



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

SPIRITUALISM.

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

No. 836.—VOL. XVII.]

LONDON, APRIL 9, 1886.

[PRICE 1½D.

THE CHILDREN'S PROGRESSIVE LYCEUM.

REPORT OF CONFERENCE AT BRADFORD, MARCH 28, 1886.

There was a large attendance, many being attracted by the announcement who had no views to express. Representatives of Lyceum work were present from a great distance, whilst others had sent written communications.

Mr. A. Kitson, of Batley Carr Lyceum, was unanimously voted to preside. He opened the proceedings by delivering the following address:—

Esteemed Friends,—We are met together this afternoon to consider the Lyceum question. Doubtless you have come prepared to state the views of your Societies thereon, both where the Lyceum has been commenced and where it has not. Most of you will remember a similar Conference being held in the Spiritual Church, Walton Street, on the 6th of September, 1884. One of the resolutions then agreed to was, "That a Conference on the Lyceum question should be held every year," the object of which was to discuss its various phases, general management, and assist, help and encourage each other. However, from some cause or other, whether it was lack of interest or through the inefficient manner in which your attention was called to it through the MEDIUM, it became of no effect. This afternoon we owe our meeting together to Mr. Burns, of London, who has come among us as a brother, actuated by the desire to knit and cement the disintegrated spiritual elements in Bradford, and bind all together from east, west, north and south in the bonds of fraternal union. This fact alone should fill our hearts with admiration and gratitude to Mr. Burns, who is thus seeking to bless both societies and children of Bradford.

I now wish to briefly review what has been done since our first Conference.

The immediate result was the formation of a Lyceum at Walton Street; others at Leeds, Morley, Middlesborough; and more recently a branch from Walton Street, and one each at Liverpool and Glasgow. I may add that the mind is ripe, and only lacks workers to commence Lyceums in other places. Inquiry as to the formation and management of the Lyceum became general, and in all instances of such that came to my knowledge, whether direct or through the MEDIUM, I endeavoured to answer to the best of my ability. The matter supplied generally consisted of the Constitution, marching, and one or two series of calisthenics. There are seven Societies I have supplied in this way, viz., Rawtenstall, Hetton-le-Hole, Exeter, Middlesborough, Bradford, Keighley, and Liverpool. Subsequently, Mr. Burns has published the Wing and Fold-Arms Movements in the MEDIUM, and kindly

allowed the whole of the series of Calisthenics and Marching to appear. This, you will allow, is a great gain and advantage we did not possess when we met last time. Let us hope and work so that greater things may be accomplished in future. I desire to say, for the benefit of those who are not acquainted with the work, that the Lyceum, pure and simple, is the outgrowth of Spiritualism. It is based upon the immortal nature of the child. We no longer look upon man as a mere physical being, depending for an immortal existence upon the great day of resurrection, and then only to face a fierce, angry God who blundered in His final creative acts in allowing mankind to be deceived by a creature of His own hand, and then damning their offspring to all eternity for this great original sin, and subsequently devised a plan to patch up His faulty work, the future state of happiness depending on the accepting of a vicarious atonement, whereby our totally-depraved hearts may be made pure and holy. No, Spiritualism has lifted the dark cloud of superstition, creed and dogma, and allowed the bright light of God's divine and eternal love to be made manifest to us. And now we know that man is immortal, despite what creeds and dogmas may say to the contrary. We no longer look upon God as an angry, despotic ruler of earth, air, and sky, but as a loving, divine, beneficent Being who is omnipotent, omnipresent, and omniscient, working always and ever for the eternal happiness of His children, a happiness not born of belief, cradled in creed, and nursed by supposition, but a happiness born of goodness of heart, cradled in truth, and nursed by guardian angels. And having tasted of the great spiritual feast that is being served to all earth's children who will partake thereof, we further desire to bring our children to the great spiritual feast, that they may become spiritually strong, and that they may walk in the light of truth, comprehending in a truer and fuller degree God's eternal purpose with man. We should be unworthy of the great spiritual blessing that is ours, were we to allow our children to walk in the fog and mist which enshrouded our youthful feet. We wish to teach them to know themselves physically, intellectually, and spiritually; we wish to teach them to understand nature's God through His works; and thus they will come to feel and understand that they live continually in His presence. Hence our assembling here this afternoon. I hope those who have not commenced, will do so forthwith, and those who have, will state what has been their experience, and what are their suggestions for promoting the Children's Progressive Lyceum.

The Chairman then asked for remarks from the Representatives of societies or congregations where Lyceums had not been formed: "What is the feeling of your Society with regard to the formation of a Lyceum?"

Mr. Bush, of Milton Rooms, Bradford, said the subject had not been brought up, as the room was already engaged on a Sunday morning, by a public circle which had been suggested by Mrs. Yarwood. Should there be any reason for discontinuing the circle, then a Lyceum would immediately follow. They had an excellent room for the purpose, and it was a good opportunity for a Lyceum. He might mention that they had a class on Physiology every Sunday morning from 9 to 11, and after that came the public circle. He extended a cordial invitation to all to join this class, who might desire to become better acquainted with physiology.

Mr. Whitehead, Otley Road, Bradford, said the formation of a Lyceum had been seriously considered by them twelve months ago. Unfortunately they had not good conveniences for the purpose; their room was much too small for the evolutions, but what they most lacked was a staff of able and willing workers to undertake the necessary duties. Thus though some of their members very much desired a Lyceum, there were many obstacles in the way. He regarded the training of the children as the nursery of the sects to build up their congregations from, and it seemed very unwise of Spiritualists to neglect such a necessary work. He hoped they would have one at Otley Road soon, as he believed it to be the backbone of the Movement. Unfortunately there were people living in the rooms below, and the noise of marching might be objected to.

Mr. Illingworth, Bingley, said the subject had been very earnestly discussed after the last conference. The premises which they occupied were not furnished with the necessary conveniences for a number of children, but that was a defect which could be remedied. Of late the matter had remained in abeyance, but he thought they would start one as soon as the arrangements had been got into order. He thought societies would become more firmly established, if each one had a Lyceum connected with it.

There was no representative from Oriel Hall, Leeds.

Mr. Craven spoke under the first section of inquiry on behalf of the Psychological Hall, Leeds, because at present they had no Lyceum. He had been instrumental in starting the one that formerly existed. It had to be given up for want of workers to carry it on. In that respect he was one of the delinquents, for he found it impossible to attend every Sunday morning. Mrs. Craven was much away on Sundays speaking for the various societies in the district, and sometimes much beyond it. He therefore had to attend to home duties, so that Mrs. Craven might have as much rest as possible; for when she was too much harassed of a Sunday morning, and then had to travel long distances and speak, it was found too much for her: this was just how he was placed; but he would remark that the Lyceum went on for some time after his regular attendance ceased. Then the weather became so severe that the attendance fell greatly off, as some of the children had to come long distances, as was the case in most large towns. Now that the fine weather was coming in, he hoped it would be recommended, and that those who could attend would come and assist, and not leave it all to a few.

The Chairman now introduced the second section, in which the representatives of Lyceums would give their experience in the work. He, in the first place, read the following letters:—

Dear Mr. Kitson.—Mr. Lamont has placed your note in our hands, and we can only regret that none of us will be able to be with you at your conference. The only questions which effect us at present are Nos. 3 and 5, as per MEDIUM of the 19th inst. No. 3, first clause—The difficulties in Liverpool have been somewhat great. In the first place our population is a very floating one, and those of us who appear to be somewhat staid in our habits live a long way apart, and the most of us a long way from the place of meeting, so that we cannot meet all together as often as we should like.

The remedies we now propose will meet the second clause of question 3. In the first place we think it absolutely necessary to form new Lyceums, and the carrying on of the old ones; that the officers should each possess a Lyceum Guide (that issued by J. M. Pebbles, J. O. Barret and E. Tuttle is the best we have seen, and we feel thankful to a kind and patient friend for the privilege of having seen one); and we think each child should have a hymn book of his or her own, so that the singing may be more efficient and of greater interest to the children, for we think the method of teaching the children the hymns orally takes up a deal of time, and unless they are very regular in their attendance, the results are not very satisfactory.

Therefore we think it is absolutely necessary, that if the Lyceums are to take the place of Sunday Schools, the officers should be able to procure for themselves an efficient guide at a very moderate cost, which we think ought to be published separate from the hymns, recitations, &c.

The hymns, recitations, &c., should be in a separate book, and at such a price that the children can purchase them at, say, 3d. per copy at the most, or a penny if possible.

And if the Lyceums of England and America were to join in the publication of the works we have indicated, they would soon be forthcoming; and further, Spiritualists themselves do not realize the usefulness of the Lyceum, for their appears to be a great lack of teachers both in the new and old Lyceums.

No doubt an annual conference would be of great service, especially if the MEDIUM and the various other publications would give an adequate report of the proceedings.

Wishing the conference may be successful, we remain, dear Sir, yours very respectfully,

THE OFFICERS,
per R. SANDHAM.

Daulby Hall, 14, Daulby Street, Liverpool, March 24th, 1886.

Dear Friend Kitson.—Yours to hand. We think an annual conference a good idea. Unfortunately in a large city like Glasgow the distance is so great for children to attend a central place that it is difficult to get a large attendance.

We find a difficulty in obtaining suitable books for the children, especially for the young ones of six to nine years of age, also good books for instruction in religion and moral education for the older ones.

We have too few children and too few officers yet to feel any decided effects, but hope to recruit the musical part of our services from the ranks of the Lyceum members by and by. We extend a fraternal greeting to all friends, and are heartily glad to find English societies so successfully working in this most useful and practical sphere. May they all be encouraged to continue and increase their efforts by the day's deliberations.—With hearty sympathy,

J. ROBERTSON and Mr. and Mrs. WALLIS.

50, Langside Road, Crosshill, Glasgow, March 26th, 1886.

Mr. Ambler, Walton Street, Bradford, had not formulated any policy to lay before the Conference, but had rather come to hear suggestions from others. Their Lyceum was commenced eighteen months ago. Now they had an attendance of from forty to fifty every Sunday, and something like sixty to seventy on the books. Some of the children lived a long way off, and during the continuance of the bad weather the attendance had fallen off, but it is now beginning to improve again. They commenced with a hymn from the "Lyre," after which came prayer, followed by marching and calisthenics, then the names were called over. It was insisted on that those who came in after prayer should be considered "late," and then they only got "half a mark," which was a stimulus to more regular attendance. They learnt a verse orally every Sunday, as he considered it an excellent means of developing the memory of the young, and a good memory was a great advantage in after-life. The hymns that went to marching tunes were thus memorized, and books could be dispensed with when it was deemed advisable to strike up singing during the march; the exercise was also more comely when the hands and eyes were free. After that came remarks on some appointed subject. On certain Sundays recitations are given to prepare for entertainments in the church, which are now solely carried on by the Lyceum members. This development of talent had been found a source of much strength to the social influence of the church. Various studies were introduced into the classes. In the highest or adult class Physiology and Phrenology were taught. In the young women's class, the New Testament was taught from, as it had been found that they did not take congenially to the scientific studies. He regretted that history was for the most part too much of a record of butchery to form a suitable theme of study for the young. Little children were taught their letters, whilst those a little older read all round, and then had a spelling lesson with closed books. In the afternoon they devoted more time to class studies. If there be a visitor present he or she is invited to address the Lyceum. All the members have full opportunity accorded them to give their opinions freely on all subjects, and the children vote on all matters of government. Their organist lived three miles away, but a young man was practising the instrument. Too much singing during marching is exhausting, so that a ready command of instrumental music is wonderfully conducive to success. The marching to music develops the organs of tune and time and promotes social harmony. He had been engaged in the work since the Lyceum began, and as he had learnt something by it, he would keep on as long as any one would work with him. Spiritualists, he regretted to say, fell far short of working power. They had been brought up in the orthodox way, where all is thought out and done for them, and they did not care to take the trouble to make themselves useful in the Lyceum system. He earnestly urged all to unite heartily in the work. The good fruit was already visible: they had brought several young people down to the choir in the church. Thus they maintained the efficiency of the congregational singing from the instruction and practice obtained in the Lyceum.

They dismissed the Lyceum in the afternoon in time for the church service, and though they left it quite optional with the children to attend, still about three-fourths of them did so voluntarily. He found himself greatly benefitted by working among the young. Instead of lounging about he enjoyed the Lyceum, and it had a spiritualizing effect on him. He had left off smoking and drinking, and he thought all those engaged in Lyceum work should leave off these things for the sake of example. He would like to see those habits abandoned throughout the Movement. Every time he met the children he gained instruction. The calisthenics were a physical benefit, improved the gait in walking, and the children were more comely in their movements. The marching and exercises are the delight of the young, and tend to draw them into the movement. After a good physical exercise they were ready for mental teachings, with clearness and aptitude.

Mr. S. Cowling, Keighley, referred to their present form of Lyceum work, commenced in November, 1881. They had forty-four members, the average attendance being twenty-eight. By hard work they now had about 140 members, and the average attendance was ninety-five. They had very little room, and as a consequence a method had to be adopted excluding the exercises. Their course consisted of singing, prayer, classes—reading and spelling for half an hour. Pieces were learnt, and singing and reciting were practised. The introduction of calisthenics had been discussed, but want of space prevented the attempt. As to the influence of the Lyceum on the Society generally, he was not prepared to speak with precision. The members visited the Lyceum occasionally, and they saw that the work was good. There might also be an advantage arising from the information carried home by the children. Their greatest difficulty was the scarcity of teachers or adult leaders. More assistance of this kind would produce more successful results. At present the few workers are much overtaxed, and could not employ their best methods and ideas, but the elder members would soon become useful, and prove of great benefit to the Cause. As to a picnic at Whitsuntide, he had authority to say that Keighley would co-operate if a central place could be fixed. They had promised the children a free treat. They could not get to Littleborough last year, as there were no trips from Keighley. They went to Bolton woods in six conveyances, 180 altogether, and they spent a very pleasant day. He suggested Woodhouse Moor, Leeds, as a suitable place for a Lyceum gathering.

