



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

SPIRITUALISM.

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CHILDREN'S PROGRESSIVE LYCEUM.

AN ADDRESS TO THE CONFERENCE, BRADFORD,
Sept. 7th, 1884.

BY ALFRED KITSON.

Mr. Chairman, and friends,—It gives me great pleasure to meet with you on an occasion like this. We are assembled this morning to consider the Lyceum Question; or whether the providing of suitable instruction for the young; instruction that shall be in harmony with the teachings of Spiritualism; which shall teach of Nature and Nature's God, shall for the future constitute part of the programme of the Yorkshire District Committee of Spiritualists. I said *me*, but it would have been more correct to say *you*, for already has Sowerby Bridge, Keighley, and Batley Carr decided this question in the affirmative.

My remarks this morning will come under two heads: first, The necessity of the step being taken, and secondly, What might be considered suitable instruction.

Seeing that I have for some time embraced every opportunity that has presented itself to awaken thought on this momentous question, both by voice and pen, it is probable that I may express ideas which have been given elsewhere, which I must ask you to pardon, for truths are no less truths by being repeated.

In considering the first of the two heads, I may say that I believe it is universally admitted, that during infancy and childhood the mind is most receptive to the teachings given unto it. It appears in this stage of the development of its nature, that the child has an innate confidence in the genuineness of humanity, and, therefore, it accepts in a large measure for truths the ideas taught. And according to the moral tone of these and the reasoning or dogmatic method adopted, allowance being made for outside influences, the bent of its mind depend when it attains the age of manhood or womanhood. And, also, the first ideas conveyed to the child's mind, or the first impressions received, are generally the most indelibly imprinted. The Roman Catholic priesthood, and the clergy in general, have always taken good care to look after controlling the tuition of the young, knowing full well that on them their flock depended, their ranks are ever recruited.

Now, we know from painful experience, that there is very little difference between the teachings of the Roman Catholics and the Protestants. By the former children are taught to place faith in the priesthood and pope, in order to obtain salvation from their sins, and eternal rest for their souls: while by the latter, they are taught to place their faith, in order to secure the same object, in Jesus. The difference in the two is only in name, and not in quality. Both teach a system of

salvation through faith, and not works. Both of them are morally dwarfing to the recipient soul, and pernicious in their effects, because they tend to blunt the perception of right and wrong, to marr the discrimination of the true and false, and to dwarf the soul's holiest feelings and highest aspirations for the eternal truth. Such teaching to children takes away the rudder from their young barques, and leaves them at the mercy of a designing priesthood and clergy. It extinguishes the beacon light, which reason and inspiration furnishes, and leaves them to find, as best they may, a haven of peace and rest to the weary heart. Instead of inviting the unfolding of the divine principle within, all its efforts to manifest itself are restrained, with—"Hush! you must not speak so; you must not harbour such ideas, or you will be lost; for they are promptings of the Devil to lead you astray." Instead of being fed on the solid food of truth, they are served with the husks of belief. And when their thirsty souls wish to drink of the waters of Life, the only draught they can get is from the stagnant pools of superstition.

You know that this is only too painfully true. The hundreds and thousands of returning souls, all pleading like the "rich man" to be allowed to warn their friends in time of the consequences of placing their trust in the teachings of the priesthood and clergy, prove it. And shall we, as parties receiving this warning, remain careless of its significance? Shall we, while we are trying to make known the warnings of these communicating legions; while we are trying to rescue the adults, which are as burning brands from the fire, shall we allow the young of our own household to feed the same fire, as an undercurrent, and so form fresh objects for those to rescue who shall come after us? I speak warmly on the question, friends, for I feel warmly. For it appears to me that our most effective labours must be with the young. The adults in a few more years will have passed over to the other side.

And, again, the angel-world to-day finds it impossible to make known to us the higher truths and principles appertaining to the spirit-world, through the majority of mediums they have to control. Are not all of them as yet converts from other denominations, holding the opinions and ideas peculiar to them? all of which have to be broken up, and the ground cleared of the weeds before they can become of good service, as spiritual instruments. And how ineffectually this is done. The taint borne by a large number of the addresses given to-day, savouring of their childhood's lessons, will enable you to judge. What can be more fitting instruments than those who have received in their infancy and childhood the truths of Spiritualism, and have been taught to trust in those guardian-angels, which most children in Spiritualists' families are familiar with? Then I hope you will answer this question in the affirmative, and that for the future your children, and as many more as shall wish to join, shall be taught wholesome knowledge, moral, spiritual, intellectual and physical; in short,

be taught of Nature and Nature's God. And while all are united in purpose, let there be no rules made that will not allow of the fullest and freest scope for improvement, so that they may be, indeed, Progressive Lyceums.

Now, we must try to ascertain what branches of knowledge are calculated to fulfil the object in view, which brings us to consider the second part of our subject.

In order to gain an adequate idea of the task before us, it is necessary that we should first try to ascertain what we have to deal with, when we take a child to instruct. And here the spiritual philosophy comes to our aid, for it teaches us this: That the true being is not the upright form of flesh and bone, by which we are cognizant of each other's presence, but that, dwelling in this, and in every sense superior to it, there resides the true being—a part of the Infinite—which is destined to exist through eternity. Perceiving this God-made-manifest-in-the-flesh in each child-form, we must make it the centre of all our calculations of the needs of each child's nature, in our endeavours to provide suitable instruction. Let us try to awaken this divine nature, latent within each child. Then our system must be, as A. J. Davis has often pointed out, an unfolding one. You will perceive that this is diametrically opposed to that of the orthodox, which teaches the child that it is corrupt from the sole of the feet to the crown of the head.

Making our calculations from the centre indicated, or viewing the child in the light of the philosophy of Spiritualism, we find that all human beings stand in relation to their bodies as a tenant does to a house, of which he is owner. But, unfortunately, we find that these tenants are strangers at home. Here, then, the injunction, "Man know thyself," becomes of the first importance. And it must be ours to dispel this ignorance, by teaching not only physiology, for that only deals with one half of the subject, but phrenology, also. We must teach them to know themselves physiologically, so that they may be enabled to live in accordance with the laws of their physical form, and thereby enable it to render them the highest service. We must teach them to value cleanliness, in person, habit, and surroundings; also, to eat to live and not live to eat, and to be temperate in all things. We must teach them to know themselves phrenologically, so that they may become cognizant of the capacity of the brain, and taught to look upon the numerous organs of the brain, not as the cause of life but as so many avenues through which the soul has to express itself. This may be said to be *Physiology and Phrenology in a new light*; and if the phenomena of Modern Spiritualism teach anything, it is this. And this must be the light in which these two sciences must come to be regarded in and taught, in the not far distant future.

Mr. Hitchcock has shown that natural history can be taught most effectively in the Lyceum. I believe that this science can be taught with equal success to the very young, even to the little toddling ones, where a society possesses an anteroom into which they can be conducted and taught without interruption, after the Lyceum has been duly opened and having taken part in all the exercises, by using objects of natural history carved out of the block. The leader can then select one from among the lot, and drawing the attention of all to it, describe its parts, nature, habits, and commercial value, if any, and finally, let them have them to play with. For these descriptions to be interspersed with anecdotes of the animal under description, must make it very pleasing as well as instructive. In this way, they will acquire much information while yet too young to read.

Then there is the "brief utterances" method. This may be termed the drawing-out method. In this, the Conductor asks for a short sentence, which all are requested to think over during the week, and give their thoughts thereon on the Sunday following. In this way, they are taught to think for themselves, and by giving these thoughts in the Lyceum, they gradually acquire confidence to express them in public.

There is another important part of the child's nature that calls for attention, which I have pointed out elsewhere, but I think I may again refer to it here; it is their inherent love for music. They are, as a rule, inveterate singers. They must have something to sing; and we know full well that the songs a child sings, will either improve and build up its moral nature, or cramp and dwarf it. Therefore, it should be one of the first duties of the Conductor to select some hymns that are ennobling and inspiring in their nature. And see that they are provided with an opportunity of committing these to memory, in such a way as shall make them inviting and cheering. Let us teach them to sing, so that

they may be happy like the birds in spring. In order to develop a love of harmony, and perfect their capacity for singing, I would advise a singing class in connection with every Lyceum where there is a competent person to conduct it.

If you find yourselves competent to teach Geology and Astronomy, do so. Always taking care to point out in the former the far-seeing wisdom of God, in laying up stores of fuel and mineral in the bowels of the earth, to be used by sentient beings when the earth developed to a suitable condition to sustain them. And as you study layer after layer of rock, each succeeding one improving on the former, point these out to their ever-unfolding natures as being the "footsteps of Deity," whereby the present condition of the earth has been evolved from a fiery globe. And so with regard to the lessons of Astronomy. Take every opportunity to point to the majesty and infinity of creation.

Perhaps you are thinking that the duties of commencing and successfully carrying on a Lyceum, are beyond your capacity. In the first place, you may tell me that you are unacquainted with both Physiology and Phrenology. And that you are equally ignorant of both Geology and Astronomy. I would remind you that we have been considering those branches of knowledge which are calculated to teach of Nature and Nature's God. I have endeavoured to point out the line we may strive to attain as our abilities increase.

The Spiritualists are fond of remarking that man is a progressive being. I give you credit with being progressive beings, too. And your investigation of Spiritualism, and the study of its philosophy, have been to very little purpose, indeed, if you cannot teach a more morally-healthy doctrine and throw more spiritual light on the teachings of the New Testament than what your children are receiving to-day. Speaking from experience, I can assure you that the lessons out of the New Testament have been productive of much spiritual good with us. It has prepared their minds for the spirit-circle, and even made them anxious to be admitted thereto.

Now, I think there is nothing I have recommended, with the exception of the sciences, that you are not competent to teach; and seeing that we are progressive beings, let us strive to be worthy of the name, by teaching that which we know, and informing ourselves in those other sciences with which we are still unacquainted, and ere long we shall be able to teach them respecting themselves.

Of course, all Lyceums should open with marching, and calisthenics, so that the mind may feel fresh and vigorous to commence lessons with. The object of the marching is threefold. First, to throw off that listlessness which induces inattention in the young; secondly, to teach them on all occasions to walk with an upright form, in a graceful and becoming attitude; thirdly, to develop a precision in all their actions; for, in a great measure, the step is an indication of the action of the mind. The many rounded shoulders, bent forms, and awkward, slipshod gaits we meet with in our streets, testify to the great need of the second object. The teacher of music alone, perhaps, knows the value of precision, but seeing that it exercises an influence over the mind, lends additional value to its cultivation. Calisthenics, we are told, signify strength and beauty. It was the custom of the Greek philosophers to instruct their pupils while they were resting from their games, and to-day, the Arts of the Greeks stand unrivalled, and the admiration of the whole civilized world, which speaks in unmistakable language as to the efficacy of the system.

There may be those who will tell you that it is very wrong to either march or have calisthenics on the Sabbath; they may tell you it is breaking God's day of rest. To all such I would say, that the day has not yet arrived when God ceased from His labours, nor will He cease while one blade of grass, one single tiny flower, one small insect, bird, animal, or human being lives. He has not set creation going, like so much machinery, and then withdrawn Himself to some far-off region to enjoy a holiday. Creation is, and is never ceasing, because Jehovah is Omnipresent, ever ruling, guiding, controlling all. The "Day of Rest" has had its day. The world is waking up to a more rational conception of life and its needs. Even the little kitten on our hearth; the little lambs in the green pasture, teach us that the laws which regulate our physical forms, know no day on which to rest; they cease not their playful mirth and gambols, which give exercise to their young and growing bodies. Therefore, you need let no scruples trouble you on this head, while obeying the laws of nature.

Then, let us put our shoulders to the wheel of Progress, and do what we can. Thus beginning, however humbly you may, you can gradually improve, carrying, step by step, the whole of the Lyceum members with you, thereby making it possible for them to prosecute the work to a more successful issue through your efforts.

DIFFUSION OF SPIRITUALISM.

MISS DALE OWEN IN SCOTLAND.

Miss Dale Owen has come and gone, leaving behind an odour of sweetness, which will long be remembered. Each day added to the warmth of feeling with which she was at first received; all hearts being charmed by her gentleness of demeanour, her purity and grace. Everything after all must bear fruit after its kind; men do not gather grapes off thorns, nor figs off thistles, and so we thought of the nobility—for virtue is nobility—from which that river of excellence took its rise, the philanthropic great-grandfather, David Dale, the saintly Robert Owen, a millionaire of piety, and the manly Robert Dale Owen. The offspring of a happy marriage of love and judgment, baptized in the tranquil waters of a blessed home, it is not to be wondered at that her presence sends forth a joyous and inspiring feeling.

