



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 AS A NEWSPAPER

No. 732.—VOL. XV.]

LONDON, APRIL 11, 1884.

[PRICE 1½d.

ANNIVERSARY SERVICES.

W. J. COLVILLE'S OPENING DISCOURSES AT NEUMEYER HALL, SUNDAY, APRIL 6TH.

As Mr. Colville intends to give the able addresses he delivered on Sunday, a position in his forthcoming volume of lectures, we refrain from an extended report, and will content ourselves with descriptive notices.

In the morning at 11, the audience was not large, but it was all that could be desired as to its appreciation of the discourse, in addition to which, Mr. Colville sang several solos. Mr. J. G. Robson acted as organist. The subject of discourse was, "What the world needs to make it happy." In elaborating the theme, the lecturer made some valuable and interesting remarks upon the instinct of self-preservation and its relation to selfishness. He took the ground that selfishness was not necessarily in any sense associated with self-preservation, but on the contrary, pure selflessness was quite compatible with the true preservation of every power of one's mind, soul and body. Alluding to celestial life, it was declared that angelic beings are always happy, because they are constantly doing good, and interested in the good they have done to others; pure spirits are always happy, because always usefully employed, and always so occupied that their work, instead of jarring upon them and overtaking their energies, forms a perpetual contrast and variety of occupation, using up every energy in the positive performance of good. The lecturer attributed much of the crime in the world to misery and idleness. Remove idleness, employ every one usefully and congenially with his peculiar nature, and having interested him in the furtherance of some laudable object, you have dealt the heaviest deathblow which can possibly be dealt to the many open and insidious evils of our time, which are so constantly acknowledged and bemoaned, but which modern civilization seems at present almost powerless to eradicate. Happiness can only be found in useful work, a symmetrical development of mind and body, an approving conscience, and the knowledge that we are not living in vain. Many consolatory and encouraging words were addressed to mourners, and those with whom the world goes hard, and the address as a whole was calculated to be of much service to all who heard it.

In the afternoon, the audience was very good, some of the hearers having come over a dozen miles. There

was a hearty feeling, and the exercises were engaged in with evident enjoyment. At the suggestion of Mr. Colville, Mr. J. Burns gave a few remarks, it being really an anniversary service, in commemoration of the advent of Modern Spiritualism thirty-six years ago. Mr. Burns's remarks we will give further on.

Mr. Colville's oration on "Spiritualism, and its Mission to Universal Humanity," was a most comprehensive, highly inspired, and appropriate utterance. A lively interest was maintained throughout. The controls went far beyond the narrow conceptions of popular religious thought, and traced a line of development in accordance with, and worthy of, the genius of the present out-pouring, which, it was shown, had characteristics in common with those which have preceded it.

Poems were given at both services, and an allusion to the passing away of the Duke of Albany, which was tender in feeling and discriminating in purpose. A deep interest was manifested at the close. These services we feel will grow; and a work will be accomplished through them, which would otherwise remain unattained. The opening has suffered somewhat from want of publicity. Friends on the spot would gladly have done what was needful, had Mr. Colville been at hand to express his adhesion to plans. These meetings are just the school to bring intellectual inquirers to for a solution of their difficulties, doubts and objections. There is no toll at the door, but Mr. Colville has done all he could by his arrangements to secure the means indispensable to their continuance, and at the same time exclude no one from their privileges. Under these circumstances, it would be wise for the friends of the Cause in the London Districts, to marshal their friends during the next twelve Sundays, and march them in a body to Neumeyer Hall, to take part in the interesting and instructive exercises there placed freely at the disposal of all.

SPEECH BY MR. J. BURNS.

In responding to Mr. Colville's kind invitation to take part in this meeting, I ascend the platform with great diffidence, being conscious of how much more able he is to treat the subject than I am. At the same time it gives me pleasure, as one of the Spiritualists of London, to have this opportunity to welcome Mr. Colville amongst us, and assure him of our hearty goodwill, and desire to aid in all possible ways his mission in this hall. I am likewise pleased to take part in an occasion which reminds us of the great Movement with

which it is our destiny to be associated; a question, the longer it is studied the more comprehensive and profound it appears. For who can fathom the vastness of Spirit? And such being the case, Who can define Spiritualism? And if Spiritualism be so far beyond definition, Who will decide as to how it shall best be promoted? There is assuredly much room for the aid and for the counsel of all, and the true Spiritualist must sincerely welcome every light that can be thrown, and every help that can be brought to bear, on the subject.

Last Sunday, I took part in two meetings in this hall, and they were meetings differing from one another in character, and yet I enjoyed both: both were appropriate, and each one had a function to perform which could not be achieved by the other. This meeting may be called a one-man meeting, and on the afternoon of last Sunday it was a one-woman meeting, its object being to enable the Spiritualists of London to hear the lecture given by Miss Rosamond Dale Owen. The evening meeting was a combination meeting, and therefore altogether of a different character.

Now, I am not a Spiritualist of one idea on any point; and in this particular matter, I am a one-man Spiritualist, and I am also an associative Spiritualist. I believe in individual work, and I believe none the less on that account, in combined work. The fact is, that we must become one-man Spiritualists before we can become associative Spiritualists. Oil and water will not mix. If we regard oil as the Spiritualists, and water as the non-Spiritualists, we must all individually become drops of oil before we can combine with oil. This is where the one-man Spiritualism lies at the basis of all successful association; for a man has to become truly a Spiritualist in himself, before he can associate with Spiritualists; otherwise, he is like water trying to combine with oil. The fault of Association in Spiritualism has been, that a number of so-called Spiritualists have tried to combine as Spiritualists, but who really were not Spiritualists, or only a few of them were so, and therefore the organization has fallen to pieces, because its constituents were not homogeneous; it was another case of an attempt to combine oil and water.

There is a place in Spiritualism for all kinds of persons, and all forms of work. As a one-man Spiritualist, I do one kind of work—a kind of work that I as an individual alone can do, as no two persons are exactly alike in character and capabilities. As an associative Spiritualist, I do another form of work, by uniting my forces with those of a complementary character, which gives each unit the combined strength of the whole. But this association of forces can only occur where there is a consecutive point of union passing from one to another through the whole, like the links of a chain; for if any of these links fail, then the true link is weakened thereby instead of strengthened.

This is why Spiritual organizations have failed. The members have been enumerated like so many cattle, and without the slightest regard to their spiritual fitness to aid one another, as atoms held together by spiritual affinity.

A new light must now be sought for in Spiritualism. No longer must we seek to win success on that crude, outer plane of indiscriminating numerical "strength," which has so often proved to be spiritual weakness; but we must make our associations in uniformity with those laws of attraction and repulsion which regulate the whole material universe. The Spiritualist who defies that universal law, and thinks he can work miracles of organization in the face of it, shows to the world that he is no Spiritualist, and by his fruits of failure, his spiritual blindness and impotence is made manifest.

Then let us allow each individual freedom to work out his own salvation, and aid in promoting the interests of others, in his own way, and through that most agreeable to his plane of development. His way may not be my way; my way to-day, may not be my way

to-morrow. We are progressing, gaining development, or, as it has been said, coveting the best gifts. Under these circumstances, the usual forms of organization are repressive; they interfere with individual development, and thus directly with the success of the Movement.

This great truth has ever been before me, and while I have done my own work in my own way, I have at the same time, more than any other Spiritualist, cooperated with and promoted the usefulness of other spiritual workers. To do so, it is not necessary that we get into too close proximity with one another. Let us all have elbow-room. The Spiritualist who is doing his best, even if I should be unaware of his existence, is helping me to promote the Cause more than the fellow who keeps himself all the time under my nose, and is saying: "Give me a light here; see what I am doing there."

There is an inner realm in which we all meet, if we to the best of our ability seek to know the truth, and perform that pleasant duty which it enjoins upon us; thus, those who are strangers in the form, may be brothers in the spirit, while the link of flesh may hold in bondage dire, souls as wide apart, spiritually, as the poles!

This is the season of the year, when in ecclesiastical quarters, it is customary to speak of the sacrifice that has been made for the welfare of mankind as a whole. I will not touch on this much disputed point in an historical, individual, or theological sense, but notice it as a general principle, which affects all persons and acts, and therefore associated with the promotion of Spiritualism, and our work as Spiritualists.

The idea of sacrificing to the Devil, or the Evil Principle, lies at the basis of the great bulk of human worship. God, or the Good Principle is good, therefore cannot do evil. He needs no incentives to do good, nor propitiation to prevent him from doing evil. The Evil Principle and the angels thereof, have a "vested interest" in the continuance of evil, and if they are done out of part of their domain, they must have some other privilege extended to them by way of compensation. At every step of progress heavenwards, there is an outcry and a tussle on the part of those spiritual influences who are situated hellwards, and who have sustained loss by the upward tendency of part of their human victims. Lately, we have been moving out of the old theological ruts, and the influences thus abandoned, have turned round, and been furious in their resentment. In the Mythology, Cerberus is placed to watch by the gate of hell, to guard the treasures therein contained; so that throwing "a sop to Cerberus" has become a proverb, when, to save some one from an infernal doom, the monster dog that guards the condemned must have his jaws filled with a prize of some sort, to allow of his giving up that which is intrinsically more valuable to the higher powers.

Who is it that makes this sacrifice on behalf of those who were under the reign of evil? Is it those who have been doing evil, that are made to pay the deserts of evil? That they do so in one sense is true, but it is those who win their victims from out of their grasp, that must make the attendant sacrifice.

This principle is frequently illustrated in modern legislation. Some years ago slavery was abandoned in the British Colonies: it was regarded as a crime too infamous to longer receive the sanction of our Government and people. But the slave holders, instead of receiving punishment for having so long carried on a grievous wrong, were actually recompensed for the loss of their property in human flesh and blood; and instead of their having to bear the consequence of that iniquity, the promoters of freedom in this country suffered vicariously for the redeemed slave, and to-day, in the shape of interest on the National Debt thus imposed, every free-born Briton is taxed. Many regard the public-house system, as even a more dark and

damning crime, and if the law forbade the traffic in soul and body ruin, before the year is out, the sober side of society would be called upon to compensate the wrong-doers, for thus having their prey taken out of their grasp. But who is spiritually the gainer: the disestablished publican with his compensation; or the charitable souls, who willingly suffer that others may be blest?

I would call your attention to what has occurred within our own Movement during these last ten years. In my allusion, I praise no one, I blame no one. I simply state facts. Seeing the effect of promiscuous sittings upon mediums and the public, I discontinued them, and began to warn the friends of the Movement of the inevitable result. My warnings were received with contempt, but the disasters they foretold came to pass, all too true. All during these years of trial and suffering, I have steadily followed one consistent course of opposition to the causes and agencies which brought so much trouble into the Movement, and yet, strange to say, I am the one that has been singled out to bear the greatest burden of results. As compensation, I may say that I have been deprived of everything, and yet, when all was gone, then my spiritual work assumed a more solid basis; and loaded with the burdens which these troubles have heaped upon me, I have had a spiritual blessedness and ability to do spiritual work, which I never enjoyed before.

These are facts from the past, and facts from the present, which no one will take the trouble to deny; and they indicate a principle of universal import. No man can serve the Spirit and serve himself at the same time. That is the rock upon which all religious institutions split and founder. They make a trade of "getting good by doing good." It has been the ground of collision and all unpleasantness in our own Movement. Visions of self-aggrandisement have led men on to scenes of fratricidal conflict, whereas, had their aim been to make sacrifice rather than to win, they would have succeeded both in a spiritual and a temporal sense.

The vilest of all doctrines that seeks to seduce the friends of this Movement, is that subscription basis, non-liability principle of working, which prides itself in keeping clear of debt and burdensome entanglements, and trades on the means of others till all is spent, then eagerly casts about for a further haul of silly fish in the same net. To raise money, and hire speakers, and advertise for proselytes is ecclesiasticism, and it has no spiritual life and good in it. It is the dry rot in a Spiritual Movement. It is an effort to make a living tree out of chips. All spiritual work must emanate from the soul, not from the purse; from faith in the angel in man, and not from faith in a subscription list.

Therefore, all spiritual work begins with the One Man. To every bold worker my heart goes out in sincere sympathy. To wake that sympathy universally, and direct it as an aid to the pioneers, is to lay the basis of a true movement, in which all feel called upon, to the extent of their ability, to make such sacrifice—seeking nothing in return—as will be of use to their own spiritual triumph, and be an aid to others to escape from a lower to a higher state.

[I have been impressed to write these remarks, though they differ somewhat from the form in which they were spoken.—J. B.]

JESUS AS THE JUDGE OF SOULS.

To the Editor.—Sir,—There is so much that is good in the letter of your correspondent, "R. Donaldson," that the notice of one or two points which do not "hang together," will not mar the usefulness of the other thoughts conveyed.

