



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.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 846.—VOL. XVII.]

LONDON, JUNE 18, 1886.

[PRICE 1½D.]

THE LADDER OF CULTURE.

OR, NINE ETHNIC RELIGIONS.

A DISCOURSE DELIVERED AT CAVENTISH ROOMS, LONDON.

By "M.A. (Cantab)."

(Concluded from No. 838, April 23, and No. 844, June 4.)

Religious Systems based on Nature-Worship.

THE NORSE RELIGION	consecrating	VALOUR.
THE GREEK RELIGION	"	BEAUTY.
THE ROMAN RELIGION	"	JUSTICE.

Moral Religions, based on Authority and Reflection.

THE DOCTRINE OF CONFUCIUS	cultivating	REVERENCE.
THE DOCTRINE OF MAHOMET	"	FAITH.
THE DOCTRINE OF ZOROASTER	"	PURITY.

Intellectual Religions, based on Science and Imagination.

OSIRIANISM	characterised by	ASPIRATION.
BRAHMANISM	"	SPIRITUALITY.
BUDDHISM	"	EMANCIPATION.

INTELLECTUAL RELIGIONS, BASED ON SCIENCE AND IMAGINATION.

OSIRIANISM.

First, for the Religion of Egypt, which we may call Osirianism. Among the many startling, perplexing and confounding things which we encounter in the study of the religions of mankind, those which we meet with in Egypt occupy the foremost place. To begin with, this religion combines the most exalted spiritual ideas with a system of animal worship of the most degrading and irrational nature. Again, in prehistoric times in which we know almost nothing of the character of any other civilization, the Egyptian mode of religious thought had not only passed through its purely phenomenal or naturalistic stage, with its various forms of symbolism,—it had rejected or modified these, and developed out of the débris or imbroglia, a system of Sun-worship, or Osirianism, which was connected with a most elevated and ennobling form of morality. All this had been done before the Pyramids were built,—at least, 5,000 years ago, and none can say how much longer.

One of the grandest achievements of linguistic science, has been the translation of the Egyptian "Book of the Dead," as Lepsius calls it, or, as it calls itself, "The Manifestation to Light." Scholars assign this most sacred of the Egyptian books to a period at least 3,000 B.C., or 1,500 years before the date given to Moses. This Ritual of the Dead was—according to Egyptian notions—an Hermetic or inspired work, portions of which are expressly stated to have been written by the very finger of Thoth himself. It assumes to be a

revelation, sometimes in a narrative sometimes dramatic form, of the departure of the soul into the other world; of its judgment, and what is required of it in order to its final beatified reception by its father, Osiris.

Very touching are some of the expressions in which the departed calls on Osiris to save him from his accusers, from the Lake of Fire, and the Tormentors. Addressing these with the boldness of faith the Osirified exclaims: "While you strive against me, your acts against me are against Osiris. Let me come, having passed the Gate, to see my Father, Osiris. I have made my way through the darkness to my Father, Osiris. I am his beloved. I do the things of my Father, Osiris. I have opened every door in heaven and earth. I am his beloved Son. I have come from the mummy, an instructed spirit. Save me as thou savest what belongs to thy word. Catch me up; the Lord is God, there is but one God for me."

He, who is thus represented as speaking in a certain stage of his progress to the region of Sacred Repose, is more particularly described in some papyri as Osiris *anfanch* of the true faith, born of the lady Sonhenchen of fair fame. The prefix to the man's name of that of Osiris himself is the "new" name, which every true believer receives after death.

"The peculiar character of Osiris," says Sir Gardner Wilkinson, "his coming upon earth for the benefit of mankind, with the title of Manifestor of Good and Revealer of Truth; his being put to death by the malice of the Evil One; his Burial and Resurrection and his becoming the Judge of the Dead, are the most interesting features of the Egyptian Religion." This was the great mystery, and this myth was of the earliest times, and universal in Egypt. In ancient Osirianism we find the worship of a Divine Mother and Child, a doctrine of Atonement, the vision of a Last Judgment, and Resurrection of the Body; and, finally, the sanctions of morality are a Lake of Fire and Tormenting Demons on the one hand, and on the other, Eternal Life in the presence of Osiris.

I will now read a few passages referring to the Divine Being, and some others which will show the moral standard which obtained in Egypt.

The Deity is thus adored as the Creator:—"He hath made the world with His hand: its waters, its air, its fruits, its flocks, its birds and fish, reptiles and beasts of the field. He made all the world contains, and gave it light, when there was yet no sun. Glory to Thee, who hast begotten all that exists, who hast made man, and made the gods also, and all the beasts of the field. Thou makest man to live. Thou hast no being second to Thee. Thou gavest the breath of life. Thou art the light of the world. Unknown is this name in Heaven, whose name is hidden from His creatures in His name which is Amen."

Yet this august conception of the Godhead did not prevent the Egyptians from thinking of God as very near to them. He is their Father. "Toucher of the hearts, Searcher of the inward parts is His name. Every one glorifies Thy goodness; mild is Thy love towards us. Thy tenderness surrounds our hearts; great is Thy love in all the souls of men. Let not Thy face be turned away from us; the joy of our hearts is to contemplate Thee. Hail to Thee! Ra, Lord of all Truth, whose shrine is hidden, who listeneth to the poor in his distress. Speak nothing evil of the Great Creator. If the words are spoken in secret, the heart of man is no secret to Him that made it."

Such was the idea of God and of His relation to man, held by the ancient Egyptians, and, as we might expect, it drew forth in them lovely and pleasant lives. Love of truth and justice was a distinguishing characteristic of this people. In an inscription at Siskem a king thus addresses Hathor, Goddess of Truth:—"I offer to Thee, the Truth, O Goddess! for truth is Thy work, and Thou Thyself art the Truth."

The high priest in every town, who was also the chief magistrate, wore around his neck a jewel, which bore on one side the image of Truth, and on the other, sometimes, the image of Justice, sometimes of Light. When the accused was acquitted, the Judge held out the image for him to kiss.

In the lamentation at funerals, the mourners see the deceased entering the presence of the Divine Judge, and they chant the words:—"There is no fault in him. No accuser riseth up against him. In the truth he liveth, and with the truth he nourisheth himself. The gods are satisfied with all that he hath done. He succoured the afflicted, he gave bread to the hungry, drink to the thirsty, clothes to the naked; he sheltered the outcast, his doors were open to the stranger, he was a father to the fatherless."

After some perplexity in fixing on the central idea of Osirianism, I came to the conclusion that the word *Aspiration* best conveys the impression which it leaves upon the mind. In spite of the stagnation which at intervals befell Egyptian civilization, aspiration to a higher condition included *this world* as well as the next. In one of the hymns to Osiris, his praise is sung as he walks the heaven in holiness, and overthrows the impure upon earth:—

"He judges the world according to His will; then His name becomes hallowed. His immutable laws are respected, the world is at rest, evil flies away. There is peace and plenty upon the earth."

Joyfully does the Book of Respiration, or Book of the Breath of Life, salute the departed soul:—

"Come, Osiris, N. or M., Thou dost enter the hall of the two goddesses of Truth! Thou art purified from all sin, from all crime. Thou art justified for ever and ever!"

BRAHMANISM.

The Egyptian Religion was certainly distinguished by amazing respect for the physical creation, and an inclination to employ almost every species of animal as a symbol of some religious doctrine or idea. Brahmanism, though even more scrupulous than Egyptian ritualism in dealing with the animal creation, is so from different motives. To the Brahmanic thinker all the visible creation is but a *manifestation of spirit*. In place of ceremonial worship, its teaching favours abstract contemplation. Instead of variety, it delights in a pantheistic unity.

The Hindoos have sacred books of great antiquity, and a rich literature extending back twenty or thirty centuries; yet no history, no chronology, no annals. They have a philosophy as acute, profound and spiritual as any in the world, which is yet associated with the coarsest superstitions. With a belief so abstract that it almost escapes the grasp of the most speculative intellect, is joined the notion that sin can be atoned for by bathing in the Ganges, or repeating a text of the Veda. With an ideal pantheism, resembling that of Hegel, is united the opinion that Brahma and Siva can be driven from the throne of the universe by anyone who will sacrifice a sufficient number of wild horses. To abstract one's self from matter, to renounce all the gratification of the senses, to macerate the body, is thought the true road to felicity; and nowhere in the world are luxury, licentiousness and the gratification of the appetites carried so far. It is a principle of the Hindoo religion not to kill a worm, not even to tread on a blade of grass for fear of injuring life; but the cruelties and bloodshed perpetrated by Indian tyrants, surpass the worst acts of the Neros and Borgias of Europe.

Half the best-informed writers on India will tell you that

the Brahmanical Religion is pure monotheism, the other half as confidently assert that Brahmans worship a million gods. Some teach us that the Hindoos are Spiritualists and pantheists, others, that their idolatry is more gross than that of any living people.

The inconsistencies that I have pointed out may in some measure be explained by the fact that, in India, the whole tendency of thought is ideal, the whole religion is a *mystic SPIRITUALISM* as distinct from a definite *moralism*. The god of the Brahman is an Intelligence absorbed in the *rest* of profound contemplation. The good man of this religion is he who withdraws from an imperfect world into abstract thought.

In the lapse of ages the Hindoos arrived at the belief in one Being, the absolute Spirit, the supreme and only God—Para Brahm: him they could not worship, for he is literally an unknown god. He has no attributes, no activity. He is neither the object of hope, fear, love nor aversion. But most men must worship something, and since to the Hindoo there is nothing in the universe but Spirit and *illusory appearances*, and they cannot worship Spirit because it is absolutely unknown, they must worship these appearances, and these must have an outward personality; in other words a *body*, a shape, emblematical and characteristic; that is to say, they become idols. Accordingly idol-worship is universal in India. Grisly and uncouth monsters like nothing in nature—such are the objects of the Hindoo worship.

To the ancient Egyptians events were so important that the most trivial incidents of daily life were written on stone, and the imperishable records of the land covering the tombs and obelisks have patiently waited during long centuries till their decipherer should come to read them. To the Hindoos, on the other hand, all events were equally unimportant. The most unhistoric people on earth, they cared more for the minutiae of grammar or the subtleties of metaphysics than for the whole of their past. Almost the only date which has emerged from this vague antiquity is that of Chandragupta, a contemporary of Alexander, and called by the Greek historians Sandracottus. He became king, 315 B.C. But in studying the sacred books of India, scholars have succeeded in recognising distinct epochs of thought, ranging from the simple Nature-worship of the Vedas, through profound and bewildering systems of physical and metaphysical philosophy, to the idolatrous and degrading ritualism which for the most part prevails to-day in Hindostan.

The gods, it is taught, are pure spirit, and spirit is everything, but now and then nature seems to be something. It will not be ignored or lost in God. Human Nature rebels against the pantheistic Idealism, the abstract Spiritualism of this system. To conquer body, Vishnu or spirit enters into body, is incarnated, again and again. Spirit must appear as body to overcome Nature. For thus it is shown that it can descend into the lowest forms of life, and work in law as well as above law.

I shall only say in conclusion, with regard to this eighth round of our Ladder, that a grossly materialistic age like ours, which believes in scarcely anything that it cannot weigh and analyse, or otherwise test by the five senses, might learn some profitable lesson even from the exaggerated spirituality of Brahmanism.

BUDDHISM.

One Ethnic Religion remains, the most wonderful and widely-extended of all, and yet the one which has only become known to the Western World, in any fulness of detail, during the last thirty or forty years. According to a very careful computation made by Rhys Davids, the number of Buddhists in China and elsewhere amounts to 470,000,000. The total number of Christians of all denominations he estimates at 327,000,000.

The percentage of all religions he reckons thus:—

Buddhists	35	per cent.
Christians	26	"
Hindoos	13	"
Mohammedans	12	"
All others together	14	"

Looked at solely as statistics of actual religious belief, the foregoing calculations would be misleading. They are vitiated by the attempt to class each man's religion under one word. Every Chinaman, for instance, would probably profess himself a believer in the philosophy of Confucius, while he would also worship at both Buddhist and Tao temples. On the other hand, such statistics are full of value, if they enable us to realize in some degree the enormous number of

those who are born and live and die without once experiencing those thoughts which make up so much of our life.

The movement of Buddha, which began in India in the fifth century B.C., was a noble attempt to bring the Chakravarta Raj, the Kingdom of the Sky, down to dull earth. Two realms were sharply contrasted. On one side were the domains of Mara—the domains of lust and war and selfishness and tinsel honours. On the other was the realm of Buddha, with its paramitas, the “qualities” of the other “Bank.” The great Reformer admitted that his doctrine was not original. The Brahmanical initiate had long known that the mastery of desire brought more joy than its indulgence. But he jealously kept this knowledge to himself. The great originality of Buddha was that he determined to hand over the wisdom of the other Bank to the whole human family. He invented the preacher, he invented the missionary. Go forth and preach Dharma! was his command. Dharma may be rendered “truth and righteousness.” And his company of Beggars conquered Asia.

Buddha gave vent to some of the grandest utterances that have ever fallen from human lips. The awakening of the spiritual life was what he aimed at. Human suffering, he averred, was the daughter of evil deeds. But those evil deeds were not due to any inherent human depravity, but simply to ignorance of spiritual laws. And their remedy was to be found in bringing home to each individual, that there was a higher life and a happier life. For the enfranchised soul, suffering no longer exists. The central idea of Buddhism, I should characterize as *Emancipation*: Emancipation, by means of knowledge and discipline, from that suffering which attends on all embodied life.

Buddhism has been said to be a religion without a belief in God or a soul. There has been a controversy among scholars on these points, but the very possibility that such a doubt could exist shows how strangely different the tenets of this wonderful system are to ours.

Against Buddha's teaching two main objections have been urged.

First, that his *Bodhi* or *Gnosis*, regarded from a *spiritual* point of view, is mere selfishness. The individual, it is said, isolates himself from his race for his own advantage.

Second, that the monkish system has in point of fact produced many grave evils: idleness, depravity, &c., and is, in truth, pure pessimism.

To this it may be replied that with Buddha the “*Bodhi*” meant not selfishness, but the complete conquest of self; and the separation from worldly ties was merely a means to an end. Instead of being sloth, the end was boundless activity in contributing to the happiness of others.

The blameless soldiers of the Order of the Yellow Robe, having given up wife and wealth, were commanded to march from tree to tree, never resting for two nights under the same one. No halt was to be allowed before the grave, so long as a king oppressed his subjects, so long as priests slaughtered animals, so long as spiritual ignorance tortured priests and kings.

Viewed from the historical side, the following originalities may be accredited to Buddhism:—

- 1.—Enforced vegetarianism, and abstinence from wine, for converts.
- 2.—Abolition of slavery.
- 3.—The introduction of the principle of forgiveness of injuries, in opposition to the *lex talionis*.
- 4.—Uncompromising antagonism to all religious rites opposed to the *Gnosis* or spiritual development of the individual.
- 5.—Beggary, continence and asceticism for the religious teachers.

These are five originalities of the Buddhist movement.

Our Ladder of Culture is at length complete: Valour, Beauty, Justice, Reverence, Faith, Purity, Aspiration, Spirituality, Emancipation. One step on it has, I think, always naturally led to another. *Valour* only reaches perfection when it is chastened by a sense of the becoming and the beautiful; as in Grace is always implied the presence of a reserve of strength. But individual merit is impossible, apart from the fulfilment of social obligations, hence arises the need of *Justice*.

Mere obedience to external law is not sufficient; the remust be willing and cordial recognition of this law, which is implied, I think, in *Reverence*. Clearness, again, of moral perception, with strength and persistence of *human will*, is greatly aided by acknowledgment of the working of a righteous energy

operating in and through the universe, or, in other words, by exercise of *Faith*. Such faith is wont to beget intuitive consciousness of individualized good and evil, which is the surest preservative of *Purity*.

And what is to prevent adherence to the same dead moral level? What but *Aspiration* to a state of being to which this world is but the vestibule!

This soaring tendency of soul finds justification in *Spirituality*, or a belief in the essentially spiritual nature of all force and form and substance. In the knowledge of the laws involved in such a spiritual constitution of things lies the *Emancipation* of the soul.

If I were asked to sum up, in a few words, the practical conclusion to which the somewhat erratic course of thought which I have pursued is calculated to lead, I should venture to do so thus:—

The religious history of the world is one of the chief proofs that man is related to a three-fold order,—a physical, a moral, and a spiritual. The various religions we have been considering are so many, more or less, imperfect attempts to apprehend and represent that three-fold order.