She began her labours on Sunday, 31st August, her lecture being on "Man's Spiritual Possibilities," a theme which at once revealed her mental and moral qualities. The touch of a high soul was recognised by the large audience, who followed the brilliant set of new ideas with the closest appreciative attention. Many feel that this refined and elevated woman is destined to carry on the life work of her ancestors further than they had the power to go, or the vision to see. Her face became handsome at times, not in features so much as in expression; a face full of trust and hope, like the Madonnas of the old masters.

Mr. Robertson, in introducing Miss Dale Owen, dwelt on the quality of her forebears: the benevolence of David Dale; the telescopic mind for religious ideas in advance of mankind possessed by Robert Owen; and the faithfulness to the highest duty which marked her own father. Mr. Robert Harper, of Birmingham, followed the lecturer with some glowing thoughts appreciative of her subject.

On the following day, Monday, 1st Sept., Miss Dale Owen visited the Old Mansion House, situated in Charlotte Street, now occupied as the Eye Infirmary, which had been the town house of David Dale. It is rare to find in Glasgow any mansion house of the past century, but amid the many changes that have taken place with the rapid growth of the city, this spot remains almost as it did when Robert Owen was married within its walls. The mention that an Owen wished to see the house, whose father had been born within the walls, and who was a great-granddaughter of David Dale, brought the most kindly reception. We wandered through the several rooms, so little changed, the ceilings and grates just as they had been in the old days. The people in charge had been there for many years; they, in turn, had received from their predecessors, traditions of the house. Here was David Dale's study, there the library, &c., &c. We did not know the exact room where Robert Dale Owen first saw the light, but every spot in the house was visited. Miss Dale Owen had some flowers from the garden, as a memento of a visit, which was of a most satisfying kind. We afterwards walked through Glasgow Green, associated with the courtship of Miss Dale and Robert Owen, afterwards to Glasgow Cross, where he was first introduced to her on the street, when she said to her friend, Miss Speirs, "If I ever marry, that is to be the man." The day was fine, bright sunshine filling all hearts with gladness.

Tuesday, 2nd inst., was devoted to Glasgow Cathedral, with its fine, painted windows; the Necropolis, one of the most picturesque of burial places, and other sights about the city, the day again bringing delight in its train. At night, Miss Dale Owen delivered her second lecture, on "Robert Dale Owen and Mary Robinson," a most charming and finished picture of these noble lives, so full of the highest heroism. Sad and touching at times, but calculated to educate and inspire; to be cradled amongst such wealth of goodness, to be fed from the bounteous lap of such a mother, to live amid a family of thinking, cultivated men and women, who had an ideal of a better state of things, who worked for a family of equals, a community without want, without ignor-

ance, without crime; a Church of right-doing, and a State where the intuitions of conscience would be codified into statutes: surely the home of these Owens gave the conditions for the bearing of good fruit on the tree of humanity. Mr. Robertson again presided; Mr. Griffin calling for a vote of thanks, which was seconded by Mr. Hay Nisbet, and heartily passed.

On Wednesday, 3rd inst., we visited what must ever be associated closely with the name of Robert Owen, *viz.*, New Lanark Mills. Again we had the brightest of weather. Driving from the old town of Lanark, we soon came in sight of the beautiful valley, once called the Happy Valley, where are situated these now historic mills, which were meant by Robert Owen to spin not only cotton, but virtue, wisdom, and noble characters. Glancing at the situation, so isolated from, and yet so close to the world, it is not to be wondered at that Robert Owen felt this to be the choicest of spots to carry out the thought which ruled his life—the means by which the highest human blessedness could be obtained. For as he put it: Man being the creature of circumstances, it was needful that he be brought into circumstances favourable to his development. No better place could have been chosen for beauty of situation. The vast factory buildings and the rows of houses remain quite the same as in the early part of the century.

The daughter of the race who sought to do so much, entered New Lanark without trumpets or banners. We did not feel that the name of Robert Owen was even a living memory here, but on this point we were soon deceived. Stopping in front of the gateway, we sent word to the manager that Miss Dale Owen, the granddaughter of Robert Owen, would like to see the mills so long associated with her ancestor. Our reception was of the most cordial kind; quite a tremour of feeling seemed to seize everyone at the presence of a real Owen in New Lanark. We soon found that the memory of the pure old man was full and fresh. The whole fabric spoke of him. Everyone knew of the wondrous past: to them it was the golden age, the one thing they were proud of, when all workers were not only paid well, but their better natures were looked after in a fatherly way. We witnessed the manufacture of cotton, from the stage when it is turned out of the bales as they arrive from America, till it is ready for the weavers. What marvels in the way of automatic machinery! What growth of mechanical ideas! We visited what had been the Infant Schools, came down the walk, now covered with grass, where the little children went each day to dine, the larger Schools, the erection of which set those mercenary partners of Robert Owen by the ears. The huge revolving globe, by which children were taught, is still to the fore, and many other relics used in the educational process are rapidly being broken up. We were told of old people still alive in the village, who had worked in the mills when the master-mind ruled there. One old man had a key which he had received from the hands of Robert Owen, a key which opened every door in the factory, and which he would not part with, it being his choicest possession.

After expressing our gratification at the marks of kindly attention bestowed, we set out to visit the Falls of Clyde, which are in the immediate vicinity. A couple of hours spent amid the delightful scenery which abounds here, and we were ready to return to the old town of Lanark. In the interval, the news that Miss Dale Owen had been in the village spread like wildfire. As we drove past the houses, young and old were at the doorstep, looking at the representative of so much that was worthy. Genuine sincerity and respectful admiration were on the faces of all. "There she is! There! there!" we heard one saying to another, as we drove on.

We had spent so much time already that at first we thought of leaving Braxfield unnoticed, the large mansion where Robert Owen entertained the companies of great folks who came to see the marvels accomplished by him: greater marvels than were ever ascribed to Old Testament Saints. Readers of the autobiography of Robert Dale Owen, entitled "Threading My Way," will find much about Braxfield, and its beautiful situation. It is situated about halfway between Old and New Lanark. In New Harmony, from her father, Miss Dale Owen must have heard much about the glories of Braxfield. We had been told that the house was now shut up, so drove past the gateway for a few yards. Miss Dale Owen's face looked as if a sight of her father's old home would bring satisfaction. So we ran to the gate, and to an old lady in charge we mentioned

that Miss Dale Owen would like to see her father's old home. The kindly old person was full of excitement, saying, "We have been expecting her. We had word from the village that she was here, and wondered could that be her passing the door." The gate, which had evidently not been unlocked for years, was soon opened and we drove through; the horse startled several times, for the carriage way was now covered with grass, and the branches of the trees had grown so far down, that we had to unbend again and again. A paragraph from Robert Dale Owen's Autobiography describes the place as follows: "The estate is beautifully situated. The house stands on a bit of undulating table land, containing some thirty or forty acres, the slope to the river being covered with thick woods, through which gravel-paths wind back and forth till they reach the Clyde." The key had been left in the door, so we went in and wandered through the spacious mansion, trying to recall the old scenes when those marvelous essays on "The formation of Character" were discussed in that Dining Room. Coming out, the old gardener and another servant met us and regaled us with stories of the old times, stories some of which have been published about David Dale. When we looked at the magnificent scene before us, we felt how much Robert Owen sacrificed when he gave up this home to found the Community at New Harmony. If we want to put the word "Divine" upon the front of any man he surely was worth it. We again had the most delightful weather during the entire day. Night found us in Glasgow, full of content with the travel of the day.

Thursday, 4th, was devoted to the beauties of the Frith of Clyde. Again magnificent weather graced our outing. By rail to Greenock, and we were at once on board the steamer which conveyed us past the beautiful lochs and hills which make up this famous scene. Our destination was Rothesay, in the Island of Bute. We had sent intimation of our visit to an old friend and Spiritualist (Mrs. McQueen), who had a feast provided for us when we landed. Another warm friend (Mrs. Bowman) had gone down the night before to see that all things were in order. After creature comforts, we drove to Port Bannatyne and back to Rothesay, where we visited the old Royal Castle. We felt it hard to tear ourselves away from the kindly society of our friends, and the glowing scenes of this neighbourhood.

Friday was spent in Glasgow quietly, a short visit to the South Side Park being the only outing. At night Miss Dale Owen delivered her third address, on "Every-Day Spiritualism." Again we had a most thoughtful and appreciative audience, who were charmed with the speaker's winning ways. Mr. Munro occupied the chair, and made the introduction in a few very graceful and cultured sentences. At the close of the lecture, no one seemed inclined to leave the meeting.

Saturday, the 6th inst., was a gala day in Glasgow. All the city was *en fete*, demonstrating against the action of the House of Lords. We had an invitation from Mr. David Duguid to occupy one of his prominent windows in Sauchiehall Street, and view the procession of trades, with their banners and models. Here we spent several hours in the Society of Spiritual friends and co-workers.

The lecture on Sunday, the 7th inst., was entitled "What the spirits have taught me." The hall was inconveniently crowded, but the audience would have borne with much to see the sweet face that seemed at times half in heaven, and to hear her glowing appeal for a righteous and a rational Spiritualism. The people were melted by the lofty powers of mind and conscience given in this rich-toned address which seemed the very acme of platform utterances.

Mr. F. C. Walker, the American basso, who was present at all the meetings, gave most valuable assistance by his singing. His voice is of the richest quality, while he sings with the most cultured expression. Quite a powerful element was the introduction of such high class music as Mr. Walker so ably interprets.

On Tuesday, the 9th inst., in the Ram's Horn Hall, Miss Dale Owen lectured to the Secularists, on "Robert Owen, and the experiment at New Harmony." A large crowd of Spiritualists followed her here, and listened to the life-story of the man who was too far before the world for its comprehension, and too far above it for its sympathy. Miss Dale Owen had a most enthusiastic reception, being applauded again and again to the echo. At the close many questions were asked, the answers to which were most complete. Nothing was left unsaid, but the whole ground swept. We

feel certain Miss Dale Owen's visit will cause some stir, and bring the subject of Spiritualism to the front.

On Wednesday, Miss Dale Owen took her departure for Kirkcaldy. A few hours were spent in Edinburgh on the way, giving her time to see some of the more remarkable points in "Scotia's Darling Seat." A few hours later and she was located amid genial influences in the kindly home of the gentle Alex. Duguid. At night the audience was not large but thoughtful and sympathetic. Some other pen will perhaps record her further progress.

JAS. ROBERTSON.

MISS R. DALE OWEN AT KIRKCALDY.

This talented lady, says the "Fife Free Press," the granddaughter of the famed Robert Owen, the great philanthropist, delivered a course of two lectures in Oswald's Wynd Hall on the evenings of Wednesday and Friday this week. The audiences were small but appreciative—the last meeting being better attended. The subject matter was of great interest. On Wednesday—"Robert Owen and his experiences at New Harmony," was dilated upon, and an exceedingly interesting account was given of the public labours and persecutions of this gentleman in what he believed the means of the re-organisation and complete happiness of society. Last night the subject was "Man's Spiritual Possibilities," and the manner in which it was handled showed that the fair lecturer had deeply read and studied human nature; her disquisition on the universality and intensity of the divine love towards every child of humanity and their ultimate hopes of redemption from sin and sorrow in a future state of being, formed a topic wherein the deepest sympathy and attention was manifested. We sincerely hope that if ever we are favoured with another visit that a more hearty reception will be accorded her. Mr. Frank C. Walker sang several songs on both evenings in a masterly style, accompanied on the piano by Miss Owen. His powerful voice was shown to good effect, and his thorough command of modulation called forth rapturous applause; indeed those not present missed a great treat in this matter alone. The usual votes of thanks being rendered the meeting broke up.

The "Fife Free Press" says, Mr. Robertson, Glasgow, presided at the first lecture, and "Mr. Frank Walker sang several pieces in fine style during the evening." Mr. James Kinlay took the chair at the second lecture. "The lecturer entered upon her subject in a clear argumentative strain, which kept her hearers rivetted in close attention till the close. Mr. Walker, who is a singer of great power and sweetness, gave several pieces during the evening. At the close a vote of thanks was, on the motion of the Chairman, heartily awarded Miss Owen, while the same compliment was awarded the Chairman, on the motion of Mr. Duguid."

PHENOMENA: MEDIUMSHIP.

A DESCRIPTION OF A SEANCE.

BY THE POET, HENRI PIAZZA.

The following remarkable account of a seance is translated from *La Lumiere*, of Paris:—

It was my privilege to be present at a very select seance of the great American medium, Jesse Shepard, at the residence of the Editor of *La Lumiere*; and it is both a duty and a pleasure to bear testimony—1, a believer to the last hour—of the marvels of which I was a witness, *auditif et oculaire*.