Your correspondent begins by declaring neutrality, and avowing a difficulty in defining what is implied by the term "divine." The letter closes by begging the whole question in dispute: viz., that "There is one

bright spirit above, named Jesus Christ," who performs the high function of judge of human souls, by welcoming to their award those found worthy. What he will do with the opposite class is not suggested.

Now in thus making Jesus Christ the judge of mankind, your correspondent is making him "divine." A king on earth is one with whom abides the issues of life and death. A heavenly king, or "divine being," is one who has the power of commending or damning souls, according to their deserts. In the New Testament this function is given to Jesus, and as Mr. Oxley's work on "Egypt" has shown, it is an idea taken bodily from the ancient Egyptian Ritual. Where, then, is your correspondent's neutrality, in view of the conclusion to which he has allowed the magnetic forces of orthodox opinion to drag him?

I hold, that the supposition of such a "judge" is inconsistent with the spiritual ethos most characteristic of what I have called, in former communications, the "Gospel Jesus." He assumed no divine prerogatives at all; all those associated with him are derived from Mythology; and the two very diverse characters get so mixed up that it is difficult to keep them asunder.

There is no such "judge." There can be no such "judge" of souls. The idea is the impersonation of a spiritual principle within man. Your correspondent puts it very clearly; when he alludes to our experience in life indicating our spiritual state and tendency. The fact is, the "judge" is within us, the inner nature commending the outer attributes as "faithful servants" who can enter into the joy of their Lord, the soul, when they are obedient to the behests of the Master of the human temple. In the spiritual state, mankind are judged just by what they are, and sink or swim in accordance with their "specific gravity," so that no judgment is required.

Theologically, however, there may be judges in the spiritual world, attached to sectic spheres, and who take it upon them to brow-beat and punish souls in the interests of priestcraft, and the ascendancy of usurping spirits, who pass themselves off as gods and possessed of "divine" powers over the destiny of souls. In the spirit world, tyrant spirits consign souls to hells there, as physical tyrants confine and torture physical men in prisons here: because the spiritual and the mundane tyrannies are parts of one and the same system. The one is the cause, the other the effect.

The spiritual teachings of the Bible, apart from Mythological perversion, and even Mythology itself when properly understood, is altogether opposed to "angry God," "implacable judge," and "hell-fire" doctrines. The "Gospel Jesus" inculcated loyalty to none of them. Neither does Modern Spiritualism.

The Spiritualist instead of "one bright spirit above," has a knowledge that radiant spheres of exalted spirits await him, not to patronize him as a "servant," but to welcome him as a man and a brother! The belief in this "one bright spirit" theory is a slender thread to hang one's hopes upon; but with the more extended knowledge of Spiritualism, there is no such "hit-or-miss" uncertainty in the matter.

All this is presuming that mankind are all decent fellows, and worthy to take a lofty position. But there is a dark side to the picture, and if the good are to be patted on the back and welcomed to good lodgings, are those who have been unfaithful to be kicked downstairs, and "cast into outer darkness, where there is weeping and wailing and gnashing of teeth?"

That man finds himself in such "queer streets" occasionally is not to be denied, but is that due to any curse inflicted on him by a divine judge? No, I trow not; and your correspondent agrees with me. If, then, a soul does not require the kickdown, to consign him to the darkness he has earned for himself, does he require the patronizing commendation in the other direction? Both sides of the scene must stand or fall together.—I am, respectfully yours,

A BIBLE STUDENT.

B. T.—Three distinct matters get confused in these inquiries. That a Spiritualist lived in Judea, who was called Jesus, or is known as Jesus, is a simple matter of fact, which there is no difficulty or danger in accepting, if there be evidence forthcoming to establish it. Nor does it matter one straw whether it be established or not, as it does not imply any vital or spiritual principle. The second point is the mythical, by which process the old traditional stories are made to fit this supposed Jesus, but of which stories he appeared himself to be quite ignorant. In other words, this Jesus was one man, but those who made him the subject of a book, made quite another character of him. The third idea is the one in which a certain spirit set himself up as the "Lord God," and demanded of mankind worship as such. Of this kind of thing the Spiritualist Jesus is quite innocent, and the myth has nothing to do with it either. But this usurping spirit, who set himself up as "God," and is worshipped in Christendom as such, used a man as a lay figure, and the old and acknowledged myths as clothing for it, that he might the more easily impose upon mankind. The angels of this usurping spirit used mediums to write "scriptures" and "histories" to suit their own ends; and at the same time they destroyed all real facts that militated against their purpose. Thus we have the origin of the mysteries, falsehoods, and anomalies of the present ecclesiastical system and its dogmas, in a nutshell. Plenty of spirits personate this "Lord God," so as to carry out the original intention, and to maintain a hold on mankind.

THE SPIRIT-MESSENGER.

THE LIFE AND MINISTRY OF ROBERT TAYLOR.

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., March 30, 1884.

[The Medium, who in trance dictates these communications is an uneducated working man.]

May God, in His justice, bless you, my Beloved One!

The question asked in many places on earth, and in the spirit spheres also, is in respect "as to who Robert Taylor is," and in answer I have resolved to speak more of him, than he has spoken of himself.

There are many within the sound of my voice, who knew him personally in earth-life. What I intend, is to give to the world, if the world will receive it, a description of the man. I alone am responsible for his past controls, and will remain responsible for those controls which are to follow. It was not to be expected of him to lay bare his life in all its varied incidents; but it was intended, that the man and his work should be known, so that he may be held apart from the insults and ignominy that have been heaped on him, and be fairly held in judgment through the truthful record of his life on earth, to which it is my intention to bear witness.

It is well known that he was received in Holy Orders. He belonged, when at College, to the Purist school of thought; so called from the great morality and love of God prevailing in it. He was known as chief amongst them for his piety, for his love of God, and his honour to Jesus, whom he then believed to be the Christ; and yet even in these, his early days, doubt was unsettling a faith, once as firmly held as that by any Archbishop. He would argue thus: "Surely, if the Gospel be true, all that Christ said and did must have been right; all that his apostles and disciples said and did, under his guidance, must be right;" and, as he looked round, he found all that Christ taught and said, and all that his apostles and disciples taught and said, was set at nought. He commanded them to give to the poor. He advised them to live frugal lives, like what he lived, and like what his apostles lived, and, according to his example, to give to the poor. He repeated the words of the Gospel to many of the Professors of theology, and said: "If Christ were right, how then do you interpret this verse, which saith: 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?'" And then he continued: "We have London, the great metropolis, and its grand mansions, and their grand masters, with all its attending magnificence; on the other hand, we have the courts and alleys. We have high Church Prelates in their palaces, and vice and poverty in their hiding places. If Christ's teaching be true, if his action were right, why is this? I am not disputing Holy Writ, but these are thoughts that will not leave me. God forbid that ever my name should be associated with

those, forming the ranks of the infidel; yet I must bear witness, that some of them realize more the meaning of love, than many of the occupants of these grand homes. I have seen one, an infidel, whom you know, Professor, do a service, that fully proved that he realized both pity and love. All here do not belong to the school of Purists. Many have women in keeping within a stone's throw of the College gates; who, when they leave College to encounter the battle of life, forget the humble maiden whom they have ruined, the better to enable them to pass their leisure hours; they forget her, leaving her, and in many cases her child, alone in her shame. Such a one has been the scorn of this collegiate town. Matrons have passed her with a sneer. Working men have coldly turned away from her, who has disgraced her class by leading for a brief space a life of dishonour. Very little can be said of the attention bestowed on her by you Professors; you, too, have joined universally with those, who deserted her and her child, leaving her to bear the burthen of her shame, unaided. But he, who is without Christ, he who is damned according to orthodox views; he, the despised infidel, who laughs at you Professors in your gowns and caps; he, who is without God, and without fear, what does he do? He helps her; he gives a home under his own mother's roof, both to her and her child. Oh yes, Professor, a man may not be a Christian, and yet feel and understand both pity and love. Christ forgave all sinners; Christ took under his own protection, into the most sacred bonds of friendship, Mary Magdalen. Why did you discountenance her? I would not talk thus to you, did I not know that you are my friend. There are other Professors, who would advise me to use a little humility and respect towards them; but you love me, and what I say, so long as I am earnest, you will not deem impertinent. And I am earnest; I am only anxious to do that which God wants me to do, for I know that I shall live again. You are my superior; we are standing under a roof, under which are trained ministers of Christ, and I only want to reach the truth, to know the things of God."

You can well judge, Beloved One, that such questions were soon bruited about, and Robert Taylor, the student, became a marked man among the College superiors. He wanted to know what was right, in the sight of the God of Immortality.

I cannot, Beloved One, advance further, until I have described to you one incident during his College career. He would not attend any place of worship. He avoided being present at public prayer; for those who thought with him, and who were seeking God, realized that the ways of truth were not to be found in those, who, although called God's ministers, were only professors, preaching that, which they dared not recognise, namely, the words and the actions of Jesus, whose words and actions were repudiated in their lives; therefore, these Purists set their faces against the ruling priestly class, then existing. They believed implicitly the word of the Gospel, and the example there contained, as the one thing needful to imitate. He resolved to follow literally, the life and example of Christ, and to give an incident in proof that this was his literal acceptance of the text respecting the removing of mountains through faith, his argument was: "Given the faith, the mountain would move."

Remember, dear Recorder, I am speaking of him as a very young man, enthusiastic with a faith, that overruled his scientific knowledge, and being strong in that false logic of fanaticism, the whole of the Purist school turned out with him, one fine morning, for the purpose of trying conclusions with that Gospel promise. I mention this to the world, to prove how simple was his faith; he had fasted and prayed, and had prayed and fasted. He had repeated all forms and sorts of prayer, ere he essayed to move a mountain of stone by faith. Yet, there was nothing to ridicule on that solemn morning, in the sight of some eighteen or twenty young men, kneeling together in reverent silence, with the sun just rising, whilst he prayed to God for this manifestation; for this redemption of His promise. There was faith enough in that small group; not a shadow of doubt chilled the warm faith of any of that small group. You, who were listeners, can remember his inspiration, his face glowing, transported beyond himself, commanding the mountain, in God's name, to be levelled to the ground, because Christ had promised that it should be so. But the mountain of stone remained unaltered. There are listeners here, who know that he has placed vipers, and been bitten by them; that he has eaten poisonous berries, and in either case been brought close to the verge of the grave. Who then, amongst you of earth, or amongst those in our presence now, will dare to refuse belief in a faith as simple and sincere as that of the veriest child?

He obeyed the faith, that was then in him; and none can tell you, how profoundly he was afflicted at the failure; none can fathom the depth of his spiritual anguish. He said nothing for many weeks; he never jumped hastily to rash conclusions, but with ripened thought he pondered long, before he ventured on any opinion. It was at last, that he formed one, and rising, he thus addressed his friends and companions: "The laws of nature are superior. The Gospel word is not to be accepted literally; it cannot be acted out in all its details, for faith cannot change nature's laws. I have arrived at the conclusion, that much of the Gospel is parable; that Christ, as he says

of himself, is the corner-stone, but not the whole building; his example is for all men, for all time, and that we have to carry on the work in a true Christian spirit, but in our own way. Do not fear: God will not leave us rudderless wanderers, seeking after truth in vain; our former failure has perhaps led us to dangerous ground, but I feel, that it has also led us to realize Christ in our lives, and that we must live either to the Christ example or to Society; either to his example or to the world. We have tried the test in faith, and proved it and found it wanting. Christ is the 'Corner-Stone,' his example is for men of all time; it is the Christ-life we are to embrace. Now let us see, whether we shall live in the narrowness of worldly experience, or whether we shall broaden out our lives, by living according to this example. I will cite you instances of those, who are living the narrow life of the world, and yet who call themselves the heads of the Church of Christ. Think of Professor S——; where is his love or pity for the poor? How does he speak of them? He calls them the 'common people,' as if they were formed in a different mould, and of a different material than himself. It is a sincere question with me, whether he thinks, they have the same kind of soul. He denies absolutely their equality of condition hereafter, and quotes the text of 'many mansions'; of course he would himself have a mansion for himself, as others of his class, to the exclusion of the 'common people.' The spirit of persecution is with him. You know how we have had to bear his mockery, because we argued against church-going, when he said: 'The old paths are not good enough for you; the light, that has lightened the Gentiles for eighteen centuries, is not pure enough for you Parists, and the Church dignitaries are of no authority in your eye; but beware, young men, how you fly in the face of divine ordinances, and of the law of man. Beware, how you are guilty of schism and rebellion.'