In the various shapes which the religious life of Christendom has assumed during the last 1,800 years, we may find, perhaps, all the central ideas, of which I have been speaking, more or less fully represented. But it appears to me that we have yet to look for a consistent united series of religious conceptions, adapted to satisfy at once the intellect and the heart, and give scope to the deepest spiritual intuitions and faculties of Human Nature.

THE END.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

VIII.

With your left hand still on the subject's head, between the eyes, and the fingers on the top of his head, press the head slightly backward, and say to him sternly: “Look into my eyes!” After intently gazing into his eyes for a few seconds, say to him, in a firm voice: “Close your eyes.” Let him remain a few seconds longer; concentrate your will-power upon him, and will that he cannot open his eyes, then say in a decisive tone: “You cannot open your eyes.” Watch closely, and if you see that he is likely to open his eyes without your permission, suddenly clap your hands, or blow into his face a quick breath, saying: “Right! you can open them now.” Then ask him to gaze a few minutes longer, until you have tried your other subjects. This rule must apply to all the others, and may have to be repeated two or three times. The object to be obtained by letting him free before he succeeds in opening them, is to impress him with the belief that he could not have done so without your assistance, or, in other words, to keep his will in subjection to your own. If once he finds that he can resist your influence, you will find him more difficult to subdue, and his influence will be communicated to the others.

After you have succeeded in closing the eyes of some of your subjects, pass your hands over their eyes in gentle contact, and place their heads in an easy position. Tell them to “Sleep—sleep on.” Considerable pressure should be used on the nerves and organ of Individuality, but not sufficient to cause pain. If the patient is sensitive, he will be unable to open his eyes, but be sure and catch him before he succeeds; embrace every means of gaining the ascendancy over his will. Remember that a cold sharp wind from the mouth will wake him up, when, on the contrary, a warm breathing on the nape of the neck, or top of the head, will deepen the sleep.

When you have tried the first one, and left him either asleep or gazing further, pass on and repeat to the next one, until you have tested them all, then commence again, and you will find that some of those you could not succeed with, you may accomplish this time. When you have got a few—even only two—at the first trial well under your influence, peremptorily order the others away, unless you have some who pay extra attention, and you think you may succeed with them by a little more perseverance; then keep those from close contact with those already under your control. You may then attempt a variety of experiments; the first of which should be the simplest and easiest to produce, and each experiment should be a step farther in the direction of deepening the sleep; always remembering that a single

failure greatly retards progress, therefore it is necessary to creep along slowly, but surely, and never attempt with new subjects any advanced experiments, but lead up to the goal as follows:—

Having established what we call an electro-biological circuit between yourself and subjects, and succeeded in closing their eyes, place them at the farther end of the room, while you stand at the opposite end—say eight or ten paces from them. Gaze sternly into their eyes in turn, then extend your arm with the fingers pointing straight at the subject, and with commanding energy make passes towards them. You must feel that you hold in your hand a fibrous, slippery but elastic substance, and your actions must be to throw this on your subjects' heads, retaining a portion in your own hands, connecting you with them by an invisible aura, or band with which to pull or draw them towards you. Your attitudes and motions must be as graceful, manly and as free from the ridiculous as possible. Continue those passes, throwing and pulling until the subjects begin to stagger towards you, which they will soon do. Then continue the pulling motion until you pull them close to you; then touch them on Individuality, and they become at once motionless. Sometimes, even often, they will make a violent rush at you, butting their heads into your breast. Be prepared for this emergency, and touch them as before-mentioned, and you stop them at once, or by a pushing motion of your hands you may repel them before they arrive close to you, but, even if they knock you down with the rush, preserve your coolness and nerve, and if you have any doubt of being able to do so, give up the hope of ever becoming a successful Mesmerist. Observe all the time that you are making these passes, even at that distance, you are deepening the sleep and getting them more under your control, in addition to showing a very interesting experiment.

When you have drawn and repelled them a few times, sufficiently for your own and company's satisfaction, let them be seated at ease. You may then make passes from the shoulder of one of them down the arm, holding either hand in your left hand; then place the left hand under the arm, and the right hand on the shoulder in contact; draw your hands down the arm and off at the hand, slowly, with a slight tremulous motion, when the arm will become after a few passes completely catalepted. You may then perform any surgical operation on that arm, without pain or sense of feeling whatever. The leg or other local parts of the body may be put into a similar condition without affecting any other part of the body; even the little finger may be catalepted by gently stroking from the top of the tip.

Be sure to thoroughly demagnetize the part when the experiment is over, by taking hold of the hand and blowing several sharp blasts up the arm from the finger-tips to the shoulder, or in the opposite direction to which you made the passes; or dash your pocket-handkerchief across the member until it assumes its normal condition.

Tell them all to clasp both hands by interlacing their fingers; make a few passes over and across the fingers without contact, then in a firm voice tell them they can't get them apart; release them by clapping your hands smartly together, calling with a loud voice: "Right! right!" If any should still be unable to separate their hands, dash your handkerchief in the opposite direction to which you made the passes. These hints will apply to all—almost all—other biological experiments.

Place their flat hand on the top of their heads; make passes from the back of the hand, off the fingers, down the back of the head; tell them as before they cannot lift their hand off, and they will be unable to do so. Release as before.

Let them stand up; make passes over the feet to the floor—of each one; tell them their feet are stuck to the ground, and they will be unable to lift them or walk. Release by dashing your handkerchief across the feet.

Let them stand in a row; say, firmly, "Look at me!" Then twirl your hands over each other, slowly at first, then faster, saying, "Faster, faster!" until you get them into a good swinging pace. You may then stop, at the same time telling them they cannot stop, and they will continue. Then touch them just under the calf of each leg, and they will dance all over the room. Stop them by clapping your hands, and calling, "Right! right!"

By those, and many other similar experiments, you are creeping on towards producing mental control, or mental delusions.

Next, put a coin into each of their right hands. Ask them

what it is, and let them express themselves that it is all right. Tell them they may keep it if they can hold it in their hands—say, a minute or two minutes. Then say, firmly, "It is getting hot." Wait a few seconds, then suddenly say, "It's burning hot!" when they will throw the coins to the floor, being unable to hold them.

Let them take each other's hands, and form a line. Take, yourself, one of the end subjects' disengaged hand. Tell them you are going to give them an electric shock. Keep firm hold, and by your will project your power through the whole chain, and they will become contorted as by an electric current.

Stand them in a row; dart your hand towards them, telling them their mouth is going open. Be careful not to overdo this experiment as you may injure the jaw. Release as before.

Tell them to say any word—for example, "pudding,"—louder; then make a single pass with your hand down the subject's left jaw, willing at the same time that he cannot repeat it, when he will be unable to articulate. Release.

Ask them their names, and after they each distinctly tell you, touch them on the organ of Individuality, willing that they should forget their names; and they will be unable to tell their names. Release as before.

Touch them on the nose, and tell them they have lost their noses; at the same time dropping a few fragments of paper, orange peel, or any other refuse on the floor. Then say, "There's your nose." They will greedily pick them up, and endeavour to stick them on to their noses. Notice the satisfied air they assume when they imagine they have got that member back. Wake them up as before.

Place one in a chair; touch him on Individuality; tell him he is a bottle of gingerbeer, and unless the cork is drawn he will burst. Wait a few seconds, and he will get very anxious; then touch one of the others on the same organ, and tell him to pull the cork out, when he will pull at the other's head until they both roll on the floor, the first one calling out lustily, "Pull the cork out; pull it out—I shall burst!" This is a very laughable experiment. Stop them by clapping the hands, and calling, "Right! right!"

You will now observe that you have been slowly, but surely, increasing your influence over your subjects, without being observed by them; creeping from the physical to the mental control, completely capturing their mental powers, and they are entirely under your command. You have displaced their will and substituted your own; they have no longer any power but to implicitly obey your will; whatever you tell them to do they will hasten to do it. Tell them the weather is cold—they will actually feel the cold. Without waking them say, "It is getting warmer," until it gets very hot, and they will strip off their clothes, bit by bit, until they are completely naked, if not stopped in time. Then when you arouse them by clapping your hands and shouting, "Right! right!" tell them to put on their clothes, but you must will that they cannot; they will struggle ineffectually to do so, causing much amusement by putting each article on wrong, until, if left to struggle alone, they would tear their clothes to pieces or tie them inextricably in knots.

Hundreds of other experiments can be performed in a similar manner, according to the ingenuity or resources of the operator.

D. YOUNGER.

23, Ledbury Road, Bayswater, W., June 10th, 1886.

(To be continued.)

PASTEUR, THE RABID VACCINATOR.

The Sixth Annual Meeting of the London Society for the Abolition of Compulsory Vaccination was recently held in Neumeyer Hall, presided over by Mr. W. R. Cremer, M.P., who said:—

I have attended during a pretty long life a great many public meetings, but I do not know that I ever attended a meeting where I have heard the question for which the meeting was convened better argued out than I have heard the question to-night. The speeches we have heard from first to last have been pertinent to the object of the meeting; no extravagances have been indulged in; every one thoroughly understood the subject upon which the audience has been addressed; and I am satisfied if you continue your agitation after the same manner as this meeting has been conducted to-night, the day is not very far distant when you will succeed in carrying your question to a triumphant issue.

One of the resolutions unanimously adopted was:—

That in the opinion of this meeting, the present practice of M. Pasteur does not support the theory of vaccination.

This was proposed by Mr. Edward Haughton, M.D., and seconded by

MRS. ANNA KINGSFORD, M.D.

Dr. Kingsford, in seconding the resolution, claimed indulgence on account of indisposition, and proceeded to give her reasons for thinking that the work of M. Pasteur would eventually give the death-blow to vaccination, and open the eyes of the people of Europe to this abominable theory of attempting to cure disease by means of disease. So far from supporting vaccination by his theory, M. Pasteur was doing his utmost to put an end to it, and for that, though he knew it not, she thanked him. She did not say that M. Pasteur was a quack or charlatan—for all she knew he might believe in his theory—but so far, at least, as we have any knowledge of his theory in regard to hydrophobia, we cannot pronounce any verdict. We know nothing about it. It had never fairly been tried. Case after case had failed to afford us any light on the subject, because, so far as we have yet any information, there has never (with the exception of four cases about to be mentioned) been one in which there had not previously been an attempt at cauterisation. Some little time ago two doctors were deputed by the Municipal Council of Paris to visit the laboratory of M. Pasteur—Messieurs Navarre and Cattiaux. They were men of common sense, and they knew quite well that if they went to M. Pasteur's laboratory and asked for information they would at once have been shown the cabinet of the "chef," and M. Pasteur would tell them just what he pleased about the subject. Therefore, when they arrived there, they very rightly and properly went among the patients who were waiting, and asked those persons themselves the particulars and circumstances of the bites from which they suffered. They wished to ascertain whether they had been cauterised or not, and they found that in every case the patients who were waiting in the laboratory of M. Pasteur had been submitted to cauterisation, some by means of nitric acid, some by means of the actual cautery. While this was going on, an assistant from M. Pasteur's cabinet arrived on the spot. He was very angry, and asked what they were doing. They said, simply asking questions of the patients with the view of getting statistics. They were thereupon immediately charged to present themselves to M. Pasteur, and they passed into his cabinet, where they found M. Pasteur so highly displeased that he forgot himself and he said to them, with an intolerant manner: "Gentlemen, I permit no one to question my patients; I permit no one to make inquiries in regard to my work. If you wish to have any information, come to me, and question nobody." They replied that they thought they could better get the facts from the patients than they could from M. Pasteur, but that did not suit the ideas of M. Pasteur, and they were dismissed with a very great show of indignation. But they did him more harm than if he had held his tongue, for they published the whole thing next day in the pages of a French journal, and from that it had been copied into others, and sent to her in England. She quoted this because it was the report of an official deputation and not mere hearsay. The date of that communication was March 31. There were four cases only in which cauterisation had not been attempted. In the case of the child Louise Pelletier, her chief and most dangerous wound was not cauterised at all, and the vaccine entirely failed. The other three cases we are indebted to M. Pasteur himself for explaining to us; they were the cases of the three Russians from Smolensk who died the other day. All the Russians were cauterised with the hot iron with the exception of those three cases. In the first two of these cases the bites were so deep that the hot-iron cautery could not reach them; and in the other case the cautery was not applied until a long time after the bites had been effected, consequently it was useless. So that in the four cases in which cauterisation were not resorted to death followed; and we are forced to the conclusion that M. Pasteur's cure for hydrophobia had not really been tested in the other cases; and in the cases in which it had been tested it proved a failure (hear). * I think (continued the speaker) that is a very just and honest conclusion. It is also curious to note that Dr. Grancher (whom I know myself), who is acting for M. Pasteur—Pasteur not being a medical man, and therefore not qualified to perform the operation—was interviewed the other day by one of the staff of the *Nineteenth Century* (a French journal), who asked him whether he was in favour of the establishment in Paris of the "Institut Pasteur"—that is to say, a large establishment for the purpose of inoculating

patients supposed to be suffering from rabies. Dr. Grancher replied that he was not, and he said he thought that police regulations stringently applied would do very much more to put down the chance of rabies than such an institution as M. Pasteur contemplated. And I think that a very important statement, because it comes from a man who is actively occupied in this work, and whose interests are almost the same as Pasteur's. He was asked, further, what was the theory he had established in his own mind with regard to the action of his inoculation for rabies; and he replied that at present he and M. Pasteur were wholly at sea about it; they could not account for it in the smallest degree; the matter was entirely in a state of experiment; but he thought it was probable that there was, as Pasteur has always assumed, a microbe of hydrophobia, and that this microbe, after being attenuated and passed into the system, takes possession, as it were, of the field, and so prevents the breaking out of the more furious microbe when that arrives on the scene. So that he graduates his inoculation. He gives, first of all, a small dose, a very attenuated dose, of the virus; then he increases it by degrees until he arrives at a virus so little attenuated that if it were inoculated at first it would infallibly give rabies. He, therefore, concludes that the whole tissues of the patient become, as it were, saturated with this attenuated virus, in such wise that when the moment arrives for the breaking out of the disease itself (which is supposed to be in the system), it is checked by finding a friend, as it were, already in possession. Now the thing is this, that we do not know what the ultimate effect of all this inoculation may be. When we put into the system a substance which we know to be virulent, but the subtle and ultimate powers of which are entirely unknown to us, we cannot tell what conditions we may be setting up, or what deterioration and degeneration may be produced in the system in the future (hear). The whole thing is beyond our powers of calculation or discernment. Therefore, when once a man is inoculated, there is present in his system a poison, the action of which we cannot foresee. It is a spark which may kindle into a flame. It is a terrible germ which may show itself in the future of that man's life. The man is poisoned, and it matters not what kind of virus is introduced—it is a virus, and we do not know when or how its presence may declare itself, or how the matter may end (hear). Therefore it appears to me that the very character of the inoculations on which M. Pasteur is engaged is itself fraught with peril and danger (hear). At present he does not pretend to have discovered any real cure for hydrophobia; he goes entirely upon the idea that he has discovered a prophylactic; but he passes from one kind of prophylactic to another, and has never completed any study, so that we can have little confidence in him (hear). One thing strikes me: I do not know whether the idea is really borne out by scientific analogies, but it occurred to me very strongly when I recently read Professor Klein's work on micro-organisms and disease. He has a set of rooms allotted to him for his experiments at the "Brown" Institution, and other experimenters are at work in adjoining rooms. A short time ago, he was operating there with the spores and germs—or bacilli—of anthrax, and in the adjoining apartment someone else was trying experiments with the germs of various other diseases; and it occurred in the most extraordinary way that whenever his friend in the adjoining room made an inoculation of tubercle, or some other disease, the animals that died were found swarming with anthrax germs. He wondered how it could happen, for the instruments used were entirely different. They could not understand how it was. Animal after animal that had been operated upon—rabbits, guinea-pigs, etc.—were found filled with these germs. After a time, Dr. Klein discovered that undoubtedly the air was full of anthrax germs, which, being very subtle, passed from one room to another, and so through the tiny puncture made by the syringe, the animal's tissues became impregnated with the germs characteristic of that disease. Now Pasteur's theory is that there is a microbe of hydrophobia. He builds upon that theory, and the whole of his operations are founded upon it, but he has never yet isolated a microbe. May it not be that in erecting a huge establishment as a centre and focus of rabies, the disease may be propagated;—that the germs, the microbes of this fearful malady, may be present in the atmosphere, and once set loose there, science may be unable to control the issues (hear)? It appears to me that this is a most frightful risk to run, a risk which ought not to be ventured upon without very grave scientific deliberation, to say the least of it (hear). Will our scientific men give it that con-

* Since this statement was made, a fifth patient, not cauterised, has died.—A. K.

sideration, or are they so bent upon propagating the theories of Jenner and of vivisection that they will risk anything to keep that theory going? One reason why I am opposed to M. Pasteur is on account of the support which his theory gives to vivisection. I will read to you a short report given by a friend of Pasteur of the condition of things in his laboratory:—

We wished to visit the laboratory in the Rue D'Ulm. MM. Pasteur and Vulpian conducted us to the cellars. There, in circular cages of close lattice-work, were confined dogs of various races.

