

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

SPIRITUALISM.

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SPIRITUALISM IN NEW ZEALAND.

Our reminiscences of past intercourse with the Friends of Spiritualism in New Zealand, are of the most pleasant character; chiefly centering, in the first instance, in Dunedin, and the many generous acts of one who has been a steadfast friend and pioneer of Truth, Mr. John Logan. These early days of our work, that are past and gone for ever, maintain a position in memory-land which time fails to overturn. At that period, the upholders of the work were few and far between; and kindly acts from a great distance seemed to derive a value from the length of voyage which had borne them to us.

Of recent years, the local work has absorbed the interest. A Lyceum was built, of which we gave an account at the time. We also received a photograph of the ceremony of laying the foundation stone. It was a beautiful specimen of photographic art: the vast assembly being so distinct in detail, that they could almost all have been recognised by friends who were familiar with them. This Lyceum is said to be a most eclectic institution, as regards the principles, or, as some would think, no principles that are inculcated. We have observed the statement that it contains Free-thinkers, Spiritualists, and liberal-minded people more or less in sympathy with various denominational forms of thought. Quite recently, also, we read that the Hon. Robert Stout was the chief officer of the Lyceum, and took part in its work, wearing the badge of office. In that case the Lyceum system has the distinction of having a Premier at the head of one of its organizations.

Our New Zealand friends must kindly excuse the vague-

ness of our statements, as we are alluding, from memory, to newspaper paragraphs that we have occasionally met with. We can truly say, on behalf of the Lyceum friends in England, that they will be right glad to read a true, full, and particular account of the work of the Dunedin Lyceum, if some kind friend will be so good as pen a letter on the subject, which we will be happy to give a place in our columns.



THE HON. ROBERT STOUT.

While it continued to be published, *The Echo*, of Dunedin, was our chief source of information on progressive matters in the Colony. Its political views we had a particular sympathy with, and occasionally alluded to them in these columns. There were also masterly reviews of noted works; for these views and contributions we understand the readers of that paper were indebted to Mr. Stout. The ideas thus presented were far in advance of the present political and social age of the world, and much good may be anticipated from the accession to power of a mind entertaining such advanced teachings. Verily, the New Zealander, who comes in the future to ruminate over the ruins of London, will not be such a despicable savage after all; but may possibly think the

compliment should be liberally extended in the other direction.

We now regret that we lost sight of an article giving a personal sketch of Mr. Stout: his early career; his upward course in his profession; his appearance and habits, and enormous capacity for work. It did not occur to us that we would have the pleasure of printing his portrait, with the necessary remarks accompanying, or we should have carefully preserved that fragment. Deeply we feel the want of the facts which it contained.

We have been glad to avail ourselves of the kind permission of *The Graphic* to reproduce the portrait of Mr. Stout, which appeared in the issue of that paper, for January 3, 1885, and in connection with which was the following article:—

THE NEW PREMIER OF NEW ZEALAND.

COLONIAL MINISTRIES are wont to be short-lived, and the political world in New Zealand has recently presented a very kaleidoscopic appearance. It seems that when the members of the Assembly met in Wellington on August 7th, Major Atkinson (the then Premier) decided that he was not strong enough to carry on the Administration. Accordingly, the Governor, Sir. W. F. Jervois, called upon Sir Julius Vogel to form a new Ministry. The Cabinet thus formed included the name of the Hon. Robert Stout, whose portrait we here engrave. Presently, however, this Ministry resigned, in consequence of an adverse vote in the debate on the address. Sundry negotiations followed, a coalition with the Grey party was attempted, and at last Major Atkinson returned to power without Mr. Stout. But on August 29th Mr. Stout proposed a no-confidence motion, which was carried by 43 to 35 votes; and Mr. Stout then undertook to form a new Ministry, and thus far has remained in office. The political crisis has excited great interest in New Zealand, and we learn from an Otago paper that at Dunedin four M.P.'s were burnt in effigy for voting against the Stout-Vogel Ministry.—Our portrait is from a photograph by Clifford and Co., Royal Arcade, Dunedin, N.Z.

In Mr. Stout's portrait we perceive a man in whom vitality and nervous susceptibility are finely blended. The lung power is good, the blood is warm and pure, but the nutritive tendencies are in abeyance, while the fine blending of the nervous and venous gives a negative quality to the character, which tones down all blustering impulse or hot-headed fury. It is a calm energy persistently manifested, which enables Mr. Stout to conquer inch by inch. His ardour is felt interiorly, or by those in close sympathy with him, while his exterior is cool and apparently indifferent. The head appears to be long and rather narrow. His force of character proceeds from moral energy, and not from selfish passion. The ideas of cruelty, harshness, retribution, and extermination, would be highly repugnant to this mind. There is a moral aim in all his plans, by which he seeks to benefit those under his care, and evolve a higher out of a lower state. The intellect is very full and highly practical. He has an insatiable desire for knowledge, and a ready means of availing himself of his acquired mental resources. It is an intuitive, far-seeing mind. His reading has been greatly aided by his impressions. The present is to him a means to an end which he sees in the future. His policy is not a time-serving one, but it is anticipatory of requirements that will most certainly be called in request. He has much prescience, and as he advances in years this faculty will become more decided, and take a more spiritual range. There is much more genuine religious feeling in the mind than some would perceive. The devotion is to imperishable principles, and not to man-made gods. Cautiousness is apparently moderate, and Secretiveness is not excessive; the mind is free to act out its true life, and yet a discretionary power prevents rashness or thoughtless impulse. Language is subordinate to ideas. In all his utterances there will be as much matter as the words used can possibly set forth. He can condense and compress, and would make an excellent editor. As a public man he can put several lives into one, and give due emphasis to many diverse phases of character. Strict temperance is essential to such an organization, and proper seasons of rest after severe exhaustion. As age advances the circulation must be regulated by seasons of rest, and care taken that the emunctories have leisure to work off used-up tissue: otherwise depression of spirits may ensue, and fever of the typhoid type, or congestions. Throw up everything for the sake of rest when it is urgently called for; and when worn out and depressed seek warmth, and avoid exposure to cold and variable weather.

These are the impressions that come to us from a view of the portrait on our first page. It is a valuable life, and it will be to the interests of many that it be long preserved.

The Editor of the *Carnforth Weekly News* is inserting weekly his Diary during a residence of five years in New Zealand and Australia. One of his mates married a drunken widow who ruined him, and then she took him before "Dr. Stout, a Dunedin magistrate," to compel him to support her. This is the old man's account of the magistrate's judgment on the case:—

Has not this man reared your family, schooled them, and sent them into the world? Has he not ever been a good husband to you? (She did not answer, but inclined her head in assent.) And what have you done for him? Ruined him! Why, woman, your face is as red as a rose now; you are bloated and you cannot stand quietly. Should I be dealing out law to make a man who has tried so hard as he has to keep you, and who has been treated as he has, should I be dealing in justice to make this man maintain you? If ever I see you in this court again I will lock you up.

We need not occupy space with the little we know of what

has been done in New Zealand by Mr. Tyreman, Mrs. Britten, Dr. Peebles, Mr. C. Bright and other platform workers. We will proceed to matters of more recent occurrence and of more vital interest. We are glad to perceive that in various centres the Cause has taken such firm root that its development is no longer dependent on the few-and-far-between visits of strangers. The more healthy phase, of valuable work by local mediums, has been arrived at.

WELLINGTON.—On May 9th, of last year, we published in these columns a discourse by J. Burns, O.S.T., on "The Rich Man and Lazarus," in reply to a short report of a sermon by Rev. R. Bavin against Spiritualism. Advanced proofs were sent our Wellington correspondent, and the discourse appeared in an influential paper of that city. The letter received reporting the result was of the most cheering character, the discourse not only having met the attack of Mr. Bavin, but also a sermon on the same subject by Arch-deacon Stock. A great deal of correspondence has taken place in the local newspapers, and we understand there are vigorous efforts being made in various ways to promote the Cause. We send out to our correspondent a large consignment of Hymn Books, Tracts, and miscellaneous works useful for the work of Spiritualism, and we leave it to himself to place his operations before the public in the manner which he deems best. We hope our Colonial friends will support each other, and strengthen the hands of those on whom may devolve labour of responsibility and utility. But to the true worker we say: Go on! though all should turn against you: the blessing of the Spirit-world never deserted a faithful servant of Truth.

PALMERSTON NORTH.—In the centre of the North Island, about 100 miles from Wellington, the capital, is a strong body of Spiritualists. We have had much conversation with Mr. Batt, who arrived in London a few months ago, shortly after Mrs. Batt had landed, bearing credentials signed by the leading Spiritualists of the place. Mr. Batt himself presented the document in question, and thereon we were much gratified to find the name of Mr. Dinsdale, formerly of Liverpool, and Mr. Watson, a pioneer Spiritualist, formerly of West Hartlepool. A circle which had been for some time in existence, ultimated in a Psychological Society, of which Mr. Batt had been an active promoter. Our old friend Mr. Watson is now a useful speaking medium, and public meetings are well attended. The clergy have bravely offered fight, and have been as bravely met in conflict, particularly by Mr. Walton, whose articles in the newspapers are able and instructive. The clergy cannot do better than call out such valuable arguments. Mr. Batt lent us a file of papers containing these contributions, which we may quote from.

WAIKARAPA.—The *Standard*, published at Greytown, contained on Aug. 4, last, an interesting account of the progress of Spiritualism in the district, which seems to be spreading rapidly in private families. Writing mediumship seems to abound. A gentleman had received messages by that means, and when he returned home he received convincing proof in his own family. The writer gives a good account of the mediumship of Mr. Nation's family. The daughters were writing mediums, and the writer on taking the pencil, was soon controlled to write himself. Then a member of the circle was entranced, and addresses were given. The article thus concludes:—

All the addresses were calculated to make one careful in the walk of every day life. Judging from what I saw and heard that night at Mr. Nation's house, I advise those who are inclined to ridicule Spiritualism to test it for themselves. I travelled through Carterton, Masterton, and went as far as Palmerston North after this, and I found Spiritualism spreading in each township. In Palmerston I was told that Mr. Walton had been lecturing upon the subject, and that some of the circles were getting very good teaching and phenomena. I have returned to Wellington with different opinions about Spiritualism to what I had when I started on my country journey, and I am convinced from what I have seen that the movement will in time carry all before it.

We have correspondents in various other parts of these Islands, particularly Mr. Parker, at Christchurch, but our time will not permit the collecting of materials for further comment. We think we can be more useful to our friends in other ways. We have just had a letter from Mr. Nation, asking about A.T.T.P.'s Volume of Controls, just upon ready, price 7s. 6d. It will be a bulky volume, of nearly 600 pages, and will contain nearly 80 controls, with a valuable introduction of personal experiences, and a Portrait of the Recorder, and three Portraits of Spirits drawn through the Medium. It is just the book for the Colonies, and we will be happy to send out large quantities at the lowest wholesale price.

A LETTER FROM MELBOURNE.

Dear Sir,—Since the departure of our friend, Mr. Denton, there has been (with the exception of during Mrs. Watson's brief visit) no sustained public demonstration on behalf of Spiritualism here; but Melbourne Spiritualists have in their several ways, with the aid of the Lyceum and Sunday lecture and debate (carried on by volunteers), kept perseveringly at work. The dissemination of literature has increased steadily, the Lyceum and Association libraries have been added to considerably, and a large number of fresh works were lately placed on the shelves of the fine Public Library of Melbourne, including Mrs. Britten's voluminous production. Mr. Massey has been here, but delivered only his usual literary lectures, without any public utterances on Spiritualism, except some brief incidental ones. He is now travelling through some of the other colonies.

The particulars of the "Gladstone seance" have been copied and commented upon in most of the papers, and has naturally caused an impetus to be given to discussion and inquiry on the subject, in spite of the excitement on political matters now agitating the public mind in reference to New Guinea, and French and German operations in the vicinity of the colonies. The mention of New Guinea reminds me of Professor Denton, whose useful work amongst us came there to what we all agree to have been a sadly premature termination. Many consider that he succumbed through an unwise persistence in his views in favour of abstinence from food and medicine. Of the latter I know he had great distrust, and probably thought that if nature were not competent to maintaining the union between him and his physical organization, she had better be left to transfer him to the next stage of existence, without worrying her in the process. But the loss to us of the years' accumulation of knowledge and thought in his brain was undoubtedly a great one. He is remembered by many, with an esteem verging almost on affection,—even among those who considered his views extreme on some points, or those who, pleased with his radical views, still thought him off the right track when touching upon Spiritualism and his favourite subject, Psychometry,—for the sake of his undoubted earnestness and sincerity, and his honest outspokenness.

The most marked advance in the Movement during the last year or so has undoubtedly been in the colony of New Zealand. Associations, either Free-thought or Spiritualistic, have been formed with success in many different places; there has been a remarkable outburst of the phenomena, a great deal of activity in lecturing and the dissemination of literature, and the editors of two prominent newspapers have given in to the facts, and freely admit into their columns articles on behalf of Spiritualism.

There seems to have been going on for some years past, a gradual but wide-spread separation between the Spiritualistic and Materialistic branches of "Free-thought," and a greater concentration around their respective centres. I think this is a necessary and advantageous stage. They can work more harmoniously apart, while there is nothing to prevent them from mutually advocating such progressive measures as both may have at heart.

Considering the strength of orthodox prejudice, liberal ideas and free-thought of the ordinary secularistic type is largely popular out here. Spiritualism is, as yet, not so fortunate, but its day will come. In consequence of this, lecturers chiefly favour the Secularistic or simply liberal school of thought, and even where they start more or less on Spiritualistic lines, generally drift into the more popular stream, if they keep on lecturing. By-and-by, when Spiritualism is more to the fore, they will be wanting to drift back again. Perhaps the course they take is almost of necessity, but it is a pity, because the world is in want of speakers who will impart to the people the highest truths they know, in despite of unpopularity. It does not take a great deal of material to make a "free-thought" lecturer. Glibness of speech, a certain smartness in exposing the irrationality of Bible legend and ecclesiastical dogma, and showing them in a ridiculous light, some acquaintance with other religions, ancient and modern, their myths and codes of morals, and a smattering of current physical science, biology, and ethics, and you have all the stock-in-trade required, and which is sufficient wherewith to delight the minds of a large number of people. No very profound knowledge of human nature and its attributes and needs is essential. Doubtless it serves a purpose, but only a passing one.

