

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

SPIRITUALISM.

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SPIRITUALISM AS AN ESSENTIAL ELEMENT OF EDUCATION.

SUGGESTED BY SIR JOHN LUBBOCK'S "100 BEST BOOKS."

An ANNIVERSARY DISCOURSE delivered at Cavendish Rooms, Sunday, March 28, 1886.

BY "M.A. (CANTAB.)"

On Tuesday next thirty-eight years will have passed since those occurrences took place in the Fox family, which are generally regarded as the commencement of Modern Spiritualism. Those occurrences were so remarkable, attracted so much attention, and led to so many of a similar kind, that perhaps a somewhat misleading prominence has been given to them. Spiritual telegraphy through a sort of electrical detonation was, so far as I know, a novel mode of communication with the unseen world; yet, as every student of the subject is aware, many and various outward signs of the presence of spiritual powers have appeared in every age, and especially during the last half century. If, however, we consider only those Spiritualistic phenomena which have taken place during the thirty-eight years that may be said to terminate to-day, what an overwhelming subject of contemplation lies before us! I verily believe that this period has been richer in revelations of the inner faculties and possibilities of human nature than any other epoch of which history contains a record.

During that same period physical research has penetrated ever farther into the secret harmonies of Nature, eliciting one proof after another of its wondrous order and unity. And, as if to prevent the undue predominance of exact science, of the conclusions derived exclusively from the testimony of the senses as distinct from the rational intuitions of our consciousness, psychical or psychological or spiritual experiment (if we may not as yet call it *science*, it is science in the making) has kept pace with these purely physical inquiries. If it has not done so in popularity or mere material results, yet it certainly has in the patient enthusiasm and the self-sacrificing benevolence of many of its votaries, as well as in the astounding achievements which have rewarded their investigations.

I shall not dilate this evening on that enormous field of speculation on which Modern Spiritualism throws its light, sometimes as perplexing as a Will o' the wisp, at others even too dazzling bright for mortal gaze. Suffice it to say that we have in this great subject a revelation of the inner region of man's nature in the last degree attractive, fascinating, stimulating, and—it must be confessed—in some respects confounding. An agency so potent, acting in a wretched, diseased, disorganized condition of society, like that which exists in the world at present, has naturally produced most multiform

results, both good and evil. I should feel myself presumptuous if I ventured to assume that either of these have greatly preponderated, though I am disposed to think that good has done so. However that may be, one thing is certain that Spiritualism is a prodigious and portentous reality with which our scientists, philosophers, and religious teachers have to reckon, and are chargeable with almost inconceivable folly in ignoring. This I say deliberately, after twenty years' earnest and careful study of the subject. With these few general remarks in relation to the Anniversary which we are now celebrating, I proceed to our more immediate subject, the bearings of Spiritualism upon Education.

I have used the word Education in its widest sense. I don't mean therefore only the training given to young people; I don't mean even that more or less pedantic instruction in Literature and all the ologies, which may be acquired by us children of larger growth in after-life; but I mean such education as is indicated in the very word itself, *i.e.*, a drawing out and development of all the faculties of body, mind, and spirit: *this* education is a life-work. It is conducted by nature, and is too often interfered with and obstructed as much as possible by school-masters, preachers, and doctors of all sorts. It begins with our birth, and, as we Spiritualists believe, does not terminate with death, but then only can be carried out in a comparatively untrammelled fashion. Yet our main business is with this world, not the next; and what, I ask, has Spiritualism to do with education *here*? Man consists of body, mind, and, back of that, mysterious centralised force, or an individuality, which we may call spirit. How this triune nature is connected, is, I fancy, more than either science or philosophy can explain. Perhaps the problem is beyond the reach of our faculties in this mortal state. But the mere recognition of this three-fold nature, as manifested in Spiritualistic phenomena, is in itself sufficient to produce a revolution, reformation and reorganization in human life. These are big words, but not big enough for the things they represent. What Spiritualism has done hitherto has chiefly been to break up men's old notions and systems of thought. Its work has been revolutionary. Hence the inconsistencies, confusion, and abuses connected with it, of which the ignorant, superficial self-complacency of the everyday world of use and wont complains.

It has still to produce a revolutionary movement in edu-

cation. Perhaps our basic and more important education is unconscious rather than conscious. It is analogous to that formative power which presides over the development of the insignificant acorn into the monarch of the forest with its hundred branching arms, its myriad, breathing, twinkling leaves, and its vast gnarled trunk of centuries growth. Such a manifestation of Nature's plastic power is beautiful and marvellous enough, but how infinitely surpassed by what we witness in a matured man! In him consider for a moment the transmission, from an almost invisible point of ten thousand racial, ancestral or parental peculiarities, traits of physical form and moral or mental proclivities. This is Nature's educative work, and the forces revealed by Spiritualism show how much deeper, more mysterious and sacred the process is, than any which a purely material physiology can unfold. A knowledge of spiritual forces transforms the human body from an exhibition of food-products and machinery into an august temple, not a gloomy edifice with a dim religious light, full of grotesque idols and superstitious offerings, but a lovely structure of the Grecian type, open to the free air of heaven, reflecting from its jewelled shrines the dazzling radiance of the sun; the receptacle of the most glorious achievements of art and science, odorous with the incense of aspiring thought and sentiment, and resonant with ravishing harmonies of mingled earthly and celestial spheres.

I pass from the unconscious education of Nature to our conscious co-operation with her. Education to be efficient must be in accordance with natural law; and we cannot co-operate with that to perfection unless we recognise its spiritual element. And here comes in the bearing of Spiritualism on physical education. Believers in spiritual law need scarcely be reminded that the education of a child should commence before its birth. They know too that we are constantly exercising a salutary or mischievous influence on each other by mental and moral spheres, or emanations, quite incapable of physical analysis, and yet often dependent on physical conditions of atmosphere, diet, or what not. In a word, Nature's laws in all their secret harmony should be reverently studied by us as the basis of spiritual evolution in the training of our offspring, as well as in self discipline. *Mens sana in corpore sano*—a healthy mind in a healthy body,—the words are easily pronounced, but it is impossible to exhaust their significance as an expression of the conditions of happiness and a description of the true end of education. If we only preserve the conditions of health, the divine energy of nature will do the rest for us. We have but to unclose the shutters and open the windows of our souls, and the light and air of heaven will enter to bless and to invigorate. But, alas! the great aim of the education in vogue seems to be to close the shutters as fast as possible against the entrance of any light from heaven. That makes the wretched farthing rushlight of man's kindling, his miserable idols and general domestic squalor look too contemptible.

And so we come to the bearing of Spiritualism on moral development. Physical unfolding has chiefly to do with individual life, the moral, with man as a member of society. Civilised society! What an object of contemplation for a celestial intelligence! What a hideous monstrosity of folly and injustice; the creation of fierce or subtle greed, of rampant superstition, and paralysed stupidity. Am I guilty of exaggeration in using such language? I fear I am not. Existing society is based on outrageous injustice, and is therefore productive of frightful misery. It is based on the impositions of fraud on ignorance, and is therefore only half-conscious of the causes of its wretchedness. A single indisputable fact is sufficient to render this statement probable at least. Society has for some centuries past been organised on economic relations represented for the most part by money, which may be defined as power in circulation. And it is patent to any observer of the slightest penetration, that those who enjoy and wield the most of this same money-power, are those who contribute least to the well-being of the community: while the majority of wealth-producers almost always live in a state of virtual slavery, the power-poseessors and wealth consumers revel in luxury. Such a state of things must of necessity be productive of the vice and misery which we see around us.

It is the distribution of property which regulates the outward forms which society assumes. The inward life is dependent very much on domestic family relationships, and these again on the relations of the sexes. And what is the character of those relations at the present time? I will not shock or offend you by speaking of the universal prevalence of the degrading "social evil,"—as the phrase runs,—which

tends to the physical and moral corruption of all concerned. I will refer only to the prevalent theories and practice of matrimony; these become every year more and more artificial, as the economic relations become more strained. Partners for life are selected on no pure, high and natural principle, but only from outward prudential motives. The man looks around for a woman with money, or one who can earn money for him. And in the mortal struggle for mere existence, which grows fiercer and deadlier every day, the woman seeing in matrimony her only refuge from poverty or dishonour, is almost constrained to welcome the first wealthy or thriving wooer that approaches her. And what must necessarily result from the contraction of such hollow and unhallowed alliances: what but that domestic discord, that superficial respectability and hidden vice, which, like a foul disease, preys on the vitals of our modern life.

But some one may be disposed to inquire: What economic questions, or those connected with social reform, have to do with Spiritualism? To whom I would reply in biblical phrase: Much every way, because unto us have been committed the oracles of God, or, in plainer English, we have had a revelation made to us of man's real nature, and it is all the more to our shame, if we allow ourselves to be taken in by the conventional lies which swarm around. The hidden truth of things glares out upon us, so that we cannot be blind to it. If we give in to, and sanction by, our approval and countenance deceit and shams, we become doubly false, unjust and culpable. A Spiritualist, who is not also a Reformer in every province of life, is unworthy of the name. Of course there are very conservative Spiritualists to be met with; just as there are physical and inspirational mediums who are the unhappy tools of undeveloped inhabitants of the next sphere of existence. But such deserve our pity, they do not understand the bearings of spiritual philosophy. Those who are wedded to the existing condition of things in Church or State, and to whose interest it is to keep it up, had better fight shy of Spiritualism. It will only get them into trouble, unless they succeed in dwarfing or corrupting it in some way or other.

At present, as I have said, the chief tie or mesh which holds society together is money in some form or other, the tangible representative of external power. The presence of this power and the rank which it confers has scarcely any relation with real merit. Merit may or may not be a quality of the possessor, that is purely matter of accident. The merit in the most important, influential cases will I fear be oftentimes absent. For we are told by those who have studied the matter most deeply, that in our time very large fortunes are almost invariably found to have been acquired by unjust means. Now it is plain to every unprejudiced mind, that such a social condition must be disorderly and immoral in the highest degree. And any truth, teaching, or influence which tends to bring into prominence the primary laws of our being, the elements of true happiness, and the proper order and harmony of man's nature, helps to rectify this fundamental abuse. And perhaps no study tends to do all this more than Spiritualism, if intelligently pursued. I trust the day will come—though it seems far distant—when the ties that shall bind, and the principles that shall govern society shall be of a very different kind, for they shall be based on a generous and humane culture; an education and development, moral and spiritual as well as intellectual, rooted deep in mother earth, but arched over and vitalised by all the sweet influences of heaven.

I must next consider the relation of Spiritualism to what is generally understood by education, that is to say, scholastic training, which is certainly a very important part of it. If the view which I have taken of society in general be in any way correct, school-teaching would probably be very deficient. It is so in most European countries, and England—to her shame—is far behind several others, notably Switzerland, Germany and Sweden.

The teaching given in English Universities as compared with those of Germany is, for most students, only that of a good Grammar School. Institutions for technical instruction, like the foreign Polytechnics, are scarcely known here. Look again at the state of our Public Schools, Eton, Harrow, Rugby and half-a-dozen others; the nurseries of our aristocracy, the moneyed classes, and our public men. I know too well, that morally they are frightful hot-beds of vice, and what they intellectually accomplish is this, that not one youth in ten, after seven years' schooling, and the expenditure of a small fortune on his so-called education, knows anything to speak of beyond a poor smattering of Latin and Greek, all of which is forgotten in half-a-dozen years. Descending a step we find that our Middle-class Commercial and Grammar

Schools, though much better than twenty years ago, are not so much educational institutions, as cramming places for competitive examinations. It is almost too early to judge as yet of the working of our Primary and Board Schools, but what we hear of thousands of poor little children being daily driven to school without food, and the complaints (very natural under the circumstances) of undue pressure of the brain, is indeed enough to make one sick at heart.

And who is to be blamed for all this? Undoubtedly the governing, the power-possessing classes, but one class in especial. If we turn in *Whitaker's Almanack* to the section headed "Educational," we find that schools and colleges throughout the country are almost exclusively in the hands of the Clergy. Oxford and Cambridge are mostly governed by Doctors of Divinity. This is true also of Dublin, Durham, Glasgow, and Aberdeen. The same may be said of the great Public Schools, while numberless provincial schools have headmasters in Holy Orders. In a word, the education of this country is almost entirely in the hands of a body of men, whose minds are vitiated and imprisoned on all sides by formulas three centuries old, in some cases fifteen hundred years old; men who are in honour pledged to teach doctrines utterly opposed to generally-recognised natural truth, but admirably adapted to hoodwink youthful intelligence, and bolster up all those abuses, which render life a burden to three-fourths of the community.

Myself a clergyman by profession (though it is twenty years since I acted as one) I know how much clergymen are to be pitied for the false position they occupy, but it is one so mischievous, that the truth on the matter should be freely spoken. Perhaps the majority of those whom I am addressing never read through the Thirty-nine Articles to which every clergyman is bound to express his assent and consent at his Ordination, and to read before the congregation when presented to a living, therefore I shall take the liberty of briefly referring to them.

Now what true ideas of his fellow creatures, or of the course of things in this world, can be entertained by a man, who has to teach in accordance with the following notion expressed in the seventeenth Article:—

Predetermination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us to deliver from curse and damnation, those whom he hath chosen in Christ to everlasting salvation, as vessels made to honour, &c., &c.—

or the Gospel according to Calvin. Again what sound morality can be expected to proceed from one, bound by an article like the following:—

"The Son, which is the Word of the Father, the very and eternal God, was crucified, dead and buried to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for all actual sins of men." Again, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ."

