NOTIONS AND NATURE AS A BASIS FOR
HOLIDAY OBSERVANCES.

An Address by J. Burns, O.S.T., delivered before
the Progressive Lyceum, 15, Southampton Row,
On Sunday Evening, April 13, 1884.

I spent the days of my youth in a land where the
so-called "festivals" of the "church" are unknown,
and I was well up in years before I knew when
Christmas came; and as for Good Friday, Easter,
Palm Sunday, Shrove Tuesday, and other terms—it is
only recently that I have been able to remember the
periods of their occurrence. The more I know of their
history and the fictitious merits attached to them, the
less I like them; and I feel that I would have avoided
had never heard of them at all.

I was well up in years before I knew when
the New Year was the remnant of the most
ancient calendar, and Beltane still survived as a Spring
memorial, derived from a paganism more ancient than
that upon which the popular mythology is based. A
native observance is Yule, as the shortest day, and
which appears to be astronomical in its nature.

All feasts and holidays appear to have been astro-
nomical in their origin. The motions of the stars
were first observed and recorded for the regulation
of human affairs. From the phases of the moon we
have the Sabbath. More accurate knowledge revealed
the annual cycle of the earth round the sun, giving the
exact year. A further extension of this research give
us the laws of prophecy, when great spiritual changes
amongst men may be determined.

The welfare of man depended upon his knowing
when the seasons came round, so that he might perform
those duties peculiar to them. Without fixed
terms and a means of estimating their recurrence, time
could not be said to exist, and those engagements upon
which civilization depend could not be entered into nor
kept.

The "hot cross bun," consumed so plentifully during
the week just closed, is a representative of an old
calendar. The circular shape of the bun indicates the
annual orbit of the earth round the sun. Its being
"hot" means the power of the sun's rays. The lines
which cross the bun at right angles indicate the four
quarters into which the year is naturally divided.
This bun with its distinctive marks, is one of the oldest
hieroglyphs that the world possesses, one of the earliest
instances of recording and communicating facts by
written symbols.

Fasts, Feasts, and Holy Days have been enjoined
and forbidden in all religions. This shows that they
may be abused, and become a source of evil as well as
a means of good. After the Mosaic institution, nearly
all spiritual teachers spoken of in the Bible were
opposed to them; others regarded them as familiar
occurrences associated with the usual ritual, or gave
special reasons for their employment at any time.

Isaiah reproves those who perform ecclesiastical fasts
and penances, and says:—

"Is not this the fast that I have chosen? to loose the bands
of wickedness, to undo the heavy burdens, and to let the
oppressed go free, and that ye break every yoke? Is it not
to deal thy bread to the hungry, and that thou bring the
poor that are cast out of thy house? When thou seest the
naked, that thou cover him; and that thou hide not thyself
from thine own flesh?—Isa., lviii., 6-7.

A degenerate, unspiritual church is threatened with
the destruction of its observances, by Hosea, which are
no longer "sacred" or spiritually helpful. Amos
prophesies against those who worship images, "the
star of your god, which ye made to yourselves." Thus
when astronomical facts became linked with so-called
"divine persons," man-made gods, then such worship
with its observances became an abomination. Says
Isaiah:

"It is iniquity, even the solemn meeting; your new moons
and your appointed feasts my soul hateth; they are a trouble
unto me; I am weary to hear them.—i., 15.

In the New Testament, Jesus and his followers are
reproached for not fasting like the Pharisees (Matt,
ix., 14); and the pious Pharisee—in that respect—is
no longer so much appreciated as the publican (Luke,
viii., 12). Paul enjoins dietetics (fasting) as an
aid to continence (1 Cor., vii., 5); and adds it to his
sufferings in his mission. But there is no injunction
as to the observance of those times, seasons, and pro-
cedings so strenuously upheld by the sacerdotal
party.

What is the intention and purpose of a holiday? It
is to make "holy," i.e., healthy, to recreate the
people. With the monotonous toil of life we get worn
out. Fresh elements have to be inhaled, or evolved;
and the holiday is a season for this purpose. It should
renew the whole man—physically, mentally, and
spiritually. By the repose of the overworked faculties,
it should set into action those that have been during the ordinary duties of life neglected, and thus restore balance and a renewal of forces from the inner realm. It should not be mere animal recreation, but it should be directed to all parts of the complex nature of man.

There is no provision made for this form of alternate asylum, for the mental and physical wants of modern society, except in the case of the few, who can command what they require in all respects. To let loose the ordinary rein held on the lower nature: to eat, drink, and sensually indulge, is the ordinary Christian's idea of enjoyment, and when he has got through with his three meals he goes on for several days to recover from the effects thereof. Even when these enjoyments are commendable, they are solitary and selfish; and as a people we have no systematic means of giving useful change and relaxation, so that the occurrence is of a national as well as a personal benefit. In some respects the Crystal Palace fêtes, and such other demonstrations, have tended somewhat in the right direction; but the crowding, discomfort, and hours of prolonged exhaustion in railway travelling, sowing in many delicate constitutions the seeds of premature death. The Bank holidays have become such an abuse that people long to stay at home in the recesses of their own private life. The recurrence of our most Christian legislators on Epsom Downs is the patronage of blackguardism, and a custom that would be much more honoured in the breach than in the observance. Our Romanical idolatry, with its parentage, death and resurrection of a "god" of its own making, with the pharisaical penances and blessings, still takes the mind of man farther from the Creator and the laws laid down for the regulation of His works. In short, wherever we look we find mankind ignoring Nature, that which is; and busily engaged in worshipping Notions, that which is the product of a perverted imagination.

What, then, can be proposed to take the place of all this perversion, if holiday observances we must have? Let us consult Nature, and the wants she imposes upon us. Take the hot cross bun as an illustrative example. It is the periodic intermittent rest imposed on the busy. The balance of the year is divided into two classes: Labour seasons; Spring and Autumn; and Enjoyment seasons; Summer and Winter. The former is what is called in the Gospel Love, in Paul's Epistles, "fasts;" the second couple, or the vertical line, are "feasts."" Spring "seasons in man's life when this is especially true. How many of us find, when late in life, that our mental life has been sown with "imagination," and the remainder of our life is spent in unlearning, rooting out the tares, before the seeds of truth can be sown in our minds! The bulk of man's disputes and discourses consists of the mere chaff of empty words, in which "things," truths, form no part; all because the mind has been sown with the wrong seed, badly developed, grown by a bungling husbandman, and imparted without regard to time or season! We are to-day educated mechanico-cramped as if we were mere sacks, without respect to receptivity, or the needs of the mind.