We have some advanced minds in the churches here: Mr.

Strong amongst the Presbyterians; Mr. Walters (of the John Page Hopps type), attached to the Unitarian body; and Mr. A. B. Camm (of Sydney), also Unitarian. These furnish a great deal of solid food to their hearers. Mr. Chas. Bright lectures at Sydney, chiefly on ordinary free-thought subjects. Mrs. Bright lectures also, including Spiritualistic topics in her programme. Mrs. Cooke, from San Francisco, a normal clairvoyant medium, giving tests, &c., has just arrived here. I understand there is a possibility of Mr. Geo. Chainey being invited out to take the platform for the Spiritualists.

The Secularists are an active body in Melbourne. Mr. Joseph Symes, a coadjutor of Charles Bradlaugh, heads them, and carries on the *Liberator* (on the lines of the *National Reformer*) with a great deal of vigour. The subject of Spiritualism is now being discussed in its pages. They have so far successfully defied the Government on the point of charging for Sunday lectures, which has been a source of so much trouble and hindrance to the Spiritualistic body in the past.

You will have learned of the unfortunate and premature decease of Miss Wood. After holding seances in Sydney, she left there for Adelaide, where Mr. Reimers has been creating a stir since he landed, and while there she succumbed to that fatal malady, typhoid fever.

Mr. Spriggs happily continues in health, and is considerably occupied with his medical clairvoyance, in which direction his organization has been found capable of affording to his spirit-friends the means of achieving very excellent results, and of successfully relieving suffering humanity. He still holds seances for materialization periodically, at such intervals as to allow of the husbanding of the force, avoid exhaustion, and permit of the accumulation of material sufficient to enable the controls to attain more effective results when the sittings are held.

Christmas time in Australia, and "strawberries and cream," pic-nics, camping-out, cricket, boating, fishing, light costume, and fine dresses, the order of the day. The traditional old English Christmas fades into the hazy dimness of the past.

A happy New Year to yourself and readers, and may its termination witness a further advance in pure and rational Spiritualism.—Yours,

A. J. SMART.

Melbourne, Australia, Jan. 1st, 1885.

THE SPIRIT-MESSENGER.

THE IMPOTENCE OF THE CHURCH AGAINST THE COMING SPIRITUALISM.

A CONTROL BY "JOHN CALVIN."

Recorded by A. T. T. P., Feb. 22th, 1885.

The Sensitive, in trance, said:—

If there is one thing more desirable than any other, it is originality of thought in the Pulpit. To-day, throughout every county in England, thousands of eloquent men will find themselves, as of yore, bound down by the Articles which they acknowledged when they first commenced their ministerial career, and which hang like millstones round their necks at present.

Instead of realizing Jesus the Christ as a type of the Godhead; that type proceeding from purity of action and of thought, and the general spirituality of his life; they make him the central figure, round which all things must revolve. His mercy they make more potential than the mercy of his God; his power, not alone co-equal, but going beyond that which God through his ministers has promised from the beginning of time. In his purity he was a sensitive of God, and as every pure minister of God's will is, he was God's Son. The reason of the alienation of the working classes from Christianity is found in the absence of spirituality in its teaching.

There has succeeded to it Spiritual Truth, which is more catholic in its sympathy; which, embracing all, rejects none; which is the sworn friend of justice, and the determined enemy of the harsh and the cruel. It shuts out none; all races come within its conditions, for its message is not to any particular people; it does not separate the Jew from the Gentile, nor black from white, but makes of all humanity one common brotherhood; it disclaims the distinctions of caste; it has nothing to do with avarice or ambition; it distinctly states that in all conditions of life men have a claim to the common Fatherhood of God; it teaches the civilized

and the savage to fraternise; it has formed the most ready intercourse between nations; it will (if its mission is to be accomplished, and it is in the hands of God) annihilate national quarrels, and teach a system of reciprocal rights, and loudly proclaim humanity's rights and humanity's duties.

These Gospel tidings have been from everlasting, and will be to everlasting. Eternity is its theme, and Immortality is its name; its blessings are bestowed on the bondsman as well as the freeman. Beyond the grave, judged by spiritual law, the monarch forgets his past high estate, and the labourer forgets his past trials and struggles against poverty. It brings to man that which is so necessary for unity,—a common ground of thought; it challenges the admiration of the world by its array of proof; it has had to wage and still has to wage an arduous fight against opinions rendered sacred by the opinion of those, who in their days were honoured amongst men. Its priests and its priestesses are to be found in every palace and in every cottage, and in every habitation of man, so that amidst such, proofs will bear no longer a continued denial. Stand but at the door and knock, and the knocking cannot be in vain; try and seek for proof where truth should abide, that is in the home circle, and there will be found a priest to raise his voice in support of Immortality's claims.

The priestcraft of the past, which made freedom an empty name, has gone and for ever. The result of Spiritual Work has brought about a great change; it has broken the fetters of the mind, and developed intellectual power, which under orthodox teaching would have been considered as going against that command of honouring and obeying those placed over you. If its theme is Eternity and its religion Immortality; what is its teaching? It is so simple, that a child can grasp it; summed up in one sentence, it is: "That man without, is exactly what he is within. He is visibly what he really is." Get any sensitive, male or female, to describe the spiritual surroundings; they are neither more nor less than men and women; they may vary in degree of brightness or purity; this is not a caste distinction formed by God, but it is caused by the will of the men on earth. He who has striven in emulating the character of a perfect man, will make for his soul a paradise; he who has allowed the fullest stream of love to flow into his heart; he whose outer life has contained no vestiges of vice; he on whom misfortune casts no shadow, such a man enters into spirit-life without violence; softly as the receding rays of the setting sun, and death to such a man is but putting off the impurity and selfishness of matter; for a soul in the body cannot be wholly pure or wholly unselfish on entering into the world of truth, into the freedom of eternity.

Every nation can lay claim to such men: these are the Christs of their day; the redeemers from error; but like all other great truths, Immortality has had to suffer for the deficiencies, not of those who believe, but of those who doubt. The sceptic cries, "If it were but true, if it could but be proved, how thankfully would I embrace it; but it comes through so cloudy a region: its assertions are so distorted, so obscured; its phenomena so closely imitated, that the keenest investigator cannot decide between the real and the unreal, and its sensitives in their lives are so wayward. There is such a general air of suspense pervading the whole of its teachings, and the whole of its doctrines, that although men will not join in aspersion, or insult, for that would not be consistent on the part of honest doubt, still they will not accept it. There are a few who indulge in invective, and who cry—Miserable fable; deluding phantoms; a modern cheat, doomed to be wrecked early on the reef of time." But, O Father in Heaven! it is of Thy gift that these men are speaking, and are viewing with envy and hatred those who believe in it. Such are the men who fail to appreciate its early future blessings, and meet its believers with mockery and reproach.

Advance in Thy justice the cause of humanity; do all that Thou hast purposed to do within Thy power. O heavenly Father! with Thee alone are the elements of social strength; with Thee alone the power to multiply the affinities, and the attractions which enable men to meet with each other beyond the bounds of time and eternity. Multiply them, O God! for the sake of all men; bring out men's individuality—put on it Thy great seal—fill it with the principles of justice. The messengers are coming now, that the world is radiant with intellectual freedom, and that literature and freedom have full sway.

True, there is an explanation wanted to-day of the meaning of an united brotherhood. The working classes must not appeal in vain; the crisis has come, whether love

of Thee or love of the world shall prevail. O God! strengthen all controlling spirits, that they may lift up their voices in the hearts of the toilers' condition. It is not their duty alone to fight against the myth of superstition; themselves living witnesses of Thy supreme power. Knowing, O God! that Thou hast sent them forth, not to be conquered, but to conquer, their mission is pregnant with humanity's happiness. Still, they have philanthropic duties in the course of their work. It has been asked by the Heads of the Church, "Why are not men more godly? why are our churches empty and not attended, and our highest missionary efforts unsuccessful?"—and to-day mission services are being held throughout the metropolis. I say, "It is because they preach benevolence, and have forgotten to practise it." Its Professors exhibit a behaviour towards each other, the very reverse of what they inculcate. Love has but the smallest part of its faith; with them the highest Christian virtue is doctrinal agreement, and not love. Hence, Churchmen, Dissenters, Baptist, and Pseudo-Baptists, Calvinists, Presbyterians, and so on, *ad infinitum*. Why is this? It is because the Church is so closely allied with established interests.

Much wonder has been excited by the absolutism of caste in India; but it requires no microscopic examination to discover that there is alienation of classes here at home. It is growing less, and through the working of spiritual ministers it must disappear. The institutions of the country are protected by a certain class, and regarded with disfavour by the other; and religion suffers accordingly. The Church, in accordance with its formal profession, its recognition by government, its sanction by the law, is respectable, and belongs to the aristocracy of rank and wealth. These ideas may be termed erroneous; but the working classes are getting logical, and enabled to reason for themselves, and above all, to be fair and just in their reasoning; they say that, worn out with excessive toil through the week, they thank God for this day, and would willingly devote it in praising God publicly, but the exigencies of class forbid them.

What are they? Take any church in the metropolis belonging to the Establishment, and look round on the congregation, and you will find a rigid class separation. Here runs the best range of pews occupied by the leading squires, the churchwardens and their families, the vestrymen and their wives, and round the gallery and the less favoured positions are the parochial non-celebrities, but who are rate-payers, and who have a vote, and must, in a measure, be countenanced by the magnates. And what is left for us, cry the toilers? (the hot blush mounting over cheek and forehead). The middle aisle, the free seats, to be gazed at by those so willing to patronise us during the Sabbath and court us through the week for our custom. And who are these boys and girls, choristers on either side of that deep-toned organ; those young, fresh faces in their mob caps, which their grandmothers would have despised, and those lads, whose garb distinctly shows that it must have been found by the charity of the Church, for it cries out so loudly? I say, that the causes are not far to seek, why the churches are empty; why its services are neglected; its mission despised; its ministers hated and scorned. Truth demands plain words. Ministers may ascribe this popular veto against its claims as being the result of ungodly publications, by which the Press is daily robbing the Pulpit of its power. You say it is so, and I agree with you, and why? Because, and I come back again to the opening line of my control, that if there is one thing more than another, in which originality is needed, it is in the Pulpit; but what are the pulpit utterances? Languid and mechanical.

Spirits ministering in every home—this is what God has promised; and dear Recorder, if, throughout time, God has been prolific in his promises, He also has been true in their performance. Humanity must be led into the way of looking steadily unto the highest good, taking the best of their day as those examples of humanity which are the outcome of all time; but better the example of a living man, whose life has aimed at the highest good, than the example of one who is beyond the changes of time in his enjoyment of a spiritual life. What are the charges of the working men's federation, made by one of them at their meetings, by one whose reasoning and justice of view has been alluded to by a more able mind than my own spiritually? It amounts to this: We cannot believe in them. In the first place they are actuated by mercenary motives; their services are degraded into a profession, and that so far from church ministers being set aside as examples to humanity, as being servants of God, and

being disinterestedly devoted to the people's welfare, experience has proved, that as a body they are mean, approaching to avarice; uncharitable, closely allied to selfishness; covetous, approaching to crime, and that to contrast them with any of the other professions as a body, would be an implied degradation to the profession placed in comparison.

The question then to answer is, Is this true? Is it a public fact, that this is really the condition of the modern minister of to-day? Let us carefully weigh the averred causes of the toilers' federation. Many are contented to attend the church, not expecting at all to hear of God's love for them, or of eternity or immortality: expecting and receiving a lecture and not a sermon; listening to a professor and not to a parson delivering a careful and well fought-out essay. Oh! for some of that power, given to the ministers of old, to destroy that modern effeminacy which affects stoles and button-holes and hair parted in the middle! Oh! for some of the power of old, to destroy the indolence of modern ministers, who, too lazy to be vigorous in thought, turn over unconcernedly the pages of the last bought sermon. Can they then wonder, that the toiling population of united Europe are against them, when the very place allotted to them is an insult, and the twaddle to which they are expected to listen, an intellectual degradation. Ring out! ye bells, this Sunday morning: it is true—you hear them, but you know that they will ring in vain to tens of thousands of this city's toilers.

John Calvin prays God to bless you, and that God may hold you in his keeping, dear Recorder. Good night.

A WORD TO YOUNG SPIRITUALISTS.

By A WANDERER.

What potent breath exhales from sympathetic thought! What comfort does not mental concord bring! Age feels its vitalizing fragrance with a grateful smile, and youth in rapturous fervour clasps the breast, whose warm pulsations hold a kindred soul enchained. Even the poor, prattling urchin—whose unfettered limbs, rich with the rosy blush which Nature's pencil yields, divide the crystal waters of the brook that babbling purls its careless way before the doorway of his cottage home—even he, with ruddy arm around his rustic playmate's curl-decked neck entwined, feels, as their childish plots and projects interchange, a *something* of the ethereal pleasure borne by twin sensations round their simple infant hearts.

So do we all; and as we move through life along, and wander far from those whose conversation served to make existence glow, and seem a sunny dream (with here and there, perhaps, a shadow interthrown, to make the tints of summer more defined), we feel enfeebled in our lonely path, forgetting oft that sympathy of soul survives corporeal separation. 'Tis oftentimes the power of strangers, inharmonious, that, like a darksome cloud, o'ercasts the stream of sunshine, radiating still from those whose thoughts are centred on the loved one far away. The mountain-peaks of uncongenial minds may from our valley's path awhile exclude the light that gleams afar, engloomed all by counter shadows thrown, but still the sunbeams that bedecked our youthful course, retain their bright effulgence as in days long gone, were we but so conditioned as to feel their bright, supporting influence.