Here once more is a comprehensive sentence, quite enough to pervert and hamper a man's intellect for his whole life: "The three Creeds, Nicene, Athanasius' Creed, and that which is commonly called the Apostles' Creed ought thoroughly to be received and believed."

But this unhappy class is bound by a host of other formulas, which perfectly accord in spirit with such articles. They have to approach the Divine Being with a sort of phraseology only adapted for the darkness of the Middle Ages. It is difficult, for example, to understand how some portions of the Litany could be addressed to a God of infinite Love and Righteousness. We are so familiar with the words, and the sentiments they express are so contrary to modern feeling, that it is not easy to realize their actual signification. I hope I may be forgiven for citing one short passage:—

Remember not Lord our offences nor the offences of our forefathers, neither take thou vengeance on our sins. Spare us, Good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. From the assaults of the devil, from thy wrath and everlasting damnation, Good Lord deliver us!

A worship conducted in this sort of spirit, the worship of a God that takes vengeance, is wrathful, and only accepts a redemption with the blood of his son from everlasting damnation, does not seem calculated to produce a good moral effect. But what an admirable spirit pervades the Catechism, how adapted to put an end for ever to all wicked radicalism!

My duty towards my neighbour is to honour and obey the king, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters.

That has been the sort of training which has kept the

slaving millions down for centuries, Hodge included. He is beginning to learn better now, and sends Joseph Arch—champion hedger and ditcher (to his honour be it spoken)—to represent the poor agricultural labourer in Parliament, and try and stop a little of the injustice and cruelty with which he has been treated by his governors, teachers, spiritual pastors and masters.

To return from this digression. Bound by so many formulas, and with a mind perverted by their use, a clergyman dare not teach Science, for how can he honestly reconcile that with Genesis. He dare not teach Universal History, for no study is surer to destroy Church authority. It is dangerous for him to teach Social Science or Psychology—especially that which, like Spiritualism, deals with abnormal phenomena, for these dissipate the mysterious halo which surrounds his sacred books. In fact, he can teach hardly anything which does not suggest awkward questions, except the Greek and Latin Classics and Mathematics, and therefore to these he confines himself, or, under stress of the times, adds a pedantic acquaintance with a few English authors and English History, rendered, of course, as lifeless and conservative as possible.

The crying want of our age, that which alone can give life and unity to education, and prepare the way for the removal of a thousand social and economic abuses, is a true Science of Human Nature; and that can never gain a hearing while the Clergy retain their power. An important element of this much-needed Science, an element very generally despised and rejected of man, to wit, a practical knowledge of the occult side of Human Nature is almost exclusively in our hands, as Spiritualists. Let us make the most of it. We have got hold of a great truth, which throws a wonderful light on History, Philosophy and Social Science. It is premature as yet to guess at the forms into which it may develop hereafter. That it has an influential future before it can scarcely be doubtful. At present its work appears to be mainly revolutionary and educational. It is sapping the foundations of all sorts of venerable impostures. It is keeping the mind from ossification by materialistic dogmatism, and stimulating it to look forward to a brighter future. But, as I have hinted already, ecclesiastical dogmas tend to ossify as much as materialistic, and perhaps as yet we suffer most from the former. Let Spiritualists then beware lest they play into the hands of any priesthood, whether that of the Church of England, Rome, or Wesley. A great danger lurks in Spiritualism, lest it be used to prop up and buttress afresh the falling superstitions, lest it be employed to rivet anew the loosening fetters on the heart and mind of humanity. Emancipation is its proper work. Let us, my friends, have the joy and glory of sharing in this, and let us carefully guard against the prostitution of spiritual knowledge to any other end.

It would be wise, perhaps, to stop here, but I am tempted to say a few words more on a pamphlet which suggested this address, and which is a good indication of the present state of culture in England. The pamphlet was issued as an "Extra" by the Editor of the *Pall Mall Gazette*, and is based on Sir John Lubbock's list of the 100 best books. We have there the judgment of leading men of letters as to what is best worth reading. And a very curious judgment it is; curious for the differences of opinion on some points, and for a very general deficiency.

First comes the desponding tone of Thomas Carlyle in giving advice to a young man. Living sources of guidance, he considered, are non-existent in our day, and of books, which he says are almost the only guidance left to us, he only mentions four or five. Among them are Homer, Plato, and Hume for history, as that which is universally regarded as the best. On almost the next page Lord Chief Justice Coleridge says: "In history I exclude Hume as mere waste of time now to read!" Ruskin erases about three-fourths of Sir John Lubbock's list. Like Carlyle, he seems to think that truth is not easily attainable.

"Leaving (he says) the scholar to his discretion, and turning to the public, they fall at first into the broad classes of workers and idlers. The whole body of modern circulating library literature is produced for the amusement of the families so daintily pictured in *Punch*—Mama lying on a sofa showing her pretty feet, and the children delightfully teasing the governess and nurse and maid and footman; the close of the day consisting of a state dinner and reception. And Sir John recommends this kind of people to read Homer, Dante, and Epictetus! Surely the most beneficent and innocent of all books yet produced for them is the "Book of Nonsense" with its

corollary carols, inimitable and refreshing, and perfect in rhythm. I really do not know any author to whom I am half so grateful, for my idle self as Edward Lear. I shall put him first of my hundred authors."

"Oh!" it may be said "that Ruskin is half mad." It is true he is an eccentric writer, but a very thoughtful man. Canon Farrar, who probably has few superiors in literary culture, writing to the *Pall Mall* says that of living authors he would wish to preserve beyond all others the works of Tennyson, Browning and Ruskin.

Noteworthy is the communication of Mr. James Payn:—

"Dear Sir,—I have a respect for Sir John Lubbock, but I do not agree with him as to systematic reading. * * * * * When I look through the list of books you send me I cannot help saying to myself—'Here are the most admirable and varied materials for the formation of a prig.' There is no more common mistake in these days than the education of people beyond their wits."

What struck me as most remarkable in the lists of books recommended by all these scholars and distinguished persons is, that the value of books seems to be estimated rather by their literary form than by the truth which they contain, and also and furthermore almost the entire absence of what may be called the Science of Human Nature: of works which elucidate man's relation to the visible creation, the mutual action of body and mind, the progress of human society, with the illusions which history brings into view and which we have to guard against.

To go into this subject fully would be an endless business, and I fear I have been far too discursive as it is. I must content myself with saying that the judgments of these scholars have only confirmed my previous conviction, that our age is an unhappy sceptical period of transition. But I trust it is a passage into a better state of things. In making this passage there is one principle which kept steadily before us will, I believe, preserve our minds in comparative health, afford us some practical guidance, and save us at least from shipwreck on rocks of fanaticism or absurdity. And here I hope I may be excused for a moment's reference to personal experience.

All my life I have at intervals been studying theories of the constitution and reformation of society: Calvinism, Catholicism, Mysticism, Socialism, Positivism, Buddhism, and any amount of other isms. I have found none entirely satisfactory, but the virtue and strength of each appeared to be derived from one thing, in which they all agree, and so in condemnation of the practice and many of the precepts of society. That practice—in spite of any number of charities and Mansion House Relief Funds—is virtually this: "Every one for himself and the devil take the hindmost." Now all theories of morality which have any strength in them regard each man as only the member of a body. They start then with striking at the very root of selfishness. Even that wretched Calvinism does not deal with individual souls, but with a body supposed to be chosen in Christ before the foundation of the world; Catholicism, with a vast ecclesiastical society that has numbered its thousands of millions. Mysticism speaks of a germ of spiritual life, believed to be present in every man and forming the bond of a common and divine humanity. Socialism dwells on the importance of an external organization in removing the frightful disparities in the outward conditions of mankind. One and all of these social theories are based on the assumption that man, as the member of a body, can only live right and happily as such; and that directly he takes up an isolated position, he, to that degree, cuts himself off from the Universal Life, and becomes an element of discord. Briefly, these theories have prepared the way for the recognition of the solidarity of the human race, and this conception is so grand, so life and light inspiring, that it seems worth the study of a lifetime to arrive at. To use the words of Max Nordau: "I see the civilization of to-day, whose characteristics are pessimism, lying and selfish egotism, followed by a civilization of truth, love of one's neighbour and cheerfulness. Humanity, which is to-day an abstract idea, will then be a fact. Happy the later-born generations, whose lot it will be to live in the pure atmosphere of the future, flooded with its brighter sunshine, in this perpetual fellowship, true, enlightened, free and good."

A young gentleman in Whitehaven would be glad to investigate Spiritualism, but he knows no one in the district interested in the subject. There is a large mining population, but no demand for the "Miners' Number."

CONJURING PERFORMANCES BY MEDIUMS.

Dear Mr. Burns,—Wonders never cease. Listen!

About three weeks ago, seeing the town well placarded, informing "the nobility, gentry, and the illustrious Garrison of this most noble town," how "*Chevalier Giacinto Giordano, prestidigitator of European renown, was going to give a series of anti-Spiritualistic performances, including the magic box.*" I became curious to see what he was going to show; and believing that the "magic box" meant the old trick of shutting some one in it and cording it in a way as to enable the prisoner by touching a spring easily to release himself, I took with me to the performance Signor Fanciullacci, the medium whom I mentioned in my last letter, telling him to volunteer on the platform as one of the Committee, and so tie the box as to render exit from it quite impossible.

You must know that ten years ago Miss Lizzie Anderson, one of the daughters of the Wizard of the North, and a great medium, produced this genuine spiritual phenomenon in Naples, calling it also *anti-Spiritualism*, and when I took her to task for thus betraying a sacred trust, she excused herself by saying she had no will in the matter, as she was farmed to a detestable speculator. The phenomenon as exhibited by Miss Anderson was this:—She caused herself to be placed in a bag, which, being corded and sealed, was then placed in a box, locked and also corded by the Committee; the box was then placed in a dark cabinet, and in about a minute's time she was found released from all bonds.

In the present instance, that of Signor Giordano, the performance went far beyond that of Miss Anderson, for, besides a full-grown person of tall stature being secured in bag, box, locks and cords, as above, a little girl was made to sit on the box, and exactly fifteen seconds afterwards the cabinet opened, the tall person secured in the box was found sitting upon it, and the little girl had disappeared, but on opening the box she was found secured in the bag with the seals intact.

The marvellously short time employed in the performance at once excluded, in my mind, the possibility of a conjuring trick, and made it clear its being the production of genuine and powerful mediumship. Therefore, the next day I called on Signor Giordano, whom I found to be a jovial, open-minded and gentlemanlike Neapolitan. I at once told him of the certainty in my mind of the "magic box" performance being the result of genuine mediumship. He readily avowed it, informing me that he, his wife and daughter were all mediums. He showed me the box, which, being lined with paper without break of continuity, there could be no possibility of trick in it. He told me besides, that in Russia, where he had made the long stay of ten years, he had given hundreds of spiritual seances amongst the wealthy of that country, and ended with offering me and my friend a seance in any of the four days of his stay in Florence, an offer which, owing to circumstances beyond my control, and to my great regret, I could not take advantage of. I did not fail to rate him for calling his performances *anti-Spiritualistic*, especially as it was quite unnecessary. He agreed with me, and the very next day the word "*Necromantic*" was substituted for "*anti-Spiritualistic*" in the announcements, both in the daily papers and in the placards.

In the subsequent visits I paid to Signor Giordano and his family, they proved to me their powerful mediumship. But this is not all I was going to tell you. The day before yesterday the town was again placarded, and the dailies announced the extraordinary *anti-Spiritualistic* performances to be exhibited by Messieurs Thorn and Darwin (do not read Darwin) from America. I went, of course, to the performance, was one of the Committee who tied Mrs. Thorn in the cabinet à la Davenport, and took great care that she was well secured with ropes to the chair; but no sooner was the cabinet closed than large, bony hands came out of the cabinet, hands more than twice the size of those of the medium, which were extremely small and well-formed. I did not hesitate there and then telling Mr. Thorn that the exhibition was mediumistic. "Yes, Sir," answered he promptly, "and I am open to engagements for private seances, which I have done in every place where Spiritualists have asked me." "But why do you call this *anti-Spiritualism*?" "To attract the public, Sir." "You mean the dunces?" "Yes, Sir."

From what precedes, two things become evident:—First, that the old suspicion that many of these conjurers are spiritually assisted, receives ample confirmation; secondly, that mediums are plentifully to be found in the present and rising generation.

Last week I assisted at a very remarkable seance in Florence. Two mediums, brother and sister, performed exquisite music in playing and singing, without, in their normal state, knowing a note of it. A most melodious and impressive prayer was sung by the two voices, the brother accompanying exquisitely on the piano and in perfect darkness, after which a spirit, announcing himself to be "Bellini," gave us a *pot-pourri* of airs belonging to many of his operas when in the form. The performance was perfection of its kind. To-morrow I shall be again with that circle, and we will try a series of sittings for materializations. Seeing the powerful mediumship of that circle, I believe we shall succeed.—Very truly yours,

Florence, March 21st, 1886.

G. DAMIANI.

P.S.—M. Thorn announced to the audience that his Partner, M. Darwin, was then in St. Petersburg. As I have reason to believe him to be the best medium of the party, I think also that he is gone to Russia to give spiritualistic seances. If so, Mr. Eglington, who will soon be there too, may meet him, or hear of him.—G. DAMIANI.