Mr. Pemberton, Blackburn, said they had had much uphill work since they commenced twelve months ago. They sent a deputation to Sowerby Bridge, saw the Lyceum at work, and borrowed their "Lyceum Guide." A book setting forth a uniform method for all Lyceums was much wanted. For the last quarter, their average attendance had been eighty, and they had 110 names on the books. It was found difficult to get the older members to fall in with the calisthenics; they preferred mental exercises, to which they devoted themselves exclusively. The Lyceum commenced at 9.30 on Sundays and continued till 11, and then the public circle followed. On the first Sunday in the month they had singing, prayer, and the groups were exercised on subjects. On the second Sunday they had calisthenics, marching and singing. The more music they had the stronger were they bound together. A choir had been commenced with encouraging indications. On the third Sunday they devoted the time to lessons, and on the fourth came the physical exercises. They practised silver-chain recitations, and gave general entertainments occasionally. He had found great benefit from Lyceum work. It gave him greater confidence in expressing his thoughts. It developed a mental manliness and freedom of thought. The children were free and received instruction more readily. A society without a Lyceum was a mistake. It helped to secure members, and provided the children with a place to go to on the Sunday. It afforded them sound education on the care of their bodies as regards health, and the use of their minds in the acquisition of truth. As to the success of the work it was his opinion that when one man stood firm to the principle, others would be found to help him. He and his friends had come from Blackburn to gain information at the Conference as to the best means of proceeding in the work. He had been highly pleased with the calisthenics which had been gone through in Bradford. He recommended all to take Love and Truth for their motto, and adhere to it. They would, of course, differ in details, as everyone had to work out an experience of his own.

The remarks of the Delegate from Batley Carr:—

Well, friends, I may say that when I put this question: "What has been the effect of the Lyceum upon its officers?" at a meeting held last Monday evening, one of them answered: "Tell them that previous to becoming an officer I knew nothing of myself physiologically. I went as a scholar, but the second Sunday I had to teach, and I found the little ones knew more than I did concerning their bodies. And since then I have continued to learn more and more concerning myself." Another answered: "Well, I know that it has saved me from a ruined life. I can now see in what direction I was drifting. Had it not been for the Lyceum I should not have been as I am to-day." This one was beginning to associate with mates that were interested in racing and foot-ball playing. He has left off using profane language, smoking, and beer. He now fills the highest office in the Lyceum, viz., that of Conductor. The other officer has not yet had the privilege of learning anything in physiology, as she commenced to lead the youngest group when she first joined us. She owes to Spiritualism the light she has on the Scriptures and the immortality of the soul. She entertains a hope that she will ere long have the privilege of studying physiology in the advanced group.

With regard to the various excuses that have been advanced as reasons for not having yet commenced a Children's Lyceum, I would suggest that where the hall is too small to execute marching and calisthenics, that these should be left out of the programme, as those are not the essential parts of the programme. The object of the Lyceum, as far as I understand it, is to teach the rising generation to be honest, truthful, industrious, and dutiful; it is an effort to make the homes of its members both harmonious and happy, where all can dwell in the confidence and love of each other. It grieves me very much when children are told to perform any little act of duty, to hear them answer their mother with "Nay, tell our so-and-so to do it." We wish to remedy this. We wish to see children respond to the behests of their parents with cheerfulness and alacrity, striving to do their duty, both at home and abroad, at school and at play. We wish them to grow up wise and intelligent beings, not creed-bound but instructed in the principles of an immortal life, and the relationship we bear to each other. And we can do this, friends, even where the room is too small to allow of the exercises. I put it to you, Is it not wiser, and more consistent with our position, to do this than to neglect performing the most vital part of our work because we cannot adopt a full programme? Where the exercises can be executed, I would recommend them; but where they cannot I say, form Lyceums, and teach them according to your abilities, and you will thus raise up a generation of workers that shall carry on the good work to a more successful issue than it is possible for us to do.

Mr. Burns, on being called upon to give his suggestions on the publication of a Lyceum Guide, said it would never do to go in for an expensive work. It would take considerable capital, and there would be a slow sale. Sixteen years ago he was so enthusiastic as to print the chief portion of Davis's "Manual" in the MEDIUM, and it had been since then on sale at twopence, and yet very few copies had been sold. Some speaker had said that it was difficult to know what was the central idea and object of the Lyceum. This was all beautifully explained by Davis. The Guide was a development of practical methods, but Davis was the great authority on the vital spirit of the whole affair. His (the speaker's) idea was to issue a series of cheap portions, which, when collected, would cover all requirements. Davis's views should be the basis of it. Then could follow a small portion on marching and calisthenics, another with gold and silver-chain recitations, and another containing hymns, and there might be additions setting forth lessons, or any other requirement that might arise. Some Lyceums might want one or more of these parts separately or combined, and the whole would be a complete guide for Officers.

THE PICNIC.—The chairman said it was the intention at Batley to give the children a free treat by the sea side or to Liverpool, from which city they had received an invitation last year. He hoped a united programme might be adopted, that they might all go through the exercises as one Lyceum. After the exercises, the rest of the day could be devoted to recreation.

Mr. Pemberton, Blackburn, said his town was a long way from Yorkshire, and it would be too far for them to bring the children to that district. They had a field day of their

own last year, which startled the town. They marched through the streets headed with a flag and a band of music. There were about 500 in the procession. They went out to the fields, where they had some agreeable recreation. The appearance they made had considerable effect on public opinion, and tended to advertise the Cause.

Mr. Burns thought wherever they went they should secure a firm hard footing for the children's exercises. They should also carefully think what they were going to get before they spent their money. People sometimes went a great distance, and were no better off than nearer home. Two ideas had to be borne in mind: Business and Pleasure. To promote the Lyceum cause by these gatherings was really "business," but it was an agreeable feature if a little recreation from change of scene and picturesque surroundings could be thrown in with it. It appeared to him that the Lyceum idea should take precedence. If the various Lyceums met, fraternised, and did their work well, it would be a holiday in itself, and would be remembered with satisfaction. As regards a place of meeting, he suggested districts, which could meet at points most convenient to themselves. The Lyceum movement would soon reach such vast proportions that it would be impossible to exercise them all together, even if it were advisable to assemble such a crowd. There might be a Lancashire and a Yorkshire district to commence with, but in the future there would be many more subdivisions. The holiday would consist in visiting a neighbouring district.

Some speakers suggested Roundhay Park, Leeds. Woodhouse Moor was very public. Then it was stated that Roundhay Park was a considerable distance from the railway stations at Leeds. A band of music was spoken of, when Mr. Pemberton said they had commenced a band of their own at Blackburn, and he hoped others would do the same, and then they would have music within their own borders. Mr. Ambler said Bowling Park was quite close to where they then met. It had a large level space with smooth firm footing. The settling of a place for the gathering of Lyceums was left for further discussion in the columns of the MEDIUM.

AN ANNUAL CONFERENCE.—Mr. Pemberton expressed his satisfaction at the conference then held. He had gained information by attending it. He thought such conferences would be of much benefit. He proposed an Annual Conference, and that it be movable. Mr. Whitehead seconded this motion, which the Conference agreed to.

Mr. Craven thought Easter would be a good time for the Annual Conference, as it would allow arrangements to be discussed relative to the Whitsuntide gathering or picnic. He also suggested that it be held at the Psychological Hall, Leeds. Mr. Whitehead seconded this motion, after which it was carried.

Mr. Lingford, President of the Leeds Psychological Society, said he was always glad to see Mr. Burns down in Yorkshire. He thought they should make a point of having him down oftener, to hear his views on various matters.

Votes of thanks to Mr. A. Kitson for his conduct in the chair, and for his great interest and diligence in the Lyceum movement, and to our Representative for having promoted the conference, were carried, and then the Conference closed.

THE SPIRIT-MESSENGER.

SPIRITUAL ORIGIN OF THE INDEPENDENTS.

A CONTROL BY "ROBERT BROWN," FOUNDER OF THE INDEPENDENTS.

Recorded by A. T. T. P., March 18th, 1884.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, in trance, said:—

To take on oneself an original position has been accompanied in all times with a great amount of personal inconvenience; in respect of ridicule, of loss of friends, and of bitter satire; but the present time seems to me very favourable for originality, for the Church authorities to-day are themselves doing that which they punished me for doing in the sixteenth century. Dr. Magee in the House of Lords* condemned with his own lips that system of exclusiveness, that rigid and narrow policy which has alienated the hard-handed sons of toil of the present day.

* This control was given early in the morning, after Dr. Magee had handed his speech in the House of Lords, on the previous evening.

The difference between the Bishop of Peterborough in the nineteenth century and the Bishop of *Norfolk* (I should say *Norwich*, for I felt you perceived my mistake)* in the sixteenth century exists in this, that for speaking on the same subject he had me arrested immediately after the Church service, and I acknowledged that I had offended, for I considered, and you will consider also with me, that whilst professing obedience to the Articles of the Established Church, any form of complaint should be preferred in any other way than from the pulpit; but there was one course of conduct that was open to me, and that was to sever myself from this little bondage, which I accordingly took the first opportunity of doing, and it was after this act that my real martyrdom began.

My position was this: I denied that the Church of England was a true Church; I denied the principle of ordination; I denied many of her ordinances; I esteemed many of her sacraments as bitter mockery. I am pleased to observe that a spirit of enquiry is abroad amongst the minds of England to-day; although I would have college education kept entirely free from politics, and was much surprised by the latest earth information, that the study of the unity or of the disintegration of the Empire had become a burning question amongst the undergraduates at Cambridge.

I do not know whether my "True Life of a Christian" deserved a wider publicity than it has obtained; but in that work I set down plainly that which I considered was compatible with religious thought. I was after the publication of this work again arrested, and had it not been for my connections, I should never have escaped that wrath, which was most to be dreaded, namely, that of the Clergy; as it was, they made me an alien, and compelled me to leave my mother country; they dismissed me with curses, and a faithful few followed me into my exile; yet the love of home and kindred worked within me, and I longed again for the sight of those familiar and loving faces which I had left behind. Another thing brought me back: I was frightened by the horrors perpetrated by the so-called servants of a human God, of the Creator's divine yet human son.

A strange course of action was taken against me after my return. This was somewhat paralleled by the latest modern act of clerical tyranny, namely, the committal by a magistrate of one who, through his refusal to pay extraordinary tythe, was, in consequence, sentenced to imprisonment, torn from his wife and children and home, and made to herd with felons, but who was met on his release by hundreds of his equals, who deeply sympathised with his martyrdom.† This incident was worse than the complaint of the Bishop of Peterborough, as it saps the very foundations on which the Church is established, and instead of love and respect, there is patent hatred and contempt.

I was older in years than yourself, when I raised my voice against the iniquitous system being put in force. Words were bandied one with each other. I denied his right to the name of a minister of peace, and called him a wolf in the clothing of a sheep, and he in return made use of such a biting lying sarcasm, that, although turned four-score and one years, I struck him down at my feet. Rising again with a malignant look, he then and there said, "Your grey hairs shall not spare your herding with thieves." I was then holding a living after my return in a secluded portion of Northamptonshire, and this man, full of revenge, charged me with the assault then and there. During a long life it was the first time that I had ever been within the walls of a cell, and mercifully I was removed from my incarceration by the greatest boon in my estimation that could have been granted to me; I passed from a long and ever-changing life on earth to that long and ever-progressive life which awaits all beyond the grave.

I do not pretend that mine was a life filled with worthy deeds. I honestly acknowledge that mine was not a disposition to welcome physical suffering; and merciless as were the Clergy of England in the sixteenth century, the clergy were less tolerant and less indulgent in other Continental capitals. One more heroic than myself would have faced these dangers by open advocacy of absolute opinions; but I was not of the heroic mould; in fact, I had more trouble in restraining the zeal of my few followers whilst abroad than in keeping

* The unexpressed thought, which arose in the mind of the Recorder as the word "Norfolk" was uttered, was immediately perceived and responded to by the control. This indicates how intimate the control is with the Recorder's mind, and yet that the two are quite distinct.

† I think in the case referred to, the control is wrong: the man was imprisoned for an assault, not for non-payment of Tythe.

back from those, who were ever watchful for opportunity, the faith or rather the knowledge which I possessed. I was once taken by spiritual surroundings for the purpose of holding an interview with a Right Reverend Father in God, who held a high and important position in the secret council of the Clergy. I think I am looking on him now. His was a mild and benevolent face, and he was one who firmly believed in the great and holy position of that Church, whose authority he was willing to uphold with unrelenting cruelty. He spoke of victims brought from their silent cells, whose incarceration had been for months, nay, perhaps for years, outcasts from family, friends, and home. As well might the traitor ask for mercy from the army he would have betrayed, as to have asked for pity from this man. What! although mercy was the highest attribute of God Himself, was not the man a heretic? How dare he call heaven to bear witness to his assertions? How dare his profaning lips, which have decried the Church of God, yet call on his name? Strip him!—torture him!—revel in his agonising cries; take pleasure in the cracking of his sinews; revel in the groans, as his flesh is torn from his bones; view those strong convulsive throbs of agony, until death robs these ministers of love of their prey.

No, dear Recorder, I was not heroic; such sufferings as these I could not have borne, neither do I consider that it is any road to God's favour to bear such unnecessary martyrdom at the hands of such inhuman fiends.

Now, perhaps your readers may be curious to know why I should have voluntarily chosen a life, which I might have known would be surely full of arduous trials. During my career at Corpus Christi college at Cambridge, no heretical professor would have dared to have inculcated his opinions in so positive and orthodox an institution. Then it may be asked, What cause led up to the position which I voluntarily was contented to hold? and I say, Simply facts and phenomena somewhat similar to those which so many so erroneously suppose belong only to these modern days. The first piece of absolute knowledge of life after death came on me like a revelation. I had heard, and of course believed, in the Scriptural authority of trance, and obtained the first evidence of the effect of trance on an occasion which assumed all the appearance of death. A fellow student was the object of my first study of the actual duality of man's nature. He was in every sense my college companion or chum. As a young man I was powerfully built, and agile and fearless. He (well, to abbreviate the description, as I think it would be advisable so to do) was exactly the reverse; yet there was nothing of the coward in his nature, only he was generally averse to quarrels under any form.

