walker.  
**Wednesday at 7 o'clock.**  
**WEST FELTON.**—At Mr. Thomas Pickford's, 46, Grange Villa, at 6 p.m.  
**WISBEY.**—Hardy Street, at 2.30 and 6, Mrs. Ellis.

## MONTHLY LIST.

**PLYMOUTH:** Wednesday evening Services at 10, Hoegate Place.—To afford an opportunity to those friends who, in consequence of Mr. W. Burt taking the duties at Saltash, will lose the benefit of his controls' addresses, a series of Discourses will be given by his Guides in the following order:—Oct. 7, "Spirit Lights;" 10, "Hark! Hark! The Angels' Song;" 21, "The White Cloud;" 28, "The Robes of Honour." Admission by ticket: for the Course, 6d., Single Lecture, 2d., to be obtained of Mr. Burt previously.  
**SALTASH:** Knuston Villa, Sunday evenings at 6 precisely. Medium, Mr. W. Burt.—Oct. 4, "The Tree of Life;" 11, "The First, Second, and Third Heavens;" 18, "The Adam of Eden and the Adam of Paradise;" 25, "Where are the Prophets?" Spiritualists and friends are cordially invited.  
**BRADFORD:** Milton Rooms, Westgate, at 2.30 & 6.—Oct. 4, Mrs. Butler; 11, Mrs. Wad; 18, Mr. & Mrs. Hepworth; 25, Miss Keaves, of London.—Jas. NAYLOR, Sec., 73, Gillington Street.  
**OLDHAM SOCIETY OF SPIRITUALISTS:** 176, Union Street, at 2.30 & 6.—Oct. 4, Mr. Johnson, Hyde; 11, Miss Sumner, Bingley; 18, Mr. Schutt, Silsden; 25, Local Mediums.—J. MURRAY, Sec., 7, Eden Street, Frankhill.

**MR. JOHN ILLINGWORTH,** Bingley, Cor. Sec., Yorkshire District Committee.  
**MR. J. B. TETLOW,** 7, Barclay Street, Rochdale; full till Jan. 1886.  
**SAMUEL PLACE,** Trance Speaker, 149, Charter Street, Manchester.  
**MRS. GROOM,** 200, St. Vincent Street, Ladywood, Birmingham.  
**MR. J. SWINDLEHURST,** Spiritual Teacher, 26, Hammond Street, Preston.  
**THOMAS GREENALL,** Trance and Clairvoyant Medium, 196, Padham Road, Burnley.—Oct. 11, Lancaster; 18, Manchester; 26, Blackburn; Nov. 1, Rochdale.  
**MR. W. M. BROWN** (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.

**MRS. E. W. WALLIS'S APPOINTMENTS.**—Oct. 4 & 5, Halifax; 6, Sowerby Bridge; 7, Horton Lane, Bradford; 8, Bailey Carr; 11, Bradford, Otley Road, 2.30, Bowling; 6; 12, Leeds, Psychological; 13, Morley; 18 & 26, Glasgow.

**MRS. E. W. WALLIS'S Appointments:**—Oct. 4 & 11, Glasgow; 17 & 18, Sehill; 25 & 26, North Shields.

Mrs. Wallis is at liberty Oct. 19, 20, 21, 22 & 23, also Oct. 27 to Nov. 1 inclusive, and will be happy to arrange to visit friends desiring her services on any of the dates mentioned.—Address, 56, 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.

**MRS. EMMA HARDINGE-BRITTON** will lecture at Liverpool, the first and third Sundays of each month for the present. At Newcastle and surrounding districts, the last Sundays of each month; at Pendleton, second Sundays in November and December; at Birmingham, second Sunday in October; at Blackburn, Nov. 21.—Address, the Limes, Humphrey Street, Cheetham Hill, Manchester.

**MR. T. S. SWATBRIDGE** 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.

**MR. J. S. SCHUTT'S APPOINTMENTS.**—Oct. 4, Walton St., Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elketi Street, Silsden, via Leeds.

**B. PLANT,** Trance and Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, Manchester.—Appointments: Oct. 4, Openshaw; 11, Stuckists; 18, Heywood; 25, Regent Hall, Rochdale; Nov. 8, Openshaw; 23, Heywood; 29, Regent Hall, Rochdale; December, 6, Openshaw; 20, Heywood; 27, Regent Hall, Rochdale, Jan. 3, Openshaw.

