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SPIRITUALISM.

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A NEW INTERPRETATION OF THE *LOGOS*,
 AS REVEALED BY SPIRITUALISM.

A Discourse given through Mrs. CORA L. V. RICHMOND,
 at the Town Hall, Kensington, Sunday Evening,
 May 18th, 1884. WEBSTER GLYNES, Esq., in the Chair.

(Music under the direction of J. C. WARD, Esq.)

The third chapter of the Gospel according to Saint John
 was read by the Chairman, as the Lesson of the evening.

Spiritualism reveals that the most ancient Word is not a written book, but the direct impetus or impulse of the Divine Mind toward expression. When you read carefully again and again the first few verses of the chapter just read, you will discover that this ancient Word, this original *Logos*, this divine and cosmic meaning, is that which is the first intention toward expression in the form of man on earth, and that all the steps that precede that expression are the steps of the *Logos*. By the materialist this may be termed evolution or natural law; by the strict worshipper at any especial shrine, it may be termed the edict of God, but by the intelligent, careful observer of the meaning of the ancient language, it must mean an intelligent purpose directed to a certain object, the attainment of which is fulfilled when the *Logos* is revealed. Whatever, therefore, between God and man intervenes, before the perfect expression of the Christ life on earth, every step is a preparation for that Christ life, and John, the possessor of the divine secret, nearest and dearest unto the Christ, perceived the evidences of this divinity in the Christ man as illustrative of the most ancient Word.

But let us depart from mere personality of this fulfilment to the diviner and broader conception that the word implies, in its promise to humanity. There are many who conceive that this expression, *i.e.*, *Logos*, is only to be found in the Bible, in the form of rhetorical sentence, and therein they read all that is intended by the Word, therefore, declare that when that Book is written, all of God's expression is attained. Others take the literal form of Christ. "The word becoming flesh" must have meant what John indicated, and that therefore no further meaning of this Word can be revealed from the ancient record than this written testament concerning Christ. There are others who look with still broader vision toward the most ancient expressions of human faith and consciousness in Deity, who perceive that all along the pathway of creation the indications of this Life-Breath, this permeating Word, must be revealed.

Not that God required in the beginning this Word, but that in the beginning of things (whatever things may be implied, in that Word, for the time being), was intended the impulse proceeding from the Divine Mind, and that first creative impulsion toward matter, for the purpose of expressing in matter intelligence, must be the ultimate or primal *Logos*, that

through all stages of material development, when matter as yet was seemingly chaotic, and when the feeblest forms of life had expression, still this *Logos* was forcing itself through from the divine universe of God's being, and finally sought expression in man.

Adam, the first man, being of the earth (*i.e.*, of the red clay), was the first expression of this consciousness, was the typical illustration of the *Logos* in the material human form; *Christ* the expression of the *spirit*, and not of the earth, the second man, and therefore the man who reveals the life of God, is the illustration of the completion of that Word, *Logos*, in the flesh. These two illustrations prove the beginnings and the endings of human existence. Where man begins is with the earth, *Adam*, the red clay; where man shall triumph is with the *Christ*, the *Logos*, the word made flesh, the divine consciousness of God revealed in man. Where man stumbles is in the absence of this light, where man is made aware and transcendent is in the presence of this light, "that lighteth every man that cometh into the world." This may have no reference to other worlds, to other suns or other systems, or other beginnings, but only to that beginning that is indicated in this record, the beginning of the intention of this divine *Logos* as it affects humanity upon the earth, and if the life of this Word made flesh signifies anything to mankind, it is the prophecy, the hope, the consciousness, the divine promise that He has made them "Sons of God" by His presence and revelation of the *Logos*, and having thus shown them the way to become the sons of God, this is a promise to all other souls upon the earth, that by the transcendent pathway here revealed and interpreted in the life of *Christ*, every human being is shown the way unto that light. Not only is this new interpretation afforded by the revelations of spiritual life, but the most ancient angels of God having charge over the earth show that *Christ* made the earth, not as God, but as the *Logos* from God to prepare the earth for His own coming. As you might be sent forth to prepare a city, then there should be the recognition that you were to be the king or emperor of that city; so this sacred preparation of the earth, this which comes from God in the very beginnings of creative matter, where angels assemble to behold the construction of worlds, where even while chaos reigns in the system that waits to be outwrought, the *Christ* man waits the formation of worlds, waits with the building power of the ages, with the consciousness of the Divine within him, with the mission he is appointed at last to fulfil upon the earth, that word entirely revealed to him, waits for the ages to unfold matter, and waits ages for man to be prepared for his coming.

It is consciousness that first reveals itself in the power of man over matter, the victory attained over mere material law, and this point where spirit and matter blend, where spirit asserts itself beyond matter, and finally triumphs, is the point where man becomes first aware of the Divine intention of the Divine *Logos* that is revealed in the *Christ* man.

The earth possessed the nature and the Christ attainment long before the birth of Jesus upon the earth. The prophecy of this *Logos* was revealed to sage and seer. Buddha sought it beneath that wondrous tree, whose whispering leaves revealed to him the wonders of the signs of life, whose murmuring sounds held enthralled the long vistas of existences through which he had come to attain the Divine. Zarturst (or Zoroaster) sought it in the Divine flame of being that leaping forth from Brahma, gave unto life and form of matter the visible creation of the soul of man, and then restored it again released and perfected unto its Divine inheritance. It was shown in Egypt under the veiled pinions of Osiris, while Isis slept. The breath of God breathed upon the earth the wonders of creation. And then the soul sprang from this divine source, and gave unto matter its inheritance, and no longer was there death, but immortal life, with its encircling sphere, its two-fold pinions of existence. It was revealed unto Moses, who with diviner power than Aaron's rod, with a loftier perception of Jehovah, perceived its wonders in the innermost temples of Egypt, combining them with the wonders of the God of Abraham. It was known to the Prophets, who foresaw with Divine perception the images of God's presence, revealed in human life and history; and how, step by step, through the long line of descent the wonders of the soul were revealed to man. It was seen by those "Wise Men of the East," who under the symbolism of the Kaballa perceived the sacred indications of the approach of the New Messiah, and traced again the footprints of the Sons of God upon the earth. It was more distinctly revealed by Christ himself, who declares himself the expression of the Father, the ultimate voice, the mouth-piece for the Divine, the direct testimony and testament between God and man.

Setting aside all intervening ceremonials, and declaring the Love of God for His children, it is now revealed, not in sacred rites and mystic shrines, all that with which man has enveloped the meaning of the *Logos*, but in whatever is revealed to the human consciousness as emanating from the Divine. That word of Truth, of Liberty, of Wisdom, of Justice, of Purity, of Kindness which elevates man one degree nearer to the divine victory that he is to attain on earth; that Word of God, that speaks unto every human consciousness, nearest to those, perhaps, who are most silent, and reveals itself in goodly deeds, in actions that shall finally blossom forth into divine charity; that Word of God that makes Wisdom, Truth and Love the arbiters of human destinies, instead of kings, or rulers, or hierarchies—that transcends beyond all external testimony and signs, beyond the letter of the law, and the word by the spirit that is divine; that Word that causes you to read with an illumined eye and vision made clear, the transcendent record of past time, beholding it not with the eye of human vision, but with the eye of that surpassing faith that comprehends from the beginning the dealings of God with man; that Word also, that reveals how, step by step, overcoming continuously the temptations that beset your way, you are attaining at last the triumph which Christ revealed.

The "Sons of God" must have two distinct meanings in the ancient record, or else the theologians must be sadly at fault in ascribing to Christ merely the title of the Son of God, for here the Apostle distinctly declares that Christ has revealed to them the way to become the sons of God. If that be true, then his pathway was only exceptional because more divine than theirs, was intended to light the world, showing the way in which they should go also to attain that light; and we believe that the early Christian Fathers, notably the congregation at Jerusalem, accepted this as the ministration of Christ, i.e., that He pointed the way in which *all* might walk. That He revealed the light "that lighteth every man that cometh into the world." That he shewed the Word as expressed in human form, by which *all* might also receive that Word in the perfect love of God the Infinite Father. He brought the title of Father, instead of king; of Friend instead of ruler; of Him who would attend your immediate wants, hear your cries, instead of Him who gave forth angry announcements and commands. He brought the Beatitudes, instead of the Levitical law; the Three Christian Graces, the chief of which is Charity, instead of the ordinances of hatred, instead of the various commands of physical life; brought the sublime exaltation of hope, of prophecy, the salvation for humanity from the darkness of earth, instead of condemnation. And this Word became flesh, because the word implied completeness of God's love.

Around that mystic *Logos* must cluster all conceptions of the thought of Divinity. Whatever is most sacred and

dearest unto the human soul; whatever is remembered from the existence or divine inheritance of the Kingdom of Heaven; whatever separates the soul from matter, and makes the inheritance of the former outlive and survive all changes of the latter; whatever is divine and sacred enclosed within the material form, yet seeking expression here, this must be the divine meaning of the *Logos*. That which Luther vainly sought; that which Melancthon endeavoured to solve; that which every reformer has striven to achieve, the esoteric meaning of the *Logos*; that which the Protestant Church, from Luther's time to the present, has been endeavouring to solve, the simplest child may read in the truthful statement that springs spontaneously to its lips, and in the loving light that gleams from its eyes. For it is known there in the transparent soul, the clear voice reaching from the past eternity, down through the corridors of material being, resounding clear and full of musical harmonies, the Love of the Infinite, the possession of the Divine, the perfect crystal water, revealed in the pure life of Christ.

See where the past opens before you, how its light is no longer entangled in the long labyrinth and vista of theological dogmatism; how, unravelling yourselves from the labyrinth of creed and catechism, you see with the simple light of the child, the truth of Christ and the love of God to man; and see more and more where by the same pathway ye also are the Sons of God. That lamp shining in your midst, the lamp of conscience, that guide, revealing itself to your lives, the guide of pure thinking: that which blossoms out in goodly deeds, in the love of your fellow-beings; that which triumphs over selfishness by ministering to others, the divinest achievement of every Christ-like life; self-forgetfulness, the divinest victory of every childlike being; the recognition of the love of God; and all learned disquisitions, all thought of evolution and natural law, must sink before the divine mandate of this one mighty will, that for the sake of complete expression and triumph vanquishes matter, reveals itself, step by step, in the struggles of the ages, makes landmarks of seers, prophets, philosophers and sages, and finally the crowning light upon Olivet, of the Christ man triumphing over earthly temptation; and upon Calvary the Christ man triumphant over every earthly sorrow, overcoming the world; the victory that is wrought through matter, that the soul may gleam as transparently there as the clear electric light gleams through the atmosphere of earth.