To all appearance, after a healthy day's exercise (I am talking of a time during vacation) he apparently died. I was the last person he had spoken to; he had bade me good night in a voice as strong as that in which I answered him; and in the morning there was no answer to be obtained from him. Blood would not flow from his veins, even after the insertion of a lancet; yet a strange impression seized me that he was not dead; yet he was as rigid as a body bereft of soul. I begged and prayed they would not place him in a coffin, and I watched day and night by the side of the body. I do not know whether such a task has ever been yours, but during those hours of watching strange thoughts oppressed me. I began to wonder what life on earth meant, and whether, apart from all theological teaching, there was another life. He lay before me insensible to my sorrow; all life seemed gone from him, and I asked myself, Could that life exist without that body, which lay so quiet before me?

My watching met with its reward; my impression was correct. Whether his soul had left him, and he had dreamt or imagined what he afterwards told me, I knew not then; I only knew, that with a groan of bodily suffering he awoke to bodily consciousness, and in a thick and nearly inarticulate voice said: "I expected you by my side; Bob, when I awake rub me." I called the assistance of some of the members of the family, and such a process of rubbing commenced, that you would have thought that scarcely a piece of skin would have remained after such friction; and he cried in accents of entreaty for us to continue rubbing, and we obeyed most vigorously, until his groans of bodily suffering became less and less frequent. He had had forty-nine hours of unconsciousness, getting into the third day, yet he showed no anxiety either for food or drink; on the contrary, his one great wish was that he might be left alone with me.

His fortitude and composure during all the time his questions were put to me was entirely different from his former

vacillation. The first words he said to me when we were alone were these: "It is all over with orthodoxy with me, I can no longer believe when it clashes with those things which I know." I asked him what he meant, and he answered me by saying: "I have for two days been partaking in the exercises of the other world." I thought that the trance had only been the preliminary of the fever, which was only just then attacking him, and I intimated this, my thought, to him, saying, "Ernest, I think you are going to prove feverish." He answered quietly, yet firmly, "Do not be foolish; I am in my right senses, and know exactly what I want to state to you; yet I hesitate in saying it. I can remember all your kindness during our acquaintance and during our long friendship, and that which I have to reveal (for it is a revelation) may entirely change the even and peaceful tenor of your life." I said, "Surely you do not fear any after godlessness on my part; anything approaching infidelity?" "God forbid!" he made answer. "But you will be strangely shaken in respect to doctrine." And I said, "But what proof will you give me that you have not been sleeping?" He said, "I will give you such a convincing one, which you will never cease to believe. Apart from the fact that I have during the absence from the body enjoyed reading, proved a future ability for writing; have enjoyed celestial music; have spoken to those whom I knew had been dead to earth for years; I have been through the heavens, where even the unhappy are not left hopeless; where happiness is far reaching in its perfection, as neither your imagination nor mine have ever conceived of it."

I asked him what were his last thoughts after bidding me good night, and he made answer, "You know that I have been studying hard, and whether I am not physically competent for such brain work, I know not; but my first feeling was that my brain felt very sore at the bottom at the back of my head. I wanted to tell you, thinking that perhaps you had not gone to sleep; but I found that I could not articulate. I then resolved to get up, as the pain became more and more intense, and I found myself capable of fulfilling this desire, but in crossing from my bed-room to yours, I thanked God that the great pain had left me; yes, I was free from it. I tried to awaken you by shaking you; I removed the coloured silk handkerchief that you had placed round your head. I unknotted it, and wiped away the perspiration from your forehead, and placed it in the little pocket which contained your watch, over your head, and again tried to awaken you. I then argued, Why should I, now that the pain had left me, disturb his sleeping? and I thought to myself, No, I will persevere no longer; and again thanking God for my relief from pain, I turned and walked towards my own bed. Good God! There was I, and there lay my body, with the bed-clothes undisturbed; the face as calm and peaceful as my own. I tried and raised its right hand: the fingers were supple; the elbows and shoulder joints pliant, and obeying every impulse of my will. I felt the pulse, and it was beating as temperately as your own is now beating. I was beginning to be frightened. I thought that this was death, yet I had suffered pain but for an instant, and I asked of myself: 'Do I live entirely?' If so, how is it that that body has been my abode? It was living, Bob, for I saw it afterwards moving of itself: I saw its chest heave with the beating of the heart; the eyelids were down; the eyes were covered fully; yet I saw a sweet smile hovering about the lips. Then I heard a voice saying, 'Ah! Ernest: how oft have you read in the Scripture these words: "for ever and for ever," and also the words: "I heard a voice from heaven saying,"' But this voice was not from heaven; it was saying what it had to say, from my side. I turned, and by my side was one, to all appearance aged, yet with an ever-increasing youthfulness of feature. Personal identity must have been preserved by that long grey hair and beard; but the face, the hands, the whole form seemed to breathe of ruddy, lusty health. The voice was by no means an unloving one; yet there was a tinge of chiding in it, which I felt acutely. This was the message he gave: 'you feel more concerned for your body now than you did when in possession of it. Young man! the body is a great gift of God: it is His temple, and you are misusing it. However healthy it may be, if an unnecessary strain is persisted in, the thread of earth-life becomes broken. You have pursued persistently this unnatural strain. I have come that I might show you that which is known as death. Death is not terrible. To prove this I will show you that eternal home, which is ready to hail and welcome your near approach.' I will not attempt to describe the ravishing sounds of divine minstrelsy; al

earthly landscapes pale into utter vanity by the side of God's heavenly preparations for His children. He told me, 'that my body was under care, and that I was to enjoy myself without fear; that he would come and fetch me, with others whom I might choose of those who had known me, and who had gone before. He told me that but another Sunday was to be mine in the body.' I asked him what need to go back; and he answered, 'Because it is God's will.' He said, he knew that I should ask to return, although he stated that the knowledge of my freedom from the body was an accidental one to me; but that as far as being an isolated case, in his experience it was one that had happened frequently."

Dear Recorder, I felt soothed after these utterances, and I walked with him on the terraces and through the gardens. I tried to laugh away his idea of immediate death. I pointed out all the beauties of reviving spring. I reminded him that God's earth was a home of beauty; that his young life was only in its commencement; that he had no right to such misanthropic notions; that healthy and strong, and well placed in society, he had no right to dwell on the probable result of a fantastic imagination.

"Do not put yourself out," was his answer. "If others can come to me, then I may come to you. I shall go. I have no great desire of going; but all fear has been taken from me in mercy for that regret which I should have felt in passing from a beautiful life and loving friends to a land unknown."

He passed away in my arms, dear Recorder; and according to his own words afterwards, stood by my side at his own funeral; haunted me as persistently as my own shadow for months, ere he could make himself known to me, and then he only made himself known to me through another person (a sensitive), who always spoke of my friend in the first person, and of himself in the second person, so that I concluded that the communications which I received, although most direct in their nature, were made through the aid of a band of spirits. For instance, the communications would begin thus: a voice low and tremulous, more like the voice of a child, would say, "We are here again, your friend wishes to speak to you. We are instructed by your friend to say so and so."

In conclusion, I may say that the teachings given appealed in their every sentence to my love of truth. My strength of will obtained from me all reasonable reliance; and although as I have previously informed your readers and yourself, I did not heroically do my duty in accordance with these teachings, yet they acted on me to this extent, that I was repudiated on many occasions, and imprisoned by reason of the deductions that I arrived at from these spiritual instructions. My name is Robert Brown. I was the Founder of a sect known as the Brownists, who afterwards adopted the name of Independents, and who, even unto this day, fearlessly give publicity to my opinions and my teachings respecting immediate resurrection; everlasting progress for all, and no God but only the true and loving Father, the Lord of Lords, the living King.

Robert Brown bids you good morning!

OBITUARY.

RICHARD WALSH, BLACKBURN.

On Sunday morning, March 28, Mr. Richard Walsh, the builder of the Public Hall, Blackburn, in which the Spiritualists of Blackburn hold their services, passed away after a long and painful illness. Mr. Walsh's death was announced at the afternoon and evening services; and as many of the congregation as could attend the funeral on Thursday, April 1, were invited to do so, and walk in processional order to the grave. About 150 of the members and friends availed themselves of the opportunity.

The streets all along the line of route to the Cemetery were lined with people, and at the Cemetery hundreds were assembled to witness the proceedings. The Cemetery officials kept the Mortuary Chapel closed until the funeral arrived, when none were admitted until all who had taken part in the procession had taken their places, after which the public were admitted, until the Chapel was crowded.

The service commenced by Mr. Wolstenholme, the President of the Society, giving out the hymn, "Death is the fading of a cloud." At the conclusion of the singing of the hymn, he read a few verses of Scripture, and a short address on "The Immortality of the Soul," after which Mrs. Butterfield offered up prayer. The Corpse was carried to the

grave by Messrs. James Pemberton, Samuel Slater, John Higham and Wm. Graham. The coffin was literally covered with flowers, wreaths, etc. At the grave-side Mr. Wolstenholme read the following service:—

We this day consign to the earth the body of our departed friend. For him life's fitful dream is over, with its toils and sufferings and disappointments. He derived his being from the bountiful Mother of us all; he has returned to her capacious bosom to again mingle with the elements. He basked in life's sunshine for his allotted time; and has passed into the shadow of death, where sorrow and pain are unknown. Nobly he performed life's duties on the stage of earth; but the mystic veil has fallen, and the physical body we shall see no more. But he leaves to his sorrowing relatives and friends a rich legacy in the remembrance of his virtues, his services, his honour and his truth. He fought the good fight of Free Inquiry, and triumphed over prejudice and misrepresentation. His voyage through life was not always on tranquil seas, but his strong judgment steered him clear of the rocks and quicksands of ignorance, and for years he rested placidly in the haven of knowledge. He had long been free from the fears and misgivings of superstitious belief. He worked out for himself the problem of life, and no man was the keeper of his conscience. His religion was to do good, and the service of humanity his highest aspiration. He recognised no authority but his own reason, adopted no methods but those of science and philosophy, and respected no rule but that of conscience. He valued the lessons of the past, but disowned tradition as a ground of belief, whether miracles and supernaturalism be claimed or not claimed on its side. No sacred scriptures or ancient church formed the basis of his faith, but by his example he vindicated the right to think and to act upon conscientious conviction. By a career so noble, who shall say that his domestic affections were impaired, or that his love for those near and dear to him was weakened? On the contrary, his independent method of thought tended to develop those sentiments which have their rise in the love of human nature, which impel and ennoble all morality, which are grounded upon personal conviction, and which manifest themselves in worthy and heroic actions, especially in the promotion of Truth, Justice and Love. For worship of the unknown he substituted the known; for prayer, work; and the record of his life bears testimony to the goodness of his heart; and the bereaved ones know but too well the value of the one they have lost. If perfect reliance upon any particular belief in the hour of death is proof of its truth, then in the death of our friend the principles of Spiritualism are triumphantly established. His belief sustained him in health; and, during his illness, with the certainty of death before him at no distant period, it afforded him consolation and encouragement; and in the last solemn moments of his life, when he was gazing, as it were, into his own grave, it procured him the most perfect tranquillity of mind. There were no misgivings, no doubts, no tremblings lest he should have missed the right path; but he went undaunted into the land of the great departed, into his inheritance. It may be truly said of him, that nothing in life became him more than the manner of his leaving it. Death has no terrors to the enlightened; it may bring regret at the thought of leaving those behind we hold dearest, but the consciousness of a well-spent life is all sufficient in the last hour of humanity. Death is but the shadow of a shade, and there is nothing in it that should blanch the cheek or inspire us with fear. In its presence, pain and care give place to rest and peace. The sorrow-laden and the forlorn, the unfortunate and the despairing, find repose in the tomb: all the woes and ills of life are swallowed up in death. Now that our friend has been removed, death, like a mirror, shows us his true reflex. We see his character, undisturbed by the passion, the prejudices, and the infirmities of life. Death is so genuine a fact, that it excludes falsehood; it is a touchstone that proves the gold, and dishonours the baser metal. Through the portals of Death our friend has entered upon that eternal state of progression, which is the happy heritage of all. While we stand around his open grave, and in the presence of death's latest victim, let us strive to emulate the good deeds of our friend, and to resolve so to shape our course through life, that when our last hour comes we can say: Though our temptations were great, though our education was defective, though our trials and privations were sore, we never wilfully did a bad action, never deliberately injured our fellow man. The reward of a useful and virtuous life is the conviction that our memory will be cherished by those who come after us, as we revere

the memory of the great and good who have gone before. As we drop the tear of sympathy at the grave now about to close over his form, may the earth lie lightly on him, may the flowers bloom over his head, and may the winds sigh softly as they herald the coming night.—Peace! Peace! and respect be with his memory!

After Mr. Wolstenholme's address, Longfellow's "Psalm of Life" was sung, after which Mrs. Butterfield, of Blackpool, gave an address on "The Life and Work of Mr. Walsh," concluding with an invocation. The coffin was then covered in, and the procession returned to the Public Hall, where tea was provided for about 200. Suitable addresses were subsequently delivered, and a vote of condolence was passed to the family, after which Mrs. Butterfield delivered an impressive address, in which she urged the living of such pure lives, that whenever death came upon us, we should be prepared to meet it.

DECEASE OF MRS. ANNE SOPHIA FLOYD.

MOTHER OF MRS. HARDINGE-BRITTEN.