KOOT HOOMI AND CO.

By W. H. HARRISON.

Recently, without any popularly apparent cause, the Koot Hoomi case has been launched afresh upon the Spiritualistic public, and in reply to the attack, as well as to a report of the Society for Psychical Research, Mr. A. P. Sinnett has issued a pamphlet entitled *Occult World Phenomena*.

The reporter for the Psychical Research Society sees imposture everywhere, even in out door and daylight phenomena among intelligent people, where it is much easier to accept the explanation of the presence of the common phenomena of physical mediumship, so well known to all who are competent to deal with psychical subjects. Mr. Sinnett on the other hand, who is a person of the same order of mind, but on the Spiritualistic side, sees imposture nowhere, and exhibits a capacity for hearty belief far beyond that of the common run of human kind who hold positions in which critical powers are implied. His pamphlet is disappointing, because its main object is to prove that certain abnormal phenomena take place in the presence of Madame Blavatsky; that such is the case, few persons acquainted with the evidence will be inclined to dispute, for not many who have given close study to physical mediums will now be inclined to deny that she is one of them. The points one would like to know most about, Mr. Sinnett touches in the most brief manner or not at all, viz.: the letters to Madame Coulomb and others—which letters, if photo-lithographed, would have been of considerable interest—and the page or two in the Anglo-Indian pamphlet, entitled *Hints on Esoteric Spiritualism*, dealing with the habitual veracity of the medium. In other instances he prints the adverse side of the case, so that his readers can understand both sides, but he has never ventured to let readers into whose hands his pamphlet may fall, know the contents of the Coulomb letters, or the aforesaid statements in the *Esoteric Spiritualism* pamphlet; there seems to be an unconscious shrinking from these more vital charges, respecting which he has never fully stated both sides of each case to his readers. Why not? A pamphlet which merely unintentionally inculcates that certain phenomena of physical mediumship are genuine, is, at this time of day, comparatively uninteresting. As for the two hidden cupboards in the medium's room, it is not proved that anything was ever done in them. One of them was pasted over with paper by Mrs. Morgan; moreover, if certain bogus manifestations are produced at one time, it is no evidence against phenomena at another time which could not have been produced artificially. If a chair goes up in the air at one end of a room, while a medium is at the other end, the character of the medium does not alter the physical fact.

Madame Blavatsky seems to me to have been somewhat harshly dealt with, for if credulous persons had selected any other physical medium, had accepted as an article of religious faith what that medium's "John King" said about his former life, had erected a shrine to him, and had started a newspaper to promulgate his religion, they would in time have inevitably landed themselves and their medium in the same mess as that in which the leaders of Theosophy now find themselves. Among mesmeric sensitives they would find plenty of seers of visions, who would frequently see "John King" and his surroundings, entirely in accordance with ideas they had gathered at Theosophical meetings, and who would honestly

believe in the value of the evidence they presented to the world. Now that so much is known about the general characteristics of physical mediums, it is high time to hold their closer devotees and lieutenants, who are always guaranteeing them, as responsible almost as the mediums themselves when an upset occurs. To these devotees it should be said: "You have been known for years as the familiar satellites of this medium, and now that he has done substantial injury to a public movement we hold you in great part responsible therefor, because we had not the facilities you possessed for thoroughly knowing the individual."

In the MEDIUM of March 5th last, the Editor, speaking of a past period in the history of English Spiritualism, refers to "The climax of abuses which brought such a crash on public demonstrators," and adds that even as regards the fact of the phenomena, "The enthusiasm of many fell far below the zero point of scepticism and doubt." I entirely agree with you, and think that the credulous persons to whom physical mediums stand virtually in the position of priests, are as much responsible as the mediums, and that if the public resolve henceforth to hold them as responsible as their rulers, something will be done in the way of averting future catastrophes.

Let us look at America, for example. Mr. Robert Dale Owen, one of the best literary men connected with Spiritualism, exposed imposture perpetrated by two genuine mediums; numbers of the credulous followers of those shady physical mediums then pelted Mr. Dale Owen with dirt, in and out of newspapers, and stated that there was no imposture at all. Mr. Owen was too honest a man to let bad persons be thus whitewashed, and told the credulous that they might say what they pleased, but he had ascertained beyond question that he had been imposed upon in certain manifestations which he believed at the time to be genuine, also that he had further discovered that any statements of the said mediums were utterly unworthy of credence. From that time he did no more public work in the movement.

Dr. Childs, another good literary man, was from the same cause, pelted with filth in a still worse degree, and I believe that he never worked in Spiritualism afterwards. The Dr. Childs against whom atrocious lies were invented, resided in Philadelphia; I believe there is another Dr. Childs.

A third case was that of Dr. Eugene Crowell, who brought out one of the best newspapers and best books connected with Spiritualism. He exposed some vile impostures by physical mediums, who turned their credulous followers against him; Dr. Crowell was foully abused, and has done no public work in Spiritualism since.

There never has been a case, and I suppose never will be, in which crime has been clearly proved against a physical medium, without the exposer having been foully abused by large or small numbers of devotees, and the medium having been afterwards accepted by the credulous as their teacher of religion. I know of five American mediums now "wanted" by the English police, and in four cases out of the five I should be glad to hear that captures have been effected.

Colonel Bundy, editor of the *Religio-Philosophical Journal* at Chicago, has for years honourably done his duty to Spiritualism, and braved the incessant abuse of the more shady and credulous persons connected with it. I am informed that the more able and respectable public supporters of the Movement in America have been, year by year, retiring into private life, and I should not be surprised if sooner or later Colonel Bundy does the same. In such case it is to be hoped that he will not sell his newspaper, but will bring it to an end, for as he has worked up its honourable character and circulation for years, it would be painful to him if hereafter it fell into the hands of any persons who might be susceptible to money influences in relation to its contents, or who might encourage impostors. The character of any Spiritualistic journal may be known by carefully reading all its advertisements, to see if any encouragement is given therein to known swindlers.

A reason for calling attention to the public ingratitude to Mr. Dale Owen, Dr. Eugene Crowell, and Dr. Childs, and the way in which at the close of their public life in Spiritualism they were pelted with filth by credulous and incompetent persons led on by shady physical mediums is, to suggest that when any future great catastrophe takes place in Spiritualism through the misconduct of a medium, the immediate lieutenants and habitual trumpeters of that medium shall be held in great part responsible. So far as my experience goes, these credulous persons do more harm than all others to the development of Spiritualism. A strong medium is sometimes

in trances and other abnormal mesmeric states, during which he is not responsible for his acts, so it is but just to shift a little more public responsibility on to the shoulders of his closest supporters.

W. H. HARRISON.

38, Museum Street, London, W. C.

OUR REPRESENTATIVE IN BRADFORD.

A very intelligent and respectable audience assembled in the Temperance Hall on Saturday evening, in response to our invitation to a social gathering. Visitors came from places at a great distance. The most interesting item of the evening's entertainment was the exquisite singing of the kind friends from Halifax and Sowerby Bridge, as stated in the programme which has already been given, in addition to which several other pieces were rendered at suitable intervals. The solos were admirable, and when set off with the beautifully harmonised choruses, the effect was very charming. These good friends have our sincere thanks and gratitude in addition to the very palpable appreciation which was rendered them by the audience. Those who missed the opportunity, lost a treat such as seldom occurs in Bradford or elsewhere.

The musical selections were admirably adapted to "Wee Donald" as a theme for musical illustration. Unfortunately the lantern did not operate well during the first part, but afterwards it was all that could be desired. The pathetic story was entered into with true feeling, the audience being at times deeply affected. There was quite a demand for copies of the book at the close, showing that much interest had been excited.

In his opening remarks, Mr. Burns said he had known all the Spiritualists of Bradford in days, when, perhaps, none or few of the present workers had heard of the Movement. He could go back nearly twenty-five years ago, when he first became acquainted with Mr. Lund, a gentleman of high intelligence and deep devotion to truth. A medium, whose name he had forgotten though her portrait was hung up at the Spiritual Institution, then gave trance addresses in the private circle, which were taken down by Mr. Rastick's son, and volumes of them and other communications had been published. Of late years he had not visited Bradford, but had many invitations to do so. He had a great desire to meet personally the many friends whose names he so frequently saw in writing and print, which was not half so satisfactory as to see them in flesh and blood. But really the great object of the visit was to hold a Lyceum Conference, greatly desired by the friends of that movement in the district. This was not his affair, but it gave the friends an opportunity of meeting on an independent footing, and at peace with all. It was also the Anniversary of the introduction of Modern Spiritualism. This was a matter of interest to all Spiritualists. To meet all together apart from local interests, and on the widest possible basis, was a fitting representation of that wonderful movement, which had manifested itself throughout civilization in the short space of thirty-eight years. He hoped to meet all in the universal spirit of love and friendship, for thus the higher heavens could infuse its spirit amongst us, and afford the highest enjoyment that could fall to the lot of man.

After the lantern entertainment, Mr. A. Kitson, Batley, took the chair. Mr. A. J. Whitehead sang several songs well worthy of the occasion. Mr. Kitson in his speech addressed himself particularly to the occasion of the Anniversary. He then called upon Mr. J. Armitage, who had come all the way from Batley Carr. This good friend, with his warm heart and smiling face, was well received, and made a hearty and spirited speech. The evening was then getting far advanced, and it was not deemed expedient to call on other speakers. Our Representative said he would much rather go down into the hall, shake hands with well-known friends who were personally strangers to him, and hear their voices. He had heard that eminent workers were in the meeting, some of whom had left, and he regretted that it would be impossible to come into close contact with them. Mrs. Gregg was present from Leeds. Mr. Smith, a very old Spiritualist, with others connected with Bowling, were glad to meet. Mr. Whitehead and other local workers lent every necessary assistance. Mr. and Mrs. Bradbury and other friends from Morley, and Mr. Lingford, Leeds, were also present. On another such occasion we hope there will be better opportunities for personal introductions.

THE BRADFORD LYCEUMS.

On Sunday morning, the Lyceum in Walton Street was visited. There was quite a number of visitors. About fifty

members took part in the exercises. The church is on the ground floor, and at the top of the building the Lyceum has a fine room for its purposes. The Conductor made a hopeful statement of the position of the Lyceum, and then called on visitors for remarks.

Mr. A. Kitson, in responding, dwelt upon the advantages he had derived from visiting that Lyceum. He got from them suggestions as to order. He complimented them highly on the discipline which was so apparent, and which indicated the tone of the work.

Mr. Burns spoke of the interest he had in the Lyceum system. He hoped to see them become a great power for good, and that they would visit one another in a spirit of fraternal love, as the Sowerby Bridge friends had done at the Temperance Hall the night before. These friends in return would be glad to have a visit from a Bradford Lyceum, and by an extension of these visits all round great happiness could be bestowed on many, and the Cause would be much stimulated. He said he was much struck with the verse they had been learning to repeat:—

On the shore beyond the river,
When our hearts are torn with grief,
Angels whisper they will never
Fail to furnish sweet relief.

He had received a telegram before coming to the meeting that his mother had just died. Though he could not say he was full of grief—for he knew the change was for the best—still such an incident, which could only occur once in one's eternal career, caused emotions which could not be described. When one, that we had loved and who loved us, goes to the upper world, we naturally project after them that interior life which is on the plane of the ascended spirit. And so those occasions that are usually dreaded as evils become most salutary blessings in the elevation of man's spirit. By this tribute of the soul to the departed, the new-born spirit is sustained, and thus aided in the commencement of its new career, it is enabled to return these blessings in the future. When a young and helpless infant, Mother had done all that he required, and now it was his turn to extend to her in her new state that sacred love which was so essential to the comfort and development of the arisen spirit. All would lose from the form those dear to them, and they would have the opportunity of performing a duty which would be of priceless value to their own souls and the one gone from them.

We were pleased to meet Miss Gott, a tender child, on her way to Rochdale to do platform duty. Surely when these little ones can go forty miles on a Sunday to do public service, it ought to make the elders amongst us feel ashamed that we do so little, except as mere money-changers in the temple.

The morning was divided with the Addison Street Lyceum. When we arrived, the Groups were engaged in lessons. Mr. Bentley and a few friends are labouring diligently to crown their work with success. We had the pleasure of addressing the members, speaking to them of the need of every individual thinking out his own mental development, and not depending on the word and wisdom of others. This individual independence was the true aim of the Lyceum.

We were pleased to meet with Mr. Hartley from Monkwearmouth, and Mr. Pemberton and friends from Blackburn. Thus both Lyceums had visitors, and are exerting an influence far beyond their locality. Both Lyceums have sufficient members for the space at their disposal, so that there is no grounds for jealousy, nor indeed does there appear to be any.

One thing we have observed, that the very small members seem to be somewhat overlooked. One or two motherly leaders would be highly useful to interest the *Fountain* Group. In learning to repeat hymns it would be well for the little ones to go over the lines by themselves; the same in performing the exercises. We hope soon to hear of many more Lyceums in Bradford. There is every encouragement in those which already exist.

THE LYCEUM CONFERENCE.

There was a large attendance and very important proceedings, a special report of which is in preparation for next week.

AT OTLEY ROAD.