The medium commenced by placing the sitters in a semi-circle around the piano: he seemed to select each one by impression, no doubt according to some special faculty he discovered in us.

I sat at one of the ends of this semi-circle, and in consequence I had no one at my left.

We joined hands, the light was extinguished, and we began to sing the tunes which the medium played on the piano.

No manifestations occurred for some time; but the respiration of the medium was at times distressing. One had the impression that he was wrestling with an invisible enemy, who sought to overpower him, and altogether, the influence was such that it caused me an impression of suffering most difficult to define.

All of a sudden, over our heads, palpitating like the noise of wings, or more precisely, like the noise of an imprisoned bird, flapping, darting, from one end of the room to the other, just grazing our faces, and sometimes even touching us, bathing the sitters with a cool breeze in its course,—such were the strange phenomena which opened the seance, and which were frequently repeated during the evening. In spite

of the heat, the most deliciously refreshing currents of air kept the circle cool from that time on.

Suddenly, voices, vague at first, soon distinct, then clear and precise, arrived. Then, an extraordinary thing, these voices came almost to our ears, passed before us through the room, going and coming. "Good evening! Good evening!" said the voices. A hand took hold of my left knee, and I distinctly felt the five fingers. I must confess that a sense of fear took possession of me, which I could not suppress. As I sat at one end of the semi-circle, it would have been impossible for any one to have approached me without being detected. Presently, a voice whispered, "*Bon soir!*" "Who is it?" I asked. "Lamartine!" was the answer.

During this time there were other spirits conversing with different persons present. A spirit named "Dick" announced the names of those spirits who could not speak themselves.

A lamp, at this instant, passed through the middle of the room. It was said to belong to "Sappho." Then a voice said, "Sing! sing!" and we began to sing again. We then listened to a beautiful bass voice, profound and vibrating—the voice of "Lablache"—dominating everything else. But it did not last long, and passed away as suddenly as it came. Hands continued to caress me; the fans were thrown in my lap, and were given to some of the ladies present, but all this was nothing compared to what was to follow.

Suddenly, the hymn played by the medium at the piano, changed to an air a little more lively, and, accompanying it, the harp began to vibrate!

Here, I find myself absolutely unable (*impuissant*) to describe the thousandth part of the sensations which this extraordinary melody of the harp filled me! touched by the fingers of "Sappho," the great poetess of Greece. Resounding in the spiritual calm of the seance with a strange purity, it was like a (*cascade savante de notes d'or que nous entendions se dérouler, comme un collier de perles précieuses égrenées une à une sous la main d'une reine*) cascade of golden notes that we heard unrolling, like a string of precious pearls, scattered, one by one, from the hands of a queen: one could believe himself transported to the haunts of the Olympian Gods, *ravis, extasiés* by the lyre of Orpheus; indeed, I avow, in my most ecstatic dreams as a poet, I have never imagined the divine concerts of the celestials as anything else but this.

Tones came from the harp of supreme tenderness, and at times, of infinite sadness; and again, the notes seemed to fall from the flying harp, like crystalline tears, drop by drop, penetrating to depths of the soul where nothing ever touched. I can truly say, that during those few moments I lived an immaterial life, so much was my soul in communion with this *voix* music. I may add, that the strange beauty of this song of chords (a thousand times sweeter than the human voice), was the power to make itself heard and play at a distance. The instrument played through space, at our sides, and instantly far away; tones broke forth suddenly over our heads, or died away and were lost in mystery, returning again, that we might distinguish the marvellous *finesse* of the series of tone waves, gradually growing fainter and fainter till they were lost to human perception.

Then all was hushed. It seemed that I was coming out of a dream. The manifestations ceased, and the medium was coming out of the trance; he was harassed, pale, and perspiring freely. A faint light was made. We found the harp in the lap of one of our friends. Such was this seance, of which I have no pretension to recount all the details. It would be necessary for each sitter to give his personal experience in order to chronicle details.

In the presence of such a truth, it is the duty of every one to cry out loud and strong—*clamare urbi et orbi*,—without stopping to listen to the taunts of this one, or the calumnies of that one.

And now there remains but one thing to finish: the day has arrived when sceptics and materialists are being forced to make *amende honorable*, and acknowledge their errors.

Two high intelligences have contributed by their noble part, to the definitive victory of Spiritualism: Mr. Jesse Shepard, the great American medium, and Mme. Lucie Grange, the courageous torch-bearer of *La Lumière*.

HENRI PIAZZA.

Our friend, Piazza, in the above account, has given his impressions in as poetic and exact a manner as possible, of the seance, which none of the participants can ever efface from their memories.

We heard the names of several spirits at our end of the

circle, which escaped M. Piazza. Madame Bosio, the famous cantatrice, besides several relatives of persons near me, were given in the direct voice. As the name of Joan of Arc was announced, I heard a female voice singing before me. It came from different directions; sometimes from the right, sometimes from the left, then from behind us. I bent forward my head the better to listen, as I was eager to catch every note, and I distinctly heard the soft, sweet voice of the spirit outside the circle, and at the same time I was kissed on the forehead. During all this the medium was playing the piano, and the Sapphic harp was playing through the air.

JEAN D'ARCY.

A HEBREW'S VIEWS ON MODERN SPIRITUALISM: ITS FACTS.

To the Editor.—Sir,—I beg permission to offer a few remarks on the subject of Modern Spiritualism, being desirous, in the interest of truth, of expressing my thorough conviction of the reality of spirit communication, as avowed by "Spiritualists," after being present at a private seance in this city a few weeks ago, and, subsequently, hearing Mr. Towns at the Spiritual Institution. There is not a shadow of doubt left on my mind as to the fact, although some hypercritical persons might still require a test that the invisible—and obviously humane—intelligences who communicate with us are truly the souls of men and women, as they represent themselves to be. However, there have been men who have questioned their own existence, and then tried to convince themselves of the fact by an argument, whereas the most unsophisticated individual might answer, that for every purpose of life it is necessary or convenient to assume that we exist—even for the purpose of putting faith in any argument that we might employ to prove the fact. In like manner, if, in spite of one's intuitive conviction, any person will persist in pressing the question of soul-identity, it is impossible to conceive what argument or miracle will convince him. In my humble opinion, therefore, we should rest satisfied with the mere assurance of the spirits as to their nature, seeing that they are humane and moral in their character and teachings, and incapable of wilfully misleading us.

Sir, I have ever been a firm believer in the conscious immortality of the soul, so far as my faith in the teachings of my religion went, being—I beg to state—of the Hebrew persuasion; and I feel thankful to God—the God of the "Spiritualists" being, in my opinion, identical with the God of the Jews—that this my religious, or creedal, belief has been confirmed by actual sensuous experience. Yet if this strange experience has had an unmistakably favourable tendency in respect of my former religious convictions, it has, at the same time, quite revolutionized my mind as a plain student. If I believe in the reality of Spiritualism, I feel I am bound to renounce all the theories of past and present philosophers and metaphysicians, as I would—if possible to do so—the idols of Bacon, and form a new inductive philosophy, founded on facts and revelations as certain as all other facts appear to be to our imperfect senses. In short, I think none should ever attempt to philosophize henceforth outside the dominions of pure physics, and social and political questions, without previously becoming convinced of the truth or otherwise of Spiritualism; else he will only be writing on sand, and thus leaving his beautiful composition to the mercies of the winds. Consequently, I have no doubt that Spiritualism is destined to become more generally diffused, and to meet with that consideration which its importance demands at the hands of the thinking portion of mankind. It is foolish and puerile to ask—What is the use of Spiritualism? when we witness its obvious religious and moral effects on the minds of thousands of men and women of every class, and the rapid strides it is making daily in this direction. The telegraph wire is perfectly useless, except for the messages it transmits, upon a single one of which the welfare of thousands may sometimes depend.

I trust, Mr. Editor, you will give publication to these my few lines of testimony, and also extend your indulgence to me on a future occasion, when I hope to venture a few remarks on the historical and religious bearings of Modern Spiritualism.

Yours obediently,

M.

A MODEL GHOST STORY.—A very singular story, which forms one of the sensational social topics of the day, is the best authenticated of the many stories of the supernatural that have been lately told:—Only a short time ago a young and well-known artist, Mr. A., was invited to pay a visit to his distinguished friend, Mr. Izzard. The house was filled with guests, but a large and handsome room was placed at his disposal, apparently one of the best in the house. For three days he had a delightful visit, delightful in all particulars save one: he had each night a horrible dream. He dreamed—or was really—suddenly awakened by some person entering his room, and on looking around, saw the room brilliantly lighted, while at the window stood a lady, elegantly attired, in the act of throwing something out. This accomplished, she turned her

face towards the only spectator, showing a countenance so distorted by evil passions that he was thrilled with horror. Soon the light and the figure with the dreadful face disappeared, leaving the artist suffering from a frightful nightmare. On returning to his city home he was so haunted by the dreadful countenance which had for three consecutive nights troubled him, that he made a sketch of it, and so real that the evil expression seemed to horrify everyone who saw it. Not a great while after the artist went to make an evening visit on Mr. Izzard. The gentleman invited him to his picture gallery, as he wished to show him some remarkable old family portraits. What was Mr. A.'s surprise to recognise among them, in the likeness of a stately, well-dressed lady, the one who had so troubled his slumbers on his previous visit, lacking, however, the revolting, wicked expression. Soon as he saw it he involuntarily exclaimed, "Why, I have seen that lady." "Indeed," said Mr. I., smiling; "that is hardly possible, as she died more than a hundred years ago. She was the second wife of my great-grandfather, and reflected anything but credit on the family. She was strongly suspected of having murdered her husband's son by a former marriage in order to make her own child heir to the property. The unfortunate boy broke his neck in a fall from the window, and there is every reason to believe that he was precipitated from the window by his step-mother." The artist then told his host the circumstance of his thrice-repeated experience or dream, and sent for his sketch, which, so far as the features were concerned, was identical with the portrait in Mr. Izzard's gallery. The sketch has since been photographed, but, from its hideous expression, is far from pleasant to look upon.—"Boston Courier", (U.S.).

THE SPIRIT-MESSENGER.

THE MORALITY OF THE SOUL.

A CONTROL BY "J. W."

Recorded by A. T. T. P., August 13, 1884.

The Sensitive had been laid up with diarrhoea and bleeding at the nose, and could not come for three days. I had my suspicions as to the cause. Immediately before and after my sitting on the tenth, I had a slight attack of diarrhoea; and a little friend of mine had a very unaccountable bleeding of the nose. When the Sensitive came, he could not account for his illness, but I thought I could, and was just about to explain, when his guide, "C.H.L.," took control. He told me that which showed my suspicions were correct. Then "C.H.L." ceased controlling.

The Sensitive, in trance, said:—

"Do you see who is with my guide? It is he, with whom we have travelled to where the waves beat on the sand, where pleasure-seekers are enjoying that health, which is God's greatest blessing. Hush! What is that? Of course he can control.

Here the Sensitive went under control, and spoke as follows:—

Good evening. You have heard more of my name, than you have been troubled with myself. Excuse any hesitancy on my part; remember, nature is offering to me a newer interpretation than when on earth. There is much, that man cannot fathom. Everywhere around him, in every station, in every class, in every form of life, mystery meets him. To some men this state of knowing nothing is an ever-present trouble, and men's anxieties lead them from one extreme to another, and the thinkers listen to anyone, who understands, or thinks he has discovered, something that he conceives should be known. You, dear Recorder, have met with such men in life, and so did I; men, who with their strange views and peculiar opinions, made me look at them, and wonder whether they were mad or not. Amongst those whom I conceived to be the most illogical and mistaken were those, who believed that the dead walked and talked and had their being. You will have already experienced, that this view, which I had taken, had been greatly fostered by the earnestness and zeal of him whom I have visited so often with your guide, although he went further, and claimed a last day in time, which should be the dawn of eternity for all men. Yet I could not believe that time would ever cease, or that eternity had any beginning for any form of life. My cry was this: "My calling has prepared me only for the actualities of life. I leave the world of mysteries beyond, to those who have more time than sense, for their attempts to unravel them." I thought I was doing my duty, as I journeyed on, meeting every-day duties to others with consistency. I will not speak of the neglected duties to self; suffice it is to say, that I knew no more of the life beyond the grave, than the veriest infant still in the mother's arms.