One of them had arrived at the last stage of hydrophobia. He could no longer bark naturally. Harsh guttural cries, somewhat resembling those of a cock, were all he could utter. These characteristic cries made the dogs in the neighbouring cages tremble, and they would certainly have fled at full speed had their prisons been opened.

On kicking the cage the dog rushed and gnashed furiously at the bars. When the end of a heavy iron rod was pushed in, he seized it in his jaws, and bit it so fiercely that it was difficult to make him loose his hold. It was the same when the end of the bar had been previously heated! The animal refused the food which was offered him, but threw himself eagerly upon the hay which served him for litter, and swallowed, without chewing, large quantities of it. The sequel is always the same.

Instead of inoculating rabies by bites, some drops of the cerebral matter of a mad dog are introduced into the brain of one in sound health. For this purpose the operation of trepanning, which is scarcely ever fatal, is performed. When inoculated by this method the period of incubation is almost nil. The various stages of the malady rapidly follow, so that in a few days the final phase of the disease is developed. In the chicken-coops are some fowls, on which are carried out experiments. Further on are rabbits destined to furnish rabid virus for the preventive inoculations. We find, too, some monkeys, still gambolling in perfect freedom, who greet us with a grimace of welcome.

Turning to the mad dogs, M. Pasteur observes: "These poor animals suffer, it is true; but that is the law of Nature (?). It is necessary that the few should be sacrificed for the safety of the many." What a paraphrase of Caiaphas!

All these animals are more or less rabid, and in addition to the agony they suffer, only think what a focus and centre of contagion this institution affords; and if the thing is to be multiplied all over the world, the end of it can hardly be foreseen (hear). Happily, however, M. Pasteur is a man who is fond of patents. He never lets go a patent when once he gets it. It has been the case with regard to his anthrax, and is the case now with regard to rabies. Not one, it appears, throughout the whole of Europe, knows M. Pasteur's secret in regard to anthrax. Even the savans and experimentalists have to buy his vaccine if they want it. Professor Pasteur sells it at forty francs the two tubes. But even when prepared by Professor Pasteur, this anthrax is so little reliable that Professor Klein received some time ago two tubes and found it to be absolutely useless. It was contaminated with foreign germs, and when used upon the animals it afforded them no protection; so that after the final inoculation of the virus they all died of the disease. Not one escaped. Now, if in Pasteur's own laboratory it is so difficult to procure good vaccine, even with the protection of his patent, what an immense difficulty it will afford to others less skilled and not accustomed to manipulate these things as M. Pasteur is himself. It seems one of the blessings of the system that it is so difficult to understand. It has been said that M. Pasteur never communicated his secret to any one, because he knows that it is not communicable (laughter). It may possibly be that he himself is perfectly well aware that if once he let his secret be known, and set the patent free, the results would be disastrous to all the flocks and herds throughout the world. When Professor Klein wrote to M. Pasteur on the subject of the vaccine supplied to him and the mischief it caused, Pasteur replied that it was a difficult thing to prepare vaccine at all, for what suited one breed of sheep would not suit another; what suited one climate would not suit another; what suited one temperament would not suit another; and what suited one season of the year would not suit another; and that, moreover, one must always remember—all these things being equal—there were constitutional differences between individuals, even in sheep, that might make it exceedingly difficult to succeed (laughter). If that be so with regard to Pasteur himself, the master of all this school of prophylaxy, what will it be when we come to the smaller medicos, when we have to deal with all the local practitioners and veterinary surgeons? (hear). The results threaten to be so frightful that one shrinks from contemplating them in the mass. It is, however, in the attempt to systematise this method that I see a prospect of relief from the whole terrible business. I do not believe that any of these inoculations will ever pass beyond the phase of experimentation, and I do not believe that they will ever become general. I feel certain that the results, if applied on a wholesome scale, will be so terribly disastrous that men will much rather meet the chances

of Nature than they will meet the chances of M. Pasteur's remedy (applause). With regard to this particular question of vaccination—not only M. Pasteur's vaccination, but all vaccinations that have yet been tried—it appears to me that they indicate to us distinctly two roads. The government of the world in some strange sense is a dual government. We know that there are always open before us in everything a right road and a wrong road. Not always does the wrong road seem disastrous at first; very often it promises brilliantly, like that "broad road" spoken about somewhere that is so delightful and pleasant in its beginning, but which always ends in failure. And it ends in failure because the government of this world is a divine government and not an evil government. If the devil had made the world, then Pasteur might succeed; but I hold that God made the world; and I think that in the end it will be found that that which is natural, that which is hygienic, that which is beautiful, that which is God-appointed is really the most successful (applause). Somewhere, however, in the heart of man, there is always a latent devil; always some hidden joyfulness in that which is cruel and that which is contaminating; and I find in this horrible secret of humanity the key to the action of the press on this subject (hear). Otherwise, it would seem to me most extraordinary that the press should join in almost one voice in rejoicing over a method that incites to brutal cruelty, corruption, and contamination, a system from which we instinctively turn away, and wish to God that it could be proved wrong. I wonder whether Pasteur would ever have met with any such reception as he has had from the press in general, if it had not been seen from the beginning that this method was the shield and protection of the vaccinators and the vivisectioners. I do not think so. I think that one reason why the method of Dr. Buisson, which commends itself to the common sense and judgment of every one, has failed to attract support is because it does not involve anything cruel, nasty, or contrary to hygiene. That is a strange thing to say, but I think it is true. I really think that we have to contend here with a great moral wrong, and that the moral wrong is at the bottom of it all; and we have to declare war against it, and to proclaim that we will not accept it at any price, but that, in order to attain good we will do good and not evil (applause).

The tenor of scientific criticism on the inoculation experiments of M. Pasteur, at first distinctly favourable, is now setting strongly against that scientist. The French Academy of Medicine is divided on the subject, and M. Pasteur has been charged with being "inexact." In England, Dr. Dawson Williams, Dr. J. H. Clarke, and others, and in America, Dr. Dulles, have published damaging criticisms on the Pasteurian practice for the prevention of hydrophobia. But perhaps the most destructive onslaught upon it is to be found in an article recently contributed to the *Asclepiad*, by the eminent physician, Dr. B. W. Richardson, who, at any rate, cannot be accused of hostility to experimental science. Dr. Richardson calls his article "*Hydrophobia per similia*," and gives eight "reasons and questions" directed against the reliability of M. Pasteur's experiments. The first two seem almost strong enough without the other six. They are as follow:—(1.) "There have been six deaths from hydrophobia in patients under the inoculatory treatment. If the hypothesis on which the treatment rests be correct, these deaths should not have occurred, and they alone are sufficient to prompt the most serious doubts. For these deaths there are excuses, but no satisfactory or clear explanation." (2.) "Up to this time no sufficient period has elapsed to allow of any safe prediction as to the fate of the other persons who have veritably been bitten by a rabid animal, and afterwards inoculated." Recently, by the way, a subject died of hydrophobia eighteen months after being bitten, so it is certainly yet early to speak of the valuable results of M. Pasteur's discovery. Among his other objections, Dr. Richardson points out that, unlike vaccination for small-pox, M. Pasteur's inoculation by diseased rabbits' spinal marrow causes no local symptoms. "The infected matter must be sterilised indeed to reach such perfection of general and local inactivity." Indeed, the "broth" in which it is dissolved, may be the preventive, and not the diseased matter. His questions suggest that those who have been cured have been bitten through their clothes, which have a tendency to absorb the virus, or else have been cauterised or otherwise treated before inoculation. "If," says Dr. Richardson, to his "natural inquiries there be no definite answers, then a more imposing house of cards was never erected than has been run up to indicate the cure of hydrophobia *per similia*."—*Newcastle Leader*, May 24.

BELVIDERE SEMINARY, NEW JERSEY, U. S. A.

ENGLISH, FRENCH AND GERMAN BOARDING AND DAY

SCHOOL FOR BOTH SEXES.

Since the publication of "The Clock of Gold," Mr. J. J. Norman has written in respect to the educational establishment conducted by the Misses Bush and Dr. Franklin Clark. Mr. Norman writes:—

In 1875 I was invited to visit Belvidere to see and hear the pupils go through their exercises before vacation. I was informed that they read only their own compositions, and were allowed to choose their own subjects, showing their bent of mind, and making them realize that they must depend on their own efforts to fight the battle of life. It seemed to increase confidence in their abilities, for one and all spoke and acted with less restraint than children trained at other seminaries. The first lesson the pupil receives on entering the school, is to gain the love of each other, teacher and taught. There is no fuss, no noise, no birch, no rod; and it does not at all appear that sparing the rod spoils the child. The studies were very regular, and recreations various and often. The school has beautiful surroundings, good gardens and grounds; it stands high and dry, and the site is well drained. Belvidere is situated on the Morris and Essex Railroad, not far from the borders of the state of Pennsylvania, but up in the mountains, the climate being dry and very healthy. It is a charming sight. Birds abound, of wild and melodious song; flowers, fruits and vegetables are all grown on the place. Yet it is by no means isolated or solitary. To me it seemed a realization of the Paradise we read of, only there was no forbidden tree to mar the happiness of the residents or tempt them to evil. The Misses Bush deserve great credit for starting such a grand and noble work. I am sure the pupils will ever remember with love the teachings received at Belvidere Seminary. I had the pleasure of meeting many parents, amongst them the wife of Prof. Brittan, of New York, who had a promising daughter under tuition. The Poem, "The Clock of Gold," in the place of honour, recalled sweet recollections of the past, the brilliant streak of sunshine it was my lot to enjoy during my residence at Belvidere. I hope the Royal Lady to whom the poem was dedicated, will realize in it the kindly ministrations of loving ones unseen, who ever turn the ills of life to spiritual use.

We were informed that a finely printed and bound copy of the poem was sent to the American Minister for presentation to the Queen, but it had miscarried. It was mailed in May last year.

The prospectus intimates that the seminary is three hours' ride from New York or Philadelphia.

It offers to every student home comforts, with the highest moral and social influences. It is entirely unsectarian. Especial attention is paid to the health of pupils, and their physical culture is promoted by a course of training in light gymnastic exercises or more vigorous out-door sports.

The school year is divided into two sessions of twenty weeks each, beginning the third Monday in September and closing the third week in June.

TERMS FOR BOARDING PUPILS.

Board and Tuition in English Department, Per Annum,	250 dollars.
" " Industrial	150 "
Music, with use of Piano	40 "
Ancient and Modern Languages, each	40 "
Drawing and Painting	40 "

5 Dollars may be regarded as equivalent to £1.

DOMESTIC DEPARTMENT.—All the regular students will board in the Institution, and will aid in some of the lighter domestic work of the family. The girls will take a practical part in systematic housekeeping, including the important art of cooking; the boys will aid in the out-door work, or engage in some mechanical pursuit one hour each day.

Pupils entering the "WENDELL PHILLIPS" Department will be employed in some remunerative occupation three hours each day, not interfering with school duties.

This last is a "Memorial Industrial School," presenting excellent features, fully stated in the prospectus, which may be obtained on application to Belvidere Seminary, Belvidere, Warren Co., New Jersey, U. S. A. Parents who desire to send children abroad for education might find this school advantageous.

FAITH-HEALING.

The *Christian*, of June 3, reprints from the *Chicago Christian Standard* the following communication:—

In October last an evangelist of some note, now labouring in the West, was invited by the writer to come and assist him in special evangelistic services. After the meetings had been in progress about a week, the brother introduced and greatly magnified the doctrine of faith-healing. His attention was immediately directed to the case of a young lady, a member of the church, who for three years had been an invalid, sorely afflicted with spinal disease. In regard to the case, he publicly declared that if there were two or three persons in the church who had faith to pray with him for her healing we might see her praising God with us in the sanctuary in less than two days. The persons were found, a meeting was appointed, and the young lady was prayed for and anointed with oil, according to James, v. 14, the evangelist conducting the services. The same evening the young lady arose from her bed and sat up in a chair, a thing she had not been able to do for weeks. Two days later, on Sunday, she rode to church in a carriage, and sat during a service of two hours in length, and for some time afterward continued to show signs of gradual improvement. Immediately the daily papers, one and all, gave a sensational account of the great miracle that had been performed; letters of inquiry as to the facts began to pour in upon the pastor from all quarters; and the sick, the lame, the blind, and the

halt, came to our meetings from all parts of the city and the vicinity. Afternoon meetings were appointed to which those afflicted with incurable diseases were invited by the evangelist to come and be prayed for. Many responded and received the anointing, some also testifying that they had become entirely "healed" of various distressing maladies. One old gentleman, over seventy years of age, who had for many years been badly crippled with rheumatism, declared that every vestige of his ailment had suddenly disappeared, and to prove his assertion, swung his arms and moved his legs, and walked about the room as nimbly as a youth of seventeen. Others declared, according to the prescribed formula, that they were "healed," but that none of their old symptoms had yet been taken away.

The effect upon our religious meetings was that anxiety for soul-healing was soon lost sight of amid the anxiety for healing of the body, and in the opinion of the pastor and others, it was deemed advisable to bring the meetings to a close. By this time a gentleman in Newark, O., hearing through a Pittsburg friend of the marvellous cures that were here being performed, wrote to have his friend bring on the evangelist, regardless of expense, to pray for a beloved young daughter, who was dying of consumption. Newark was visited, the young lady was prayed for and anointed, the result being the same as in the case already mentioned. She also left her bed, went to church on the following Sabbath, resumed her class in Sunday-school, and was reported "healed," the incident creating great excitement in Newark, and, like the other, being published far and wide by the daily journals.

Following this, a faith-healing convention, continuing three days, was held in our city, at which the evangelist above referred to, and other noted advocates of the doctrine, from New York and other places, participated in the exercises. During these three days about sixty afflicted persons, according to the papers, received the anointing, and faith-healing was also the principal topic of discussion in all circles. During the few weeks that followed, it became the Sabbath theme of at least one or more discourses in nearly every pulpit in the city, none, however, of the ministers declaring themselves in sympathy with the doctrine as presented.

You can see, therefore, that our experience on this subject entitles us to at least a respectful hearing. But now as to results. What at the present writing can be pointed to as the outcome of what has been related? In regard, first, to the miraculous cures performed, to my knowledge there is not an authentic case to mention. Scarcely a week had passed after his anointing before the aged brother who had been so thoroughly divested of his rheumatism, was lying almost at death's door with rheumatic affection of the heart, and from then till now has scarcely been able to cross the threshold of his own home. Miss Maria Morgan, of my own church, and Miss Jennie Brown, of Newark, O., the young ladies above referred to, have both for weeks been laid away in their graves; and among all the cases of lesser note, developed either during the meetings at my church or at the convention in another part of the city, I have yet to learn of a genuine cure.

The moral results, however, are more difficult to summarise. The disappointment which so quickly succeeded the bright expectations of the afflicted ones has been keen; faith in the promises of God's Word, in the minds of many Christians, has been rudely shaken; the scoffers and infidels have been multiplied; many who do not discriminate between the teachings of the Bible and the interpretation given to its truths by well-meaning but misguided persons, are ready to pronounce the Word as false. Many intelligent and earnest Christians are sad, because they feel Christianity has been misrepresented, God's name dishonoured, and the Saviour wounded in the house of his friends.

J. W. RIDDLE,

Pittsburg, Pa.

Pastor Union Baptist Church

LITERARY NOTICES.

THE COMING REVOLUTION: A Prophecy and a Warning. By J. W. Mahony. E. K. Thomas, 2, Davis Street, Boston, Mass. Price five cents.

This well-written tract attributes industrial depression to over-production and waste in distribution, caused by competition arising out of private enterprise, feeding capitalists and their abettors but starving every one else. The author demands that Government take over the industries of the nation, as it does the Post Office, paying better wages, with shorter working hours and cheaper production. The present state of things is likened to American slavery, which required a war to end it; and such an extreme measure may also be needed to rectify greater evils under which civilization groans.