In the evening our Representative received a cordial invitation to speak at the Oddfellows' Hall, Mr. Peel giving way to enable the invitation to be accepted. There was a full attendance, and a very good influence. The speech ultimately turned on Spirit culture as the only true Spiritualism. This was best effected by the Lyceum method.

It was a false position to take, that man's spiritual existence could only be demonstrated by mediumistic phenomena. The grand truth was that man may be conscious of his spiritual existence from the light within. Unless he had that in some degree, all phenomena, messages, speeches and philosophy would not make him a Spiritualist, though these things were valuable in their place. At the close remarks were made indicating the desire to commence a new form of work.

On reaching the Midland Station to see Mr. Peel and Mr. Cowling off by train, we had the good fortune to meet Miss Musgrave returning from her labours. Miss Gott also arrived on the scene. She had missed the train to Rochdale, so that there would be another vacant place at the disposal of the committee. It was a pleasure to meet these workers. The Midland Station is a likely place to meet with platform Spiritualists, almost any Sunday night.

THE LANTERN LECTURE.

The Temperance Hall was well filled on Monday evening by a deeply interested audience. The views were shown in perfection by Mr. Bush. The "Facts and Phenomena" were well received. It was a triumphant close to a series of very useful meetings. We thank the Spiritualists of Bradford for their kindness in many ways.

A SPIRITUAL SERVICE OF SONG.

Tuesday was Mother's funeral. It was rather a sacrifice of one's feelings to turn southwards, when half-way to the old abode, and place of interment. To have attended would have required travelling all night to Scotland after the Lantern Lecture to be on hand on Tuesday morning, and all night to London to be in time to travel all night to Jersey, thus making three nights on the road. This was impossible, and yet it seemed better to go North than to go to Jersey. It brought to mind the case of the disciple who desired to bury his father, but was told "Follow me; and let the dead bury their dead." It is rather a harsh saying to regard those, who have to perform such necessary duties, "dead." The good brother, who has remained at home and been a father and a mother to the old folks: seen to their needs in life and placed them away in a "new sepulchre" on his own land, is anything but "dead." Yet it is evident that some must stifle that sense of duty which urges them to the needs of their kin, that they may attend to the requirements of the larger family of mankind.

Nearing London in the train, it was impossible not to think of the solemn ceremony proceeding at childhood's home, no longer home, for what is home without a mother? The mind became absorbed in another train of thought, when "in imagination" a most wonderful musical service was enjoyed. There was first heard a solitary wail, much more earthly than heavenly. In the distance sounded sorrowful discords, apparently disconnected from the theme or purpose of this solitary voice. Gradually the whole expanse became resonant with the most delicious music. High up in the altitude the lofty strain of woman's voices filled the whole firmament with jubilant sound. Then the strong mellow voices of men took up the theme, and the mighty musical sound swept all round the horizon, as if it were a basis for the women's voices. Then came a momentary stillness, when in the immediate foreground a chorus of innumerable baby voices struck up. They were so young as not to have speech had they been of earth, so that their music and its utterance was so sweetly infantile that it baffles description. Then there was a united peal of all the voices, and the "Angels' Anthem" was concluded, and thus the helpless earth-wail of the infant spirit was responded to.

Surely there is a "music of the future" that no one has ever dreamt of. When musicians can become inspired with the vast themes of Life and its mighty changes, then another order of music will be presented. But how can it be rendered by a stationary orchestra? This music was wafted all round and everywhere: it was not located at any given point.

CROMFORD AND HIGH PEAK.—The friends who have visited us with kind advice and instructions will be glad to hear that our meetings are going on, and our spirit friends are now better able to guide us. The fact of our holding a public religious service at 11 a.m. and 7 p.m., on each Sunday, and the church and chapel parsons preaching about Spiritualism, is awakening the people up to seek for the truth, and we have no need to fear enquiry or investigation, we court it. Our controlling intelligence on Sunday last dealt with the question, "God: principal or power?" in the morning, and "If God is a God of Love, why does he permit so much misery, want, pain and poverty to exist?" Both questions were dealt with at length, and all the questions which followed, relating to both, were answered to the satisfaction of all present.—W. WALKER.

SUNSET.

"At eventide there will be light!"

Despair not, weary traveller through life's dark maze, the promise is there and has been performed to millions before thee, and realized by them. Have but sufficient faith to follow the glimmer of light which can be traced like a thread of gold through the thickest mist.

Oh! the glorious stillness of eventide, the gorgeous tints of sunset,—how soothing and peace-giving are they, and how blest are those who have the capacity of enjoying them: but happy, thrice happy, those who have realized the splendour of the noontide, and borne the burden and heat of the day: they can doubly appreciate the refreshing calmness of the even, and quit their physical body as easily as a child sleeth, then awake over the threshold in the beautiful morn of spirit-life.

Oh! for more of that knowledge which is salvation, that science which will teach us how best to assimilate ourselves to Nature's world, the world of Causes; to live in concord with our surroundings, to banish discord from our midst, and to dwell, if not in unison, at least in harmony. It is not, however, enough to learn, to receive that knowledge: when we have learnt we must obey. Once having obtained cognizance of a fact, we must, as it were, extract from that fact whatever wisdom it contains, and apply it to our use.

It does not suffice to know of a remedy if we do not apply it to the disease. If we continue to disregard the precepts which we evolve from our every-day experience, our senses will eventually become so blunted that we will be unable to grasp a new fragment of truth, or add another atom of light to our store.

Jersey, March 25, 1886.

EXCELSIOR.

OBITUARY.—JAMES RICHARDSON.

At Millom, on Thursday, 18th March, 1886, Mr. James Richardson, for many years an energetic worker in the spiritual Cause passed away after a very severe illness.

The interment, which took place on Sunday, 21st of March, at the Parish Church, was largely attended, about 700 people being present. Friends from both Lancaster and Barrow taking part in the proceedings. Before leaving the residence of the late Mr. Richardson, the hymn "Gathered Home" was sung. Upon arrival at the Church the clergyman (Rev. J. Irving) read the burial service; after which the spiritual friends sang (by the special request of Mr. Richardson before passing away) the hymn "Happy Home." The guides of Mr. Condon followed this with a beautiful invocation which brought the proceedings at the grave-side to a close.

The friends of the Cause then returned to the house of the late Mr. Richardson, and the guides of Mr. Baird, of Lancaster, gave a very good address on "What is man?" the whole being brought to a close by an invocation from the guides of Mr. Todd, of Millom.

Queen Street, Millom, Via Carnforth.

H. J. TAYLOR.

COVENTRY: Edgwick, Foleshill, March 28.—After a short service, three telling addresses were delivered through Mrs. Smith. The first was mainly directed against what were called the "fictitious and idle notions" which had been drilled into the minds of the people respecting their immortality; and contradicted in strong terms the doctrine of no repentance, hope, nor forgiveness beyond the grave. In this connection it was pointedly added that some who might have been thrust into the torments of hell-fire by their fellows, would be found to be in a higher state of purity than those who had consigned them thither, and would be the first angels to welcome them into the eternal world.—Con.

NOTTINGHAM: Morley Hall, Shakespeare Street, March 28.—Mrs. Barnes' morning's address was by the control of a local Methodist of 20 years ago. He stated that his views were then "peculiar," and they had since become more so. He could not understand some of the "miracles" of Jesus, such as feeding 5000 with a few loaves and fishes, and the turning water into wine. Jesus was a man of the right sort, but was often misrepresented. He taught in symbols, and parables were the means he chose to impart his ideas. The "miracles" referred to were more likely to have been symbolical teaching, as also was the "driving out of the money changers." Where the true spirit of God dwelt it was no longer possible for sordid desires to remain. Some remarks of the control produced some audible smiles, and he (the control) said, "It is time that you learnt to worship God with a smile on your faces; they have been in the other direction too long. When you go to church, you sometimes get put in a nice cushioned pew, and you feel quite comfortable and happy, but if you do not acknowledge the plate, the next Sunday, perhaps, the sexton will come and say: 'Will you please make room for this lady? I'll find you a seat elsewhere.'" There was too much of the "money changing" business. But the mind of man was fast growing, and many churches had shut up the gates of hell "because it did not pay." Little by little the change was coming, and soon would be the time when spiritual truth would be universally acknowledged.—Rev. iv., formed a subject for a grand exposition of Spiritualism. It was beautifully shown that what John describes in his vision as the "beast" which had a "lion's" face, represented the animal nature which is found in man with the strong will-power before subjection. By the spirit gaining the ascendancy a change was produced, as illustrated by the more gentle nature of the "calf," and this eventually progressed till man stood in his natural state. The "eagle" was illustrative of the upward tendency which the developed spirit attained to. The "elders" were the spiritual guides or teachers, whose mission was to minister through the angel messengers, through the spheres of immortality to earth. Their position near the "throne" shews that they were invested with power. The "sea of glass" which surrounded them was as a mirror in which every spirit would see himself reflected, and until he was purified he could not cross that sea. The sounds of the "beasts" praising God, caused the elders to rejoice and re-echo the praise. We must cultivate this communion with the angel world, as it was earnestly desired on the spiritual side. A verbatim report would have been a treat to your readers.—J. W. B.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 2, 1886.

NOTES AND COMMENTS.

The Miner's Number has been very much admired. Our readers find it useful. Of late there has been great variety in our columns. The same divine stamp is found on men derived from very different social and intellectual positions. We hope to present Mrs. Groom's portrait and sketch next.

Signor Damiani and Mr. Harrison raise points that are very perplexing. A conjurer may be a medium; for the term seems to imply the command of unseen forces. We have published evidence showing that the Indian jugglers are mediums. Yet a "Psychical Researcher" going out to India would probably loftily tell us that these Indians only performed a few self-evident tricks; and so he would say of our phenomena; and there we would most certainly know he was in error. The conditions of a conjurer's, or of a professional medium's exhibition, are such as to prevent one from being well able to form an independent opinion in most cases. It is well to remember that our position is not sustained by testimony derived from such sources. As to Robert Dale Owen, it was well authenticated that he was imposed on by the party who professed to expose the mediums in question: in other words, it is an open question whether those mediums imposed upon Mr. Owen at all, while it is certain that the onslaught on those mediums was a deliberately planned conspiracy to injure Spiritualism; and Mr. Owen was credulous enough to be imposed on by the expositors. Who can settle the point? We certainly have but little regard for those "Spiritualists" who are frightened from their duty by the "boogy" of the calumniators, who belong to the one side of such quarrels as well as the other. The true facts of an *expose* can seldom be arrived at, but the truth as to the genuine facts are attainable by all. These are ample for our purpose. Give us the bread, others can eat dirt who choose. Most of the *exposes* proceed from evil intention on the part of the enemies of mediums. Some mediums are, no doubt, morally corrupt; but so are some of those who try to bring them to grief. It is the evil influence which is dispersed on such occasions that obsesses some minds, and drives them into a negative position in respect to the whole subject. We have seen many instances of this.

Mr. Richard Walsh, Blackburn, passed on to spirit-life on Sunday, after a long and painful illness. He was the proprietor of the hall used by the Spiritualists at the time it was adapted and rebuilt. He was to have a public funeral, yesterday (Thursday). Many were indicating their intention of being present.

We regret to read the complaint against Mr. Plant contained in the Rawtenstall report. For several weeks it has been announced in the MEDIUM that Mr. Plant would speak at Rawtenstall on Sunday last. He took no notice of the fact, but was at the same time announced for Morley, even as far back as the issue of the Yorkshire plan for March. Now if Mr. Plant has no regard for his word and the state-

ment of truth, we must tell him that we decidedly object to be made to tell lies to the public, either in connection with his name or that of any one else. The man or woman who does not love truth for its own sake, even in regard to the smallest matters, is not likely to be a reliable channel for the utterance of truth. This is a matter that we desire to press home to all who use or abuse our columns. We certainly shall give no place to the names of those who make us the unintentional agents of misleading the public. Mistakes will occur, but such a case can scarcely be called a mistake. "By their fruits ye shall know them."

On our visit to Yorkshire we heard much sympathy expressed for Dr. and Mrs. Britten, with the hope that the suffering gentleman may be soon restored to his usual good health. Mrs. Britten seems to be indispensable amongst her many friends in Yorkshire and elsewhere. The great value of such a worker is most accurately felt in her absence, which, the poet says, "makes the heart grow fonder."

The opposition which the Blackburn friends are contending with at present, is exciting much interest everywhere. We are promised a special report on the matter. The newspapers gave good reports of Mr. Wallis's reply to Dr. Grosart.

CAVENDISH ROOMS MEETINGS.

We give a report of the lecture of Sunday. The speaker received a hearty welcome. The views expressed met with the appreciation of the audience.

Mr. Hopercroft will give an address, and afterwards describe spirits in the audience, on Sunday evening. On the following Sunday Mr. Burns will speak on "Mediumship, its advantages and disadvantages."

I have taken the MEDIUM every week about twelve years, and I have good value for what I have paid for it.—T. WALKER, Steeton.

Mrs. Swatridge will be happy to give accommodation to visitors to London, at 88, Fortess Road, Kentish Town.

The Burnley friends are issuing handbills of their meetings, containing a large amount of valuable information on Spiritualism.

We have somewhat overlooked a very interesting discussion on Spiritualism, which is going on in the Leicester papers. There have been some able letters.

A gentleman gave our Representative 2d. and his address for a "Gerald Massey No." on Monday evening at Bradford. As the bit of paper has got lost, the gentleman will much oblige by sending his address on a post card.