There were to me many mysteries. My life was a mystery;

my intelligence, my powers of reasoning, my consciousness in conceiving and perceiving work which was infinitely beyond the work of man's hand. All these were mysteries, which faith alone enabled me to dwell on and reason on. I had not this faith in these mysteries—nature is presenting them at every step throughout a man's life; but they received no study towards solution on my part. Of one thing, of one fact, I was fully aware, namely, that I was a man with life's hopes, and the power to reason on myself and my own not another's hopes. Such hopes were peculiarly my own, and belonged to no other.

Some religious faiths teach, that the one individual is but a part of that All-Being; Him, who calls Himself in revelation, "the Great I Am." It was only after my transition, that I began to realize, that death had made but little change. When I began to be was not the question, which troubled me; what troubled me was, whether my existence would be continued, or whether and when I should cease to be. Two things I knew; First, that I had lived on the earth; and secondly, that I still lived under other conditions; that I was, and that I had been, even like unto yourself: so that was a conclusion supported by reality. I noticed no particular extension of views; I knew of no detraction. I admit the present difficulty of making my thoughts known; whether that difficulty will continue or whether I shall ever come to it I know not. I have realized that there is an Everywhere; that, where there is air, there is life; that everywhere is wherever there is an atmosphere. I have learned, that there is an atmosphere which makes Everywhere; that there is life everywhere, so that Spiritualists who mention "nowhere" are using a misnomer in terms. Thought with me is more active now, because more real, and having a more tangible foundation. In eternity the preparation that God has made for man stings the guilty soul like an adder. This also I know; for in spirit you can perceive that all God's works, all his laws, are loving laws and works, to lead man towards his eternal home.

God!—How easily that word passes the lips! Revelation has no other real rendering for this word, but in the words "I Am." God, rendered according to the intellectual basis, which I at present possess, would be that Something, which has existed everywhere; that Something, which still exists everywhere, and this Something has prepared from the beginning an unceasing life for the meanest amongst the sons of men, as well as for earth's most worthy ones; whether we ascribe to this certainty, this Something, a personal form or not, does not matter. There is one thing which reason is bound to acknowledge, and that is, There is conscious intelligence in all its work. We only know of one form of life which is possessed of conscious intelligence; hence angels and men have named this Something God, and given to it a personal form. I have learnt here also to think respecting man's moral nature and man's responsibility in respect to the exercise of that natural morality, which is born with the soul.

Morality is the soul's possession, which never dies: It is the soul's morality which creates conscience during its residence in the body: It is the soul's morality which accuses self-hood on its first entrance into eternity. Time and eternity are not as many allege one and the same. Time and eternity are rigidly divided. It is the grave which makes the division. The morality of the soul is strengthened more by condemnation in eternity, than by any restraint of conscience whilst in the body. What I am now putting forth, dear Recorder, may be reiteration of that which others have told you; but these are the thoughts, the actual experiences that have resolved themselves into realities during my short experience of that which God has been pleased of His Graciousness to give to me, namely, an immortal self-hood; consequently it pleases me to say this, knowing how your reason has been exercised; how logically conclusive your calling has made you, and thinking, perhaps, that your own thoughts will lead you to the same realities, when your feet have crossed the same boundary line which alone separates us.

As a matter of course, I did not readily believe when on earth in that hopelessness of self-hood, which is bounded by the grave. The arguments a priori and a posteriori never seemed sufficient to make me realize an after life, as I thought, outside of matter. There is no outside of matter. This is impossible. There is matter wherever there is space. There is no space without matter; no part of God's dominion without air. Astronomers talk of worlds, which have no atmosphere; they talk of worlds used up; of worlds broken to pieces, and circling round in fragments. This may be so, but wherever God's laws are in action, and they are in action everywhere, then there is life, and life consequently is everywhere, and where there is life there is material form.

Spirit—What does it mean? The very spirit, which is yours, may in its anxiety for knowledge be soon half-free from your body; yet it is material in its form, though that form be as fragile as the clearest and finest glass is compared to the coarse earthenware; so that when the materialists assert that there can be no life without form, I agree with them most heartily, and say as they say, that he who asserts, that spirit has no form, uses words in a foolish and novel manner, and is unable in fact clearly to express the common sense with which God has endowed him. I think, that the strongest

argument to bring home the immortality of man, is not through the arguments used either by Paley of old or by the priests of all times, but that which all spiritual teachers are laying down as the one rule towards knowledge, namely, the appeal, which the soul's morality makes either in time, or the condemnation which self-hood receives in eternity.

There is no doubt whatever, that your guide, and all other spiritual teachers, in whatever country they may be, are keeping well within the appeal to man's moral nature. I know in referring the question to myself, that many of these arguments I could put on one side without any troubling of conscience; but when and how and why I possessed the sense of right and wrong, I could never answer in earth-life. I could never understand, when seated at my duties, performing them with equitable and just judgment, the glow of self-satisfaction that permeated my whole frame, or that that feeling should make me feel and duly recognise my own impatience, and give to me afterwards the most pleasurable satisfaction; or why on the contrary, when hours were passed unprofitably, were in fact wasted, and had better never have been, that I felt melancholy and a depression, a sense of something unfulfilled, a sense of degradation. I could then realize the feeling of a culprit justly condemned, and I asked in the silence of my own heart: From whence and why this sense of right and wrong? I tell you it is answered to me now. The soul's morality has condemned what in time it was contented to guide; although I may ask—Who is righteous? for I say, not one has ever passed from time to eternity amongst heaven's brightest, but whom the soul's morality has condemned. But I have learnt, that condemnation is but for a season; until the soul being purified is again prepared to wing its flight towards everlasting progress.

The enemies of freedom of thought, the enemies of these spiritual verities, may as well try to stop the ocean tides, as to try to stop the course of spiritual truth. The soul is heir to progress. God has said this, and swore it by His name. Condemnation—It seems to me there is no other punishment in eternity but self-accusation, and self-accusation according to God's promise, does but last only for a season. Oh! may my season be brief.

Now, before I leave, I want to say a few words to you. In no part or portion of your life have you had such means of benefiting others, as God has now placed in your hands by exercising your responsibility and keeping always in sight your will and self-hood in your labours. When difficulties arise, the words of your surroundings will fight with them, until they stamp them out, when helped by your faith. Priests may step forward to thrust you back in your work of helping men on their march to progress, and priests' dupes will be found in the foremost ranks of those who will try and throw scorn and ridicule on your earnest labour. Let your courage be true, make use of your spiritual name, "Steadfast;" be persevering. You have those, who are able to prove that, which will be the world's conqueror, the greatest conquest of modern times. You know full well that all new teachings are esteemed innovations, and are held back with an iron hand. Your surroundings may speak with a splendid intelligence; they may be cogent in rousing the soul to spiritual truths; but still opposition will be there, which will need a courageous faith to conquer.

Thank God, man's evening on earth is giving place to a glorious dawn. Be thankful then, that your task is helping the morality of the soul, not towards condemnation but making it strong as a guide for a man on earth. May the great God strengthen you. May He bless you; may His blessing be on the utterances of your surroundings. May every word of every sentence be a blessing; may they be successful in their mission, which is to make man "know himself."

I asked the controlling spirit before he left, to allow me to ask a few questions about himself, and was just about to say in what particulars, when the control evidently reading my thoughts, said:—

I wish you to take down what I say. I know what you were going to speak about to me. First and most prominent in your thoughts is my first interview with you at ———; and also other little remembrances of mutual friends and acquaintances, but as under God's favour this is not to be my last visit to you, and as I have been peculiarly affected during this control,—I mean, that although I have exercised the power of language, although my restrictions in that respect have been rather tedious, but the peculiarity is not so much that, as the fact that I am particularly affected by the feeble state of the Sensitive's body, and as you know I have been in company, since my transition, with your guide, he also wishes me to deliver this message: that he will not use the body of the Sensitive to make the usual passes.

CLAIRVOYANCE.—I had often heard of Spiritualism, and always laughed at those who had faith in it; so it was really only to please a friend that I went to hear Mr. Towns. I was anxious to find out about some money matters, so thought this was a good opportunity of putting Spiritualism to the test.

Mr. Towns had never seen me, or even knew my name or that I was going to see him. On my way to his house I was thinking quietly to myself on our return journey what fun I should have at my friend's expense, but my surprise can be better imagined than described, when two minutes after I entered Mr. Towns's room, he began telling me, without my having spoken a word, my own most private affairs, known only to my husband who is dead and myself; the history of my father's and mother's death, and my father's military career in India; the descriptions were perfect. He told me about the money that had been left to my mother, and of another sum left to myself, of which at present I know nothing.—K.

SALFORD: Trinity Hall, 83, Chapel Street.—Sunday last was a day to be remembered in connection with our little society. The afternoon circle was attended by some twenty-four sitters, whilst the manifestations were simply beautiful. We were honoured by a visit from two trans-Atlantic friends, who, directed by the Unseen, came amongst us and were readily received as co-workers in the spiritual vineyard. Mr. and Mrs. Stoddard (of Central California) proved themselves able exponents of the spirit power, whilst the dear lady manifested her gift of clairvoyance and clairaudience in a very marked degree. With the exception of Mrs. Groom, we have had no greater evidence of man's immortal nature than was demonstrated to us at that time. In the afternoon circle a little Indian was the first to control our friend. This we were told often came to give conditions, who after a little pleasant chatter gave way, when "Mary Stuart" took control, and gave us a little encouragement. She again was replaced by "A. V. Wilson," and Mr. Stoddard told this writer the particulars in every respect quite true, whilst the medium was in ignorance of the particulars recorded. Clairvoyant descriptions now followed, which were more satisfactory, as in some cases she gave the name of the spirit. In the evening our platform was occupied by Mr. Savage, of Oldham, who, as a young medium under development, gave a practical address upon "Charity and Love." We were to cultivate charity in opinion one to another. Charity was the world's need, and its true purport was taught by the Nazarene. Some would annihilate, if possible, for differences of opinion when lacking in this principle, whilst we would offer it to a spiritual brotherhood, asking them to cultivate and make themselves more conversant with its precepts and practices, becoming missionaries in your varied spheres, labouring for the common good, lifting one another up the ladder of progress, rather than cultivating and nurturing the spirit of enmity to your brother, by the spirit of a selfish jealousy and hate, but letting your minds become like the scale beam, evenly balanced, in order that the spirit of investigation might guide and lead you aright. After singing a hymn the controls of our friend, Mrs. Stoddard, once more took possession. Several clairvoyant descriptions were given through Mrs. Stoddard. Mr. Savage was also controlled by a spirit which appeared to understand the language used by Mrs. Stoddard's Indian control, and between them a conversation was carried on which seemed to afford them great delight. One very remarkable case was that of a grinder. Under control she said: "I find here a man who used to sharpen knives." Suiting the action to the word, she imitated the noise of a grindstone. "There is someone here who knows this man," and in order to show you, "he takes up his machine and carries it on his back, he gives the name of Handley." The chairman ejaculates—"I know him, and the name is correct." At the close of the meeting, the chairman reverting to this said he was astonished. It was some twenty-five years since the man worked at the same firm as he. He was one of those erratic fellows who wouldn't settle down, and he had heard him say he had travelled 10,000 miles in his life, and had carried his grinding wheel on his back. At the close of the meeting a very cordial expression of thanks and esteem was accorded our visitors, who seemed to feel as much at home as though we were old friends, and elicited a promise that some time in October we would have them once more with us. On Sunday next, at 6.30, Mr. Armitage, of Batley Carr. No circle in the afternoon, as our committee and friends purpose visiting Pendleton.—COR.

SOWERBY BRIDGE.—The afternoon service on Sunday last was conducted by the writer; a discourse being delivered on: "A plea for patience, wisdom, and prudence in spiritual work:" text, James, v., 7, 8. In the evening a floral service was held, conducted by Mr. A. D. Wilson, of Halifax. The table on the platform was supplied by the friends with a number of beautiful bouquets and a very eloquent and impressive discourse was delivered by Mr. Wilson, on "The Ministry of the Beautiful." The usual circle was held after the public service, when much power was manifested and addresses were given through two female mediums.—OMEGA.

HETTON-LE-HOLE: Miners' Hall, September 14.—Mr. W. Westzarth's guides delivered a splendid address, subject (which was chosen by the audience) "Who are the world's saviours, and what have they done?" which was handled in a masterly manner, and was very highly appreciated by the audience, which was large, as the hall was well packed. There was a cordial vote of thanks given to the lecturer, for the very able manner in which he delivered the address.—JAS. MURRAY, Sec.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, SEPTEMBER 19, 1884.

NOTES AND COMMENTS.