**MR. JOHN C. McDONALD,** Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: Oct. 4, Sheepscar, Leeds; 11, Rochdale. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricry, Manchester.

**MR. J. J. MORSE,** INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and RICH, B. Worth Street, Boston, Mass., U.S.A.

**MR. J. N. BOWMER,** Inspirational Trance Speaker, is open to engagements in Town or Provinces. For terms and dates, address, 42, Goodlers Lane, Salford.

**SPIRITUAL Phenomena & Clairvoyance** every Monday evening at 7: Mrs. Walker, Medium. 275, Cornwall Road, Notting Hill.

**A GENERAL SERVANT** wanted in a homely family. An experienced person preferred. Write to "A. D.," care of Mr. Burns, 15, Southampton Row, London, W.C.

**WANTED,** an Engagement as Caretaker of any class of property, and to superintend alterations, repairs, &c., by a thorough practical person, acting as Clerk of Works for the last 20 years. Having a limited income, salary moderate. The most satisfactory references given.—Address, W., care of J. Burns, 15, Southampton Row, W.C.

**TO MESMERIC PRACTITIONERS.**—Zinc and Copper Disks for assisting in the production of the mesmeric sleep. Well made and finished, 4s. per dozen, and upwards.—J. Burns, 15, Southampton Row, W.C.

**A** Under Nurse or Housemaid, or to be useful in a family where there are children, a Girl, nearly 15, who has been respectably brought up as a Spiritualist, and would prefer to live with Spiritualists.—Address, Mrs. MALTBY, 41, Shirland Road, Maida Vale, W.

## Psycho-Organic Delineations of Character and Capabilities.

In answer to continuous inquiries, I hereby announce that as far as my other engagements will permit, I am ready to give Delineations on the following terms:—

**A Verbal Delineation, 5/-; A Verbal Delineation and marked Chart, 10/6; A Written Delineation and marked Chart, 21/-**

*Appointments should be previously arranged.*

DELINEATIONS GIVEN FROM PHOTOGRAPHS.

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

**Transcendental Physics.** An account of Experimental Investigations. From the scientific treatises of J. C. F. ZÖLLNER, Professor of Physical Astronomy at the University of Leipzig, &c., &c. Translated from the German, with a Preface and Appendices, by C. C. MASSEY, Barrister-at-Law. Many Illustrations. 3s. 6d.

**Use of Spiritualism.** By S. C. HALL, F.S.A., Editor of *Art Journal*, 42 years. Paper, 1s., Cloth, 2s.

**Will-Ability:** or, Mind in its Varied Conditions and Capacities. By JOSEPH HANDS, M.R.C.S. 2s. 6d.

**Life Beyond the Grave.** By a Writing Medium. 3s.

**Mesmerism,** with Hints for Beginners. By CAPTAIN JAMES. 2nd Edition, 2s. 6d.

**Miracles and Modern Spiritualism.** By ALFRED R. WALLACE F.R.G.S., F.Z.S. Cloth 5s. Embracing:—

I.—An Answer to the Arguments of Hume, Locke, and Others Against Miracles. II.—The Scientific Aspects of the Supernatural, much enlarged, and with an Appendix of Personal Evidence. III.—A Defence of Modern Spiritualism, reprinted from the *Fortnightly Review*.

**Modern American Spiritualism:** a Twenty Years' Record of the Communion between the Earth and the World of Spirits. By EMMA HARDINGE. 15s.

## A Catalogue of American, Spiritual and Rare Books

ON APPLICATION TO

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



## A Rosicrucian Book.

## SUB-MUNDANES;

OR, THE ELEMENTARIES OF THE CABALA.

(Unabridged.)

AN ESOTERIC WORK.

PHYSIO — ASTRO — MYSTIC.

SINCE the publication of "ART MAGIC," "ISIS UNVEILED," and the Theosophical literature, the repute and demand for this book induce the hope that advanced thinkers, for whom it is specially reprinted, will immediately insure to the Work its LEGITIMATE scope, by at once securing copies—of which 250 only will be privately printed and anonymously published.

Bound in white cloth, quarto, price Seven Shillings a copy, post free to Subscribers only, as surplus copies, from the nature of the Work, will, after issue, immediately advance in price.