Having plenty of good Seed, let it be well diffused. A girl in the United States has made herself famous all over the world by her knowledge and distribution of silk-worms. There are thousands of refined and intuitive minds who could greatly improve the world by giving their attention to Seeds. Numberless improved varieties can be forthcoming, it is said, if great minds will take this work. Then the Spirit world would help. We can infuse our Spiritual qualities into the seeds we grow; and the Angels can infuse their qualities into us; and thus, in truth, celestial seeds may become externalized in mundane seeds, and we may eat the "bread of heaven," as it has been scoffingly said, that the Christians eat their "god" at the sacrament. Only, in the seed case, it would not be an empty ceremonial, a hollow mockery, but a divine reality, a scientific fact.

A Church might be built amongst men having this creed: Good Seed. It would regenerate the world: for it would build up mankind with divinely endowed materials; food with a soul in it—a pure soul, which would feed man's interior as well as sustain his animal body. The grand annual festival of this Church would be the labour of the Seed Month, during which, with the blessing of heaven, the womb of Nature is fructified anew for plentiful support of souls and bodies during the cycle of which it is the initiative. Much more important than the immaculate conception or the announcement of a "god." Let all our conceptions, all our fructifications, be as near perfection as possible; using them in the right manner, and in soils and climates best fitted for their growth.

In these simple ideas, implying an eternity of study and labour, is involved all that can bless and elevate man. It applies to man: body, soul, and spirit.

We would not in that Church simply talk and dis-
course upon Seeds, but we would bring to our places of meeting all surplus stock, and these we would freely bestow upon the poor and the unfortunate, till there were no poor, no unfortunate. Present day education induces helpless­ness and dependence. It consists too much of Notions.

Thrift—What is it? In this New Religion it will be the proper use of Seeds. These are the only things that grow and produce. And they do so without the proper use of Seeds. These are the only things robbing any one else, unless it be the weeds, which they crowd out. The Jewish plan of salvation is by use of Seeds, then the whole world might be made a garden, where by the glorious growth bestow upon the poor and the unfortunate, till there were no poor, no unfortunate. By the glorious growth of the leisurely and refined person could perform the use of Seeds, and slippers that so unjustly engross so much attention.

Thrift—Money cannot produce money. But this is absurdly figured with unspeakable myths: Why send a card, and ultimately amasses a fortune, of the poor, teaching the youth how to sow, plant, and cultivate—that education which is wanted more than anything else. Present day education induces helplessness and dependence. It consists too much of Notions.

That is the British Christian religion: for by its fruits you know it. Our probity and respectability as a people exist in spite of our "religion;" because we are continually crossed and thwarted; he has to bear up and go on, notwithstanding our ignorance and perversions, we can­not obliterate His plans or deface His work.

The Christian religion has supplemented the Jewish religion, by introducing the vast numbers of sensuous vices, upon which lucrative but soul and body destroying businesses can be raised; and thus the poor, sensual toilers become poorer every day, while the usurious speculators become correspondingly richer. The National Debt is the objective embodiment of the British religion. The "methods" of the "aristocracy"—money's wealth, capitalists, sports, and speculators; the "goats" on the "left" are the toiling, sensual, unhoused, vermin-infested, starved, driven, police-watched masses. That is the British Christian religion; for by its fruits you know it. Our probity and respectability as a people exist in spite of our "religion;" because the Great I AM is in and around us everywhere; and notwithstanding our ignorance and perversions, we can­not obliterate His plans or deface His work.

The True Religion is that which reverently seeks to learn these Divine Laws, Methods, and Purposes. By such a Religion are mankind, both rich and poor, saved. Goody-goody sentimentalities, however logical and seriously indulged in, can only mock the Almighty and deceive man. The Great and Good Father and Mother have placed us in a school, where by observation and experiment we may learn that which is for our interests. If we neglect our lesson, we need not think to hoodwink the Unchangeable, by flattery and hypocritical penitence. The "religious" teachings of the day are awfully "irreligious."

The subject is so vast, even as touching this one season, that I can take up only a handful of the many topics which I have before me. If she speaks of religious teachers and workers throughout the land had been engaged on it for the last month, they could not have exhausted it. What I desire to enroll is, that Existence, in its many phases, is the only source of knowledge; that agreement with its diverse methods is the only means of progress and happiness.

When man reasoneth with natural truth, he gains a power that is invincible, and he places himself in a plane of Spiritual life which is salutary and enlightening. On the contrary, when man works in ignorance of and in opposition to the truths of Being, he is continually crossed and thwarted; he has to resort to innumerable falsities to cover his primary mistaken course, and he becomes allied with a spiritual sphere of darkness, lies, and evil, which causes himself and his system of working to be false and rotten from top to bottom. Such is the state of the world to-day, as far as it is under the influence of conventional Notions.

On the other hand, if the culture and observances of a people were intelligently harmonious with the Divine Soul of Nature, the soul force thus given off would visibly alter the phenomena of Nature, and improve it vastly for man's welfare and comfort. Individual man can improve individual plants, and animals. So could aggregate man improve and modify existence as a whole, on its invisible as well as its visible plane. If man can improve and control seed and soil, why not the climate also?

Then God and man would be at-one-ment, and it would be a hard matter for individuals to find an incentive or an opportunity to go in opposition to those universal and invincible forces, which would pull him upwards and onwards in spite of himself.

THE SPIRIT-MESSERGER.

THE CHARITABLE WORK OF REV. ROBERT TAYLOR.

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., April 1, 1884.

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

Beloved One, if you remember, I concluded the last Control with the ultimate confession of belief on the part of Robert Taylor, and attempted to explain to your readers the various stages through which his mind had passed. First, I gave his literal acceptance of the Bible, and his great expectation founded on his faith. I next attempted to describe his great soul-stricken disappointment at the failure of that faith, which he found to be only a delusion, and that God was unsalvatable, and stronger than any faith formed under any pretensions.

Then we arrived at the conclusions, that the words contained in the New Testament revelations were written in ignorance of these laws, and that the events must have been greatly exaggerated. Then I presented him to your readers, Beloved One, as being opposed to Church formation, with all its sym­bolism and traditions, with all its dogmas, with all its mysteries respecting the worship of Jesus the Christ under emblematic forms, which ignored the man, and also ignored the life. Then I arrived at the last part of the former Control, in which Robert Taylor resolved, "that the humanity of the man, Jesus Christ, could alone be accepted, and his example followed," and said, "that from this day I ignore the mystical, and accept all that is real in his life." Now let us follow him, day by day, in the life which he led; strengthened by the example of our Lord. Are there any, Dear Recorder, who will deny to him knowledge, and intellectual strength? Will any one deny that humanity's claims stirred his soul with a fervour stronger than prayer itself? There are many listening to me now, who remember his first night's lecture; after he had been contemp­tuously ignored by the Church authority, who referred to him the Devil's Chaplain. And why did they do so? It was because he taught homely truths; because he attempted to make men believe, and feel the presence and the power of God.