Industry and perseverance never fail in bringing their sure reward. Some Spiritualists and others get faint-hearted if they cannot gather ripe strawberries in March. We must work for years in difficulty and obscurity, before we are fit to come out into the light of day. For many years Mr. Kitson has toiled at his Lyceum, seemingly without any grand results, yet the good done to himself and his pupils, from week to week, no doubt was adequate compensation; now he has the additional pleasure of aiding others. Had he not "stuck to it" these many years, he would not have been in a position to accept a more widely useful and honourable charge to-day. On Sunday a special Lyceum Festival will be held at Batley Carr to illustrate the fruits of the Lyceum system. For particulars, see advertisement. Mr. Kitson and Mr. Shore, of the Batley Carr Lyceum, are willing to visit places within an easy distance, and assist in the formation of these schools. Mr. Kitson was at Bradford on Tuesday, and met upwards of twenty friends, all males, to receive their first lesson; he will attend for a few weeks. He urges the females to come forward, and aid the movement by their presence and assistance. There are friends at Sowerby Bridge who also well understand the system, and if that Lyceum issue an invitation to attend a special meeting, it is sure to give great pleasure to all who go there. We have not seen Mr. Kitson's school since it was at Ossett, but we have had some glorious times with our dear Sowerby Bridge friends.

In a spiritual sense, the Control this week is very valuable. There are the characteristics of a fresh individuality in its distinctive form of thought. The introductory remarks on the effect of the conditions on the medium, should not be overlooked. If physical states thus affect the body, why not mental states the mind of the medium?

Miss B. Dale Owen appears to have had a most gratifying trip to Scotland, all except the weather for the last few days in Edinburgh. She will speak at Liverpool on Sunday week, for the Spiritualists, and at Pendleton Town Hall on the following Sundays, Oct. 5 and 12. Mr. Walker's singing has been greatly appreciated in Scotland, the newspapers all making special mention of this feature of Miss Dale Owen's meetings. It is to be regretted that such eminent musical abilities cannot find expression at all Miss Dale Owen's lectures.

We have received a report of the farewell meetings of Mr. and Mrs. E. W. Wallis at Walsall, just too late to be of use this week. Mr. Wallis's opening meetings in Glasgow will take place on Sunday, we presume, but we have received no particulars.

Mr. Colville's Volume of Eighteen Lectures and Poems, is in the hands of the binder, and will be distributed next week. It is a larger volume than "Bertha." The last two lectures, on "The Spirit Spheres," and "Atlantis," have been produced as tracts, one penny each. They are of special interest.

Mr. Towns has returned from Devonshire, and resumed his sittings at 15, Southampton Row on Tuesday evening. His mediumship is attracting increased attention, and evidently improves in power to read personal surroundings.

Many striking instances of mediumship are given this week. See how careful Jesse Shepard is as to conditions. The cases of clairvoyance increase in number and interest. The psychical researchers are being left far in the rear.

A long letter on "The Philosophy of Spiritualism," by Mr. R. Donaldson, appears in the "Croydon Advertiser" of Saturday last.

A large number of communications are unavoidably delayed till our next issue.

Our South African friends will be pleased to learn that Mr. S. C. Hall was so much pleased with the Essay which we printed last week, that he has sent for extra copies, and desires to make the personal acquaintance of Mr. Teague.

Our hands were so full when the Yorkshire District Plan for October was received, that we are compelled to hold it over till next week.

Last week our supply of Mr. Adshead's pretty chromo fell short of the expected quantity, and a large number of MEDIUMS had to go without them.

This week we give another advertising supplement, respecting the medical work of Mr. Davidson, so well known for his writings on spiritual and other subjects.

Dr. Babbitt has moved to Vineland, New Jersey, where he is establishing in combination a medico-chromopathic college, a sun-healing institute, and a factory for producing the solar instruments for the cure of disease.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, September 14th.—Mr. Schutt having disappointed us, Mr. Carlisle, of Prestwick, kindly consented to speak for us. He gave two beautiful addresses on "The Bible and Spiritualism," which gave unbounded satisfaction to all present.—J. M. H., Sec., M.S.S.S.

PORTSMOUTH.—Mr. James Horstead, Thorpe Cottage, Asylum Road, Milton, sends us a message written by a medium in trance, desiring that it be published. It is to this effect, speaking of Mr. Thorpe, that: "You are desirous of forming a large circle or club, and that you will be glad to receive friends at your house at Milton, to form such, on and after the second Sunday in October."

PENDLETON.—Last Sunday our platform was occupied by Mr. Tetlow, of Rochdale. The afternoon was devoted to answering questions. His guides gave three fair examples of psychometry. The evening subjects, chosen by the audience, were five in number, and they were dealt with in a very masterly manner by Mr. Tetlow's guides.—COR.

BACUP.—We had Mrs. Yarwood on Sunday, in the Mechanics Institute, which will hold nine hundred all seated. The hall was crowded to excess. She spoke on both occasions in her normal state. She gave eighteen clairvoyant descriptions with names in most cases, fifteen of which were recognised. We have made such an impression in this town as there never was before. Mr. Lee, of Bacup, was in the chair. Next Sunday we have Mr. Wood, of Oldham. If the weather be fine we intend taking a ramble.—JAMES FARROW, Sec.

BURLEIGH.—On Sunday, September 7th, Mrs. Wallis, of Walsall, gave two excellent addresses; the subject for the afternoon being, "Life, Death, and Immortality;" and the evening, "If Spiritualism be true, what benefit is it to Humanity?" both of which were very ably dealt with. At the close of the evening service, we had an after meeting, when she gave clairvoyant descriptions of spirit-friends, most of which were recognised. She has left a very good impression, even among strangers.—W. WALKER, Sec.

NORTH SHIELDS: Camden Street Lecture Hall.—On Sunday, September 14th, two lectures were delivered; in the afternoon at 2, by Mr. B. Harper, of Birmingham, and in the evening at 6.15, by Mr. W. H. Robinson, of Newcastle. Mr. Harper's subject was "Spiritualism, its relationship to Social and Economic Problems," and "Spiritual Spiritualism" was discoursed by Mr. Robinson, each subject of which was handled in a masterly style, and was highly appreciated by an intelligent audience. At the close a hearty vote of thanks was given to our two friends for their intelligent and instructive lectures.—J. T. MCKELLAR.

NEWCASTLE.—Mr. J. A. Rowe favoured us with a pleasant address on Sunday last, on "The Creeds of Christendom." The lecture was much appreciated by the goodly audience assembled to hear it. The Committee regret to announce that, owing to a severe attack of rheumatism, Mrs. Groom is unable to fulfil her engagement in Newcastle this month, and has written asking it to be postponed. With the hope that she may be speedily restored to health and continued usefulness in our cause, her wishes have been acceded to, and friends will please understand, in order to avoid disappointment, that none of her meetings as announced will be held. On Sunday evening next, Mrs. J. B. Tilley will lecture upon "The Artistic Agency of the Deity in mind and matter."—ERNEST.

A. T. T. P. IN THE CHAIR TO-NIGHT AT MR. COLVILLE'S FAREWELL LECTURE.

Undoubtedly Neumeyer Hall, Hart Street, Bloomsbury, will be well filled this evening on the occasion of Mr. Colville's Farewell Lecture. He writes from Berlin to say that he hopes to bring with him interesting facts respecting our Cause on the Continent. A. T. T. P. has kindly lent his presence in the chair, and a hearty effort will be made to set on foot a movement to wipe off the Liabilities. We will give a report in our next issue.

THE INAUGURATION AND TEA MEETING AT PENDLETON.

We are asked to give prominence, to the Inauguration of the series of Sunday services in Pendleton Town Hall, on Sunday, by J. Burns, O.S.T., and other speakers; and the Tea Meeting on Monday evening, September 22nd, in John Street Hall, Pendleton, at 6.30. Mr. Burns has intimated his intention of staying over the Monday to be present, and the Rev. C. Ware, of Plymouth, will also take part in the proceedings. A hearty welcome will be given to all friends. Tickets, 9d. each. The tram cars pass the end of John Street.

A REMINDER.

To Mr. Burns.—Dear Sir,—We have been anxiously awaiting to hear whether our offer to accept £400 in full settlement of our claim has been any inducement for your friends to come forward and relieve you of your liability. Our late fire has left us with a heavy burthen, which renders it impossible for us to longer bear any additional burden of any kind.

It is, therefore, with reluctance that we have to inform you that unless we receive payment by the end of the month as already stated by us, we shall be obliged to resort to steps which will add to the amount.

Circumstances are such that we can exercise no option in the matter.—Your most obedient servants,

SHARROW AND ANDERSON.

5, 6a, and 8, West Street, Soho, Sept. 17, 1884.

GLASGOW.—I am most pleased to see the efforts which are being made to liquidate your old liabilities, and trust that the work will go on till you are entirely free. I shall be glad to forward 20s. to assist in this object, in the course of a week or so.—JAS. ROBERTSON.

BRADFORD: Walton Street, Sunday, September 14.—At 2.30 Mrs. Wade spoke on the truths of Spiritualism; and urged the necessity of personal investigation, so that all would possess and not profess merely. Her guides then took her amongst the audience, when she described the spiritual surroundings of seven persons, six of which were at once recognized. The controlling spirit said she was the medium's own mother, and gave a very affecting account of how she obtained possession of the organism of her daughter for spiritual work. Miss Musgrave followed with a discourse in which she reviewed the many opinions held as to what is truth, she pointed out the conflict that had raged from New Testament times; how the servants of truth had been subjected to overwhelming forces, and yet in the midst of apparent weakness had proved the strongest. This medium's controls can exercise her with great power, and could do much work and yet not exhaust the organism. The chairman concluded with his personal experience, and coming down to that hour, he asked if there was any so-called place of worship in Bradford, where the gifts of the Spirit were exercised as in that church, and where spirit-friends could be clairvoyantly described and acknowledged by perfect strangers, as had been done in six cases that evening.

BOWLING: Harker Street.—This is the mother-place of Spiritualism in Bradford, having been carried on for twenty-one years. On Sunday evening, Mr. Armitage, of Batley Carr, was the speaker. Before service there was a circle for healing, of which some took advantage, and were treated. The audience then chose the subject: "Hell and its contents, Heaven and its glory; and how the spirits ascend and descend." This enabled the speaker to review in a very comprehensive manner the popular and unsatisfactory teachings of priestcraft, and then he stated the revelations of Spiritualism. Hell, he said, had been described as a "bottomless pit," which he thought implied that it was not a permanent residence, but that spirits who required a change of climate, went in at one end and worked their way out at the other. The lecture concluded with a poem on the progress of Spiritualism during the last thirty years. After service a circle was held at which thirty-six took part. It lasted till 9.30, nearly all kinds of spiritual phenomena were in operation, six mediums were controlled at one time. There was speaking in unknown tongues. It was a grand pentecostal display, which I greatly enjoyed, it being my second visit to Bowling meeting.—PINDER.

THE PENDLETON SOCIETY OF SPIRITUALISTS.

Feeling that their past labours, both in their usual place of meeting and also at the Pendleton Town Hall, have been of great service in awakening thoughtfulness and enquiry in the minds of many in the neighbourhood, the members of this Society feel it a duty to bring before the people, more prominently than heretofore, the teachings of Spiritualism; so that they may have better opportunity of judging for themselves of these teachings, holding as we do, that the acceptance of them is calculated to bless all who receive them in their true spiritual meaning.

Our object in coming before you, is not to make violent attacks on any existing sects, creeds or churches, nor to wrest from any those beliefs from which they have in the past received that soul-food which has given them comfort and hope in the dark hour. But feeling, as we do, that the churches have sadly neglected to give to the world the higher truths of Christianity, viz., the immortality of the soul, and the hope and comfort arising from such assurance, our desire is to supply this want, and to so far awaken the minds of the people as to lead them to investigate for themselves, so that the fogs and doubts, in which their teachers have left them on this subject, may be cleared away, and that they may each be able to demonstrate for themselves, that their friends whom they call dead are still alive and able to communicate with them, thus supplying them with the evidence of their continued existence.

In order that we may be better able to carry out this our mission, we have taken the Pendleton Town Hall for a term of fifteen weeks, and trust that all those who are interested in the Cause, and who are not actively engaged elsewhere, will come forward and render such services as the circumstances and their ability will permit. And we can assure all such, that they will receive a brotherly greeting, and find us a people willing to keep ourselves in the background, in order that the principles of Spiritualism may shine forth in all their beauty; that men and women, whom the Church neglects and the world calls vile, may be brought to know that the loving heart of their Father God beats with tenderness and compassion towards them, and that He does, indeed, employ the angels to carry messages of love and sympathy from himself to his children on earth.

Our first service will be held on Sunday, the 21st inst., when Mr. James Burns, of London, Editor of the MEDIUM, will give two addresses: in the afternoon, at 2.30, and in the evening at 6.30. This Spiritual Worker is too well known by the many friends of the Cause in this district to require any eulogy from us, and we therefore earnestly invite our brethren and sisters to take advantage of his coming amongst us, to assemble in hundreds to give him a hearty welcome.