Applications for the Work to be addressed

"C. de G.," 8, NORTHUMBERLAND PLACE, BATH.

## NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*.  
PHYSIANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 126 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopses to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE  
SCIENCE AND ART OF ORGANIC MAGNETISM

BY MISS CHANDOS LEIGH HUNT.

Being her original Three guinea private Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra, best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

EIGHTH THOUSAND.

Price only Four Shillings!!

## NINETEENTH CENTURY MIRACLES;

OR  
SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

By EMMA HARDINGE BRITTEN.

To meet the universal demand for this great and celebrated work, copies of the last American Edition will be furnished; 650 pages; splendidly bound, and illustrated by 20 fine portraits, for FOUR SHILLINGS; being far below cost price. As this is the last and only edition that will ever be ILLUSTRATED, and as a few copies only remain, immediate application is necessary to secure them.

Sent, post free, for 4s. 6d., on prepaid application to DR. BRITTEN, THE LIXES, HUMPHREY STREET, CHEETHAM HILL, MANCHESTER.

## The Missing Link in Modern Spiritualism.

By A. LEAH FOX-UNDERHILL.

This work is a complete history of the FOX FAMILY; the "Rochester Knockings," and the wonderful early manifestations of American Spiritualism. *SPLENDIDLY BOUND & ILLUSTRATED, PRICE PRE-PAID 9s. 6d.* For sale in England ONLY by DR. WILLIAM BRITTEN, THE LIXES, HUMPHREY STREET, CHEETHAM HILL, MANCHESTER.

## F. FUSEDAL, E.

## Tailor and Habit Maker,

Style, Quality and Cheapness combined with Durability.

500 PATTERNS TO CHOOSE FROM.

Made on the Premises at the Shortest Notice. Goods direct from the Manufacturers, all Wool and shrunk.

SUMMER SUITS from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

## TO AMERICANS VISITING EUROPE.

GENTLEMEN,—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

## SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed	2 10 0	"	3 10 0
All Wool Trousers	0 16 6	"	1 10 0
Suit of best Angola	2 10 0	"	3 10 0
Black Twill Morning Coat	2 10 0	"	3 10 0
" " " Vest		"	

Soliciting the favour of a trial,—I remain, Gentleman, your obedient servant,

JAMES MALTBY,

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application. City Atlas Bus from the Bank, and Atlas Bus from Charing Cross pass the door.

CALL AND SEE

## MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.

Making one equal to two Shirts, lasts clean double the time, a saving in washing, and at same price as ordinary Shirts, 5/6, 6/6, 7/6, a reduction on taking half-a-dozen.

## CURATIVE MESMERISM.

A LADY, who is a Powerful Mesmeric Healer, and who has had great success in curing defect of Eyesight, Gout and Rheumatism, receives Patients by appointment. Please address in first instance by letter N.L., care of May's Advertising Office, 159, Piccadilly, W.

## Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 5 o'clock. Patients visited at their own Residences.—51, Balsover Street, W. (Near Portland Road Railway Station.) Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

## CURATIVE MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 5, Rue du Mont-Dore, Paris. Clairvoyant Consultation by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. RAPER, Herbalist, also Healer of many years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—83, Boyson Road, Waltham.

M. R. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Welbeck Street, Cavendish Square, W.

MRS. HAGON, Business Clairvoyante, and Magnetic Healer. Ladies attended at their own homes. Terms moderate.

M. R. GEO. HAGON, Magnetic and Mesmeric Healer and Seer. Chronic and Mental diseases a specialty. Patients attended at their own homes.

M. R. JOSEPH HAGON, Inspirational Speaker, and Business Clairvoyant; diseases diagnosed by letter; open to engagements.

—Address: 2, CALVERLEY GROVE, NICHOLAY ROAD NORTH, ST. JOHN'S ROAD, UPPER HOLLOWAY, N.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Dayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER,  
25, Ordnance Road, St. John's Wood Terrace, N.W.

MRS. GODFREY, MEDICAL RUBBER, and MESMERIST, 227, Hamstead Road, N.W. By appointment only.