"I ask you, Will you lead these men's narrow lives? for myself, I deny his appointment as a God-given leader of souls. The Church ministers now are the Pharisees of the time of Jesus; it is the blind trying to lead the blind. In his own class he is good and kind; but he is not Christian according to Christ's teaching. There is no sacrifice of the world with him; no brotherhood of the poor with him. Speak to him of the poor, and what will be his answer? 'The laws protect the poor, and they have the gospel of salvation preached to them.' He thinks (as others think to-night, dear Recorder), that after the two full services of to-day, and the marriage services before church time; these ministers of Christ to-day think, as Robert Taylor said: "These Professors thought, every obligation had been discharged, and that they had done enough as Christians, who loved their God. But who shall look after the leper?" continued Robert Taylor: "Do these Professors, or do others consort with them? Did he ever rank a man above his station?" And the Professor would answer: "What would you? Shall we invite the poor to our homes; marry them to our daughters; allow them to ride in our carriages?" And Robert Taylor asked: "Will you lead this narrow life, or shall our wives whom we marry be known under their plain Christian names, bound not in folly, but in serving God? Shall we live for the world, and mock at all things sacred? I tell you that God will smite this system, this hypocritical assumption of the leaders of souls, who say, under their Father's, God's, guidance, 'feed my lambs.' With what, I ask? Shall we offer them stones for bread, and insult for entreaty? Christ will have to come again, to repeat his work, which the priests and the Church have destroyed. I cannot but speak with a deep and solemn scorn of the present system."

It was no laughing matter, to see his friends listening to him, and promising in earnestness to follow him, wherever he led. The majority of these men are here in spiritual presence, spiritually blest by that following. Did he lead them away, and from what and to what did he lead them? He led them from society to truth, and I will tell you the words he used: "The apostles and disciples were gifted with visions, by day and by night. I also have had my day-dreams, and it has become the dream of my life. Follow me who will, but say not afterwards that I did not warn you. In a vision, I saw two kings sitting on two mighty thrones, and round them were gathered an exceeding great multitude from all nations, and like the union between England and France's kings, who sit hand in hand, so did these two mighty monarchs grasp hands; by that action proving their inseparability. One had a mitre instead of a crown on his head. He was the ruling king of the Ecclesiastical Christian countries. He whose hand he grasped was king of that unknown world called Society. Grand were their surroundings, but they themselves were stern, forbidding, and oppressive. The multitude, their subjects, were believing Christians and members of the social world; and they also were mingled and united together. And the king with the mitre spoke to both sections fairly, yet his words did not carry much weight, until their great picture carefully manipulated by the king of Ecclesiastical Christianity, showed to the multitudes hideous monsters and demons, and the more cruel the people believed their God to be, the better was that people contented. There were three prisoners in their hands, bound, and lying at their kingly feet. One was Truth, that bright gem, bound, bruised, and bleeding at their kingly feet. Her child was in her hands; that, too, was bound by her side. Its name

was Science, and the other prisoner was called in mockery, Freedom of Humanity. It was painful to watch the agony of these three captives; they stretched the three on a cross, and nailed them there, under the gaze of the multitude. But even then they tried to struggle and speak; sometimes succeeding, and their voices stirred the hearts of their hearers. Then would others have killed them right out; those, who were very near the place of execution heard clearly their words, and even the young child had strength enough to speak in clear and candid tones, and these hearers seemed afraid of the mighty kings, and said to this man: 'We will have none of their pictures of burning lakes, demons or devils.' The most unruly of the three was Freedom. He had the strength of a Hercules, and despite of gashes and wounds he stood up and defied his captors.

"I ask you: Shall we help these monarchs, Society and Church? Shall we help these, who oppress humanity, and tyrannize over freedom? or shall we lead a Christ's life? Shall we become known to the poor, and miserable, and the outcasts of society? Shall we help these, instead of either mitre or crown? If Christ were here speaking to either of you, what would he say? He would say: 'When on earth I was an unskilled artizan, an itinerant preacher to my brother men; living on that which they gave me out of their gratitude. What have they made of me, during these eighteen hundred years? They have given me the name of king; they have changed my manhood, and made of me a God. I was a Teacher of Love, and they have made of me a preacher of persecution. My life they have changed into dogma, and my example they have transformed into a church. I was poor and unlearned when on earth, and the enemy of dogma and creed, yet they have to-day placed me at the head of this Ecclesiastical Christianity which now prevails.' This being so, who will join with me to prove to the world the thing, and not the libel; the Christ likeness, not the ecclesiastical dogma and creed? Who will help me; for before God, I am resolved to try to live this Christ-life, as Christ's minister, if I am allowed, and if not, to stand alone proving that apart from ritual practices; apart from all sects, and all forms of creed, there is a Christ-life to be led, which life is not being led by any professing minister of the Established Church, which is not led by any member who is led by the unwritten rules of Society.

And now, dear Recorder, I will conclude this control, by summing up the actual faith he arrived at. Of his last words when he left the ministry; of the many dark hours before the dawn, I intend to speak; and also of the arguments for and against the former of this resolution; but as I have already extended this control, I think it necessary to arrive at the ultimate conclusions which enable us to follow Robert Taylor in his further action. He said: "I have come to a belief; I have proved to myself the sole meaning of Christ: It is Humanity! From this moment I relinquish all miracles; I put aside the doctrine of atonement; I put aside the divinity of the man, Jesus, of Nazareth; I put aside the idea of the infallibility of his knowledge: I look at him with my eyes unveiled. He was a man in his own time, beyond his fellows in some things, and behind them in others. He did his best to remedy all injustice, by proclaiming the spiritual equality of all men. He was the Christ of his day, but remember, he was only the saviour of his own class. The authority of the Cæsar was unquestioned by him. He knew, that his power was not strong enough to right all existing evils. He tried to destroy Caste, which vice runs even now, through all creeds and all social institutions. He taught, that a man saved himself by helping his neighbours. This Christian creed, then, is human. Progression is teaching us that Society is elastic, and social arrangements are ever advancing; that morality itself is only experimental, and that no laws of earth are divine. His teaching was Man. Who will go back to it? Who, with me, will strip from Gospel all that is mystical. Christianity is not a creed; it has been dogmatized by the Church, and from to-day I dedicate my life to the service of humanity, without distinction of person, and without fear. The Man Jesus is my Master, and by his example will I walk!"

A COLUMN FOR THE YOUNG.

SPRING-TIDE.

A Tale written under Spirit-Control.

BY "LUCRETIA."

PREFACE.

On the borders of the Spirit Realm I stand, and give you greeting. My efforts have been directed to the writing of the little tale "SPRING-TIDE," and I hope, to those who will read it attentively, it will be acceptable, and that the truths therein set down will have their weight. It is the first time I have been able to impress any Medium to write in this way, so that I crave the indulgence of those who may read it. It is also the first thing of the kind the Medium has written, so, indeed, you must overlook any short-comings, that may lie within its

pages. It is with the intention of spreading Spiritual knowledge, and holding its truths up to the gaze of the world, that it is written; and it is with heart-felt wishes for its spiritual usefulness, that we send it forth. May the Divine Love rest on you all.—GABRIELLE.

DEAR READER,—Come with me, and I will take you to a pretty little village; a quiet, dreamy, little place, where the noise and bustle of the busy world never seem to penetrate.

On this particular evening, it seems more silent than usual: no sound is heard, save the distant voices of children as they play on the Village Green. But even this buzz of young voices ceases presently, as the children are called home to rest.

Look at these two wee babies, toddling up the road towards us, hand in hand. They are evidently brother and sister. The boy, a sturdy little fellow, with soft, silky, yellow hair, firmly holds his companion's hand in his, and seems to be proud of his little charge, for he regulates her little footsteps and saves her from many a stumble over the stones, by his watchful care. Their round chubby cheeks are flushed with play, and as we pass they look shyly at us. The little baby girl looks up under her bonnet, and shows us such a roguish pair of dark brown eyes, that we feel impelled to kiss the fresh rosy lips. But we must not detain them for, see! their mother stands at her cottage door, anxiously looking out for her darlings.

It is Spring-time! and one can hardly imagine a prettier picture than this quaint village, at this time of the year. Nature has clothed herself in all her young beauty: the trees overhead are arrayed in their tender green leaves; the hedges are covered with sweet-smelling wild flowers; cowslips, primroses, and violets, grow here in great profusion. Look at that narrow lane at your right: Would you not imagine that in just such a sylvan nook, fairies held their revels? The trees are interlaced above, and through their leaves the sun in chequered, glinting rays peeps. But we will proceed on our journey, and as we go along we see old, thatched, picturesque cottages, scattered here and there, surrounded by gardens from which, as we pass, the odours of lilac and sweet wall-flowers are floated towards us on the light soft breeze. There stands the Church; an old structure that has bravely borne the wind and rain of many a winter; ivy clings round it, as if to comfort it in its old age. The Parsonage stands near it, in its own beautiful grounds.

But we must hasten on, for it is my intention to introduce you to a home where peace and happiness rest. We walk through these fields, and now before us is a cottage, surrounded by a garden that seems alive with flowers. A traveller passing that way would be sure to pause, and, leaning on the low gate, would delight to feast his eyes on their beauty, and inhale the fragrance rising from out this little paradise.

The door of the cottage stands open, so we will venture to enter, and make ourselves acquainted with the inmates. We hear voices proceeding from the first room we come to; we will open the door and look in.

We see a small room; the occupants of which are a mother and daughter. The mother is evidently an invalid, by the pale, care-worn look on her face; but still on her brow is written peaceful happiness and resignation. She has passed through the battle of life, and can now enjoy the happy content she has long wished to possess. She reclines on a sofa, and, seated at her side, is her only child, a daughter, who is in everything her sole beloved companion.

Contemplate her as she sits quietly there, her cheek reclining on her hand. There is purity and love on that smooth brow, peace and childlike simplicity look from out those calm blue eyes: it is a face a poet would have dreamed of, an artist enraptured to perpetuate on his canvas.

Her golden hair falls round her shoulders, enveloping her as in a garment. Her dress is of the simplest kind, a flower fastening the lace at her throat. She looks a child, and yet a woman; childlike in her innocence and confidence, for as yet contact with the world has not robbed her of her trust in all things, and taught her the bitter lesson, that deceit and falsehood often lurk behind seeming candour and truth, that many a despairing heart, sick and weary at its hollowness, has asked:—

“Is there no truth or sincerity in this world! Are all these but the shadows! With joyful hearts we grasp at what we think is delightful and true, and even as we clasp it, it disappears, and leaves our hearts more barren and desolate than before it came to lure us on to hope, and fade from out our lives. May God give me a nature in which no softness may remain; take from me all the hopes that make life fair, and in its place plant distrust and hardness, so shall I better fight with this cold, cheerless world.”

Such has been the cry from many a sorrowful heart. But to Mabel the world is all brightness and sunshine. Certainly, her dear mother's illness is a cause of anxiety to her, but still with the hopefulness of youth, she believes that her mother may yet recover, or at least that she will be spared to her for many, many years to come.

The room in which our friends are seated, is plainly but comfortably furnished, showing an artistic and womanly arrangement in the few ornaments scattered about. Mrs.

Reynold is a widow. She has a small competency which enables her to support herself and child in a quiet, unostentatious way; but to her and Mabel riches would have no charm, for having no expensive tastes to gratify, they are happy and content—happy in their love for each other, rich in peace and goodness.

How quiet and still it is on this Spring morning! All nature seems hushed, save the twittering of the birds on the neighbouring trees.

“Mabel, darling,” softly says Mrs. Reynold; “at such an hour as this, my thoughts seem irresistibly to be drawn to the past, and I think of your dear father, and could almost imagine his presence near me.”

“Who knows, mother, but that God in his love for us, permits him to come and fill us with these happy thoughts,” replied Mabel. “I cannot think that those we have so fondly loved, and who have loved us, could be entirely separated from us by death. No, dearest mother, I feel it is not so,—I feel that the links formed on earth are not broken by death; that our loved ones are with us still, and share with us our joys and sorrows.”

“Would that I could believe so,” replied the widow: “and that, when my time arrives for quitting this life, I might still be able to watch over my child. I cannot bear the thought that my darling will be left in this cold world alone.”

“Mother, dear, do not speak so,” cried Mabel, kissing her mother's pale cheek. “God will spare you to me; but if He should call you hence, I can resign myself to His will. He is kind and loving, and whatever is His will must be for our good. You are not in your accustomed cheerful humour this evening, mother; let me try to chase away these gloomy thoughts,” and Mabel tried to assume a gaiety she didn't feel. “Shall I sing to you, or read? I really must do something to cheer you, and bring back the smile to your lips. I will sing the song you like best, and for my exertions you must reward me by a smile.”

And kissing her mother tenderly, she rose and seated herself at the piano, and began to sing a pretty, lively air that she knew would please her mother.

She had scarcely finished it when the old servant opening the door announced a visitor—“Miss Fairleigh,” and there entered the room, a tall, aristocratic-looking girl, a few years older than Mabel.

She is Olara Fairleigh, the daughter of the Parson, and Mabel's dearest friend.