We will hold a tea meeting on Monday, the 22nd; and as Mr. Burns has promised to be present and address the meeting, we expect a large gathering. Tea on table at 6.30. Tickets, 9d. each. The surplus over actual expenses of the Sunday services and Monday tea meeting, will be devoted to the paying off the debt on the MEDIUM.

W. CLARKE, President.

SPIRITUALISM AND ITS OPPONENTS.

THE LITERARY ENCOUNTER WITH "SWEDENBORGIANISM."

"There is but one Religion, and it can never die."—THEODORE PARKER.

To the Editor.—Dear Sir,—The discussion in the "Accrington Times," to which you recently referred, has been abruptly closed. The ignorant assailants of Spiritualism have not only occupied considerably more space than its defenders, but they have also been permitted to have the first and last letter in the encounter indicated. What the Editor's ideas of "fair play" may be, I stated in a private note that I had no desire to know, but I did state that he has treated me somewhat differently to what he did before, when one, Mr. Gordon, made an unprovoked attack upon the heaven-born philosophy of Spiritualism. The refusal, therefore, on the part of the Editor to insert the letter enclosed, obliges me to forward it for insertion in the

MEDIUM, from which I have determined upon having it reprinted for gratuitous distribution.—Yours truly,

E. FOSTER.

50, Friargate, Preston, Sept. 10, 1884.

SPIRITUALISM AND ITS IGNORANT ASSAILANTS.

"The pure in heart shall see God."—Jesus, *the Medium*.

"All good thoughts, words and actions are the productions of the celestial world."—ZOROASTER.

"With malice towards none, and charity for all, I seek only the good of my countrymen."—ABRAHAM LINCOLN.

"It must never be forgotten that the New Jerusalem descends from God: it could not originate in man."—REV. DR. BAYLEY, *New Church Minister*.

TO THE EDITOR OF THE *Accrington Times*.

Sir,—After "A. F. Gardner" had received your intimation that the correspondence between us must be brought to a close, why did he trouble you with another communication? Probably because the "New Church People" are so desperately annoyed at the utterly puerile advocacy of himself and Mr. Speirr, that he determined upon making a last expiring effort, in order to regain their confidence. He has, no doubt, received a severe castigation for rushing so precipitately into print, and more especially for making—but, poor man, how could he help it, when he is ignorant of his ignorance respecting spiritual phenomena—such a signal exhibition of his utter incapacity to conduct an orderly controversy. However, at the "rush" indicated we need not be surprised, and particularly when we remember what the illustrious Burke has written, viz., "Fools rush in where angels fear to tread." But certain I am, and I speak from experience, that neither spirit, angel nor "devil" will be permitted to "rush in" for a moment "where two or three are gathered together,"—who have become the recipients of the doctrine of faith, that is, truth, which, carried into practice in their every-day life, results in mutual love,—either to injure the sitters composing the circle or to make an attack upon the spiritual philosophy.

There are, however, those whose "vice and immorality"—which Bishop Ryle affirms "are rapidly on the increase"—would constitute a danger of no ordinary magnitude, to whom I must confess it would certainly be "disorderly," if not "dangerous," for such to form a circle, owing to the fact that "Like attracts like." For instance, the Rev. J. M. Peebles, before he became a Spiritualist, said of certain spirits, "I defy you to do" so and so, when a few nights after they handled him so roughly, and struck overpowering blows, such in fact as I have experienced myself, that the pain resulting from them obliged him to shout—"That hurts! Oh! Oh! I know you are spirits! I give it up! I will believe; but don't hurt me so." Frightened he scrambled into bed, when a voice from the air said, "You dared us. Get your light, we'll do you no harm." The mistress listening joyfully in the hall below exclaimed, "Good, brother Peebles: good, they will convert you before morning." Mr. Peebles inquired of the spirits, why they handled him so roughly, "if you be good spirits?" The reply was, "To give you evidence of our power, and complete demonstration of conscious immortality, that you may walk no longer by faith but by sight. You are appointed for a great work. Gird up your loins, buckle on your sandals, grasp the sword of Truth, go forth!" Truly he did go forth, and the products of his pilgrimage are comprised in many volumes, besides others that are to follow.

¶ The Rev. B. F. Barrett, Swedenborgian minister—formerly a Unitarian—had a similarly-convincing experience, as also had a Mr. Darling, another Swedenborgian, in the "Challenge accepted and Spiritualism triumphant," but a hankering after "the flesh-pots of Egypt," precluded either from becoming a Spiritualist. Such phenomena, alias, the "greater things" that we "do" since Jesus the medium went "to the Father," have been effective in converting very many Atheists from the error of their ways, which popular theology, aye, and unpopular, too, namely, that comprised in the New Church doctrines, was utterly incapable of effecting. I may mention the names of one or two among many: Profs. Hare and Mapes, Dr. Elliotson, The Hon. Robt. Dale Owen, son of Robert Owen, the philanthropist, both of whom became Spiritualists, and millions of others in every rank and profession. Indeed "Spiritualism is such a great supporter of New Church people," many of whom, and by far the most intelligent, are Spiritualists also; Swedenborg himself being by far the most distinguished, that had it not been for his mediumistic power to receive and communicate "instruction from on high," even the New Church herself could have had no existence. Nay, I am in a position to prove that Swedenborg himself has given a long communi-

cation in his disembodied state, which none but he could give, embodying a host of references to his own "Arcana," and I sincerely regret that want of space compels me to forego its transcription. It would, I am sure, surprise "the New Church people" very much, and dissipate their prejudice against Modern Spiritualism. What is still more surprising, the communication was given through an ignorant boy, who was apprenticed to a shoemaker, but has since been developed as a writing medium of the most extraordinary character, "adapted," as the late Prof. George Bush—the most distinguished scholar the New Church ever had—says, "adapted to become a *subject medium*" (the italics are his own) "or a fit recipient of angelic ideas, and in this character may, as Swedenborg says, S.D., 3878, be enabled to 'render important uses' by communications of knowledge from a higher sphere, while at the same time, to all appearance, as in the case of subjects (mediums) generally, he merely brings forth the product of his own mind. In this state I do not perceive that there is any definable limit to his (Andrew Jackson Davis) power of imparting light on any subject of scientific inquiry. He apparently (Swedenborg says 'from on high,' it is time for appearances to cease) discourses on all subjects with equal facility and correctness. The range of his intuitions appears to be well nigh boundless. Yet with the solution (A.C. 5985, 5988, and S.D. 3878) before us, we recognise the intelligence not as his, but as that of the spirits who speak through him. The extent of their knowledge of the truths of the universe, we, of course, cannot measure. He submits to no experiments prompted by mere curiosity, and expresses no opinion that would, in any way, give one person an undue advantage over another. No worldly inducement has the least effect towards persuading him to exercise his gift for any purpose which would not conduce to the good of the whole." Here then we have, as Swedenborg states we should, a "speaking illustration" with whom he communicated nearly two years before the advent of Modern Spiritualism, a fact with which comparatively few besides myself appear to be acquainted. Davis' letter is dated June 16th, 1846; Modern Spiritualism dates March 31st, 1848.

Again, that distinguished writer and poet, Gerald Massey, says, in his "Concerning Spiritualism," "I myself have had intelligences talking with me through a medium, that were as far above the medium in range of mental power as the human life is higher than the animal creation." But to give the names only of grand dukes, emperors, statesmen, kings, queens, princes, princesses, nobles, potentates, professors without end, magistrates, lawyers, doctors, aye, and persons, too, that make up the tens of millions of Spiritualists would occupy far more space than you could place at my disposal.

Let us now inquire, as I did a few days ago from one of the trustees of the "New Church" here, in Preston, what progress they have made during the last twenty years. "The minutes of Conference," held at Birmingham, in 1864, indicate the number of members when I left them to be eighty-two, and now, while the minutes are in the press of the Conference again at Birmingham, my informant gives the number as eighty-three, a prodigious increase truly. Is it worth while maintaining an establishment at such a cost—the minister alone receiving upwards of £230 a year, and after such an utterly contemptible numerical increase? Truly did I state in a former communication, that the "New Church" is doomed to become "gradually smaller and beautifully less," while the numbers who espouse the principles of Modern Spiritualism are continually augmenting.

I have been accused of attacking the character of men who were not here to defend themselves, but I should have done so if they had, and especially if I saw that they were "to be blamed." I attacked the Rev. E. D. Rendell while he lived in the flesh, because I thought his presence was a barrier to progress, and after carrying my point what was the result? Why, a meddlesome fellow who was "shocked" at my proceeding convened a meeting for my expulsion, that the minister might resume his dictatorial office. However, if I committed an error in speaking against those who have gone to the higher life, Swedenborg himself is equally culpable, for he has written what many would term libellous language against King David, "The man after God's own heart" and royal singer of Israel. He writes, October 23rd, 1748, "David is possessed with the lust of being chief of heaven. . . . Persuaded that he was a god, he proclaimed himself one." Aye, just as Swedenborg "proclaimed himself Messiah," and said an angel would appear at night to corroborate his statement, but, unfortunately for Swedenborg, the angel never appeared. Again, October 24th, 1748, he writes, "That he

(David) did not understand what he wrote," &c., &c. One more, October 25th, Swedenborg writes, "David is wicked, and a slave of deceitful spirits who say they treat him like a dog. His mind is full of cruelty and adultery and without conscience he meditates and contrives mischief." More might be written but I forbear.

Permit a few words respecting our creed. We believe in one living and true God, Creator of Heaven and earth, etc. Also in Jesus Christ, as Peter defines him, "a man approved of God by wonders, miracles and signs which God did by (or through) him," as a mediator or medium (Acts, ii., 22). We believe in the Holy Spirit that fell upon the Apostles, and that it is a constantly descending afflatus from the Christ-Heavens of Holiness. Also in Inspiration, as a spiritual outflowing from the Divine Fountain. I believe also in the beauty of faith (Truth) and the necessity of repentance, as well as in Heaven and Hell, as conditions rather than locations. We believe or rather we have positive knowledge of spiritual gifts, such as clairvoyance, clairaudience, visions, trances and spirit materializations, which afford "Proof Palpable" of conscious immortality, and which no other denomination in existence is capable of affording.

I would like to say more but fear of encroaching forbids, and had it not been for Mr. Gardner's writing again this would not have appeared. To close a controversy that I did not originate without my having the last word is contrary to my experience, and to do so would give me just "cause to complain," whatever he may think to the contrary. Thanking you again for the courtesy and kindness that have been exhibited throughout this encounter, I am, Sir, etc.,

Preston, Sep. 3, 1884.

E. FOSTER.

MR. COLVILLE AND THE "ACCRINGTON GAZETTE."

The following letter appeared in the "Accrington Gazette" of September 13:—

Sir,—Not only Spiritualists, but all persons interested in psychological science, will be grateful to you for so fully reporting Mr. Colville's reasons, or those of inspiring spirits, given on the occasion of his recent visit to Accrington, for rejecting the subject voted for him to deliver a discourse upon. In his honest, manly declaration there was no false pretence, no prevarication, no attempt to evade that strict scrutiny of facts, by which alone truth can be discovered. That speech, in my opinion, is one of the best ever Mr. Colville gave, as it states distinctly some of the laws regulating the control of mediums, and the ability of spirits to make use of them. This is above all things what the public, and even many inexperienced persons calling themselves Spiritualists, require to know.

In another column a writer comments on the occurrence in a tone of exultation, over what he is pleased to call an exposure of Spiritualism, and the gentleman who does the paragraphs, re-echoes the dramatic shout to extreme distance. In view of Mr. Colville's straightforward conduct, I submit that this mode of treatment is quite unwarranted. It amounts to this: Mr. Colville in his speech defines the position of spirit and medium, and from such facts the doctrines of Spiritualists on these matters are necessarily based. But the gentleman whom I reply to, ignores this basis altogether, and straightway proceeds to institute one of his own, quite opposed to that laid down by Spiritualists for themselves, in the words of one of their most eminent teachers. Is the gentleman a "ruler" in our "Israel?" that he should come forward and put a law in our statute book which we do not recognise, and thereupon proceed to pass judgment in accordance with this tenet of his own production. I am astonished—greatly astonished, at any gentleman placing himself in such a position before the public, especially in Accrington, where the facts of psychological science are becoming so well known. We do not quite approve of the "diminished dogmas" which he gratuitously appends to our views.