Wonderful *Logos*! Thou hast spoken in the past eternity in the beginning of organic life, when the atoms were unformed, when the suns had not their places, when Chaos and Night, the most ancient divinities, prevailed. Thou hast spoken, and then the intention was the Christ man, even then, but the glimmering lines of light were gradually formed, the spheres of matter gradually unfolded themselves into organic being; those rings were gradually broken that finally became planets and orbs of fire by this one mandate. Not yet was the *Logos* here. Then organic forms appeared, the laws of matter, and were clear and distinct; then the ages that transpired at last produced forms of beings, still the *Logos* had not appeared; at last the soul arrives from its home, that of the Deity, transcendent in its power, where angels have watched the process of creation forming those wonderful worlds, and there the Light takes its place on the earth; there the *Logos* kindles the first feeble fires of human consciousness, the presence from Adam unto Christ, the voice of God through the primal nations is heard, only at last the triumph becomes complete. Ages alone would suffice for its expression, thousands and thousands of æons for its unfolding, but this is the smallest portion of that eternity which as yet is only begun. Then upon the earth man bends before this triumph, this victory, the unseen has conquered the seen, the invisible has triumphed over the visible, it ascends unto its place again, eternal in the heavens, but the trailing marks of its presence are seen in the lines of light along human history. The watch towers by which you are guided unto the eternal harbour, the signals by which you know, in your voyage of material existence, whence the soul cometh and whither it goeth. From this great and divine source of life, your beings behold how the wonders of the new dispensations are formed.

The *Logos* announces itself, not only in the Christ but in all men who love their kind, not only in the one revealed upon Calvary, but in all who in their various trials of human existence triumph over death, and doubt, and darkness, not only in Jesus' power, whether in the divine Sermon on the Mount, or when He triumphs over his enemies and declares himself to be the Prince of Peace and of Love, but also in

which reveals this to your own life, the triumph of love in your own hearts, the purity that worketh good and that vanquishes every evil, the purity that triumphs over every shadow and corruption, the victory accorded to every child of earth, and this promise here recorded we dare to interpret in its broadest and most literal sense, that not a child of earth nor any human being whatsoever in any state of mortal or spiritual being, but one day shall in this light realize this victory. There is no human being, however degraded, but shall one day stand where Christ stood, aware of the *Logos* in their lives, and may be shown the way of life, that however feeble the voice of this consciousness of the immortal being is, however futile this *Logos* seems to be, however dimly it reaches now your outward consciousness, that still from the very beginning of your earthly state, when the soul, summoned from its celestial home to the contact with matter, this voice knew and held away for the divine perfection of your being in the earthly state, and that crown and that the triumph is, you shall one day vanquish matter as Christ has shown the way, and you shall one day place selfishness and pride, and worldliness, and uncharitableness, beneath your feet; one day you shall triumph over every darkness that now environs you, one day shall see the planets, and suns, and systems pass before that divine *Logos* which is imperishable, the eternal life for evermore.

God spake to man through prophets, seers, and sages; it is this that within every soul is heard; is here now in your hearts and lives; is in the word of John; is in the teaching of the Sermon on the Mount; is in the wonderful prayer preached by Jesus. If this voice were not in your soul neither would you receive it in the records of past life, nor would the lives of martyrs whose souls sprang heavenward in clouds of flame be of value, but for this searching, ministering power that knows within your lives that victory also shall come to the highest and the best.

See where the *Logos* is traced upon all forms of life: yonder stars that move to their appointed places in the vast heavens by laws as perfect and as complete as can be conceived; mathematics revealed in the systems by which worlds are governed, and the petals of the flower numbered so that their type and genus can be known to man, yet it is said, boasting by man, that no intelligence created the lily to have six leaves, and the wild rose five. We say that where nature geometrizes there is God, we say that where the crystal has revealed laws of mathematical accuracy, there is intention and the *Logos*; we say that where man's moral nature blossoms out into certainty of triumph, as accurately as the lilies into bloom, there is God's word traced in your lives, and you become angels because of God's word.

This angelic state is your inheritance. This *Logos* you have brought with you. The divine is yours always; the imperfection you will cast from you. Nothing that has shadows can you bear to eternity, but the light must for ever grow more resplendent, and with its triumph and victory the revealed word of God will shine out in every life, and the wonders of this "Light that Lighteth every man into the world" will be remembered from the beginning.

GENERAL GORDON.

(Subject selected by the audience.)

Who are the heroes, those in battle array,
Who go out with might and strength and power,
Having not a word of kindness to say,
But arrayed with regal dower?

The nations proclaim their greatness here,
And in the roll of history's page
With gory lines their names appear,
Heralded in every age.

But who can hear the voice of God,
Pleading in love for human kind,
Beneath the warrior's armour bid
The fervent soul to bind,

Then perchance history will say—
He is a weakling on the earth,
For the love of man he would give way,
Instead of the warrior's worth.

The voice of God cannot be drowned
In the battle's warlike din,
Whom the nations with laurels hath bound
Not always is God with those who win.

Thus whispers the voice of God in man:
"Some time there cometh a deep decree,
The highest, proudest nation's plan
Submerged in Heaven's Victory."

But deeper than the soldier's breath
Is the one strong need of humanity,
Higher than the thought of death,
His wish to make slave and king to be
One before the Anointed Lord—
Whosoever serves two masters must see
At last God triumphs in one word,
Not in his sword, but humanity.
Stern thought hath led the hero away
From pain and war, to all there is
Of the spirit born to trust God's way,
His perfect name, His Righteousness.
We judge not: No nation is ours to judge,
But sometime God chooses those who seem
Weakest, to work His way on earth,
Or the strongest for the nation's dream.
This much we know that war is vain,
That sometime the sword of truth and right,
That pierces through and through with pain,
Brings the sacred flame, then will stand the right.
And if there can be Hero and Priest
In one man, the name to-night is given:
General Gordon will not shine least,
When he appears at the Court of Heaven.

BENEDICTION.

May the love of our Father, and the Light that Lighteth every man that cometh into the world, and the Holy Spirit guide and guard you ever.

THE SPIRIT-MESSENGER.

"DES CARTES" TO MODERN SCIENTISTS.

A CONTROL BY "RENE DES CARTES."

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

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

Réné des Cartes, was born near Tours, in France, towards the close of the sixteenth century, and passed away at Stockholm, in Sweden, in the middle of the seventeenth century. He passed away a few years after Sir Isaac Newton was born. Des Cartes was, in fact, the master mind who paved the way for as great if not a greater mind than his own, in Newton. I believe Des Cartes was the first Scientist who in modern times succeeded in the application of Algebra to Geometry, and there seems very little doubt that at a very early date of Newton's career, his attention was drawn among other works to the *Geometria* of Des Cartes. To the Scientist the claims of Des Cartes to scientific eminence are well known. It is to be hoped that his claim to attention on matters spiritual will be recognised.

It is not always wise to make use of irony and satire. Yet a man cannot deny his nature, nor forget those to whom his words are addressed. Head this: "Discourses of Des Cartes to Modern Scientists." It is time that some one was willing to take on himself to invite the Modern Scientist to an investigation of spiritual claims. The answer is, "That they have been invited, and have refused"; but this is but groping in the dark. I cannot help them if they will not help themselves. If they come with me, they must look to their own footing, and judge for themselves as to what is or is not sure.

Let them beware of vetoing all invitations; they may be knocking their heads against man's best and firmest hope, if they pass their lives refusing to learn. My invitation is an earnest one. I say to them: Be cautious, but have heed to your caution. I ask you to come, for every honest thinker is bound in conscience to follow after knowledge. I will be responsible, if I lead you a blind-man's buff, but I have self-confidence, and if you are true to yourselves, there is a path which offers a safe journey through the fog which has settled itself down on the threshold of spiritual truth. Are you believers in the immateriality of mind? In the question of the great Prime Minister of England, of to-day, which I repeat, I ask: "Are you dumb, or is the question of that negative quality so indistinct, so incomplete, that you cannot answer?" Well, if you are silent, I will put the question in another form. The logical deduction is as follows: "That which is not immaterial must be material; therefore, I remodel the question, and ask: Is mind not material? What! silent still, and only at the beginning of our journey. I am afraid that you will turn out but laggard followers.

You have never seen mind, and you say: "You can only judge of matter by that which you can see." Very well, that is an admission, and I can journey better on a foundation of an admission. Have you seen the air you breathe? The air which whispers its materiality by its cool presence, which has its character of fluidity perfectly proved, which makes itself heard and felt as the inhabitants of your metropolis can prove

by dire experience, and that but the experience of yesterday in its thunder-crashes, which travel, and with such dire effect. You cannot see this air which you breathe; but, as scientists or students of nature, will you deny that it is material oxygen and nitrogen dissolved in caloric and together with other matters too finite to many to mention. The glass receiver, and you all know its use, you Scientists, does it reveal the secret of air if it be full? If it be quite exhausted does either condition whisper its secret to sight? Does it tell to your senses what its contents are in either condition; for when it is exhausted, have you the secrets of its non-contents? But these the non-contents are chary in revealing secrets, and if the word be used in a parliamentary sense, my opinion becomes doubly verified. Ask the Home Rulers the secret of their vote; will they be content with Government action? or will they swell the ranks to pass the pending Vote of Censure? We know not, neither does any one. This question of invisible matter I put before you Scientists in the question of the air you breathe, in opposition to that formed belief on your part, that that only which is seen, is that only which can be looked on as material.