THEON, THE EASTERN PSYCHIC HEALER, cures all diseases. Consultations by appointment. Free attendance on Saturdays, from 11 a.m. to 5 p.m. 11, Belgrave Road, Abbey Road, St. John's Wood, N.W. Eastern sure preventive of Cholera.

M. W. R. PRICE, Curative Mesmerist, receives Patients at 7, Duke Street, Grosvenor Square, for the treatment of all nervous complaints, every morning from 11 to 1.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers 45, Judloe Street, Commercial Road, E.

M. R. JOHN HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak for Spiritual Societies, town or country. Write for dates. Only travelling expenses required. At home daily for private sittings, from 2 till 7.

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

FRANK HERNE, 8, ALBERT ROAD,  
FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT.  
Address: Kingsley, by Frodsham, Cheshire.

M. R. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—31, Stibington Street, Clarendon Square, St. Pancras, N.W.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 16, Bury Street (entrance in Gilbert Street), opposite the British Museum and off Oxford Street. Hours: 2 till 7 daily. Open to engagements to visit in the evenings.

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. Wednesday, Magnetic Healing by Mr. Armitage. Thursday, developing. Private sittings by appointment by letter.

CLAIRVOYANCE.—Mrs. E. Wilson (nee Miss Bell Tilley) Medical Clairvoyant, late with Dr. Mack, sits for Ladies and Children. Hours, 11 to 6.—10, Brooke Road, Stoke Newington, N.

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth, Marriage, &c. Fee, 5s. Short remarks alone, 2s. 6d. (Stamp.) Time and Place of Birth, Sex. Letters only.—ZELL, care of H. Jones, 21, Kingarth Street, East Moor, Cardiff.

## ASTROLOGY AND ASTRONOMY.

D. R. WILSON may be consulted on the Past, and Future Events of Life, at 10', Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

## Personal Consultations only.

ASTROLOGY proves the Events of Life to be in accord with fixed laws, and unalterable, giving dates of events. CALCULATIONS by the most approved system. Lowest charges. Terms sent on application.—Address, "NAPRUX," 25, Little Russell Street, London, W.C.

ASTROLOGY.—Nativities cast. Advice on Business, Marriage, Health direction of success, &c., by letter.—WALES, 2, Iretton Street, Bradford, Yorks.

ASTROLOGY.—Past, Present and Future proved by Astronomical Calculations. Nativities cast, Advice given and Questions answered.—Address "URANIA," 11, Belvoir Terrace, Keighley, Yorkshire. Send stamp for terms.

## \* THE ASTRAL SCIENCE. \*

NADIR ZENITH, 40 years a student, will send Map of Nativity, 1s.; with Remarks on Business, Marriage, Health, Natural Character and Proper Destiny, &c. Fee, 5s. Short Remarks, 2s. 6d. Time and Place of Birth, Sex, required. Address, Nadir Zenith, Speanymoor, Co. Durham.—Cor. writes: "June 13, 1885,—I am well pleased with the map of myself and daughter; your Remarks being perfectly accurate."

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

WANTED, in North Lancashire, a General Servant for Small Family. A Mediumistic person, otherwise suitable, will meet with a good home. Apply. Typo—office of this paper.

## TURIN, ITALY.

### A Fine Estate near Turin For Sale.

With Large Furnished House, equally a  
Summer and Winter Residence.

BILLIARD ROOM.

Past Fruit and Flower Gardens.

VINEYARD. COACH-HOUSE & STABLES.