“Dear Mabel, I am so glad to find you at home,” said Olara. “I have coaxed my father to let me have a little dance on my birthday, and I want you to come and help me entertain my guests. I could not get on without you, for you are so wise and thoughtful, and I am sure I should make no end of blunders were you not there to help me. Dear Mrs. Reynold, say she may come.”

“Certainly,” replied the mother. “She will, I know, be pleased to be with you on such an occasion; and I am sure the change will be beneficial to her, for of late she has not been looking very well. I think I am selfish to keep her too much with me.”

“Yes, Mabel, you must come—and come early—for I shall have a lot of work for you to do. I wish to decorate the rooms very prettily with flowers, and I have also asked my cousins, Mary and Ethel, to come early to help me gather some flowers in the woods and lanes, for this purpose. I want to make the rooms look little bowers.”

“Trust me to be with you early in the day,” replied Mabel, “and I will endeavour to make myself useful to you, if it be in my power.”

Wishing them good-bye, Olara prepared to depart.

“Will you not stay and spend this evening with us,” asked Mrs. Reynold.

“Indeed, I would like to, dear Mrs. Reynold, but I have such a multiplicity of things to attend to, that I dare not lose a moment.” Then whispering in a low voice to Mabel, Olara said: “I want to introduce you to a particular friend of mine, whose acquaintance I made in Devonshire.”

And as she said this she looked so bright and happy, that Mabel guessed it was to her affianced lover she wished to introduce her to.

Olara warmly kissed them both and departed.

The day of the birthday party was fair and bright, and Mabel, as she peeped from her window, predicted for herself a pleasant, enjoyable day with her friends. She carefully dressed herself in a soft, grey dress—her only ornaments being flowers; but how charmingly she looked, even thus simply dressed, as she stood before her mother for her approval of her attire. A happy smile was on her lips, and her eyes danced with merriment, as she playfully turned herself round and round for her mother's inspection.

“God bless you, my child, and may you have a pleasant day at the Parsonage. Do not stay late, for I shall feel lonely until you return.”

“I will return early, dear mother, promised Mabel, and with an embrace they parted.

Gaily Mabel tripped down the garden path: an unaccountable brightness and joy seemed to pervade her whole nature. She had nearly passed through the fields that led to the

parsonage, when she perceived approaching her, a young man, whom, as he came nearer, she recognised as the parson's son, Albert.

He was a tall, fair man, with a kind, benevolent face; a man whom you felt you could trust. He, Clara, and Mabel, had been playmates in their childhood. He had been away for many years, and on his return to his home, he found his little playmate, Mabel, grown into a sweet, budding woman.

Mabel has always felt towards him as a sister, and she had hoped that he looked on her as such; but lately a thought that gave her great uneasiness and regret has intruded itself on her mind, and she fears that the affection he entertains for her exceeds that of a brother. Since his return home, he has been a constant visitor at the cottage, and in Mabel's walks abroad she frequently meets him, in spite of her endeavours to avoid him, and she begins to suspect why he thus thrusts his presence on her.

His face lights up with pleasure at the sight of Mabel, as he hurries to meet her.

"I came to meet you, Mabel, for Clara is anxious to see you to ask your opinion on the arrangement of some of her decorations for this evening. She has turned the place upside down, even my sitting-room has not escaped invasion, and now it looks more like a lady's boudoir than a bachelor's den. She has hung curtains here and there, and festooned it with flowers, that really I do not recognise the place."

"Oh, I would not let that distress me," laughed Mabel. "I daresay it will assume its old appearance to-morrow," and she hurried on to prevent a longer tête-à-tête.

"Do not hurry so, there is plenty of time," pleads Albert, as he gently places his hand on her arm to arrest her quick steps.

Mabel's face plainly shows signs of discomfort, and as she still hurries on she says:—

"I would rather hasten my arrival, for Clara will wonder what is detaining me."

"Nay, there is time," replies Albert, "I want to speak to you. I have tried to get such an opportunity as this before, but all in vain. Let us sit down here a while, and let me tell you what my heart has longed to say before."

Mabel complies, for she thinks it better that she should hear the declaration he has to make now, than let him longer entertain hopes that can never be realized, for her heart is, as yet, closed to the voice of love, and Albert has not the power to enter into its inmost chambers.

"Mabel, I think you must know what I am about to say,—I think you must have divined ere this that I LOVE YOU; not with the boyish, brotherly love in which I left you some years ago, but with a man's true, honest affection. If you will give yourself to me, I will try to make your future one of happiness. I cannot think you are unprepared for this avowal. My father and sister already love you, and it is their greatest desire to welcome you as my wife,—will you give me the right to call you so?"

Pleadingly he looks in her face as she turns to him, but in that face he sees no hope. No agitation is there—no sweet, rosy blush to tell him what the trembling lips fear to utter. Her eyes look sorrowfully into his, for she feels that she is about to give him pain; she feels distressed, and wishes there had never been any occasion for this unwelcome scene.

She has almost regained her self-possession, which for a time had deserted her, but it is still with a faltering voice she tells him how sorry and grieved she is, that he has thought of her in this way; how impossible that she can ever be more to him than she is now.

He answers not a word for some time, but sits with his face turned from her, that she may not see the hopeless look he feels has stolen over it. At length he looks at her, and taking her hand in his, says:—

"Mabel; I cannot conceal that your answer has pained me—has driven all hopes of a bright future from me; but I will bear my disappointment as well as I can. If you cannot care for me as a husband, I beg that you will still have a sisterly regard for me; do not let me lose ALL interest to you."

"Albert; I will always think of you as a dear brother," said Mabel. "I am deeply grieved that I should thus pain you, but, believe me, I would not wed any one whom my heart did not tell me I loved, as a wife should love her husband. It speaks no such words to me now—it is silent."

"I thank you, Mabel, for the straightforward way in which you have shown me how mistaken I was in supposing you cared for me," replied Albert. "Forget what I have said, and still think of me as a brother. I will leave you now, for I have business in the village;" and wishing her good-bye, he quickly left her.

Mabel slowly rose and walked towards the Parsonage, where she saw Clara looking anxiously out for her, who received her with open arms, and took her in to her father.

The Parson was a jovial-looking man, who seemed to possess the power of making everyone feel comfortable around him. He was very much beloved by the villagers, and some of the old women were heard to say, that if they were ill, the sight of his cheery face would soon make them well again.

His wife had died some years ago, leaving him with two little children, Albert and Clara; and well did he supply the

mother's place towards them. Kind and gentle in his ways, he thoroughly won his children's hearts, and they were never better pleased than when they were with "Papa," hearing the pretty stories he told them, or walking hand-in-hand with him in the lanes and fields.

Mabel, with her gentle, quiet ways, and her sweet, low voice, was a great favourite in his home, and willingly would he have welcomed her there as a daughter, but this was not to be.

"Come, Mabel," said Clara, "let us go into the woods for our flowers. Mary and Ethel are already gone; let us join them."

"There is not anything I should enjoy more," cried Mabel, as she jumped up from her seat beside the Parson, and ran to fetch her hat.

They soon overtook their friends, who were loitering about waiting for them, and soon other guests joined them; so it was a merry little party that wandered through the woods that day.

(To be continued.)

TO ALL SUBSCRIBERS TO "BERTHA."

LADIES AND GENTLEMEN:

My book "BERTHA" is now out; I have requested Mr. Burns to send copies to all my subscribers. In all the large towns I have sent parcels to the Secretary of the Spiritualist Society, who will give them to all entitled to receive subscriber's copies, or sell a copy to any one wishing to make a purchase. The expense attending the issue of the first thousand has been so great, that I must trust entirely to the sale of a second edition to meet my expenses. I therefore trust that my friends every where will kindly exert themselves to get me fresh orders, which I can fill instantly, as I have books in my possession which I desire to sell immediately. A single book is 3s. 6d. post free, and I can under no circumstances forward a single book to any address on receipt of less than the published price, but where parties will unite and order eight copies, I will forward eight for £1, that is 2s. 6d. each, carriage extra to be paid on delivery. Thanking all my friends earnestly and heartily for their kind support and the patience they have displayed in waiting the somewhat long time necessary to the bringing out of such a work, I can only hope the book may create such interest that I shall be compelled to issue a second edition immediately. My present address is 32, Fopstone Road, Earl's Court, London, S.W. In sending remittances, I request all friends whenever convenient, to send me Postal Orders made out to no office in particular, as this plan saves me a great deal of needless labour.—I am, ladies and gentlemen, your obedient servant,

W. J. COLVILLE.

The following are the names and addresses of persons in some of the larger towns from whom "Bertha" can be obtained and who will supply local subscribers:—

MANCHESTER.—Mr. E. A. Brown, 33, Downing Street; Mr. Thomas Kershaw, 64, Tiverton Street; and Miss Johnson, 4, Waterloo Road.

SALFORD.—Mr. Thompson, Trinity Coffee Tavern, 83, Chapel Street.

LIVERPOOL.—Mr. J. Ainsworth 33, Earl Road, Tunnel Road, Edge Hill.

NEWCASTLE-ON-TYNE.—Mr. C. E. Frost, 23, Oxford Street.

LEEDS.—Mr. Thomas Duckworth, Belgrave House.

BLACKBURN.—Mr. R. Wolstenholme, 4, Preston New Road.

SHEFFIELD.—Mr. W. Hardy, 175, Pond Street.

Only Subscribers in the centres above named, have as yet been supplied, in large parcels to the gentlemen whose names are given. Subscribers to whom the book must be posted, will require to send to Mr. Burns, 31. for each copy to be forwarded. As soon as this postage is received, the books will be dispatched.

HALIFAX—We had quite a treat here on Sunday last, by the presence of Mrs. Butterfield, who gave two orations, in our new Room, which for eloquence, earnestness, soul-stirring and thrilling language, could not be surpassed. The place was full. It is a long time since Mrs. Butterfield visited Halifax, but we regret that her visits cannot be more frequent. She wishes the Spiritualists to know, that she is keeping a house at No. 26, Bank Street, Blackpool, for visitors, and trusts she may be favoured with many friends during the present season.—On Monday, April 7, Mrs. Bailey gave a very good inspirational address, and afterwards gave seventeen clairvoyant descriptions, to mostly non-Spiritualists; over a dozen of which were acknowledged. These descriptions are given so clearly, that even non-believers are compelled to say at once that it is their relation, or friend, that is described, and this causes serious thought.—S. JAGGER.

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

Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 11, 1884.

NOTES AND COMMENTS.

With this issue of the MEDIUM, we enter upon our fifteenth year, and a fresh stage in the work of spiritual unfoldment. By looking back to No. 1, the vast strides that the Movement has attained in that time may be seen. Then we simply chronicled the events and thoughts of the day, and so we do now. This week, many points are represented, covering a vast field of inquiry. While phenomena of a striking character are taking place, Spiritual Truths, as expressed in religious principles, seem nearer to the grasp; and methods of self-development are put forward as the basis of spiritual work. The purpose of applying spiritual principles to the regulation of Society, as well as the conduct of individual life, will come to the front in the immediate future.

The late Dean Stanley, in his "History of the Jewish Church," expresses his difficulty in distinguishing between the poetical and the historical portions of the Scripture narrative. A vast number of the conclusions, as links, indispensable to the construction of an historical chain, are purely conjectural.

A record of strokes by lightning is being made in France. These reached the highest number in the month of June, when a gilt wooden figure of Christ in front of the Church of Bonsecours (Seine Inferieure) was struck, although the church has a lightning rod on it. Christians are in the habit of regarding such events as dispensations of providence implying divine displeasure at the object struck, or the ideas associated with it. Will our sectarian friends be content to adopt such an explanation in this case? The church, as emblematical of Religion, was spared, while the popular idol was broken. Celestial iconoclasm!

At Speldhurst, a schoolmaster flogged his two sons before the whole school, for attending service at a Dissenting Chapel, the clergyman and his sister-in-law looking on. The Christian parson and dominie have been rebuked, but it is said that many such cases of ecclesiastical tyranny prevail in rural districts, that are never brought to light. It is quite evident that if our Christian friends dared, Spiritualists would not be allowed to discuss or repudiate popular idols, even in the columns of their own papers. Recent correspondence in the MEDIUM has revealed to us a state of things that will not soon be forgotten, and which indicate that "dangerous classes" exist where they may least be expected.

A lady well known in the Movement says: "I like to distribute the MEDIUM. I post about half-a-dozen weekly, and many I give away. There is an amount of intelligent matter in it which the coming race crave."

We have 250 copies of last week's MEDIUM to spare. We could part with them for half-a-sovereign, and that amount spent in putting them about would do as much to extend the Cause as the same outlay in any other direction. We will supply small parcels at the same rate.

OLDBAM.—On Friday, April 18, the annual tea meeting will take place at 4 p.m.; entertainment at 6.30; tickets 6d. and 2d. each. Miss Chadderton and other friends have promised their aid as vocalists, and a happy and interesting reunion is expected. On Sunday, April 20, the twelfth anniversary services will be conducted by Mrs. Groom.