The new novel by Mr. A. P. Sinnett (author of "Karma" and "Esoteric Buddhism"), which has been already announced as in preparation, will be published about the 15th, by Mr. Redway, of York Street, Covent Garden. It will be called "United," and will be in two volumes. It is a story in which mesmerism and psychic attributes play a large part, though the scene is laid in English society of the present day.

MORELLA.—At Last! Advocates of Temperance have here what has been so long desired, a strictly non-alcoholic unfermented Wine, both still and sparkling, from the pure juice of the famous Kentish Morella. Its Cherry, preserved by a newly-discovered process, without alcohol. Its delicious flavour charms the palate, whilst by its wholesome fruit character and body, it refreshes and sustains as no other temperance drink can do. Apply to your Grocer, or send Sevenpence in stamps for a sample and particulars by Parcel Post, to THOMAS GRANT AND SONS, Maidstone.

At the request of the friends, Mrs. Barnes has sat for her photograph. The likeness is very good. Friends may obtain copies (which are sold for the benefit of Mrs. Barnes)—cabinet size 1s., carte de visite 6d., on application to J. W. BURRELL, 261, Radford Road, Hylson Green, Nottingham.

A Jersey correspondent writing to our Representative says:—"Your visit has done a deal of good, and has been the means of opening four small private circles in the Island."

SUBSCRIPTION PRICE OF THE MEDIUM IN GREAT BRITAIN.

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

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

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

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

Volumes I. to XVI., bound in cloth, 15s. each.

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

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

The MEDIUM is sold by all News-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 18, 1886.

NOTES AND COMMENTS.

THE LADDER OF CULTURE is now concluded, an excellent discourse, which gives a delightful peep at the divine efforts of man's spirit to evolve its inherent qualities. The last 2,000 years have been a time of combination and transition. Now the mythical chaff must be blown away, and the good seed saved for a fresh sowing.

As to the "testing" of physical mediums, a facetious correspondent says he is not at all astonished that we should not be able to fall in with sack-tarianism (?) in any form. While on the humorous plane, we might quote the opinion of the late Josh Billings on the "Square Man":—"He knows he is square, and he never spends enny time trying to prove it. The square man is one of the best-shaped men the world has ever produced; he is one of them kind of chunks that kant alter tew fit a spot, but yu must alter the spot to fit him." Thank you, Josh! you understand conditions admirably. No honest medium needs proving; the proof is in themselves. Do not chop and twist them about to suit the whims of any one; but let all others alter themselves into the requirements of the case or leave the room! There are too many fools in Spiritualism already; do not let us insist on "converting" any more.—As we prepare for press, a letter arrives from Mr. Charlton, which we cannot get time to read till the MEDIUM is out.

Mr. Younger's Letters are highly spoken of. He gives gratis as much as many Mesmeric professors have charged heavy fees for, with a promise of secrecy. According to appearances, Mr. Younger will not suffer for his candour.

The interest in the science of mediumship is great. In Yorkshire we met with many intelligent minds who are anxiously seeking for fresh light. This is a healthy sign. The question: "Why do spirits not give their names?" is not important in itself, but it opens up the whole field of intercourse with the Unseen. Next week we will publish a number of letters.

Dr. Kingsford's dissection of Pasteur is the gem of the Report which has just been issued as a pamphlet. Pasteur is said to be a Spiritualist, but his demoniacal system of spreading evil that good may come, indicates a sphere of inspiration which is to be deprecated.

CATTLE EDEN DENE.—On Monday notwithstanding the wet weather, about sixty from Hetton and twenty from West Hartlepool passed a very enjoyable day at this interesting spot. Several hymns were sung and games engaged in, all endeavouring to promote the happiness of the whole, the little ones in particular.

The Glasgow announcements are of a very ample character. See Directory. There is no end of work to be done, if people will only do it. The Newcastle friends have also a full day's work.

We are promised a report for next week of the very successful conference held at South Shields on Whit-Monday. Hetton Annual Camp Meeting will take place on July 18th. The holiday arrangements have rendered it impossible to do justice to communications received last. They will not be overlooked next week.

Huddersfield will be a centre of attraction on Sunday. Mrs. Britten will conduct the anniversary services.

Mr. Savage's address, clairvoyance and psychometry at Walworth are well spoken of, but the report arrived only at the last moment.

The Leeds friends are full of enthusiasm, and think it would be advisable to have another public healing in a large hall, which would command the attendance of outsiders. Dr. Mack's visit had only some three days' publicity.

SPECIAL MIDSUMMER NUMBER.

PORTRAIT AND BIOGRAPHICAL SKETCH OF MRS. EMMA HARDINGE-BRITTEN.

To welcome Mrs. Britten back to the public platform again after her enforced retirement through much affliction, we have begged the privilege of giving her portrait and a sketch of her wonderful career as a medium. Mrs. Britten's many friends will rejoice to know that she has kindly assented to our proposition, and the Portrait and Biography will appear in the MEDIUM for July 2, as a Special Midsummer Number.

We hope Mrs. Britten's friends everywhere will order hundreds of copies. No advance in price.

MRS. BRITTEN'S PORTRAIT—SPECIAL.

To save time, the portrait will be a fine wood-cut. But it will never do to go to press till a larger quantity is ordered. Some friend in every centre must take the matter in hand, and ask all to take small quantities. We have issued collecting sheets on purpose. The publication will be put off one week as the holidays have deferred the artist's work.

ORDERS RECEIVED.

- 20, Mr. D. Younger.
- 20, Mr. J. Robertson, South Shields.
- 500, Mr. W. H. Robinson, Newcastle.
- 100, For a Friend.
- 112, Mr. T. Patterson, North Shields.
- 100, Mr. J. Lamont, Liverpool.

Mrs. Yeeles, of South Shields, hopes to visit London in July. She will hold public meetings, and give private sittings to a limited number. It might be well for intending sitters to enter their names in advance.

Mr. Ash (of Lancashire), trance and healing medium, would oblige by communicating his present address to the Editor of the MEDIUM. Any friend who knows it may do so for him.

The late Mrs. Brown, West Hartlepool, was in correspondence with some friends in Jersey. One of these writes: "We had her at our circle before we heard from her father that she had left the body."

WALWORTH: 83, Boyson Road.—On Sunday, June 27, Mr. J. Burns will give a phrenological evening, in recognition of the long, valuable and gratuitous services of Mr. Raper as a healer. Those who have benefited by Mr. Raper's efforts may contribute, though absent.

Mediums are now in private circles sometimes obtaining powerful physical manifestations in "nearly full gaslight." When the investigator stage of mechanical interferences, curiosity and suspicion is over, the mental state will enable much more to be done, and in a much more convincing manner.

Mr. J. M. Cook, tourists' agent, recently returned from a journey of 21,000 miles in 21 weeks. He had felt the cold of the Himalayas, and heat of the Red Sea, the Soudan, and India, and his beverage all through had been tea or water. Except one day's slight headache, he had perfect health the entire time.—*The Christian*.

* * * We beg to call attention to the fact that the following pamphlets which have been out of print many years, can be had now: What Spiritualism has Taught, by William Howitt, price 1d.; The Philosophy of Death, by Andrew Jackson Davis, price 2d.; and Theodora Parker in Spirit Life, by Fred. L. H. Wallis, Price 1d.

OPENSLOW: Mechanics' Institute, Pottery Lane, June 13.—Mr. J. B. Tetlow spoke on "What advantage has Spiritualism over other religion?" That which it teaches can be proved by facts through various mediums. It gives a basis of truth, and not the mythical doctrines of theology. It inspires man with desires for progression and development, but theology binds man, and renders him fixed. These comparisons the speaker stated at great length in all phases. In the evening the theme was, "Man: what, when, wants and whither?" Man is of the Divine Being, from whence he proceeds. Man's wants are enumerable because of the constant requirements of higher progressive states. He now desires to know something of the future life, which has been denied him in the past. Spiritualism ministers to this most urgent and present want, and settles the important question of man's whither.—C. TABERNER.

BRANCOX.—Mrs. Gribble writes to say that having passed through the sickness and death of her husband, she has not been heard of for the last few years. She hopes to be more active in the future.

DR. MACK IN LEEDS.

It was exactly two years last Sunday since Mr. Burns opened the Psychological Hall, Leeds, and again he stood on that platform conducting the service during Dr. Mack's public healing. The place was crowded, all available seats being introduced to accommodate visitors. The platform appointments were excellent, and the audience took deep interest in the proceedings, giving their most hearty sympathy to the healer. The following cases were treated in the space of an hour:—

Mr. Tetley, Morley, had suffered from inflammation of the eyes for twenty-four years. The doctors applied leeches, which caused permanent injury. He was also suffering from nervous debility. He had to be led to the platform. On standing before the audience he said he could see no one. After treatment he still could see no one, but he could see more light. During the week he visited Dr. Mack privately, and afterwards could distinguish the lamp-post. The general health was improved.

Mr. Thomas Hartley, 6, Corporation Street, Leeds, had one side affected with paralysis for seventeen weeks. He had to drag his foot considerably in walking. After treatment he said he felt better, and scarcely any impediment in walking could be distinguished.

Miss S. A. Vainland, Westgate Hill, near Bradford, had spinal disease for seven years. She had undergone much medical treatment; first in repressing an abscess after a blow on the back, and then in developing it. The pain in the back was entirely removed, and the strength and spirits seemed greatly improved. She said there was a little pain in the chest.

Miss Grace Ellis, 8, Silveroyd Grove, Silveroyd Hill, Wortley, was defective in hearing. She could hear better at one time than another. After treatment she could hear readily words spoken in a low tone.

Mrs. Smith, 5, Colville Terrace, Beeston Hill, had pain in both sides, and appeared to suffer from much depression. The pains were quite removed, and she was cheerful and light.

Mrs. A. E. Dews, Churwell, had cataracts in the eyes. She could see much better, and on the whole she was greatly benefitted in every respect.

Mr. George Hopper, Churwell Lane, had general weakness, dizziness in the head, pains in the back, &c. He said he felt better, and could walk more easily.

Mrs. Green, Huddersfield, could not hear with the left ear, and she was in a delicate condition. Though the hearing was not improved, the pain under the ear and towards the throat was removed, and there was a general benefit.

A girl, nine years of age, had been deaf and dumb from birth. The state of the system was very poor. The child seemed to enjoy the treatment and clung to Dr. Mack, and there was hope of improvement with sufficient treatment.

A girl, about twelve, had gatherings and carbuncles in her arms and hands for two years, originating in a blow. There were many scars and running sores. Two hard lumps were growing above the elbows, on the inside of the arms. The treatment had a most marked effect in reducing the hardness, and alleviating the symptoms.

A young woman suffered from bronchitis, which prevented her from drawing a full breath. After treatment she could breathe quite freely, and was delighted with the benefit she had received.

We regret that the names and addresses of these last were not taken down.

As will be seen, the success was most marked, demonstrating the existence of the healing power, which, if used repeatedly and under the best conditions, would possibly have completely cured every case. All of them nearly had baffled medical skill.

Mr. Burns lectured to a full audience in the evening. Dr. Mack received the thanks of the Society for coming amongst them at his own expense.

On Monday Dr. Mack went to the Bradford demonstration, but he returned to Leeds early on account of the bad weather. After he had gone there were inquiries for him at Walton Street. On Tuesday he received a number of patients at Waverley Hotel, Leeds.

Mrs. Leach, 39, Glover Street, Leeds; deafness, very much benefitted.

Mrs. Pows, 2, Meanwood Street; deafness; one ear satisfactory, the other improved very much.

A gentleman from Morley; general debility, felt all right after treatment.

Mr. Spencer, Photographer, had a heart difficulty removed.

"WHY DO SPIRITS NOT GIVE THEIR NAMES?"

We are glad to perceive that the matter on Mediumship presented in these columns last week has elicited much interest. We have given several discourses on the subject these last few months, but the pressure of circumstances has interfered with making a record of them. But the spirit-world will not be put on one side, and hence the question was brought to a crisis by a correspondent. Some have said:—"Why don't you publish what you know on the matter, and set the people to rights about it?" We beg to reply, that all we know is a very small quantity; we know no one who is profound on this important question. The boastful profession of *knowledge* on the part of any person or number of persons would not much mend the matter. Even if we did know all about it, it would not help others much. A clever performer of music might write a very nice book on his art, but it would not teach people how to play the piano, unless they commenced and practised for themselves. Our object is not to teach people,—that we are incapable of doing,—but to incite them to seek individually for a fuller light on this important question of Mediumship, and render their sittings useful to that end, instead of constantly seeking lower ends which leave them as spiritually blind as they were before. For it is no use to strum on the piano without scientific method and artistic taste: that will never make a musician. Nor will it make a Spiritualist, in the sense of understanding mediumship and knowing how to commune with the spirits, if we go on in the old and senseless course with which we commenced when in our initial ignorance. Spiritualism must be made more progressive, or it will at once become retrogressive. We can aid and stimulate one another, but each one of us must become wise and enlightened by individual effort. In all our labours for the Cause we have never acted the part of Teacher; and yet in a sense we are teachers—spiritual teachers, that is: if we seek light and knowledge the spirit world will assiduously and silently help every one of us; and if we desire to be helpful to others, the Angels of the God of Light and Truth will be near us to sustain us in all that we require from day to day. It is indeed by our solicitations on behalf of the needs of others that we attain to any merit in ourselves. This is the spirit that we long to see take root universally in our Movement, then indeed it would become glory to humanity.

Mr. Montague writes:—

I feel certain a large number of the readers of MEDIUM of last week must and will appreciate the contents from beginning to end, more particularly the wise and opportune comments you made upon MEDIUMISM. I do wish I was in a position to procure a dozen copies for distribution amongst mediums and their friends; it ought to be in the possession of every medium, and conductors of every circle.

We should think that every medium does read the MEDIUM, from week to week; if not, then they do not take sufficient interest in their work. Really, the friends of the Movement should see that all mediums become acquainted with the contents of our columns regularly. There are points that are not interesting to all mediums, for our matter is on all planes, so that one portion would be adapted to the consideration of one medium and other portions to other mediums. It would be well if a night were set apart every week for every circle and group of Spiritualists to discuss the contents of the MEDIUM, and where errors were perceived, send on more correct views for publication next week. We would then become spiritually *organised* to the one grand sphere of spiritual power and direction. But we know the contents of the MEDIUM have great influence on the utterances of mediums, for the matter is read by sitters if not by mediums, and thus it becomes the property of their sphere.

Dear Mr. Editor.—In the MEDIUM of this week there is a long article on the above. As far as I am concerned, I had never seen the question put before, so could not give any answer. I am very much interested in mediumship, and some years ago wrote some articles which you kindly published in the MEDIUM. Mediums ought to learn as much as possible about the genuine methods of development, and any light from what source soever ought to be welcomed. Mr. Hopperoff's remarks are very satisfactory. I find in connection with myself, that if I am very close to my audience I do not get along as well as when a short distance away. Some places, at times, where I have got to speak, I have felt when going on the platform as if I was about to be frozen. At other times just the reverse, a feeling of joy and freedom.

My guides have a decided objection to giving names, except when in private, and they will not always do it then. This arises out of past circumstances, when I have been on the platform. They more generally say, "It is of more importance that what they say is true, than to know who it is that says it." Truth is a commodity open to all men, and not the monopoly of any man or woman, or class of men and women. Spiritualists should seek for truths.

The conditions that sitters bring to circles and public meetings have a great amount of influence over what may occur by their meeting to-

gether. I have found that close-minded, narrow-minded, selfish people, and strong opinionated people, rarely get a good test. Why? Because they swallow up or prevent from existing, those conditions which are needful to the production of the evidences they are seeking. People who are sympathetic, open-minded, willing to be convinced, not specially prejudiced against, are the class of people that get tests. Their sympathy yields the power. Without telegraph wires there will be no message. Hence selfish people prevent their existence, while sympathetic people give the material for their construction.

Names, technical or special, cannot always be given; physiological and phenological conditions are in the way. This is the case with me. I am very low in eventuality, and my guides say that is the reason. Mediums vary in power and degree. Some are fitted to give facts, dates, &c., others to discourse about them without giving them: this should be taken into consideration. A medium might be able to give an excellent discourse, and yet not be able to give the name of the controlling spirit, because the spirit might not care to get sufficiently close to the medium as to make the medium's consciousness aware of who was the controlling spirit; or, recollecting the laws of mesmerism, that the mind of the medium by its means may have been stimulated, and the knowledge therein may have been used, while the spirit mesmerising has only directed the flow of ideas, and their arrangement. How much of control, so termed, may be so procured I cannot say. Then, there are lines of mental sympathy. Let the medium announce his subject, he is sure to stimulate thought, and, by the lines of sympathy, who is to say how much of thought is thus transferred from thinkers present to the medium? The mental spheres and sympathies of an audience have very much to do with the discourses from the platform, whether the speaker be normal or abnormal.