In the revolutions of time, there are but very few changes made in localities. But the most obvious change is the more or less of political, and the peculiarities, noticed to-day, will be found to have been in existence a century ago. Take the Borough of Southwark, this historic portion of the county of London, which has been both sowed and reaped. There the peculiarity, which has been its distinguishing feature, is its poverty. Take that part of the Blackfriars Road, with all its little lost women, and base-born children are there to be found
In numbers; alas, the sad truth, in great numbers. I do not mean to say, that throughout the Borough, there is not a remarkable number of churchmen who do their duty by the poor; but the rest must be untruthful, who denies that that portion of the Metropolitan suffers from poverty, and its attendant evil, vice.

And, so do speak to me, and to these women; and those who remember his efforts, his appeal in earnest spiritual faith, his musical, inspired voice, will bear testimony that his labours were such as to engender the most respectful admiration. The charitable; yet the modern Samaritan little world knew him.

He saved many a girl from the streets. Many an honest woman has offered up prayers for his endeavours; for the working classes; and poor, painted wrecks of womanhood. Are listening to me, have heard him booted at; have seen him sweated out of the attic, where his great endeavour, by unorthodox means.

Yes, it was such a neighbourly, and with such neighbours, that he lived in lodgings, too wretched for so great a soul. But he were that he would lift these people up to a purer and nobler life. He swore that he would lift these people up to a purer and noble life."

The middle, and upper classes, may laugh at them, and may call their miserable attempts, the burden on the shoulders of a caste providence. The day is fast approaching, when the masses will demand rights, and obtain recognition of them. He preached no republicanism; he preached no revolution. He could not rave at, nor villify any set of men; if ever he abused any, he did so in defence of his principles, and the rights of the working classes; and poor, painted wrecks of womanhood. And why? Because he taught them to reach the truth, to profit by the experience of others; and to learn to help themselves.

Again, he took care of even such as these. He taught them how to sink their minor differences; he taught them how to give to all men the credit of honesty of purpose. The upper classes look on us as brigands, longing to wrest from them its mark in that neighbourhood; one has only to look at the poverty-stricken women who are listening to me, have heard him booted at; have seen him sweated out of the attic, where his great endeavour, by unorthodox means.

In this region of hopeless misery, this man resolved to work; meekly, not to reach the world.

Churches are built, Colonial Bishoprics are founded, whilst immortal souls at home are perishing. O ye Moravians! what remedy have you for this? You are not prepared to be just; you are not prepared to be a Christian in your actions. In the absence of bringing into this world the little one, whose life-surroundings must be marked by poverty's pressure. Human nature is a thing which, if it be true, the poor cannot forgo that, which the rich may carelessly indulge in. There are many marriages without means; many children. He taught them to help each other; to be kind to each other, and so the Rev. Robert Taylor thought, and taught in the life of the man, Jesus of Nazareth. But who was prepared to set up as a example? I am a brother, who was a doctor; who was in the fight; who was an orthodox; none, who believed in doctrine; none, who wished to be held upright, and honourable before society. But Robert Taylor said:—

Now, as we follow his life, having the life of Jesus as an example, let not the orthodox think, that I am taking any special title to the world, and as such, the teaching of the people. In those days, when he said: "We are here to defend our principles, and to destroy the political dreams; he made no endeavour to stir up dissatisfaction amongst the labouring classes; he did not want the people to rise on the flood of revolution; he wanted them to rise by peaceful, and constitutional means, that they might obtain their rights, and as Robert Taylor said: —

"You are not prepared to be just; you are not prepared to be a Christian in your actions. In the absence of bringing into this world the little one, whose life-surroundings must be marked by poverty's pressure. Human nature is a thing which, if it be true, the poor cannot forgo that, which the rich may carelessly indulge in. There are many marriages without means; many children.

"There are leaders in all times, and he was one of them; there are many would-be leaders to-day, as there were in his day. But he was not the man to be led all his life by others. He had heard his conscience, where before, all was conscienceless and blind.

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he had helped, when he stood again once more in the faun's dancing shoes. He was no longer a master of the air. There could be nothing lasting, for he does not teach revealed religion and truth. Again, in his charity, he distrusts and rises to all; he encourages mendicity; he helps without inquiring; the repentance of his hearers cannot be lasting, for he is not a Christian." Yet he persevered, making use of those even who are willing to turn charity into a pastime. There are many books, histories, and novels, who are playing at charity, and make of it a very pretty game; those who pick out a certain section of society to patronize. The last choice is as ridiculous as the former, and serves to please the pretentious charity monger's donkey. They like this game of charity; they like independent giving; they like as people, possessing birth and money, to pose before the charitable world as givers to the poor. Yet he was willing to work with those, if he could; sometimes they refused to work with him. "You know," said one, "we like to give our charity in that way; it makes us feel better to give, and the poor man is relieved of his pride.

In the evening there was a gay assemblage, to celebrate Olara's birthday. The village band has been engaged, and to its strains the guests danced. Mabel is one of the gayest, with her mother, and the beauty of the evening. She is conscious of a feeling she is unable to analyze—a power that seems to draw their very souls together. With an effort they control themselves, and after a few commonplace remarks, they wend their way back to the Parsonage.

Mabel was astonished to hear this, and smiled incredulously, but, looking in his face, she found it grave, and knew that what he said was no jest. "I will do so now, Olara, if you will let me have the pleasure of this walk with you," he replied.

"Of course, Mabel," said he. "Do you believe it possible for those who have passed the Veil to hear on earth the voice of a loved one?"

"Not so," replied Mr. Forsythe. "Nothing dies. That flower which you now hold has a spiritual part that will never wither and die."

"It cannot be," said Mabel, "it was really the flower which I knew, and how sad it seemed that such a lovely creation should in a few hours be withered and dead: all its fragrance gone—its petals dull and colourless."

"Nothing dies. That flower which you now hold has a spiritual part that will never wither and die."

"I cannot say," said Mabel; "but it is a subject that engrossed my deepest thoughts, and to me it seems only natural and right that all things should have no end."

"I am willing to believe it," said Mabel. "But you know that our souls are not immortal."

"The world is full of miracles," said Mabel. "I would like to speak to you of some of them, and I have often thought I must be imagination only. Do you believe they return—our dear ones who are gone before?"