To those young wanderers, who hold their solitary course along the tangled twists and turns of this coercive world—estranged by fortune's will from haunts beloved of kindred hearts—to those whose hopes are buoyed, and buoyed alone by honesty of purpose, love of truth, and hatred of all ill, these simple lines I pen.

Amid the so-called orthodox our lot is constant thrown, and oftentimes, with countenance averted, they hurl against us words like these:—

"Where is your comfort in the time of need, and where sufficiency in hour of danger? Phenomena eccentric, such as yours, may serve to wile away a passing hour with all its weird adventures. Nay, experience such, it is true, may yield abundant matter for reflection scientific. But when gaunt tribulation strides with crushing footsteps o'er your threshold bare, where, *then*, is your support: where, then, the strength to bear you through the vale of tears? No loving Lord and Saviour to extend his arm and clutch thee from the pangs of death and hell! In his sweet mediation not a spark of faith—no thought of clinging trustfulness to bear you through the darkness of the grave! There is in your philosophy a dreary, grievous void—a *want* which all communion in the darkened room or cabinet can never take away! These intermittent pleasures, to your eyes, no doubt,

appear all-comprehensive in the hour of Health and Joy; but, ah! when on the bed of pain the sickening heart throbs high, and wearied limbs are stretched in impotence—ah! then, ye Spiritualists, that would presume with doctrines new to revolutionize the universal creed;—*then* will ye find what 'tis to be without the solace grand, that emanates from firm belief, that long ago all sins were washed away by Christ, the Martyr-God; that the Bleeding Lamb was sacrificed for evil thoughts and deeds, long centuries before their most indefinite conception!"

To ignorance, such, respecting our comfort and our benefits accruing from communion with the loving ones departed, let me give the plain unvarnished words of an experience far from uneventful.

Brother wanderers! let not your hearts be troubled. To the fervid soul, whose thoughts are turned intently on pursuit of truth—to him can *never* come a time when he shall feel the want of a *sustaining power*.

One—whose earnest heart clings to our noble Cause, whose soul disdains the sacrifice of brother man to soothe offended Deity, and bear atonement for his many imperfections, one who knows what suffering and tribulation are—now gives you greeting.

Good cheer be with you all! for you will find, as he has ever done, no matter how, or when, or where affliction may occur, that loving ministrants will never fail to find you in the darkest hour, but ever bear to you a soul-sustaining, joy-creating power.

Though ye may dwell remote from all the endearing joys of home, sweet home! though hand must toil from morn to midnight hour; though throbbing heart with chronic sickness worn, may warn of dissolution and decay, fear not, afflicted comrade; and, in your lonely hour and silent chamber, let not despair one moment cast a leaden glance before. From spheres on spheres of bright infinitude—from happy homes in the sweet Summer-land, beyond the power of Time's corrupting away—come visitors angelic, laden with a sweet, inspiring influence, an influence of such strength and happiness, as to make the sufferer almost oblivious to the cares with which he is beset.

To the young enthusiast after truth, the way at times appears very solitary. Between two fires he seems to thread his course. The sneering orthodox, in all the accumulated pomp and splendour of well-nigh two thousand years, guard him on the one hand; whilst on the other, a no less formidable, yet more honest, multitude walls his path. These are the scientific Materialists, the learned Atheists, and profound Agnostics of the age. They ask us what we teach.

"What saith this babbler?" cries the gaping crowd. "Hath he a doctrine new—some other god we know not of, to foist upon humanity: some mad philosophy with hidden benefit, too deeply buried or securely guarded to be apparent to the sluggish organs of the plebeian throng? What hath he to unfold? Is it a resurrection patent, or a much improved damnation? Perchance, a hell refined—a region whence through scientific elimination rise the pyral essences of torture for the gouty limbs of pampered aristocracy. Or, is it something in the way of happiness? From Hades does the telephonic message come, that Satan Sultan has, in indignation at the influx of devils more exquisite than himself, resigned the post of tyrant? Is anarchy supreme in hell? Hath God grown weary of the old-fashioned balance, and hath some subtler Justice-measure—vitalized by the electric spark—assumed importance in determining the mercy of the all-loving Father? Doth the millionth of a grain, a million times divided, separate Hell from Heaven—eternal agony from extreme felicity? Or hath St. Paul himself grown weary of the bloody purifying bath, and come to earth again to seek or to declare a less offensive fluid for parasitical extermination? Hath the old Bible been retuned; and are the shrieks of slaughtered innocents replaced by the melodious sounds of angels wallzing to the insinuating strains of the Salvation Harper?"

Or—but no!—enough of illustration. Such tries as these, in super-notes derisive, alas! too often greet the man who longs to know and to reveal unto his fellow-men the Truth of all Existence—the wherefore such conception and a something of the attributes of the Omnipotent Conceiver!

Would that those who sneer so frequently at our pretensions could but experience half the bliss these much-reviled pretensions yield! The balm is not eccentric; does not come in fitful gusts across the forehead, fevered by a disordered mind. 'Tis constant in its action, so forcible in its results upon the system, that those who know not that such things

are so, those who scoff at the idea of sympathizing angels, pause and ask, whence comes this power, this glorious sustenance, which makes these dreamers, these deluders, these heretics from all the advantages of the Church, so confident and happy? Some we know, puffed up by their vain-glorious ignorance, with an insidious backbiting-pity ascribe it to a species of insanity. To such we might reply, in words akin to those of the converted Saul of old, "We are not mad, most zealous bigots, but speak forth the Words of truth and soberness! We would to God, that not only ye, but all humanity were altogether such as we are, except our physical sufferings, and the obloquy which is heaped against us!"

Hold fast unto the truth, my brother wanderers! let your sympathies be broad, your hearts patient and trustful, your thoughts and actions noble, and despite all the annoyance of doctrinal oppression, you shall ever be supported by the strengthening smiles of angel visitors. From the Path that our own hearts approve, let us never be driven! Let conviction ever guide our footsteps, and, no matter under what unfavourable conditions it may place us, let us ever scorn the most ignominious slavery to which humanity can submit—the slavery of the Intellect. Let us allow no one to rule our choice or overcome our resolutions, but, faithfully standing shoulder to shoulder, endeavour to emulate those who, in the past, have been the true friends of the human race.

We desire but that Justice from our All-loving Parent, which we ought willingly to grant to the humblest of our fellow-creatures. No slinking into Heaven for us, under the shadow of the Cross of one, who nobly suffered for his convictions. A glorious example is *his* life, of one who, despite all the tyranny of his times, maintained the Truth which God, through ministering angels, had implanted in his nature. We cannot too strongly deprecate the fact, that those, his so-called followers, have, to suit the slavish selfishness of their egyptic inclinations, misconstrued the purpose of his life and teachings, yet, let us not be intimidated by their outward semblance of power to follow in their footsteps; but, looking on the noble Martyr's life with the eye of Reason, let us form our own opinions and convictions respecting them.

The manly independence, the calm demeanour of the gentle reformer throughout all his career, teach lessons widely differing from the unjust and universally promulgated doctrine, that the innocent has suffered for the guilty—that the greatest villain that ever existed has only to heap his sins upon the back of the meek and lowly Jesus, and advancing to the gate of Heaven, with as much impudence as if he had paid the uttermost farthing, affirm his title to a seat amid the spotless angels of the Celestial Choir! The idea is not divine, it is earthly baseness in the extreme. It seems to me the very acme of selfishness in the nature of humanity. It appears inconceivable, that after all the progression with which misnamed heresy has ever been more and more blessing this our native land, that so many of those who boast the name of Briton, a name vaunted to be associated with virtuous independence, should find satisfaction in the cowardly theory of vicarious atonement! That such is the case, and that, as they are unjust in their religion, so are they in striving to intimidate the truth-desiring youth of the present to follow in their footsteps, is, alas! too true. But be not discouraged, my fellow-wanderers! It may be that circumstances have not favoured you with the privilege of classical education, with which the multitude of clergy is endowed; yet desert not that which conscience and experience tell you to be true, resting assured, that despite all their endeavours to sustain a failing cause, the time will come when such misnamed "Christianity" will be regarded as a superstition of the past. The Goth is at the gates, and the glorious light of Spiritualism shall yet reveal to the eyes of all enquirers the true nature and purpose of the Man who died on Calvary. Knowing that we are in the true path of duty to ourselves and others, let us remember that the future religion of the world is more emphatically in the hands of those who are in the springtide of life than of those to whom the autumn or season of transition is at hand. Therefore, ever hopefully looking forward, may we strive earnestly in unity and individually, to enrich our contemporaries with that blessed light which has been so gloriously shed around ourselves.

The full daybreak may not arrive until we have passed beyond the influence of time, yet how bountiful a reward will be the reflection, that we have been instrumental in promoting the first rays of the Dawn of Freedom! Having suffered ourselves, how pleasant and encouraging and gratifying the knowledge, that we have smoothed the way for

those who will follow in our footsteps. That as we retire from the vigil of the shadowy hours, those to whom we resign the post of honour will not be suspected, shunned and persecuted as we have been, because they assume that liberty of conscience, which is the birthright of every human being: that every man and woman shall, in time to come, without reproach, reject both Church and Chapel, if they feel impressed so to do, and worship the Omnipotent Creator according to the dictates of their own hearts.

February 15th, 1885.

HANS EDWARDS.

THE CHILDREN'S LYCEUM.

THE WING MOVEMENTS.

The Lyceum Movement has attained such proportions of late, that there is a demand for information on the method of working Lyceums, particularly in regard to the physical movements. Nothing could meet this demand better, and at less cost to all concerned, than the publication of instructions from time to time in the MEDIUM. This week we give those initiatory exercises which precede the various series of Calisthenics.

These exercises usually follow a March, so that the members quietly and harmoniously march into position. The oldest, and consequently tallest group marches first, the little ones of Fountain group toddling in the rear. By a little practice the head of the column marches into a row across the hall, facing the Conductor's stand, and on the opposite side of the hall to him. A second row is formed by the column continuing to march forward into the space immediately in front of the first row. Other rows are formed in like manner, till the little ones constitute the front row nearest to the Conductor. The members in this position slope upwards from the front to the back row, so that they are all easily seen by the Conductor.

The proper space to observe is so far apart, that when the arms are stretched out on each side, the fingers will not touch the one on either side. The row in front should be so far forward that the fingers will not touch the back when the arms are stretched out in front. By previous arrangement the hall can be estimated as to how many will constitute a row, and the positions can be accurately marked with chalk.

The preliminary exercises are for the purpose of teaching the proper manner of standing, the correct carriage of the body, and free use of the arms.

1st Command.—"ATTENTION": Body and head erect. The feet near together; the toes turned slightly outward. The arms by the sides.

2nd Command.—"FOLD ARMS": Across the body in front, the right hand uppermost.

3rd Command.—"REVERSE ARMS": The arms are folded behind the back; the fingers of the left hand peeping over right arm.

4th Command.—"REST ARMS": Hands on the hips, fingers in front.

5th Command.—"ARMS FREE": By the sides, "Attention."

In subsequent illustrations figures will be given representing these positions. These exercises should be done slowly and correctly, the movements being commenced simultaneously when the last word of the Command is given.

6th Command.—Position erect, with the right hand resting in the left, as seen in Fig. 1 at *d*.



FIG. 1.—POSITION FOR WING MOVEMENTS.

While the members stand in this position, the music plays the first strain of a tune in time suitable for these movements, or the members may sing. At the first beat of the tune being repeated, the right arm is extended to *a*; at the second, to *b*; at the third, to *c*; at the fourth, returned to the original position at *d*. Repeat these movements, following the music without pause. Then do the same with the left hand, to *a'*, *b'*, *c'*, and return; repeat this also. Both hands should now execute these movements simultaneously, and repeat, making no pause from first to last, but follow the music continuously.

The curves in the figure represent the course taken by the hands. At *a* and *a'* the arms should be gracefully extended sideways, with the palms upwards; at *b* the palms should be in front, the thumbs nearly in contact, and over the middle of the head, in a line with the spinal column; at *c* and *c'* the palms and finger-points should incline slightly outward.

When the body is kept in an erect and easy position, this is a graceful exercise, and affords valuable action to the muscles of the chest. Carefully train the members to precision, and avoid doing the movements hurriedly.