But do not let us linger on the way, nor stumble on the very threshold. The schoolmaster of the nineteenth century, unlike that question asked of old: "What think ye of Christ?" now asks—What think ye respecting the immortality of the soul? Do you believe it? Some of you reply: "Thank God, we do;" and others answer just the contrary. To those who do believe, I will address a few words. I ask: Why do you believe? Is it because you have the unerring revealed Scripture. If you do believe you must as Scientists believe that soul must be material, else how as Scientists, not recognising nature as primal, can you believe in immortality? It is not a quibbling but a momentous subject. I do not want to shake old foundations: I do not even want to make the attempt. Let that faith, which you say has laid and has been built on the rock of ages—let it rest. My question is on immortality, not reverence of the past, but the assured knowledge of the present. As Scientists, accept reason. What if facts shut out revelation; would you be still a dweller in a house whose foundation is on sand, and which being so is threatened with a great, speedy and ruinous fall? Once, when in the days of my youth, I loved revelation for its mysteries and wonders. In the days of my manhood, I preferred to deal with human evidence, although I would not set Scripture wholly on one side, yet I would not hold the Bible in one hand to over-weight reason in the other. There are revealed truths, which fell from the mouths of the Prophets of old. There is much that it contains, which reason dares to doubt; much that is inexplicable; much that is incomprehensible.

You disparage the power of spiritual clairvoyance; you think it ridiculous, that a man, whose body is resting in this metropolis, may be exercising his busy soul in central India, or enjoying the glorious sights of the new world of America, or viewing in astonishment the gaieties and frivolities of Paris, and yet so it is, and it has formed itself into a science, and its name is Mesmerism. It is the first step of many towards Spiritual aspiration; it is the rudimentary lesson which leads to spiritual knowledge.

Have you taken it for the sake of those who believe revelation? To destroy there must be something to destroy. "Fear not them, who can but destroy the body, but fear that Almighty power, which can destroy the soul." Can that which is immaterial be destroyed? "Omnia mutantur nihil interest," render that into English. This is the Pythagorean allegation: The divisibility of matter is infinite; substance alone is destructible. God's power of dividing is everlasting. I know that my knowledge is nothing unproved: I know of the materiality of soul; the materiality of spirit form.

Do justice to Reason, is the cry of the present day. What is the fact? A particle of matter, however minute, can be divided into two; then each of these two, and each of their heirs and successors for ever, would bear a similar division, and so on for everlasting. Why, it is but yesterday, that Science found out another world through microscopic observation; a world of form and of light, to them the hitherto unknown. What then does science know of matter? What does finite mind know of the possibilities that lie in everlasting change.

Take the chemical experiment of the division of water into its component hydrogen and oxygen: this is the action of decomposing not of destroying. Take and expose the diamond to sufficient heat, and it will disappear; but has it gone because the eye cannot see it? No—it is not even separated; it is there in full, but not in statu quo. It may be recovered, and made a pure brilliant as before.

Now I must speak of the resurrection of the body, for the question has been modernized, and cremation has become the topic of the century. The old arguments I will not use. My body has come into many uses, and it were not wise on my part to trace its atoms too carefully. The task would be too heavy to tell the whereabouts of all; but my mind is intact. It is mind alone, that is real. What does it matter what has become of the body? In all the chemical changes through the agency of time, mind is as much now as then. It is mind that works independently of nature; mark that, ye Scientists:

ye modern chemists, place that assertion in your scales of judgment. You know we love nature; all the controls aid her administration; but we know that nature's mission is but this, that is, to appeal to mind, which is above it, and to point out the road to God. God has in His will made an union between mind and matter. One is superior and the other inferior; but mind cannot leave its right of ascendancy. The control of this morning told you, that it inherits a moral sense. Matter cannot manifest without the power of mind. Let us try this question; for if it cannot, then mind must be the superior. If it can; then matter may lay claim to an equality?

Now, what claim can the body make over the mind? Are you dumb? Have you no answer for this question? ye, the guides of Modern Science. If you cannot answer, why do ye not travel onward towards spiritual knowledge? The body cannot force the nostril to use the power of sight, neither can it use the power of smelling with the eye. I do not mean to disparage the corporeal frame. The soul or the self-hood has this mission on earth; namely, to sanctify the temple of the living God, and man's body is that temple. God has not disdained his name of Spirit, and with His Spirit has he animated all living humanity. But if I do not disparage body, I will not exalt it. You believe in its resurrection and an everlasting life. I am now speaking to that section of you, which is guided by revelation. You who believe that when the trumpet shall sound, the dead shall rise with body as well as soul; the resurrection of the just shall be to everlasting life. Do you believe this? If you believe this, it is as a priest's pupil not as a scientific possibility. On matter I am not passing an opinion merely, but speaking from actual knowledge. Matter is beyond the power of corruption, decay and desolation. You say, well and what if I do make matter eternal; what matters it? I use the two words in a double sense: I mean matter so refined, so purged from its impurities, so near to the immaterial, that the human conception has never yet reached to the difference. You cannot see me although I am here; although I have form, the same as your own body, and as just as human. Your cry would be: "Where are you?"

I do not wish to make assertions which lead to nothing. It is no part of my mission to entangle or bewilder. I am the heir of that new condition of immortality, and an inhabitant where individual thought does dwell; in those spiritual heavens which God hath formed, whither the pride of man is ambitious to ascend, where the atmosphere is too thin for earthly intellect to breathe; but which men shall inhabit. Work shall build up his future in this world of possibilities and probabilities, when he is beyond time, of whose slowness men complain and whose rapidity men fear, the awful egress from which is the grave; but then the grave itself is again the portal to eternity. I like that mind, which is willing to lead, and not so willing always to follow. Think ye not that there are times when the highest angels argue and speculate on their ascending, ever ascending? I tremble sometimes at the subject matter of their speculation, the last, which I remember well, was on the Divine Nature, and the Divine Form, substance, or material. What a question! How high is the speculation! how near to the living throne; a speculation approaching God's Mercy, inasmuch as He has set no limit to the aspiring knowledge of his Children, a speculation on that Heavenly and Almighty Form, on that Father whose still small voice speaks, and warns every human heart, a speculation also respecting the sanctuary from whence that voice proceeds.

Man beyond the grave is more conscious of God, because then there can be no doubt. Men on earth believe; men beyond the grave know. What do they know? That they live and move, and that their life is derivative from the finite and imperfection, but that through God's love comes the gift of the Infinite and Perfect. May His Infinite Goodness, His unbounded Love, His illimitable Power, and his Omniscience help his servants in their spiritual work! On earth may He help His humble servant, Des Cartes.

Then spoke one Busiris, the Ancient of Days, and what said he? "Is Substance your argument? What made you choose it? None can ever know it but He Himself, Who is the I Am of all things material and immaterial. Idle words are creation, substance, life, infinitude, perfection, multiplicity of all things in the unity of one. He is Lie; He is THAT HE IS, and His own words are: 'I AM THAT I AM.' 'To me a day is as countless years, and countless years to me are as a day.' For He called time into being. Yet embodied mind in the highest spiritual state still finds leisure in speculation. Do you understand me? You, who are immortal; you, who are spiritual! True, you are in the soul; shall you or immortality be made visible through matter, but you are my brethren, and sprang from the same Father, and Brothers should love one another. What matters it, that I was disembodied a little before you? I am anxious on my return to earth to give flat contradiction to that old saying, 'That no traveller ever returns from beyond the grave.' I am here, I am anxious; in my opinion there is no infidelity to my God, there is nothing but loving service. Oh! that you could believe that amongst the strongest sensations of the soul in the body is that which accompanies the absolute knowledge of a life hereafter; would that I could give you this sensation; the boundaries of the visible and invisible are falling away, if I do not lead you to a knowledge

of immortality, somebody else soon will. The boundaries are falling, unseen friends are around you, daily they are standing before your eyes, anxiously waiting, anxiously learning the need of spiritual conditions."

The use of this body acts on me like as a prison would jar on the nerves of an innocent man; yet I know of no way of forming voice except through a bodily organism; so I speak as all have spoken, yet under disadvantages. But however I speak I want you to believe I am, and that the something that was governing this body is not that something which I call me; yet that something is like to me, a living soul, but unlike me in thinking power, or in the right knowledge of exercising mind's powers. Circumstances of earth made him neglected in education, and like to you and others, circumstances favoured me; but that same grace and mercy have made no difference in the quality of the immortal mind, for when he, like me, has put on the incorruptible and the immortal, he will be under the same law of progress, and will have an enhanced intellect to adore God's works, to love His fair creation, and that which was before diminutive, will become powerful, when his era of eternity shall draw nearer.

What has Science done for you in respect to spiritual knowledge? Can you tell me? Does the nature and quality of light and flame; does your investigation in and amidst the animal creation, lead you one single step nearer the spiritual life? I tell you, what they have done; they have ennobled and glorified Matter; they have spiritualized it, by tracing it through all its various gradations until it has reduced it to a minimum, and placed it in that position, that it has become intangible, without taste or smell. But there is another chemical process; destruction or destroying it is proved to be an impossibility. Ye Scientists, I tell you, that Science has its limits; if you doubt this, analyse the leaping flame; analyse the deep subtleties of light; explain its prismatic colours. I ask you: Do you understand flame? What do you understand of flame? What do you know of light? What then do you know of that, which outspeeds light, namely, thought? What do you know of it? only, that when it leaves, when division takes the place of unity; when thought and matter divide them, to matter come other conditions: dreary silence and cheerless torpor, and then death,

Ye Scientists of modern days! listen to me. God maketh His Angels spirits, and clothes them in garments of brightness. Treat this truth, which is to you a mystery, with reverence. You have been and are heirs to an earthly body, clogged and cumbered with weight; you are also heirs to another body, which discards and liberates itself, from which, like the leaping flame, you will rise from a body, which shall be as heavy as it is cold. The antagonistic principle of life shall rise animated with an elastic body, and it shall be self-hood, and its first question shall be: How and whither? Then, in that day, shall you, like us, mock at the restraint of time, and be beyond that of space.

Life! it is the gift of God, it is that which He wills. It comes from whence. It goes to where. It is God's gift, this life of man. God lives, man lives also. The future and the past, which form the ingredients for the present, are within His will. Be His mercy yours, dear Recorder; and may His mercy be mine, for all need it and may His love be with all! I, René Des Cartes, bid you and your readers a kind, a loving, a trustful adieu.