Mediumship seems to me to be a capacity to register mental and physical states, that are existing apart from the individual registering them; the different degrees of mediumship being the differing power to register and to tell what is registered.—Yours faithfully,

JAMES B. TETLOW.

7, Barclay Street, Merfield, Rochdale, June 11.

We have received some important letters on this subject, but space will not permit of their appearing this week. We close with the following:—

Dear Mr. Burns,—With reference to the first article in your paper, of June 11, headed "Why do spirits not give their names?" of course experiences differ, but my own experience has shown me, that as a rule the spirits who come here *do* give their names, and seem very glad to do so. Some persons of well-known social, literary and musical importance have given their names, either to myself on coming to the seance room, or to "John King," who sometimes, however, will not tell me the name at the time, as he knows my brain will soon find the name out, as brain impression is the only sort of mediumship I am gifted with, but it is of a very wonderful nature. Other persons belonging to my family, also old friends, come; most of these last Mr. Husk has never heard of before in his life.

AGNES MARY CAMPBELL.

Argyll house, Highland Road, Upper Norwood, June 12.

"CONJURING PERFORMANCES BY MEDIUMS."

Dear Mr. Editor,—In your issue of 4th instant, I find that Mr. Orville Pitcher thinks that I mistook conjuring tricks for spiritual phenomena. I refer him to my letter of April 7th, and if he will read it again, he will be convinced that I did not take a glow-worm for a lantern in the matter of Signor Giordano's magic box. Some ten years ago I saw that phenomenon performed by Miss Lizzie Anderson, who was a great medium, and although it was much less complicated, it was done avowedly through mediumistic power, as she told me herself. I also know by what mechanisms the bag and box-tricks are performed by conjurers, but I examined those articles at the private residence of Signor Giordano, and there was no mystery whatever in them. I am also certain of the spiritual origin of Mrs. Thorn's cabinet performance; and as confirmation strong (if such confirmation was necessary for me) I have the avowal of the spiritual origin of these performances by Miss Anderson, Signor Giordano and Mr. Thorn. Perhaps the latter may soon be in England to exhibit; if so, Mr. Pitcher will have a chance to judge for himself.

We are now holding in Florence regular spiritual seances. Those at the Countess P.'s, which are strictly private, offer very striking features. A new medium, a young nobleman, will, under control, play in a masterly manner any musical instrument which is placed before him. Through his mediumship we also obtain direct writing, not written with any material, but like the water-marks on bank-notes; we also obtain drawings done in the same manner.

Let me now point out to you a feature of the times. Within the last three days I have received two of the best periodicals in Italy, viz.: the *Secolo*, of Milan, and the *Pungolo*, of Naples, having each two columns descriptive of spiritual phenomena, from the pen of Spiritualists, without the editors making fools of themselves by their hilarious comments. This shows that Spiritualism is now in the second phase of the three through which every truth must pass, viz.:—

- 1st.—Bosh! nonsense! ridiculous! not true!
- 2nd.—Well, there may be something in it.
- 3rd.—Why, it is perfectly true. I knew it all along!

And thus the world wags.

I belong to Viessieux's reading-club, and I am often pleased to see your MEDIUM in the hands of many of the frequenters, both English and native.

I read with great pleasure Mr. Younger's "Plain Letters on Mesmerism," especially as many of the things he describes have passed under my own observation. I well recollect one day, while waiting with Mr. E. P. Wells, the well-known Spiritualist, the arrival at Mr. Younger's of that obsessed man whom he cured with his powerful magnetism. We heard and saw stopping at the street-door a carriage from which issued a tall, handsome, gentlemanly young man, whom we afterwards understood to be an officer in Her Majesty's Horse-guards. We saw him leave the carriage with great difficulty, and come limping to the door. On being admitted, he complained of being in dreadful

agony with sciatica:—"Could Mr. Younger do something for him?" In less than twenty minutes of Mr. Younger's manipulations the young officer declared himself to be perfectly free from pain, and returned to his carriage with a light step. Many books can be read on Mesmeric Healing constituting the history of the divine therapeutic, but Mr. Younger's letters possess the interest of actuality, and will ever be read with pleasure and profit.—I am, very truly yours,
G. DAMIANI.
Florence, June 10th, 1886.

PROGRESS OF SPIRITUAL WORK.

"SPIRITUALISM, ITS PLACE AND POWER!"

MARBLE WORKS, ROCHDALE, SUNDAY, JUNE 13.

Mr. T. Postlethwaite occupied the platform at these rooms, when there were good congregations, especially in the evening. In the afternoon the subject dealt with was "The rise and fall of religious systems." In the evening the guides spoke on "Spiritualism, its place and power." Theology, it was contended, had been placed before humanity in such a way as to lead people to infer that its system of ethics was superior to all others, but they would try to show that such was not the case. Spiritualism tended to unfold and open out the many avenues that had so long been closed, and to establish something which would enable mankind to follow out a true line of thought, enabling it to discover a religion which had its rise in the great All in All. It was argued that in all ages, all classes of men had had some idea of immortality, that there had always been a desire in the soul of man, a longing for a life beyond material conditions. The ideas of men in the earliest times, when humanity existed in crude form, were aptly referred to, and the great power light and darkness had on man's mind—under primitive conditions—was spoken of, showing very plainly how deific ideas burst upon the race in its infancy, and which led man to imagine there were two rival deities. Since the earliest times rapid strides in the direction of progress had taken place, and to-day mankind demanded a religion which would satisfy his deepest yearnings, a something superior to himself; he could no longer be satisfied with a something inferior to himself and his divine longings. Man aspired to something higher, but if there was nothing higher than himself to aspire to, then he had no foundation to build his home upon. There were those in the world who held it was blasphemy for man to turn his thoughts to nature and her laws, but those who set forth such a doctrine were blasphemers themselves. Spiritualism was a great power in the world to-day, and was an instrument humanity could use to better its environment. It would supersede theology, which did not satisfy man's spiritual needs. Man must no longer rest on his oars, but must strike out boldly, so that he might not be drawn into the great whirlpool of error that was around him. Spiritualism was a mighty power, was more popular now than it had been. It was said to be of the devil, but if it was, it proved the weakness of the orthodox God in allowing Satan to get so strong. Men come to conclusions on Spiritualism, nine-tenths of whom knew nothing about it. On all hands its place and power were being realized by the great minds of the age, by minds concerned in the affairs of nations. By some it was contended Spiritualism had sprung out of simplicity, but no matter how simple it might be in its rudimentary form the truths it contained were not unimportant. That which seemed trifling oftentimes became great, so it was with Spiritualism. It was the true religion. Although many held that there were many religions, there was only one. The controls briefly but pointedly touched on the idea held by many people, that Spiritualism and Mesmerism are one and the same; but even if Spiritualism were Mesmerism, it would enable man to accomplish a great deal in the world which positive theological forces could not accomplish. If mesmerism could make men and women holier, and introduce a better moral code for the consideration of humanity, then they (the controls) did not care if people called it by that name. There was more in Spiritualism than the imaginings of men and the sophistries of those who had given forth adverse opinions on the subject, there was something more in it than that which allied it with lunacy, and it contained that which would bring about mankind happier and brighter conditions, and the long expected and much talked of Elysium of earth. Spiritualism occupied a prominent position to-day in the realm of philosophy. And what was philosophy? Simply that which revealed to man truth in its entirety. Whatever revealed this was the highest and noblest philosophy, notwithstanding how some modern philosophers viewed it. Why people were mistaken in regard to Spiritualism, was because they had viewed it in the wrong light; people had looked at it merely from the outward, instead of examining it in its internal bearings on humanity. This was why immature, ridiculous, and stupid conclusions had been arrived at. Was it not proverbial that the greatest truth met with the greatest opposition? But the car of progress could not wait for those who were not ready to step into it. It must go on in spite of those who would stop, or scotch it, and to-day there were many "scotchers" up and down the world, trying to prevent the progress of that which would advance and make humanity better. But such powers must fail, must come to grief. The Spiritualism of to-day would take precedence of all other systems of thought. It was to the best interests of men and women to give it the most painstaking investigation, and by so doing they would realize something in it which would make them better; which would tend to the ripening of their spiritual natures, and which must eventually culminate in the greatest happiness to themselves. The power of Spiritualism was calculated to raise man, to make him better, and to chase away error by introducing the rays of truth.

W. R.

NOTTINGHAM: Morley Hall, Shakespeare Street, May 30.—We listened to two eloquent addresses from Mrs. Barnes' controls; and for the past few weeks the depth and style have been strikingly good. The evening address on the words, "For the truth shall make you free," was very telling. The remarks were on the chapter generally (John, viii.) The control shewed the ridiculous position those who taught the divinity of Jesus were in, and the orthodox doctrine was vitally assailed. Said they, "To an omnipotent Deity, the beautiful rose which gradually comes to perfection, was a spiritual reality before it found an expression in the material, and so must be the destiny of man. The doctrine of

hell as taught in our churches and chapels was a slander and insult to the Creator. Spiritualists were earnestly entreated to see that the truth they possessed was turned to account. In our own town there were hundreds who were lending their presence and support to places and doctrines they knew to be contrary to the truth they had found. They liked to know there was a public place where they could take a friend who had happened to be interested in the matter; but was it consistent for them to be living a falsehood? This neglect would have to be accounted for. Many of our mediums did not know how they would be supported with necessities from day to day. Our actions will follow us: therefore if we would wish for the reward of happiness, let us see that our duty was performed here.—June 6.—We had two earnest and impressive addresses from the controls of Mrs. Barnes. The evening one, on "Prayer," was very good. The difficulty which some persons found in believing in prayer, arose from the erroneous teachings with regard to God. It was beautifully shown that the true spirit of prayer was essential to the happiness of the human soul.—J. W. B.

EXETER: The Mint, May 26.—A very harmonious meeting, on the occasion of our monthly social tea, a goodly company being present. The arrangements were efficiently carried out by Mrs. Page and friends. Recitations, readings and songs were given by Messrs. Hamlyn, Hopkins, Lydiate, Smith, Wilkins and Williams. A remarkable test was given during the evening to a comparative stranger to the Cause, through the excellent mediumship of Mr. Hamlyn. On the whole a very pleasant evening was spent.—May 30.—Our good chairman, Mr. Page, spoke at some length, giving some good and sound advice to investigators; after which Mr. Hamlyn went under control, and occupied the remainder of the evening by one of those soul-stirring addresses, which cannot fail to bring its blessing; in the course of which the control strikingly remarked, that our merciful God would not condemn toiling man to an eternal prison of torment.—June 6.—Mr. Hamlyn, under control, rivetted the attention of the audience with a forcible and remarkable discourse, based on "The Affinity of Valour, Love and Peace." The control commenced by giving a parabolical representation of the creation, showing the progress of man from that time up to the present. Had man followed the voice of conscience, he would have been a mighty being ere this. Priestcraft was that dark cloud which had overshadowed and checked the progress of mankind, but which would soon be a thing of the past. The New Coming Light would be man himself, dwelling in the bond of love, and chanting the song of humanity. Men in future would be greater and nobler, and the world would carry forward the banner, "Excelsior." This great change would take place in the humble homes. Affinity was the channel by which we could commune with spirits. Affinity was in the mighty lightning stroke, in all great progress: it made man the mighty soul. Love was the sustainer of all, and the saviour of the world. Men should be heroic, should have great and noble purposes: their offspring would then be a light and a blessing to the world; taking for example the parentage of all our great and good men. The subject was dealt with throughout in a masterly way, and made a marked impression on the hearers.—June 16.—Mr. Hamlyn's trance address was on "They Rest from their Labours." Man's toil for his livelihood was a blessing to him. The homes of the poor were more blessed than those of the rich. Were it not for the varied and changing scenes of this world, life would not be worth living. Man should endeavour to make his home the harbour of peace and rest. Heaven alone could bring that peace, and heaven was love. The good and heroic would not scoff at the beggar, but hold out the hand of sympathy and love. Such were the ones that bind up the broken spirits, and such would be the future of humanity.—H. E. WILLIAMS, Sec.

COVENTRY: Edgwick, Foleshill, June 13.—Two meetings were held. In the morning the time was profitably spent without a medium. At the evening service several controls were given through Mrs. Smith. One of the spirit friends referring to the question of giving names said it was his opinion that the names were withheld because the people around were not sufficiently advanced to receive the communications which the spirit-world was waiting to give. If names were given, and if it were to become known by whom the messages were spoken, it would be repeated and come round to the medium's ears, and she being a local woman would probably suffer in consequence. The time will come however when it would be safe for the spirit friends to gratify the wishes of hearers, who must rest satisfied that there was a great cause for what was being done. The other addresses were of an instructive character. The usual meeting of members was held on Wednesday evening.—Con.

WISBECH.—The Spiritualists of Wisbech reaped quite a harvest on Sunday and Monday evening, having had the privilege of listening to three eloquent addresses from Mr. Hopcroft, who also gave very successful clairvoyant descriptions in the audiences. On Sunday morning he gave a conversational chat upon the Phenomena of Spiritualism, afterwards giving fourteen clairvoyant descriptions, only one not being recognised. In the evening 500 persons assembled, to whom Mr. Hopcroft gave a trance address, "Spiritualism, a divine revelation to Humanity," after which he gave twenty-three clairvoyant descriptions, the majority of which were recognised. Such descriptions having never before been given in Wisbech, the curiosity of the people was thoroughly aroused, which led to the Hall being crowded on the Monday evening. Mr. Hopcroft again gave a splendid address upon the Principles and Teaching of Spiritualism. Afterwards fourteen clairvoyant readings were given, all of which were recognised, having occupied the platform for two hours, the people still hanging on his lips. The chairman, knowing the work he had been doing through the day, urged him to bring the meeting to a close. After the meeting, nearly all wanted to know when such a meeting would be held again. Our future is very hopeful.—W. ADDISON, Sec.

LEICESTER: Silver Street, June 13.—Mrs. Barr, of Hednesford, delivered very good and instructive addresses to the satisfaction of the audience, which in the evening was very fair. We are pleased to announce that Mrs. Barr has completely recovered from her recent accident. On Monday the members and friends altered their arrangements, and instead of going to Bardon Hills, they went to Bradgate Park. The weather was showery.—C. P.

NEWCASTLE: Northumberland Hall, June 13.—Mr. J. S. Schutt, of Silsden, occupied our platform; morning—"Spiritual Seed Sowing."

The control starting from the text in reference to the "handful of corn upon the top of the mountain," delivered some very fine thoughts in which he cautioned Spiritualists to be prepared for great conflicts which were pending. Mediumship would in the near future be impeached by the legal machinery of the State, and spiritual union was a strict necessity. At 6.30, Mr. Schutt discoursed on "What is the true religion?" Collegiate scholasticism was not religion, neither were Romish theories. Churchal theology had proved a failure. Spiritualists had within a short time witnessed great changes in thought and would see greater changes still. The true religion was not an inculcation of dogma, nor teaching men how to die, as there was no death, but was chiefly physiological, and a knowledge of the laws of human existence. Spiritualism was the only philosophy which could prove the existence of spirit, and the continuity of mind in other spheres. On account of the rain no meeting could be held on the Leazes. Mr. Wood's healing class at 9.30 a.m. was most successful; several diseased persons received great benefit. Mr. B. Harris has kindly undertaken to record the names of those who desire to become members, and as we intend to appeal to the city generally irrespective of Spiritualism, we hope to educate the multitude in a knowledge of magnetic healing.—W. H. ROBINSON, Hon. Sec.

MANCHESTER: Temperance Hall, Tipping Street, June 13.—Mrs. Gregg occupied our platform morning and evening. "The Lord loveth a cheerful giver," was the subject of the morning discourse, when the controls impressed upon us that to participate in the love and goodness of God does not consist in the greatness of your gifts, nor in sounding your trumpet before men, but simply in acts of sympathy and charity towards suffering humanity, by offering words of consolation in times of trouble, and assisting them in knowledge and understanding, instilling into their minds that they have a God of love, not a God of anger, ever watching over them ready to help them in every time of need. After the discourse descriptions of spirit surroundings were given. Mr. Jones acted as chairman. "The spirit-world and its instruments" was the evening subject. The control exhorted all to lead an upright and honest life, for by living a good life we attract spirits of a like character who are ever ready to assist and watch over us, protecting us in times of danger, both seen and unseen. Thus it behoves man to be up and doing good, by assisting those of his fellow creatures on the mundane plane of life. The subject was listened to with marked attention, after which descriptions of spirit surroundings were given, which in most cases were recognised. Mr. Simkin was chairman.—G. HILL, Cor. Sec., 92, Brunswick Street, Ardwick Green.