BATLEY CARR, March 1.—Present: 2 officers, 13 girls, and 7 boys. Our programme consisted of one song, two golden-chain recitations, one select reading, and an effort to sing a quartette by four girls. (It is a great pity that there are not more willing workers here in the Lyceum. There are vocal-music abilities that would be a blessing and embellishment to the Cause if properly trained, making an effort to establish themselves without a hand to guide and direct them aright. Will some kind-hearted and competent person come forward and conduct a singing-class on a week evening? A few months of such tuition would make it possible to devote half-an-hour each Sunday to its cultivation with benefit to all. Or is the Cause forever to lack workers?) Learning Melody No. 35, "L.G.," and committing first verse to memory. After marching and calisthenics, we formed into two groups. Group one, led by Miss Mortimer, had physiological lessons: "The Motion of the Stomach"; and "Why is it better to eat only when we are hungry?" After which Lyceum was duly closed.—Afternoon Lyceum duly opened. Present: 3 officers, 12 girls, and 9 boys. Our programme consisted of one recitation, two golden-chain recitations, practice of new melody, consideration of question chosen previous session, viz., "Why we eat, and the proper time for eating?" Here the Conductor made a few remarks on the benefit that would accrue from acting on the answers given, and leaving all sweetmeats alone. Also selected the line, "Hand in hand with angels," as appropriate for each one to make remarks on the next session. After marching and calisthenics, time having expired, we concluded with a musical reading.—**ALFRED KITSON.**

MIDDLESBOROUGH.—On Sunday, March 1, was the inauguration of the Middlesborough Spiritual Lyceum. There were present 38 children, 12 officers and 5 visitors. The Conductor opened the Session with an appropriate address, dwelling on the duties devolving upon each member of the Lyceum, and exhorting all to work harmoniously together, in order to ensure the success of the Cause. The programme consisted of two golden-chain recitations, singing, silver-chain recitation, calisthenics, marching, and short lessons on "Faith," "Hope," "Charity," "Praise," "Light," and "Love." The answers from the children upon the various topics, gave signs to encourage greater efforts in the future. After the lessons were given for the next session, the Conductor, by the liberality of Mr. Varey, presented each member with an illustrated card, bearing an appropriate piece of verse; which the children were desired to commit to memory. The session was then closed amidst the hearty congratulations of all friends present. Officers:—Conductor—Mr. Gallettie; Guardian of Groups—Mr. Kneeshaw; Librarian—Mr. Roeder; Secretary—Mr. McSkimming; Treasurer—Mr. Fothergill; Conductor of Music—Mr. Powlett; Guards—Mrs. Varey and Mr. Moffit; Leaders—Mesdames Gill, Varey, Roeder, and Elstob. I must not omit to thank Mr. Kitson and Mr. Dunn for the valuable advice that each gave to us on the formation and the conducting of the Lyceum. The Board would be happy to receive presents of books, &c., from any friend interested in the Cause, and we should have much pleasure in welcoming all visitors.—**ROBERT H. KNEESHAW.**

PHENOMENA.

MATTER PASSING THROUGH MATTER.

On the occasion of Professor Tyndall's lecture at Preston at the end of last year, Mr. Foster wrote two letters in the *Preston Chronicle*, from the first of which we quoted recently. In his second letter he says:—

Myself and certain gentlemen connected with the press, and gentlemen too whose evidence in any court of justice would be readily admitted, had a seance in one of my rooms, set apart for such a purpose. In this same room my bookcase—furnished with large glass doors—still remains, and may be seen by those who have the inclination. The shelves of that bookcase were, at that time, actually deflected by the weight of books upon them, and, packed together as they were, it would have been difficult for anyone to take a volume down, and that too from the top shelf, even with the doors of the bookcase open. But, in addition to its being furnished with a lock and key, the doors were barricaded with a large pile of books for which there was not room inside the case, so that if one of the sitters could have unlocked the door the pile of books would have remained and could not have been removed without difficulty, or replaced in the same position. However, as the books outside were not disturbed, access to those within in the ordinary way was absolutely impossible, for as already stated there are large sheets of glass in front, and half-inch boards at back. Pardon my particularity for the sake of what follows.

Each took his seat around an ordinary table, on which nothing whatever was placed, after which I extinguished the gas. We had not been seated long, before a loud noise was heard by something falling on the table, when the gas was immediately lighted. To our great surprise we found that three of the volumes, which a few minutes previously had occupied a place on the top shelf of the bookcase, had been dropped upon the table. Each and all arose and perceived the hiatus their removal had occasioned, notwithstanding "the doors being shut," and the pile of books outside remaining undisturbed. Before we resumed our seats, one of my friends observed a large roll of papers consisting of nearly forty sheets of letter paper, that our spirit-friends had taken and concealed for nearly twelve months, after which it was restored as mysteriously as taken away. On seeing this my friend exclaimed, "Why, Mr. Foster, there's the roll of papers that our friend took and kept for nearly twelve months. I should take care of that if I were you." To which I replied, "I do take care of it, and hence the reason why you see it in the bookcase."

However, we resumed our seats, leaving everything as described, and after extinguishing the gas, had not been seated long ere the very roll of papers was taken from the bookcase, and placed within my hand, though seated at a greater distance from it than any of the others. It was at the conclusion of this phenomenon—of "matter passing through matter"—that we were solicited to submit to Professor Tyndall the interrogatory given in one of the epigraphs to my last communication.

The epigraph referred to was part of a spirit-communication as follows:—

Ask your Professor Tyndall to explain the phenomenon of books and papers coming through glass doors without breaking them, and you will soon be convinced that the chemistry of the natural world is inadequate to explain the phenomena of the spiritual world.

THE PURPOSE OF ANGEL VISITS.

Why do we come, from Realms of Light,
Into the earth's dark shadowy night,
Where dwell dire want and pain?
Why do we leave our homes on high,
On thought's swift pinions cleave the sky,
To visit Earth again?

Why do we come from mansions bright—
From Heaven's clear, translucent light—
Into the murky gloom?
To tell you that we live and love,
In the brighter world above,
And dwell not in the tomb!

Why do we come from Eden's bowers,
Where we love to inhale the breath of flowers
Throughout the live-long day?
We come to teach the power of love,
The clouds of evil to remove,
And give a brighter ray.

Why do we come from friends we love,
Who range the glorious plains above,
To stand close by your side?
'Tis that we may your spirits cheer:
Oh! know that we are ever near,—
We will your footsteps guide!

Why do we come from the Land on high,
And to our earthly friends draw nigh?
To speak to them of God,
The great Soul of the universe,
Who never did His children curse.
Or beat with vengeful rod.

Why do we come? We come as friends
To point you to life's nobler ends
To teach the worth of mind
We come to take the night away,
And give to all the gladsome day,
That you no more be blind.

Why do we come? On you to breathe
The breath of love, and ever give
Sweet counsel on life's way;
We come to lead you from the earth,
And guide you as you travel forth
Into the realms of Day!

Given through J. S. SCRUTT.

AN ALLEGED HAUNTED HOUSE.

EXTRAORDINARY ACTION FOR DAMAGES.

A remarkable case was heard on Saturday in Dublin. Mr. Waldron, a solicitor's clerk, sued his next door neighbour, who is a mate in the merchant service, named Kiernan, to recover £500 damages for injuries done to his house by, as he alleged, the defendant and his family. Kiernan denied the charges, and asserted that Waldron's house was haunted, and that the acts complained of were done by spirits or some person in plaintiff's place. Evidence for the plaintiff was to the effect, that every night from August 1884 to January 1885 his hall door was knocked at, and the windows broken by stones which came from the direction of the defendant's yard. Mrs. Waldron swore that one night she saw one of the panes of glass in the window cut through with a diamond. A white hand was inserted through the hole so made in the glass. She caught up a billhook and aimed a blow at the hand, cutting one of the fingers completely off. The hand was then withdrawn, but on examining the place she could find neither the finger nor any traces of blood. On another occasion the servant, hearing mysterious knockings, fell down with fright, upsetting a pail of water over herself. Mr. Waldron armed himself with a rifle and revolver, and brought a detective into the house, while several policemen watched outside. They, however, could find nothing. Kiernan's family, on being taxed with causing the noises, denied that such was the case, and suggested it was the work of ghosts, and advised the Waldrons to send for the Roman Catholic clergyman to rid the house of its uncanny occupants. A police constable swore that one evening he saw Waldron's servant kick a door with her heels at about the time the rapping usually commenced.—Chief Justice Morris said the affair suggested the performances of the Davenport Brothers, or Maskelyne & Cook, and was quite inexplicable from the absence of motive, and remained shrouded in the mysterious uncertainty of the Man with the Iron Mask, the authorship of Junius's Letters, or why Anderson left Dycers.—The jury found for the defendant.—*Newspaper.*

LITERARY NOTICES.

THERAPEUTIC SARCOGNOMY. By Joseph Rodes Buchanan, M.D.

In this day of common book making and the rush for literary prominence, it is extremely refreshing to examine a purely meritorious work based on strictly scientific investigation. Such is emphatically the treatise of Dr. Buchanan. He is the veteran author on cerebral as well as corporal physiology, and this work will attest his thorough acquaintance with the subject.

The work stands in strange contrast with the misnamed physiological works of the day, and stepping aside from the Histological descriptions so prevalent, the writer delves into the Psychic force, the true phenomena of brain, soul and body activities. The work is worthy the attention of all thoughtful searchers, ought to be read by every student, and is just a unique essential for Nervauric and Electric Practitioners. Though far in advance of common acceptance the time of its fulfilment is surely coming. We shall look anxiously for Vol. II.—*St. Louis Medical Journal.*

[We hope Colonial friends will subscribe to Dr. Buchanan's work on Psychometry. See advertisement.—ED. M.]

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

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MARCH 6, 1885.

TO COLONIAL SPIRITUALISTS.

It would give us great pleasure to work with you more intimately than heretofore: though we are grateful for many past favours which we have done our best to reciprocate. Mr. Shaw's legacy and other kindnesses place us under obligations to our Colonial Friends which we are anxious to have an opportunity to fulfil. A recent correspondent informs us that THE MEDIUM is the most popular "foreign" spiritual paper in the Colonies. It is our sincere wish to be no longer "foreign," but become truly *colonized*. To this end we propose that each Colony, or groups of them in union, allow us to send out to them several hundreds or thousands of the MEDIUM of each issue, and republish it weekly as it is here. We could send regularly every two weeks or month, and once having a month's in hand, our Colonial Friends could go on without any break in the series. We would charge little more than cost of paper, so that cheap freight would be the principal item. Perhaps importers in the different Colonies could be of use in this respect.

Having received the parcel from London, a special local supplement could be printed at small cost, with advertisements on one side to defray expenses. This might be one small leaf at first, pasted in so as not to drop out. It would soon grow larger with local news, and then would develop into two leaves, and thus be a useful local organ. We feel that there is no Colony but could take 1,000 copies to begin with, which would not cost a penny each, freight included. If the Local Supplement paid for itself with advertisements, the Colonial MEDIUM would sell for *two-pence*, and be a powerful and instructive local organ. Only imagine the power for promoting Spiritualism it would be, if 1,000 MEDIUMS were weekly circulated in each of the eight or ten different colonies! This might soon be the case if the work were set about, and it could be made self-supporting. We could supplant one or more of our usual pages for standing *colonial advertisements* as necessity might arise, and thus print a special edition for each Colony. This would relieve the Local Supplement of too much pressure.

The MEDIUM is found to be the life of the Movement in this country. Why not in our Australian Colonies; at the Cape; in Canada, and elsewhere? If we can be of use to our distant friends, it will afford us unmingled pleasure to do so.

We can also stock the Colonial Depots, or "Spiritual Institutions," with all that is needful to represent the literature fully. Thus without the outlay of capital to produce a literature, you can have all the advantages of that which now exists. We have marvellously cheap and useful hymn-books, and all that is needful to carry on the work. We can print special editions of tracts, hymn-books, &c., and give them all the local life and effect of being got upon the spot, and at the lowest possible prices. The monthly parcels of MEDIUM will ensure prompt and continuous supplies.

Send us your kind instructions with drafts in favour of "James Burns." We fulfil all obligations most liberally and scrupulously. On the other hand, we have much money owing to us in the Colonies. Let us have cash in hand, to save us loss and trouble in collecting, and we will allow proportionate advantages. We are the sincere servants of the Spirit World, and though we have passed through the most severe struggles and trials, yet no stain rests on our good faith or honesty. Send on to us in true confidence in this Great Work, and you will not be disappointed. Whatever circumstances may have done to impede us in our duty, we are anxious to make ample reparation for.

Trusting to be able to appoint Representatives throughout the Colonies, we await the correspondence of those who may be impressed to communicate on these matters.

NOTES AND COMMENTS.

MR. J. B. SLOMAN, late President of the Richmond Hall Spiritualists, Plymouth, is on the eve of sailing for Sidney, N.S.W. His loss will be severely felt amongst us. In addition to the great interest which he manifested in the local work, he was, in respect to the Movement at large, an intelligent, devoted and generous co-worker. We hope our Colonial Brethren will enjoy his presence and work amongst them, as much as we have done here in the Old Country. Our kindest good wishes go with him for his own welfare, and those with whom he is about to sojourn.

We hope our Colonial friends will not overlook what we have said under a special heading, as to the importance of well circulating the MEDIUM throughout Australia. We see repeated in Mr. Smart's letter what we have heard many times before, that our "free-thought" lecturers, like their cousins, the orthodox priests, think much more of the patronage of Mrs. Grundy than the requirements of Truth. Spiritualists are disgusted, and resolve to be their own apostles, and they find the MEDIUM a true reflex of their principles and purposes.

OUR REPRESENTATIVE returned on Monday evening, not much the worse for his active sojourn in the Midlands. We now thank the friends most cordially for the kindness and assistance he received. We never experienced the same heartiness before. There is a change in the spiritual state of the Movement, which now sustains vitality where it caused illness previously to our Representative. There is new *life* everywhere. At this all rejoice with us. It is the promise of a good time. We hope soon to arrange for a visit to Derby and Northampton. We would caution our friends to refrain from too much appreciative language when our Representative comes amongst them. It is not only distasteful to himself, but there is great danger in it, as nothing so much ruins a man's spiritual usefulness as self-consciousness. Concentrate your energies on the *Work*, and he will feel much more complimented.

TO LANCASHIRE FRIENDS.—As I seldom have the pleasure of meeting with the Friends of the Cause in Lancashire, I shall be most happy to see a large gathering of them on Sunday, at the opening of the New Hall, at Blackburn. At the close of the afternoon meeting, I hope to take by the hand many loyal co-workers, with whom I have long been marching forward, shoulder to shoulder, in spirit. Blackburn is a central place, and it ought to offer much facility for a general reunion.—J. BURNS.