The Newcastle Leader contains a long report of a Lantern Lecture given by Mr. Kersey at Northumberland Hall on Monday evening. A numerous and intelligent audience attended Ald. Barkas's concluding lecture on "Astronomy." At 6.30 Mr. Harper lectured on "Spiritualism, an engine of progress," with special reference to the Anniversary. Mr. Robinson recommends Mr. Harper to the attention of those employing lecturers.

After two years' intense suffering, Mr. F. Herne, the well-known medium, has recently so far recovered as to be able to resume his occupation. He got a quantity of fine brass filings into his left eye, which for a long time caused him intense suffering, and he had to undergo several painful operations. His mediumship was but little affected though he lost about one-third of his usual weight. His mediumship is at present in a most satisfactory condition. A friend visited the weekly seance on Thursday evening, when recognised materializations were observed. As usual, the spirits through Mrs. Herne's mediumship spoke freely in the direct voice.

The Sowerby Bridge Lyceum possesses perhaps the best musical instrument of any congregation representing the Movement in this country. It will be remembered that we gave the list of subscribers a few months ago. On our recent visit we discovered it to be the work of the Smith American Organ Company. It is "The Connoisseur" pattern, and cost some £50. It has great leading power, with fine pipe tone, so that it is excellent for congregational purposes, while the soloist and musical expert may produce the most beautiful effects by the use of the many stops with which the instrument is furnished. It will be remembered that we reported some time ago the opening of a spiritual church in Massachusetts, erected by one of the partners in that Company, who is an earnest upholder of Spiritualism. We wish all meetings had one of these excellent instruments.

LOST BY FIRE.—The first seance for the benefit of Mr. Brain, who unfortunately lost his tools in the recent fire (City Road), was held on Monday night the 22nd, at 51, Great Ormond Street, Mrs. Jones kindly lending her drawing-room for the occasion. It was a very harmonious meeting, a sympathetic influence prevailing throughout the sitting. Mrs. Brain was controlled by her "Indian Chief," "Little Jenny," and a friend well known by the circle, who recently passed away. Mr. A. S. Gibson delivered under control one of his powerful addresses, contrasting the belief of orthodox Christians with the knowledge of Spiritualists. More singing and music, when the French control through Mr. Gibson both amused and instructed the circle with his humorous and witty remarks. Mrs. Gibson described several spirits she saw in the room. The same lady was controlled by a little coloured spirit, who always attends her, and went to each sinner, delineating their characters, &c., in the most accurate manner. The seance closed shortly after 10 o'clock, each one thankful for the good they received.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.—Mr. King reports that only six persons attended Mr. Towns' seance, and that the contribution was 14s.—24, Harcourt Street, Marylebone Road: The contribution on behalf of Mr. Brain will take place on Sunday morning.

GERALD MASSEY'S SECOND LECTURE. SUNDAY, APRIL 4.

Doors open at 3 o'clock; Lecture at 3.30.

SUBJECT:
THE NATURAL ORIGIN OF SPIRITS:
Elemental, Celestial and Human.

Hall, 1/-; Gallery, 6d.

A List of the Series will be found on Page 223.

"Mr. Gerald Massey, the well-known poet, is delivering a series of lectures every Sunday afternoon at St. George's Hall, Langham Place, commencing at half-past three. Mr. Massey is not only a poet and a genius, but is a masterly lecturer, and his views are of the highest order of originality."—G. R. Sims in *Referee*.

"There was a large audience, and the lecture was listened to with great attention."—*Daily Chronicle*.

38th ANNIVERSARY OF SPIRITUALISM.

ST. GEORGE'S HALL, LANGHAM PLACE, W.

ON MONDAY, APRIL 12th, 1886.

In response to many requests, Mr. Burns will give his Lantern Lecture, in connection with an excellent Concert under the direction of Mr. Ernest A. Tietkens. Programme on back page.

Three desirable objects, it is hoped, will be attained:—

- I.—The Anniversary of Modern Spiritualism will have a fitting and enjoyable Celebration.
- II.—The Spiritualists of the Metropolis may meet together, as they have done years ago, in the same Hall.
- III.—The proceeds will be devoted to deserving cases of Charity, and the furtherance of the Sunday Services.

TICKETS: Stalls (Reserved) 2s. 6d.; Balcony 1s.; Back Seats 6d.

The Stalls are selling rapidly; those desiring favourite positions should apply at once.

Friends are cordially invited to take part in selling tickets in the various centres of work. Tickets and circulars may be obtained at the Spiritual Institution.

Friends who will kindly assist in taking tickets and placing visitors are asked to send in their names, that all appointments may be fixed in advance.

MR. BURNS'S LECTURES IN JERSEY.

FRIDAY, APRIL 2, Odd-Fellows' Hall, Don Street, St. Heliers, Lantern Lecture. Doors open at 7 p.m., to commence at 7.30 p.m. Admission, front seats 1s., back seats 6d.

SUNDAY, APRIL 4, Answers to Questions on Lantern Lecture, at 3; "The Religious Principles of Spiritualism," at 7. Collections.

MR. BURNS'S LECTURES IN NORTHUMBERLAND.

Under the auspices of the Northumberland Miners, who are adherents of our Cause, Mr. J. Burns will give his Lantern and other Lectures as follows:—

SATURDAY, APRIL 17, Co-operative Hall, Seaton Terrace, at 7 p.m. Chair by Mr. J. A. Rowe. Vocal and instrumental music by Mr. John Forster and Mr. Geo. Adams. Admission, front seats 1s., back seats 6d.

SUNDAY, APRIL 18, Boys' School-room, Seghill, at 10.30 a.m., "Answers to Questions" on the Lantern Lecture. At 5.30 p.m., "The Religious Principles of Spiritualism." Collections.

MONDAY, APRIL 19, Ashington, Mechanics' Hall, Lantern Lecture at 7 p.m. Musical selections. Admission, front seats 1s., back seats 6d.

TUESDAY, APRIL 20, Blyth, Central Hall, Lantern Lecture at 7 p.m., Doors open at 6.30 p.m. Admission, front seats 1s., back seats 6d. Questions at the close.

In Affectionate Remembrance of Bessie L.

OH, SEEK NOT THE GRAVE

TO HER BEREAVED PARENTS.

Oh, seek not the grave, when with grief unavailing
Your bursting hearts pant for the bird that is flown;
High, high in the azure—no storms now assailing—
She sings the sweet notes of her dear earthly home!

And, oh! may the mutual fond recollection
Of days now departed, of loves which endure,
Afford an eternally bright retrospection,
And for her return a glad welcome secure.

For, know, when the shadows of evening are length'ning,
And thoughts of the lost one steal into your breasts,
And sweet ties of nature are solemnly strength'ning;
God's angels are present as guardians and guests.

JOHN A. ROWE (T.C.E.).

THE PLATFORM.

GERALD MASSEY'S FIRST LECTURE.

We heartily congratulate Mr. Massey on the crowded and appreciative audience which greeted him yesterday at St. George's Hall. Among several distinguished men of letters in the front seats, we recognised Dr. Zerffi and Dr. Alfred Russel Wallace. The latter of these, second only to Darwin as an exponent of the theory of Evolution, and also a writer on spiritualistic phenomena, might well be expected to feel interest in a series of lectures intended to illustrate the relationship between the facts of Evolution and Spiritualism.

Nearly three years have passed since Gerald Massey last appeared in St. George's Hall, and during that time he has put a girdle round the world. It is true that many others have done this in the same period, but his was a sort of luminous belt, for he has been on a lecturing tour through the United States, California, Australia and New Zealand. We were glad to perceive that he has returned as full as ever of genial life and humour, sparkling wit, and flashes of thought,—now bringing out in bold relief the grotesque outlines of some solemn absurdity, and now lighting up for us a whole heaven of speculation. What especially delights us in Mr. Massey's lectures is the utter absence of affectation of any kind, and the intense impression of truthfulness conveyed in all he says. And his subject was one in which all these qualities were especially effective; "A Leaf from the Book of my Life; or a practical reply to Dr. Von Hartmann's Theory." He began by saying that his was a story of such a wierd, uncanny description, that none would be likely to tell it unless it were true, adding in the words of Touchstone, "If it be a poor thing, Sir, it is my own." A poor thing it certainly was not, unless poverty can be predicated of a narrative full of overflowing with the psychologically marvellous and interesting, and enlivened with a running commentary, rich in humane feeling and thoughtful illustration.

After a few well directed thrusts at the professional jesters of the press, and their laboured and painful attempt at jocularity whenever they touch on Spiritualism, Mr. Massey went back to the year 1850, when he said he was invited to witness some experiments in clairvoyance, as exhibited by a lady, the niece of the Rev. Dr. Jabez Burns, of London. The gifts of this clairvoyante had been witnessed and recognised as genuine by a host of men eminent in science and literature, and of high social position, among them the late Lord Bulwer Lytton. Mr. Massey himself, however, had so little faith in this power, that when invited to place his hand upon the eyes of the somnambulist, he good-naturedly left space sufficient between his fingers for her to see. He was not aware that in her abnormal condition the balls of the eyes always rolled upwards, until the pupils were perfectly invisible. This lady afterwards became Mr. Massey's wife, and for many years, clairvoyance in all its forms, was a matter of constant occurrence, experiment and study. The power was usually exhibited with closed eyes, books being read that were placed upon the forehead. Distant scenes were described and coming events predicted. These were sometimes serious, sometimes very trivial. For example, the clairvoyante described the arrival of a letter announcing the death of a relative, and the prediction was verified an hour afterwards. On another occasion Mrs. Massey informed her husband she had a prevision that in an approaching window-cleaning one particular pane of glass would be broken by the servant. The accident occurred as foretold.

For several years the lecturer had been familiar with all the phases of somnambulism without attaching the slightest credence to the phenomena of Modern Spiritualism, when it so happened that a clergyman, who had made a planchette for the practise of writing mediumship, requested that Mrs. Massey might be allowed to try her hand upon it. She did so with results of the most startling nature. At the very first seance communications were received that purported to come from the spirit of that unfortunate Mr. Briggs, who was considered to have been murdered by Müller, who was afterwards hanged for the supposed crime; and on the same occasion a very fair reproduction was given of the autograph of Shakespeare. The writings were done through the planchette in perfect darkness as well as in the light, and both the communications from Briggs and the writing from Shakespeare's autograph were followed by a series of events

in the last degree curious and interesting. We are not, however, reporting Mr. Massey's lecture, and as it will doubtless be repeated on future occasions in England and America, we should be sorry to spoil a good story by our dull, imperfect telling. We hope that those who missed their chance last Sunday, may be wiser or more fortunate hereafter. By-the-by, among the ghost-stories, a gruesome narrative was given of the lecturer's experiences with a spirit in a haunted house, the details of which formed the basis of a large volume in verse—now out of print—entitled "A Tale of Eternity."

Before passing away from this life, the clairvoyant medium promised to come back and prove her presence with the children by rapping on a clock, and those raps were of common occurrence for years. "At my first sitting with the medium 'Hume,' said the lecturer, at the house of S. C. Hall, my wife purported to speak to me and say, 'O Gerald! when I turned on my left side to pass away that night, and had got through, I could not believe it. I kept on talking, and thought you had gone suddenly deaf, as I could not hear you answer me.' That was exactly what had occurred with me on this side of death. I kept on talking and she did not hear. Personally I have no doubt that truly represents the continuity of consciousness in death. There is no death. There is no break. No cessation of motion. It is like the top when we say 'it sleeps'; that seems to stand still just when the motion is perfected."

A few sentences will suffice to indicate the lines on which Mr. Massey encounters Dr. Von Hartmann's theory, which seems to us merely a pompous wordy reproduction of conjectures mooted, answered, and exploded in America twenty years ago.

"Dr. Von Hartmann says the understanding of marked somnambulism is the key to the whole province of mediumistic phenomena; and he seems to think that the Spiritualists have rushed to their present conclusions with little or no knowledge of somnambulism and clairvoyance. He is wrong! That certainly is not the case. I lived face to face with the phenomena for fifteen years. I have brooded over the whole subject matter more or less for thirty-five years; and in the absence of the spiritual hypothesis I should be more confounded to-day than ever; the more I had learned of the subject, the less I should know. My experience enables me to give a point blank denial to Hartmann's assertion that all the mental manifestations show a content corresponding to the medium's own intellectual level and ideas."

In these spiritualistic phenomena there is a gauge of the double consciousness, that goes deeper than anything in our normal experience, and it tends to show that the true explanation is not to be found in supposing two personalities with the further inference that personality itself may be delusion. When a double ego does manifest, that establishes Spiritualism. What is it then that would prove the presence of another personality or second self, manifesting through the medium? It would be the exercise of another will in command of other powers, and this is the crux of the whole matter, as betwixt the spiritualistic and all other theories. It is so in Mesmerism and Hypnotism. Another will is brought to bear in the production of the abnormal effects. Another self or the appearance of another self, can be imposed on the patient for the time being. In both of these conditions the will-power is external to the medium, and so we maintain it is when the operator is out of ordinary sight.

It can be proved that in producing certain phenomena called Spiritualistic, there is a cause beyond the will-power of the medium, and that this will-power is exerted by an operator out of sight.