"No," said Mabel. "I am willing to believe it."
father and mother in an old tumble-down house in Devonshire. My mother was a rich woman, and her marriage with my mother, whom his people thought beneath him, he was disinherited. Having a little money in his own right, he retired to a little cottage, and lived in solitude, fell ill and died. This was a great trial to us, as you may suppose. My parents were inconsolable for their lost darling, for of their two children, Jessie was the best loved. I did not feel jealous of her, for I too loved her—I'm sure I loved her. She was so bright and fair that she won all the hearts; her presence brought joy where all was dark and gloom. She was such a sunbeam that her old playmates envied her. She had a strange custom of sitting quietly, absorbed in her own thoughts, her face wearing an almost ethereal expression at times. We often laughed at this. While in this state, spoken to she would start up and look alarmed, and when questioned as to the nature of her meditations, she would say the angels had been talking to her, and no more satisfactory answer could we compel her to make.

On a beautiful summer evening she left us. How well I remember the scene! It comes to my mind even now, and once again I stand by her little, white-curtained bed, on which she lay. It is placed near an open window, that she might hear the birds sing, and smell the perfume of the roses that clustered round the window. She was sleeping! Her silken hair falls in little rings of soft curls round her forehead; her face, pure and calm; her lips parted in a faint smile. Hark! what are the half-articulated words she murmurs?

"WANT A LITTLE, AND I WILL BE WITH YOU."

Her father and mother are kneeling in prayer, each side of her bed, their heads bowed down with sorrow. She looks at them with affection, and smiles.

"Dear father and mother, you must not weep; you distress me by your grief. Dry your tears, for your Jessie is very happy. The angels have promised me so. I do not leave you for ever. My home will be bright and beautiful, for I have seen it, so do not sorrow. She lay. It is placed near an open window, that she might hear the birds sing, and smell the perfume of the roses that clustered round the window. She was sleeping! Her silken hair falls in little rings of soft curls round her forehead; her face, pure and calm; her lips parted in a faint smile. Hark! what are the half-articulated words she murmurs?

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"WANT A LITTLE, AND I WILL BE WITH YOU."
stating that the rap is under Madame Blavatsky's control, but not informing his readers that under his eye was my suggestion to put Mr. Sinnett in the witness-box against him. If full believers will not admit Madame Blavatsky and Mr. Sinnett to be good witnesses to be proposed on my behalf, why should not the witnesses proposed more likely to satisfy them? What can be fairer?

A correspondent has written to me about a missionary, who was able to live among the Todas because he had not sense of smell. There is no record of his having seen the mission, or his smelling,

Then there is unpleasant invective in General Morgan's letter. He charges me with "malice prepensae" and misquoting, because I did not put the alleged Koot Hoomi's work under no degree of advantage in advance of said quotation. I gave the parallel quotations as I found them in Mr. Kiddie's letter, where the words mentioned did not occur, nor had I known of their existence would their presence have been mentioned.

If fall believers will not admit Madame Blavatsky and Mr. Slade, Mr. Home, and great social intriguing powers of the controls of physical mediums, after all that has become known about them in the medium, and great social intriguing powers of the controls of physical mediums, after all that has become known about them in the well-beaten track of public experience. Theosophy ought to teach that there is moral responsibility in bringing a public charge of malice without a trace of foundation, and no good is done by importing such personalities into public questions, or in continuing a discussion in which the strongest points on one side are ignored because they go home too forcibly to be dealt with, so the other points get subjected to the pecking operations.

A remarkable instance of parallelism with the theosophical phenomena, occurred in the production, through another medium, of Hafed, Prince of Persia. When that book came out, one of the engravings from a spirit-drawing, was found nearly all through to be a copy of an engraving of the "Death of Abel," in a book published by Messrs. Cassell, Petter, and Galpin. Some time ago, Mr. Guppy, walking on Abel's legs, to turn him into a Persian captive to fit the story. Thus small alterations had been made for a given purpose, as in the small variations in the alleged Koot Hoomi's plagiarisms. The picture did not appear in later editions.

The parallelism does not end here. A literary man of good standing wrote, and it was published, to the effect that he had a copy of it at his bedside, alongside the New Testament. The doctrines of Hafed, however, are rigid enough to suit the excessively severe Christian opinions of the Scotch, who are not likely to feel at home with the Buddhist teachings of the alleged Koot Hoomi, which teachings drove the President of the English branch of the Theosophical Society, out of the Society altogether. Therefore, if Koot Hoomi's doctrines are true because they have "psychologized" one literary man's mode of expressing them, those of Hafed's exoteric doctrines must be true because they have done the same with another. Unfortunately, the teachings are not the same, so that those persons who are not happy unless they place themselves under some authority as to what they are to believe, are put to mental confusion.

Once upon a time, some very beautiful direct drawings, in Flaxman's style, were produced through the mediumship of Mrs. Vebeck, then Mrs. Guppy-Velckman. One of those drawings came when Mrs. Guppy's father, an eminent sculptor, was present. Mr. Guppy further said that his experience was that the presence of a person capable of evoking good ideals in his brain, was necessary in a circle, for the production of phenomena, and that Mrs. Velckman had recorded one which took place with a wine-glass through the mediumship of Mrs. Vebeck. Were she in full power, probably the powers about her would take pleasure in repeating all those manifestations. She has stated that she has not been in good health for some years. The records of her séances in The Spiritual News, and other journals of about that time, read very much like

They tell above the small o' the back,
That gentle warmth which creeps upon us,
"Oh how can you disbelieve
Although the vain world,
Over can, and never will."

Like Mr. Hoomi, I have altered a word or two in this quotation to suit my purpose. These suggestions are made as fair matter for speculation, and not as truthful dogmas to be fought for through thick and thin, coupled with the abuse of opponents.

The author of Hints on Esoteric Theosophy has a judicial mind; he writes in all kindness and fairness to the medium, and he knows how to weigh evidence. His honesty is such that he does not withhold evidence in his possession which has a weight against his position. He says he will not fight for stroneness of opinion, but for the right of his opponents to hold theirs. Two pages which some of the votaries in London seem to me, I hope erroneously, not be likely to have the courage to quote. The method of full believers is more that of person who have a cause to fight for, than evidence to weigh.

The author of Esoteric Theosophy, living out in India, seems in the absence of information to think that Madame Blavatsky's phenomena are different to those of all other mediums, and that the latter all obtain the same kind of manifestation, whereas the former are the phenomena of a "Hafed," and the Psychological Society. All were well pleased with the results, for no one feels happy at seeing one's ideias in harmony with those of the higher world.

And one more point, which has a bearing against his views, so he printed those quotations to suit his purpose. These suggestions are made not as truthful dogmas to be fought for through thick and thin, coupled with the abuse of opponents.

Objects are said to be permanently duplicated, sometimes in the presence of Madame Blavatsky, and not changed by one of the imish pranks common enough, by the powers at the root of some of the physical manifestations. There are plenty of cases of temporary duplication in the presence of mediums, and it has been said to Mrs. Vebeck that when Mrs. Vebeck was in full power, probably the powers about her would take pleasure in repeating all those manifestations. She has stated that she has not been in good health for some years. The records of her séances in The Spiritual News, and other journals of about that time, read very much like

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 18, 1894.