On the early morning of March 31, at 2 a.m., my precious and most beloved mother breathed her last on earth, at the advanced age of 93 years. Those who may remember my advent amongst the Spiritualists of London, returning to England in 1865, after many years' residence in America, will not have forgotten the sweet face, dignified form and noble presence of the white-haired old lady, who was my constant companion,—my better self,—the inspiring genius of all that was good and true and useful in my girlhood's growth; the strength, counsel and consolation of a tempest-tossed and troublous life in later years,—my good, faithful and honoured mother. Few of the "old guard" who then welcomed my estimable mother, for her own sake far more than mine, now remain to feel the mighty void her earthly absence has made. Mr. and Mrs. Burns, and dear Mr. S. C. Hall, seem to me to be the last of the once bright, strong and numerous phalanx who might remember my mother as she was,—and who would have wept with me to see her during the last few sad and weary years, with every faculty dimmed, wasting, and almost extinguished—nothing left but the feeble glimmer of light, which enabled her to utter the ceaseless prayer to "go home,"—to join the beloved ones who had preceded her.

That supplication of a very weary spirit is at length answered, and the tired body "sleeps the sleep that knows no waking." For me, my sister, and our two dear companions, all that remain of a once large family circle, a star has gone out that will leave a large part of the hemisphere above us in unlighted darkness. Whilst we bid her "God speed" to her well-earned rest, and follow with prayers of thankfulness her triumphant entrance upon the life where sorrow and suffering enter not,—for us that yet linger, the earth and the home lack the sweetest element that earth and home can give—THE MOTHER—THE PRECIOUS MOTHER—the best friend poor mortals can ever know.

Anne Sophia Floyd would be known as a memorable woman could the history engraved in the archives of eternity ever be read on earth. Born in the year 1793, her father, a once wealthy and honoured West India merchant, was the first Liverpool commoner that drove a private carriage, at his fine residence, situated at the top of Duke Street. My grandfather, Mr. Thos. Bromfield, raised from his own means, in 1799, a regiment of volunteers to aid in guarding the town against the expected invasion of Napoleon Buonaparte. As a little child, my mother was taught to watch and report the signals which heralded the approach of the West India fleet, when Birkenhead could boast of but one building, and that a signal station and light-house.

Where Lime Street Station now stands, was my grandfather's marble yard, and wonderful tales of old Liverpool and its magical changes have been narrated to me many and many a time, when I and my faithful mother have landed from the various voyages wherein for years she was my companion,—a perfect Encyclopedia of history, a link between at least two banished generations and the present time.

This dear lady was as much sought for and admired in the society of the intellectual and the educated, as her lonely child has been on the platform of phenomenal power. The record of her good, useful, changeful life, though passing strange and full of interest, will never more be alluded to or touched upon in print, but that life has been one of the levers, which in many directions has helped the world forward on the march of progress; and I may with truth say

of her, as of others more known but less deserving, "Earth has one angel less,—Heaven one angel more!"

On Saturday, the 3rd inst., we laid away the empty but honoured casket in Harpurhey Cemetery. The few simple words in *memoriam*, which I deem would be pleasing to the angel Mother whose earthly memory I desire to honour, will be spoken by my esteemed friend John Lamont, and then—my mother's only place on earth will be in the hearts of her loving daughters, Margaret and Emma.

..... "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern."

EMMA HARDINGE-BRITTEN.

The Lindens, Humphrey Street, Cheetham Hill,
Manchester.

To the Editor.—Dear Sir,—You have doubtless seen this received intelligence of the passing to the higher life of Mrs. Floyd, the honoured and justly-revered mother of Mrs. Emma Hardinge-Britten; the oldest Spiritualist in England, possibly in the world, being in her 94th year.

I feel sure that Mrs. Britten will have the sympathy of all who know her, either personally or by reputation, in the severe trial through which she has been passing during the last six weeks: Mr. Britten being so ill that the doctors after consultation told him that there was no possible hope of his recovery. But hope never forsook her, and it became a question of *my life for yours*, and day and night the brave woman has stood at the post of duty; and as she herself expressed it: The angels are sustaining her.

Mrs. Floyd passed away on the 31st of March, at 2 a.m., as quietly as a babe falling asleep. At the funeral, as might be expected, there was no ostentation, no emblems of woe, but a realization of the fact that the released spirit had passed through its second birth, and taken its place among those in the spirit life, who are congenial to it.

It needs no stretch of imagination to picture the joyous meeting of the true mother and faithful friend, with such fraternal spirits as Benjamin Coleman, Mrs. S. C. Hall, James Wason, William Howitt, and a host of others in Europe and America, who had the honour of her acquaintance.

But let it not be thought that Mrs. Britten's heart—as well as her sister's and other friends'—is not feeling the effects of the separation which has taken place; especially in the case of Mrs. B. who has been all her life the inseparable companion of her much-revered mother, and also Mrs. Wilkinson, who has been the constant and tender nurse to her mother during the last years of her earth-life, while the physical fabric was gently giving way.

Let us hope that the day is not far distant when the clouds shall clear away, and Mrs. Britten be restored to the place she so well fills, in the propagation of the divine philosophy of Life, of which she is so able an exponent. JOHN LAMONT.

BATLEY CARR: Children's Lyceum, April 4.—Morning: Lyceum duly opened with singing and prayer. Present, four officers, twenty-four members, and one visitor. Our programme opened with a musical reading, then followed two silver-chain recitations. We then committed a verse to memory. This was followed by two golden-chain recitations, marching and calisthenics; after which we formed into three groups, and had lessons on the teachings of Jesus, Geology, and Phenology. Lessons over, Lyceum duly closed.—Afternoon: Lyceum duly opened with singing and prayer. Present: four officers, twenty-nine members and five visitors. Our programme consisted of a musical reading, three silver-chain recitations, rehearsing of verse committed to memory, when the whole hymn was sung with heartiness; one recitation, two select readings, and two golden-chain recitations. The programme was so varied and good that there was no time for other lessons. Lyceum duly closed.—ALFRED KITSON, Sec.

MIDDLESBOROUGH: Spiritual Lyceum, April 4.—Commenced by singing and prayer. We had silver and golden-chain recitations, calisthenics, &c. After marching we formed our groups for lessons on "Physiology" and Bible lessons. Each group was examined by their leaders, and satisfactory answers were given. Our attendance was fifty-eight members and ten officers. Our Conductor gave a short address on "Our Members' duties."—A. V.

MIDDLESBOROUGH: Granville Rooms, Newport Road, April 4.—Mr. Dunn's guides in the morning acquitted themselves in their usual felicitous style. The subject for the evening, chosen by the audience, was "Man's Duty to Man." The guides eloquently dwelt upon man's responsibility, and exhorted all to reciprocally yield to each other that touch of sympathy divine "that makes all mankind akin." Only by the willing ministrations of man to man can God truly be served and worshipped. The lecturer was attentively listened to by a large and appreciative audience.—R. KNEESHAW.

PARKGATE: Bear Tree Road, March 28.—The audience chose the following subject for the controls of Mr. G. Featherstone: "What did Christ mean when he said to Peter: Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven." It was a most successful discourse. Mr. Turner's controls gave six clairvoyant descriptions which were at once recognised.—J. M.

MANCHESTER: Temperance Hall, Tipping Street, April 4.—In the morning, Mr. Tetlow's controls answered very important questions put by the audience, in a way that conveyed much information and gave entire satisfaction. In the evening the audience selected from a number of subjects: "Spiritualism: What is it?" The way in which Mr. Tetlow's controls presented it, left little doubt that Spiritualism is a mighty and grand truth. At the close several psychometric readings were given, which were satisfactory to the recipients.—GEORGE HILL, 92, Brunswick Street, Ardwick Green.

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

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 9, 1886.

NOTES AND COMMENTS.

As to Mr. Kitson's kind allusion in his opening address to the Conference, we wish to state that our Representative went to Bradford with no desire to intermeddle with local affairs. The object was to serve the Cause and meet the friends. That the visit has been regarded as affording results hinted at, gives us great satisfaction. We thank the Bradford friends for the noble way in which they treated our Representative.

Next week we hope to publish a lecture through Mr. J. S. Schutt, entitled "The Spiritualism of Ancient Greece and Rome," delivered at Regent Hall, Rochdale, on Sunday last. It is very highly spoken of, and we make this announcement that those who desire extra quantities may order them in advance. We have also a poem through Mr. Schutt, on "The Seasons," which may appear at the same time.

A School of Spiritual Teachers should meet once a week in all centres of work, to prepare officers and leaders for the Children's Lyceum. Do! dear friends, form O.S.T. Schools everywhere.

At Mrs. Campbell's circle, Norwood, on Wednesday evening, "Tom Moore" sang "Oft in the still night" in a most exquisite manner. Addressing the spirit we said: "How delighted your old friend S. C. Hall would be to hear you if health permitted him to be present!" The spirit replied, again in the direct voice, "Yes. He is preparing to come to us. Give him my kindest love!" This was said with deep earnestness. Mr. Husk was the medium. We have much more to say about this circle.

We desire to compile a full view of the Spiritualism given in the Bible. We wish our friends would collect examples. The O.S.T. School here issued a series of headings, which we shall have reprinted as a guide to the classification of the instances which may be extracted. Nothing that is satisfactory has yet been published on this subject.

"Spiritualism is a money-making affair." Yes! to those who are obtaining money by false pretences on the plea of exposing it. It is pitiable to see the professed priests of Christianity mocking God by ridiculing His works and revelations. Thus the cup of ecclesiastical iniquity is filled. Let us be thankful that the revs. trade in exposing us, and not in pretending to help us; that will take place by-and-by, and it will be a far more terrible calamity than their opposition. A priest is an excellent foe of Spiritual Truth, but a dangerous friend; for he inevitably sacrifices the truth to the demands of his craft.

A Rabbi, who is proficient in many languages, desires to find a position in educational work, in connection with those holding spiritual views. Moderate terms would be accepted, and a versatile usefulness afforded. Address the Editor of the MEDIUM.

Burnley report of Mrs. Gregg's visit came to hand just as we were going to press. Backup too late.

GERALD MASSEY'S SUNDAY AFTERNOON LECTURES,

ST. GEORGE'S HALL, LINGHAM PLACE.

SUBJECT: (Sunday, April 18th)—

"The Devil of Darkness; or Evil in the light of Evolution."

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

Hall, 1/-; Gallery, 6d.

H. J. Pearce, Editor of *House and Home*, will lecture at Eleusis Club, King's Road, Chelsea, on Sunday evening, April 24th; subject—"Gerald Massey: Poet, Politician, and Teacher." To commence at 8.

NOTTING HILL.—A circle will be opened on Wednesday, April 14, and every following Wednesday, at 275, Cornwall Road, for Physical Phenomena and Clairvoyance. Mrs. Walker medium. Commence 7.30, punctually.

MANCHESTER.—Mrs. Gregg will speak at Temperance Hall, Tipping Street, on Sunday at 10.30 and 6.30. On Monday evening she will give a psychological entertainment in the Temperance Hall, Pimill Brow, and on Wednesday evening another entertainment in Temperance Hall, Tipping Street. Doors open at 7, to commence at 7.30.—GEORGE HILL.

SEAHILL: Boys' School.—April 10, Mr. J. S. Schutt: Subject, "Is Spiritualism the work of Demons?" Commence at 7 o'clock; a collection.—Conference on Easter Monday. At 2.30, a Paper will be read on "Mediumship," and a friendly conversation to follow. At 4, Tea will be provided: males, 9d., females 6d. At 6.30, Speeches will be delivered by Messrs. J. A. Rowe, J. James and W. Grieves, interspersed with songs. All Spiritualists in Northumberland are invited.—GEO. FORSTER, Sec.

The *Blackburn Times* gives an excellent report of Mr. Walsh's funeral. The *Blackburn Spy*, a kind of clown in printer's ink, thinks Dr. Grosart's recent lectures against "Spiritualism" "exceedingly instructive and powerful." It is a questionable compliment for a man to receive appreciation from one who "grins through a horse-collar," especially when accompanied by such a cartoon! It would be rather a fiendish act to wish the rev. gentleman satisfaction in the matter. The Spiritualists are delighted.

Mrs. D. W. ASHMAN writes in reference to the Ilkerton report of last week, in which it was implied that Mr. Ashman did not keep his appointment. He had not promised to attend. He encloses a postcard inviting him, dated March 22, and which he received on the 23rd. He had to be on duty on the following Sunday, otherwise it would have given him great pleasure to oblige. He does not desire the rumour to go abroad that he makes engagements and then disregards them.

"LOST BY FIRE."—A second séance for the benefit of Mr. Brain, was held at Mrs. Jones's, Great Ormond Street, March 29. Mr. Gibson delivered a lengthy oration on "Charity." The "Frenchman" through his medium and a control through a lady held a spirited discussion on the failings and merits of the fair sex, causing much amusement. The séance was well attended, and all were pleased and instructed with the results of the sitting, which concluded with many thanks to Mrs. Jones for her kindness in placing her room at the disposal of the friends of Mr. Brain.—JAS. R. MONTAGUE.

PENDLETON: TOWN HALL, April 4.—Mrs. Barr gave two beautiful addresses on "Am I my brother's keeper?" and "Who's to pay?" Both subjects were very beautifully illustrated.—C.

NORTH SHIELDS: 6, Camden Street, April 4.—Mr. Westgarth's guides ably discoursed before a large audience, on "Christianity, Atheism and Spiritualism: which is most natural?" The lecture reflected great credit on the speaker, and elicited the approbation of the audience.—CON.

FELLING: Park Road, March 21.—Mr. W. Westgarth gave an address on "The origin of Evil, and the theological plan for its removal." On April 4, Mr. Jos. Hall's guides gave an address on "The guides of Men."—JOS. SIMMONS, Sec., 15, Wesley Terrace.

COVENTRY: Edgwick, Foleshill, April 4.—The controls of Mrs. Smith delivered three touching addresses, the first of which dealt with Death, being based on the words: "Blessed are the dead that die in the Lord." The others were of an appropriate character, and were descriptive of the Heavenly homes which await the righteous.—CON.