For Information apply to

J. Burns, 15, Southampton Row, London.

## WORKS ON SPIRITUALISM, &c.

- Arcana of Nature.** By HUDSON TUTTLE. 2 Vols., 6s. each.
- Concerning Spiritualism.** By GERALD MASSEY. 2s.
- Consoled.** By Antoinette Bourdin. Translated by Miss M. B. Bildwin. Edited by W. J. Colville. Paper, 7d. *post free*.
- Debatable Land** between This World and the Next. By R. D. OWEN. 7s. 6d.
- Discourses** THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN. "The New Science;" "Spiritual Ethics;" containing upwards of 50 Orations and Poems. 720 pages. Cloth, 7s. 6d.
- Egypt:** and the Wonders of the Land of the Pharaohs. By WILLIAM OXLEY. Handsomely Bound in Cloth, Price 7s. 6d.
- Essays from the Unseen.** Delivered through the mouth of W. L., a Sensitive, and Recorded by A. T. T. P. Illustrated with Ink Photo of the Recorder, &c., &c. 7s. 6d.
- Experiences in Spiritualism.** A Record of Extraordinary Phenomena. By CATHERINE BERRY. Cloth gilt, 2s. 6d.
- Footfalls on the Boundary of Another World.** By R. D. OWEN. 7s. 6d.
- Ghostly Visitors.** By "Spectre-Stricken." 3s.
- Golden Thoughts in Quiet Moments.** By LILY. Royal 16mo., handsome cloth, gilt edges, blue rules round each page. An elegant work for Present. Price, 3s. 6d.
- Hafed, Prince of Persia.** His experiences in Earth-life and spirit-life. Being spirit communications received through DAVID DUGUID, the Glasgow trance-painting Medium. With an appendix containing communications from the Spirit Artists, "Ruisedal" and "Steen." Illustrated by Fac-similes of various Drawings and writings, the direct work of the spirits. 6s.
- Higher Aspects of Spiritualism.** By "M.A. (Oxon.);" 2s. 6d.
- How to live a Century, and Grow Old Gracefully.** By J. M. PEEBLES, M.D. 2s. 6d.
- Identity of Primitive Christianity and Modern Spiritualism.** By Dr. CROWELL, M.D. Two Vols. 10s. each.
- Incidents in My Life.** By D. D. HOME. First Series, 7s. 6d. Second Series, 10s.
- Immortality, and Our Employments Hereafter.** With what a Hundred Spirits say of their Dwelling Places. By J. M. PEEBLES. Cloth, 6s. 6d.
- Jesus: Myth, Man, or God; or, the Popular Theology and the Positive Religion Contrasted.** By J. M. PEEBLES. Paper, 1s. 6d., Cloth, 2s. 6d.
- Letters and Tracts on Spiritualism.** By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author; and Discourses by Theodore Parker and Judge Edmonds, through Mrs. TAPPAN. Cloth, 3s. 6d.
- Life and Labour in the Spirit World.** Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By Members of the Spirit-Band of Miss M. T. SHELHAMER. 5s.
- Religion of Spiritualism: Its Phenomena and Philosophy.** By SAMUEL WATSON, D.D., Author of "Clock Struck One, Two, and Three." Third Edition, with Portrait and Biographical Sketch of Author. Cloth, 423 pp. 7s. 6d.
- Scientific Basis of Spiritualism.** By EFES SARGENT. 6s. 6d.
- Spiritualism at Home.** A Narrative of Family Mediumship, By MORELL THEOBALD, F.C.A. Price 6d.
- Spiritualism: Its Facts and Phases.** By J. H. POWELL. 2s.
- The Spirit-World: Its Inhabitants, Nature, Philosophy.** By E. CROWELL, M.D. 6s. 6d.

JAMES BURNS, 15, SOUTHAMPTON ROW, W.C.

## CHEAP WORKS on SPIRITUALISM, &c.

BY J. BURNS.

ANTI-VACCINATION, Considered as a Religious Question. 1d.  
HUMAN IMMORTALITY proved by FACTS. A Report of a two nights' Debate between Mr. C. Bradlaugh and Mr. J. Burns. 6d.  
SPIRITUALISM, the Bible, and Tabernacle Preachers. 2d.

BY W. J. COLVILLE.

CONSOLED. By Antoinette Bourdin. Edited by W. J. Colville. 6d.  
SPIRITUALISM and its True Relations to Secularism and Christianity. 1d.

BY J. J. MORSE.

PRIESTCRAFT. A trance oration. 1d.  
SPIRITUALISM as an Aid and Method of Human Progress. 1d.  
THE PHENOMENA OF DEATH. 1d.  
WHAT OF THE DEAD. 1d.

BY MRS. CORA L. V. TAPPAN RICHMOND.

SPIRITUALISM as a Science, and as a Religion. 1d.  
WHAT IS THE USE OF SPIRITUALISM? 1d.

BY GEO. SEXTON, M.A., LL.D., &c.

A DEFENCE of MODERN SPIRITUALISM. 1d.  
SCIENTIFIC MATERIALISM CALMLY CONSIDERED. Cloth 1s. 6d.; paper 9d.  
SPIRIT-MEDIUMS and CONJURERS. 6d.