CAVENDISH ROOMS ANNIVERSARY.—Wednesday, the 18th, promises to be a very happy occasion at these rooms. The reception will commence in the Hall at 6.30., and at the same time tea will commence in the Refreshment Rooms, under the presidency of ladies who will kindly superintend the tables. We hope to see a delightful family gathering of London Spiritualists. Friends from a distance who may happen to be in town will be made specially welcome. Come early and enjoy the social intercourse before the programme is begun. At 8 o'clock Mr. Burns will take the initiative in the speaking department, assisted by Mr. T. Shorter, Mr. Everitt, A.T.T.P. (it is sincerely hoped), and Mr. Donaldson. The speeches will be short, hearty and to the point. Miss Agnes Maltby will render that pathetic and highly dramatic episode, "The Prince Arthur Scene" from Shakespeare's "King John;" she will also give the opening piano solo. The vocal department is a special feature, Miss Batten being Accompanist. Miss Jessie Dixon will sing two songs; Miss

Wade, of the Guildhall School of Music, two songs; Mdlle. Catalina Gomez, two songs; Master Sydney Richardson will also sing. Tickets, 1s. 6d., each should be applied for at once. Reserved seats, 2s. 6d. See Advertisement.

A translation into Spanish of her Majesty's last work, entitled "More Leaves from the Journal of a Life in the Highlands from 1862 to 1882," is in progress. Mr. F. Omerin, an accomplished Spanish scholar, whose name is known to our readers in another capacity, has been entrusted with the translation.

MR. F. P. DOVETON desires us to publish his letter setting forth the bad treatment he has received from the manager of *Truth*. We would advise all sensible people to keep out of the way of the wild beasts who roam for prey in the literary wilderness. Let them remember the experience of Lyman Beecher, father of Henry Ward Beecher. He said he once "issued" a quarto volume at a skunk, but he would never do so again. The fact was that one of these abominable animals crossed his path, and he threw the book he carried at it, whereupon the beast squirted its stench over him. The moral is, to keep as far away from such vermin as possible, and not undertake to fight them. The advancing progress of civilization will clear them off by degrees.

To meet the requirements of our readers, we have resolved to print the Bishop's sermon from last week's MEDIUM as a neat tract, price 1d., 6s. per 100. It ought to go by the thousand. Please send in your instructions that we may print a sufficient quantity.

MR. ARMITAGE'S NUMBER.—Various correspondents have notified that they will each require a few hundred copies of our issue of April 10th. See special announcement.

PORTRAIT AND BIOGRAPHICAL SKETCH OF MR. JOSEPH ARMITAGE.

The article by Mr. W. Oxley, in the first issue in January, accompanied by portrait, gave so much satisfaction, that it is desirable that the series be followed up. Mr. Joseph Armitage, of Batley Carr, has kindly responded to the request to lend his aid, by offering an Auto-biographical Sketch of his Early Life, Religious Experiences, Introduction to Spiritualism, Development as a Medium, Work as an instrument of the Spirit-world, with many Facts, Experiences, Anecdotes, and Illustrations which have occurred to himself and family. This narrative is all the more *apropos*, as repeatedly, of late, audiences have desired Mr. Armitage to give his experiences from the platform, so that the proposed publication will meet a felt want.

A finely engraved Portrait will accompany the narrative.

This deeply interesting and important Publication will occur on Friday, April 10, being the first issue in the sixteenth year of the publication of the MEDIUM as a Weekly Paper.

To cover the necessary expenses, it will be imperative that at least 5,000 additional copies be disposed of at 6s. per 100. The friends of Mr. Armitage, in the Yorkshire and Lancashire Districts, will no doubt do their best to let thousands know of the facts of Spiritualism, as thus presented in the personal experience of one of its exponents. There is no better way of teaching the true nature of this Work.

Subscribers' names will be received at once. By clubbing together, with a small weekly subscription, even the very humblest, who have been delighted with Mr. Armitage's labours, will be able to circulate a dozen or more of these papers, and thus co-operate in the Great Work in which he and all are engaged.

We will be glad to see which of our Centres can do the most and best in this effort.

JOHN H. POLLEN.—I sincerely thank those kind friends who have responded to my call, and as the case is urgent, I would respectfully remind those who intend to help, to remit to me at once. Some form of employment would be more welcome than contributions. I have received from Mrs. Parish, 10s.; Mrs. A., 10s.; Mrs. Tebb, 10s.; Mr. Hocking, 10s.; A Friend, 10s.; Mrs. Maltby, 2s. 6d.; Lily, 5s.—Mrs. M. A. EVERITT, Lillian Villa, Holder's Hill, Hendon, N.W.

All reasonable and progressive churchmen, says a contemporary, will approve the vigorous and sensible letter of the Hon. and Rev. E. V. Bligh on the revision of the Prayer-Book. Mr. Bligh deals specially with the Marriage Service, which he roundly declares to be both absurd and indelicate; but he condemns the whole of the rubrics as anachronisms, and pleads for "common sense in the Church Services." He wants to know why the Lord's Prayer should be said four or five times over in one service; why two Creeds should be recited; and why the Collects for the day and for the Queen should be repeated. Mr. Bligh urges the Archbishops and Bishops to introduce a bill into Parliament in order to release clergymen from their rubrical bondage. But if Mr. Bligh and his friends really wish to deal with the Church Services in a common-sense way, and adapt the methods of the Church to the needs of the age, they will have to go deeper than mere Prayer-Book revision. Common sense, no less than the great principle of religious equality, dictates that the wisest method of dealing with the Church of England would be to deliver her from her present thralldom, and endow her with the liberty which is her just right.

WALWORTH: 43, Manor Place, March 1.—The second Sunday evening meeting was very promising. Mr. Peddle addressed the meeting, after which Mr. Raper treated two sufferers. The collection was good. On Sunday, Mr. Hopcroft will lecture at 7 o'clock, and at 8.30 Mr. Raper will heal the sick.—Sec., W.A.S.

THE NEW HALL AT BLACKBURN.

The New Hall, to be opened on Saturday and Sunday, March 7 and 8, and an engraving of which appears on our last page, has the following history.

Some years ago, Mr. Walsh advanced a considerable amount of money on a foundry. The proprietors got into difficulties, so that the property fell into Mr. Walsh's hands. Not understanding the business, he did not carry it on, and the premises stood unoccupied for a long time. Seeing the throngs that came every Sunday to the Spiritual meetings at the Science and Art School, Mr. Walsh suggested to a few of the members, that he would alter the building, so as to provide a good meeting room, if the Spiritualists would use it for their Sunday meetings. An understanding was arrived at that the rent of the room should be 17s. 6d. per Sunday. He then began the work, but while it has been in operation, the alterations have assumed greater proportions than he expected when he began.

The room is 79 feet long, and in one part, about half way up the room, at the end opposite the platform, it is 36 feet wide. After that it embraces another portion of the old works, and is 52 feet wide. All the walls up to floor height are 18 inches thick; above that, 14 inches thick. The height of the room to the square is 28 feet. At the end of the room opposite the platform, is a large gallery, and on each side are small galleries. The capacity of gallery-room alone is about sitting-room for 350 persons. The Hall, it is estimated, will comfortably seat from 1,000 to 1,200 persons. During the week Mr. Walsh will be open to let the hall for Lectures, Concerts, &c.

On referring to the engraving, it will be seen that the ground floor is occupied with business premises. The front door to the right leads to the Hall. The first-floor windows come under the gallery, and the upper windows are over the gallery. The body of the wall is lighted from the roof, in which there is a continuous series of lights, rendering the Hall particularly light, airy and comfortable.

THE PROGRAMME.—Our correspondent sent particulars of the music to be performed on Saturday evening to Nottingham, but we had left before it was delivered, and it only reached us on the eve of going to press. It is a substantial entertainment in itself, and will add greatly to the enjoyments of the evening.

"THEOSOPHY" AND SPIRIT IDENTITY.

We are glad to see that our respected contemporary, *The Harbinger of Light*, Melbourne, repels the vagaries of the so-called "Theosophists." There is nothing in "Theosophy" but what is comprised in Spiritualism, only that the Spiritualist proceeds on the basis of knowledge, while the "Theosophist" relies on credulity. Better have a little real knowledge than a whole Himalaya of vaporous speculation, fleecy fancy, or dense fraud. Few of the "Theosophists" know what Spiritualism really is, *ergo* they are Theosophists. The misrepresentations of Dr. Hartmann, as commented on in the *Harbinger*, are a sample of the mental products of "Theosophists." They make excellent novelists, and an apt quotation from a "work of fiction" suits them just as well as a solid fact. The development of their genius is so excessive that facts are too slow for them; their sublime realities are evolved from their own consciousness—where the German philosopher found the camel!

We can amply corroborate the following epitome of experiences, which is given in the Editorial note to Dr. Hartmann's letter, in the *Harbinger* of November, 1884:—

"We have been familiar with 'Peter,' manifesting constantly, both by means of the direct voice, and in the materialized form, for several years. During that time he has never exhibited the least tendency to kaleidoscopic transformations of the character described by our correspondent, but has persistently presented the same human characteristics, the same personality, the same definite and steady purposes, and seems likely to do so to the end of the chapter. He comes when he is expected, that is, when the proper time for the circle has arrived. We have no reason to believe that he seeks to make the medium do as he pleases, any more than the latter seeks to make 'Peter' do as he pleases. They appear to co-operate rationally together, on equal and mutually considerate terms, for a common object, and one of an important and lofty character."

MARBLESTONE: 167, Seymour Place.—At the developing circle held on Monday evenings, there are vacancies for two male sitters. Apply by letter to "D.C.," care J. M. Dale, 60, Crawford Street.

PROGRESS OF SPIRITUAL WORK.

"WILL THE MATERIAL UNIVERSE EVER DIE?"

On Sunday Mr. Oyston delivered an address on the above subject, at Gurney Villa. After decanting on the indestructibility of matter and energy, the speaker examined the scientific definition of the origin of material worlds, showing in what respects the deductions were untenable. Whilst contending that materially speaking the physical world would eventually pass away (not die), yet as an aggregation of spiritual substance, the finer or ethereal particles would slowly and gradually assimilate with the great ocean of individualized spirit in the higher world. The physical body possesses all the possibilities of external nature, and that body is refined and etherealized by virtue of the operations of intelligence. So is it with regard to external nature. The outer surroundings of mankind are refined and beautified by the soul-unfoldments of humanity. In harmony with Nature is the reflection of man's condition of spiritual unfoldment. The positive and negative principles assimilate in obedience to the principle of intelligence imparted by the soul of man. There is no matter *per se*; physical substance is only condensed spirit, operated upon by spiritual beings, and rendered objective by intelligences who have had experiences on other worlds than ours. Gravitation is the result of the operation of that intelligence, and as man advances spiritually on earth, he renders the earth ethereal and spiritual in proportion to his activities manifested through life. Vegetable and animal life manifest instinct, because of the influence and impetus imparted by human intelligence and power. Man is continually purifying and improving these substances, and they subserve his purpose exactly in accordance with his requirements, but animal life, not being individualized, will pass away and assimilate with the individualized spirit in the higher world.

The interest displayed was encouraging, and a number of questions were answered at the close. At the after meeting, Mr. Pearce exhibited a number of beautiful spirit photographs, which were greatly admired.

JOHN MENSFORTH, Sec.

WORK IN JERSEY.

Reports of the recent public Debate on Spiritualism have appeared in four local newspapers, said reports ranging from a brief paragraph to two columns of matter. The French paper, *The Nouvelle Chronique*, referring to the majority who decided in favour of the Orthodox Faith, asks the question, "But does the majority always decide according to reason?" The leading daily paper of the Island, the *British Press and Jersey Times*, in a highly judicial and impartial report of the discussion, sagaciously observes that "notwithstanding the manifest antipathy to Mr. Ware, and the acclamation with which every point of Mr. Luke's was greeted, it may be expected that the chief result of the excitement will be to turn the minds of many towards a system of which they have previously entertained but the crudest notions." The attitude of the other two papers is that of bitter intolerance towards the subject of Spiritualism. Nevertheless, all these, whether friends or foes, are (perhaps unconsciously) aiding the Cause of Truth and Freedom. "We can do nothing against the truth, but for the truth."

At the Friendly Hall, Beaumont, St. Peter's, on Tuesday evening, we spoke to an audience of some two hundred people. We had hoped to have secured the place for further meetings, but the tide of prejudice is as yet too strong against us, and we have to be content at present with that solitary effort. We again had a little company on Wednesday evening at St. Ouen's, some of whom on leaving, openly expressed their appreciation. There were nine present at our home circle on Friday evening, from which combination of elements we look for some good fruit at the proper season.

On Sunday afternoon our room was again nearly full. The evening meeting was one of the best we have had, the room being crowded to excess. Some were refused admittance for want of room. It was more-over a most intelligent and earnest gathering of people; and the deep and eager attention and appreciation manifested, would be sufficient to encourage and stimulate any speaker. Of the hundred Mediums we had specially ordered, we sold about 75; the Sermon therein by a Bishop will have a good influence.

OMEGA.