Further experience showed me that this power which could control the nerve-force and muscular system of the medium could do what I had been accustomed to do, that is, become mesmeric operator and induce the somnambulist trance. And now when this occurred I found another will, Individuality, person or Intelligence was in possession of the organism; another mind, other minds, could communicate with me in this abnormal way, that they also could magnetize and put their patient into a trance; take possession of the human machine, and run it on their own account! That these conditions were those of mediumship betwixt two lives, two worlds, the Unseen and the Seen.

The conclusion of the discourse was most earnest and eloquent, and couched in most beautiful language. It ran somewhat on this wise.

The supreme secret of Spiritualism does not belong to the abnormal domain, although that may have supplied the

"open sesame" to many seekers. The supreme secret of this immense fact without, this illumination within, is to be found in its influence on the life we live, as we realize our relationship and rapport with the higher life and deeper consciousness. It is here we get the true tests. It is here the evidence for Spiritualism is perfected; as we become conscious agents in the evolution, the translation, the embodiment in this life of the life beyond our own. In one sense it is the secret whereby a man can add a cubit to his mental stature, and in another, lose the limits of his own personality in the presence of a larger co-operative kind of self. We feel that a new consciousness is awakened by this fresh knowledge of nature—such as may double and treble the possibilities of our co-workers operating in conjunction with us, who may have now become conscious co-workers with them, and are therefore double and treble ourselves.

We can no longer feel, as myriads in our day do feel, like wanderers lost in space, without a compass to steer by, or a shore to steer for, lost or left lonely amid the aching void of a lifeless infinitude. Life has been worth living for us, if but to have seen the new order of thought, ushered in by Evolution and Spiritualism, which were of twin birth about the middle of our century: worth living, if but to have helped a little in extending the range of their emancipating influence: worth living, if only to know that whilst the false beliefs are fading fast, and the primitive gods are falling, we are getting a little nearer to the beating heart of eternal Reality, and to another life whose pulsations become perceptible in this.

While the darkness closes round without, and death is with us face to face, we are learning how we carry within us the very well-spring of life itself, and a light that smiles at the heart of us like the dawn of everlasting day. That is the supreme secret and final fact of Spiritualism!

The subject of Mr. Massey's next lecture will be "The Natural Origin of Spirits, Elemental, Celestial and Human": a very comprehensive programme. We anticipate that much light will be thrown on the real worth which is to be attached to the old-world lore of gnomes, sylphs and salamanders; of angelology with its cherubim and seraphim; and on savage dreams of ancestral spirits, tribal spirits, and so forth.

Now is the time for Spiritualists to show that they can appreciate that profound erudition in all that bears on their belief which Mr. Massey has acquired, and that they are ready to honour and support that brave truth-loving genius, which has marked all his life, and especially that exercise of his energies which has been in any way connected with Spiritualism.

S. E. B.

REVELATIONS OF SPIRITUALISM.

Address through J. B. TERLOW, Oriel Hall, Leeds, March 21.

The question is often asked: "What new thing has Spiritualism brought into the world?" We shall show that it has brought something very startling.

What is Science? It is a system of facts. Spiritualism, on one side, is a science, is materialistic: it must appeal to man through the agency of physical existence. These physical agencies are various: moving tables, passing matter through matter, producing materialized forms, writing in closed slates, handling live coals, and healing by the agency of mesmeric force; clairvoyance, clairaudience and trance conditions are methods used. What is, then, new? A new world has been brought to humanity by and through these agencies. The position and condition of heaven and hell have been ascertained thereby, thus settling the theological problems and human yearnings to know where are the dead. When man is informed where his loved ones have gone, and what their true condition, he is much better satisfied than by the disquieting theories of the Church.

When your friend is about to leave for some far-off shore, you grasp his hand, and with tears of love glistening in your eyes, you beg of him to let you know how he is when he lands. It is human thus to hunger. But what of those who have passed down into the silent kingdom, whom you never hope to see more? Is it not a grand revelation to know that you can get a message from them? Does it not satisfy your heart's hungering, and bring to you more than a kingdom, when your loved ones are borne to you again? Spiritualism proves what the Church holds as theory, gives certainty for hope, and demonstrates that science has not attained the highest culture. Science limits man's attainments by a knowledge of material law, but Spiritualism evidences laws that the scientist does not recognise. The law of gravity binds all to a common centre; the tendency of unstained matter is to fall; but it is proved in the spirit circle, that this is not always so: That tables, chairs, etc., can be suspended in mid-air; that objects can be moved without physical contact and mechanical means; matter passes through matter, and bodies apparently human can be built up by chemical powers not known to the scientist. Surely if things are done on the scientist's own ground, which are beyond his knowledge, then we have here a revelation, new and startling.

Spiritualism reveals a new science of Optics. By ordinary methods you cannot see through stone walls, your capacity of vision is very limited, but clairvoyance evidences the fact, that nothing is impenetrable, that all things are an open book unto the awakened spirit. The past, the present, the future, are all open alike unto its gaze.

Clairaudience opens out a new field of study, proving that the physical ear is not the only method of hearing, and that there are atmospheres which are moved by vibrations of which man's outer consciousness is not aware. Psychometry is ready to solve the problems of the past, and to make all time an eternal now. Crime, mystery, doubts, historical and otherwise, may be solved by its wondrous power. Spirit photography comes with wondrous chemical and optical revelations, proving that the dead do live, and that their ethereal garments can be made visible upon the sensitised plate. Psychography tells of magnetical forces and psychical powers, of which science does not take cognizance. The revelations of trance and inspirational mediumship are not in the category of the discoveries of science. With all this array of evidences, surely Spiritualism is worthy of consideration.

Spiritualism appeals to your moral sympathies, telling of a life that carries forward the results of this: pleading for a nobility of effort, and a struggle for nobler and higher conditions of existence. It tells with facts irrefutable that man once born is born for ever.—Con.

"WHERE ARE THE DEAD?" Given through Mrs. Harvey, by one of her guides.—It is a grand privilege, the so-called dead returning. You are brought up to consider that they are confined in the grave. You have sorrowed, believing them gone for ever; though you have some faint hope of meeting them round the throne at some distant day, but—"Where are the dead? Have they been allowed to sink into oblivion?" No! Every day there are removals, but not far: they are only divided by a shade. Just as you would step into another room, they have but stepped out of the physical into the spiritual form. Your dear ones are not far off, but frequently hover round you, in your homes, to help and sympathize with you. They who leave this world, with no previous knowledge of spirit-life, gaze about them in a wondering, half-dazed state, till some kind spirit-friend shows them how they can return, and visit their friends on earth. Mankind has not studied this subject sufficiently. They cannot understand, that their departed friends are still among them, and realize much that happens here. The control said he was brought up in orthodoxy, but thought that acting kindly would bring its own reward. She delighted in ministering to the poor, and never felt so happy as when helping others, either in spiritual or temporal matters. This gave her a good reception in spirit-life; for which she thanked God. Oh! that God would send the higher ones to influence those in high places to help the poor of the land. If the majority understood the spirit teaching, trade and commerce would be better. What has caused this great distress but class tyranny. They who hold tightly to their thousands, knowing the poor have not a crust, will have a poor position in spirit-life. May the time soon arrive when the spirit-world shall have a proper influence with humanity. The so-called dead are taken sometimes to a place of rest, to renew their strength before entering on the duties of spirit-life. Those, who pass on in a more healthy state, will sometimes stand round, and watch all you are doing. They will look on the poor body, that their friends have loved with affection: though they now possess a finer and more spiritual body they are still bound by sympathy to the earthly tabernacle. The feeling wears off by degrees, when they mix in the grander scenes of spirit-life. It is a mistake to think that our departed friends are done with, and turn all our attention to those in the mortal form: it snaps the sympathetic cord, while the contrary course strengthens it. Thank God for this knowledge of spirit-life. Thousands lose their reason, or commit suicide, because they believe themselves eternally separated from their loved ones. A knowledge of Spiritualism would save many from the asylum. The spirit-world is so near that they can touch us. The control here said, that our spirit relatives were in the act of caressing each of the listeners. Though we may seem to have no earthly friends, our loved ones help us. Take courage, then, we know where our dead are: in a more congenial clime. They never change, to us, if they see that we try to develop the God-like nature. If you so live, to benefit and raise those around, your memory will be fragrant as the rose. Always try to show love, and when passing the Jordan the spirit friends will accompany them, and render thee oblivious to the pangs of death. May God, in His infinite mercy, ever hold each of you in His keeping! Good evening.—MARGARET FARR, 64, East Lamartine Street, Nottingham.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH: Notte Street, March 28.—Our morning service was taken by the guides of Messrs. Hill and Gess, who gave some good instructive remarks for the development of the spiritual body of man. 6.30, in the absence of Mr. James, our President called on Mr. Leeder to give the address, which was on "Mysteries and Problems solved." This world to some is a great mystery: you have an idea of things moving about on this plane, yet you cannot comprehend them. But we have to deal with more problems, than the nature of this earth contains. We speak of problems: you are surrounded by them, but man does not seek to solve them with a spiritual idea. In not trying to solve the mysteries of Spiritualism men are throwing away the grandest truth of God and his mighty revelations unto man. "Immortality of the Soul" was the subject of impromptu poem.—JOHN CHAPMAN, Sec., 8, Nelson Street.

BLACKBURN: New Water Street, March 28.—Lycium at 9.30: Conductor, Mr. R. Bullen. The groups being formed, Nos. 7 and 8 were led by Mr. Waterworth. I may mention for the benefit of those members who do not attend the Lycium, that a class has been formed for the study of Physiology, conducted by Mr. Abrams, who has considerable experience in this interesting science. Any member, male or female, who may feel disposed to commence the study of Physiology, will be heartily welcomed, and can join the class at any time by applying either to Mr. Abrams or Mr. Alfred Farmery. Physiology is a science with which all sensible persons ought to be familiar, and as Mr. Abrams' services are given gratuitously, this is an opportunity seldom to be met with.—In the afternoon the guides of Mrs. Craven, of Leeds, discoursed on "The many Mansions," and in the evening on "Education." There were good audiences at each service, both addresses being full of sound reasoning and common sense. After each lecture questions were invited and satisfactorily answered.—W. M.

GLASGOW: 2, Carlton Place, March 28.—The morning seance was well attended. The guides of Mr. Wallis controlling, the following subject was chosen by the audience: "What is the control's conception of God: is it unity?" They said language failed to convey their conception of God. To them "God is Spirit"; God is energy; God is Force or Power, manifested by intelligence everywhere, impersonating himself through the "mask" of Nature: Father God and Mother Nature. Among other questions put by the audience was: "What did the control think of the statement: 'An Honest Man is the noblest work of God'; and 'an Honest God the noblest work of Man.'" The control said there was some truth in the statements, as for instance, the God of Moses in the Bible, though he was painted as a vindictive, cruel, and tyrannical God, was their highest idea of God. But the God of Jesus was totally different. His God was a God of love. It had always been the case with man, to picture God according to his highest thought, and as humanity progresses so would the conception of God. "Light-heart" controlled for a short time, and described the presence of spirit-friends, some of which were recognised. The public lecture in the evening was also well attended; Mr. Gavin Finlay in the chair. Mr. Wallis read a few Spiritual Manifestations from the Bible, after which his guides controlling, delivered an eloquent address on, "Is Spiritualism in the Bible?" In a clear and decided manner it was shown that Spiritualism ran all through the Old and New Testaments. What is the use of Ministers of the orthodox church condemning spirit-communion, when that book in which all their "vested interests" are laid, is full of it, and distinctly commands them "to try the spirits"? The guides took occasion to say a few words on the Anniversary of Modern Spiritualism, seeing that this was the day, 38 years ago, when the Rochester knockings occurred. It had progressed and was progressing against all opposition; had lived through slander, persecution, and bigotry. How had it lived? Because it appeared to Reason and Facts. The lecture was thoroughly satisfactory, and listened to with great attention.—ANDREW DRUMMOND, Hon. Sec.

EXETER: The Mint, March 28.—Mr. Hamlyn gave a trance discourse on "The Religious aspects of Spiritualism." The investigator must clear his mind from every bias he might have accepted as truth prior to his introduction to this stupendous subject. The most vital question is, What is Religion? There are many isms, but these are religions not Religion. From the earliest ages Religion has been stamped on the human soul. Spiritualism speaking and appealing to the soul says, Away with partisan feeling! for any of these isms is not broad enough to encircle the whole. Spiritualism seeks to Spiritualize all—even the fossils and the flowers; drawing all into closer communion with the deity; ennobling manhood and womanhood; allowing nothing to step between each soul and its God.—R. SHEPHERD, Hon. Sec.

MANCHESTER: Temperance Hall, Tipping Street, March 28.—Mrs. Butterfield's guides gave two splendid discourses: in the morning on "The Religion of the Future," in the evening on "What made us differ, and who is to blame?" The subject was handled in a clear, logical manner by the guides, and was listened to with profound attention. It has ever been the policy and aim of the priesthood to foster and stir up strife and dissension, and they were not a disinterested class of beings. Their various sects all differed from each other, and yet each of them proclaimed that the truth rested with them, and with them alone, and consequently all who differed from them would be damned. The controls asked, what did it matter how many gods there were if we only live and do right? Every grand man and every noble woman had stood aloof from the churches, and had been useful and done good to their fellows in opposition to and in spite of creeds and dogmas. If our Father God had intended that all men should have one Religion or one code of ideas, he would have made all alike in their mentality.—W. LAWTON.