I have very little doubt that the Scientists, or any of them who condescend to read this article, will find something to pick a hole in. This I hope they will do, and in your columns, in order that "Des Cartes," in spirit, may have an opportunity of answering them in his own way. I personally am neither equal to answer them, nor if I tried should I be able to do it half as well as the spirit of "René Des Cartes," speaking through the lips of a man who, in his normal state, is not of a mental calibre sufficient to string together any half-dozen of the sentences above recorded. Since the present record was written out, I have had other controls by "Des Cartes," in one of which he reviews the doctrine of Evolution, and the Origin of Species, but declines to accept Darwin's ancestor, the ape, as being in any way related to him.

I trust I shall be able to give the second control of "Des Cartes," to follow in your next week's issue.

"THE CHRIST-LIFE."

To the Editor.—Sir,—Pray allow me to point out the error contained in your Editorial note in this week's MEDIUM, p. 317.

The phrase "Christ-life" is NOT "simply an ecclesiastical term" and one appertaining to "Priestcraft." And it is NOT the case that to live the Christ-life is to live some other life than our own. It is precisely our own life, only the highest we can live, that the term implies, and ever has implied for all time, that is, all mystic, Spiritualists since the world began. And if Ecclesiastics and priesthoods have adopted it only to pervert it by giving it an historical and materialistic application, that is their fault and not the fault of the term. The term itself so far from being "absurd" is unexceptionable, and

for expressiveness cannot be surpassed or even matched, for in signifying "anointed" it implies that complete suffusion by the Divine Spirit which alone can bring a man into oneness with God, making God's will his will.

Mr. Colville, therefore, is perfectly justified in his views. And it is the recovery now being made of the proper significance of "Christ," that constitutes what mystically is termed the "Second advent of Christ." No "new truth" is possible seeing that all truth has been in the world from the beginning of revelation. So that they would be the "pretended spiritual teachers" who should claim to "give us something new." ["definite and true" left out.—Ed. M.] And it is this very recovery of the true meaning of the Christ and the Christ-life, and nothing but this, that will cause the downfall of that Ecclesiasticism and Priestcraft which not less than by you is detested by your present correspondent.—E. M.

EDITORIAL REMARKS.

Our correspondent favours us with a series of dogmatic assertions, the first of which is that we have committed an "error." To respond in the same spirit would be to indulge in recrimination and end in persecution, which has been too notoriously the method of the "Christ" apologists from the beginning. If people can entertain themselves, speculating on and reiterating these terms, we offer no objection; but in our peculiar sphere, the light that guides must be permitted to bear away. Let freedom and toleration abound!

Our position is simply stated. We are seeking for knowledge, that error on matters spiritual may be made to flee away from the minds of men. We have no dogmatic conclusions to sustain; we have got no gods to defend. The Great I AM, that we alone recognise, is self-supporting, and does not require the exercise of our prowess.

We, therefore, reason coolly and calmly, and delight in getting the worst of the argument, if thereby we can obtain a clearer view of truth. First, then, we observe in the letter above, that all life that we possess is indeed our own, but our "highest life," is called the "Christ-life," which "Christ," in turn, is the worshipful figurehead of a sect which has done its best to obliterate the spiritual from man's mind and life, till Atheism and Materialism abound, even amongst its priests. Now what does this term imply? To us it is an instance of the deification of the powers of nature. It is fetishism, but it is the worship of the so-called "highest life," under a widely recognised "divine name," just as the elements, objects, animals, the phallic principle, intellect, etc., have been worshipped by various tribes and classes of people. As spiritual workers we cannot adopt a name so used to denote any form or quality of life. The term is ambiguous, unscientific, and notoriously ecclesiastical—yea, theological.

This is our first position; we ask no one to embrace it, but we beg leave—indeed, we takē leave—to please ourselves as to what view we shall take, at the same time giving great latitude to the expression of the views of others.

The second point is in reference to the term "anointed," with which "Christ" is not by any means at all times synonymous. As words, they are, therefore, ambiguous, vague, misleading, and the use of them is calculated to perpetuate error, and prevent the ingress of knowledge. In origin, the idea is unspiritual; in transmission, it has been sacerdotal, and, in its present use, is ecclesiastical. It has not, to our mind, the faintest spiritual significance, but is opposed to the processes of Life, which are all spiritual. No man desiring light would smear his body with grease. No man desiring Divine aid, would seek for it in an external application of any kind. The Gospel points to the Kingdom of Heaven as being "within," and not as the result of something rubbed on the outside. This is one more instance of the perversions of ecclesiasticism; for this greasing and oiling can be performed by priestly functionaries, but the spiritual man cries "Hands off!"

Thirdly, as to the "mystic" phase of the matter, our notion would be that this greasing theopathy is too external, too superficial, to challenge the serious attention of the higher faculties of the mind. But these mystical fetishes are the very essence of priestcraft, in which "notions" are made to do duty for "truths." Truly, there is no "mystery" in one part of man's complex being more than in another; they are all wonderful, inscrutable and awe-inspiring, and are not to be desecrated by being labelled with worn-out phrases from the Vatican.

Our correspondent's presumed "discovery" is no discovery at all. The term "Christ" has been used from the first ambiguously, and that intentionally, so that by its adoption man's "highest life" might be assumed to depend on the favour and presence of a certain spirit, who desired that mankind should regard him as God. The fact that the term is so notoriously used in this manner is enough to cause the spiritual mind to studiously avoid it; and at the same time, the obsession of the minions of that presuming spirit is the cause of its perpetuation. We elect to be free from such an influence.

These are some of our reasons for laying aside, at this spiritual juncture, a terminology which has acted so mischievously in the past. The question is: What know we of Man's Spirit? If we know nothing, let us humbly say so; if we make discoveries, let us apply names thereto in accordance with the properties observed. What think you, readers, of the metaphysics of Phrenology in preference to the theologues of ecclesiasticism?

IS "VERITAS" LATIN FOR FALSEHOOD!

A very curious occurrence has lately taken place in connection with Spiritualism. An apologist for the Salvation Army, signing himself "Veritas," wrote in a newspaper commenting on the impotence of Spiritualist Societies, and in other respects giving his opinion on the Movement. Thereupon the local Society, instead of replying to the letter, met in committee and burned their stock of the publication. In so doing they justified the criticism, as far as it was aimed in their direction.

"Veritas" evidently does not know what is meant by the term Modern Spiritualism. Being a Salvationist, he measures Spiritualism by that bushel, and does not know what to make of it, when he finds it does not fill the measure. The ungrammatical sentences, and egotism he assumes to be the Essence of Spiritualism, is not Spiritualism at all, but Salvationism misplaced, by being tagged on to the Movement which "Veritas" does not understand, yet ventures to criticise, and, strange to say, finds fault with it in those points in which it resembles the Salvation Army of which he is an adherent.

He finds that only a few Spiritualistic Societies are in operation, not largely attended, turning over little money, and possessing but little wealth in bricks and mortar; and, therefore, he thinks the Spiritual Movement is a failure! Now, we would ask any sane man, what would all these things avail in demonstrating man's spiritual existence, or in calling into activity his spiritual being? Spiritualism is not the power of man, material things, or mundane arrangements, but it is the power of the Spirit operating through certain conditions within and around man, so as to render the fact self-evident, that there is a spiritual state in addition to the material; that man must live a spiritual, as well as a physical life; that man is immortal, and must participate in a never-ending progressive existence. Are these not the essence of religion?

This grand result, Spiritualism has effected in millions of instances, and that, too, partly through the ministrations of uneducated persons, on platforms and in homes, but no Spiritualist attributes these glorious results to his own powers or volition, but to the power of the Spirit-world, which has the will and the wisdom to do and to perceive independent of man's puny resources. Spiritualists can only aid in this work by sinking themselves in the desire to know the Divine Will, and be of use to others. Thus actuated, the most humble may become an unspeakable boon to thousands, and that without funds, buildings, or worldly wisdom, in the technical forms of "education."

Instead of the works of Spiritualism being represented by the list of meetings in the newspapers, they are an unknown legion. True Spiritualism is incompatible with the all-engrossing influence of public meetings. These are only a department of the Spiritual Movement: important if properly conducted, but a drag on the wheel in so far as they approach the Salvationist ideal of "Veritas."

The work of Spiritualism is a Divine and inestimable power, which permeates every grade of human thought and action. The grand advances in politics, ethics, science, and sociology of the last thirty years, are largely due to the angel-guided Spiritual Movement. In saying this, we, as Spiritualists, take no credit to ourselves. We are simply straws on the surface of an irresistible current, propelled onward by a power over which we have no control. Even this masquerading, self-aggrandising show, the Salvation Army, would itself be an impossibility had it not been for Spiritualism. It is the ridiculous, unkempt tail, the vulgar, external, dirt-dragging fringe of the more genuine and universal work that penetrates deeper, and is beyond the ken of such superficial minds as "Veritas."

To those who lie, either in ignorance or wilfully, we would say, Be careful, and not add hypocrisy to the list of your iniquities. To assume to be "Truth," when a man is only ignorance, spite and falsehood, is simply to deceive himself, and to add another handful of black notes to the clouds of dust that obscure the Divine beams of Spiritual Light from the human mind!

TAXATION.—Mr. E. Wilks, Dunalley, Obeltenham, has published a tract which he heads: "The Reform that is most important—that will increase the happiness of the people more than any other." It advocates only one tax,—that on Property. He shows how easily the requirements of the nation would be thus raised, how commerce and labour would be facilitated, and the resources of the country greatly developed.

ROSAMOND DALE OWEN.

Newcastle is this week called to listen to a grand-daughter of Robert Owen, discoursing on temperance, on the training of children, and on Spiritualism. The appearance of this gifted lady as a popular instructor, illustrates the heredity theory, on which so much that is interesting has lately been written. Miss Rosamond Dale Owen has not a little of her grandfather's peculiar powers, albeit her literary style bears more resemblance to her father's modes of thought and expression. She has, however, the same confidence in principles, and the same assurance of their ultimate triumph, that constituted her grandsire's strength. The ideas of which Miss Owen is the representative, began to exhibit themselves about the time when "Socialism," as taught by its English apostle, had waned. Before his death, Robert Owen became a convert to Spiritualism. By that conversion, the gloaming of his life was irradiated. The consolation so mysteriously conveyed to the octogenarian philanthropist proved eminently solacing.