DEVONPORT: Heydon's Hall, 98, Fore Street, March 1.—In the morning, we had a good attendance, amongst which were many strangers. A circle was held, after which the guides of Miss Bond took control, and invited questions from the audience. None being put, they gave a few spiritual descriptions.—At our private circle, held in the afternoon, we received a rich treat. First, a short but comprehensive address on "Ancient Spiritualism," from the controls of Mr. Tozer, persons remarking the great development of power since his guides last addressed us in public. A young gentleman was then controlled to speak for a short time, giving some good advice to investigators. Miss Bond was now entranced, and her controls described the various gifts, and how best to develop them, of many persons present.—In the evening, we had a large audience, when the controls of the above mentioned lady discoursed very ably on, "If God is unchangeable, what availeth Prayer?" The control stated, that it all depends on the nature of the prayer. All here present will agree with me, there are different kinds of prayer. In speaking of prayer, we do not include those that are offered, imploring help in warfare and bloodshed, nor do we mean when entreating Deity for our own selfish purposes. Prayer is different from this. Montgomery says:—

"Prayer is the soul's sincere desire, uttered or unexpressed,
The motion of an hidden fire that trembles in the breast";

and we are inclined to think he is not far wrong. Every sect and denomination has different forms of religion; it is impossible to meet two who are thoroughly united on all points; as in religion so in prayer. What is God? Do we know Him? Can we understand who He is? Since passing into the realm of spiritual existence, we have lost many of those traditions and beliefs dear to us in earth-life, and have been able to unfold many of those mysteries and problems of the age, that many desire so earnestly to solve. God is far too great to walk and talk with uncivilized and uncultivated man, as He is represented Our

prayers and aspirations are borne to Him by high and lofty emissaries. Man has formed a God to his own ideas; but the Being we worship as Deity, and as our Father God, is too high and infinite to meet this puny conception. Prayer is not muttering sentences from a book nor is it vain aspirations, for you know not what. What is the true idea of prayer? If God is unchangeable, His laws are the same. A mighty law governs all things, in earth and spirit-life. Man has within him a spark of Deity, an invisible atom, that survives physical death. When I was in the material form, I prayed for much that was harmful, but a Supreme Being guided and directed me, and would not answer my prayers; His infinite wisdom knowing it would not have been well for me. Ministers agree with us, that God is unchangeable, and yet they use their orthodox prayers, from time to time in your churches, for help in shedding the blood of our fellow creatures. Prayer is the communion of the soul with God. Are the lofty aspirations of our soul available with Deity? Many now alive do not realize the power of prayer. If men knew how essential prayer was to the well-being of him who prays, and those surrounding him, he would often ask aid from the Ruler of the Universe. Is prayer of use? I answer—Yes: I and other spirits are instruments, to give messages of sublime truth to the people. We have watched with interest the efforts of true prayer, and seen its speedy fulfilment. The widow, who has just laid the physical body of her husband in the tomb, has prayed for help and solace, and God has answered her, by allowing the spirit of her husband to be near her for comfort, and to convince her of Immortality, and to be a guide, and to direct her through life. We have seen children travelling on earth, apparently without friends, guided to be good, moral, intellectual men and women, in answer to their cries. The spirits of their parents have watched over them and influenced their lives, by the power of spirit over matter. Illustrations: John Wesley praying at sea in a storm, and Muller's orphanage at Bristol. Cultivate prayer, and when you offer thanks let it be the whole aspiration of your soul, and doubt not but put confidence in that Eternal Being, who can grant you all happiness, till you reach the Spiritual World, and see the cause of True Prayer.—HON. SEC., F.S.S.

MIDDLESBOROUGH: Granville Rooms, Newport Road, March 1.—Mr. J. Dunn delivered the third of a series of four lectures on "Necessary Reforms, and how to secure them," the subject being "Medical Reform." This is the first time that such a subject has been treated through Mr. Dunn's mediumship, but need I say the utterances were characterized with that broad humanitarian spirit and strict regard to fact which invariably attracts crowded houses on the occasion of his visits to this town. He strongly condemned the present medical systems, and earnestly advocated the necessity of a knowledge of natural laws. The true province of the physician was rather in preventing disease than having a vested interest in sickness and becoming co-partner with the undertaker. Every mother should teach her child the principles of physiology, so that he may grow up to be an honour to society. Referring to the Salvation Army miracles at Hanley, the Spiritualists themselves came in for a severe castigation. The power of healing by laying on of hands had been long in their possession. Arise, said he, and in the strength of your conviction, and in the knowledge that spirit friends are near you, go out among your friends, and by your genial sympathy bid disease flee. No reformation could be lasting unless it began with the individual. The concluding lecture treating on "Religious Reform" will be given on March 29th.—COR.

BATLEY CARR, March 1st.—Miss Illingworth and friend, both of Bradford, occupied our platform, pro Mrs. Ingham, Keighley, in a very pleasing and entertaining manner. The spirit-guide of the former put up a beautiful invocation to the Infinite Father of Love; after which they addressed us on the value of right-doing, day-by-day, unto all men. At the conclusion of their pathetic appeal, hymn 98, "Spiritual Lyre," was sung with much feeling, when the spirit-guides, four in number, of the latter controlled successively. The first informed us that when in earth-life he had been a minister of the Gospel, and had taught his flock that in order to be happy hereafter they must believe in the atoning blood of Jesus. But on his entering the spirit-world he had found that he had made a mistake as to the way of obtaining happiness in the life beyond. He had found that belief availed naught. He was thankful that he had found a way whereby he could yet teach humanity the true way—the way he had proved to be the true way. And he wished to impress on us the fact, that it was not belief in any creed whatever that would save any one, but action. Therefore, he wished us to let our actions be good and kind towards each other. The second followed in a similar strain of advice. The third spoke in a broad Yorkshire dialect, and informed us that when on earth he had been a drunkard, and that the "Salvation Army" had induced him to lead a sober life. They had done him good, and he thanked them for it. They are doing much good to such as he was. They had told him that it was either "Blood or Fire"; but he had seen no fire, and the blood was of no good if they didn't do right. He had come to tell us that instead of it being "Blood and Fire" it was "Truth and Right." He was known as "Happy Ted." The fourth was a little Indian girl who controlled to sing her little song, which she did in a most pathetic manner. This concluded a most happy and joyous meeting.—ALFRED KIRSON.

LEICESTER: Silver Street Hall, March 1.—We had a good audience, and Mr. Bent spoke at considerable length on "The Shadowless Land." The discourse was characterized by great force of thought and earnestness of expression, teaching us to live in love and harmony with each other, obeying God's laws, that we may become fit to inhabit the land where there is neither sorrow nor pain. Please accept our thanks for your visit to Leicester, hoping it has brought about a spirit of enquiry, and that it may prove a success to the MEDIUM and our Cause.—S. A. SHEPHERD.

NORTH SHIELDS: 6, Camden Street, March 1.—Mr. W. H. Robinson spoke in an interesting manner on "Clairvoyance, and its relation to future events." Mr. Robinson's great abilities as a seer, and long experience, well fit him to do justice to the subject. The collection amounted to 10s. 6d., which, at his suggestion, is forwarded as a contribution to the Liabilities Fund.—J. T. McKellar, Hon. Sec., 2, Collingwood Terrace.

GLASGOW: 2, Carlton Place, March 1.—We had a most satisfactory meeting in the evening. The questions submitted brought out a large amount of information, which was conveyed in the most eloquent fashion. In fact we had a series of brilliant lectures, brimful of sound thought and enlarged experience. At the close of the questions, the guides of Mr. Wallis gave a personal exposition of the object and aims of their ministrations, the setting forth in a clear fashion of what was the platform of a rational and progressive Spiritualism. Their object and aim it was said was to advocate man's spiritual nature here and now, the progressiveness of life, that man to-day had entered on his career as a spiritual being with spiritual possibilities, being a Son of God; that their object was the spread of knowledge, the enlightenment of man on what was occult or mysterious, giving a vital basis to faith and an incentive to action. That this positive knowledge of the after-life should call forth our highest energies, our best devotion, proclaiming as it did a Religion of Life in accord with all that was pure and lofty in the ideals of mankind. That true Spiritualism called for the noblest living, that conviction to be valuable must ever express itself in conduct, that it had no sect, party or creed, but knew only harmony, love, truth and justice.—J. R.

STONEHOUSE: Sailors' Welcome, March 1.—11 a.m.: The guides of Mr. W. Burt gave a congratulatory and exhortative address to Spiritualists. 11.30.: An harmonious and instructive circle-seance. The spirit-friends answered satisfactorily several questions, and evinced much power. All present seemed to much enjoy the spiritual treat offered. 3 p.m.: The guides of the medium spoke briefly to the friends assembled at the afternoon circle at Richmond Hall, on "The future of Spiritualism." 7 p.m.: Sailors' Welcome; subject of discourse—"Spiritual Gifts"; describing the various phases of Mediumship, dealing very largely on the gifts of prophecy. 8 p.m.: circle-seance; the whole of the audience being spectators of the phenomena, which the spirit-friends so freely and abundantly gave. The harmony and sweet influence which prevailed seemed to fully explain what is meant by the expression—"As the heart of one man." Both morning and evening meetings were largely attended. Notes were taken in the morning by a representative of the *Devonport Independent*.—COR.

PENDLETON: Town Hall, March 1.—Mrs. Butterfield addressed a fair audience in the afternoon on "Without sacrifice there can be no remission of sin." The guides depicted all the horrors of sacrificial atonement, and how the priests fattened while they kept the people in ignorance, by teaching them to trust to someone else to save them. The atonement has been taught till the ministers are beginning to feel ashamed of it. In the evening the subject was "Where is God; and what is He?" It was a sublime discourse, showing that God is everywhere, permeating and pervading all the Universe; and that we see Him in all nature, for all things are tending upwards and onward toward that Infinite and intelligent Source, which no finite mind has ever yet comprehended. Next Sunday, Mr. Schutt: the evening subject, "The Antiquity of Man." All strangers and friends are cordially invited.—C.

HETTON-LE-HOLE: Miners' Hall, March 1.—Mr. F. Walker gave a very interesting address in eloquent language, on "Where is the Spirit-world?" Questions from the audience were answered afterwards.—JAS. MURRAY.

ROCHDALE: Marble Works, March 1.—Mr. J. B. Tetlow gave two addresses: in the afternoon on "Life, a failure or a prophecy," and in the evening on "The Soul in Nature." These were interesting discourses, and eloquently given; in fact, I cannot speak too highly of the merits of this friend's platform services.—COR. SEC.

HORTON LANE (Bradford).—Mr. Jackson has taken the premises, and enlarged the room, so that it now can accommodate 60, with comfortable backed seats. Mr. Morrell spoke on Sunday to an audience of 38. On and after Sunday next there will be services at 2.30 and 6 o'clock every Sunday. I enclose, from a Friend, 2s. 6d. towards the Liabilities Fund.—E. HANTLEY.

CHESTER-LE-STREET.—The Hall having been occupied by other parties, there were no meetings for three Sundays. On March 1 Mr. W. Westgarth spoke on "Spiritualism, the hope of the world," and at the close answered questions satisfactorily. The state of funds will only permit of meetings once à fortnight. The next meeting will be on March 15.—J. W. HODGSON, Pelaw Grange.

BISHOP AUCKLAND: Templar's Hall, Gurney Villa, March 1.—Mr. Eales spoke on "Man's duty," which the lecturer treated in good style, and gave every satisfaction to a well attended meeting. Mr. Crudace took the chair and offered remarks upon "Hafed, Prince of Persia."—JOHN MAINSFORTH, Sec.

UPPER HOLLOWAY: Mr. Swatridge spoke to a good company, on "The New Jerusalem," illustrating it by reference to the great advance in the social, moral, political and spiritual condition of the people. Since the introduction of the New Dispensation. Mr. Walker exercised clairvoyance successfully at the close.—COR.

HACKNEY ROAD: Perseverance Coffee House, 155, Great Cambridge Street, March 1.—Mrs. Cannon sat as medium. A very harmonious and pleasant time was spent, and the guides of the medium, with their usual power, described the surroundings of the sitters in a most effective manner.—COR.

HOXTON: 227, Hoxton Street, March 1.—We had 27 visitors from Clerkenwell. Two fresh circles have been formed: one by Messrs. Savage and Cristus, and one by Mr. J. Webster. We are developing speaking mediums among our members. The phenomena occupied so much time that Mr. Webster has had to postpone his lecture on "The House I live in," till Sunday next. Clerkenwell friends will again be with us.—D. JONES, Sec., H.P.S.

BURSLER: Newport Street Assembly Room, March 1.—We had Mr. Roscoe, when our room was very well attended. The afternoon subject was, "Spiritualism, and the development of medial power"; in the evening two subjects were handed in by the audience: the one chosen was "Is Life worth living?" which was dealt with in a most pleasing and interesting manner; the result of which is, there are more enquirers into the subject.—W. WALKER, Sec.

FELLING: Park Road, March 1.—Mr. Tetlow answered numerous interesting questions sent up by the audience, in a calm, deliberate and intelligent manner which reflected great credit on the controls. He closed by reciting "Evermore."—J. T. HOGE, Sheriff Hill.

THE RELIGION OF THE FUTURE.

We can often learn from those who differ from ourselves. The New Year's number of the *Christian Commonwealth* has a leader on the above subject. Human nature and human effort alike are condemned in the usual bigoted style. The *C. C.* says, that "the objections to Christianity are never reasonable"; and what "is needed is the complete restoration of the primitive Gospel." The *C. C.* informs us that "a very decided change" is at hand. This we are happy to acknowledge. "Not a few," it says, "are looking for the coming of Christ"; while truth-seekers are charged with "rushing headlong into extremes—Latitudinarianism." We are told that the day is not far distant when men will be guided solely by the Holy Ghost in all matters pertaining to religious faith and practice. This idea, aided by Spiritualism, simply means this: Every individual spirit, whether in the body or out of it, will become the real "holy ghost" that will judiciously guide the outer movements of all nature.

The Religion of the Future will be (as it is now) the result of a more practical development of man's interior nature—a true and equal regard for each other. Man's outer nature will not be oppressed or crucified, but rightly directed; and every faculty will have its desire, and every desire will be in harmony with the means then at hand. The philosophy of application will be understood, and life a success; not a failure as it is now. The Editor of *Christian Commonwealth* may call this "Latitudinarianism"; yet it is consistent with the fact, that the Truth will make you free. If Christians were wise enough to tolerate moral freedom, this world would soon undergo a very agreeable change.

But it is everywhere manifest that "Religion" opposes Art, Science, and Philosophy. This being so, it is certain that "religion" will play a small part in the history of the Future. As to the second coming of Christ, he failed on his first visit, in attempting to reform mankind. And were he to put himself to the inconvenience of coming again; he would be subject to the kind and unkind criticism of the daily Press. The religion of Christianity is no longer needed, because the human race is sufficiently developed to accept something far superior and less personal. True, current religious ideas have lasted a very long time: But why? Because the mental state of the people was unable to discern the merits and demerits of the same.