MR. COLVILLE'S LONDON MEETINGS.

GOOD FRIDAY, April 11.—Morning Service in Neumeyer Hall this day, at 11 o'clock. No reserved seats, every one most earnestly invited. Subject of Mr. Colville's inspirational discourse: "The Seven Steps to Spiritual Perfection." Let everyone who reads this notice attend if possible; they are sure to be well repaid.

Easter Sunday, April 13; Services at 11 a.m., and 3 p.m., with select music to be rendered by eminent professional artistes. Mr. Colville speaks in the morning on "A Spiritual view of Resurrections," and in the afternoon on "The Theological Conflict, and how does it affect morals and religion." Free seats will be provided for visitors, and everybody rich and poor will be most welcome. As the expenses are very heavy, and only a limited number of seats are let, friends will kindly remember the offertory. Reserved seat tickets for any number of services can be had on application to Mr. Colville, address, 32, Fopstone Road, Earl's Court, London, S.W. Price of single tickets 6d. each.

Flowers for the platform will be very gratefully received; if any friends are kind enough to lend or give them for Easter. Persons bringing them are requested to be at the hall by 10.30.

Mr. Colville is open to engagements for week evening lectures or receptions, either in or out of London. He will speak at Leeds, Monday, April 21, and two or three following days. We hope friends in and near London will keep him busy holding receptions and delivering drawing-room lectures, as this phase of work is quite as important as the more public efforts.

Mr. Colville will hold a public reception at 15, Southampton Row, on Friday, April 18, at 8 p.m. Everybody welcome. Come prepared to ask questions on a variety of important topics.

LIVERPOOL FAREWELL TO MRS. BRITTEN.

Mrs. Britten sails for Liverpool on April 15th, and on the evening of April 14, which is Easter Monday, and therefore a holiday, she will be entertained at a farewell gathering at Rodney Hall, Rodney Street, Mount Pleasant, at 7 o'clock. The Liverpool friends will be glad to be assisted in their purpose, by the presence of all friends within reach, and it being a general holiday, no doubt the attendance from surrounding districts will be large. Tickets, 1s. each.

On Sunday, April 13th, Mrs. Britten will deliver her last two discourses in Rodney Hall.

Mr Dale will postpone his meeting at Seymour Place on Sunday evening, to attend Miss Dale Owon's Lecture at 52, Bell Street.

Miss Caroline Corner's "Rhineland" is a pleasantly written little collection of the legends appertaining to the old castles and ruins that stud the banks of the Rhine from Cologne to Voglsberg, with recollections of a visit paid some few years ago to the late Prince Emil Wittgenstein.—"The Scotsman," April 3rd, 1884.

LEEDS.—Discussion between Mr. Frank Curzon and Mr. W. J. Colville, under the auspices of the Leeds Debating Society, and the Psychological Society, on Monday evening, April 21st, in the Albert Hall. Chair to be taken at eight o'clock. Question to be discussed—"Is Modern Spiritualism true in its phenomena, and beneficial in its teachings?" Admission—front seats, 6d.; back seats, 3s.; a few reserved seats at 1s. Tickets may be had of the Hon. Secs. of the two Societies, at the Leeds Mechanics' Institute, and at the rooms of the Societies.—W. J. Colville will speak in Tower Building, Woodhouse Lane, Leeds, Tuesday and Wednesday, April 22 and 23, at 8 p.m. Subjects to be chosen by audience. Neighbouring Societies can secure his services for April 24 and 25, by applying at once to Mr. T. Duckworth, Belgrave House, Leeds.

EXETER.—The scandalous treatment accorded to Mrs. Groom on Wednesday, at her lecture on Spiritualism at Victoria Hall, is a disgrace to Christianity. In a cathedral city, where Christian culture is supposed to have a centre, the people manifest a form of religious barbarism which utterly condemns the system, in favour of which they think gross misbehaviour to be the best defence. The "Devon Evening Express," in its unsympathetic report, yet truthfully sets forth the atrocious conduct of the audience, who began their interruptions during prayer. Mrs. Groom's reproofs were gentle and to the point, and in spite of the rudeness with which they were received, she persisted in her purpose, and delivered a lecture for an hour-and-a-half, concluding with three poems and descriptions of Spirits. The report even admits the correctness of some of these, and also the success of attempts to read character from handwriting. The report admits that Mrs. Groom "seemed possessed or inspired—as the case may be—with a good flow of language, which she delivered with effect, though her delivery does not denote her to be a person of high education." Then the "good flow of language" could not come from her education. In this case we have added to the catalogue of violent and abusive language indulged in by the Church, another instance of that spirit with which the popular superstition endeavours to impede the progress of mankind.

MR. OGLE AND DICK AT THE SPIRITUAL INSTITUTION.

A high-class audience was greatly delighted with Mr. Ogle's experiments with his sensitive, Dick, on Monday evening, at the Spiritual Institution. The room was quite full. Mr. Ogle, who is a good speaker, gave a sketch of his experiences, and how he and Dick came together, and what has come of it. Dick was then entranced by a few passes, and commenced with the simple forms of thought-reading. Ultimately he could read clairvoyantly numbers with which no one in the room was acquainted, and describe photographs, giving even the dispositions and qualities of the originals, though Mr. Ogle had never seen the photographs. He told the time quite correctly by several watches. A gentleman altered his hunter's watch, by the outside screw, so that he could not himself tell how the pointers were placed. Dick saw dimly through the gold case, but could only see one pointer, the direction of which he indicated. When the watch was opened, it was found that Dick's indication as to the pointer was quite correct, but the minute pointer was directly over the hour pointer, so that it had appeared to him as one.

In one instance a gentleman, who handed a humorous card to Mr. Ogle (which the latter did not see), was of course aware of its nature, yet Dick's description of it showed that he had actually seen the card—blind-folded as he was, with his eyeballs turned up in his head, so that the whites could only be seen—and had not read the mind of the owner of the card. It was described as a man without arms, holding his feet up before his nose, which Dick imitated with his hands. When the card was passed round, it was seen to represent a character down to the waist, and extending his open hands from the point of his nose.

A vote of thanks to Mr. Ogle and Dick was moved by Mr. Burns, and seconded by Mr. Wootton, and carried with acclamation, the proceedings having given unbounded satisfaction.

The collection amounting to thirty shillings was towards supplying new type for the MEDIUM.

Mr. Ogle will lecture at Leicester on Sunday. Next week he goes to Belper. On Sunday week he commences eight days' work at Blackburn.

IMPORTANT NOTICE.

Last opportunity for the present of obtaining copies of Mrs. Hardinge-Britten's grand and exhaustive history of NINETEENTH CENTURY MIRACLES, OR SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

The publishers desiring to dispose of a few remaining copies of the non-illustrated Edition, will furnish them at the rate of 7s. 6d. per volume, exclusive of postage. This is the last opportunity that can be afforded in the author's absence in America of obtaining a work which contains records unparalleled in the history of mankind. A very few illustrated copies can still be had of Allen, Publisher, Ave Maria Lane, or Mr. Burns—for the plain copies, apply to Mr. G. M. Wilkinson, The Limes, Humphrey Street, Cheetham Hill, Manchester.

MISS DALE OWEN'S COUNTRY TOUR.

Miss Owen's present lecture engagements will occupy her until the 1st of June. She remains in London until the middle of May, and speaks at Newcastle-on-Tyne on the 18th and 25th of May. She is open to engagements after that time.

LIST OF MISS OWEN'S LECTURES.

"How the Spirits have Helped Me: A Narrative of Personal Experience."

"The Physical and Spiritual Means by which Intemperance may be Overcome."

"Our Spiritual Possibilities."

"Can the Affirmation of Christ's Divinity be Logically Reasoned Upon?"

"Robert Owen, and His Experiment at New Harmony."

"Robert Dale Owen and Mary Robinson: A Sequel to the Above."

"The Training of Children." A lecture written by Mrs. Robert Dale Owen after thirty years' experience. Miss Owen desires especially to give this lecture at Mothers' Meetings, as mothers in America have said to her, that hearing this lecture had been invaluable to them, revolutionizing their whole lives.

Address: Miss R. Dale Owen, 25, Alma Square, St. John's Wood, London, N.W.

A gentleman residing in Southwark, is desirous of becoming a member of a private circle in the neighbourhood. Address, Wm. A. Flight, 119, Weston Street, Southwark, S.E.

OBITUARY.

THE DUKE OF ALBANY.

The tribute of sincere sympathy which has flowed from the heart of the people on the passing away of Prince Leopold, has been, indeed, a spiritual blessing. Mankind cannot thus feel for one another without being benefitted thereby. A nation is a great family: that which touches the hearts of those in prominent positions, wounds the feelings of the whole people. It matters not whether it be the Democratic Garfield or the princely Leopold; the effect is the same, and by that effect we may measure the activity of the divine imminence which constitutes man a spiritual being and a candidate for eternal life.

And our sympathy, and the casualties which led to the expression of it, show that, in the eye of the Creator, all mankind, whether prince or peasant, stand on an equality. The good Queen, the Great Mother of our people, suffers just as any other mother would, at the loss of one who has been at the same time her special care and comfort. Looking behind the veil—though he had been the humblest amongst us, his transition would have been provided for, and "over there" a place would have been in readiness to receive his spirit. Whatever we are in spirit, indicates our relations to spirit-life. He who has amassed within him spiritual riches, is better provided for and more pleasantly surrounded than the spiritual spendthrift, who must partake of the spiritual poverty which has been the effect of his life on earth.

A spirit said to us: This has been foreseen in the spirit-world; his father has been making preparation for him. And so it will be for all of us: we do not go into a strange land unexpectedly, but where there are many friends, good and true, if we make ourselves worthy of them.

The departed Prince was physiologically a sensitive, a Nazarite from his birth, a normal medium, full of spiritual gifts. Hence the lesson to be studied by all sensitives, from the suddenness and the circumstances of his passing away. He had mixed too freely in the exciting scenes of social life. This does not do for the sensitive. What is recreation to the strongly animal organism, is death to the frail casket of a spiritual temperament. Sensitives should seek for passive enjoyments and isolated positions: mingling with those tempered as they are themselves, they are safe and happy, but the wear and tear of the more robust organisms around them, is more than they are capable of bearing.

It has been a joy to many lovers of human progress, to observe the thought-career of Prince Leopold during these last few years. Those who have been ostracised from thirty to forty years ago, for preaching hygiene, dietetics and temperance, feel as if they had aged by centuries to hear the same—once ultra—ideas given forth from the side of the Throne, and applauded by the great mass of well-intentioned men and women. All this shows what strides advanced views are making, and how progressive in mind and large in heart the prince was who has passed away. The regret that is felt at his going, is a true indication of the vast moral force which he exercised.

For some months past, we have had the intention of writing him a public letter, suggesting that he lend his influence and intuitions towards the establishment of a Home Colony, of an industrial, educational, and hygienic kind. It is not yet too late to make that proposal, and we now do so. He to whom it is addressed is not dead: he has simply passed to a higher plane of life, from which he may be the better able to do what is required.

In memory of Prince Leopold, why should there not be founded such a Colony, with the name of ALBANY? It is a novel form of monument, and having set the fashion, other such monuments might be established, till the whole tone of our social life was vastly improved. At present we are not impressed to make any suggestions as to the method of promoting this object, but we throw out the thought, as spiritually an already accomplished fact.

Albany might extend till it included the whole Island. It is the ancient name of Scotland, meaning the Mountain, the exalted snow-clad peak, whiteness, denoting that which is spiritual in man. It is a beautiful name, and none could be more appropriate for a Spiritual Home for the highest development of mankind.

The Queen made this her son a Scotchman. As she wrote soon after his birth, he was called Duncan for dear Scotland; and Albany is another form of the national name. His body was laid away with national accessories, and the pib-

roch played a plaintive dirge, which has consoled the wounded spirits of millions of his countrymen, when weighed down by sorrow.

When we think of this life-history,—its beginning and its ending, the dedication of the bairn, and the last ceremony bestowed on the body,—one cannot but be struck with the fact that the Queen is a woman of extraordinary individuality and force of character. The methods adopted were unusual, original, appropriate; and yet only such as an independent mind and a strong character could have carried out. It is a salutary lesson of homeliness to us all; to rely on our own national products in all the extremities of life's scenes, and hallow by their use those characteristics which distinguish nation from nation, and of which every worthy people should be proud.

GEORGIANA HOUGHTON.

This well-known Spiritualist passed away on the morning of Monday, March 24th, nearly seventy years of age, after having lain for several weeks in a hopeless state from paralysis. For the last six days of her existence in the body she was unconscious and incapable of action. From the first the stroke was regarded as fatal by the medical attendant, but Miss Houghton had such a strong hope in being able to complete her literary task by the publication of another volume, that she would not hear of any such a thing as immediate transition from the body.