HETTON-LE-HOLE: Miners' Old Hall, March 28.—Mr. Ashman did not come, but we had a very good meeting amongst ourselves. The chairman remarked on the gradual development of the moral and religious principles in man, as opposed to the theory of instantaneous conversion. Mr. Robert Walker gave an excellent essay on "Education." Mr. Will. Gordon concluded with a short address, which gave great delight to all. Many strangers were present, who would go away with something they did not bring with them. There was an attentive audience, who gave the speakers every encouragement.—J. H. THOMPSON.

BIRMINGHAM: Oozells Street Schools, March 28.—Mr. Schutt lectured in the morning to a small but appreciative audience on "Death," and in the evening to a full room of enthusiastic listeners, on "What after death?" It is some time since we have enjoyed such a treat of eloquence, humour and logic combined. Mr. Schutt is evidently a trance speaker of the highest order, and capable of doing much to advance the cause.—EAGLE.

ASHTON: March 21.—A fair audience, presided over by Mr. W. Robinson. Mr. Greaves' guide gave a few practical remarks on "Spiritualism," in a much improved style.—March 28.—A fair audience met our old friend, Mr. Gilbertson, whose guides discoursed on the "Higher order of man," contrasted with the animal nature. The difference was shown in the organisms of man and the lower creation, and it was pointed out that man's brain gave him a range of sensation peculiar to himself. By this altitude he was enabled to progress gradually from the animal instincts which still cling to him, and ascend to the loftiest planes of wisdom and goodness.—JAMES HALL, Sec.

LANCASTER: Athenaeum, St. Leonard's Gate, March 28.—Mr. Swindlehurst's controls spoke on subjects chosen by the controls in a masterly style. The evening meeting closed with a poem on "Thomas Carlyle."—J. FERGUSON, 27, Westbourne Terrace, Skerton.

NORTH SHIELDS: 6, Camden Street, March 21.—Mr. Fearbey lectured on "The Thinker's Creed" with the usual satisfactory results. He has promised us his new lecture—"Mary Magdalene's Vision"—on Sunday, April 25.—March 28.—This was Mr. Lashbrook's first visit, but we all hope it will not be the last. His guides discoursed on "Religion in the light of Spiritualism," to the satisfaction of a large audience.—J. T. McKELLAR.

LEICESTER: Silver Street, March 28.—The guides of Mr. Bent delivered a very interesting and instructive address on "Are they not all ministering spirits?" a very good audience being present. For several weeks now a discussion has been going on in the *Free Press*.—C. P.

SPENNYMOOR: Central Hall, March 28.—Mr. Grey lectured in the afternoon on "Is Spiritualism a specific remedy for the evils committed by Kingcraft and Priestcraft?" Both have been and are the enemies of the people. Spiritualism is the antidote, inasmuch as it is a liberating principle, and teaches man to be free. It tries to exterminate the tilted dwarf, and substitutes the noble of nature. It teaches the equity of mankind,—acknowledging the intelligent man to be of more use than a thousand kings and priests, who seek to sate their greed by plundering the products of man's labour. Impromptu poems were given on "Bradlaugh," "Franklin," "Beauty" and "Excelsior." At night the subject,—The Clergy as tyrannical aggressors of the people, tools in the hands of the aristocracy, and enemies of political, social and moral progress" was chosen from the audience. Kings, priests and doctors formed a trinity. The invisible reformers of the past are still at work for the emancipation of mankind: with their assistance England will yet be free.—*Con.*

MIDDLESBOROUGH: Granville Rooms, Newport Road, March 28.—Mr. R. Kneeshaw answered questions in the morning, everyone apparently feeling perfectly satisfied with the lucid explanations. In the evening, the subject was chosen by the audience, "Something to convince Outsiders." During a fluent discourse the speaker pointed out that if Spiritism was ever possible, it was and is always possible, for God is unchangeable and His laws emanating from the Infinite, are also infinite. It was only the unthinking portion of humanity, generally represented by the self-constituted orthodox, who dared to clothe their crude conceptions of Deity with the rags of their own frailty. The guides earnestly exhorted all present to no longer be a prey to blind unthinking faith and fear, but by the use of their own reason investigate the matter for themselves.—*J. HOBBS, Secretary.*

MIDDLESBOROUGH LYCEUM: March 28.—Present, 61 members, 10 officers, and 8 visitors. We commenced by singing and prayer by the whole Lyceum. Then we had silver chain recitations, readings, calisthenics and marching. Having begun our lessons on various subjects, the several leaders questioned their own members on each lesson given. The visitors were astonished at the answers given on "Physiology," "Charity," "Faith," and other teachings. We closed by singing and prayer.—On Monday, March 22, we held our yearly meeting. Our Treasurer's Report was read, and the officers were gratified to learn that the affairs of the Lyceum were in a satisfactory condition. This being our first year of commencing the Lyceum, we have been at a considerable expense in giving the children treats and rewards, &c., however we have a balance in hand of £1 18s. 1d. It was resolved to institute a Library for the use of the members and officers of the Lyceum, and in response to an appeal made to Mr. Gellertie, he kindly sent us a quantity of books as a beginning, for which we return him our sincere thanks. We have several more volumes promised, and we shall be truly thankful to any kindly-disposed friend who will still further help us by presents of books or any other way it pleases them. Our Librarian Mr. Reader, A.V., Derwent Street, will receive any presents from friends. The officers chosen for the next half-year were:—Conductor, Mr. Moffatt; Guardian of Groups, Mr. Valey; Secretary, Mr. Brown; Treasurer, Mrs. Valey; Librarian, Mr. Reader; Musical Director, Mr. Jones; Guard, Mr. Fred. James; Leaders, Mr. Reader, Mr. Bowen, Mrs. Jones, Mr. Newsham, Mr. Evans, Miss Brown and Mrs. Valey.

OLDHAM: 176, Union Street, March 14.—Mrs. Bailey's guides gave an excellent discourse on "Prayer," showing that if earnest and sincere, it was a lever of much good, and that man, whilst asking for blessings and guidance for himself, was not to forget his fellow man; and that by doing kind actions and speaking loving words he would draw to himself blessings from the spirit-world and from those around him. The outward show of the Pharisee availed not, but the light within rendered prayers efficacious. Mrs. Bailey gave nine clairvoyant descriptions, six of which were owned instantly. In the evening the control opened his remarks by stating that he knew nothing of Spiritualism before he passed away to the spirit-world; that he was a so-called Christian, and passed away in the hope of finding Jesus ready to receive him, but was disappointed. Still his condition was not so bad as others he had seen, but it was just as he had made it himself whilst upon the earth; and it was a pleasant surprise to him to know that he could return and communicate with those left behind. He urged all his hearers to search earnestly for the truth and not to be led away by persons who told them to wait until they had passed away, and what they did not know they should know then. Set about it at once, and cultivate their spiritual nature, as they would find it harder work to do after leaving the body. No one sought in vain, who sought earnestly for truth. As to what the world thought about Spiritualism, they urged their hearers to take no heed what people said, but to investigate for themselves, and prove all things. The control gave his name, and said he was a native of Oldham. He was recognised at once by his son who was present. Mrs. Bailey then gave ten clairvoyant descriptions seven of which were owned.—March 21.—The guides of Mr. Postlethwaite gave an excellent address on "Involution and Evolution," taking up the various theories put forth by the scientists and materialists, dissecting them bit by bit, and showing that Evolution could not take place without being preceded by Involution. Two questions were asked and answered to the satisfaction of the audience. In the evening the subject was "Immortality, is it a fact?" The knowledge of it was as old as the earth itself, and spirit communion has been practised in all ages. It was as sensible to commune with the so-called dead as it was to communicate with another person by means of the telegraph; and if they did sit at a table, what did it matter whether it was a table or any other instrument, so long as by it immortality was proved. Spiritualism had done more than all other isms that the world had known, in proving to man that life was continuous after the death of the body.—*JAS. MURRAY, President, O.S.S.*

DEVONPORT: 98, Fore Street, March 28.—The controls of Mr. Tozer spoke both morning and evening, and at the afternoon circle some of the sitters were very strongly influenced, and it is hoped that we shall soon have more mediums coming forward for the promulgation of Truth; the controls of Miss Bond will soon be able to take her place amongst us again.—*Hos. Sec., D. F. S. S.*

OPENSHEW: Mechanics' Hall, Pottery Lane, March 28.—The control of Mr. W. H. Taylor gave us a discourse on "How best to develop Mediumship," after which he gave eight clairvoyant descriptions, seven of which were recognised. In the evening the subject was "Why does God permit poverty?" It is not God that permits poverty, but man should strike a blow to free himself from poverty by every one trying to help his fellow creatures, and thus keep poverty from entering into their lives. The discourse was listened to by a good audience after which he gave twenty-four clairvoyant descriptions, twenty-two of which were recognised.—*Con.*

HUDDESFIELD: Assembly Rooms, Brook Street, March 28.—The audience sent up to Mr. Armitage four subjects to speak upon in the afternoon, and six in the evening. In the afternoon the place was filled, and in the evening a great number had to go away not being able to obtain a seat. Spiritualism in Huddersfield has taken deep root, and a great number of circles have been formed with satisfactory results. We hope ere long to be enabled to have a larger hall. One of our oldest Spiritualists in Huddersfield has proffered £200 to the erection of a new building.—*Con.*

SCUNDERLAND: 34, Wellington Street, Southwick, March 28.—We again had the pleasure of having Mrs. Yeeles, of Shields, amongst us, when she gave us three excellent meetings, at each of which some very good advice was given, and a large number of clairvoyant descriptions, the majority of which were at once acknowledged, and I hear others have been recognised since. Many expressed a hope that the time would not be long before she visited us again, her visit causing quite a commotion in the neighbourhood.—*R. P. T.*

BURNLEY: St. James' Hall, March 28.—Miss Sumner, who is a favourite here, gave clairvoyant descriptions, afternoon and evening, to good audiences. Mr. Walsh, of Blackburn, who had come over on a friendly visit with two other members of the Blackburn Society, gave a nice address at the evening service. Through the energy of the society, Spiritualism has become a town's talk, and people are crying out "show us the way." Very different this to what it was ten years ago, when intimate friends thought it a condescension to talk even for a few minutes regarding spirit-communion. The work done privately by Spiritualists who are not members of the society has also been of a very satisfactory character and should not be overlooked.—*J. Moon, Sec.*

LEEDS: Psychological Hall, Grove House Lane, March 28.—Mr. Hepworth's guides gave in the afternoon an instructive address on "True Redemption," in which the absurdities of the popular religion were dwelt on, and the higher teachings of Spiritualism pointed out. "Rational Spiritualism" was the subject in the evening. The evidences were set forth at length, by which the certainty of spirit communion is established; many objections were cited and refuted. Much food for thought was given, and it was shown that in many ways man must be his own saviour. The room was well filled, many strangers being present.—*J. L.*

ROCHDALE: Marble Works.—Mrs. Yarwood was with us twice on Sunday, and again on Monday night, on all of which occasions we had a full house. A great many had to go away on Sunday evening, unable to gain admission. Mrs. Yarwood spoke well, and her descriptions of spirit friends were successful. She is expected again in June.—*Con.*

PHYSICAL MANIFESTATIONS at Low Gosforth.—On Saturday, March 27, we had Mr. Richard Bendyow, of West Pelton, who gave us a physical seance. The right hand of the medium was tied by Mr. George Stephenson, Mrs. Isabel holding the left hand. After singing a hymn, the guides of the medium prayed. A small hand-bell was rung in different parts of the room. A child's small trumpet was blown, and put to the different sitters to blow. Mr. Brown's watch was taken off and put in another sitters' hand. They then touched us in different parts of the body, and shook hands with every sitter. They took the table out of the circle, and put it at the other side of the room, after putting it on some of the sitters' heads. They also showed some very beautiful lights. There were thirteen sitters, most of us late members of the Wesleyan Society. We were highly satisfied, and mean to do all we can for Spiritualism, thanks to the honesty of Mr. Bendyow's mediumship.—March 28.—Public meeting at 2.30. The guides of Mr. Whitman gave a very forcible and telling address, which was much appreciated: subject, "Resurrection, and the Sea giving up her Dead," chosen by one of the sitters. The guides of Mr. Bowen dealt with the subject very satisfactorily. At 6.20, the guides of Mr. W. gave a spirited address, and answered questions asked by the sitters. Afterwards he described twenty spirit friends, fifteen of which were recognised. Many of the sitters had little or no belief in Spiritualism, but went away satisfied as to its reality.—*JOSEPH HOLLAND, 15, Long Low Gosforth.*

WISBECH.—I with my family sat at the table. After a few moments, two of my daughters, the eldest 17 the younger 13 years of age, were controlled. Very soon they went off in a trance. The eldest was controlled by a guide who frequently visits us, the youngest was controlled by an old man, who passed away in Manchester twelve months ago. The old man appeared to be in great distress, taking entire possession of the medium, whose voice and gestures immediately changed from a brisk, sprightly girl of 13 years to an old decrepid man of 86. The control was anxious to find his little Jinney, a child who passed away when only two years of age, full of bruises caused by the control, who in his younger days had lived a very wicked life. After a short time, the control of the elder girl, who is a missionary in the other life, brought to the man his little Jinney, when an exhibition of paternal affection and joy was manifested which cannot be surpassed or put into words. Tenderly and affectionately the old man asked what had become of the bruises. Then commenced a series of pleadings on the part of the old man, and words of encouragement on the part of the control of the elder girl, which reminded me of scenes I have witnessed in many revival meetings, only there was no excitement, no hysterics. After a time the old man progressed to a higher mansion, when a prayer of thankfulness was offered up to the Deity, which for reverence and beautiful simplicity could not be surpassed. We are making headway in Wisbech.—*W. ADDISON.*

SPIRITUAL WORK IN LONDON.