Every true reform is a step towards a more perfect and enjoyable state of existence. All Religions have been enforced by the sword and supported by fraud. And as Religion closed the eyes of the human mind in the Past; so Spiritualism in the Future will open them—open them to all the truths that will make life bearable and enjoyable.

These thoughts are not mere fancies, but actual facts which are even now in the experience of many thousands in this our own land.

January 9, 1885.

CHAS. BAKER.

[The anticipations of the Editor alluded to, have been repeated millions of times during the last 1800 years, and they never will be fulfilled in the way expected. It is a gross piece of presumption for blind humanity to chalk out a pathway for the Heavenly Ruler, and demand that He shall walk therein. But God's ways are not man's ways; and when the Infinite manifests His Spirit amongst men, it is not according to their pre-conceived ideas, and hence they oppose it to the utmost of their futile ability. The spirit-world is continually manifesting itself: but not doing so in accordance with sectarian aims and ideas, it has the "religious" world as its perennial enemy. Let all look to the signs of the times, and be ready to obey, not daring to dictate to the Infinite, as the Christians so unwisely and irreverently do.—ED. M.]

FAITH-HEALING.—Some extraordinary faith-healing miracles in connection with the Salvation Army are reported from Hanley. Major Pearson, who professes to work these miracles on blind, deaf, and lame people, held services on Sunday in the circus, Hanley, which were attended by some thousands of persons, including about one hundred invalids of all ages, afflicted in a variety of ways. Some of them who had lost the use of the lower limbs were brought to the circus in bath chairs, and after the evening service the faith-healing ceremony began. Throwing off their outer garments, the major and his subalterns descended into the arena. Those present were exhorted to "praying without ceasing." A lad, crippled from very early age, was first operated upon, and while Major Pearson vigorously rubbed the disabled limb, his followers prayed for healing powers. They prayed earnestly and long, and finally the lad was induced to rise, and amidst great excitement managed to walk a little. After prayers for another three-quarter of an hour, a deaf woman aged 70 years, a young woman who was stone deaf, and another young woman, a confirmed invalid, stated that hearing and health had been restored. In one case a young woman went to the building with a crutch and returned without its aid; another woman ascended the platform and publicly certified to her miraculous recovery. The whole congregation joined in thanksgiving for these marvellous cures.—*Manchester Examiner*, Feb. 17.—[All the so-called "faith-healers" that we heard of use manipulations, differing in no way from other magnetic healers, except that they are not so successful by a long way as the spiritual mediums. The "prayer" of the audience keeps an uniform psychological condition; but these people would infer that it is evidence of the truth of their religious dogmas. We have maintained the same condition with Dr. Newton and other healers, without any such "prayer"; but we as truly and earnestly desired to see good done, and evoke sympathy in those present.—ED. M.]

A Spiritual Worker says: "It is very strange how well I have succeeded in my mission without physical manifestations, during the last eight years. Spiritual Truth seems to make the best converts, independent of the physical."

MACCLESFIELD: 62, Fence Street, March 1.—We spent a very pleasant evening with Mr. Taft, of 138, Greenacre Road, Oldham. After the discourse, which was instructive and interesting, we had several clairvoyant delineations of spirit-friends. Mr. Taft kindly promised to pay another visit soon, expressing his willingness to help our little society all he could.

HELP TO A SUFFERING SISTER.—Seance by Mr. Hopcroft, at Mrs. C. Spring's, Creswick House, Percy Road, Carlton Road, Kilburn, at 8 o'clock, March 6. Received per Mrs. Spring, Mrs. Jennings, 2s.

**MR. BURNS'S VISIT TO LEICESTER, NOTTINGHAM,
WALSALL AND BIRMINGHAM.**

LEICESTER.—There was an excellent meeting in Silver Street Hall on Thursday evening, about 70 being present. Mr. Bent kindly presided, and after a speech by our Representative he gave an address, followed by Mrs. Burdett. Our Representative also answered some questions. A gentleman desired information on the difficulties of spirit-communion, and suggested a circle there and then. It was not deemed expedient to make the experiment on that occasion, but it was stated that a select meeting was held in that hall every Thursday evening, to which he and other inquirers were invited. He said he was a stranger and would be away in less than a week. Our Representative then said he could perhaps introduce him in the place of his usual residence. The gentleman asked: "Do you know any one in B———?" "Yes, Mr. H———" was the reply. "Well, Mr. H———now addresses you," was the response. This had all the effect of a dramatical climax. Our Representative then recognised the gentleman as the suggester of the Subscription Cards for the Liabilities Fund, he having himself filled up one for £5. Our Representative warmly expressed his pleasure at meeting his kind friend and his acknowledgment of the services he had rendered. This led to an interesting interview next day.—It transpired that Mr. Bent was introduced to Spiritualism through the MEDIUM. As a newsagent he had occasion to procure it for a customer, and being curious to see what it was all about, looked into it and became interested in the subject, and is now a most valuable worker, as the weekly reports in the MEDIUM show. Mrs. Burdett became a Spiritualist through the same agency. Her son saw the MEDIUM at the Turkish Baths, wrote to the Spiritual Institution for information, investigated at home, and from that Leicester has had the aid of another good speaker. Another friend testified to having been started in the work, from information received at the Spiritual Institution. To realize these facts is wages for work done. Nor must we overlook the good kind friend who sent the MEDIUM to the Turkish Bath. Could a fund be got up to send the MEDIUM to all Reading Rooms and public places in Leicester? For this purpose we send it post free for 6s. per annum; but if they could be delivered by hand locally a slight saving could be made, but very little. Mr. Bent sells the MEDIUM, but he takes great interest in seeing it sold by newsagents universally, that its influence may be as much extended as possible. We were pleased to hear that thousands attend Rev. J. Page Hopps' services in the Floral Hall. It was with him that DAYBREAK originated. He is therefore our original Representative.

NOTTINGHAM.—The room at the Mechanics' Institution was crowded on Friday evening. There would be upwards of 60 present. Our old friend Mr. Hancock presided. Many friends of twenty years ago had passed away, others had been transposed into other conditions of life, so that the little ones, of the Lyceum that was, were not longer recognisable. There were many new faces, and some old friends we were glad to meet. Mr. Haines and Mr. Ashworth made remarks, also Mr. Taylor, who reported last week. Mr. Waine took part in the proceedings. It was a very useful and interesting meeting. Very earnest work is being carried on by various friends and at different centres. We recommended as many centres as was necessary. The MEDIUM is sold in various places all over the town. Mr. Jebbit, Parliament Street, and Mrs. Edson, Drury Hill, were named as supplying it. Mr. Waine, 34, Goose Gate, has a parcel direct from our Office weekly. He supplies the friends connected with the meeting in Shakespeare Street, and would be glad to receive the names of more subscribers. He has arranged to supply copies weekly to the reading rooms of the Free Library, at the eight branches, also to the Mechanics' Institution, the People's Hall, the Morley Club, and two Turkish Baths. This will take fourteen copies weekly, which we will supply at a halfpenny each, and enclose them in the weekly parcel. Mr. Waine intends to meet the expense by the profits on his regular sales. He has already received some unexpected assistance, and no doubt he will be able to carry out this good work and enable several thousands to learn of our teachings at this very small outlay. We would be glad to know that a similar work was being done in all other places. Mrs. Barnes was too ill to attend the meeting, but we had the pleasure of an interview with her next day. On our way to another friend we met Mr. James, the proprietor of the Turkish Baths in Talbot Street. He very cordially accepted a copy of the MEDIUM weekly to lie on the table with other periodicals, and showed us over his extensive and well-appointed establishment. He sometimes has as many as 100 bathers in an afternoon, and he has excellent accommodation for both ladies and gentlemen in large numbers. We found very comfortable entertainment for the night at Mr. Boden's Vegetarian Café, in St. James's Street.—Since Prof. Kershaw's recent visit, a Mesmeric Society has been formed, which is in a condition of much activity.

DERBY.—It is so hard to pull oneself up by the roots when these have just begun to settle themselves in the social soil, that we missed the train by just two minutes, and were half-an-hour late in reaching Derby. This reduced our leisure to a very few minutes, and the party who had been waiting for some time had gone. We saw one kind friend, to whom we made the promise that as early as possible we shall take a suitable room and spend an evening with the readers of the MEDIUM in Derby. All friends will be welcome.

WALSALL.—Some two dozen friends had assembled to tea in the nice light hall in which the meetings are held. After tea the President, Mr. W. B. Barr, took the chair, he having driven ten miles from Hednesford to be present. Mr. Washbourne addressed the meeting, and after our remarks Mrs. Roberts spoke under influence in a very effective manner; other friends spoke, and a great interest was manifested in spiritual progress. Our stay was short but very pleasant. There is a fine influence amongst the Walsall friends, and there is latent much spiritual power which is in course of expression.

BIRMINGHAM.—Mrs. GROOM was the first friend we met, and after a lapse of ten years we did not know her, but thought the lady who welcomed us might be a Miss Groom. It was an agreeable surprise to find this dear friend so well and cheerful. There was a conference at 11 o'clock on Sunday, presided over by Col. Phelps, and at which Mr. Groom, Mr. Gray, Mr. Mahoney, Mr. Turner, Mr. Smith, another kind friend whose name we did not get, and another Mr. Smith took part. Many good things were said, showing the intelligent interest manifested in the Cause. We were glad to hear the remarks about placing the MEDIUM in the local reading rooms. We would like to see an arrange-

ment carried out like that at Nottingham. A small committee might soon collect the funds and have it done. In the evening the large school room was crowded. There must have been nearly 200 present; but the desks occupied so much of the space, that the area looked more like sitting-room for upwards of 300. Col. Phelps conducted the service. Our Representative gave a general discourse on "Spiritualism," and then came the descriptions of spirit-friends by Mrs. Groom. She had seen spirits near the speaker while the lecture was being given, and now she saw them all over the hall. As this was the first time we had seen spirits thus described, to the same extent, in a public audience, it was an occasion of deep interest. A great number of strangers were present, as the meeting had been advertised. The greatest attention prevailed. Mrs. Groom, standing on the platform, looked for some time amongst the people with great deliberation. Then she singled out a gentleman at the extreme end of the building, asking him to hold up his hand, that he might be certain that he was the one addressed. He did so, and then the spirit was described as minutely as if he or she had been present in the body. In some cases the ailment was indicated, also circumstances in the past life of the deceased. Great care was taken by the spirits and the seer to secure recognition. The effort was remarkably successful. Spirit after spirit was recognised. Sometimes there was a difficulty, and for some time the relative would be undecided. Then a name would be given, or the spirit would be a relative of husband or wife, and be brought to mind. One spirit was not at once recognised, but another was named, and came in view for description, after which the first one was recognised. Two spirits were not recognised at all, but when the meeting concluded, the parties came forward to Mrs. Groom, and she again saw the spirits, and described them more accurately, and they were recognised. She had made some slight mistakes, as would occur in the case of observing a mortal, and hence recognition had not followed. These spirits were seen all over the hall, coming from the back, forward to near the front. All who received these attentions appeared to be strangers. The whole audience seemed satisfied that the work was genuine. There was deep attention, and no excitement of any kind, except a deep, unspoken feeling of gratitude on the part of those to whom the spirits came. It was easy to see that the descriptions struck home. No one could doubt that Mrs. Groom saw the spirits. There was no hesitancy or guess work. If the spirit was not recognised she would say—"Well, I see it," and continue to add details till the relative succeeded in realizing the fact. Mrs. Groom speaks in a quiet way, without display or any attempt to force the descriptions on the audience. Her statements are received with the greatest respect. Her language is correct and appropriate, and the exercise is in every sense of a religious character. Thus she continued for over half-an-hour, describing, we should think, upwards of twenty spirits, though we did not keep count. They were all ultimately recognised. It is easy to understand the enthusiasm with which Mrs. Groom is everywhere received. We are glad to be able to fully endorse her method. There is not the slightest objection to what takes place, there being no attempt at display or making a show of the work. We would next greatly desire to hear her control by "George Dawson," which we hope will be afforded us in London when the season advances a little, and Mrs. Groom can make it convenient to spend a few days in town. Mrs. Groom's abilities as a medium are many, and are exercised with the highest motives.—Col. Phelps receives the gratitude of the workers for the noble way in which he identifies himself with the Cause. He leaves for India soon.—Since the visit of Prof. Moore's phrenological society has been formed. We assisted at the formation of one upwards of twenty years ago, when Mr. L. N. Fowler visited Birmingham. We were glad to meet with a member of the New Society, and hope to know more of its work.—There was a meeting in the Nelson Street Board Schools, in the afternoon, under the auspices of the Sunday Lecture Society, at which a number of speakers attempted to "expose Spiritualism."

NORTHAMPTON.—We spent an hour or two with the Nelsons, the Wards, and other friends on Monday, and looked at the Café in Abington Square, with the view of celebrating the Anniversary of Spiritualism, with a tea and Happy Evening, on Friday, March 27.

WALSALL.—Mr. Tibbitts in reporting the meeting on Saturday afternoon says, after tea "about forty friends sat in a circle, and were refreshed and encouraged by the substantial advice and experience that fell from the lips of Mr. Burns, every word of which seemed to fit in with our present wants. We are making rapid progress, not in numbers only, but in real spiritual development. We have four circles, all of which are doing good work; and never in our public work could a visit from Mr. Burns have been more welcome and desirable. We have all been sprinkled with the water of spiritual knowledge, and fresh life and valour runs in our veins. A new inspiration is added to our work, and we hope our angel teachers will keep the avenues of spirit intercourse open, and enable us to make advance in harmony and peace. We wish friend Burns could go amongst his readers more frequently. We would be glad if his London labours could be made lighter, that he might have the opportunity of distributing his influence more about the country. It would do a vast amount of good." We had no time to gather tidings as to the state of Walsall, but we find our impressions, hastily noted elsewhere, are borne out in Mr. Tibbitt's remarks.