In 1854, Robert Owen admitted that in his earlier career he was deficient in knowledge of the overwhelming importance of "the spiritual condition" in forming the human character. There is indeed no necessary contradiction between Owen's industrial system and the most elevated spiritual conceptions. We are not, therefore, at all surprised that his grand-daughter sympathises with both. "Footfalls on the Boundary of Another World," is the title of the ablest and most erudite work on Spiritualism which has yet appeared. In that work her father has shown us the faith which shed on the evening of Robert Owen's life the light of the land where the clouds of fear never penetrate, and the shadows of doubt never overcast. An eminent French writer, whose intellectual sagacity was quite as conspicuous as the severity of his style, states, that to understand a teacher aright, we must acquaint ourselves with his ancestry. Happily in the case of Rosamond Dale Owen this task is not specially recondite. The story of her grandfather's and her father's life work is well known to England. In common with many other moral reformers, Robert Owen imagined he had discovered the moral lever by which to move the world. Unfortunately, he ultimately saw that the old Adam was too strong for young Melancthon. But before that fact was brought home to him by the logic of events, his convictions had proved contagious. The amount of truth in his doctrine commended it to many philanthropic minds, and multitudes who did not go so far as Owen, were at least tolerant of his philosophy. At a period when he was a potent personality, the education of the people was a question rapidly coming to the front, and the importance which it assumed, not merely in Robert Owen's mind, but at New Lanark, was significant. The works there had been the property of David Dale, one of the merchant princes of Glasgow, a man of immense resources, of unsullied character, and in the truest sense, religious. This great seat of the cotton manufacture passed, by purchase, into the hands of a company, in which Robert Owen was the presiding genius. No man of his time amongst the cotton lords of England was better fitted for making a fortune. In addition to succeeding David Dale at New Lanark, Owen married Mr. Dale's eldest daughter, a lady of exquisite sweetness of disposition and amiability of character, exactly the woman to be a true helpmeet to a philanthropic dogmatist. Owen's father-in-law early discovered this peculiarity in his daughter's husband, and after discussing some point on which they failed to agree, would finish by saying, "Thou wouldst require to be very right, Robert; for thou art very positive!"

What the factory system was in its earlier history, those who only know it now can have no conception. To Robert Owen belongs the honour of being the first of its reformers. He was never, it is true, in Parliament, though he once narrowly escaped election for the Royal Burghs of Lanark, Selkirk, Peebles, and Linlithgow, but his work before Parliamentary Committees was eminently serviceable to the factory operatives. In that work he was opposed by nearly all the cotton lords of his day, with the exception of the Peels, the Arkwrights, the Strutts, and the Fieldens. New Lanark, which is so intimately associated with Owen's fame, is situated on the banks of the Clyde, some thirty miles from Glasgow, the surrounding scenery being of surpassing beauty. The industrial and social organisation of this place admirably illustrated Owen's genius. The renown of the works made the tour of Europe, and from all quarters of the world visitors were attracted to New Lanark. In offering himself at eighty as a candidate for Oldham—a constituency which Cobbett had represented—Owen thus accurately appraised his own labours.

"He drew the Bill for the relief of children in cotton mills, and was the first to introduce systematic order into that special industry; he invented national infant schools, and gave a powerful impulse to the cotton manufacture." His capacity in that way may be gathered from these facts. When he entered the trade the highest numbers attained had been 120; under Owen they rose to upwards of 300, the quality being correspondingly improved. Had he continued in this sphere there can be no doubt that he would have retired with a colossal fortune. But ultimately, philanthropic impulse overpowered his commercial genius. At no time in his career was Owen one of those men whom the poet has satirised as having their "ears stuffed with cotton." The ambition to be a great moral reformer was more intense than the ambition to be a great manufacturer. The success which had attended his commercial enterprise, led him to expect similar triumphs in the moral and social spheres. But man was more obstinate than cotton, and the genius that had so admirably manipulated the one, only indifferently succeeded with the other. It is not, however, our purpose now to follow the fortunes of Owenism, either in the Old World or in the United States. Suffice it to say that the work Robert Owen accomplished furnished a sublime illustration of the power of faith. If he thought better of human nature than facts warranted, the mistake is one that philanthropists have often made. Owen's familiarity with the Duke of Kent, the Queen's father, was a fact to be remembered, the Duke being one of his most illustrious and most devoted disciples. With William Wilberforce, grandfather of the Bishop of Newcastle, he was also familiar, though he did not make much impression on the emancipator. As Owen was expounding his schemes to him, he said:—"One of my great principles, Mr. Wilberforce, is, that persons ought to place themselves in the situation of others, and act as they would wish themselves to be treated." "Is that quite a new principle, Mr. Owen," said Wilberforce. "I think I have read something very like it in the New Testament." The great innovator was, however, not at all disturbed on the question of originality. At his own cost he republished a work given him by Francis Place, showing that John Bellars had advocated substantially the same views a hundred and fifty years before.

Robert Dale Owen, a distinguished son of the philanthropist, and father of the lady who lectured yesterday, in Newcastle, attained great eminence in the diplomatic service of America, and possessed fine literary powers. These powers his daughter has inherited. Few subjects are more hackneyed than temperance. But the freshness of her treatment of the theme, and the intense earnestness which she threw into her advocacy, gave to her lecture all the charm of novelty. There are indeed points on which it is not unlikely many may dissent from Miss Dale Owen, but despite that fact, it is impossible to listen to this lady, who may be described, as possessing a hereditary mission to instruct, without being profoundly impressed with the elevation, the purity, and the beauty of her teaching. The publication of the life of Frederick Denison Maurice, and the memoir in the last edition of "Alton Locke," by Thomas Hughes, have invested the principles of Socialism with a fresh interest in England. In these circumstances, Miss Dale Owen's discourse to-night, on the great experiment at "New Harmony," cannot fail to prove instructive.—"Newcastle Daily Chronicle," May 19.

AN EXPERIMENT PROPOSED ON SPIRIT SIGHT.

To the Editor.—Dear Sir,—Before I write again under the title of "An unsuccessful Investigator," allow me to return you my heartfelt thanks for the four MEDIUMS you sent me the other day, and as I thought they were sent me for distribution, I can assure you they were not in my possession many minutes before I gave them to some of my work-mates, who I thought were anxious to know something of Spiritualism. This is how I have always disposed of my MEDIUMS, and some I have even left in public houses and Working Men's Clubs. For about two years I have not seen a MEDIUM, but last month I had a strong desire to know how the Spiritualists were going on in their work, and I at once ordered my news-agent to change my paper, and get me for the future, until further orders, the MEDIUM, so that I am once more a subscriber to your paper.

In the issue for May 2nd, I notice a letter signed, Marian Aydon Nokes. The title of the letter is, "Can Spirits see material objects?" and judging from the tone of the letter, the writer believes that spirits can see just the same as they could when on earth in the flesh. In studying this subject I am induced to ask the writer of the above letter whether it is possible for her guides to find out where I reside, and having done so, would her guides appoint a time for me to read a certain chapter in the Bible, and then at the next seance, Mrs. Nokes's

guides can speak through her or through the table, and tell me the chapter and verse I had read. Should this proposal be accepted, not only by Mrs. Nokes, but any other medium, I could go into my chamber at the time appointed, shut myself up, open the large family Bible I have, and place my finger on the chapter or verse I read, and hold my finger there for any reasonable time the guides may require. If spirits can see, a fairer test, I think, could not be proposed. A few proofs of this sort, I think, would make me into a staunch Spiritualist, and one that would not easily have his faith shaken.

In conclusion, Mr. Editor, allow me to return my sincere thanks to one of your correspondents (whose letter appears on May 2), who wrote on the method of developing clairvoyance. He has written to me, telling me what books to read, and promising me any information he can give me to assist me in my investigation.—I remain, yours,

W. PANCOTT.

Newton Street, Penny Meadow, Ashton-under-Lyne.

MATERIALIZATION IN THE OPEN AIR IN NORTHUMBRIA.

To the Editor.—Sir,—I beg to enclose you a photo-card of Mr. Peter Russel, of Pegswood, and his celebrated seer and healing guide, "Zebra." He was, whilst in earth-life, a Turk, and passed away to spirit-life in Spain.

The photograph was taken in bright sunshine, in the Chapel Wood, Morpeth, close on mid-day, Sunday, 11th inst. As the spirit belonged to an olive or copper-coloured man, which fact I forget whilst looking for a likeness, it rather deceived me; but it was in an instant detected by a Spiritualist who was sitting in Mr. R.'s house, when I called. The said person had seen "Zebra" materialize at a seance.

I may state I was an avowed atheist, and have acted as chairman to all the prominent lecturers of the day upon many occasions, but was induced to investigate Spiritualism by Mrs. John Robinson, of Ashington, about Christmas last, and from the first circle saw and heard such singular phenomena, that I was determined to go on with my inquiries with the firm determination of exposing all chicanery, tricks, or fraud which I might come across; but as yet have not met with a single instance of trying to lead me away from the truth, but every effort used to show me more and more. So you will readily perceive that the inclosed production can be relied upon, and the negative is open to the inspection of any one who may wish to see it; no retouching pencil has ever been laid upon it.

I was told that I was a healing, inspirational, and painting medium, and was highly pleased, as by my own efforts the proof of the new doctrine could be worked out by my own hands, with patience and perseverance. As to the first named phase of mediumship (and I am not fully developed), I can testify to the truth, as I have cured a case of sciatica in a few minutes, and a case of bad legs of nine years standing is almost cured, and without medicine. But as to being a painting medium, I have never tried a landscape in the whole course of my life, but shall endeavour to prove the assertion, as I am determined to give every condition required to search after the truth of Spiritualism. "Zebra" told me at an early sitting, that it was in my power to prove to the people the truth of the doctrine, and if it be so, depend, Sir, I shall spare no labour nor expense within my small means to that end.