It is not necessary that we give a detailed account of her experiences in Spiritualism, as these may be abundantly gleaned from her recent volumes, "Evenings at Home in Spiritual Seance," and her work on "Spirit Photography," which we noticed at length at the time of its publication. But Miss Houghton in addition to being a most remarkable medium, was a very public-spirited woman, and her name and influence in the Cause were known far and near. A letter from her pen appeared on the first page of the MEDIUM as a weekly paper, fourteen years ago to-day, so that we have to regard her as one of our very earliest contributors and correspondents. In all other public phases of the Movement she was equally active.

It was as a drawing medium that Miss Houghton was most distinctly known. Her style of drawing has never been exactly attained by any one, though some of her pupils have in a great degree succeeded in the production of similar pictures. They are chiefly monograms, consisting of a labyrinth of involved lines of different colours, producing a remarkable and highly pleasing appearance. Many years ago, she made an exhibition of them in a gallery in Bond Street. The effect of the whole when contemplated was of a very soothing character.

Miss Houghton was in the habit of holding a developing class or circle, for the impartation of this drawing ability to suitable persons. Some of these pupils have attained to great proficiency; they will greatly miss their preceptress.

To the subject of spirit photography through the mediumship of Mr. Hudson, Miss Houghton paid undivided attention all the time that Mr. Hudson was in practice. Her experiences, illustrated with upwards of fifty examples of spirit photographs, are fully given in the volume bearing on the subject.

In all spiritual affairs Miss Houghton saw coincidents, which were to her mind highly significant. Days, events, times, seasons, forms, &c., were to her the alphabet of a language from which she derived great instruction, though few could follow her expositions. Her drawings she interpreted in a similar manner, giving them a theological symbolism. It is to be regretted that she made no disposition of her effects. Some steps should be taken to have the full collection of her drawings preserved in some public institution. They are well worthy of such care, and as an example of highly artistic work, produced without the usual artistic effort or experience, they are truly wonderful, and a great psychological curiosity. Her dove, brought to her by the spirits, and which she had stuffed, was placed in the coffin with her, on the top of which was also interred some wreaths of willow and flowers carefully framed, and which are described in her volumes. Her relatives, not knowing her mind on these matters, thought they were better placed thus away, than to become desecrated by passing from hand to hand or into wilful neglect. It was to be regretted that Mrs. Tebb was absent in Algiers, who knew the deceased so well, and who might have gained some of her intentions towards the last.

The relatives not knowing her spiritualistic friends, and

the most intimate being abroad, but little notice could be given to the Movement of the decease and funeral. It was announced at Neumeyer Hall, on the previous Sunday, and Mr. Burns, on the part of the Movement, was invited to the funeral, which took place at Highgate Cemetery, on Monday, March 31, 1884.

GEORGE SPARKES.

Passed on to the Higher Life, on Saturday, March 29, the spirit of our brother, George Sparkes, of 3, Friar Lane, Plymouth, at the age of 44. He had been a great sufferer for some time. Being a true Spiritualist, he dreaded not death, but welcomed it as a messenger of love. Although he was not rich as regards this world's goods, he was rich in spiritual things, having been possessed with a knowledge which only Spiritualism can give. His mortal remains were followed to the cemetery on Sunday morning last, by over sixty of our friends, wearing conspicuously white flowers, emblems of purity; also each carrying a flower in the hand. On arriving at the cemetery, the body was carried into the chapel connected with the Dissenter's part of the burying ground, where an impressive service was conducted by Mr. R. S. Clarke, assisted by Mr. Husson. The chapel was crowded. The procession then proceeded to the spot where the remains were to be deposited, when the controls of Mr. Clarke gave an address to those assembled, on the nature of death, as revealed by Spiritualism. The friends each dropped a flower on the coffin after it was lowered into the grave. This being the first Spiritualist funeral in the West of England, it caused no small commotion to see over sixty Spiritualists walking in procession without any of the mournful garb so popular at the present day. The controls of Mr. Burt at the usual circle, on Sunday afternoon, spoke very beautifully on his passing away, and his entrance into the spirit-world, where his active spirit, free from a diseased body, would work for the Cause he had so much at heart when upon the earth.—JOHN T. B. PAYNTER.

GOWAN CAMPBELL, HOUGHTON-LE-SPRING.

Passed on to the Higher Life, on March 6, Gowan, son of Mrs. Campbell, of Quarry Brow. The consolations of Spiritualism sustain the bereaved mother. Mr. Walker, Southwick, conducted the Burial Service, on March 10, vividly portraying the exalted employments of Spirit-life, and pouring the balm of spiritual comfort into the mourning souls of survivors.—WILLIAM RIDLEY, Sec.

ANNIVERSARY PHENOMENA.

The Fox sisters, through whom the phenomena were manifested thirty-six years ago, are still mediums. The eldest sister, Mrs. Margaret Fox Kane, is in New York; Mrs. Kate Fox Jencken, the youngest of the family, is in London. Subjoined are reports of recent sittings with these mediums, the first being from the pen of Miss Rosamond Dale Owen, on March 24th, and the second by the Hon. J. L. O'Sullivan:—

"I have just come from a circle at Mrs. Jencken's, a grand one. The illuminated hand wrote a message from my father, in plain-sight on the table. A music box which had been out of order for some time, weighing about twenty-five pounds, was carried from the end of the room and dropped in the centre of the table; we heard them at work inside the box, then they wound it, and it played for the first time for months. Loud raps, sounds everywhere, were going on at the same time; the whole room seemed alive. Presently they rapped: 'Will give Rosamond a test.' 'I don't need it,' I replied, 'For the world,' was the answer. As by one impulse, Mrs. Jencken, Miss H., and Mr. D., the two other sitters besides myself, put their hands in mine, so that I touched the six hands, and held both Mrs. J.'s. Then a most beautiful and very large light grasped me by the shoulder, and pushed me four or five times with such force that I had great difficulty in keeping my seat. The power finally grew so strong, that Mrs. Jencken became frightened, and asked if I could find the matches. I groped on the table where they had been left, but they were gone. I found them on the floor, and replaced them in the candlestick. The next instant the box of matches was tapping me on the head, and a moment after was carried four or five feet off, and a match lighted, illuminating the room, as though to assure Mrs. J. all was quite right. We all felt greatly refreshed, and exhilarated by the sitting, Mrs. Jencken included. I have never seen such rapid and continuous manifestations, and I believe it was because the circle was most harmonious

and passive, and that the manifestations were all voluntary, and we took what the spirits liked to give us, without interfering by questions. I was very tired when I went, I feel like a new woman now."

COMMUNICATIONS FROM "GARIBALDI"

"The Sun" of last Monday contained a report of an interesting event which had occurred on the day before at Clifton, Staten Island. It was the unveiling of a large marble slab, six feet by three, with an inscription in gold letters, erected upon the cottage which remains historically memorable as having been occupied by Garibaldi in the years 1851 to 1853, when the illustrious exile, after the disastrous events of 1848, sought an honorable support in the manufacture of candles.

At 8 o'clock of the evening of that same day (Sunday), at 231, East Thirteenth Street, I was holding a private sitting with the celebrated medium, Mrs. Margaret Fox Kane (widow of Dr. Kane of Arctic fame), one of the original Fox children of Hydeville, near Rochester, N.Y. I was pursuing the accomplishment of an object not yet achieved, but which, when consummated, will make no small noise in the scientific world. Through the instrumentality of the medium I had been conversing with a group of spirits, including what professed to be Agassiz, Franklin, Judge Edmonds, and others of kindred category, on the subject of the great mystery of intelligence and instinct in the animals below man, when, as we were about to separate, a new interlocutor stepped in, so to speak. That is to say, the medium's hand was affected with those peculiar nervous sensations which impel and compel her to snatch a pencil and write (backward) in the name of a "spirit" supposed to be controlling her, and she thus wrote: "Glad to meet you, my esteemed friend, Garibaldi."

Besides warm political sympathies, I had had a slight but friendly personal acquaintance with Garibaldi, limited indeed, to two occasions of intercourse with him. My third act of communication with him was the above quoted kind salutation on Sunday evening shortly after the enthusiastic ceremony of that afternoon at his old residence at Clifton, Staten Island, which had terminated at about 5 o'clock, and which could only become known, outside the little circle of its participants, through the morning papers of Monday.

What he next wrote in continuation, after I had spoken my gratification at thus again meeting him, was this: "Glad they have not forgotten my former dwelling in Jersey." Not remembering that he had ever resided in New Jersey, I asked whom and what he meant, and it was immediately written backward as before (the same mistake of Jersey for Staten Island being continued, though it was subsequently corrected): "The people. My old friends over in Jersey have placed a marble slab [on it] with my name, and the years I inhabited it, from 1851 to 1853, in gold letters. You know I once found [i.e., invented, or else founded] a good article of candles [this the medium persisted in reading as 'candies,' though to my eye it was clearly 'candles'], in the same place where the brewery now stands in Jersey. The cottage is near it. Garibaldi." Sure that I must have heard of this if it had occurred with any degree of publicity, and also that the "Jersey" was wrong, I remarked that this was erroneous. A communication appointing a time for the next sitting with Mrs. Kane was given, signed by the names of J. W. Edmonds and John King, in the course of which was written: "You will find Garibaldi's statement correct. Seek for it." For that purpose I determined to go next day to the Italian Consulate.

In "The Sun" of the following morning (Monday) I was indeed startled to read of the slab with its gold-lettered inscription, of which Garibaldi had himself told us the evening before. My engagements and those I knew Mrs. Fox Kane to have on her side prevented my getting at her till 3 o'clock. I asked for a short séance to inquire again about the "Jersey," which was certainly a mistake, such as is sometimes committed on unessential points of a character merely material, such as locality and time, of which spirits often do not retain an accurate recollection. Immediately we had taken our seats, her hand was quickened by the nervous sensations which move a medium to write, and she wrote: "Place paper and pencil under table, and don't look until we order. Benjamin Franklin." This direction was obeyed, and I sat sideways with my eyes directed toward the locked door opening into the hall. I had not long before had the experience of a sheet of paper having been thus placed under the table and having been passed bodily through the locked door, and found outside written upon and signed by those we call dead, the passage of matter through matter being a not uncommon phenomenon in Spiritualism. Soon after there was again written: "Go into the hall and under the black rug get the paper. Benjamin Franklin." On unlocking the door, I found, conspicuous before my eyes, a sheet of the peculiar paper I had placed under the table, now partially covered by what was correctly described as "the black rug." It had certainly not been there when I had closed and locked the door a short time before. It was written over in large letters as follows:—

Qui Vivo Exile Dal 1851
L'Esce Due Mondì
Giuseppe Garibaldi
Alouni Amici Poveri.

[Being the Italian inscription on the slab, as given in "The Sun," signifying: "Here lived in exile, from 1851 to 1853, the Hero of Two World, Giuseppe Garibaldi. Some friends erected it." The words "to 1858" were wanting, because the rest of the line filled in the paper to the edge. The final e was also omitted from Giuseppe—an accident common in spirit-writing.] Then followed a line of separation, and then the following, with a signature closely resembling that of Garibaldi:—

Tell my old friend Antonio Meucci that I am living, not dead. I am with him in our old cottage.
You understood me wrong last night, I meant candles, not sugar-candy.
Garibaldi.

When I showed the sheet to the medium it evidently had no meaning for her, as she was ignorant of Italian, and she was slow to take in the bearing of the whole as a beautiful manifestation of Garibaldi's presence with us the evening before; and now again in giving us a copy of the Italian inscription, and in writing the letter with his own autograph signature, in which he corrected what had been her absurd misreading of candles for candies, and sent his affectionate message to his old friend and co-inmate of the cottage, Signor Antonio Meucci. When she was at last made to understand it, she was evidently exultant over the evidence that, after her long disqualifying illness, her old "mediumistic" power was fully returning to her.

I have only to add that in conclusion I addressed the invisible ones present with a remark that I knew that spirits did not always remember correctly unimportant points on the material plane, and that the idea or thought present to them being of a locality close to New York, with a water and ferrage connection, they might easily say Jersey when a different but similar place was the fact. They at once responded by raps, "Yes," and the medium, snatching a pencil, wrote: "Staten Island."

It is, of course, conceivable that after the break up of the Italian party at Clifton at 5 o'clock, and before my séance at 231, East Thirteenth Street, New York, some of its members, returning to the city, could have seen and told the lady of what had taken place, though several of the morning papers remained ignorant of it, and that she might thereupon have devised a subtle trick to be played upon me, including the preparation of the sheet of paper to be placed by some outside confederate under "the black rug," where I was to find it. But I am satisfied that that was certainly not the case. How, on that theory, could she ever have made the absurd mistake of "candies," and the thrice repeated one of "Jersey" instead of "Staten Island?" Those experienced in the wonders of Spiritualism are familiar with analogous cases of the still living reality, and the demonstrated unchanged identity, of communicating spirits, abundant and conclusive. But from those ignorant of the subject, and too bitterly prejudiced to be either willing or able to learn, I cannot, of course, expect full credence for the truth of such a narrative, however sure I may be that nobody acquainted with me will for a moment doubt its strict and scrupulous veracity.