WEST HARTLEPOOL: Druids' Hall, June 13.—In the evening, Mr. Ashman delivered a lecture on "Angels and devils, their occupations." Angels we see in the human form in those who minister to those in lower or worse condition than themselves. We must not overlook the importance of little acts of kindness which lift us in spirit to higher spheres of happiness. The Devil, so called, is but the undeveloped good in man, which is transient, and could man understand his spiritual nature, the misery through drink and other common evils, now so prevalent, would soon cease to exist. It is then for us to search out the attributes of our nature, and utilise them for the purpose intended by Deity.—Con.

KINGHLEY: June 13.—Miss Emma Walton opened both meetings with invocations. Mr. Holdsworth spoke in the afternoon on "Man, Spirit and Angel," in a manner which rivetted the attention of a good audience. Miss Emma Walton followed with comments. "Life, and how it should be lived," was Mr. Holdsworth's subject in the evening. The object of all should be to benefit mankind; each had a special work for which he was adapted. To work harmoniously therein was the true life, and helpful to all others. Miss Walton's controls concluded in an excellent manner. This young medium will make a striking impression wherever she goes. Though quite a child, when under control she is as calm as a placid lake, and presents truths like stars. The expression of her countenance is indescribable; truly angels are in our midst. Miss Harris gave several descriptions of spirits, all of which were recognised.—A. CARR, President.

PORTSMOUTH: Assembly Rooms, Clarendon Street, Lake Road, June 13.—Soon after the door was opened, a lady and gentleman presented themselves for admission without tickets, and on being questioned upon the subject, they introduced themselves as Mr. and Mrs. Herne, mediums from London, on a visit to the town. They were invited to take seats on the platform, which they cordially accepted, and were introduced to the assembly by Mr. J. Horstead, medium. We were all very agreeably surprised at such an unexpected visit. We then commenced our service by singing, when Mr. J. Horstead was controlled by "Rev. J. Wesley," who gave an invocation, after which Mrs. Herne was controlled by the "Rev. Morley Punshon," who gave us a beautiful address on "Mediumship and its nature," stating that had anyone informed him in earth life of the possibility of him using the organism of a woman as an instrument of preaching from the spirit-world, how he should have laughed at them. Mr. Herne then went under control, and gave us a beautiful address on "Purity of Life on the earth-plane, and its ultimate reward in the spirit-world"; urging us to guard against every sin, if we wished to attain to the higher spheres of bliss and spotless robes. After which several descriptions of spirits present were given, which in each case was acknowledged. My wife, who was present, had her father described to her, and his name given; also our little boy was described who passed away on April 14, with congestion of the lungs. He desired his mamma to be told that his throat was all right now, and that he was so happy and in a bright sphere, and was waiting for us to come over. Considering Mr. Herne had only just entered, a perfect stranger, this was considered highly satisfactory. Mr. Horstead was then controlled by one of Mr. Herne's controls ("John King") who gave us an eloquent address on "Combination," and its necessity in our case, and also made some political remarks upon its application in the House of Commons during the last week. Then Mrs. Herne, under control, gave the benediction. Thus ended a very satisfactory meeting to all concerned, and we hope to have the pleasure of Mr. and Mrs. Herne's company again. Several of our members were unavoidably absent: nineteen were present, and we are promised the greatest success if we abide by the rules of our guides.—WILLIAM GRAHAM, Conductor.

SPIRITUAL WORK IN LONDON.

NORTH BOW.—Thinking there was not such a thing as Spiritualism, I went to Mr. J. Vango, 22, Cordova Road, where he gave me some wonderful information, so that I was no longer a disbeliever. He told me I had a brother who had been murdered, and the murderer had not been brought to justice, there being no evidence forthcoming at the time. He also described the place, and how it was done, so clear and vivid that I thought he must have been there at the time, which is about nine years ago. He also told me I had lost my father very recently, and I wondered how he knew, being a stranger to me. We had a friend who had arrived from India, and had made his home in our family, being the only one he knew. He told me he would go away within the next two weeks; although laughing and saying that would not be, he left suddenly within the time stated. He told me I should have a letter from abroad, which I received soon after. I am no longer a disbeliever, having had such great proof that there is something higher. I must say that Mr. Vango is so exact in what he has told me, that I must needs be one in the future, to do all I can in the cause of Spiritualism.—Miss J. CAROUSE.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, June 7.—The great and glorious fact of immortality, and that our "dear ones" and friends "gone before," can and do communicate, was again fully demonstrated in solid materialized forms to twenty-seven (far too many) who attended this seance, with Mr. A. Armstrong, the medium. Bright spirit-lights in showers, with singing and exquisite music by some of the materialized band, and instructive conversation, contributed largely to the enjoyment of the sitters. Much might be written respecting these seances, if space would permit, but I will not further intrude, only to apprise intending visitors, if they come expecting they are for "tests" and fortune-telling, they will leave most sadly disappointed, consequently, the medium and friends think it advisable such persons should not attempt an introduction. Applicants for seats (the number limited to twelve or fourteen) must be Spiritualists who know something of the philosophy of Spiritualism. Application for dates and other particulars to be made by letter, to either Mr. Coffin, or JAS. R. MONTAGUE, 102, Bridgeport Place, Hoxton, N.

NOTTING HILL: 275, Cornwall Road, June 9.—Our meeting was most harmonious, and the conditions were good, consequently our dear departed ones were able to manifest their undoubted presence in many ways, through the medial power of Mrs. Walker. I had not had the pleasure of meeting this medium before, but normally she gave several features of my past life, especially my business occupation for the last fifteen years, with remarks regarding my future; giving also the name of my grandmother, "Mary Ann," this I had forgotten myself until mentioned. After other clairvoyant information which was recognised in most cases, Mrs. Walker went under control of her Indian guide, and exhorted us to live a pure life upon this earth-plane, and we were further told it was necessary with regard to our purity in a future state, and as we lived so would we reap the reward hereafter. The heavenly descriptions given by this control make it plain that happiness is the greater when the spirit is cleansed from the effects of the sins of the flesh. While Mrs. Walker was under control, we were favoured with numerous spirit lights, the floating of fans, and a bell in mid-air. Our loving spirits were able to float a massive round table, 18 inches from the floor. A materialized face was observable to all sitters, but the features were rather indistinct. At the back of one of the sitters a figure was forming, but as the strength was about exhausted, we have reason to hope that at some future meeting it will result in complete materialization. We only want a few such meetings to clear away the doubts of the investigator and convince the sceptic.—J. W., Hammersmith.

CROMFORD DISTRICT.—The Cause in this neighbourhood is at present in an exceedingly good and flourishing condition. A number of private circles are being held, and in addition to this the ordinary weekly meetings at Mr. W. Walker's are well attended. The editor of a local paper has so far overcome his repugnance to Spiritualism, that he advertises our meetings along with the times and places of worship of other denominations, and the spirit of enquiry has been excited to such an extent as to permeate some of the very strongholds of orthodoxy. For instance, a short time ago, a minister in this district was interrupted during one of his lectures on "John Wesley" by several members of his flock, who stoutly maintained that by his preaching he was promulgating Spiritualistic doctrines and principles. He defended his position, although denying the imputation that he was a Spiritualist, at the same time admitting he had been present at several seances for the express purpose of discovering, if possible, any traces of trickery or fraud, but had failed to do so. Moreover the rev. gentleman gave them to understand that no person of average intelligence and possessed of an unbiased mind could contemplate the long record of marvellous facts connected with Spiritualism, without being irresistibly impressed with the magnitude and potency of this great Spiritual Movement.—June 13.—The guides of Mr. Walker, delivered two exceedingly interesting and instructive discourses: in the morning on "Experiences in Spirit-Life." The controlling spirit, who was in earth-life an high dignitary in the Church of England, vividly portrayed the sensations and unexpected experience he was subject to upon entering the Spirit-world. In the evening a goodly number listened to an earnest and eloquent address on "If a man die shall he live again?"—E. P.

DEVONPORT: 98, Fore Street, June 13.—In the morning the controls of Mr. Tozer discoursed on "Man's duty"; and in the evening the controls of Miss Bond dwelt lengthily on "How men ought to live," laying plainly before those present what they are expected to perform while in the earth-plane, which if practised by them must indeed prove a blessing to themselves and all around them.—HON. SEC., D.F.S.S.

MACCLESFIELD: Paradise Street Free Church, June 13.—The annual business meeting was held after the service. The Balance Sheet was presented by the Secretary, and showed an increased Balance in hand to carry forward to the next year's account. The whole of the old officials were re-elected, as was also the Minister, Rev. Adam Rushton, for the sixth year. In response he spoke of the harmonious working of the congregation, and of his happy connection with it, and was glad to say that the keen and scathing remarks of John Ruskin on Church and Chapel debts had no bearing upon the Paradise Street Free Church.—S. HAYES.

CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR: Lyceum, June 13.—Morning: Our programme was excellent and varied, and consisted of the following entertaining items, occurring in the order given. Opening hymn, "Angels Ministry"; invocation; the musical reading, "Always a Future"; distribution and fixing of badges; the silver-chain recitations, "Doubt not, Joy shall come at Last," "Steps of Progress," and "Stand for the right"; committing to memory the last verse of hymn 147 "S.H."; the golden-chain recitations, "The Three Rules," and "The True and False"; marching in all its phases, ending with assuming position for calisthenics, the first three of these, prefaced with the Wing and Fold-Arms Movements, were next executed, though not without one or two corrections in the third series. They now marched round the hall, and were brought into a compact body to await formation of seats for groups. This done they were marched to their respective groups. All in order, the Conductor signalled all to be seated, when lessons were commenced. *Fountain* Group, led by Miss R. A. Armitage, had for lesson "The Digestion of Food." *Beacon* Group, led by Mr. J. Macchell, "Aliment." *Liberty* Group had a practical lesson on Phrenology. Lessons over, badges removed. Lyceum closed.—Afternoon: Again we enjoyed a good programme, it consisting of the following items in the order given. Opening hymn, "Welcome Angels"; invocation; the musical reading, "The voyage of Life"; distribution and fixing of badges, after which they were interrogated as to their symbolical meaning, the answers were quite hearty; the silver-chain recitations, "The Golden Side," "There's a Home for All," and "Truth"; rehearsing of hymn committed to memory in the morning; the golden-chain recitations, "The Beatitudes," "Charity," and "Esteem Thyself." Marching and calisthenics as in the morning, during which quite a number of the little ones had to remain seated for want of room. A larger hall is greatly needed for the Lyceum work. The time being exhausted, badges were removed, and the Lyceum duly closed; the members marching out in due order, led by *Fountain* Group.—A. KIRSON, Sec., 55, Taylor Street, Batley.

HETTON-LE-HOLE: Miners' Old Hall, June 13.—Lyceum Anniversary. The pieces recited by the scholars were really very beautiful and attractive; and the audience seemed to take in each word as spoken. The following are the names and pieces:—Jane Brown, "Heaven's Welcome"; Isaac Walker, "Thou shalt not steal"; Isabella Walker, "Little Jim"; Thomasina Dixon, "We are Seven"; Mary E. Harle, "The Father's Arms"; Charles Story, "They are gone, but not dead"; Amelia Walker, "Bright angels"; Rosanna Brown, "The Child's Inquiry"; James Dixon, "England"; Margaret A. Story, "Prophetic Impressions," and "Ten Commandments" by E. W. Wallis; Mary Story, "Spring, Summer, Autumn and Winter"; Frank Walker, "Thoughts of Life and Immortality"; Amelia Walker, "Milly's Rose."—J. PRINGLE.

A DEVELOPING CIRCLE.—We open by singing a hymn from the "Spiritual Lyre," and then each sitter makes a prayer, with singing between, as we do not believe in sitting for romance, nor for anything concerning the outer world, but to have all the communications we can from the spirit world. We have gone on very well in bringing out mediums. We have had some very good speaking through Mr. J. Potts, and also through others. We have had some very good clairvoyance through Mr. Potts and two female sitters. A few have left us to spread the Cause in the district by the formation of other circles. I have only been a Spiritualist three years, and will be glad if others will favour me with any information which may be useful.—J. POKKILINEN, 13, Rathbone Street, Tunstall.

HELP TO MR. CONNOR.—Some of your readers will be surprised to learn that an old friend to the Cause, Mr. J. J. Connor, is so reduced in circumstances, occasioned by a total depression in his trade (that of carving for pianoforte legs, &c.) that we, seeing his trouble, have decided to assist him. We know that in bygone days he had many friends, who we are sure, when they hear of it, will be only too willing to come forward with a helping hand at this time. We have received intimation from Mrs. Cannon, and Mr. J. J. Vango, that they will be pleased to give seances for his benefit. Dates of these meetings will be announced in due course. We are also pleased to notify that his old friend Mr. F. Potterveld has kindly promised to act as treasurer, to whom all contributions can be sent to the address subjoined. All contributions and results of seances will be acknowledged. We shall be pleased to hear from any medium who can render assistance.—A. ABBOTT, C. KEEFE, Hon. Secs., 44, Driffield Road, Roman Road, E.

Mr. William Hitchon, 43, Trinity Street, Oswaldtwistle, for expenses, will take a few ingenuities to any Spiritualist meeting room, and give addresses on the spirit spheres, and his experience as a Spiritualist.

HEYWOOD: Argyle Buildings, June 13.—Mr. Boardman took subjects from the audience in the afternoon, and we were highly delighted with the manner in which he acquitted himself. In the evening his subject was "Freedom and Bondage," with which he held the audience for over an hour, several strangers present being much pleased.—G. PELL, Sec.

OLDHAM: 176, Union Street, June 13.—Mrs. Bailey in the afternoon gave an excellent discourse, and six clairvoyant delineations, four of which were owned. The evening's discourse was greatly appreciated, and followed by nine delineations, eight of which were recognised.—J. MURRAY, Pres.

BIRMINGHAM: Oozells Street Schools, June 13.—Mrs. Groom delivered an address on "The seen and unseen universe." The audience seemed pleased, and I am sure they were instructed by it. She was very successful in giving the spirit descriptions, and many were comforted by them. We had a very good audience. We are holding meetings every Sunday evening.—CON.

MIDDLESBOROUGH: Newport Road, June 13.—There was a good attendance. The powers displayed by Mrs. Yarwood are very remarkable and convincing, and she invariably leaves a good record behind. Some of our best members are this medium's converts. There is a healthy ring in her denunciation of Priestcraft, whilst her womanly sympathy wins for her the kindly respect of all.—H. R. KNEESHAW.

BURSALEM: Newport Street Assembly Rooms, June 13.—Master T. H. Hunt, of Macclesfield, gave two addresses. The afternoon subject was, "Except ye see signs and wonders, ye will not believe." In the evening nine subjects were handed in, the one chosen, "What is the greatest thing in life, and what has Modern Spiritualism to do with it?" Also poems on "Gladstone" and "Home Rule"; all of which were much appreciated. June 20th we expect Miss M. Proctor, of Macclesfield, at 2.45 and 6.30.—M. WALKER.

SOUTH SHIELDS: 19, Cambridge Street, June 13.—The guides of Mr. Wm. Pickford, of Chester's street, spoke in the morning upon "The sixteen Saviours of the world," and in the evening upon "What is Spiritualism?" the subjects being chosen by the audience. The addresses were much appreciated, as also were the answers to the various questions submitted at the close. We hope to have Mr. Pickford again at an early date.—JOS. ROBERTSON, Cor. Sec.

ELECTION LYRICS.

By GERALD MASSEY.

The coming Election, the most important of modern times, has evoked a lyrical cry from GERALD MASSEY; and the Poet of the People utters the voice of the People.

He asks very significantly respecting the Union:—

"Shall the tie that is binding us be but a tether—
Nought but a fetter uniting our lands?
All the world waits for your answer, whether
We govern by hand-cuffs or claspings of hands."

And, again, the question is put most pointedly, with the reply for refrain:—

"Peace! do you say? or, war to the knife?
Sentence of death? or, freedom for life?
Is the bloody Vendetta to whiten away
As Dawn dispurples into day?
Vote for the Liberation Laws,
The Grand Old Man, and the Great New Cause!"