NOTES AND COMMENTS.

A large quantity of interesting correspondence awaits insertion.

A variety of thoughts on the recent holidays are given, also teachings bearing on views that read in harmony with the health of the sick.

We have only heard of Rev. Robert Taylor as a theologian; he was in the South to seek what opportunity to give it publicity. Cases of " Phagiarum " are frequent with mediums. That of Dr. Sade will be remembered. He wrote " inspirationally," not knowing of the pre-existence of the matter given.

Miss Dale Owen's programme of Lectures, given on another page, will enable friends in the North and Midlands to make arrangements for her visits.

We have recently had a call from Mr. Nicholas Morgan, of Sunderland, the veteran Mesmerist and Phrenologist. During conversation we mentioned the case of one of his subjects who is a skilful performer on the flute. When this man is first, rendered blind by mesmerism; secondly, with his eyes-wide closed in addition; thirdly, with his eyes securely bandaged, he can play on the flute. He is his own stage-struck, is not an advisable element of education. The stage is impure, and to induce the young to become stage-struck, is not advisable. The stage and using bis eyes. While the experiment is going on, Mr. Morgan is walking about taking no interest in the experiment. He can play on his flute any strange piece of music presented to him. If the person holding the music, trembles, moves the sheet in any way, or turns over the leaf as the wrong time, the subject will stop, as if he were unable to hear the instrumental music. He is his own director. If the music presented to him is a strange piece, he becomes stage-struck, is not an advisable element of education. The stage is impure, and to induce the young to become stage-struck, is not advisable. The stage is impure, and to induce the young to become stage-struck, is not advisable.

Sunderland, the veteran Mesmerist, Daring to test him. Mr. Morgan speaks kindly of Mr. Ogle and his arrangements for her visits.

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I

Inspirational (Published by special request of many friends.)

The Nation weeps, because the hand
Has taken from the mortal form,
A spirit brave and true and fair;
A noble man, in deed and truth,
Of firmest, strongest gold has bound
Why weep? when death is but a gate
Than can be felt in this crude sphere,
Where has he gone? In ripened youth,
And now, her gracious, loving son
Her loving daughter, who had passed
Her faithful servant, and her troops,
To where, no more entombed in dust,
Surrounded by the sweets of earth,
Why weep? The angel, miscalled death,
To revel in fair dreams of art,
This opens up a vista grand,
To all that could promote the arts,
He passes out to join the ranks
The humblest son of hardest toil,
Because of kindnesses he's shown,
But not because a prince by blood,
O weeping Mother! open your eyes,
And see the health-glow on his cheek;
With noblest flowers rich and fair,—
With lilies and forget-me-nots,
Oh! listen, in the quiet hours,
Him entering in with loving zest,
More power the anthems loud to swell.
And when a shrine has been erected to one or
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and to cease them to shrink into their shells. Many dear-headed men saw then that Occultism was at its zenith, that the prosecution of a fraudulent medium by Spiritualists, or by the honest class of mediums, would be the best thing in the world for Spiritualism and set it right with the outside public. This has never been done in England when opportunity offered, so few small cases have been done in America. In one case the apparatus used was produced in court, and the medium, of all persons, made a full confession, yet the abuse of the Spiritualistic prosecutors, who did something to lean the competency of the order, was something fearful. These things should be well considered in comparing the present with the past of Spiritualism, and each man should come to some decision as to his action in such cases, for, as far as the future is concerned, a man should never conclude when he can write or be right even when it occurs in relation to a man who possesses abnormal powers. A lie is a lie, even though it be written in mid-heaven by supernatural fire; the phenomenon does not alter the moral nature of that which it gives to the world.

The preceding remarks are intended for certain phases of Spiritualism in America, and not intended for Theosophy, with some phases of which I have much sympathy, especially the idea of studying the religious ideas of the world, and making phenomena subordinate to philosophy, in which latter direction it has signalized, probably only temporarily, after having bought experiences there was no great necessity for incurring, since the track was a well-beaten one. With modern methods, and a reduction of the quantity of speculation, possibly there would be improvement. In the scientific world, when a man has done something good, his colleagues wish to know the theory on which he did it, but there were little lines of speculation which have not oft been done something to prove them. A good religious society would be one which laid down the axiom that overmuch preaching unaccompanied by work was exercising a demoralizing effect on the world, and that in society all the members should speak by their acts alone for the first three years, doing all they could in the way of self-sacrifice for the happiness of others during that time. The few who succeeded best, might then be qualified to speak for one hour once a month, by their evident religious influences, and endeavor to write an occasional speculative newspaper article. A ten years' successful probationer might be allowed to write a book. There are infinitely more good ideas in the world, than there are of their own professors to work them out; this proposition should be lessened, and overmuch preaching and speculation be discouraged. When a man has earned his spurs by a life of self-sacrifice for others, he should be allowed to preach publicly, and not before. What he speaks in private is his own affair.

Lucerne, January 20, 1884.

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PLAGIARISM: KOOT HOOMI, H. KIDDLE.

To the Editor.—Sir,—I am sorry that Ellen H. Morgan, F.T.S., writing from the head-quarters of the Theosophical Society at Madras, in support of the alleged existence of the "Adept Brothers," should have deemed it necessary to bring a "railing accusation" against me in order to establish her position, as she does in her letter published in the MEDIUM of the 4th instant. She charges me with "disingenuously passing off the saying, 'Ideas rule the world,' as my own, when in reality it comes from Plato," and yet the ideas are given to Plato in one of his works, and the quotation is not even given to Plato's works, proves that the saying was not made by Plato; though he of course, expresses the influence and importance of ideas.

Now, in the first place, let me say to this spirited champion of Occultism and the Brothers, I have never accused anyone of plagiarism, and this extraordinary fact to which I called attention some time ago, that the wonderful, superhuman adept Koot Hoomi seemed to have used, in a letter of his to Mr. Sinnett, a whole page of my address on Spirituality, copied out word for word, but slightly garbled so as to adapt it to Occultism. That is a very palpable, and was acknowledged by many of the audience. Three poems were given, and the clairvoyant descriptions were all recognized, and spirit messages were given almost in every case. We had a grand meeting; the large room was crowded. Mr. Thompson, of Manchester, made a short speech, and altogether it was a splendid night of entertainment.

BIRMINGHAM: Oozell Street Board School.—Last Sunday, Mrs. Groom occupied our platform, and "George Dawson, controlled, and struggled to present a discourse on the problem, which was very palpable, and was acknowledged by many of the audience. Three poems were given, and the clairvoyant descriptions were all recognized, and spirit messages were given almost in every case. We had a grand meeting; the large room was crowded.