J. BURNS'S SPECIAL ARRANGEMENTS.

BLACKBURN.—Lecture with lantern illustrations of spiritual phenomena, in New Hall, New Water Street, Station Road, at 8 o'clock, Saturday, March 7. Lecture on "The True Spiritual Platform," same Hall, Sunday, March 8, at 6.30.

ACCINGTON.—Afternoon and evening with Mr. Burrell, Dr. Brown and other friends, on Monday, March 9. Must return to London with night train, to be on hand on Tuesday morning.

PRECKHAM.—Lecture on "Psychological Aspects of Temperance," in Temperance Hall, Caroline Street, Old Kent Road, Sunday evening, March 15, Mr. J. A. Butcher in the chair.

CAVENDISH ROOMS.—Anniversary tea and entertainment, Wednesday evening, March 18. "The religious attitude of Spiritualism," an Anniversary Discourse, Sunday evening, March 29.

WALWORTH SECULARIST SOCIETY.—Newington Hall, York Street, "The Views and beliefs of a Spiritualist," Tuesday, March 24, at 8 o'clock.

NORTHAMPTON.—Anniversary tea meeting, and Happy Evening with the Readers of the MEDIUM and Friends of the Cause and Inquirers, at the Café, Abington Square, Friday evening, March 27.

DERBY.—Arrangements are being made to meet the Readers of MEDIUM and all friends.

CARDIFF AND MERTHR.—Early in May.

The question as to the magical or the scientific value of the "divining rod" has just been re-opened by the success which has attended its use at the Fletton Wagon Works of the Midland Railway Company reference to the discovery of a permanent supply of water. The required to use about 500 or 600 gallons of water every day, and the well on their premises yielded only one half of that quantity. It was necessary, therefore, to supplement the supply either by the sinking of other wells or by the construction of an expensive system of piping from Peterborough. The former plan was preferred, and two new wells were sunk to no purpose. The services of a gentleman of the district, who bore the reputation of being skilled in the art of discovering water by means of the "divining rod," were then called in. This wizard or expert employed for his purpose a forked hazel twig, holding one prong of the fork in each hand, the points of the fork being directed to the sky. After walking about the premises for some time the point of the fork suddenly began to bend down, purely, as the best evidence goes, of its own accord, and to point to the earth. The wielder of the wand declared that here would be found a plentiful supply of water. The same indications were repeated at another spot, where the twig snapped from the violence of its spontaneous and sympathetic motion, and the same confident assertions were made with reference to the occurrence or water—assertions which the results obtained by actually sinking wells amply justified. The quantity of water to be obtained being apparently inexhaustible. Other persons essayed to use the wand, but it rebelled against the usurpation of its owner's functions, and remained contumacious and irresponsive. If any persons require water in unlikely localities it might be well to secure the services of this Eastern Counties diviner before he volunteers for a patriotic mission in favour of our troops in the thirsty wilds of the Soudan.—*Manchester Examiner*, Feb. 17.

To the Editor.—Sir,—For the information of, and in justice to the numerous Subscribers, and those interested in that forthcoming rare Allegorical Work, the "Virgin of the World" Illustrated, now being re-translated for the first time from the French, and edited by those scholarly *litterateurs*, the authors of the "Perfect Way,"—kindly allow me space to state, in contradistinction to a current announcement, that to place their rights beyond possible infringement, the "Editors of the Bath Occult Reprint Series," have secured the Copyright, which they reserve, to publish in parts the "Hermetic Writings" (they have been so continuously announcing some time past) of those Ancient Master Initiates of the Occult, now so much in repute and demand, as alone containing the keys to that REAL knowledge, the Adept's ultimum desideratum.

If they prefer, the subscribers can have them to save time in this form, or bound up in volumes, as first specified; while ALL should send for the Coloured Wrapper, containing the full synopsis of the proposed limits of the entire Work, enclosing a stamp for reply to, yours truly,
Bath. ROBT. H. FRYAR.

WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, March 1.—We had a very fair day with Mr. Jos. Stevenson, of Gateshead. We formed into circle, and the morning was very profitably spent in asking and answering questions, which from their nature and the information imparted seemed to give every satisfaction. In the evening, "Spiritualism and its phenomena," was his theme, and the manner in which he dwelt on it, soon took him away from the mere A B C of its teachings, leading us on from stage to stage until we could almost fancy, as the hymn says, we were "Hand in hand with angels."—Wm. WARDLE, Sec., W.H.S.A., 8, Havelock Street.

EXETER.—The Mint, March 1.—We had a splendid discourse through our friend J. H., on the "Imagination, and its relation to Dreams," chosen by the audience. The control said he would have preferred one of the other subjects that had been named, but he would abide by the decision of the majority. He then referred to the prominence of dreams and visions in history, and the important part which imagination plays in man's life, for man being an off-shoot of the Creator, is also creative in his attributes. Therefore on his peculiar plane he acts as a creator, and improver of his surroundings; and to do this aright in accord with the suggestive power from within, is the true secret of human progress.—R. SHERBARD.

MORLEY, Feb. 16.—Mrs. Riley spoke on "Your peace shall flow as the river, and your righteousness as the waves of the sea." The audience seemed well pleased.—March 1.—Mr. Armitage spoke afternoon and evening, on three subjects each time. In the evening the hall was full, and the felicitous way in which the controls took up the subjects, caused much good humour.—On Saturday evening, March 14, Mrs. Greig will give us another entertainment for the benefit of the Room. On Sunday, March 16, there will be a Service of Song, "Nimble Nat," quite a novelty; and in the evening Mrs. Greig will deliver a trance address. We hope all friends of progress in the district will support our efforts by their kind attendance.—J. R.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MARCH 8th, 1885.

LONDON.

- CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Miss Keeves, Trance Address; Service conducted by Mr. Jennison.
- KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance, alternate Sundays, March 15. The Room to be let on other Evenings.
- HACKNEY ROAD, E.—Perseverance Coffee House, 156, Great Cambridge Street, at 7.30. Mr. Swatridge, Trance Address and Experience Meeting. Wednesday at 8, Seance for Inquirers.
- HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Seance at 8, Mr. Webster, Medium.
- MARLBOROUGH ROAD.—147, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., A Seance; Wednesday, Physical Seance (previous application indispensable); Thursday, Clairvoyance; Friday, Mr. J. M. Dale; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
- UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Walker: Trance Address, on subject chosen by sitters.
- WALWORTH.—Lamb's School Room, 43, Manor Place, at 7. Various Speakers.

WEEK NIGHTS.

- SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
- UPPER HOLLOWAY.—3, Alfred Terrace, Saturday at 8: Physical Seance.
- KINGSTON.—21, Netherwood Road, near Uxbridge Road Station. Wednesday at 8. KILBURN.—At Mrs. Spring's, see above. Tuesday, at 8, Development.

PROVINCES.

- ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
- BACUP.—Band Room, at 2.30 and 6: Mr. Newell.
- BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
- BATLEY CARR.—Town Street, 6.30 p.m.: Misses Armitage and Tetley.
- BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
- BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
- BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Riley and Miss Harrison.
- BIRMINGHAM.—Ossells Street Board School, at 11 & 6.30: Mrs. Groom.
- BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. J. Dann.
- BLACKBURN.—New Hall, New Water Street: Mr. J. Burns and others, at 2.30 and 6.30 p.m.
- BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. C. Briggs.
- BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Peel.
- Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Butler, Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: Mr. Walter Farrel.

- CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
- CHESTER-LE-STREET.—Mechant's Hall, at 6 p.m.: On March 15.
- DYONPORT.—Heydon's Hall, 98, Fore Street, at 11, Circle; at 6.30, Miss Bond.
- EXETER.—The Mint, at 10.45 at 6.30.
- FELLING.—Park Road: at 6.30: Mr. J. Meeks, "How to train up a Child."
- GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. Wallis, "Three Curses, and how to remove them."
- HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mrs. Greig. Lyceum at 10.30. Monday, Service, 7.30.
- HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
- HUTTON.—Miners' Old Hall, at 5.30: Mr. W. Westgarth.
- JESSEY.—Oddfellows' Hall, St. Holler's, at 3 and 6.30: Mr. Ware.
- KESWICK.—Lyceum, East Parade, 2.30 and 5.30: Messrs. Hopwood, H. Briggs, and Miss Cowling.
- KILLINGWORTH.—At 6, No Information.
- LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Armitage. Edinburgh Hall, Sheepscot Terrace, 2.30 & 6.30: Mr. J. B. Tetlow. Wednesday, 8 p.m., General Members' and Friends' Seance.
- LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Burdett.
- LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.; Mr. J. J. Morse. Sec., Mr. J. A. Smith, 108, Granby Street, Princes Road.
- MAONESTFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Miss Procter. 62, Fence Street, at 6.30, Local Mediums.
- MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: No Information. Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8.
- MORCAMBER.—Masonic Hall, Edward Street, at 3 and 6.30: No Information.
- MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Beetham.
- MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, No Information.
- NEWCASTLE-ON-TYNE.—Weir's Court at 10.30, Mrs. Wallis, "Immortality certain" at 6.30. "The Day of Judgment," Monday, March 9, 7.30, "Homes and Occupations of Spirit-Life."
- NORTHAMPTON.—Copper Cottage, Cowper Street, 2.30 and 6.30.
- NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. J. Livingstone.
- NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes. Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough. Tuesday, 7.30.
- OLDEAM.—176, Union Street, at 2.30 and 6: Mr. Bowmer.
- OSWALDTWISTLE.—At Mr. W. Holgate's, 19, Peel Street, at 6.30. Development.
- PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. Schutt.
- PLUMSTAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.
- PLYMOUTH.—Richmond Hall, Richmond Street, at 3, Circle; 6.30: No Information.
- ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.
- ROCHDALE.—Marble Works, 2.30 and 6 p.m., Wednesday, Circle at 8.
- SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: SOWERBY BRIDGES.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Green.
- STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Address; at 11.30, Circle; at 7, "Transition and Evolution;" at 8, Circle. Medium, Mr. W. Burt.
- SUNDERLAND.—323, High Street West, at 6.30: Circle.
- TUNSTALL.—13, Railbone Place, at 6.30.
- WALSALL.—Exchange Rooms, High Street, at 6.30.
- WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30, and 6.30. Mr. Kneeshaw. Wednesday, Circle at 7.
- WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.
- WEST FALTON.—At Mr. Thomas Corker, 12, Grange Villa, at 6 p.m.
- YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

SPECIAL SERVICES, ANNIVERSARIES, &c.

- BLACKBURN.—Inauguration Services of the New Hall:— Saturday, March 7, Lecture on "Facts and Phenomena of Spiritualism," by J. BUSS, O.S.T., illustrated with Oxy-Hydrogen Lantern pictures of Spiritual Phenomena. Sunday, March 8, at 2.30, Inaugural Meeting; at 6.30, J. BUSS, "The True Spiritual Platform." Sunday, March 15, Mrs. Groom, morning and evening. A Service of Song—"Ere"—in the afternoon. March 22: Mr. Armitage, Bailey Carr, afternoon and evening. March 29: Anniversary Address, by Mrs. Butterfield, afternoon and evening. April 5: Miss Musgrave and Mrs. Wade.
- MORLEY.—Saturday evening, March 14, Phrenological Entertainment by Mrs. Greig. Sunday, March 15, Service of Song, "Nimble Nat," in the afternoon; Trance Discourse by Mrs. Greig in the evening.

MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.

SOCIETIES desirous of having Mr. Thompson's services during March and April will oblige by applying to Mr. I. THOMPSON, 83, Chapel Street, Salford. Macclesfield: Paradise Street, March 29, at 6.30; Halifax, April 5, at 2.30 & 6.30

MR. E. W. WALLIS'S APPOINTMENTS.—March 1, Glasgow, 2, Carlton Place, at 6.30: "Three Curses, and how to remove them."

MRS. WALLIS: Newcastle, March 8 & 9. Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. J. B. TETLOW, 7, Barclayde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sundays: March 8, Edinburgh Hall, Sheepscot, Leeds; 15, Liverpool; 22, Rochdale Marble Works; 29, Manchester; April 6, Sheffield; 12, Blackburn; 19, Otham; 25, Rochdale, Marble Works.

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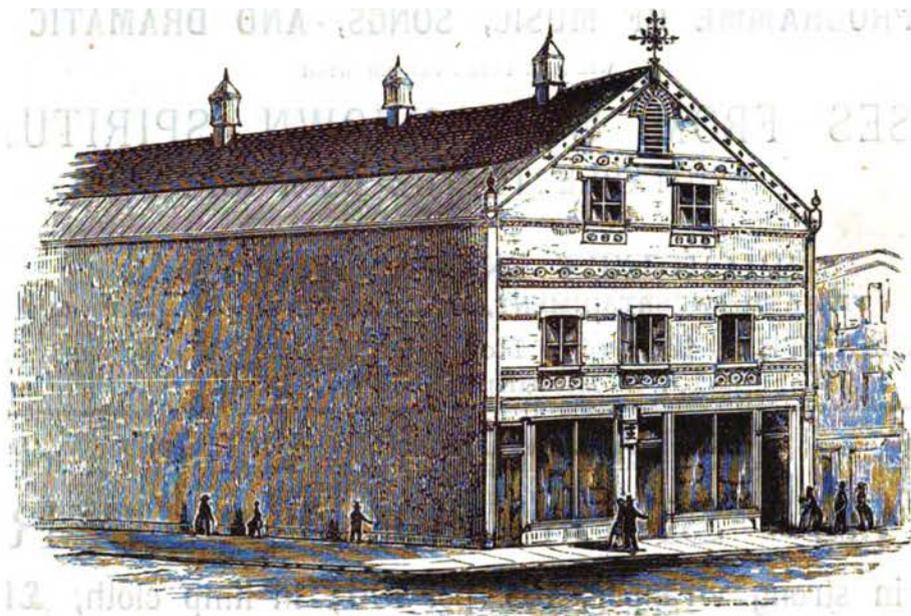
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