SUNDERLAND: 31, Wellington Street, Southwick, April 4.—Mr. Waggitt, of Shields, gave us a beautiful address. Taking for his subject "The Prophetic Cloud," he discoursed in a very pleasing manner to the satisfaction of all present.—R. P. T.

MILTON: April 4.—The guides of Mr. Proctor, from Dalton, gave a discourse in the afternoon on "Jesus of Nazareth, who was he?" They dealt with the subject in a very satisfactory and efficient manner. In the evening Mr. Proctor's guides spoke on "My Heaven! My Soul!" This subject also gave great satisfaction to all present. Mr. Proctor's guides also spoke very feelingly about our dear brother, Mr. Richardson, who has passed to the higher life. At the close Mrs. Taylor's guides gave a very beautiful poem on "Where has our brother gone?"—W. TYRON, Sec.

ROCHDALE: Marble Works, April 4.—Mr. Standish spoke afternoon and evening to fairish audiences, who listened attentively to intellectual addresses on "God is love," "Fear ye not." He also gave a goodly number of clairvoyant descriptions, over twenty of which were recognised. Though a young medium, Mr. Standish is in a fair way to become useful to the Cause. We are thankful to say that good spirits prevail at our hall, and I hope I may have many opportunities of reporting our progress.—ELIZABETH WOODFALL.

HETTON-LE-HOLE: Miners' Old Hall, April 4.—Mr. J. G. Grey named a child, and gave a discourse on "Spiritualism: What will it lead to?" I never heard Mr. Grey to better advantage in my life, and the audience appeared to be of the same opinion. We have a tea and concert on Good Friday. We extend a hearty invitation to all friends in the district. The following officers have been elected for the ensuing six months:—President, Mr. Will. Clennell; Secretary, Mr. John Pringle; Treasurer, Mr. Joseph Brown.—J. H. THOMPSON.

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 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.

OUR REPRESENTATIVE ON TYNE-SIDE.

A host of most kind and pressing invitations have been received from the North. Mr. Burns will accept as many as time will permit.

NORTH SHIELDS: 6, Camden Street, Wednesday, April 21. Mr. Burns will give an address, and will be glad to see as many friends as possible.

SOUTH SHIELDS: 19, Cambridge Street. The Lantern Lecture. Full particulars next week.

HUTTON-LE-HOLE.—The friends announce a Tea and Entertainment on Good Friday. Our Representative may give them a peep at his Lantern Lecture if convenient to them.

OUR REPRESENTATIVE AT BISHOP AUCKLAND.

A very cordial invitation has been extended to Mr. Burns to revisit this old centre of spiritual work on his way South.

Sunday, April 25, Temperance Hall, Bishop Auckland: Conference of County Durham Spiritualists at 2.30. Lecture at 6.30, by Mr. J. Burns.

Monday, April 26, Lantern Lecture in Temperance Hall, at 8 o'clock. Admission 1s. and 6d.

Mr. Burns hopes to give his Lantern Lecture at Morley on May 1, and at Nottingham on May 8 or 15.

CAVENDISH ROOMS: 51, Mortimer Street, Langham Place, April 4.—Mr. Jennison conducted the service. Mr. Hopper gave an address on "Spiritualism, or the New Religion," the audience failing to suggest a subject when invited to do so. In the descriptions which followed, there were some clear and accurate delineations, accompanied by messages.

HOXTON CIRCLE, April 2.—A very harmonious gathering, including several strangers, listened to Mr. Alsop's address.—128, Hoxton Street, April 4.—The guides of Mr. R. H. Armitage gave an excellent address on "In my Father's house are many mansions," and "The work and homes of the earth-bound spirits." Mr. J. Hagon was controlled to give a short address and describe spirits.—C. V. B.

WALWORTH: 83, Boyson Road, March 31.—An excellent evening was spent with the guides of Mr. Robson, who gave several proofs of spirit presence, which were thankfully received by persons present.—April 4.—A pleasant, enjoyable meeting was held. Rooms crowded. The guides of Mr. J. G. Robson asked for questions from the audience. A number of strangers were present, who sent up several interesting questions, which were dealt with in a manner that betokened great intellectual ability on the part of the controlling spirit intelligences. There seems to be a new vigour imparted into the meetings here, both from the spiritual and material (or earthly) worlds. Some gentlemen present, who disbelieved thoroughly in the position of Spiritualism, expressed themselves to the writer as being highly pleased that Spiritualism should rank amongst its supporters such men as Mr. Robson.—J. VITCH, Sec.

THE OBJECT OF LIFE.

By A. KITSON.

"Not enjoyment and not sorrow
Is our destined end or way,
But to act that each to-morrow
Finds us nearer (perfection) than to-day."

Longfellow.

What a beautiful and glorious truth; what a noble conception of life; what an holy inspiration—an inspiration which is in harmony with the highest and holiest breathings of the angel-world through our best mediums—is this. The aim and object of life assumes a newer, nobler, higher, and grander aspect than it ever did under the old dispensation of a corrupt humanity, total depravity of heart, an angry God, and more terrible Devil, to whose subtle powers the sins and shortcomings of men were attributed.

A New Light dawns. Inspiration is the birth-right of every soul, and it perceives that humanity is progressive: that instead of being created with the wisdom of a God from which state he has fallen, and that suffering is the penalty that he and his offspring must pay, that humanity has forever been struggling upward from a barbaric and savage state; and that the evils that surround him on every hand to-day are remnants of this prior savage state, and are so much work, so much labour awaiting and inviting his powers and energies to dispel, as he has already dispelled others that stood in the way of his steady march. Humanity is awakening to the fact that although it cannot in any one sphere of life command undying happiness, yet it is not destined to eternal sorrow and disappointment; but that hope and fear, joy and sorrow are complements of each other, that they are means whereby the soul is perfected. He learns that instead of evil being the sole and special work of a Being co-eternal with God, that it is a necessity in the plan of life, whereby the soul may measure its strength and energies. Before we can have triumphs we must have trials, before we can become victorious over evil we must encounter temptation; before we can wear the crown of righteousness we must bear the cross. For without these the soul would never become acquainted with the inherent powers and attributes of its nature. Without these it would remain like the diamond in its matrix, a gem undiscovered. The trials and temptations of this life are as necessary to brightness of the soul, as the friction of the lapidary's wheel is to the lustre of the gem. And the soul that has never been tempted, that has never passed through the ordeal of trial, knows not its own integrity. Therefore, let no one say that they have the integrity of honesty, truthfulness, or chastity until they have stood on the brink of temptation, and come off victorious. Such are the strongest, brightest, and best of God's children.

Humanity instinctively shrinks from the combat as if conscious of the feebleness of its nature, and is ever ready and anxious to pass its days in the clear sunshine of happiness and prosperity without having one ripple of adversity to mar the placidity of the surface of life's ocean. Some are so weak, so feeble that they lose heart, and decide to end the struggle by bringing their earth-life to an untimely end, thinking thereby to get rid by one act of all that vexes and annoys them.

Others soliloquize to themselves as to the blessed state and condition of the infant that passes away ere its young life has become sullied by sin; and looks upon it as being removed far from sin and anxiety. But the idea is erroneous. That the child is innocent and therefore pure, no one will deny. But its purity is that of ignorance, which must be exchanged for that purity born of wisdom. And in order to gain the necessary experience it must be brought back by its loving guardian, to live with and accompany for a time some suitable character, whose hopes and fears, trials and triumphs it shall share, thus gaining that knowledge, and thereby balance by integrity, that soul-development that is requisite to enable it to enter on the higher lessons and duties of the spirit-life.

It is a well-known fact in private circles, that almost every member, if not every one, has a spirit-child accompanying them which has such an affinity with them as to be almost too intimately acquainted with the actions, thoughts, emotions and aspirations to be pleasant. Many little things that are wisely hidden from the eyes of the world, they are quite familiar with. As the knowledge of this fact becomes more general, it ought to exert a beneficial influence on our daily actions, and cause us to pause ere we commit an unworthy act, and imbue us with new energy to grapple with the difficulties that surround us. Because every triumph over evil, and every temptation resisted, is of double value.

Those who give up the battle of life in despair, and think to get rid of all further trouble by bringing their earth-life to an untimely end, find, on awakening to consciousness in the spirit-world, that they have made bad worse, have made darkness darker, have, in the agony of their soul, taken a fearful leap in the dark, which has landed them on a steep and slippery incline from which, with many stumblings, bruises and regrets, they will have to climb.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art to dust returnest,
Was not spoken of the soul."

Then do not fret away the precious moments of life in vain grumbling, but, reformer and pioneer-like, put the hand to the plough, and turn up those tares and weeds that so choke up and hinder the growth of the good solid wheat. Let us labour to raise those mountains of evil that stand in the way of progress, so that those who come after, may journey along with more ease and freedom.

Let us labour to deserve the blessings we pray for, and when attained we shall prize them all the more as knowing their true value and worth.

The teachings of Spiritualism have a higher and nobler purpose than to make humanity discontented with the present life, like revival meetings do, by recounting the happiness, joy, and holy felicity of the spirit-life. The beautiful homes above have to be earned, not begged. This fact ought to inspire each drooping, disponding soul with fresh energy, and enkindle anew the expiring spark of hope. It is far better to battle bravely on to the end with the consciousness that unseen friends are hovering near to cheer and bless and lessen the friction of life as much as possible, and that innocence, in the garb of an angel-child, is seeking knowledge of earth through our instrumentality, than to die of despair, or to blame heaven for the tangled ends of life's thread. Thus living we shall have the consciousness of having done our best under the circumstances, and whatever defects there may remain we shall have an opportunity of perfecting under more favourable conditions in the life beyond death's portals.

Then let our work be:—

"To drive away
The ills of earth, as day by day
We dwell here in the mortal form,
With hearts all sentient, true, and warm.
Whether as poet, with the charm
Of thoughts and words like healing balm.
Whether as painter, through blest art,
Preserving scenes that charm the heart.
Whether as author to excel
In writing truth. Thus working well,
Or whether all unseen, unknown,
We tread our humble path alone,
Our work and labour evermore
Is wafted to the spirit-shore."

And let our daily effort be to

"Overthrow
All powers of darkness, and aglow
With purpose grand dispel all gloom,
And help to raise from out the tomb
All holiness in humankind,
Developing both heart and mind.
And benediction from on high
Descends on all who, with the eye
Fixed on best duty's path through life,
Overcome all error. Thus the strife
Which we endure here below
Cleanses and makes pure as snow
The human soul. Which like the flower
Shall bloom in yon angelic bower."

—W. J. Colville's *Inspirers*.

SPIRITUALISM, SWEDENBORGIANISM AND THE BURNLEY GAZETTE.

He who has the truth on his side is both a fool and a coward if he fears to proclaim it simply on account of the currency and multitude of other men's opinions.—DANIEL DEFOS.

To the Editor.—Dear Sir,—During the past few weeks a series of lectures has been delivered in Burnley on the subject of Swedenborgianism, by the Rev. Wm. A. Presland, of Accrington. In that series certain disparaging references to Spiritualism have from time to time been made, which I pledged myself to reply to if no one in Burnley did, and which pledge I gave in a note that appeared in the above-named *Gazette*.

However, as two out of four of my letters have been suppressed, I have resolved upon sending the last, written, like all my others, amid innumerable interruptions inseparable from my business, for insertion in the *Medium*, in order that the friends, both in Burnley and in Accrington, may read

what was suppressed. If you deem it worth insertion I shall have the same reprinted for gratuitous distribution.

The editor presumes to state that, "We do not think the matters you treat of are of any public interest." I think differently, and hence my reason for inclosing the rejected communication.—Yours truly, E. FOSTER.

50, Friargate, Preston, March 29, 1886.

WM. A. PRESLAND v. E. FOSTER.

ADDITIONAL AUTHENTICATED SPIRITUAL PHENOMENA.

The truth against the world.—JUDGE EDMONDS.
Facts are more useful when they contradict than when they support received theories.—SIR HUMPHREY DAVY.
If an offence come out of the truth, better is it that the offence come than that the truth be concealed.—JEROME.

To the Editor.—Sir,—Ere I proceed with a continuation of my last letter, for the insertion of which I thank you very cordially, perhaps you will allow me to rectify the verbal and literal inaccuracies which appear to have escaped your proof reader's notice.

In the epigraph from Bacon, for "tax" read law; for "combination" read concatenation; for "Rev. Mr." read Dr.; for "Kendell" read Rendell; for "santum" read sanctum; for "missionary" read Unitarian; for "M.P." read D; to "resulting therefrom" add to, and continue the sentence; after "why" add for, &c.; and for "paralled" read paralleled.