In conclusion, please publicly offer especially my heartfelt thanks to Mrs. Robinson, of Ashington, for the great trouble I have been to her upon many occasions; also to Messrs. P. Russel, and W. Gilbertson, of North Seaton, for their many efforts on my behalf; hoping the days of the two latter may be short in the coal mines, and trusting they may find some more suitable occupation, so as to be able to give more attention to serve the good Cause.—I am, sir, yours truly,

Oliver's Yard, Morpeth.

E. E. PEARCE.

[There appears to be the distinct image of a face amongst the leaves of the trees, but our correspondent does not state whether the spirit was visible at the time the photograph was taken. If the spirit did not appear to physical sight, then it cannot be described as a "materialization;" it is what is technically known as a "spirit photograph," that is the photo of a spirit in the invisible state. We have seen many of these taken, and always in light, as in the case of ordinary photography. The other particulars are very gratifying. We do not impugn the veracity of our correspondent, but think he has employed the wrong term in describing the manifestation, which, after all, looks very like a figure caused by the light amongst the leaves.—Ed. M.]

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday Mr. W. Johnson, of Hyde, answered questions in the afternoon, which led to a very lively and interesting discussion. We were highly gratified with the eloquent manner in which Mr. Johnson's guides answered the various questioners. Next Sunday Mr. H. E. Schneiderei will speak. June 1st, Mrs. Groom, of Birmingham, at 2.30. On Whit Thursday the Pendleton and Manchester friends intend having a trip to Llandudno. On Friday, to Worsley. On Saturday, to Lymm. Please note 12.20., for Worsley, Victoria Station.—O.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 23, 1884.

NOTES AND COMMENTS.

Our columns are chiefly occupied, this week, with two views of the same question, as given in Mrs. Richmond's Discourse and the Control. It is remarkable how these coincidents occur. Our own position, negatively speaking, is defined in a note appended to a correspondent's letter. What may be called the Psychology of Salvation is in a very defective state in the popular system, and it is a duty on the part of spiritual teachers to introduce those more elastic bottles, fitted to hold the new wine of spiritual truth.

Mrs. Richmond had a good meeting on Sunday evening, if anything in excess of the attendance on the opening Sunday. Two more weeks of the present course have to run, but not till July have visits to the country been announced.

There is a remarkable allusion in the Control, to the state of the Irish party in the House of Commons in respect to the Vote of Censure division. The control was given during Tuesday, at what time of the day is not stated. Early on Wednesday morning, the Irish members unexpectedly voted with the Opposition, after having made it appear that they intended to vote with the Government; thus most signally verifying the forecast given through the Medium a few hours before. The controlling spirits seem to have been cognizant of the tactics of the party in question.

We are very pleased to see that open-air work is being resumed in London, and that attempts are being made elsewhere. The East-End workers hold well together. Mr. Burns intends commencing again in Hyde Park, but it is rather hard to bear the full strain of the meetings himself, over-worked as he is mentally during the week.

"Do existing phenomena warrant us to conclude that Man either is or has a Soul?" is the title of a lecture by the Rev. W. Matthews, published by W. H. Morrish, Bristol. The author indulges largely in metaphysical speculation, and alludes to Mr. Bradlaugh, but he entirely ignores Spiritual Phenomena, by which the post-mundane existence of man can be demonstrated as a fact. This "Christian minister" appears to be also unconscious of the experiments of Mesmerism, and abnormal states generally, by which the possession of soul powers by man are made evident. The most valiant pioneers of the Church are at all times about 100 years behind date.

On May 13, at Mr. Towns's circle, held at the Spiritual Institution, on Tuesday evenings, the spiritual surroundings of each sitter were as usual separately described. Standing beside the eighth sitter her husband was seen, holding his finger and thumb to his throat, and speaking indistinctly as if something were the matter with his mouth. The sitter stated that her husband had endured a surgical operation, by which his tongue was removed in March, 1881, and the three months before he died he spoke with difficulty. The particulars of the case were given in the "Lancet," March, 1881, so that the spiritual perceptions of Mr. Towns were amply sustained by facts.—J. KING, O.S.T.

Mr. James Gillingham, the well-known surgical mechanist, of Chard, has just invented a portable machine, called "the Spider," for the rescue of the inmates of houses on fire. His illustrated prospectus shows how the Church tower and other high buildings have been descended. The traveller can arrest his course at any point, or if overcome with faintness, the machine will land him safely on the ground. At this time of

terrible fires, such an invention is a boon. It may be made useful to workmen in ascending and descending, as a man can wind himself up as well as let himself down. Mr. Gillingham offers his patent for sale, and surely there is a fortune in it for any firm capable of taking it up. It appears to be on view at the International Health Exhibition, and the prospectus may be obtained on application to Mr. J. Gillingham, Chard, Somerset.

SHAKER EXPERIENCE.—I was placed among Shakers by my parents, in the year 1838, at the time when an uncommon influx of spiritual manifestations began among Shakers, and hence lived and breathed in a continual atmosphere of Spiritualism, from the period of eight years until mature manhood, and I took to it easily, and, I think, rationally and consistently—not blindly and fanatically—neither sceptically. I look upon the present manifestations of Spiritualism in the outside world, as a rudimental and preparatory work, for a further extension of the Order of the Kingdom of Heaven already begun on earth.—A. G. HOLLISTER.

THE POPE AND FREEMASONRY.—It is rumoured that the Pope is engaged on a new Encyclical directed against Freemasonry. The wonder is that in this age of enlightenment any body of persons claiming to possess ordinary intelligence should for a moment imagine that the Pope has any real control over the actions of men, who from habit and education rather than firm belief, profess allegiance to Papal decrees. The fact is Freemasonry is considerably more powerful than the Pope, because it adapts itself to the needs of the present, and will continue to progress—possibly, a little in advance, as a leader should be, but always en rapport with the spirit of the age. The power of the Papacy for good or evil has passed away for ever: nothing that Pope or Consistory can do will ever rivet again the chains of mental enslavement that have been broken by the Spirit of Freedom: and nothing that the College of Cardinals can invent will ever reconcile the doctrines of Rome with the teachings of Freemasonry. We cannot even picture to ourselves the mental condition of the man who, having tasted of the pure spring of Masonic truth, should at the same time delight to swallow the lying legends and baseless pretensions of the Roman Hierarchy. When we see the Papal Church professing to be tolerant, we may be sure that it is unconscious of its impotence to be otherwise. The Sacred College may have been the latest discoverers of what has been patent to the world for many years, viz.: That the days of SACERDOTALISM, whether of this or of that Church, are fast passing away, and the dawn of a better, because purer, spiritual faith is at hand. Education against Clericalism, Science against Superstition, Truth against Falsehood: can the issue be doubtful?—J. H.—"The Kneph."

Miss Lottie Fowler arrived safely in Boston, on April 28, much benefitted by the voyage. Spiritualism is in a state of activity. Meetings well attended. Mediums busy.

On Monday the "Newcastle Daily Chronicle" devoted the leading article to Miss Rosamond Dale Owen. This is the greatest distinction we have seen conferred on any spiritual speaker by that paper. We transfer that article to our columns.

We have had several instructive conversations with Mr. W. Armstrong, Newcastle, during his recent visit to London. We know of no man who has a better understanding of mediumship.

OLDHAM.—On Sunday, Mr. J. B. Tetlow gave good satisfaction by his two discourses on "Spiritualism," and the "Mission of Jesus."

KEIGHLEY.—I beg respectfully to announce that the Spiritualists of Keighley have made arrangements with the Canal Company, for a Grand day Excursion by Boat to Gargrave, on Whitsuntide, Tuesday, June 3rd. On arrival, the Scholars will be served with tea and buns free of charge. Parents and friends will be supplied at a small charge. After partaking refreshment the party will proceed to the gardens and woods, kindly thrown open for our pleasure, by Sir Matthew Wilson, Bart., M.P. Anyone wishing to see the beauties of nature will do well to make one of our party. Fare there and back: Adults, 1s. each; Children, half price. As the number of tickets is limited, persons desiring to accompany us will please secure their tickets early.—PROGRESS.

APHORISMS.

The first rule of philanthropy is: Do not believe evil if you have not seen it yourself; and, bury it in silence if you have seen it.

The first reward of uprightness is the inward testimony: You have done rightly.

Honour has still the rising price in the balance against the wealth of the whole world.

The best way of revenging oneself is to do just the contrary what our offender has done.

The external charms procured by finery make up generally for the want of perfection from within more strikingly.

An ungrateful man is equal to a pig, which eats the acorns without looking upwards where they come from.

To recognise ignorance is the first step towards wisdom; but to consider oneself wise, is the surest way to folly.—J. L. HANAU.

SERVICES BY MRS. RICHMOND,
AT KENSINGTON TOWN-HALL.

The Guides of Mrs. Richmond desire to announce that this series of Discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of Spirit. Therefore, they wish to announce that the subject for the third discourse, which will be given on Sunday, May 25th, at 7 p.m., will be:—

“THE COMFORTER AS REVEALED BY
SPIRITUALISM.”

Tickets for reserved seats may be had at the office of this paper, 2s. each.

The Guides of Mrs. Richmond announce that they have a work in the Provinces after the series of Discourses in London (which may extend to the end of June) have been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place. These visits to the North and Midland Counties, will begin about July 1st.

NEUMEYER HALL MEETINGS.

On Sunday next, May 25, W. J. Colville's subjects will be— 11 a.m., “The Ascension of Christ into heaven considered spiritually”; 3 p.m., “Progress and Poverty” (by special request).

Do not forget W. J. Colville's Monday evening discourses on spirit spheres, at 15, Southampton Row; subject for Monday next, May 26, “The second sphere,” followed by answers to questions and poems. 8 p.m., sharp. Everybody heartily welcomed.

W. J. Colville is open to provincial as well as London and suburban engagements between Sundays. Parties desiring his services for public or private gatherings, should address him without delay, 32, Fopstone Road, Earl's Court, S.W. He is actively engaged in literary pursuits, revising lectures for publication, etc., etc. Full particulars concerning these lectures will be given next week.

Mr. W. J. Colville will hold a public reception at the residence of Mrs. Jones, 273a, Albany Road, Camberwell Gate, S.E., on Thursday, May 29th, at 8 p.m. Questions will be answered by the guides of the speaker, on any subject pertaining to Spiritualism or cognate subjects. Everybody cordially welcome. Go, and take your friends.