This being all the criticism that I desire to trouble you with, kindly permit me to proceed with a short statement of the views of Spiritualists. In the first place, our object in publicly stating that "The lecturer will speak on a subject by vote of the audience," is not with the understanding that the audience are necessarily to accept the utterances as the infallible and omniscient teachings of the spirit-world. We do it because it is achieved in hundreds and hundreds of instances, not only by Mr. Colville but by many others in the North of England. It is, therefore, simply and truly an announcement with which we can keep faith, as understood by us. But further, we adopt it on the point of utility. We consider that the object of those who attend such lectures is to learn what they possibly can of Spiritual subjects. On that account it is wise to take a consensus of the wants of the meeting, as to the direction of thought in which they desire to be informed. It has been found in practice that this form of teaching has proved far more instructive than the usual method of following out the details of

a previously constructed discourse, which, however excellent, may not prove quite adapted to the majority of those who assemble to listen to it.

The gentleman who has done us the honour of legislating on our behalf says there are others who can speak extemporaneously and give impromptu poems "if they are only posted up before hand." Now, we never have said there was not; nor that Mr. Colville required "posting." Mr. Colville's somewhat peculiar abilities are nothing more than a special illustration of an universal law of the human mind. It is quite a misunderstanding of our position to assume that we deny that anyone but a so-called "medium" does not exercise inspirational powers. Mr. Colville does not profess to be in a trance as our friend insinuates. He does not state that he is unconscious while speaking. Many mediums are quite conscious while being controlled, and hear themselves uttering sentiments opposed to their ordinary opinions. Our friend seems to know as little about mediumship in general as he does about Mr. Colville in particular. Many gifted persons are mediums who are not aware of it; many are aware of it, but do not understand it. Our task is to point out to mankind that inspiration is a fact, and also that it may be cultivated as a gift, and become an element of Spiritual science, of the highest possible good to philosophy in its present stage of arrested development.

Now, we fail to see—as Spiritualists—in what possible way it would help the cause of this high science, which the world stands so greatly in need of, to give an inspirational lecture on the "History of Accrington." Supposing the lecture was given, two objections might be raised: If there were no history extant, the audience would be incapable of judging as to whether the history given were true or false. If, on the other hand, there were an accessible history of our town, then the inference is easy, that it might have fallen into Mr. Colville's hands; and he was sufficiently candid to point this objection out, or his guides for him.

But though on the platform it is not usual to go into personal and local matters; yet it has been done. Some mediums, like Mr. Colville, are only controlled by their "bands of guides," for that special purpose that said guides are enabled to carry out. We may take their word on this point, as it is devoid of "pretentiousness." Other mediums can be controlled by a great variety of Spirits, and can give information on any phase of life that is presented to them. It is not unfrequent that a stranger will visit such a medium, and without his name being made known, his whole career will be sketched out, and snatches of the "history" of many places given. Matters quite unknown to the sitter will be given respecting others, and he will have to go to them and make enquires before he is certain as to the truthfulness of what is told him. Thus the demand for a "History of Accrington," or of any other place or person, is not an impossibility if the fit time, place, and other conditions be supplied.

So much for the facts on our side. And now for the facts on the other. The gentleman who has made for us a Spiritual man of straw, and then valiantly "knocked the wind out of him," says others can do the impromptu business. Well, if so, let our kind friend name a few of such, whose career will in even a remote degree compare with that of Mr. Colville's, taking him from his first impromptu effort to the present day. This is the pivot of the whole question. For even if our friend and critic should bring forth 100 of such improvisers, it would not either "expose Spiritualism," "hide our diminished dogmas," nor militate against the good faith of Mr. Colville. On the other hand, it would broaden the basis of Spiritualism and sustain Mr. Colville's claim by ample corroboration. But what is still more serious for our kind friend:—Unless he can make good his words, and produce such improvisers of speech and poetry as will eclipse Mr. Colville's powers in these respects, than he must stand convicted of making a baseless boast for the deliberate purpose of falsely representing and personally annoying men who have not by thought, word, or act, intruded on his peculiar domain in any way.

Remarkable as Mr. Colville's abilities are—and well he and others with clairvoyant powers are aware of his spiritual surroundings (and are we not all so surrounded, and actuated thereby in accordance with our degree of sensibility?)—the full claims of spirit communion do not rest on any one form of mediumship. We Spiritualists venture to decide the question for no man. We say to all: Form a fireside circle; inquire in an earnest, truthseeking spirit, and the full force of the great truth will come home to your personal experience. And to all who are the recipients of spiritual gifts, let me urge this word of advice: That they conduct themselves as modestly and with such self-depreciation as Mr. Colville did under the circumstances which gave rise to this correspondence.—Yours,

A SPIRITUALIST.

SPIRITUAL MISSION ROOMS, 167, Seymour Place.—With the view of keeping these rooms open, Mr. Hopcroft, clairvoyant trance medium, will give his services for four Monday evenings, when voluntary offerings will be accepted. On Sunday last, Mr. Dale was in attendance from 3 to 5, and will do so again on Sunday next. The signs attending these meetings will decide the fate of the rooms.

BATLEY CARR.—On Sunday evening last, we had a splendid time here. Mrs. Bailey's (Halifax) spirit-guides addressed us for about thirty minutes, on "Angels shall have guard over you." In the course of their remarks they explained who they meant by angels, and showed how each one could be an angel while here on earth, by ministering unto those in need. She spoke on the many angel-forms that hover around mortals in their every-day life; but would warn us that we had it in our power to either attract or repel them. For like is ever attracted to its like, and if our thoughts were not pure, our words kind, and our actions good, then the wise and good could find no attraction to keep them ever by us, and we should be surrounded by those who, while in earth-life, had been of a similar disposition. Therefore, we had it in our power to choose what kind of spirits, good or evil, should surround us daily. The control here said that if we would sing a verse or two, they would relinquish control, and another would assume it and give us some clairvoyant descriptions, when we sang a sweet, heart-moving tune, "Welcome angels." The controlling intelligence then gave twelve descriptions of friends that had passed over to the other side. The first was recognised as a grandfather. The second was a little girl, not belonging to the household, but had a strong affection for the individual; but he could not remember. The third had been passed away some length of time, and caused the individual to feel low and down-cast, and when there was no apparent cause; the symptoms were acknowledged, but could not remember one answering to the description. The fourth was recognised as a sister. The fifth as a niece. The sixth was a description of a spirit that was with a young gentleman who had come partly out of curiosity, but he failed to recognise it. He was told that if he enquired when he returned home, he would find that his grandfather answered to the description. He was told that if he would sit at home, he would develop to be a fine speaking medium. And surely what he had seen and heard that evening ought to assure him that it was a holy cause. They urged him to think seriously of their words, and develop his gifts, and use them to the honour and glory of God. The seventh was a female, and was instantly recognised. The eighth was a little girl, and recognised as a little daughter by its mother. The ninth was a female that had not been passed away long and seemed puzzled at what was taking place, but was not recognised. The tenth was a little girl, who was also with the above, who was a total stranger to Spiritualism, and was recognised as her little daughter. The eleventh was a male spirit who was with a lady present, who recognised him as her brother. The twelfth was a little girl, apparently between four and five years old, who was playing about the knees of a gentleman, who had had some little daughters passed away, but failed to recognise the one present. He was further informed that she had suffered very little previous to passing away. Before the intelligence relinquished control, the gentleman said the little girl had been recognised as his sister, who had passed away quite sudden as described, and was about five years old. There is one feature in Mrs. Bailey's mediumship which I think needs special mention, viz., that during the entire evening her controls kept her eyes open, and during the clairvoyant descriptions she never left the platform, but singled out the individuals the descriptions were for, and gave them in the minutest manner possible, both in features, stature, build, and dress. It is needless to say that although it is the first time we have had the pleasure of hearing her, we hope that it will not be the last by many. Her mediumship is calculated to much good in the Cause.—**ALFRED KITSON.**

VICTORIA PARK.—Messrs. Jennison and Emms held their usual Sunday morning meeting, on the 14th. They took for their subject "Healing by laying on of hands," and they handled it in an able and effective manner. At the conclusion of the lecture, a Secularist got up to oppose Mr. Emms. For twenty minutes he did nothing to disprove Mr. Emms's statements but villified Spiritualism and abused Mr. Emms. At the expiration of that time, Mr. Emms reminded him that he wished to answer him, and that he had already exceeded the time allowed for debate; whereupon our opponent defiantly stated that he had not finished, and that he would not vacate the platform, and said that if they wanted to remove him, why did they not command their spirits to do so. Hearing the laugh that was raised by this remark, and thinking that the meeting favoured his conduct, he put the question to the meeting, and to his surprise the votes were for Mr. Emms speaking; but he would not then vacate the seat, and so Mr. Emms would not waste any more time upon him and retired. So much for our "freethinking" friends. Freethinkers, indeed! Yes, free to think upon their own pet theory, and to condemn, without reasoning, all those who oppose him. I do not think he will occupy our platform again.—**WILLIAM LUXFORD.**

MIDDLESBOROUGH.—On Sunday Mr. Grey was our speaker. In the morning his guides reviewed the position of Spiritualism in respect to the various new theories before the world; this they did in a very interesting manner. In the evening the audience chose as a text—"I am the way, the truth, and the life; no man cometh to the Father but through me: What

did Jesus mean by this?" The guides very clearly pointed out "the way," and that unless we walk therein we can never get to the Father. We had a very good day.—**A. MCKIMMING, Sec., M.A.S.**

PLYMOUTH: Richmond Hall.—On Sunday evening last, Mr. R. S. Clarke (although still very unwell) delivered an elaborate and exhaustive address, on "The evolution of religious sentiment," to one of the largest audiences we have had this season, the hall being filled with attentive listeners. The origin and various developments of religion from the earliest times were minutely described, and the address throughout was of such a high scientific character, that I regret my inability to reproduce the leading points of a discourse so full of interest. Preceding its delivery the infant child of one of our members was impressively named. Permit me to state that Mr. E. W. Wallis's questions will not be submitted to the guides of Mr. Clarke for some little time, in consequence of the medium's indisposition, which renders a relaxation necessary. Our friend's engagements for the present month other than those with the society have been cancelled, and at the request of the controls he will make no public appearance whatever in October, but take a rest—which, from personal acquaintance I know to be sorely needed. On the resumption of the work the inquiries will be made and the replies sent to the **MEDIUM.**—**JNO. IRWIN.**

MORLEY.—As Mrs. Craven, on account of sickness in her family, could not attend on Sunday, Miss F. M. T. and Mr. Wm. Hopwood, of Driglington, late of Durham, filled her place. The chairman read the passage concerning the cure of the withered hand, showing that there must be conditions for these things to be done. Miss T. followed, on "Harmony and Love," then Mr. Hopwood's guides spoke on the "Ten Virgins" for a short time, and on Naaman's cure of leprosy, as the chairman had said conditions must be observed, for he must dip seven times before the cure could be effected. The audience was well pleased with the striking manner of the discourse. Though the meeting was held over time the friends did not seem inclined to leave the room.—**VISITOR.**

STONEHOUSE: Sailors' Welcome, Union Place.—The guides of Mr. W. Burt discoursed on Sunday morning last, to a very attentive audience. Referring to infancy, to spiritual enlightenment, and to spiritual progress in the spheres; basing their remarks on—"The Morning of Life," showing that although many were far advanced in years—of sin, ignorance, superstition, and darkness—they had not had really any morning of life; closing with an earnest appeal to attain to light, life and happiness, and by acquiring knowledge and imparting it to others, they would realize in the spirit spheres the blessings of the true morning of life. In the evening, the guides founded their remarks on the gospel preached by Jesus, showing that it differed very widely from the religious beliefs of the present day, showing it to be a gospel of Love, Charity, Benevolence, both for the physical and spiritual advancement of his hearers. Touching on the healings and cures of diseases invariably attending his ministrations, these were compared with the present style of orthodox teaching, and proud assumption of the clergy and divines of to-day.—**OBSERVER.**

SALTASH: September 10th.—A very large gathering of friends from Plymouth, Stonehouse, and Devonport took place at the house of Mr. Williscraft, Fore Street, Saltash, when the controlling powers were brought to bear upon the organism of our lady medium, Miss Bond, of Stoke, and Mr. W. Burt, of Plymouth, who both spoke under inspiration very beautifully and lengthily, on the aspect of the spiritual work in the neighbourhood and exhorting all to do their best to attain knowledge and spread it to others. Influence was also brought to bear on several strangers present, who, we think, will eventually turn out to be mediums. In this town there is the nucleus for a good society, which no doubt will shortly develop itself into shape.—**OBSERVER.**

GATESHEAD.—A meeting was held at the house of Mr. and Mrs. Hall, on Tuesday night last, in connection with the departure of two of our members, Mrs. and Miss Osborough, by emigrating to America. The meeting consisted of a social tea, after which an address was presented to our sisters, in which much sympathy was expressed for their welfare, also wishing them great success in the land of their choice. The chairman, Mr. Hall, then called upon a young man for a song, which was followed by other songs and recitations, which made the meeting very enjoyable. But the best part was when the different controls came and delivered grand addresses through their different mediums. Far surpassing all others was that wonderful guide of Mrs. Hall's, little "Annie." By the way, it has been reported that little "Annie" had left Mrs. Hall, and got a fresh medium. Now sir I can inform all concerned that there is no truth in the statement, as I am one of the sitters at Mrs. Hall's circle, which is called the "Circle of Love," and there never was a time when "Annie" gave such grand proofs of spirit presence as she is doing now, through Mrs. Hall. At every meeting there are people coming to receive information, and all of them express their satisfaction, and go away rejoicing; many of them having to bless the day they came to talk with little "Annie" at Mrs. Hall's circle.—**W.A.**

LAW, LIFE, AND LIBERTY.