I now resume my notice of Mr. Presland's statements. His "questions the propriety of seeking instruction from ministering spirits and angels." But what says Swedenborg? His words are these: "It is allowed me to disclose what I have seen and heard during the communications which, for several years, have been permitted me with spirits and angels." (A. C., 67.) "I am well aware that many persons will insist that it is impossible for any one to converse with spirits and angels during his life in the body; many, that such intercourse must be mere fancy and illusion: some that I have invented such relations in order to gain credit; whilst others will make other objections; for all these, however, I care not, since I have seen, heard and had sensible experience,"—just as I and millions of others have also had and shall have again—"of what I am about to declare." (A. C., 68.) "Man is created by the Lord, so that during his life in the body he is capable of conversing with spirits and angels." These are Swedenborg's own words, therefore it is audacity in the extreme for Mr. Presland to neutralize them by intimating that conversing with spirits is "altogether disorderly and ought not to be resorted to"; "as," Swedenborg continues, "indeed occurred in the most ancient times,"—and does so now in thousands and millions of instances,—"for being a spirit clothed with a body he is one with them. But because in process of time mankind so immersed themselves in corporeal and worldly things, caring for almost nothing else,"—like many of the ignorant assailants of the supernal Jerusalem now in process of development,—"the way to effect this became closed. Nevertheless it is again opened as soon as bodily things are removed, and then man is introduced amongst spirits, and associates with them." (A. C., 69.) Again Swedenborg writes, "It being permitted me to relate what I have, during several years, heard and seen in the spiritual world, I shall begin with showing,"—which he does not anything like so satisfactorily as he does "through his medium's lips," Andrew Jackson Davis,—"the state of man when rising from the dead, or in what way he passes from the life of the body into the life of eternity. For that I might know,"—yes, Swedenborg knew, but how many of his infatuated followers, except those who are Spiritualists, and they are very numerous, "know," why absolutely none; with them it is simply faith or belief not knowledge, and hence the superiority of Spiritualism over Swedenborgianism,—"know that man lives after death, it has been granted me to speak and converse with,"—just as it has to us, and will be again,—"several persons with whom I had been acquainted during their life in the body, and this not merely for a day or a week, but for months, and in some instances for nearly a year, as I had been used to do on earth." (A. C., 70.) At this, however, Spiritualists especially are not at all surprised, inasmuch as I, myself, have had the distinguished privilege of seeing, handling or conversing with very considerable numbers after "the decease of the body," and that, too, not "for a day or a week," but "in some instances" for nearly fifteen years. Among the "several persons with whom I had been acquainted during their life in the body" and with whose names Mr. P. will be familiar, I may mention the late Rev. J. H. Smithson, the Rev. E. D. Rendell, and last, though not least, the Rev. Woodville Woodman, whose discourses I have reported "warm from the lips" of his medium, my own brother-in-law, on innumerable occasions, and who once threw out a challenge to the Rev. Jno. Martin, whom I see you are having in Burnley, to discuss the doctrines of Swedenborg in my presence, but that gentleman declined. It may not be generally known to the rising generation of Swedenborgians that Mr. Woodman was the champion of the New Church doctrines and an enemy of Modern Spiritualism "here on earth," but now he assails the former and advocates the latter. If Mr. P. would like to hear disembodied Mr. W., he can be accommodated. Mr. Rendell, too, who was, I know, an uncompromising enemy to Spiritualism in the flesh, comes in the spirit to confess that "I have found in Modern Spiritualism a greater, a broader, and a grander truth than ever I discovered in the writings of Swedenborg." Why even Swedenborg himself has been seen and heard to confess that "there are many most serious errors in my writings"—how could it be otherwise? spirits never claim infallibility,—and if they had to be re-written they would differ very much from what they are now. The doctrine of the sole supreme and exclusive divinity of the Lord Jesus Christ is a serious mistake, but the discovery that it is so, is of paramount importance, &c. In addition to all this many of the members of the Church indicated have, in their disembodied state, come to acknowledge the grand and glorious teachings of Modern Spiritualism, *alias* the New Jerusalem descending from God out of Heaven, and not an ecclesiasticism constituted like others, of articles and creeds, forms and ceremonies, the sole and exclusive products of man's self-derived intelligence.

However, be that as it may, Mr. P. insinuates that my extract from the Rev. Page Hopps is not to be relied on, and states that "pre-

vious experience has made him cautious in accepting my quotations." First then he asks me "to give a reference to the Rev. Page Hopps' statement." I do so with pleasure. In one of the periodicals, of which we have many, devoted to the advocacy of Modern Spiritualism is one called *Light*, on p. 73 of which, Vol. 6, Feb. 13th, 1886, the Rev. J. Page Hopps writes as follows:—"At various times the wonderful story of the discovery of the great water supply for Chicago has appeared in English journals. Five years ago I sent one of these accounts to a friend of mine in Chicago, a leading minister of that town, requesting him to verify the story or contradict it. In a short time I received from him a letter, stating that he had laid the matter before a gentleman of his acquaintance, an attorney-at-law, and his reply he inclosed. Unfortunately the particular account I forwarded was not returned, but it was practically identical with the following, written by Dr. S. Eadon." The account is so long that I am obliged to be content with very brief quotations as follow:—"In Chicago, one of the most go-ahead cities in the world, water became an indispensable requisite both as regards use and luxury. Science was at fault, for geologists had pronounced that there could be no water beneath such a stratum. Top water was all that could be looked for, and presently a water company was formed to supply this impure kind of liquid.

"There happened to live, at this time in Chicago, a person named Abraham James, a simple-minded man of Quaker descent, uneducated, and in fact quite an ignorant person. It was discovered that James was a natural clairvoyant, in fact a medium, and that he had declared in the trance condition that both water and petroleum in large quantities would be found in a certain tract of land in the neighbourhood of the city. For a long time no attention was paid to his statements, till two gentlemen called and took James to the land where he said water could be had in immense quantities by boring for it. James was entranced, pointed out the exact spot, tracing its very source from the Rocky Mountains, 2,000 miles away, to the spot on which they stood, and sketched out on six sheets of drawing paper, 26 inches by 40 inches each, the strata and caverns through which the water ran. This picture, which was done in six hours, would have taken an artist sixty weeks to execute in his ordinary condition. This same man, ignorant of any language but his own English, simple-minded, upright, truthful, honest, ignorant as a clod-pole, knew nothing of drawing, and as regards science he could not tell the difference between a triangle and a parallelogram, yet when under control he can lecture on Geology, Chemistry, Medicine, Astronomy, the philosophy of life, and indeed on any branch of physical and natural science, and that, too, with such knowledge and eloquence as few professors could equal.

"Although English is the only tongue he knows, yet in the trance state he speaks French, Italian, Spanish, German, and an Indian language, of each of which he is ignorant in his normal condition." Much more might be quoted did not time and space forbid. Let me tell Mr. P. that clairvoyance is only another phase of mediumistic endowment, and absolutely inseparable from the other phases by which those endowments are characterised.

In conclusion, Mr. P. impudently remarks that "previous experience" has made him "cautious" respecting my "quotations." He knows no doubt by this time what I stated in my last, to which I add a supplement, viz., that I will meet him in Accrington with a file of that town's *Gazette* containing the letters I wrote during the twelve months' controversy with, as I was informed, Mr. Presland's predecessor, Rev. Wm. Smith, who has since left the Swedenborgian and joined the Unitarian ministry, the very antipodes of the "New Church" system.—I will meet, I say, Mr. P., and if he can prove that my quotation, in that particular instance to which he refers, was not perfectly accurate, I will make him a present of one hundred pounds.

This I trust will prove a sufficiently strong inducement.—Yours, &c.,
Preston, March 23, 1886. E. FOSTER.

P.S.—Since sending the above I find from the *Gazette* that its Editor has done me an injustice by rejecting my letter and inserting Mr. Presland's, also in omitting to mention the rejection in his notices to correspondents. Mr. Presland says he "knows" (what impertinence!) "that Mr. Foster cannot prove that Swedenborg has spoken through the lips of a medium." Well, I will meet Mr. Presland publicly either in Burnley or Accrington, and if I do not "prove" that what has proceeded "from Swedenborg's medium's lips" and what is contained in his "Earth's in the Universe" are practically identical,—nay, in many instances verbatim—if, I repeat, I fail to "prove" this, I will hand to Mr. Presland another hundred pounds.—E. F.

PROGRESS OF SPIRITUAL WORK.

MR. BURNS'S VISIT TO JERSEY.

We are greatly pleased at having to chronicle an eagerly-anticipated visit from Mr. Burns, whose coming amongst us was heralded by a storm of opposition. Our opponent was a certain rev. gentleman who was delivering a series of "prophetic" lectures in our island respecting the rapidly-approaching end of the world, and who seized the opportunity to denounce Spiritualists and Spiritualism with that careful disregard of truth which is characteristic of a particular portion of the "expounders of the gospel." This gentleman treated his hearers to some wonderful explanations of the aims and objects of Spiritualism, and, of course, introduced the time-honoured theory of its being devilish. Two members of our Society, however, "bearded the lion in his den," as Mr. Burns put it, and entirely refuted his assertions, and this so successfully that it was discovered that the rev. gentleman's unmitigated strictures were merely born of his imagination. Still we are grateful for this opposition, as it no doubt contributed in some measure to the unprecedented success of our services.

On Friday, Mr. Burns delivered his celebrated Lantern Lecture in the Oddfellows' Hall, and a—for Jersey—numerous and intelligent audience attended. The lecture was favourably noticed by two of the local papers,

and we need hardly remark that it afforded intense satisfaction to those who had the pleasure of listening to it. The following Sunday afternoon was set apart for answers to questions relative to the Lantern Lecture. A goodly number of questions were sent up, and Mr. Burns agreeably surprised the audience by the masterly manner in which the questions were severally answered, and the apparently illimitable fund of information he possessed on the various points raised.

In the evening the lecturer spoke on "The Religious Principles of Spiritualism," and we have no hesitation in describing the discourse as the most practical and eloquent exposition of the teachings of Spiritualism that we in Jersey have had the privilege of enjoying. Mr. Burns said that Justice, Mercy, and Holiness were three important principles of Spiritualism, and that by these we could never be misled. He justly remarked that if we followed the mandate of these three principles, life would be brighter, not only on this side but in the next state of existence. Speaking of the spiritual inferiority of some persons, the lecturer remarked that the life we lead depends upon hereditary conditions and educational endowments, and that we are the victims of circumstances. Mr. Burns contended that men will not change their lives through fear, but from the divine light which they feel within. He gave some sound practical advice to those who wished to commune with the departed ones, advising them to find out where they lived; whether among the angels of God or among the followers of the "adversary." Let them find out what they were, and then they would know what sort of spirits they would attract to themselves. No one could receive more than he is capable of accepting, and this the speaker illustrated by showing how absurd it would be for a clever mathematician to endeavour to cram Euclid into the head of a little boy. It might be asked what was the difference between Spiritualism and other religions? The difference was that Spiritualism was not a sect, but was the acme of freedom. Directly a body of people became sectarian, a boundary was formed which necessarily impeded progress, and it was shown that religions which were based upon thought had sandy foundations, because human thought was always fallible. All religions of the earth agreed in that they treated of the spiritual nature of man, but with regard to what was called original sin, Mr. Burns remarked that Spiritualists called it hereditary transmission. All men were to some extent evil, for if man were perfect there would be no necessity to live at all. Man's life was one great contention—a struggle between conditions below and those above, and God allowed evil conditions to exist in order to teach us to be strong—to teach us to overcome evil. Another principle of Spiritualism was that we were clinging to the strong and at the same time helping the weaker ones, and this, said the lecturer, was a glorious principle. They were hearing a great deal about the end of the world, and about wars and bloodshed, and people were being advised to emigrate to some distant part of the globe so as to get out of the way. There was some truth in this, but it was a dyspeptic and liver-complaining way of looking at it. Spiritualists did not want to rush away because there was going to be a scrimmage; they wanted to stand firm and do their duty. The speaker gave a touching and beautiful illustration of the cheering effect the return of our beloved ones has upon us. It was a glorious truth to know that the little one over whose grave the mother had wept bitterly—the little one who was part of her soul—could come back to cheer her, clad in the bright garments of immortality. The lecture was brought to a termination by some excellent advice as to the formation of circles; the lecturer telling them to dismiss fear, because it was a miserable condition to live in to think that devils were always crowding around us.

During the address the audience was held perfectly entranced, and the irrepressible sounds of applause which were frequently elicited showed that Mr. Burns's definition of Spiritualism had appealed to the spiritual nature of those present, and undoubtedly a great and lasting impression has been made on a number of our community. In concluding we beg to express our heartfelt thanks to Mr. Burns for his extreme kindness in visiting us, especially under the painful circumstances which attended his visit, seeing that he unselfishly sacrificed filial affection at the shrine of duty. We are naturally encouraged to press forward in the battle; to labour even more zealously than heretofore in the propagation of our grand and elevating principles, and we know that our efforts will be seconded by the spirit-world.—MULIER IN PARVO.

EXETER: The Mint, April 1.—Monthly Coffee Supper, when readings and recitations were given by Messrs. Hopkins, Hamlyn, Davis and Jones; and songs by Mrs. Smith and Miss Levoir. All of these were much appreciated. Great praise is due to Mrs. Page and Miss Hancock, not only for their kindness in giving their services at the tables, but for the tasteful way in which they provided and arranged a variety of flowers to decorate the room, this being truly emblematic of the spiritual purity which they wish all to cultivate.—On Sunday, Mr. Hamlyn gave a trance address on "The Great Anthem of Eternal Liberty," the chord of which was just being struck. The control said the unsettled state of thought now in existence throughout the British Islands, only wanted a spark to set them all ablaze with revolutionary feeling all over the country. The next ten years would see some of the most drastic reforms imagination could picture, and these would lead on to the elevation of the entire world.—R. SHERBURN, Hon. Sec.

HUDDERSFIELD: Assembly Rooms, Brook Street, March 29.—Mrs. Crossley's controls gave their experience of Spirit-life. Clairvoyant descriptions were given successfully.—April 4.—Mrs. Crossley's guides discoursed in the afternoon on "Man, know thyself," and in the evening on "Spirit Spheres"; both of which were dealt with in a very able manner. After each address, clairvoyant descriptions, about fifteen being recognised.—April 5.—Mrs. Crossley was controlled by her late husband, who gave his experience of passing away from earth to spirit life. Spirit surroundings were given satisfactorily.—Con.

DEVONPORT: 98, Fore Street, April 4.—In the morning Mr. James's controls discoursed on "Daniel and his works," in a very interesting manner, especially when viewed from a Spiritualistic point, as it shows clearly that the powers which he possessed, and which set forth the wonderful power and love of God, exists in the organisms of men to-day, and but require development to enable them to go and do likewise. At the afternoon circle much good was done; and at 6.30 the controls of Mr. Tozer occupied the platform.—Hon. Sec., D. F. S. S.

MRS. HALL'S CIRCLE, GATESHEAD.