SUNDERLAND.—On Sunday evening last, Mr. V. W. Pinkney gave an address, in the Albert Rooms, to a very fair audience, taking for his subject: "Is Woman mentally inferior to Man?" which he delivered in an entirely new and instructive manner, and brought down bursts of applause, especially from the fair sex. On Sunday evening next, Mr. John Rutherford will give an address on "The Character of Man," and concludes his series of lectures.

New York, Jan. 18, 1884.

HENRY KIDDEE.

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BRADFORD.—Mr. Armitage spoke at Walton Street Church, on Sunday evening last. Seven children were named; seven names being given by the control of one case, containing with a general address in a very impressive manner. As in the afternoon, there were many strangers present in the evening. First, Mr. Otley, of Huddersfield, made a short speech, in which the audience was well pleased, after which they desired the audience to suggest subject for a discourse. Three were sent, and all of them were spoken on. The third was a very good one, in which the audience in the highest degree satisfied. Soed was town which will take root and bloom in the future.—On.
PROGRESS OF SPIRITUAL WORK.

WORK IN THE NORTH.

LEEDS.—The friends here on Good Friday held a tea meeting and an entertainment, in their meeting room at Tower Buildings. There was a most bountiful distribution on the tables. I am not free to mention the name of the lady to whose liberal hand and active superintendence acknowledgment is chiefly due. A joint resolution was adopted by the entire congregation, in the most thorough manner, whatever her mind undertakes. There was not a large, but a select and congenial gathering of friends. The entertainment that followed comprised a great variety—various songs, music, readings, recitations, etc.; Mr. A. D. Wilson, of Halifax, rendered invaluable assistance.

In connection with the society having expired, a very cordial and unanimous thanks of welcome was accorded it, and a small practical token of appreciation was also presented to the entire body being very encouraging to the personally interested.

MANCHESTER.—It was arranged for me to occupy the platform at Manchester on Sunday, Mr. R. A. Brown being appointed to Leeds. Mr. Brown was, however, too unwell to fulfill his appointment; calling at his house, I was sorry to find him in pain and looking so unwell; he was just leaving for a day or two of rest and change in the country. Mr. Brown is known as one of the most devoted and indefatigable workers of the north, and all his friends will earnestly hope for his complete restoration to health.

One could earnestly desire that the Spiritual Cause in this great northern metropolis could be more centrally situated, and more creditably represented. If so, the meeting would have been more centrally situated, and more creditably represented. There would certainly be yet one, who would think, one or more communions held by large audiences from this intelligent and spiritual community. There were some, I am sure, deeply interested and zealous workers here. The Sunday evening meetings are held in the Gospel Temperance Hall, Tipping Street, and the work is being done. I thought, characterised by much earnestness and warmth. To myself they were extremely enjoyable—I was delighted with the spiritual warmth and enthusiasm of the friends. There was an excellent congregation present in the evening, about half of whom stayed to the second meeting, wherein the spirits were able to do some good work. All the workers of the north, and all his friends will earnestly hope for his complete restoration to health.

The writer's engagement with the Society having expired, I was very glad to have the opportunity of attending Mrs.* Ainsworth's farewell meeting at Liverpool on Sunday last, and gave an interesting address on "Luther, Calvin, and Knox as Reformers."—Mr. J. Gardiner, of Sunderland, occupied our platform on Sunday last, and gave an interesting address on "Luther, Calvin, and Knox as Reformers."—Mr. J. Gardiner, of Sunderland, occupied our platform on Sunday last.

The writer then proceeded to the entertainment, the programme comprising a great variety—various songs, music, readings, recitations, etc.; Mr. A. D. Wilson, of Halifax, rendered valuable assistance.

I was very glad to have the opportunity of attending Mrs. Britten's farewell meeting at Liverpool on Sunday morning, both from a personal interest, and also in my representative capacity as, what Mrs. Britten was pleased to designate me, the "missionary" for the propagating of the description of Mr. John Lamont, on Monday night, when he introduced me to the audience as the "Evangelist of Spiritualism." I can only say that he was a straightforward man, and much work is being done. The writer has been cordially invited to come when convenient, and assist in giving a stimulus to the Local Movement.

LIVERPOOL: FAREWELL MEETING TO MRS. HARDINGEE BRITTEN.

I was very glad to have the opportunity of attending Mrs. Britten's farewell meeting at Liverpool, on Sunday morning, both from a personal interest, and also in my representative capacity as, what Mrs. Britten was pleased to designate me, the "missionary" for the propagating of the description of Mr. John Lamont, on Monday night, when he introduced me to the audience as the "Evangelist of Spiritualism."

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NEWCASTLE.—Mr. J. Gardiner, of Sunderland, occupied our platform on Sunday last, and gave an interesting address on "Luther, Calvin, and Knox as Reformers."—Mr. J. Gardiner, of Sunderland, occupied our platform on Sunday last.

MANCHESTER: Temperance Hall, Tipping Street.—Rev. C. W. Ware was the speaker, afternoon and evening. His subjects were "Punishment," and "Alternation and Continuance up to Day."—"But man dieth," etc., which he dealt with in a plain and straightforward manner, to the delight of two fair audiences, considering there were so many out of town. As is his custom, Mr. Ware held a developing circle after the evening meeting, to which most of the audience remained. A very interesting hour was spent. The hall was alive with mediums. I heard some of our oldest members say that they never felt the influence so strong, morning and evening. Mr. Ware is certainly a very earnest and able conductor of a circle.—J. M. Huxley, Esq., M.P., of Newcastle.

Backworth.—On Friday night, April 11th, the friends were entertained by a stirring address from the pen of Mr. James Campbell, of Houghton-le-Spalding, from the words, "Oriah and his teachings." Mr. Campbell gave his message through Spiritualism most effectively and most attentively by the audience. On Saturday night, April 12th, after a short address and invocation from Mr. Wm. Holland's Temperance Hall, 4th inst., we sat down to tea, and were treated by Mr. James Campbell, of Houghton-le-Spalding, to a most exhilarating meal. Mr. Campbell controlled, and placed the sitters, and gave the necessary conditions. Then we were told to put the light out. We then sang a hymn. The medium asked the sitters to lie down on the table in front of him, but they declined to do so. I was placed next to the medium, and held his hands in mine, the rest of the sitters doing the same, taking hold of each other's hands. We had not sung one verse before I was touched on the coat sleeve; then the hand patted me on the face and hands, several others of the sitters being touched and patted in the same manner. We then sang another hymn, and several beautiful lights appeared. Further on, the bell was taken from the table, and given to the medium. Several communications were knocked out, one telling us that they would take the table from the middle of the circle, and place it outside. We sang another hymn, and the tambourine was played several times round the circle, and several of us were patted on the face and hands at the same time. They then put the table out of the circle, and placed it outside. I held of the medium's hands, and his legs were lying across my knees the time they were taking the table out of the circle. The address throughout was listened to very attentively by the audience. On the table out of the circle were two mediums present, there were two subjects chosen by the audience. One was, "James having a place in history, in what relation does he stand to Spiritualism?" The other was, "Orthodoxy, Atheism, and Spiritualism at the bar of History." The guides of Mr. Campbell took this subject, and conducted it in a most satisfactory manner.