HOLBORN: 13 Kingsgate Street, March 24.—A very harmonious seance, Mr. Gibson's control gave an instructive address, "Wilson," controlling Mr. Webster gave some remarks on "Spirit-communion," and "Zoud" gave a lady some very necessary information concerning legal documents. A control closed the meeting with a benediction in Latin. An April 7th, the contribution will be on behalf of Mr. Brain, and a full attendance of friends is solicited.—A. S. G.

WALWORTH: 83, Boyson Road, March 24.—In lieu of the weekly circle, Mr. J. Veitch gave an address explanatory of "Mediumship," which proved interesting.—March 28.—A pleasant, profitable and instructive address was delivered by the guides of Mr. R. H. Armitage, on "Modern Spiritualism, what is its use to the Material World?" The address was full of logic and persuasion, and showed that the controlling intelligence thoroughly appreciated the use of spirit communion. A short address was also given on "The Sabbath day; and why it was instituted."—J. VEITCH, Sec.

ISLINGTON: 19 Prebend Street, March 26.—A very harmonious circle. Mr. Webster was controlled by "Thos. Wilson" and "Zoud." The surroundings of the sitters were accurately described by both controls, delineations of character, &c. Mr. Gibson's control took for the subject of his address "Doubt," which was delivered with his usual force and fluency of language. The details of these seances would be highly instructive, if space would permit.—March 21.—A good attendance, but remarkable for the absence of the "gentle sex." After a normal address by Mr. M. upon "Man, know thyself," "Thos. Wilson" took control of Mr. Webster, who occupied the remainder of the time with delineations of character, &c. The seance closed at 10.15. Will visitors please oblige by being punctual to the time of meeting, as the seance was much disturbed by late comers.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

511, Kingsland Road: near Dalston Junction, March 28.—Mr. Walker's control gave an address upon the spiritual duties of man. He stated that in order to know our duty it is necessary to understand our powers; and then employ them so that we promote the happiness, and improve the conditions of our fellow-creatures. We must try to improve the social and spiritual condition of humanity; we shall then reach such a state that we shall no longer need our orphanages and other charitable institutions, for the little waifs will find homes of love where they will be trained and cared for. The control also gave considerable information concerning the occupations of spirits in the spirit-world. The address was concluded with a poem on "Hope." Miss May followed with a few remarks on "The Moral Influence of Spiritualism at present upon the public."—H. M.

PENFOLD: Town Hall, March 28.—Mrs. Roberts gave two very beautiful addresses on "Sacred Subjects and Eternal Progress." Both subjects were very nicely dealt with by Mrs. Roberts' guides.—C.

ROCHDALE: 28, Blackwater Street.—The First Society has removed from 6, Baillie Street to the above address. On Sunday next Mr. J. Walsh, trance and clairvoyant medium. Mr. J. B. Tetlow lectured on various subjects on Sunday last, and was highly successful in several psychometric experiments.—D. SCHOFIELD, Cor. Sec., 20, Baillie Street.

RAWTENSTALL: March 28.—Mr. Newell, Oswaldtwistle, spoke instead of Mr. Plant, who was also planned for Morley. It would be much better if mediums would be more careful in this respect. The subject in the afternoon was "What shall I do to be saved?" which aroused the opposition of the orthodox, and ended in a proposal to hold a debate in the future. The evening discourse was on "Does death end all?" It was a grand discourse; all passed off well.—JOHN BARNES, 19, Rose Vale Cottages, Cloughfold.

BACUP Friends announce the opening of a New Meeting Room on Sunday, April 4, with Miss Sumner on the platform at 2.30 and 6.30.

THE PENZANCE SPIRITUAL RESEARCH SOCIETY would feel thankful to the brethren of this our great Cause, by helping us with spiritualistic literature, so as to enable us to form a small library. All gifts of books will be thankfully received.—RICHARD READ, 17, Victoria Square, Penzance.—[Why don't our Penzance friends form a book club, at one penny per week, each member? Knock off alcohol, tobacco, tea, coffee—anything, so as to be able to serve the needs of the spirit.—Ed. M.]

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, APRIL 4th, 1886.

LONDON.

CAYENDISH ROOMS, 51, Mortimer Street, W., at 7, Mr. Hoperoff, Address and Clairvoyance.
 CANNING TOWN: 51, Martindale Rd., Mr. J. Hagon, 9 a.m., Seance; 11 till 1, Healing.
 HORTON: 128, Hulton Street, 10 a.m., Seance; 11 till 1, Healing.
 511, KINGSLAND ROAD, (Near Dalton Junction) at 7, Mr. Walker, Clairvoyance.
 MARLBOROUGH—Regent's Hotel, 31, Marylebone Road, Mr. Iver Macdonnell, "The Greater Bible."
 ISLINGTON—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8. PADDINGTON—5, Randall Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
 SELF-HELP ASSOCIATION—24, Harcourt Street, Marylebone Road, at 11, Mr. Dale, Conference. Thursday, at 8, Mrs. Prichard, Spiritual Seer.
 STERNEY—Mrs. Ayers, 46, Jubilee Street, Commercial Road, Mrs. Walker. See Advt. UPPER HOLLOWAY—Mrs. Hagon, 2, Calverley Grove. See Advertisement.
 WALWORTH—83, Boyson Road, at 7, Mr. J. G. Robson, Trance Address. Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
 Monday, Mr. J. Hagon, Medium for foreign languages.
 Tuesday, Mr. Towas, Medium for Clairvoyance.
 Thursday, Miss Goffrey, Clairvoyant diagnosis and Advice.
 HOLBORN—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster, 69, Hoxton Street.—Mr. Arncliffe, Thursday at 8, Healing; Friday at 8, Trance and Questions. April 2, Mr. Alsop.

PROVINCES.

ASHINGTON COLLEIST.—At 2 and 5 p.m.: No Information.
 BARNUM—New Meeting Room, at 2.30 & 3.30: Miss Sumner.
 BARNUM-FRANKLIN—Cavendish Street, at 3.30: Mr. Proctor, Mr. Condon.
 BATTLE CARR—Town Street, 6.30 p.m.: Mr. Hoperoff.
 BELPER—Lecture Room, Brookside, at 10.30 and 6.30:
 BINGLEY—Intelligence Hall, 2.30 and 6 p.m.: Mr. A. Morrell.
 BIRMINGHAM—Oozells Street Schools, at 11 & 6.30: Miss Allen.
 BISHOP AUCKLAND—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.30: Mrs. Groom.
 BLACKBURN—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Mrs. Groom.
 BOWLING—Spiritual Tabernacle, Barker Street, at 2.30 & 6, Mrs. Ingham.
 BRADFORD—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 & 6, Mrs. Butler.
 BRADFORD—Oddyfellow's Rooms, Otley Road, at 2.30 & 6, Mr. Hoperoff.
 BRADFORD—Meeting Room, 448, Little Horton Lane, at 2.30 & 6, Mr. T. Holdsworth.
 BRADFORD—Milton Rooms, Westgate, at 2.30 & 6: No Information.
 BRADFORD—Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. H. J. Taylor. Also on Thursday, April 8.
 BURNLEY—St. James' Hall, at 2.30 and 6.30, Mrs. Gregg. Thursday, at 7.30, Members' developing circle.
 CARDIFF—At Mrs. Cooper's, 59, Crookherbtown, at 6.30.
 CRAWFORTH—At Mr. J. Tiplady's, 51, South Terrace, at 6.30, Local.
 DERRY—At Mr. John Allen's, 26, York Street, at 8 p.m.: Circle.
 DEVONPORT—28, Fore Street, at 11, Mr. James; at 3, Circle; at 6.30, Mr. Tozer.
 EXETER—The Mint, at 10.45 at 6.30, Local.
 FELLING—Park Road, at 6, No Information.
 FOLKSBILL—Edgwick, at 6.30, Local.
 GLASGOW—2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 7.30, Halifax.
 GLASGOW—1, Winding Road, at 2.30 and 6, Mr. A. D. Wilson. Monday, at 6.30.
 HANLEY—Mr. Dalton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HERTON—Miners' Old Hall, at 6.30: Mr. J. G. Grey.
 HESTWOOD—Argyle Buildings, at 2.30 & 6.15: Local.
 HUNTSFORD—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Crossley.
 JERSEY—89, St. Andrew's, at 4, Ainslie's, at 7. Wednesday, 7.30, Circles.
 KENILWORTH—Lyceum, East Parade, 2.30 and 6.30: Mr. Craven.
 LANCASTER—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, Mr. T. Postlethwaite.
 LEEDS—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Yarwood.
 LEEDS—Orbit Hall, Cookridge Street, at 10.30, 2.30, & 6. No Information. Tuesday at 8.
 LEICESTER—Silver Street, Lecture Hall, at 11 & 6.30: Local.
 LIVERPOOL—Daisy Hall, Daisy Street, London Road, at 11, and 6.30, No Information. Lyceum at 2 p.m. See, Mr. Condon, 14, Daisy Street.
 LOWESTOFT—Daybreak Villa, Prince's Street, Boozies Road, at 2.30 and 6.30, Local.
 MACLESFIELD—Free Church, Paradise Street, 2.30 & 6.30: No Information.
 MANCHESTER—Fence Street, at 6.30: No Information.
 MANCHESTER—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. J. B. Tellow.
 MIDDLESBROUGH—Granville Rooms, Newport Road, at 10.30 & 6.30, No Information.
 MR. JOHNSON'S, Old Library, at 2.30 & 6.30, No Information.
 MORLEY—Morley Church, Church Street, at 2.30 and 6: Mrs. Bailey. Also Monday.
 NEWCASTLE-ON-TYNE—Northumberland Hall, High Frier Street, at 6.30, Lecture.
 NORTH SHIELDS—6, Camden Street, at 11 & 6.15, Mr. Westgarth: "Christianity, Athens, or Spiritualism: which is most natural?"
 NOTTINGHAM—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLNEY—116, Upper Street, at 2.30 & 6, Mr. Johnson. Tuesday, Circle.
 OPENHAM—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Miss Jones.
 PARKGATE—Bear Tree Road, (near bottom), at 6.30: No Information.
 PEGSBURY—Mr. W. Holland's 67, Cavendish Place, at 5.30, Circle.
 PENNINGTON—Town Hall, at 2.30 and 6.30: Mr. Barr.
 LIBERAL CLUB, at Aldon Street, at 2.30 & 6.30, No Information. Wednesday, 7.30.
 RLYMOUTH—Notre Street, at 11, and 3, Circles; at 6.30, Mrs. Chapman.
 ROCHDALE—Regent Hall, Regent Street, at 2.30 and 6, Mr. J. S. Schutt.
 Marble Works, at 2.30 and 6, Mr. Standish and Friend, late of Yorkshire.
 Monday at 7.30. Tuesday, Healing; Thursday, developing.
 28, Blackwater Street, at 2.30 & 6 p.m., Mr. J. Walsh. Wednesday, Circle at 7.30.
 SALFORD—Knutson Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Mr. W. Hart.
 SHEFFIELD—Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mr. Olliffe.
 SOUTHSEA—41, Middle Street, at 6.30 p.m. Medium, Mr. J. Horstead.
 SOUTH SHIELDS—19, Cambridge Street, at 11, Open; at 6.30, Mr. W. Morton.
 SOWERBY BRIDGE—Spiritualists' Lyceum, Holins Lane, at 6.30, Mr. B. Lees.
 SPENNYMOOR—Central Hall, at 2.30 and 6: Mr. Kneebaw.
 SUNDERLAND—34, Wellington Street, Southwick, at 6.30: Mr. Waggett.
 TUNSTALL—13, Rathbone Street, at 6.30.
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MONTHLY LIST.

SOWERBY BRIDGE: Spiritualists' Lyceum, Holins Lane, Sundays at 6.30.—Speakers for April: A. Mr. Lees; 11, Mr. J. C. McDonald; 18, Mr. Hilliam; 26, Miss Thorpe.—A. SUTCLIFFE, Cor. Sec., 18, Sowerby Street.
 MANCHESTER: Temperance Hall, Tipping Street, Sundays at 10.30 & 6.30.—Speakers for April: A. Mr. J. B. Tellow; 11, Mrs. Gregg; 18, Mr. Johnson; 26, Mrs. Taylor.
 On Monday, April 11, Mrs. Gregg will give an Entertainment in the Temperance Hall, Chancery Lane, Ardwick. Under control she will give Diagnosis of Diseases; Delineations of Character; and Descriptions of Spirit surroundings.
 On Wednesday evening, April 13, a similar Entertainment in Temperance Hall, Tipping Street. Doors open at 7, commencing at 7.30.
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MR. E. W. WALLIS'S APPOINTMENTS.—March 28, Glasgow.

MRS. WALLIS'S APPOINTMENTS.—Mrs. Wallis will be pleased to arrange to visit English Societies, April 4 and 11.

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