April 4.—We had the pleasure of once more listening to Mr. R. L. Fearby at our usual Sunday night meeting. His subject was entitled "Hypatia." In a masterly and eloquent manner, Mr. Fearby sketched the history of the centuries between Christ and Hypatia, and dwelt upon the two philosophies, Platonic and Christian; after which followed a very eloquent defence of the illustrious but unfortunate disciple of Plato. Christianity had gone through its era of persecution, and instead of profiting by the lessons of adversity, when it became powerful it retaliated, to its eternal shame. Very pathetically the lecturer recounted the heroic martyrdom of the noble teacher of science and philosophy. But Christianity had always been hostile to science, and even to-day preferred to teach the Bible in its schools to science. In a grand peroration the lecturer said he thanked God that it was not so dark as it was. Truth had been brought home to the thousands, and the clouds of superstition were passing away never to return, their place being occupied by the morning light of knowledge. The pioneers of progress were marching to build the new city of God, and in that city would be monuments to all the world's great ones, and among them one to Hypatia, the Teacher of Science and Philosophy, the one solitary light of a dark time.

Altogether the lecture was the best we have ever listened to from Mr. Fearby, and we can only reconcile his absence so often from our circle, by the knowledge that he is working for the cause of truth in other parts, and we are happy to think that our circle has produced such an able and accomplished exponent of our views.

Mrs. Hall's guide, "Annie" then came, and gave some remarkable delineations to several of the sitters. We are sorry to say that Mrs. Hall has of late been suffering from a severe illness, but were glad to see her a little better. Mrs. Hall desires me to mention that she has accepted a kind invitation to spend some time with a gentleman and his family at Carnforth, where she hopes to improve in health, and return to us better for her visit to her Lancashire friends. Friends who are desirous of sitting with Mrs. Hall at Gateshead, will please accept this intimation.—Cos.

LEICESTER: Silver Street, April 4.—Mr. Sainsbury delivered a lecture in his normal state, in answer to a letter published in the *Free Press*. He took the Bible for his guide, and proved that angels and the spirit of man are one; also that spiritual gifts are being developed at the present time, as they were in bygone ages. He quoted many passages of Scripture with reference to spirit intercourse, also healing, clairvoyance, direct writing, materializations, spirit lights, spirit power over fire; and giving the names of mediums at the present time, who are blessed with these glorious gifts. Spiritualism is making headway in Leicester, and many people are investigating for themselves. Our hall was crowded to hear the above lecture. The usual after-meeting gave great satisfaction, through the mediumship of Mr. Ashby; he being an excellent clairvoyant proved to many people that their friends were not thousands of miles away, but beside them. I might say (every description being perfectly correct) we sincerely hope Mr. Ashby will continue to come amongst us; as he will be a great help to this noble work.—C. P.

BURTON: Newport Street Assembly Room, March 28.—We again had the pleasure of having Mrs. Green, of Heywood, when we had two excellent meetings; the afternoon subject being "What must I do to be saved?" evening: "Spiritualism, Past and Present." Also a few remarks on Clairvoyance and Healing. The audiences, especially in the evening, were very good. Much food for thought was given, and it was shown in many ways man must be his own saviour.—April 4.—Mr. J. N. Bowmer, of Stockport, delivered an address in the afternoon on "The Life that now is and the Life to come"; the evening subjects being chosen by the audience, viz., "Is Christ God?" "The Origin of Evil"; "Is there a hell?" all of which were treated in a lucid manner to fair audiences. Several questions were asked in the evening, and answered satisfactorily.—M. W.

LANCASTER: Athenaeum, St. Leonard's Gate, April 4.—By special request, Mr. Postlethwaite's guides spoke on "Involution and Evolution" in the afternoon, and in the evening on "Is Immortality a proved fact?" Both subjects were well handled, especially the latter, as no point was overlooked which would excite inquiry. Some very satisfactory clairvoyant descriptions were given. A spirit friend of one of the audience controlled the medium, but was not recognised at the time. On Monday evening there was another meeting, when this person said he realized the name fully, and that the description applied to an old friend who had passed to the spirit-world some years ago. This statement indicates a principle of uprightness in the friend who gave it.—H. BAIRD.

MORLEY.—The friends held their quarterly Social on Saturday, when over seventy persons partook of the good things provided. After the tables had been cleared, the members and friends gave an entertainment, consisting of songs, recitations and dialogues. Mr. A. J. Whitehead sang several songs in a very pleasing manner, and obtained well-merited encores. Miss E. Kirk brought down the house by reciting and reading "Bramley Brass Band," and "Sweet William," respectively. The Misses Dewes and Daggett acquitted themselves very creditably in their various songs and recitations. A dialogue entitled, "How would you manage her?" in nine parts, caused much amusement, each character being well sustained. Mr. Armitage gave a very humorous recitation, entitled "Market Night." A hearty vote of thanks brought a very happy evening to a close.—On Sunday, Mrs. Bailey spoke in the afternoon on "I and my Father are one." After giving a good address, she described seven spirit forms, six being at once recognised. In the evening she spoke from "Man giveth up the Ghost, and where is he?" She showed the inability of Christianity to answer the question, and the glad tidings Spiritualism brought to humanity. Her guides gave six more descriptions, five being again acknowledged.—B. H. BRADBURY.

HEYWOOD: Argyle Rooms, April 4.—Miss Fletcher, Rochdale, opened the afternoon service by describing spirit-friends, all of which were recognised. Mr. John Postlethwaite, who presided, gave an account of how he became a Spiritualist, and his subsequent experience. In the evening Mr. Cluer gave a trance address on "What must I do to be saved"—GEORGE PELL, Sec.

PLYMOUTH: Nottle Street, April 4.—Mr. Hill's guides gave a beautiful address in the morning on "A Conscience void of offence towards God." It was impossible for man to be in such a state at all times. He having to depend on the forces of this plane for bodily maintenance, must have a conception of the power that sustains him, and the divine laws by which he is governed. Through the instrumentality of God's loving angels, he is led from a sinful thought to a holy deed. The guides of Mrs. Trueman gave a short but impressive address on "Spiritualism and its teachings," imploring all to go forth and proclaim the glorious word of God, as taught by the inhabitants of the spirit-world.—In the afternoon, Mr. Hill again spoke on "The Teaching of the Old and New Dispensations," throwing a clear light on the wondrous ways of God.—At 6.30, the controls of Mrs. Chapman gave an earnest and instructive discourse on "Can Man find God?" God may be found at any time, if man would seek his help in earnest prayer, and help to purify himself from the sinful ways of earth-life, and become a new being in perfect love and sympathy with the laws of God. Then will he receive the help of that Supreme and loving Intelligence, who is ever ready to give unto man the requirements of spiritual knowledge, whereby he may develop the soul for its eternal home in the mansion above; also that he may help the progress of poor humanity on this physical plane, in making this a heaven below. Mrs. Trueman gave a number of clairvoyant descriptions, the largest portion being recognised at once, which made some impression on the strangers present.—JOHN CHAPMAN, Sec.

OLDHAM: 176, Union Street, April 4.—In the afternoon Mr. Johnson's guides answered eight questions, which were treated in their usual style.—In the evening the subject was "Is Spiritualism a delusion?" in answer to one given in the afternoon at the Secularists' Meeting Room by a Mr. Fisher, of Leeds, on "Spiritualism a Delusion." The writer and friends went to listen to him, but it surpassed all the twaddle that ever was heard. It was all about what he had heard and read and thought, but nothing of his own proving. We knocked all the life out of him. Mr. Johnson's lecture was one of the best we have ever heard from his guides, bringing forth murmurs of applause at the close.—J. MURRAY, Sec., O. S. S.

NEWCASTLE: Northumberland Hall, April 4.—Ald. Barkas delivered his seventh lecture on the wonders of astronomy, to a numerous audience. The lecture was on "Jupiter and his Retinue of Lunar Worlds." The size and motions and surface of the planet were popularly explained, and the motions and eclipses of the moons illustrated, the lecturer showing how the examination of these led to the discovery of the velocity of light. Mr. Barkas announced he would discourse on "Saturn and his Rings" on Sunday week, to be followed by "Uranus and Neptune."—In the evening three gentlemen spoke: Mr. Lashbrooke, in the trance, Mr. Stephenson and Mr. Hunter, normal, the President, Mr. Thompson, in the chair, who opened the meeting with a sharp, short and decisive speech on "The Relationship of Spiritualists to the Bible." Mr. Stephenson gave a practical address on the critical spirit which seemed to be cultivated by Spiritualists; arguing that as our philosophy penetrated to the depths of spiritual consciousness, our platform results often failed to give satisfaction to listeners. He suggested as a remedy that mediums and speakers cultivate their minds, and thus assist their inspirers. Mr. Hunter, as a medium, pleaded for sympathy for beginners; reciprocity between speakers and hearers was the best basis for a successful meeting. Mr. Lashbrooke said Spiritualism accomplished a mighty work in overcoming the slavish fear of death. He urged purity and goodness as the chief factors in spiritual unfoldment. The writer thought good public oratory like good writing was a thing to be acquired. He never kept away from a meeting when a poor speaker was expected, as sympathy was the element by which spirits did their work. He ventured to predict that the three gentlemen who had volunteered their services on that occasion would in a shorter time than they fancied, if faithful to the work, become good and effective labourers in the spiritual vineyard.—W. H. ROBINSON, Hon. Sec.

GLASGOW: 2, Carlton Place, April 4.—The morning seance was well attended. The guides of Mr. Wallis spoke for a short time on the development of mediumship, afterwards answering questions put by the audience. "Lighthouse" controlled for a short time, and gave a psychometric reading to a stranger, which was very satisfactory. The attendance at the evening public lecture was not so good as has been for some time past. Mr. James Robertson in the chair, read extracts from the works of Thomas Carlyle and Theodore Parker, after which the guides of Mrs. Wallis opened with prayer. This being the first Sunday of the month, questions in writing were submitted by the audience, to which the guides of Mr. Wallis replied. There were over thirty questions put. In the variety a good deal of information was elicited, the guides answering them in a masterly style, calling forth hearty approval from the audience. The last question put was kept as a subject for next Sunday evening: "What are the principles and institutions calculated to advance mankind to the highest possible degree of happiness?" Professor Hutchinson, Ventriloquist, kindly consented to give an entertainment on Friday evening next, in the hall, for the benefit of the Association.—ANDREW DRUMMOND, Hon. Sec.

BLACKBURN: New Water Street, April 4.—Two services were held in memory of the late Mr. R. Walsh, one of the early founders of the Movement in Blackburn, and who passed to the higher life on Sunday, March 28th. In the afternoon, Mr. John Pemberton presided, whilst the controls of Mrs. Groom gave a soul-stirring address on "Life." In the evening the chair was occupied by Mr. Wolstenholme, Mrs. Groom's guides discoursing on "Death and the Life beyond." At the close of each address impromptu poems were given, after which a large number of clairvoyant descriptions were given, almost all of which were promptly recognised.—W. M.

ROCHDALE: Black Water Street, April 4.—Mr. Walsh, of Blackburn, spoke in the evening on "Has God's power lessened?" There was a very good audience. The control dipped deeply into biblical Spiritualism, to show what had occurred in past times in the nature of spirit-communion. The Bible abundantly proved that spiritual manifestations were constant in the days of the ancients, that mediums in olden times exhibited superior spiritual powers, and on this fact a clever and logical argument was based, proving that the phenomena of to-day and of past times were attributable to the same sources. The steady progress of science in the realms natural and spiritual manifested God's power as largely as ever.—W. N.

WEST HARTLEPOOL: Druids' Hall, Tower Street, March 28.—Mr. Walker gave a logical exposition of the evolution of man, and God manifest in the flesh.—April 4.—Mr. Wardell was listened to attentively by a moderate audience, while he expounded Titus, i. 2: "In hope of eternal life, which God, that cannot lie, promised before the world began." He reviewed the prevalent opinions of God and creation, death and the after-life, heaven and hell. Not in creeds and rites could the light of the Spirit be found, but within man's own soul. He urged his hearers to observe the truths of the spirit as experienced by all men, and reason thereon for edification. They might be assailed and derided, but their powers for good would not only carry them through all tribulation, but render them a source of blessing to many others.—Wm. SAYER, Cor. Sec.

SPENNYMOOR: Central Hall, April 4.—In the afternoon Mr. Kneeshaw lectured on "What is life?" He pictured the low states of the indolent, selfish and sensual, and declared true life to consist in doing the most good, and in being of most use to our fellow creatures while on earth. The subject in the evening was, "Is the character of Jesus Christ in the four Gospels real or mythical?" The true character of Jesus could only be known by detecting the interpolations, because the history of former times had been lost by the destruction of literary records. Jesus was a reformer, and reputed an atheist in his day. He defied priestcraft, and scourged the money-changers. Another such was required at this time to break the power of the money-mongers that traded in the name of religion. The child-like simplicity of Jesus was worthy of imitation by all.—Cor.

511, KINGSDALE ROAD: near Dalston Junction, April 4.—We had a very well attended meeting, but during the early part the conditions were somewhat adverse, consequently a number of clairvoyant descriptions were given that could not be recognised. As the meeting progressed, the conditions, however, got much better, and about twelve of the descriptions given by Mr. Walker were readily recognised. Mr. Paine paid us another visit, and gave several descriptions, which were at once acknowledged. He also foretold several things to friends which are shortly to take place.—H. M.