The self-styled "Unionists" are thus addressed:—

"You talk of Union? Why, each word
Is felt as bludgeon-sounds are heard,
When brute wife-beaters once more try
With blows to weld their wedding-tie!"

"You prophecy the coming wave
Will be our dear old England's grave,
Because you lack the strength of limb
And length of breath enough to swim!
You fear for self!—no fear for her!—
And fear's a craven counsellor.
You may go under; she will ride
The deluge that drowns you—our high-tide."

And in the lines following, we reach the true heart of the whole matter:—

"Henceforth we must have government,
Not by Coercion, but Consent.
Right shall be done at last to all,
Even though the ancient heavens fall,
On which our Childhood hung its trust.
New heavens will rise from their old dust
To loftier height, with larger span
And ampler space for grown-up man."

The essence of a host of leading articles is expressed in a few lines of verse like that, with a power unapproachable in prose.

In the picture of the "Primrose Dame," there are some strokes of grim humour:—

"She only asks to be mounted astride
The British Lion,—thinks she can guide
And the rampant animal tame,
If he will only give her his trust;
If he will only go down in the dust
To carry the Primrose Dame."

The following lines are too terribly true: there's nothing grimmer in Hood:—

"She sheddeth her fragrance around you in showers;
It was wrung from the lives of our human flowers,
Without thought of shame or blame;
And the rose of health, that was ruthlessly torn
From the children's cheeks, is wantonly worn
In the robes of the Primrose Dame."

Enthusiastic supporters of Home Rule and Mr. Gladstone, whose Radicalism ripens with age, will be glad to make use of these Lyrics for the coming Election, and to preserve them afterwards. The titles are:—

"The Grand Old Man."
"The Self-styled Unionists."
"The Grand Old Man and the Great New Cause."
"The Vision."
"The Primrose Dame."

Sold by JAMES BURNS, Publisher, 15, Southampton Row, London. Price twopence per copy.

THE BRADFORD DEMONSTRATION.

About 1,000 people would be involved in the day's proceedings, but the state of the weather prevented them from assembling together. A party went from Leeds, but there were many more from Huddersfield. Before two o'clock, one of the large arbours in the beautiful Bowling Park was well filled, the rain falling steadily. The 500 from Keighley per special train were eagerly waited for. When their advance was reported, the rain was coming down in torrents. Mr. Kitson, Dr. Mack, Mr. Burns and other friends left the arbour to meet them. Mr. Cowling and other friends walked bravely in front of the Kildwick brass band, a large silk banner being carried. The procession was well arranged, but the rain drenched all. The heroic conduct of the Keighley friends aroused much sympathy. The other

friends left the arbour, that the children might be sheltered, and we understand tea was provided for them there, and as the weather brightened up, they had a joyous afternoon. Towards eight o'clock we found them dancing round the band on the terrace, and soon they left for the train.

There must have been great pressure for accommodation at the various halls. Mr. Kitson, Mr. Hallgath, our Representative and other friends ordered tea in a quiet cottage near by, and so made room for others. Bowling, Walton Street, and Addison Street halls had been fully utilized. When we arrived at Walton Street close upon five o'clock, the children were having tea in the upper room, and the church below was well filled with outside visitors. Mr. Kitson improvised a meeting, to which Mr. Burns spoke for upwards of half-an-hour, followed by Mrs. Barnes and Mrs. Gott. Then arrangements were made for the exercising of the children in the upper room. Visitors were packed around the walls as closely as possible. Mr. Briggs acted as Guardian of Groups, and in the absence of Mr. Ambler, Mr. Kitson was asked to conduct. The marching was most gracefully performed, and the first three series of calisthenics were creditably done, the very little ones taking part. It afforded many friends an opportunity of seeing that part of the Lyceum system.

Our Representative, at the close of his address at Walton Street, reached Addison Street just as the marching was concluding. It was being done in an excellent manner, and the difficulty was immensely increased by the piles of visitors built up around the walls. When the seats were adjusted many more poured in, and recitations commenced, consisting of feats of memory that must have taken much culture to produce. Mr. Bentley sang two difficult pieces to the delight of all. Mr. H. J. Taylor presided. Our Representative had the pleasure of addressing the very cosy meeting.

What took place at Bowling we had no particular report of; but take it all in all it was a glorious day, notwithstanding the weather.

GLASGOW: 30, West Campbell Street, June 13.—A report of Mr. Wallis's address and the reply to a question on spirits giving their names is held over till next week. It will come up for discussion during the week, and at Sunday morning's conference.

125, Hoxton Street, N., June 13.—An excellent discourse from the guides of Mr. R. H. Armitage, on "The Progression of the Spirit after so-called Death," the subject being chosen by the audience. The questions were well answered, in fact the questions (scarcely) had the ground taken from under them. Miss Harris favoured us with her first recitation, which we hope will not be the last.—C. V. B.

ISLINGTON: 19, Prebend Street, June 11.—The proceedings commenced with the control of Mr. S. Gibson giving an address upon "Why do spirits not give their names?" Many logical reasons were given to the satisfaction of the circle. The same control then spoke in favour of a radical government in a very forcible manner. "Thos. Wilson," through Mr. Webster (who has just recovered from a severe illness), said a few words upon the same subject, after which he went through his work in describing the surroundings of the sitters.—June 13.—A large attendance. Mr. Mackenzie favoured the circle with an account of a problem he is working out respecting the coming elections, and the future governments, which was of a most surprising and instructive character, the whole of which should be reported in order to comprehend it. "Joseph Lawrence" took control of Mr. Webster, and promised we should soon have an address upon the text, "A drunkard cannot enter the Kingdom of Heaven," to be explained from the spiritual standpoint. "Thos. Wilson" gave his usual delineations of character, etc., with marked success, after which "Zed" went through his usual work, to the entire satisfaction of the circle.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

611, KINGSLAND ROAD: June 13.—Mr. Walker's controls gave a very instructive address on "The powers and laws of Spirit-communication." The control said we should not look so much to mediums for spiritual guidance, but should cultivate our own spiritual natures, and then we would bring ourselves more in sympathy with the higher intelligences. What we receive from the spirit-world is just according to the conditions we give them. If we would have the companionship and enjoy the communion of the pure and the good, we must rise to them, so to speak, instead of wishing them to descend to us. After the address Mr. Walker gave clairvoyant descriptions in his normal state for the first time, and I am glad to say he got on very well, even better than when in trance. Nearly all the descriptions were recognised, and in many instances the name, and sometimes the cause of death, were correctly given; also communications from a number of spirit friends were received.—H. M.

PENDLETON: Mrs. Taylor's guides took two subjects from the audience in the afternoon. True science would lead man's mind into the realm of spirit. All visible effects are the outcome of invisible causes. A good attendance was well pleased with the discourse in the evening.—J. H.

BACUP: June 13.—Mr. Johnson answered questions in the afternoon, when all went off satisfactorily. In the evening a subject was proposed, also a question.—"What becomes of a man that is cut off suddenly, or without remedy?" He would be upon the same plane as he was here. If his life had not been good, he would be in darkness until some higher spirit helped him, when he would enter upon a course of progression. Many of the audience had not attended previously, and the hope was expressed that Mr. Johnson would soon be with us again. Spiritualism is improving rapidly in this town; there are a deal of private circles.—JESSE VENABLES, 2, Rose Hill Cottages.

SPENNYMOOR: Central Hall, June 13.—Mr. Eales, of Auckland Park, delivered an excellent discourse, in which he contrasted the religion of Spiritualism with that of Christianity. The Christian of to-day thinks that faith and belief will save him, but Christ never taught them so. He preached a contrary doctrine, for he said, "As ye sow, so shall ye reap." Christians think that faith and belief will last forever, but already it is dying away. The truth-seeker wants facts, and Christianity fails to give them, consequently it fails in its mission. The religion of Spiritualism consists in doing good to his fellow-man, and in leaving the world better than he found it. The audience were apparently well satisfied with the treatment of the subject.—T. PHILLIPS, Cor. Sec., 5, South Terrace, Tudhoe Grange.

Just Published. New Edition. Price 1d.

WHAT SPIRITUALISM HAS TAUGHT.

BY WILLIAM HOWITT.

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

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JUNE 20th, 1886.
LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.
HOXTON.—128, Hoxton Street, at 7, Mr. Armitage, Experience Meeting.
511, KINGSLAND ROAD, (Near Dalton Junction) at 7, Mr. Walker.
MARTLEBORO.—Regent Hotel, 31, Marylebone Road, at 11, Seance, Mr. Hopcroft;
at 7, Mr. W. McKenzie, "Genesis, a Key to the Political Situation."
ISLINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.
PADDINGTON.—5, Russell Rd., St. Peter's Park, at 7, Mrs. Treadwell; Wednesday, at 8.
SELF-HELP ASSOCIATION.—24, Hanover Street, Marylebone Road, at 11 & 7, Sittings.
Tuesday, Thursday and Friday, at 8, Sittings.
STAPLEY.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.
UPPER HOLLOWAY.—Mrs. Hagon, 144, Marlborough Road, Holloway Rd. See Advt.
WALWORTH.—83, Boyson Road, at 7, Mr. Robson, trance address "Future Progress,"
Mr. Raper, Healing, Wednesday, 8.15, Open Circle, Mrs. Cannon.
WEST KILBURN.—26, Claremont Road, at 7, Thursday at 8, Mrs. C. Spring.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
Tuesday, Mr. Towns, Medium for Clairvoyance.
Wednesday, Mr. J. Hopcroft, Medium for Clairvoyance.
Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster.
69, Hoxton Street.—Mr. Armitage, Friday at 8, Trance and Healing.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 6 p.m.: Local.
BACUP.—New Meeting Room, at 2.30 & 6.30: No Information.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. J. Wainman, Sec.
BATLEY CARR.—Town Street, 6.30 p.m.: Miss Keever.
BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Riley; Anniversary.
BIRMINGHAM.—Ozels Street Schools, at 6.30.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Local.
BOWLING.—Spiritual Tabernacle, Harter Street, at 2.30 & 6. Miss Musgrave.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30
and 6, Mrs. Craven.
Odfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Moulson.
448, Little Horton Lane, at 2.30 & 6, Mr. T. Holdsworth.
Milton Rooms, Westgate, at 2.30 and 6: Mrs. Bailey.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30.
BRUNLEY.—St. James' Hall, at 2.30 and 6.30: No Information. Thursday, at 7.30,
Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
CRAWFORD.—At Mr. R. Winer's, Freeholds, West Cramlington, at 6.30, Local.
DERBY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
DEVONPORT.—98, Fore Street, at 11, Mr. Tozer; at 6.30, Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30, Local.
FALLING.—Park Road; at 6, Circle; Members and Friends.
FOLDSHILL.—Edgwick, at 6.30, Local.
GLASGOW.—30, West Campbell Street, at 4, Lyceum; at 11.30, Conference on
"Spirit Identity"; 5.30, Open-air speaking in front of Hall; 6.30, "Spiritual-
ism, the Religion of Home," Mr. & Mrs. Wallis; Monday, at 8, Social Evening
for singing, reading and recitation.
HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. Postlethwaite. Monday, at 7.30.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HATTON.—Miners' Old Hall, at 6 p.m., Mr. Westgarth.
HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Taberner.
HEDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mrs. E. H. Britten;
Anniversary.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6: Mr. and Mrs. Carr.
JERSEY.—68, New Street, Fortnightly General Meetings.
LANCASTER.—Athensium, St. Leonard's Gate, at 2.30 & 6.30.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at
2.30 and 6.30, Mr. Woolston.
Oriel Hall, Cookridge Street, at 2.30 & 6, Mr. J. Armitage.
LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Open Circle.
LIVERPOOL.—Doubly Hotel, 7, London Road, at 11, and 6.30, Mr.
J. Schutt. Lyceum at 2 p.m. See Mr. Corson, 14, Doubly Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
MAIDENHEAD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushon.
Fence Street, at 2.30 & 6.30: No Information.
MANCHESTER.—Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr.
Johnson; at 2.30, Circle.
MIDDLESBOROUGH.—Newport Road, at 10.30, Granville Rooms; at 6.30, Cleveland
Hall, Mr. Kneeshaw.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Parker and Miss Tetley.
NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 9.30, Mr.
Wood's healing class; at 11 & 6.30, No Information; at 3, Meeting on Leazes.
NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. R. L.
Forbes; "A New Heart."
NOTTINGHAM.—Moorley House, Shakespear Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—174, Union Street, at 2.30 & 6, Mr. J. B. Tetlow. Tuesday, Circle.
OPENHAW.—Mechanics Institute, Pottery Lane, at 10.30 and 6, Mrs. Taylor.
PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.
PESWORTH.—Mr. W. Holland's, 67, Cavendish Place, at 6.30, Circle.
PETERBOROUGH.—Temperance Club, Regent Street, at 2.30 and 6.30, No Information.
Liberal Club, 48, Albion Street, at 2.30 & 6.30, Local. Wednesday, 7.30.
PLYMOUTH.—Notte Street, at 11 and 3, Circles; at 6.30, Mr. Leeder.
10, Hogate Place, at 11 & 7, Mr. Burt, circles after; Wednesday, at 7, Mr. Burt.
PORTSMOUTH.—Assembly Rooms, Clarendon St., Lake Road, Landport, at 6.30.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, No Information.
Marble Works, at 2.30 and 6, Usual Service. Tuesday, Circle.
28, Blackwater Street, at 2.30 & 6 p.m., Miss Jones. Wednesday, Circle, 7.30.
SALFORD.—At Mr. Willis's, 24, Fore Street, at 6.30.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: No Information.
SOUTH SHIELDS.—19, Cambridge Street, at 11 & 6.30.
SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, Mrs. Green.
SPENYMOOR.—Central Hall, at 6: Mrs. Yeates.
SUNDERLAND.—Back Williamson's Terrace, Monkwearmouth: at 10.30 & 6.30.
TUNSTALL.—13, Rathbone Street, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTFORD.—Druks' Hall, Tower Street, at 10.30 and 6.30, Local.
WEST FELTON.—Co-operative Hall, at 2 and 6.30.
WIRBEY.—Hardy Street, at 2.30 & 6, Mr. A. Morrell.
WISSECH.—13, Walsoken Road, at 6.30, Local.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back
Downing Street, Ardwick, Manchester.
THOMAS GREENALL, Trance and Clairvoyant Medium, 241, Padham Road,
Burnley.—Private meetings attended, accompanied by daughter, aged 9.
MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
T. FOSTLETHWAITE, Trance and Clairvoyant, 5, Waterhouse Street, Rochdale.
MR. J. SWINDLEHURST, Spiritual Teacher, 29, Hammond Street, Fresson.
MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
MR. A. D. WILSON, 3, Battinson Road, Halifax.
MR. R. H. ARMITAGE, Inspirational and Trance Speaker, and Magnetic Healer,
56, St. James Street, John's Road, Hoxton, London, N.
MR. JOHN WALSH, Trance Speaker and Clairvoyant, 5, Broomfield Place,
Wilton, Blackburn.
MR. J. T. STANDISH, Trance & Clairvoyant, 7, Hornby Street, Coppice, Oldham.
MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
MR. CECIL HUSK, 29, South Grove, Rye Lane, Fockley, London, E.
MR. W. PROCTOR, Trance and Inspirational Medium, 23, Butt's Beck, Dalton
in-Furness. Open for Sunday or week-day services.
MR. J. F. FITTON, 6, Cherry Valley, Gidwick, Oldham.
MRS. YARWOOD, Natural Clairvoyant and Public Speaker, Darton, Barnsley.
MR. J. S. SCHUTT'S Sundays are occupied for the present year; he would be
glad to hold week-night Services. Address, 14, Park Wood Street, Keighley.

MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspira-
tional Orator, Singer, Clairvoyant, and Phrenologist.
B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ellor Street,
Pendleton, Manchester. (Open to private engagements.)
MRS. FRANK TAYLOR, Inspirational Speaker, 28, Council Street, Stretford
Road, Manchester. (Applications by letter only.)
MR. JOSEPH CLAYTON, Normal Speaker, 63, Manchester Road, Bradford.

MRS. HARDINGE-BRITTEN will lecture at Liverpool, June 6; Huddersfield,
June 20; Newcastle and districts, the last of June and first of July; Keighley,
Sowerby Bridge, Blackburn and Blackpool up to the first Sunday in August. For
future engagements to commence in September apply to the Lindens, Humphrey
Street, Cheetham Hill, Manchester.