Our readers are respectfully informed that W. J. Colville's guides are delivering a consecutive series of spiritual teachings at 15, Southampton Row, on Mondays, at 8 p.m.; and that on Fridays at the same hour, they hold a public reception for the answering of miscellaneous questions. We shall be pleased to see a full room this evening, Friday, May 23rd, at 8 o'clock. Come and bring your friends. Last Monday's meeting was excellent and very well attended.

“I HAVE LOST EVERYTHING.”

To the Editor.—Dear Sir,—As a friend and admirer of Mr. Colville, I am grieved to hear of his misfortune, and certainly think that every Society for whom he has so earnestly and willingly worked for the smallest possible remuneration, and gained so many investigators into the truths of Spiritualism, should embrace this opportunity of contributing whatever they can conveniently spare to assist him out of his difficulties; thereby showing how much he is appreciated. I may add that we have already commenced a subscription, and hope to send him the money and list of subscribers next week.—Yours truly,

T. DUCKWORTH,

Hon. Sec. Leeds Psychological Society.

[We are also in receipt of 5s. from Dr. Fisher.—ED. M.]

LINES ON THE DEATH OF SIR MICHAEL COSTA.

BY MRS. BARRETT.

His march is over, and he hears the call,
Which soon will sound within the ears of all;
The God of Israel turns the Key of Death,
And Michael Costa yields his fleeting breath.
But talent is not lost, and his may swell
The mighty chorus where immortals dwell;
Still onward, still progressing from afar,
Free from the discord of each earthly jar.
Who can describe the music of that sphere,
Of which we only hear the echo here?

HERTON-LE-HOLE: Miners' Hall, May 18th.—Mr. J. Livingstone's guides gave a grand and lengthy address on “Does Death end all?” which gave every satisfaction to the audience.—JAS. MURRAY.

A MOONLIGHT MEDITATION.

“Take Nature for your friend and teacher, and soon I think you will find this benignant mother will take you in her arms and show you God.”

The sun his cheering rays hath now withdrawn,
And evening shades again spread o'er the earth,
All nature sinking into calm repose.
The friendly moon that shineth in the sky,
Casteth her loving beams upon the earth,
As gently she doth glide through starry space;—
Hiding herself, perchance, behind a cloud,
Or peeping through the boughs of lofty trees.
And as she moves along her glittering path,
Surrounded by so many brilliant stars,
She seems to smile serenely upon man.
How glorious are those merry, twinkling stars,
Sparkling their songs of gladsome, silent praise,
Amidst that vast immeasurable space!
Wondrous indeed! great awe such scenes inspire
Within the breast of man, as he doth gaze
And think upon the pow'r that brought them there.
The moon so full of beauty doth reflect
Her tender light upon the rippling stream,
And soothes with hallow'd beams the restless wind,
Into a quiet, calm, refreshing breeze;
And then the waving leaves in gentle tones,
Do rustle forth their softest symphonies.
Unmindful is the man who can, unmoved,
Look on a scene of beauty so sublime.
But he who doth such wondrous glory mark,
Uplifted is his heart, his thoughts upraised,
And inspiration pure doth fill his soul,
Giving a foretaste of celestial things.
In adoration do his pray'rs ascend
Unto the Great Creator of all worlds,
Who giveth sun, moon, stars to light the earth,
And teach that all in harmony do work
Under one great and universal law.
How marv'ous is this great o'er-ruling pow'r!
This Spirit we call God, and know no more!
How nature with her ever-changing views
Doth ever speak His wisdom and His love—
Imparting hope, and giving faith anew,
That leadeth us in thought to higher life,
Where joys, transcending all we yet have known,
Prepared are for spirits pure above.
The very thought doth radiate our soul,
And make new life within our spirits burn.
For if this life is bless'd with scenes so fair,
What must the glorious home above, then, be!
What lovely flow'rs do blossom “over there”—
What heavenly music doth enchant the soul!
No darkness there! all bright and glorious day,
For God Himself He is the light thereof.
All there is happiness, sweet peace, and joy,
For nothing that defiles can enter in.
The tears from ev'ry eye are wiped away,
And love and wisdom doth direct each heart.
Death there shall be no more! no more shall we
Be parted from the friends we love so well.
Oh, blessed thought! to meet in that fair land
With those we love! in sympathy to dwell
With all around! affinity of thought
And feeling ever drawing soul to soul.
The sorrows that we undergo on earth
Cannot comparèd be with heav'nly joys.
Suffering doth help to educate, refine,
Enlarge man's soul, that purified he may
Be fitted for immortal life above.
O God! how great Thou art! how puny man!
How vast this great and mighty universe!
How little do we know! the greatest mind,
The grandest soul that ever liv'd on earth,
How weak! how insignificantly small!
But thou hast sent us here in love, O God!
That we in wisdom and in love may grow.
Thou knowest what we need, and if we bow
In meek submission to Thy gracious will—
Into our souls will flow the perfect light,
That to us e'er a guiding star will be;
A beacon true, directing us to hea'vn.
Then as the flow'rs do open to the sun,
Receiving warmth and light that gives them life,
May we be open to the inner light,
The spirit pure that draweth us to Thee!

E. L. W.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare St.
—Last Sunday, we had two splendid addresses through Mrs. Barnes, of (5, Paradise Place, Barker Gate). In the evening Mrs. Barnes was speaking for an hour on the “Judgment Day,” several strangers being present.—COR.

LITERARY NOTICES.

AN AUSTRALIAN BOOK ON SPIRITUALISM.

Australia has produced one of the best books on Spiritualism that has appeared in any country. We allude to Mr. Denovan's "Evidences of Spiritualism," which is now nearly out of print, as 350 copies perished in a fire. Yet the book has had quite a large sale, but having been by far too much for the money, the author must suffer great loss in its publication, especially when the loss by fire is taken into account. After certain lectures delivered on various occasions by the author, the plan of the work is to collect the phenomena into groups, and give "Evidence" from reliable witnesses as to their occurrence. In doing so the author uses the language of the original narrators, and thus collects together a vast mass of the most important testimony which has appeared in all countries. Australian Spiritualism occupies a separate department, and at that time the amount of local phenomena was not large, yet sufficient to bring conviction to the minds of many investigators.

Very finely executed illustrations of remarkable phenomena are inserted. One of Mr. D. Duguid's pictures, given direct, is reproduced, and we have the fac-simile of a photograph of Mr. Crookes and "Katie." This is truly a gem in the way of illustration, for we do not think it has been made public in any other quarter.

Of course the work partakes largely of the nature of a compilation, and therein consists its great merit. It is not the book of one author, but it is a "Book of Books," the testimonies of many most prominent authors, who have written in various times and places on the great fact of spirit-communion and manifestations. Mr. Denovan modestly hides himself behind the vast pile of Fact which he adduces in favour of the truth for which he labours. Cropping up through the overwhelming stratum of egotism that so frequently characterizes Spiritualistic authors, this exception is gratifying and instructive. With some of such no one seems of equal credibility to themselves, and unless "I" have seen it, the matter is not worthy of the attention of the reader.

With the careful hand of a kindly gleaner, Mr. Denovan has gathered into his repository stray publications of great value, which were otherwise inaccessible; such as the tract on "Throwing of stones by Spirits," from the pen of William Howitt. These separate works, transposed bodily into the book, enhance its value unspeakably. Such a collection as this ought to be in the hand of every Spiritualist, and with a complete index it would furnish the student or teacher of our truth, with that which would be of essential value in all circumstances.

Taken as a whole, we consider this the most comprehensive and valuable work in all our literature. Unfortunately, the author has not had that access to the sufferages of the public, such as that possessed by Mrs. Britten, and other lecturers, or his book would certainly have secured equal recognition; and it gives a much larger mass of matter for the money; valuable as is the return made to subscribers by the author of "Nineteenth Century Miracles."

When a man in private life labours for years in the compilation of such a valuable work, and in its publication sustains considerable loss, we think a tribute of sympathy is due to him by every worthy Spiritualist. We would be glad to see a copy in the library of every Spiritualist's home, but in public libraries it would be of great value. Unfortunately but few copies remain, and these may be obtained per post by remitting 12s. 6d. to W. H. Terry, 84, Russell Street, Melbourne.

DEBT COLLECTING.

The article on "debt collecting" by Elder F. W. Evans, which was in the "Sun" last week, has attracted wide attention. The Albany "Evening Journal" published the article, and said editorially:—

Elder Frederick W. Evans, best-known and ablest of American Shakers, sends us a communication on the collection of debts which is published elsewhere. His idea of refusing all interference of the law to creditors, is neither original nor novel—as indeed he is far from claiming it to be—but it is one of that kind of prepositions which strike the reader as new and bold, no matter how often they are presented. Elder Evans must be nearly, if not quite, the sole survivor of a group of agitators, who many years ago started afoot more successful movements than were probably ever before or since fathered by so small a body of men. In reality there was not more than half a dozen of them, in the days of their first meetings in New York city. There it was, in their Hall of Science, that the agitation for a homestead law began, based upon arguments which, half a century later, Henry George is popularizing again, under a new name, but which Elder Evans elaborated before George was born. These men, too, began the outcry against imprisonment for debt, and pushed the matter through the Legislature, as they got the Homestead bill, in its original form, passed by Congress. The crusade against the United States Bank, had its inception in their minds, too. To them, also, we owe the institution of mechanics' lines on boats and buildings, to secure their labour in construction, and there is no

exaggeration in saying, as well, that from them came the first intelligently directed effort to secure the legal rights of women. It is worth while to remember that all these things that are now taken as matters of course in our laws, were in their day of beginning fiercely derided and contemned. This fact does not make good the Elder's theory that there should be no legal safeguards around the lending and borrowing of money, and the credit system generally, but it gives the suggestion the stamp of a good source. Just now the country is not in the way of bold radical ideas of change in institutions and methods. It had laid aside its renovating mood before the war came on, and has never taken it up since. When the next era of alterations and remodelling comes on, who knows that Elder Evans' idea may not seem a good one—and a century hence be as much a part of our system as the Homestead law now is?

PROGRESS OF SPIRITUAL WORK.

WORK IN BELPER.