VACCINE FATALITY AT OLDHAM.

To the Editor.—Sir,—I learn from correspondents who were present on the occasion, and through newspaper reports, that on Thursday, the 4th inst., an inquest was held on the body of Harriet Lumley, at Oldham, by Mr. Molesworth. According to the evidence of witnesses, the child was vaccinated by Dr. Yates with calf-lymph from London, which resulted in severe inflammation—the three punctures having become confluent and eaten into the arm about half an inch deep, causing a large abscess in the axilla, the discharge from which, the coroner said must have contributed to the child's death, which occurred after acute suffering on the 31st August. It was also elicited that the mother, apprehending danger from vaccination, had eluded the operation for six months, but her address having been discovered by the energetic vaccination officer, and being threatened with judicial proceedings, she reluctantly consented to the dreaded process. The unfortunate child, the mother said, "never looked up afterwards." The jury, after a lengthy inquiry, found "that the deceased child died from the effects of vaccination, accelerated by diarrhoea." It was remarked as singular that the vaccinator, Dr. Yates, should have absented himself from the inquest, but the coroner apologetically observed "it was not right to compel a person to give evidence against himself." This may be true, but it is still more extraordinary that doctors, who in one part of the country or another are every day committing these manslaughters, should invariably be permitted to escape being called to account for them. There is only one other method of taking human life, outside of war, in which the perpetrator is officially shielded from punishment in like manner—that of common hangman. These fatal casualties, permit me to say, are not at all uncommon, and prevail, wherever the rite is practised. I make this statement deliberately, after painstaking investigations in many countries, and I should deem myself guilty of "particeps criminis" if I failed to make them known. It has been my experience to travel in all parts of the United Kingdom, and in almost every part of Europe between the Mediterranean and the North Cape—in countries lying between the Seine and Volga; also in Morocco, Algeria, Egypt, Syria, Asia Minor, and Turkey, throughout Upper and Lower Canada, in most of the United States and territories of North America, and in many islands. In nearly all these countries I have made it my special business to inquire into the methods and results of vaccination, procuring information from private persons and public officials, and I have never inquired without hearing of injuries, fatalities, and sometimes wholesale disasters—disasters to people in almost every walk of life—and these have occurred from the use of every kind of vaccine virus in use. My informants included professors of Medicine and Surgery in Universities, chiefs of hospitals, editors of medical journals, army surgeons at military hospitals, medical superintendents of public institutions, chiefs of State health departments and of small-pox hospitals, consuls, schoolmasters, and public vaccinators. Sometimes the fatality described to me has been the baby of a poor mother, who, like Mrs. Lumley, at Oldham, with dread forebodings in her mind, has tried to shield her infant from the operation as long as she could; or that of a distinguished Moslem in Damascus, who lost a child, niece and nephew by the same rite, and at other times I have seen stalwart soldiers ruined for life by incurable diseases induced by re-vaccination. I have personally investigated cases on the spot where three to thirty persons have ultimately died from the effects of the operation, and many more have been permanently injured. As most of these facts have been detailed by me to the public through the press, and some of them through your own columns, with chapter and verse for full verification, I shall not ask you to repeat them here. A multitude of facts of a similar description, due to the same cause, were contributed by the delegates from the leading European States at the International Anti-Vaccination Congresses at Paris and Cologne, and at Berne last year, the reports of which have been published and presented to the heads of public health departments in all countries. It seems to me, therefore, that in the presence of such well-ascertained risks, to compel the poor of this country to put the lives of their offspring into the hands of irresponsible State officials, is a species of tyranny which in the most despotic ages it would not be easy to parallel.—Yours faithfully, **WILLIAM TEBB.**
7, Albert Road, Regent's Park, London, September 14, 1884.

victim and a few of his or her personal friends. No. 2 suggestion I would make is this: The order and certificates should be made upon oath and filed at the proper office previously to the alleged lunatic being lodged at the asylum. The notice of admission should be a document completely separate and independent of the order of admission. What I call the 'bye-laws,' framed and issued by the Commissioners are very good, but experience has proved to me that not only the Doctors in Lunacy do not understand Grammar, but the Head Commissioner and Secretary in Lunacy themselves do not understand the purport of the instructions they themselves have composed and printed by order of the House of Commons. Fortunately for the country, Mr. Justice Hawkins and the Judges in the Court of Appeal are capable of not only interpreting the Law, but of expounding the grammatical meaning of the words used to express that law. I have every reason to hope that before I have done with the Law Courts not only may we be instructed as to English law as well as grammar, but that a most unusual spirit of common sense may purify and pervade that atmosphere, which legal sophistry has so long choked and poisoned." Speaking of false imprisonment Mrs. Weldon says: "The Government can be condemned to pay a heavy fine for every single day spent by a prisoner in illegal confinement; and I hope before long to be instrumental in laying just such a case before the public, by which I shall prove that it is quite as easy to juggle anyone into Holloway Gaol for years without a warrant, and to keep persons there, without being visited from time to time as the Law ordains, as it is to spirit British subjects into lunatic asylums."

CHRISTIAN PERSECUTION.—An Edinburgh contemporary publishes the following letter: "Sir,—In the county where I am a tenant farmer, all the landlords, with scarcely an exception, are Tories, and belong either to the Established or Episcopalian Church; and so bitter are they against Liberals and Dissenters that no farmer need now offer for a farm here unless he promises to give his vote for the Tory party and go to the Established Church. There is nothing for us now here who are Liberals but to leave the country when our leases expire, and seek farms elsewhere. Why, sir, should we poor tenants be driven from our native parishes and counties where we and our families have lived and been brought up, for our civil and religious opinions? Is not this persecution in what is called a country of civil and religious liberty? Can Mr. Gladstone or the Liberal party do nothing to help us? Why should all Lord-Lieutenants be Tories, with numerous Tory deputy-lieutenants, and their Tory factors, ably supported by the parish minister, who worry and grind down every Liberal and Dissenter that comes under their power? The great Liberal party in towns and cities have no idea how we Liberals in country districts have to struggle against the power and influence over us in support of our Liberal principles. I dare not sign my name, but send it to you.—A FARMER."

PROGRAMME

OF THE FIRST QUARTERLY CHILDREN'S PROGRESSIVE LYCEUM FESTIVAL,

TO BE HELD IN THE SPIRITUALIST'S MEETING ROOM, BATLEY CARR, SEPT. 21, 1884.

- 1.—Opening Hymn: No. 60, "Spiritual Harp."
- 2.—Hymns to be sung while Marching, 170 "S. H.," and p. 47 "L. G."
- 3.—Select Reading: "The Unity and Eternity of Labour."—"L. G."
- 4.—Vocal Solo: by Miss Frances E. Armitage.
- 5.—Golden Chain Recitation: "The Religion of Health."
- 6.—Duet by Misses Emma and Lucy Mortimer.
- 7.—Recitation: "A New Year's Gift," by Master Walter Mitchell.
- 8.—Musical Reading: Hymn 138, "S. H.," words by A. Kitson.
- 9.—Select Reading: "The Senses," by Miss Rachel A. Armitage.
- 10.—Duet by Misses Emma and Lucy Mortimer.
- 11.—Golden Chain Recitation: "Charity."
- 12.—Duet by Misses Emma Mortimer and Frances E. Armitage.
- 13.—Select Reading: "Heavenly Wisdom," by Miss F. E. Armitage.
- 14.—Concluding Hymn: "Our Lyceum, it is of Thee," 311 "S. H."

ANNIVERSARIES, AND SPECIAL SERVICES.

PERDLETON.—Town Hall, Sunday, Sept. 21, Inauguration. J. BURNS, O.S.T., and others.

LIST OF SPEAKERS.

- September 28, Mr. W. Johnson, of Hyde.
- October 6, Miss Rosamond Dale Owen.
- " 12, "
- " 19, Prof. Hadfield, of Morecambe.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road, Bradford.

MEETINGS, SUNDAY, SEPTEMBER 21st, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse; No Information.
 MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Seance; Monday, at 7.45, Mr. Hopcroft; Tuesday, 7.30 to 9.30, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

PROVINCES.

ASHINGTON COLLIERY.—No Information.
 BAUP.—Mr. E. Wood.

LUNACY LAW REFORM.—In offering some suggestions in a letter to the newspapers, Mrs. Weldon says, "A writ should be first issued against the alleged lunatic, and properly filed as any other writ is in the High Court of Justice. The reason why some public register of lunatics or alleged lunatics should be kept is obvious. In the present state of the Lunacy Law, a sane person can be hunted down and terrified by abortive attempts to secure him or her as a lodger in a lunatic asylum; and because no official document has been filed in any Government office, this outrage on the boasted liberty of the subject is non est, just as if it were a thing purely existing in the imagination of the

BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BAYLEY CARR.—Town Street, 6.30 p.m.: Mr. I. Thompson.
BEDWORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:
BIRMINGHAM.—Intelligence Hall, 2.30 and 6 p.m.: Misses Beetham and Wilson.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
BOLTON.—H. A. Tovey, 20, Halstead St. (off Castle St.), Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Hollings.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mrs. Illingworth.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mrs. Gregg.
DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss Bond; 6.30: Mr. W. Burt.
EXETER.—The Mint, at 10.45 at 6.30:
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis.
 Lyceum at 5.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Wade and Miss Maggrave. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 5.30: No Information.
KINGSLY.—Lyceum, East Parade, 2.30 and 5.30: Mr. Hapworth.
LEADS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mrs. Craven and Miss Ratcliffe.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. W. Hillam.
LEICESTER.—Silver Street Lecture Hall, at 2.30 and 6.30:
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. Flynt.—*See Ainsworth, Sec. 33, Earl Road, Tunnel Road, Edge Hill.*
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Hushon.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. W. Johnson.
MORCAME.—Mr. Watkinson's, 43, Cheapside, at 6.30, Local.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Ingham.
MIDDLEBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. Dunn.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. J. B. Tilley.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—8, Camden Street, at 6.15 p.m.: Mr. J. G. Grey.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 and 6:
PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. J. Burns.
PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 3, Circle; at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30
 Wednesday, Circle, at 7.
SALFORD.—83, Chapel Street, at 6.30, Mr. Armitage.
STONEHOUSE.—Progressive Lyceum, Hollis Lane, at 6.30: Mrs. Bailey.
STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m. and 6.30 p.m., Mr. W. Burt.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: No Information.
TUNSTALL.—13, Rathbone Place, at 6.30.
WEST PHILTON.—At Mrs. Taylor's, 24, John Street, at 6 p.m.

M. W. J. COLVILLE'S APPOINTMENTS.—LONDON, Friday, Sep. 19th.
 W. J. Colville's address is 4, Waterloo Road, Manchester.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—MANCHESTER Secular Society, 128, Grosvenor Street, All Saints, Sept. 21.
 LIVERPOOL Sept. 28. STAMFORD, Sept. 30.
 PENDLETON, Oct. 5 & 12. ROCHDALE, Tuesday, Oct. 7.
 CAVENDISH ROOMS, Oct. 19. BIRMINGHAM Secular Institute, Oct. 26.
 Address: 21, Alma Square, St. John's Wood, London, N.W.

M. R. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Richmond Street, Sunday, Sept. 21, at 6.30; also Tuesdays, 23rd and 30th, at 8 p.m.
 Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenaeum Terrace, Plymouth.

M. R. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
 Sept. 21, Rochdale, Marble Works; Sept. 28, Blackburn; Oct. 5, Manchester; Oct. 12, Rochdale, Regent Hall.

M. R. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, Sunday, Sept. 21, at 7 p.m.
 Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

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BY

W. J. COLVILLE

AT

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