To the subscribers to "Rhinelander," published in aid of Miss O'Connor's Charitable Enterprises, must be added, Joseph O'wen, Esq., M.P., four copies.
at this point treated his hearers to a remarkable outburst of eloquence, which evidently appealed vividly to his spirit." The lecturer expressed sorrow and disgust at the hearers. This remarkable oration will be published among us at a moment when clouds have hidden his Father from confidence in his heavenly Father, but the Evangelists show him but a fervid and loving Theist, who placing unbounded confidence in his is the harder trial than that of the believer in immortal suffering for others, and not only see no prospect of reward in the effort.

We begin to amend, and though the road to the celestial well, we may be ever so ignorant, ever so steeped in crime, any bad habit: the drunkard may never drink again, he is perhaps, before he reaches his goal. You may swear off from eels his face in the right direction; but he has a long journey, thoroughly converted, completely turned round, directly he in a westerly direction, when he ought to go east, he is instantaneous perfection a gross delusion. If someone is going who has suffered the penalty of theft, and has overcome the hell; it is simply the world of spirits, that world from which Paradise is not heaven, and not in Paradise," the lecturer said, Paradise is not heaven, and not regard it as good.

We urge you to try to live by the rule of charity, and see how superior mind, the brighter spirit, and you will accomplish moral diseased. Try it in your homes; be superior to anger and resentment, overcome retaliation, show yourself the great teacher, who in this saying, attributes their sin to their ignorance. It may be impossible to prove to the satisfaction of regard it as bad.

The utter lack of the condemning, or positive spirit, makes great charity the duty of all, it is a task we are about to take upon the sentence: "This day shalt thou be with me in Paradise," the lecturer said, Paradise is not heaven, and not humble, and not habit: it is deeply the world of spirits, that world from whence of their delivery, and ask ourselves: Ought we to attribute human peridy to lack of knowledge? Socrates made knowledge good, and ignorance evil. Some people are afraid of Necessitarianism, and even of that large charity which lays the burden of guilt on the shoulders of ignorance.

The answer is, first, that there is a moral remission: first, we cannot obliterate it, and by it we are inwardly justified, or acquitted, and there seems no better way no sense of duty by leading to conscience; second, it is the work of the teacher to overcome ignorance, and teaching is consistent with charity. So that it is an unfair hospital criticism to say punishment is a correction that is an education, rather than a punishment.

The SEERS OF THE AGES, embracing Spiritualism Past and Present. By J. H. FREEMAN. 5s.

THE CHURCH OF CHRIST NOT AN ECOLESIASTICISM

The next volume of "The Sees of the Ages," viz.: The Oldham Spiritualists' Society, whose meetings are held in Union Street, celebrated their 12th Anniversary on Good Friday. There were about eighty people sat down to tea afterwards. A severe storm lasted all day. At the evening meeting a few friends interested in the subject of Spiritualism took place at the house of Mr. Robert Kershaw, in Ash Street, and theкаl and the other gentlemen who originated the present Society. On Good Friday, Mr. W. Johnson, of Hyde, presided over the after-tea proceedings. In an appropriate speech, he referred to the Spiritual Movement, one which he looked upon as being humanity's regenerator. In a few sentences in regard to the teachings of Spiritualism, Mr. John commented on the creedal and dogmatic spirit, which had been upset thereby, and that the teachings of the Churches had been weighed in the balance and found wanting. During the evening, Mr. W. Johnson, made another speech, and interesting programme was gone through, consisting of singing, reading, and recitations; also brief impromptu speeches by friends. Mr. G. Chaddeyoff officiated as pianist.—On.

WORKS ON SPIRITUALISM, &c.

The Sees of the Ages, embracing Spiritualism Past and Present. By J. H. Freeman. 5s.

THE PALLIOT OF SPIRITUALISM: OR, ELECTRICAL PSYCHOLOGY.

By Dr. J. B. Dodds. 3s. 6d.

WORKS IN THE PRESS.

The NEXT WORLD: A Series of Important Communications from the Spirits of Eminent Personages, through the Mediumship of Mrs. S. G. Horn. This is illustrated with Portraits and Spirit-Drawings. 8vo.

SPIRIT-CONTROLS, recorded by A. T. F. Fifty of the most remarkable of these communications will be Prefaced by a Personal History and Observations by the Recorder. 8vo.
SPIRITUALISM AT LISKEARD.

By a stranger in a strange place, my attention was called to a large bill announcing an entertainment. I thought I were better this morning, but now—" I thought I were going to get letters right off, but since then I've got to feel dull, and strange, and my eyes keep seeing things aren't here, and my thoughts a-wandering off all sorts of ways. Do you go away—melts off like; and I see the country stretching away for miles and miles. Such beautiful country! too! wi' the grass so green an' smooth, an' the hills covered with trees, an' flowers growing everywhere, an' clear streams of water windin' in an' out wi' the sun shining on them. I used to wade up there and down there—oh, sad heaps of 'em!—lookin' as happy as anything. An' theth I loked at the platter it gaes, an' I could almost be arlith that I see the sea and the city. "

Mike again affirms that he sees his father, mother, and May (his little baby sister), and again speaks of a beautiful garden, with first be answered, answering himself and speaking aloud.

"I thought I were better this mornin', but now—"

"And now, Mike?" we said, after a long pause.

"Now I think I'm goin' to God! I shall soon see the land that is always bright."

"Well," he answered, "I don't know as how I can make it very plain; but I don't feel as if I had any grip of anything as I had. When the rain left me early this morning, I thought I was goin' to get right off, but since then I've got to feel dull, an' strange, an' my eyes keep seein' things ain't here, and my thoughts a-wanderin' off all sorts of ways. Do you go away—melts off like; and I see the country stretchin' away for miles and miles. Such beautiful country! too! wi' the grass so green an' smooth, an' the hills covered with trees, an' flowers growing everywhere, an' clear streams of water windin' in an' out wi' the sun shining on them. I used to wade up there and down there—oh, sad heaps of 'em!—lookin' as happy as anything. An' theth I loked at the platter it gaes, an' I could almost be arlith that I see the sea and the city."

I must say in conclusion that the Service of Song, or entertainment, created a great interest. The audience was entirely captivated and thrilled by the beautiful words of the writer. "And how are you to-day, Mike?"