J. L. O'SULLIVAN.

229, West Twenty-Third Street.

—"The Sun" (New York), March 23, 1884.

HOW LONG IT TAKES TO DREAM A DREAM.

An old locomotive engineer sat in the smoking car talking with the brakeman and some other railroad men. One of them asked him if he'd ever fallen asleep on his engine, and he replied:—

"Yes; thousands of times, I might say. Perhaps not that many, but very often. When I'm doing extra hours I fall asleep for a second or two, and then start as wide awake as ever. I'm always dreading going to sleep, and I suppose it's that constant fear that has so disciplined my mind that I no sooner lose consciousness than I give a sort of muscular jump, and am aroused in a jiffy. Talking about how long it takes a man to dream, now I want to tell you something: I was running No. 4 into Chicago one morning, when I had been on duty eighteen hours and hadn't had any sleep for twenty-six. Just as we passed the little station at Utica, between Ottawa and La Salle—you know, No. 4 doesn't stop there—I dropped asleep. Then I had a dream—a great long one, about an accident. A train order was mixed up in it, and as it wasn't quite clear, I remember how I studied over the words, it seemed to me, for ten or fifteen minutes. Then I dreamed there was a collision; we struck, and it threw me up in the air thirty or forty feet clear of the engine. I mind how I felt up there, and I was wondering where I'd land, and if any of the passengers were killed. It wasn't a very pleasant sensation, either, you can imagine. Then it seemed I came down, and, strange enough, landed right on my seat, with my left hand on the throttle. At that very instant I woke, and it seemed so real that for a second I could hardly realize there hadn't been any collision and I hadn't been up in the air. Well, that dream was full of details, and a good deal of time appeared to elapse between its beginning and its ending; but when I looked out my window, I'll be cussed if there wasn't the switch-light of Utica siding right ahead of me. You see I hadn't run fifteen rods while all that dreaming was goin' on, and I was making at least forty-five miles an hour."—"Chicago Herald."

PROGRESS OF SPIRITUAL WORK.

WORK IN LEEDS AND LANCASHIRE.

The great event of the past week at Leeds, was the visit of Mrs. Hardinge-Britten. Although there was scarcely any opportunity for announcement, and her intended visit quite unknown beyond the town itself, there was, notwithstanding, a magnificent audience at the Tower Buildings to meet that lady on Tuesday evening, and Mrs. Britten's oration and answers to questions can only be fitly described by that same term, magnificent. It being the day immediately following the Anniversary of the birth of Modern Spiritualism, the origin and history of that Movement was the subject appropriately chosen; and with wonderful impressiveness, pathos, and power, did this celebrated speaker describe the heralding, the inauguration, and the early history of the great New Dispensation—telling the story as, I should judge, no one but Mrs. Britten could tell it. A profound impression was produced, and the parting words of farewell were quite affecting.

BATLEY CARR.—A select circle for the development of mediumship is held here every week at the residence of Mr. Armitage. In the meeting on Wednesday evening last, I was invited to take part; there were also friends present from Dewsbury and Bradford. The proceedings were very interesting, and I was pleased to see the developments there were taking place for the future advantage of the Cause.

BLACKBURN.—I had a pleasant journey on Saturday, in the lovely spring weather, to this large and beautiful Lancashire town, having been heartily invited to speak there on Sunday. Blackburn can boast of one of the most splendid parks I have ever been in—it is like a little Garden of Eden in the midst of the town. The Cause of Spiritualism at Blackburn is in a flourishing condition. Two years ago, the friends tell me, they thought they did well if they got an audience of twenty-five; from that time, however, the Cause has been steadily progressing, until the room now occupied at the Science and Art School, and which I am told will easily accommodate 300, is usually too small on Sundays to contain the throngs of people seeking admission. The place was well filled on Sunday with an intelligent and earnest-looking congregation. At the close of the first service, the people were invited to remain to a second meeting in which the spirits should have an opportunity to speak through the local mediums. The majority remained, and the manifestations of spirit-power that followed were very interesting. At the close, there were warm expressions of approval in regard to this after-meeting, and the friends are seriously considering the advisability of having such a meeting each Sunday. On Monday, April 21st, Mr. Ogle and "Dick, the Pit Lad," will commence a week's experiments in the town.

ACORINGTON.—In connection with my visit to Blackburn, I received a cordial invitation from Mr. Richard Burrell, a well-known friend of the Cause at the neighbouring town of Acorington, to give him a call, and to meet some other friends at his house. This meeting was accordingly held on Monday evening. Mr. and Mrs. Burrell gave me a very cordial welcome, and I had the special and unexpected gratification also of here meeting Dr. and Mrs. Brown, of Burnley. Amongst other friends present, was Mr. Schutt, whose labours and abilities as a trance speaker, are greatly appreciated amongst the Societies in the North. Between Mr. Burrell and myself, a sort of mutual acquaintance had been formed in October last, in connection with a local newspaper correspondence in which, at the invitation of that gentleman, I took some part. As the readers of the MEDIUM know, a great deal of work of this kind has been done here, and Mr. B. states, what I should have supposed to be the case, that there is a great deal of inquiry and investigation into Spiritualism in the town. Could a public meeting be started, no doubt a large congregation would be at once brought together.

The meeting on Monday evening was of a most interesting character. Instructive utterances and familiar greetings were given by various spirit-friends, through Mr. Schutt; next came prayer and address on personal experiences and work, from the writer; and finally the spirits, in rapid succession, controlled Dr. Brown to pour forth their thoughts and utterances in great variety—witty and grave, serious and humorous; an abundance of mirth and pleasantry being created by the extreme drollery of some of these worthy controls. There were many kind and encouraging words spoken to me personally, and I also found that in this company much warm friendship and sympathy existed towards the Editor of the MEDIUM.

OMEGA.

MRS. E. H. BRITTEN'S FAREWELL MEETINGS AT MANCHESTER.

On Sunday last, April 6, Mrs. E. H. Britten lectured in the Co-operative Hall. The afternoon subject was, "The Bible of Humanity." A large number of strangers to Spiritualism being present, the attention of many doubting travellers to the other land, who are hampered by Christian training and education, were shown most convincingly the superiority of "Nature's Bible," and the many inconsistencies in the book, so-

called "God's word." In the evening, the subject was, "The Anniversary of Modern Spiritualism." The lecture was listened to with the greatest attention, as the frequent applause testified. It was shown clearly that the united power of Church and bigotry cannot possibly crush out the truths of Spiritualism.

Light, more light, is the craving of the age, and speakers like Mrs. E. H. Britten are entitled to the thanks of all, for the brilliant light they shed. All will be glad when Mrs. Britten returns to the Old Country. If she had the slightest doubt to the contrary, the crowd that met her on Sunday last, and the faces on which she looked, would have dispelled that doubt.—**COR.**

MANCHESTER: Temperance Hall, Tipping Street.—Last Sunday, April 6, morning, 10.30, Mr. Lamont, of Liverpool, in the chair, gave us a short but most effective speech on "Man's own Responsibility." Mr. Johnson, of Hyde, under control, followed, whose guides quite agreed with Mr. Lamont, and took up the same subject, and gave us a very interesting and instructive discourse. On Sunday next, April 13th, our platform will be occupied by a speaker from Yorkshire. I am not in possession of the speaker's name, but I have no doubt but what our Yorkshire friends will send us one that will give every satisfaction.—**J. M. HUNNS, Sec., M.S.S.S.**

MANCHESTER.—The Trinity Hall Spiritualist Society, 83, Chapel Street, Salford, will hold its first public meeting on Sunday, April 20, at 6.30 p.m., speaker, Mr. Thompson; subject, "Our work and our aims." Spiritualists in Manchester district not allied with any Society will be cordially welcomed.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mrs. Burdett delivered an inspirational address to a fair congregation; subject, "Where your treasure is, there will your heart be also." It was a very impressive discourse, and listened to with breathless attention. On Easter Tuesday, a tea and entertainment will be held in the above Hall, at 4.30. Tickets 9d. each, can be had from the Secretary or any of the Committee. The tea will be given for the benefit of the Society.—**R. WIGHTMAN, Sec, Mostyn Street, Hinckley Road.**

BEDWORTH.—Last Sunday evening, Mr. W. Tidman, trance medium, gave a splendid address on "The Love of God constraineth us." After this, one of his spirit-guides told the audience there would be some critics come here on a future occasion, and they would be asked to choose their own subject. This seemed strange to me, as I had been talking to the critics during the week, but I am sure the medium knew nothing about it. After this, Mr. T. Dewis, another trance medium, gave a short address, and described the spiritual surroundings of all the audience, every one of which seemed quite satisfactory.—**A. BOND.**

WEST AUCKLAND: Darlington Road.—Our friend Mr. Wm. Hopwood paid us a visit, and a tough day he had amongst us. His guides examined twelve patients suffering from various complaints, and gave general satisfaction. Some of them being strangers to the teachings of Spiritualism were constrained to say, they were miracles indeed. He is coming out a wonderful medium, and worthy of the support of Spiritualists. We always thought well of him in this district, but we must say the last wine was the best. He named an infant, which made a deep impression on the company present (being all in rhyme). After this he gave us a grand address on the present corruptions of the Church, in first-rate style. We likewise had our respected friend Mr. G. Lamb, from Cockfield, whose guide, "Joseph Barker," gave a very elaborate address; subject, "What does the world need to make it happy?" We were also addressed by our worthy friend Mr. C. Lupton, on the "Principles of Secularism and Spiritualism contrasted," which was brought out in a very explicit manner. I may say Mr. Lupton is the mainstay of our circle. Address—Mr. Hopwood, West Cornforth, Ferry Hill.—**JOSEPH MILLER.**

BATLEY CARR.—On Sunday evening last, Mrs. Ingham and Mr. Holdsworth, both of Keighley, occupied our platform conjointly. After the guides of the former had addressed the meeting with a few pointed words, on the mission of spirits to humanity, they took her into the audience and there gave several descriptions of deceased relations and friends. The first three were recognised and acknowledged, the remainder were forcibly described but not acknowledged. This reception had a retarding effect on the controls, and they wisely conducted the medium back, and after delivering a few running comments on the perversity of some strangers present, withdrew. One of Erin's sons immediately controlled, who with his characteristic wit and humour, coupled with his native language, soon dispelled the gloom that had settled like a pall upon the audience. "Pat" has a happy way of putting things in such a light that their significance can not be doubted; and his wholesome advice is received with applause. After singing hymn 228 "S.H.," the guides of Mr. Holdsworth spoke with much warmth and fervour, on the "Teachings of Spiritualism," and the blessings accruing from it. The remarks speak well for the future powers as a medium of this young gentleman. It is the first time we have been favoured with a visit from him, but we hope and trust that we shall be favoured again ere long. Although the room was crowded to its fullest capacity and therefore very hot, all sat enraptured with the remarks.—**ALFRED KITSON.**

SUNDERLAND.—On Sunday evening last, owing to unforeseen circumstances, Mr. Tate was unable to occupy our platform, as had been intended. However, at the last moment, our indefatigable friend and co-worker, Mr. John Rutherford, came to the rescue, and gave a capital address, taking for his subject: "Is Theology the Science of Religion?" which he went through in a masterly manner, and seemed to please the audience well; which, by the way, was a very large one—nearly two hundred persons being present, no doubt, being attracted by the expectation of hearing our friend, Mr. Tate, whom we hope to have next Sunday evening, all being well. —The S. S. E. S., having just closed its first quarterly session for this year, the following officers have been elected to serve during the ensuing three months:—President, Mr. John Rutherford; Vice President, Mr. V. W. Pinkney; Treasurer, Mr. John Warren; Secretary, Mr. G. H. Pyne-Jones. The following is a statement of the accounts for the past three months:—**RECEIPTS**—Balance in hand, Jan. 1, 1884, £1 3s. 7d.; Members' Subscriptions, £2 10s. 3d.; Collections at Lectures, £3 1s. 10½d.; Sale of Literature, £1 19s. 2d.; Shrove Tuesday Tea Meeting, £6 1s. 6d.; Total, £14 16s. 4½d. **DISBURSEMENTS**—Expenses, Platform Speakers, 18s.; Rent, Stationery and Postage, £3 4s.; Literature and Carriage, £3 15s. 3½d.; Tea Meeting and Entertainment, £4 12s. 3d.; Sundries, 9d.; Balance in hand, March 31, 1884, £2 6s. 1d. Total, £14 16s. 4½d. Examined and found correct.—Robinson Murray, Alexander Ross, Auditors.—G. H. PYNE-JONES, Sec., S. S. E. S.