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

MR. H. J. TAYLOR, Trance Medium, Delineator of Character, &c., will be
glad to treat with Societies for engagements, or with persons for private
consultations, during his Yorkshire tour. All communications to be addressed to
him at 190, St. Stephen's Road, Bradford, until further notice.

MR. E. W. WALLIS'S APPOINTMENTS.—Applications should be addressed
to 50, Langside Road, Crosshill, Glasgow.

MR. JOHN SCOTT (late of Hetton), Business and Test Clairvoyant, is open
for engagements on Sunday only. Home daily for private consultations,
7 to 9 p.m., 31, Carlton Street, Middlesbrough.

D. YOUNGER, Professor of Mesmerism and
Medical Rubber. Strongly recommended by many eminent
physicians for his scientific and successful treatment of diseases. At
home daily from 1 to 5, or visits Patients at their homes.—Address,
23, LEDBURY ROAD, BAYSWATER, LONDON, W.

MR. and MRS. HAWKINS, Magnetic Healers,
At Home, Monday, Tuesday, Thursday and Friday. Free
Treatment on Friday, from 12 to 5 o'clock. Patients visited at their
own Residence.—61, Bolsover Street, W. (Near Portland Road Rail-
way Station.) Healing Seance every Sunday morning, from 11 to 1;
voluntary contributions.

CURATIVE MESMERISM.

MISS BLANCHE MARSHALL (daughter of
the late Mrs. Mary Marshall) receives Patients by appointment
only. No Fees. 37, GUILFORD STREET, RUSSELL SQUARE.

MESSRS. WILLIAMS & HUSK hold Seances or Spiritualists only, at 61,
Lamb's Conduit Street, on Tuesday and Saturday evenings at 8, and
Thursday afternoon at 3.

MR. JOHN HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn,
Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak
for Spiritual Societies, town or country. At home daily for private sittings, 2 till 7.

CURATIVE MESMERISM.—MR. J. RAPER, Magnetic Healer, attends patients
at 83, Boyson Road, Walworth, and at their own homes if required. Free
healing on Sunday evenings, at 83, Boyson Road.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neural
gia, Lumbago, Epilepsy, General Debility, and several affections of the Head,
Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bal-
strode Street, Welbeck Street, Cavendish Square, W.

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

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

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 227, Hampstead Road,
N.W. By appointment only.

MRS. HAGON, Business Clairvoyant, and Magnetic Healer. Ladies attended
at their own homes. Terms moderate. Mrs. Hagon will give private sittings
to Ladies and Gentlemen. Appointments by letter only.

MR. GEO. HAGON, Magnetic and Mesmeric Healer and Seer. Chronic and Men-
tal diseases a specialty. Patients attended at their own homes.—Address:
145, MARLBOROUGH ROAD, HOLLOWAY ROAD, UPPER HOLLOWAY, N.—Buses from Tot-
tenham Court Rd. pass the street.

MRS. CANNON, 74, Nicholas Street, New North Road, Hoxton, N. Trance,
Test, and Medical Clairvoyant. Seances for Spiritualists only, Monday and
Saturday evenings at 8 o'clock. Thursday, developing circle. Private sittings by
appointment by letter.

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

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 17,
Bury Street (entrance in Gilbert Street), opposite the British Museum and off
Oxford Street. Hours: 2 till 7 daily.

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

MR. T. S. SWATBRIDGE, Inspirational Trance Speaker, &c., is open to receive
engagements to Lecture, &c., on Sundays or Week-nights. For dates, &c.,
address, 58, Fortess Road, Kentish Town, London, N.W.

MR. J. J. VANGO, 22, Cordova Road, Grove Rd. (near Coborn Station, G.E.R.),
North Bow. Trance, Test and Business Clairvoyant. Seance for Spiritualists
only, on Sunday evenings at 7 p.m. For private sittings apply by letter.

TO ALL SUFFERERS.—DIAGNOSIS OF DISEASES, with necessary remedies. In-
variably successful. For Particulars, address W.W., 27, Brunswick Terrace, Leeds

BLACKPOOL.—Comfortable Apartments at
Mrs. BUTTERFIELD'S, 23, Bank Street. Public or Private, with
or without Board. Home Comforts.

Per SS. CHATTERTON, May 25.

A FEW GOLD-EDGED SEERING OVOID MIRRORS
FROM INDIA.

PRICES ON APPLICATION.

With each Glass will be gratuitously given a Copy of "Mental Magic," now
complete with the just-added extraordinary Supplementary Notes to the "Phallic"
person, machinery and ceremonies so graphically related therein; these are supplied
separately to those who have that work, if desired. N.B.—A few Copies of the
"Divine Pyramider," and "Sub-Mundane," still on sale.—ROBT. H. FRYAR, B.A.T.H.

ASTROLOGY.

"MAGUS" gives Map of Nativity and Planetary Aspects, and eight pages of forecast, with Advice on Mental Qualities, Health, Wealth, Employment, Marriage, Children, Travelling, Friends and Enemies, and proper destiny, with 5 years' directions, 5s.; 10 years', 7s.; 1 question, 1s. Time and place of Birth, Sex, and if married; when the exact time is not known, please send photo. Anything special that needs dwelling on, please name.—Address, "MAGUS," care of J. Blackburn, 139, East Parade, Keighley.

ASTROLOGY AND ASTRONOMY.

DR. WILSON may be Consulted on the Past, and Future Events of Life, at 103 Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. At residence from 2 till 8 p.m. Lessons given.

Personal Consultations only.

ASTROLOGY.—Map of Nativity, with judgment on Mind and Disposition, Health, Wealth, Profession, Courtship, Marriage, etc., 2s. 6d.; with advice for one Year, 5s. State Sex, Age and Time and Place of Birth to Mr. MAY, 94, Tulketh Street, Southport.

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

PHYSICAL AND TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E. Sunday, at 7.30; also on Tuesdays and Thursdays at 8. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

CURATIVE MESMERISM OR ANIMAL MAGNETISM.

A Powerful Healer, with thorough practical knowledge of the subject, treats Patients gratis. Address "Sanskrit," care of Mr. F. Cumberpatch, 1s, High St., Bristol.

JERSEY.—Board and Lodging in a Spiritualist Home.—68, New Street.

A N INVALID requiring Home Comforts and careful treatment, with Turkish Baths and all other forms of Hydropathic appliances, at moderate rates, with sympathetic Spiritualists, in a rural district of the North, may apply to S., care of J. Burns, 15, Southampton Row, London.

TO SPIRITUALISTS.—A Trance Medium would be glad of Employment in some place of trust.—Apply at this Office.

PHYSICAL PHENOMENA and Clairvoyant Tests, every Wednesday at 7.30; Mrs. Walker, Medium.—275, Cornwall Road, Notting Hill.

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

"SPIRITUALIST'S HOME," Brighton.—Bed and Breakfast, 1s. 6d. per night; Front and Back Parlour, furnished, 10s. per week.—Per Letter, 63, Shaftsbury Road (close to London Road Station).

PHOTOGRAPHIC BUSINESS TO LET in a Market Town—no opposition—on exceptional terms to a Spiritualist, a young man of good ability.—Apply at this Office.

Bazaar at Walsall.

In JUNE a BAZAAR will be held to liquidate a Debt on the SPIRITUALIST ASSOCIATION, Exchange Rooms, 1, High Street.

GIFTS OF ARTICLES OR DONATIONS.

will be thankfully received by the Ladies of the Committee:—Mrs. BARR, Hednesford; Mrs. ROBERTS, 8, Mount Street, Walsall; Mrs. VENABLES, 61, Wednesbury Road; Mrs. ADDERLEY, South Street; Mrs. TIBBETTS, South Street; Mrs. TAYLOR, Rushall Street; Mrs. WASHBOURNE, Green Lane; Mrs. LAWTON, Stafford Street; Mrs. FLINT, Adams Row; Mrs. HOLMES, Bath Street; Mrs. T. DEGVILLE, Blue Lane; Mrs. W. DEGVILLE, Blue Lane; Mrs. COLEY, Near Bescot; Miss BENNETT, Wednesbury Road; Miss HOPE, Long Street.

Treasurer: Mr. J. VENABLES, 61, Wednesbury Road. Secretaries Mr. T. LAWTON, Stafford Street; Mr. J. TIBBETTS, South Street.

Large 8vo., 350 pp., 7s. 6d., per Post, 7s. 10d.

THE RELIGION OF JESUS

COMPARED WITH THE CHRISTIANITY OF TO-DAY.

By FRED. A. BINNEY.

Small 8vo., 418 pp., Cloth, 7s. 6d., per post, 8s.

HEAVEN AND HELL;

Or, the Divine Justice vindicated in the plurality of Existence. Containing a Comparative Examination of the various doctrines concerning the Passage from the earthly life to Spirit life; Future Rewards and Punishments, etc., By ALLAN KARDEC. TRANSLATED BY ANNA BLACKWELL.

Cheap Unabridged Edition, 155 pp., Paper, 6d., per post, 8d.

THE NIGHT SIDE OF NATURE; Or, GHOSTS AND GHOST SEERS.

By CATHERINE CROWE.

Authoress of "Susan Hopley," "Lilly Dawson," etc.

Demy 4to., 196 pp., Ten Shillings and Sixpence, postage Ninepence.

'TWIXT TWO WORLDS.

A Narrative of the Life and Work of William Eglinton. By JOHN S. FARMER.

Embellished with Thirty-two Engravings, and Eight Chromo-lithographs.

MESMERISM IS THE KEYSTONE OF ALL THE OCCULT SCIENCES."

Price 5s., postage 3d.

ANIMAL MAGNETISM.

By THE LATE WILLIAM GREGORY, M.D., F.R.S.E.

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

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*. PHYSICANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 120 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopses to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM BY MISS CHANDOS LEIGH HUNT.

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

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

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

SPIRITUAL LYRE:

A COLLECTION OF SONGS FOR THE USE OF SPIRITUALISTS.

Containing 171 of the most useful Pieces.

PRICES:—10s. per 100, 1s. 6d. per dozen, in paper wrappers; £1 per 100 3s. per dozen, in limp cloth; £1 10s. per 100, 4s. per dozen in handsome cloth cases, gold lettered.

A

Collection of Tunes for the Spiritual Lyre.

ADAPTED TO THE MOST USEFUL HYMNS.

Price, 2d.

HYMN LEAVES, Nos. 1 & 2, combined.

FOUR LARGE PAGES,

Containing Nineteen Select Hymns, and Rules for the Spirit-Circle.

PRICE ONLY 1s. PER 100. SPECIAL HEADING AT SLIGHTLY EXTRA CHARGE.

Nos. 1 & 2, MAY BE HAD SEPARATELY, 6d. PER 100.

These Leaves are excellent for universal circulation; they should be given away freely, and sung from at all great public gatherings, that they may be placed in the hands of strangers and taken home.

Cheap Progressive Literature.

By J. BURNS.

Anti-Vaccination. Considered as a Religious Question. 1d.

Human Immortality proved by Facts. A Report of a two nights' Debate between Mr. C. Bradlaugh and Mr. J. Burns. 6d.

Spiritualism, the Bible, and Tabernacle Preachers. A Reply to Talmage's "Religion of Ghosts;" a crushing rejoinder to his attacks on Spiritualism. 2d.

By J. J. MORSE.

Priestcraft. A trance oration. 1d.

Spiritualism as an Aid and Method of Human Progress. 1d.

The Phenomena of Death. 1d.

By GEORGE SEXTON, M.A., LL.D.

A Defence of Modern Spiritualism. 1d.

God and Immortality. Viewed in relation to Modern Spiritualism: A discourse. 6d.

If a Man Die shall he Live again? Spiritualism and its Critics. (a Reply to Lord Amberley). Two Orations. 2d.

Scientific Materialism Calmly Considered. A Reply to Professor Tyndall. Cloth, 1s. 6d.; paper 9d.

Spirit-Mediums and Conjurers. 6d.

A Chat upon Health: by the author of "Illness; its Cause and Cure," &c., &c. Paper. 1d.

A Study of Religion: The Name and the Thing. By Francis E. Abbott. 2d.

Consoled. By Antoinette Bourdin. Edited by W. J. Colville. 6d.

God's View of our Babylon shown in Slaying Alford, BEGINNER OF THE BIBLE REVISION. By E. L. Garbett. 4d.

Immortality in Harmony with Man's Nature and Experience. Confessions of Sceptics. By Thomas Brevior. 3d.

Phrenological Wall Chart and Symbolical Head. Coloured, with full explanation. 6d.

Spiritualism as a Destructive and Constructive System. By John Tyerman. 6d.

The Doctrine of Eternal Punishment, shown to be Absurd, Immoral, Unscriptural, and Untrue. By T. R. M. 1d.

The Hebrew Account of Our Lord. E. L. G. 1d.

Theodore Parker in Spirit-Life. A Narrative of Personal Experience given inspirationally to Dr. Willis. 1d. This little work gives a good view of life in the spirit-world.

The Philosophy of Death. Gives a clairvoyant description of Death-bed scenes and the condition of the departed spirit. By A. J. Davis. 2d.

The Philosophy of Revelation. By J. W. Farquhar. 1d.

The Prophets of the Cevennes, in two Chapters. By William Howitt. 2d.

The Story of a Famous Old Jewish Firm, and other Pieces in Prose and Rime. By the late James Thomson, (B.V.). 3d.

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

❖ SPECIAL MID-SUMMER NUMBER OF "THE MEDIUM." ❖
FRIDAY, JUNE 25, 1886.

TO WELCOME THE RETURN TO THE PLATFORM OF
MRS. EMMA HARDINGE-BRITTEN,

We have pleasure in announcing, as a Special Number.

"Some Passages in the Spiritual Experiences of Mrs.
Emma Hardinge-Britten."

Extracted from an unfinished Memoir by the Author of "Art Magic," and specially translated and prepared for this occasion.

IT WILL BE ACCOMPANIED BY

A Fine Engraving of Mrs. Britten's Portrait.

This absorbing Narrative (already in type) contains much matter wholly new to us, notwithstanding our long acquaintance with Spiritual Literature. The cases of Mediumship are most wonderful, and pre-eminently instructive as indications of Spirit Intervention.

There will be No Advance in Price!

Price 1½, post free, 2d. each; Nine Copies post free for 1s.;
1d. each per Rail, Carriage extra.

THE CAUSE WILL BE GREATLY BENEFITTED BY THE EXTENSIVE CIRCULATION OF
THIS SPECIAL NUMBER.

- ✎ Will Mrs. BRITTEN's friends kindly secure as many Subscribers as possible?
- ✎ Many will take a quantity to circulate and send to friends.
- ✎ These Orders can be handed in to a Representative, who will get the whole down in one parcel at ONE PENNY EACH.

AN OPPORTUNITY FOR ALL TO DO SOMETHING TO SPREAD THE CAUSE.

LONDON: JAMES BURNS, 15, SOUTHAMPTON ROW, HIGH HOLBORN, W.C.

ALL PAIN INSTANTLY
RELIEVED BY **MENTHOL**

PLASTERS. CURES RHEUMATISM,
NEURALGIA, HEAD-
ACHES, and ALL NERVE
TROUBLES.

TO BE HAD OF ALL CHEMISTS; or, THE NATIONAL
PLASTER CO., 127, POMEROY ST., PECKHAM, S.E.

London: 37, Queen Square, Bloomsbury, W.C.

SHIRLEY'S TEMPERANCE HOTEL.

BEDS, 1s. 6d. & 2s. BREAKFAST or TEA, 1s. 3d.

ESTABLISHED 30 Years. Convenient for the West End or City.
It is the most central part of London for all the Railway Termini.
The following Testimonial, taken from the Visitor's Book, is a sample of hundreds which show the estimate in which the Hotel is held.

J. ROBERTS, Esq., Bourne.—"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend SHIRLEY'S to all our friends."

References kindly permitted to MR. BURNS, Publisher of the MEDIUM.

THE
CELEBRATED STURMBERG PLANCHETTE.

PRICE, POST FREE, 4/8 EACH.

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

A Clear Saving of 30 per cent.

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

SPECIAL PRICE LIST FOR NETT CASH.

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

SHOCKING BAD HATS

made equal to new by ZOMOS. A powder will make an old hat dazzling bright and glossy, and last 3 times as long.

POST FREE, SIXPENCE.

To show the marvellous results of this invention, HATS renovated free of charge.

MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.

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

JAMES MALTBY, ARMY TAILOR,
HANOVER PLACE, UPPER BAKER ST., N.W.