"Yes, I think so."

"Yes, Mike."

"Well, I've only to look at it for a moment or so, an' it all goes away. It's a—what?—it's the sea the country stretchin' away for miles and miles. Such beautiful country! too! wi' the grass so green an' smooth, an' the hills covered with trees, an' flowers growing everywhere, an' clear streams of water windin' in an' out wi' the sun shining on them. I used to wade up there and down there—oh, sad heaps of 'em!—lookin' as happy as anything. An' theth I loked at the platter it gaes, an' I could almost be arlith that I see the sea and the city."

T.P.

"I thought I were better this mornin', but now—"

III.—THE PHYSICAL AND SPIRITUAL MEANS BY WHICH INTEMPERANCE MAY BE OVERCOME.

Analysis of the signs of the flesh, and the signs of the soul. The sacred trust of the body, often misunderstood both by saints and sinners. Two classes of drunkards. A description of the first class. A threatened murder. Result of the broken law. Three examples of the second class. The gipsy. The noble mechanic. Mischievous doctrine current among seamen. The grands-daughter of Robert Owen. She writes with the clearness of her father, the Hon. Robert Owen, and his work at New Harmony. The sketch of the great reformer's remarkable career is very interesting. Miss Dale Owen's lecture was a most accomplish literary performance. It was spoken in a very pleasing and Hilde manner. The partial failure of the slightest efforts to save him (the son of Robert Owen and his widow, who, after he wore the honoured name of Owen, died at home, with the words, 'My work is done') is the most effective way. —E. Motton and Dogfear.

The talented Rosamond Dale Owen has put forth a very pithy and suggestive essay taking an eminently practical and commonsense view of the status of women. It is written for our readers. She states her arguments in a very forcible way. —White Globe.

V.—CAN THE AFFIRMATION OF CHRIST'S DIVINITY BE LOGICALLY REASONED UPON.

VI.—THE CHRISTIAN STAGE.

A PAPER READ BEFORE THE CHURCH AND STAGE GUILD.

VII.—HOW THE SPIRITS HAVE HELPED ME.

Is this world enough? Lifting our eyes to the everlasting Hills. A sympathy with unbelievers. First thoughts on Religion. The belief of my Grandfather, and of my Father. My own's prescription, the curse it entailed. Depressed efforts at reform. A blasted life. A Scotchman. Habit acquired at the dinner table. Young physician. Overwork. His noble mechanic. Mischievous doctrine current among seamen. The grands-daughter of Robert Owen. She writes with the clearness of her father, the Hon. Robert Owen, and his work at New Harmony. The sketch of the great reformer's remarkable career is very interesting. Miss Dale Owen's lecture was a most accomplish literary performance. It was spoken in a very pleasing and Hilde manner. The partial failure of the slightest efforts to save him (the son of Robert Owen and his widow, who, after he wore the honoured name of Owen, died at home, with the words, 'My work is done') is the most effective way. —E. Motton and Dogfear.

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LONDON CLUBS IN WHICH MISS DALE OWEN HAS SPOKEN.

The Diocesan Society, Governor Gallery, New Bond Street.—Robert G. Hobson, Esq., Sec.

The Albion club, Hammersmith Broadway.—A. Beasley, Esq., Hon. Sec.

The Independent Working Men's Club, Humberstone Gate, Leicester.—A. Cor., Sec.

The Working Men's Club, Albion, Illinois.—George E. L. Laube, Sec.


The Working Men's Club, Limes, Wicken.—A. Edw., Sec.

The Working Men's Club, High Street, Battersea.—A. H. A. Ure, Sec.

The Working Men's Club, Blighty—J. Woodrow, Sec.

The Working Men's Club, Spencer Hall, Northern.—J. E. D., Sec.

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MEETINGS, SUNDAY, APRIL 20th, 1884.

LONDON.

ENFIELD ROAD.-62, Bell Street, at 6.30.

MAYLODEN ROAD.—Spirited Mission House, 167, Bevan-Place, 11, Season; 11.30. Mr. Towns, Medium. Thursday, 7.15, Mr. Towns, Medium. Friday, 7.15, Mrs. Towns, Medium.

BROMPTON.—Mr. Poole's, 196, High Road, Wednesday, at 5, Mr. Towns.

HARROW.—Mr. Towns, Medium, at 7.15, Wednesday, 11th, at 3.30. Private Circle, admission only by previous application.

BOLTON.—Mr. Goff's, 11, Elgin House, South Road, at 9, Mr. Goff, Medium. Monday, at 9.15, Mr. Goff, Medium.

PROVINCES.

BARRACK-IN-FRANCE—12, Rouen street, at 6.30.

BAYLIS.—Claremont Park, 4.40, p.m.: Mr. Artington. Station Meeting, 2.40, p.m.: Mr. W. Johnson.

BECKINGHAM.—King Street, 8, p.m., Wednesday, at 1.30.

BRIGTON.—Intelligence Hall, 2.30, and 5 p.m.: Mr. Morrell.

BRISTOL.—Academy of Arts and Sciences, Paradise Place, 11 a.m. and 3.30. Mr. Robertson.

BURNLEY.—Academy of Arts and Sciences, 11 a.m., Mr. Goodwin.

BASLOW.—Academy of Arts and Sciences, Leverthorpe Road, 11 a.m. and 3.30.

BLACKBURN.—Spirited Mission House, Wall Lane, Hall Lane, Weekend Field, 3.30 and 5.30 p.m.: Mr. H. W. Towns.

MANCHESTER.—Walton Street, 3.30 and 5.30 p.m.: Mr. W. Johnson.

WARRINGTON.—St. George's, 3.30 and 5.30 p.m.: Mr. Towns.

Bolster School.—Theatr, 11 a.m. and 3.30: Mr. Morrell.

Wrexham.—Miss Wilson's Hall, 11 a.m. and 3.30, Mr. Warrall.

Wolverhampton.—Temple Chambers, 11 a.m. and 3.30: Mr. W. Johnson.

Wakefield.—Miss Wilson's Hall, 11 a.m. and 3.30: Mr. W. Johnson.

Leeds.—Middle Hall, 6.30, p.m.: Mr. Morrell.

The Graphic.

My Visit to Styria.

"Miss Corner has packed 'My Visit to Styria' into thirty pages duodecimo. She manages, nevertheless, to give us a very adequate picture of the scenery, and to paint in glowing colours life in a Styrian Algiers. The whole series of sketches shows how few visitors either to Styria or anywhere else can hope to meet with. This work, therefore, like the story, is of great value; it contains many people like the Baron and Baroness Von Vay.—The Graphic.

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E. Meade, 8. Warrington Road, Hall Lane, Wakefield Road, 2.30 and 6.30 p.m.: Miss Musgrave, and Local.

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