ISLINGTON: 19, Prebend Street, April 2.—"Thos. Wilson," through Mr. Webster, spoke at some length upon the "Two Roads," the broad and down-hill road, and the narrow, hard and up-hill path, which the control of Mr. Gibson enlarged upon in a very clear and logical manner. "Zoud" gave some remarkably good spiritual descriptions to entire strangers, who appeared to be completely satisfied. The Indian "Medicine-man" magnetised a gentleman's leg, which has been much out of order for some time past. The visitors were but few in number, but the circle was of a very harmonious character.—April 4.—A large attendance, some investigators being present, and taking a very marked interest in the answers put by them to "Wilson," respecting the occupation, &c., of spirits in the world beyond, when "Lawrence" came through the same medium, and delivered a very fine address, promising if the same party would come again, he would go farther and more fully into the subject of their enquiries, and devote one hour of the evening specially for their instruction. "Zoud" gave a few delineations of character, &c., there not being time for him to favour the whole of the circle.—Jas. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

HOLBORN: 13, Kingsgate Street, March 31.—A very happy meeting, remarkable for the number of sensitives that were in the room. Mr. Gibson's control gave an address on "Spiritualism and its opponents," and in the course of an excellent speech, said that he would divide the enemies of Spiritualism into two classes. The first were those who would lose their avocation if a religion of reason instead of dogma was taught; the Christian party knew very well that if reason was brought to bear on their belief, the structure they had built with so much care could not stand the test. The second class were those who find it easier to laugh at a thing than to investigate it. The control finished by telling all present to use their reason, for it was given for use, and if they neglected it, they left undeveloped the noblest gift they had. Spiritualism differed greatly from Christianity; for while the former courted inquiry, the latter objected to it. At this stage of the proceedings the sitters were agreeably surprised with several physical manifestations (light knocks, &c.), through the mediumship of Mr. Armstrong. Mr. Gibson's French guide much amused the circle, and at the same time gave them sound advice. "Wilson," Mr. Webster's control, had a letter handed to him from a friend, and the information he gave was truly marvellous. A control gave a benediction in Latin, which was recognised. This finished one of the most successful meetings we have held here.—A. S. G.

A STRANGE STORY OF LORD BYRON.

"Speaking of men who have known great men," said Mr. James Russell Young, "I remember meeting a gentleman who had been a personal friend of Lord Byron. He told me a curious story. He was in Greece with Byron, and they were travelling together to Missolonghi. A heavy rain-storm came on and they had to ford a river, and they came to a little Greek inn, riding horseback, and of course very wet. Byron and his friend went to their room until their clothes became dry. Byron lay down upon the bed, put his arms under his head and said:—

"'Do you believe in witches and warlocks?'

"'Why?' asked his friend.

"'You know,' replied Byron, 'I am almost a Scotchman. I spent my early days in Aberdeen, and when I was a child a gipsy read my fortune. She told me that very important events would happen in my life at 10, 28 and 36. At 10 I was a lord, by the death of my grand-uncle. At 28 I was married. And now,' continued Byron, 'the third event comes. What will it be?'

"'My friend said to Byron: 'Oh, that's all nonsense.'

"'No, said Byron, shaking his head and talking in his slow, lisping way, 'Don't you disbelieve the witches and warlocks.'

"'He died in ten days.

"'I remember asking this gentleman to give me his views of Lord Byron as derived from his own intercourse with him. He said that Byron had an affected, drawing, almost lisping voice, and the general impression he made upon him during the days in Greece together, was of insincerity and selfishness.'—New York World Interview.

VACCINATION VICTIMS IN ST. PANCRAS, LONDON.

To the Editor.—Sir,—At no antecedent general election has the question of Compulsory Vaccination been brought into such prominence as the last. Apathetic candidates have been obliged to listen to evidence from electors, showing the failure of the operation, and particularly to recitals of the sorrows of parents who have had children slain by the State-enforced ordinance. Nor have electors had to go far in search of incriminating facts; they exist in every town or village, and in almost every street of towns and villages, and candidates have been urged to say what they would do if elected to relieve the people from this intolerable cruelty and injustice.

In my own parish of St. Pancras, where for many years the guardians had earned for themselves an unenviable notoriety for unrelenting pursuit and persecution of Vaccination recusants, the cases of injury and death have been numerous and distressing, many households having been rendered desolate by the destructive process. Only an insignificant portion of the cases are publicly brought to light, on account of the reluctance of parents to expose their bereavements, and the known prejudice of medical coroners against such inquiries, with their determination as far as possible to suppress all evidence adverse to Vaccination. May I venture, however, to refer to a few of those to which the attention of the Parliamentary Candidates in my own Borough has been recently directed? They are typical of hundreds of others:—

1.—The case of the unfortunate infant, Ada Lilian Williams, vaccinated six days after birth by Dr. Dunlop, at the St. Pancras Workhouse, is well-known. The verdict at the inquest—"Died of suppurating meningitis supervening on ulceration of the vaccine vesicle," was followed by the three days' trial of the vaccinator, Dr. Dunlop, for manslaughter, and produced a painful and wide-spread interest throughout the Metropolis.

2.—Mabel Emma Allen, vaccinated with calf-lymph by Dr. Renner, of Marylebone Road, producing "a deep-seated ulcerous inflammation," which caused the thighs and legs to swell to twice their usual size. This case terminated fatally after six weeks' acute suffering. The inquest was hurried through by the coroner, who refused to give the father time to procure either legal or medical assistance; and a verdict—"Died from septicæmia resulting from an abscess due to natural causes," was returned.

3.—A few weeks later, George Andrews was vaccinated in five punctures by Dr. Claremont, of St. Pancras, which generated a large suppurating sore. Verdict by the jury—"Died from the natural constitutional irritation following Vaccination."

4.—Then followed the inquest held on the 18th and 26th of May, upon another unfortunate victim—Herbert Walsh, born in the St. Pancras Workhouse, and vaccinated six days after birth by Dr. Dunlop, resulting, according to medical evidence, in "chronic blood poisoning." The mother of the miserable infant was also vaccinated by Dr. Dunlop without her consent, the day after her confinement.

5.—On the 2nd May, 1884, Dr. Danford Thomas held an inquest in the same district on the son of Mr. H. Fullerton. Professor Pepper, F.R.C.S., made the *post-mortem*, and found that the child had been vaccinated in five places, producing ulceration and a series of abscesses. Dr. Stevens, from the Local Government Board, endeavoured, as usual, to smother the incriminating evidence, and under the instructions of the coroner a verdict was recorded of "Death following the absorption of pus from vaccine sores, the result of some septic influence, and not arising from the vaccine lymph!"

6.—In the October following, the child of Mrs. Hagan, of Edward Square, Caledonian Road, was vaccinated in five places, which according to the *North Western Gazette* caused untold agony and ultimate death by inoculated syphilis. When the case was mentioned to one of the Parliamentary Candidates of St. Pancras, he said he could well believe it, as an intimate friend of his, with his wife and children had all been infected with the same loathsome disorder communicated to them by re-vaccination.

7.—The same month (4th November, 1884) Richard Wheatley, of Hampden Road, Upper Holloway, died from erysipelas in the arm, nine days after vaccination, "the inflammation extended from the ear to the toes." But no mention was made in the medical certificate as to the primary and real cause of death.

These cases, of which I have collected over 500, can be multiplied to any extent; they exist wherever vaccination is in vogue, and the defence of the system which produces them is nothing less than the defence of legalised murder, preceded in many cases by unspeakable sufferings to the innocent and helpless victims of this barbarous superstition.

Yours faithfully,

WILLIAM TEEB.

7, Albert Road, Gloucester Gate, London, N. W.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, APRIL 11th, 1886.

LONDON.

CAVENISH ROOMS, 51, Mortimer Street, W., at 7, Mr. J. Burns, "On Mediumship."
CANNING TOWN, 51, Martindale Rd., Mr. J. Hagon, 9 a.m., Seance; 11 till 1, Healing.
HUTTON, 128, Hoxton Street, at 7, Mr. R. H. Armitage.
81, KINGSLAND ROAD (Near Dalston) at 7, Mr. Walker, Address.
MARTLEBOROUGH, Regent's Hotel, 31, Marylebone Road, Mr. T. S. Swatridge, "Man's Spiritual Possibilities."
ISLINGTON, 19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.
FARNINGHAM, 5, Russell 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.
STREPT, Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.
UPPER HOLLOWAY, Mrs. Hagon, 146, Marlborough Road, Holloway Rd. See Advt.
WALWORTH, 32, Boyson Road, at 7, Mr. J. A. Butcher, Trance Address, "God and Man: their relationship to each other." 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. Towns, Medium for Clairvoyance.
Wednesday, Mr. J. Hopcroft, Clairvoyance.
Thursday, Miss Gouffrey, Clairvoyant diagnosis and Advice.
HOLBORN, At Mr. Coffin's, 13, Kingsgate Street, Wednesday, 8.30. Mr. Webster.
69, Hoxton Street, Mr. Armitage, Thursday at 8, Healing; Friday at 8, Trance and Questions.

PROVINCES.

ASHINGTON COLLIERY, At 2.30 and 5 p.m.: No Information.
BACUP, New Meeting Room, at 2.30 & 6.30: Mr. Standish (also for Heywood).
BARROW-IN-FURNES, 80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BAYLEY CARR, Town Street, 6.30 p.m.: Mr. Ingham; 15th, Mr. H. J. Taylor.
BELPER, Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY, Intelligence Hall, 2.30 and 6 p.m.: Mr. Hopwood.
BIRMINGHAM, Ouzels Street Schools, at 11 & 6.30:
BISHOP AUCKLAND, Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.30: Mr. A. D. Wilson.
BLACKBURN, New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Mr. A. D. Wilson.
BOLTON, Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. A. Morrell; 14th, Mr. H. J. Taylor.
BRADFORD, Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. J. Armitage.
Odfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Hopworth.
Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Wade. 13th, Mr. H. J. Taylor.
Milton Rooms, Westgate, at 2.30 & 6: Miss Sumner.
Upper Addison Street, Hall Lane, Lyceum, at 9.45; at 2.30 & 6.30.
BURNLEY, St. James' Hall, at 2.30 and 6.30, Mrs. Yarwood. Thursday, at 7.30, Members' developing circle.
CARDIFF, At Mrs. Cooper's, 60, Crookherbtown, at 6.30.
CARMELTON, At Mr. J. Tiplady's, 67, South Terrace, at 6.30, Local.
DERBY, At Mr. John Allen's, 26, York Street, at 6 p.m.: Circle.
DEVONPORT, 98, Fore Street, at 11, Service; at 3, Circle; at 6.30, Service.
EKEBY, The Mint, at 10.45 at 6.30, Local.
FELLING, Park Road, at 6, Mr. John Meeks, "Science of Medicine."
FOLESHILL, Edgwick, at 6.30, Local.
GLASGOW, 2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30, HALIFAX, 1, Winding Road, at 2.30 and 6, Mrs. Green. Monday, at 7.30.
HARLEY, Mrs. Dutton's, 41, Millar Street, at 6.30; Wednesday, at 7.30 p.m.
HEVTON, Miners' Old Hall, at 6.30: Mr. W. Westgarth.
HEYWOOD, Argyle Buildings, at 2.30 & 6.15: Mr. Standish.
Huddersfield, Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Johnson.
JERSEY, 68, New Street, at 4, Almorah Crescent, at 7. Wednesday, 7.30, Circles.
KIRKLEY, Lyceum, East Parade, 2.30 and 6.30: Mrs. E. H. Britten.
LANCASTER, Assembly Rooms, St. Leonard's Gate, at 2.30 & 6.30, Mr. Swindlehurst.
LEEDS, Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. H. J. Taylor. Also 12th.
Oriel Hall, Cookridge Street, at 2.30 & 6, Mr. R. L. Fearby. Tuesday at 8.
LIVERPOOL, Silver Street Lecture Hall, at 11 & 6.30: Local.
LUTHERPOOL, Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. Butterfield. Lyceum at 2 p.m. Sec. Mr. Orson, 14, Daulby Street.
LOWESTOFT, Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
MACLEODSFIELD, Free Church, Paradise Street, 4.30 & 6.30: Miss Pimbiott.
Fence Street, at 2.30 & 6.30: No Information.
MANCHESTER, Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Gregg. See Notice.
MIDDLEBOROUGH, Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. Eales.
Mr. Johnson's, Old Linthorpe, at 2.30 & 6.30: No Information.
MORLEY, Mission Room, Church Street, at 2.30 and 6: Mrs. Butler.
NEWCASTLE-ON-TYNE, Northumberland Hall, High Prior Street, at 11 and 6.30.
Mr. J. S. Schutt, Trance Addresses; at 3, Ald. Barkas, "Saturn and his Wonderful Rings."
NORTH SHIELDS, 6, Camden Street, at 11 & 6.15, Mr. J. G. Grey.
NOTTINGHAM, Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM, 176, Oldham Road, at 2.30 & 6, Mrs. Green. See Halifax.
OPENSHAW, Mechanics' Institute, Pottery Lane, at 10.30 and 8, No Information.
PARKGATE, Bear Tree Road, (near bottom), at 6.30: No Information.
PEGSWORTH, Mr. W. Holland's 67, Cavendish Place, at 5.30, Circle.
PENDLETON, Town Hall, at 2.30 and 6.30, Mrs. Groom.
Liberal Club, 48, Albion Street, at 2.30 & 6.30, No Information. Wednesday, 7.30.
PLYMOUTH, Net Street, at 11, and 3, Circles; at 6.30, Mr. James.
ROCHDALE, Regent Hall, Regent Street, at 2.30 and 6, No Information.
Marble Works, at 2.30 and 6, Mr. Bowmer.
Monday at 7.30. Tuesday, Healing; Thursday, developing.
28, Blackwater Street, at 2.30 & 6 p.m., Mr. Taft. Wednesday, Circle at 7.30.
SALTASH, Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesday, 7. Mr. W. Bart.
SHEFFIELD, Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mr. Oliffe.
SOUTHSEA, 41, Middle Street, at 6.30 p.m. Medium, Mr. J. Horstead.
SOUTH SHIELDS, 19, Cambridge Street, at 11 and 6.30, No Information.
BOWBAY BRIDGE, Spiritualists' Lyceum, Holton Lane, at 6.30, Mr. J. C. Macdonald.
SPENNYMOOR, Central Hall, at 2.30 and 6: Mr. Walker.
MRS. A. D. WILSON, 3, Battinson Road, Southwick, at 6.30: Mr. Wilkinson.
TUNSTALL, 13, Rathbone Road, at 6.30.
WALLALL, Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL, Druids' Hall, Tower Street, at 2.30 and 6.30, No Information.
WEST FELTON, Co-operative Hall, at 2 & 6.30, No Information.
WESLEY, Hardy Street, at 2.30 & 6, Mrs. Craven.
WISBECH, 13, Walsoken Road, at 6.30, Local Mediums.

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