A BISHOP'S BELIEF in SPIRITUALISM. 1d.  
AN ESSAY on TOBACCO. By Henry Gibbons, M.D. 2d.  
A REPLY to Dr. Andrew Wilson's attack on Phrenology. By C. Donovan. 6d.

A SCIENTIFIC VIEW of MODERN SPIRITUALISM. By T. Grant. 1d.

BRINGING IT TO BOOK. Facts of Slate Writing through Mr. W. Eglinton. 6d.

CLAIRVOYANCE. By Adolphe Didier. 3d.

CLAIRVOYANT TRAVELS in HADES. 2d.

DEATH, in the light of the HARMONIAL PHILOSOPHY. 1d.

DR. MONCK in DERBYSHIRE. A truthful narrative of most astounding Phenomena, with fac-simile of direct slate writing. 2d.

FIRE and BRIMSTONE in HEAVEN, By G. Tommy. 6d. per doz.

FLORRY'S TREE. By Mrs. Ramsay Laye. 3d.

HOW to LEARN PHRENOLOGY, with hints as to the Study of Character (illustrated). By L. N. Fowler. 6d.

HOW to READ the HAND. 3d.

LIBERTY. An Oration by Francis W. Monck. 1d.

MAN'S BEST FOOD. By Wm. Carpenter. 6d.

MAN'S SPIRITUAL POSSIBILITIES. By Miss R. Dale Owen. 1d.

MEDIUMS and MEDIUMSHIP, containing indispensable Information for those who desire to investigate Spiritualism. By Thos. R. Hazard. 2d.

MY LIFE. By Thomas M. Brown. 1d.

NATURAL SPIRITUALISM. The Experiences of a Non-Spiritualist. 1d.

NOTES of an ENQUIRY into the PHENOMENA CALLED SPIRITUAL. By Wm. Crookes, F.R.S., &c. 1s.

ON the CONNECTION of CHRISTIANITY with SOLAR WORSHIP. By T. E. Partridge. 1s.

ON THE SPIRIT-CIRCLE, and the LAWS of MEDIUMSHIP. 1d.

PHYSIOGNOMY, or How to Read the Character of both Sexes at a Glance. By D. Jepson. 6d.

RULES to be observed for the SPIRIT-CIRCLE. By Emma Hardinge Britten. 1d.

SIX LECTURES on the PHILOSOPHY of MESMERISM or ANIMAL MAGNETISM. By Dr. Jno. Bovee Dods. 6d.

SPIRITUALISM at HOME. By Morell Theobald, F.C.A. 6d.

SUGGESTIONS to MOTHERS on the training of our Sons. 2d.

THE ATONEMENT: Old Truths as seen under a New Light. By C. P. B. Alsop. 3d.

THE GOSPEL of HUMANITY; or, the connection between Spiritualism and Modern Thought. By G. Barlow. 3d.

THE HEBREW ACCOUNT of OUR LORD. 1d.

THE ORIGIN and DESTINY of BRITAIN. By H. Brittain. 1s.

THE PHILOSOPHY of DEATH. By A. J. Davis. 2d.

THE PHILOSOPHY of MAN: A golden handbook for all. By P. Davidson. 1s.

THE RATIONALE of SPIRITUALISM. By Fred. F. Cook. 2d.

THE SCIENCE of LIFE; a pamphlet addressed to all who are, or will be, Teachers, Clergymen and Fathers. 6d.

THE STORY of MY LIFE. By E. W. Wallis, with portrait. 3d.

THE USE of SPIRITUALISM. By S. C. Hall. Cloth 2s., paper 1s.

THOUGHT READING, or MODERN MYSTERIES EXPLAINED. By Douglas Blackburn. 1s.

TRACTS on TABOOED TOPICS. The Anomalies of Spiritualism: Good and Evil Spirits. By Wm. Carpenter. 4d.

WHAT IS DEATH? By Hon. J. W. Edmonds. 1d.

WHAT IS RELIGION. By Thomas Brevior. 2d.

WHY we should not be POISONED because we are SICK, or the FATAL absurdity of DRUG MEDICATION. 3d.

£1,000 REWARD, MASKELYNE and COOKE! An Exposure of their Pretensions. By Iota. 1d.

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