NEWCASTLE.—Mr. J. A. Rowe delivered a very interesting address on "The Reign of Wisdom," on Sunday last, at Weir's Court. The attendance was good.—**ERNEST.**

NORTH SHIELDS.—The friends here held an Experience Meeting instead of the usual lecture. Various members related their experiences in Spiritualism. The room was well filled; and the audience appeared much interested in the narrative of facts placed before them. The friends hold their Annual Tea on the afternoon of Good Friday, at 4.30.—**ERNEST.**

MACCLESFIELD.—At the earnest request of the members of the Paradise St. Free Church, Mrs. Britten attended a meeting held on Monday evening last and gave a farewell address. The Chairman (Rev. A. Rushton) said, when he first saw Mrs. Britten, he likened her to Hypatia discoursing in the schools of Alexandria, in Egypt, and was reminded also of the ancient British Queen, Boadicea, whose eloquent voice roused the soldiers of her armies to the greatest enthusiasm. Indeed, Mrs. Britten was a queen, he said: the Queen of the Spiritualists of England, where she had reigned without a rival; and although she was about to pass over the sea to another land, it was hoped she would, ere long, return to England, to see how her subjects had comported themselves while she had been away. After a most eloquent discourse from Mrs. Britten, quite a large number of friends accompanied her and Mr. Britton to the house of one of the members, where an excellent tea was served, after which the whole party went together to the Railway Station, where a warm and earnest farewell took place.—**COR.**

KEIGHLEY.—In consequence of our Lyceum being closed for re-decorating, etc, our services yesterday were held in the Temperance Hall, where Mr. Armitage, of Batley Carr, delivered two beautiful discourses. Subject for afternoon was—"The three grand principles, or the trinity of Spiritualists," which discourse was divided into three parts as follows: "The Fatherhood of God"; "The Brotherhood of Man"; "Eternal progress here and hereafter." Subject for evening was—"Can Spiritualism be proved from the Bible?" Both discourses were very ably delivered to intelligent audiences. As a mark of esteem in which Mr. Armitage is held by Keighley friends, a vote of thanks for his long services in the Cause, was heartily passed, by the audience holding up their hands, to which Mr. Armitage suitably responded. Our noblest thanks are due to ALL those who so humbly and earnestly manned the spiritual barque through the early storms of superstition and bigotry, and as a result of their labours, our Cause is now being acknowledged, and we can now press on without much opposition. May we of to-day discharge our several duties to the best of our ability, which will be of benefit to ourselves and those who come after us.—**PROGRESS.**

BACKWORTH.—The friends of the above place, held their meetings as usual on Sunday, when Mr. Joseph Stevenson, of Gatehead, delivered two addresses on "Spiritualism." In the afternoon, his address was on the "Rise and Progress of Spiritualism," which was listened to very attentively. In the evening, his address on "Spiritualism, or what is Spiritualism?" gave general satisfaction to all present. After each discourse the medium answered any questions the audience chose to put, bearing on the subject; a number of questions being asked, which were very ably answered. This brought a very instructive and enjoyable evening to a close.—**J. B. S.**

SHEFFIELD.—Mr. Towns's visit to Sheffield has been crowned with great success. We have had some good meetings on Sunday, Monday, Tuesday Wednesday, and Thursday nights. On Friday night, Mr. Towns went to Parkgate, and on Saturday night to Rawmarsh, and Sunday last, he was with us again. Our meeting on Sunday evening was a very interesting one, lasting four hours. We hope to see Mr. Towns soon again in Sheffield.—**W. HARDY, 175, Pond Street, April 7.**

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—On Sunday, our Hall was well filled, and there were many strangers present. Owing to illness, Mr. G. W. Gardner's place was ably filled by Mr. Oyston, from Hunwick, who gave two excellent addresses. Following the afternoon address, we had a business meeting. In the evening Mr. Oyston addressed a good audience on "Christianity and Modern Spiritualism," and death, judgment, heaven and hell. We expect Mr. Oyston will often pay us a visit. On Sunday, April 13, our hall will be closed for that day. We go to Spennymoor, to a meeting. Last but not least, do not forget the tea and entertainment on Good Friday, let us make it a success if we can.—**J. Robson, Sec.**

BIRMINGHAM: Oozell Street Board School.—On Sunday last, we had a very interesting meeting, answering questions and conversation. We had a few sceptics who kept the meeting alive by asking a variety of questions, which were answered by Mr. Groom to the satisfaction of the audience. Mr. Smith made a short speech in answer to a question. Mr. Gray gave some of his experience, which pleased the audience very much. At the close one gentleman said: "Well, yours is a beautiful philosophy, and I hope it may be true."—**COR.**

LONGTON.—On Thursday and Friday, April 3 and 4, Mr. Colville lectured in Longton, Staffordshire, to very appreciative and highly intellectual audiences. The meeting on the Thursday was held in a school-room, and was of a semi-private character. The chair was occupied by Percy Shelley, Esq., a young gentleman widely known and greatly respected for his talents and scholarship. The subject of discourse being left in the hands of the audience, it was decided to request the speaker to deliver a short address on "The Religion of ancient Egypt and Persia, and the influence of the Hermetic and Zoroastrian philosophies on primitive Christianity." The lecture, which was replete with instruction and delivered in the lecturer's most effective style, occupied just three-quarters of an hour. Following it, questions were invited, and they came in freely, not only upon the subject of the discourse but upon spiritual topics generally. After another forty-five minutes had been most entertainingly and profitably spent in questions and answers, subjects were handed in for a poem. The three chosen were: "General Gordon," "W. E. Gladstone," and "The Zodiac." The prose and poetic utterances of Mr. Colville under influence of his inspirers, were most warmly eulogized by the chairman, who calls himself a sceptic with regard to Spiritualism, though quite open to conviction; and by two other gentlemen, one of whom was the principal of the school, who moved and seconded a vote of thanks, which was passed unanimously and with acclamation. On Friday the Unitarian Church was comfortably filled by a highly intelligent audience, who requested the speaker to address them on "England and her future." Though in some sense political, the address was full of spiritual ideas, and made a most favourable impression on all who heard it. The questions which followed were very interesting and not ordinary. They evinced a high degree of culture in the questioners. The poem was on "The Lost Continent, Atlantis," and "The Queen in Tears." On this occasion the chairman was the Rev. Thos. Hamley, the local Unitarian preacher, who said some very kind and just words concerning Spiritualism and Spiritualists, in his pithy opening remarks. Both meetings were a decided success, and reflect much credit upon Mr. F. D. Bradley, to whose efforts they were due, as well as to the lecturer, who increased the good feeling towards the movement, his previous visits had largely helped to create.—**COR.**

BRADFORD.—Mrs. Hollins being absent, Miss Wronesley was unexpectedly called upon to address the afternoon meeting, at Walton Street Church. She was controlled by the major killed in Egypt. In the evening the same speaker officiated. Many strangers were present who took a great interest in the proceedings. The control recognised a soldier in the audience, and desired to shake hands with him, which the soldier responded to in a hoarty manner, the meeting being very affecting.—**COR.**

PLYMOUTH: Richmond Hall, Richmond Street.—Our Anniversary Celebrations came to a close on Tuesday evening, April 1, when the usual social gathering took place at the Hall. A very large number of friends sat down to tea, and were afterwards joined by those who were unavoidably absent from the earlier proceedings, the place being crowded. The greatest harmony prevailed through the evening, and interspersed with songs and recitations came addresses from Mr. J. Page, President of the Exeter Society (who received a hearty welcome), Mr. Pine and Mr. Stentiford, while through Mrs. Groom, Mr. Hamlyn (Exeter), and Mr. Clarke, our beloved Spirit friends spoke with much power, to the evident pleasure of all. To those ladies who worked so hard in managing the tea abundant praise is due, and after the usual votes of thanks the meeting separated, an enjoyable time having been spent by every one.—On Sunday last, Mr. R. S. Clarke gave two Inspirational Lectures to large audiences. The subject in the morning was "The Communion of Saints," in the evening, "The Harmony of all Religions." The lectures were well received, and gave great satisfaction. In the afternoon, Mr. Burt gave an Inspirational Address at the usual Circle, subject, "Let the Dead bury their Dead," making special reference to the departure from earth life of the Spirit of one

of our friends, whose body had been consigned to the earth in the morning. The Annual Meeting of Members was held after the evening service, to elect officers for the ensuing year. Those elected were: President—Mr. J. B. Sloman; Vice-Presidents—Mr. O. Stentiford and Mr. H. Pearce; Treasurer—Mr. W. Jutson; Secretary—Mr. H. Pearce; Assistant-Secretary—Mr. J. T. B. Paynter; Librarian—Mr. J. Larcombe; Committee—Mrs. Pearce, Miss O. Pearce, Messrs. Best, Bovett, Burt, Husson, and Jess.—J. T. B. PAYNTER.

HARROW ROAD.—On Sunday, April 6, a tea meeting was held at Mrs. Treadwell's, 5, Rundell Road, St. Peter's Park, W. About 83 persons sat down to an excellent repast, after which the Guides of Mrs. Treadwell spoke, and several other controls took place, which greatly interested those present. Mr. Wood and other friends related their experiences in the investigation of Spiritualism. The proceedings were enlivened with hymns and selections sung by the choir and friends, and a recitation by Mr. Dennis, entitled, "The Reformer," was well received. One gentleman, a stranger, received a remarkable test, being no less than partial relief from a tumour on the shoulder, the existence of which was unknown to any one in the room but himself, and which one of the mediums immediately pointed out. In fact, the whole passed off in a very harmonious manner. Meetings are held punctually on Sundays, at 7 p.m., and Mondays and Wednesdays, at 8, to which all Spiritualists and earnest enquirers are invited.—Cor.

HETTON-LE-HOLE: Miners' Hall, April 6.—Mr. J. G. Grey, of Gateshead, gave an inspirational address to a large and attentive audience, subject, "If a man die shall he live again?" which was handled in a masterly style, and it was full of deep and profound thought. There were three children named at the commencement of the meeting.—JAS. MURRAY, Sec.

PENDLETON: 48, Albion Street, Windsor Bridge.—On Sunday, April 13, Mr. Schutt, of Accrington, will occupy our platform, afternoon, 2.30, and evening, 6.30. Friends in the neighbourhood will do well to hear him, and are affectionately invited.—On Monday, 14th, we will hold a Tea Meeting; Tickets, 9d. each. Tea on the table at 5 o'clock prompt, to which all our friends will be heartily welcome.—W. C.

MEETINGS, SUNDAY, APRIL 13th, 1884

LONDON.

BODWANE ROAD.—42, Bell Street, at 7: Miss Dale Owen, "Our Spiritual Possibilities."
MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft, at 7, No meeting; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.
CAVENISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse: Audience to choose Subject.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium
BROMPTON.—Mr. Pound's, 108, Ifield Road, Wednesday, at 8, Mr. Towns.
HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.
HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Miss Beetham.
BEDFORD.—King Street, at 8 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.
BIRMINGHAM.—Oozell Street Board School, 6.30.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
BLOCKBURN.—Academy of Arts and Sciences, Paradise Lane: at 10.30, 9, and 6.30.
BOLTON.—H. A. Tovey, 16, Halton St., The Hough.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Armitage.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Hepworth.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Miss Illingworth.
EXETER.—Oddfellows' Hall, Bampfylde Street, at 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 5.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Bailey and Mrs. Illingworth. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 5.30: Mr. Wm. Westgarth.
KRIBBLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. T. Holdsworth.
LEADS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. R. A. Brown.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. E. W. Wallis.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 5.30 p.m. Mrs. Britten.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. C. Rushton.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: A Yorkshire Friend.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Scott and Mr. Morrell.
MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEW CASTLE-ON-TYNE.—Vel's Court, at 6.30 p.m.: Mr. Gardiner, Secy.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6:
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—178, Union Street, at 2.30 and 6.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30: Mr. Schott.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. Husson; at 3, Circle; at 6.30, Mr. K. S. Clarke. Lyceum at 10.15 a.m.
ROWSEY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. A. D. Wilson.
SUNDERLAND.—Albert Rooms, 7, Corporation Street, 6.30: Mr. Tate, Science Teacher.
TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. James Carr's, 16, Wood Row, Twizell.

THE SEERS OF THE AGES, embracing Spiritualism Past and Present. By J. M. PREBBLES. 5s.

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| I.—Spirit of the Present Age. | IV.—Medieval Spiritualism. |
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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychological atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Ailments which vitiate the fluids and depress the feelings are unfavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavor to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes" and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes" and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Ofttimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting, should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All investigators should read the *MEDIUM AND DAYBREAK*, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of *THE MEDIUM*, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

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