The first week of our special work at Belper was of course merely introductory, involving mutual introductions, and the making of preliminary arrangements for a systematic work. I am glad to be able to state as the result of the week's experiences, that the appearance of things is extremely gratifying, and such as to afford great hopefulness as to future results. We of course knew beforehand, that at this centre the elements were highly favourable for the inauguration of a revival and an extended effort; but I can truly say that the actual condition of things considerably exceeds my expectations. Taking a general view of the local Cause, there is everything one could desire of true spiritual and religious feeling, and of ardent interest and enthusiasm for work. It is a grand thing when the ostensible leader becomes himself led by the people, and when their zeal and eagerness outstrips his own. In several directions I have found this to be the case here.

The glorious army of invisible workers have given us proof of their readiness to commence in good earnest the campaign which has been mutually undertaken; and although the meetings held during last week were necessarily but experimental, they were nevertheless attended by good demonstrations of power, and some very substantial work was done in the development of mediumship. The Tuesday evening meeting in the rooms at Belper, at which thirty persons were present, was specially remarkable in this respect.

About a mile-and-a-half from Belper, is an extensive hamlet called the Pottery, at which place a circle has been held weekly during a couple of years past. Proceeding thither on Wednesday evening to hold a meeting in the house of Mr. and Mrs. Butler, I was really surprised at the number of people there assembled, every inch of room being occupied; and I was equally gratified at the enthusiasm of the people, they having arranged amongst themselves a preliminary meeting in the open air, in order to attract the people to the meeting. That however, for certain reasons was not done; but it is a distinct arrangement for this week, that weather permitting, we shall meet out of doors, to sing and speak a little, and then march to the meeting room.

A prominent part was taken in the meeting on Wednesday by Mrs. Wigley, a medium who has been very useful in the locality; I was specially pleased with the spiritual influence of the meeting.

About the same distance in another direction, viz., at Milford, on the Derby Road, a weekly circle has also been held, and here it is arranged for me to conduct a meeting on every Monday evening during my stay. I found the people here equally hearty and interested. In various places people come to the Sunday meetings at Belper, and thus it will be seen what an ample basis exists for evangelistic and spiritual effort.

We had most enjoyable and profitable meetings on Sunday. In the morning the writer gave an address on "Spiritual Organization: What is it, and how is it promoted?" The deep sympathy of the friends makes it easy to speak at any time on that platform. At the evening meeting a discourse was delivered by a trance medium, Mrs. Hitchcock, a lady who is greatly esteemed in the neighbourhood, and who as a medium has, with her husband, done great service in the Midlands, and at great self-sacrifice during many years past. The second meeting on Sunday evening, to which nearly all remained, was most remarkable for the high spiritual influence that prevailed, and for the manifestations of spirit power through various mediums. All present seemed delighted and blessed.

OMEGA.

OPEN-AIR WORK.

To the Editor.—Sir,—Perhaps your readers may be pleased to hear from an "outsider" of the apparently great success attendant on your Sunday morning meetings in Victoria Park. On Sunday last I had much pleasure in listening to the very able addresses of Messrs. Jennison and Emms, given to a large and attentive audience, and which were I believe very generally appreciated. I could not but contrast their clear, logical and philosophical reasonings, with those of some others, who I doubt not, with the best intentions, and in all sincerity

also endeavour to enlighten and instruct us East-enders. One party, by apparently doing their utmost to bring—not merely the Christianity of Christendom (that I could understand) but the Christianity of Christ, into contempt and ridicule; whilst the other finds him ample food, by assuring his hearers that they will be eternally punished by a just judge for sins they never committed, and rewarded for virtues they never possessed; and in order to avert this punishment insists on their belief in what they know to be false, and disbelief in what they know to be true; besides many other most absurd and unfounded assertions. The Atheist doing all in his power to vilify the great reformer Jesus Christ; the orthodox Christian (so-called) doing all in his power to vilify the great reformer Thomas Paine! One thing those differers appear to agree in is in their denunciation of Spiritualism, of which seemingly they know nothing, or appear to have given the subject their smallest consideration; though they both pretend to know more about it than others who have given it years of attention and study. I am happy to say the advice of our new teachers was more liberal: not to accept their statements without the fullest inquiry, but to “prove all things, and hold fast that which is good.”

“Seek TRUTH wherever it can be found,
Among our friends, among our foes;
On Christian or on heathen ground.
The tree's divine wherever it grows.”

—Yours truly, W. E. CORNER.

VICTORIA PARK.—Mr. Jennison, Mr. Emms, Mr. Downing and friends met at the fountain in Victoria Park on Sunday. There was a very large attendance. Mr. Jennison opened the meeting with an address on “Eternal Punishment.” He said that it was against all human nature. No earthly father would punish his children with endless torment; therefore he could not conceive that our Heavenly Father, who was the essence of Love, would punish his children forever. Every wrong act committed on this earth met with its reward; but even the drunkard and murderer could in the spirit-world, by sincere remorse and an earnest desire to make amends for his wrong doing, work out his own salvation, and thus attain to a higher and a better sphere. He considered it a far better doctrine than that of eternal punishment. Mr. Emms followed with an eloquent address upon “Christianity, Secularism, and Spiritualism.” He described the teachings of each, and proved to the majority of those present, that the teachings of Spiritualism were the truest and the best. He concluded by urging all present not to take for granted all that he had stated, but to investigate, and prove it for themselves. Both speakers were listened to with attention. There is no laughing and sneering now, but an earnest desire to know more about it, pervades the audience.

Many friends brought some literature, and it was eagerly accepted. There is plenty of room for others to follow their example. Next Sunday morning at 11 a.m., weather permitting.

WILLIAM LUXFORD.

89, Kenton Road, South Hackney, May 20, 1884.

NEUMEYER HALL.—On Sunday last, Mr. Colville delivered very forcible discourse in Neumeyer Hall, during the morning service, on “The Spiritual significance and use of Fire.” Previous to entering directly upon the advertised theme, the lecturer commented upon an article in last week's MEDIUM, and the editor's comments thereon. The ground taken was that terminology is unimportant, save to the extent that it must be expressive and intelligible. The “Christ” spirit may be called the spirit of love, and as love is neither exclusively Christian nor Jewish, Mohamedan nor Buddhist, it was well remarked that to promote unity it was always desirable to use words which did not speak of truth as though it belonged exclusively to any particular age, person, or system. Having thanked the writer of the article under discussion quite warmly for his appreciative words published in MEDIUM, the speaker proceeded with his discourse, which was based upon the utterances of Paul concerning “fire,” in 2 Cor., iii., and the parable of the rich man and Lazarus. Remarkably advanced views of hell were proclaimed, as the lecturer said the pains of hell were a necessary part of the education of those who merited them. He traced the love of the Infinite parent in denying even the drop of water to the suffering Dives, as the sequence proved that the very continuance of that pain produced a desire for the salvation of his brethren, and that very desire was an evidence of the dawning triumph of the spirit over selfishness. Many explanations were given of disputed passages, showing how local allusions might have been full of meaning to the Jews, and of no special value to us to-day, while the whole spirit of the Gospel might be summed up in the enunciation of the eternal truth: that divine justice and mercy are eternally inseparable, and that true justice is a perfect combination of love and wisdom. Literal fire was declared to be of great benefit, even where it worked the most terrible ruin. London, Boston, Chicago, and numerous other places are clean, healthy, and beautiful, where they were once dirty, dangerous, unlovely, and uncleanly. The fire is a purifier, and as such must ever

be welcomed, until the happy time arrived when, cleansed from every stain of evil, we no longer need the discipline of pain and sorrow. Mr. Colville's congregation is composed of very intellectual and for the most part rationalistic persons, who seem to greatly enjoy learned disquisitions on the laws and principles of existence. The singing was very pleasing, and the music decidedly fine. At 3 p.m., “Moses seeing God, and the Ten Commandments,” were themes ably treated upon. An answer was also given to the Christadelphians and all believers in conditional immortality, and to those who believe in no immortality at all. The audience was critical, but very attentive, and seemed highly pleased with the eloquence and liberality of the speaker. The poems were fully up to the usual standard of merit.

SALFORD: 83, Chapel Street.—On Sunday last, our old friend “Owd Jonathan” gave an address upon “Facts and Fancies,” during the course of which he dealt with the “facts” of “Spiritualism” from the grounds of experience, and the “fancies” of opponents, whose professions of knowledge were the fancies drawn from imagination. He read a beautiful poem entitled “The Song of Spring,” and told his audience that the song was evidently a “fancy” from the imagination of the thinker who wrote it, whilst the sad fact was, that the poet was a dissipated sot, whose life was not in accordance with the beautiful emanations from a refined mind. The opposition of opponents was largely commented upon, and their modes of attack criticized. “The Witch of Endor” bugbear came in for a passing notice, and he tried to provide a little food for the mind from this incident, which clearly showed there was a sensitive in the days of “Saul,” who was consulted in regard to spiritual affairs. Mr. Rodger followed, and spoke for some twenty minutes upon “Bible Spiritualism.” His manner was very clear and lucid, and his appeals to the audience of that character which commends itself. During his brief address, he confined himself chiefly to the Old Testament evidences, and closed by expressing his willingness on some future occasion to continue the story. Mrs. Hesketh now came to the front and gave several spiritual descriptions. Some were thoroughly successful, others not recognised. Next Sunday, May 25th, Mr. F. Hepworth, of Leeds, at 2.30 and 6.30 p.m. This is the first time of Mr. Hepworth's coming amongst the Manchester Spiritualists, and being a young and rising medium, as also a stranger, we trust our friends “old and new” will come up well on these occasions and give him a hearty welcome. On “Whit Sunday,” June 1st, Mrs. and Mr. Groom, of Birmingham, at 10.30 and 6.30 We feel confident our Spiritualist friends need no invitation from us to make this day's proceedings a complete success. On the following day, Whit Monday, we purpose holding a social tea meeting to welcome Mrs. Groom, of Birmingham, and Mr. R. S. Clarke, of Plymouth (the Plymouth medium). Tea at 6 p.m. Tickets one shilling each. We extend a cordial invitation to the Lancashire Spiritualists to this social re-union. After Whitsuntide we contemplate holding a week evening's investigation circle, at which Mrs. Hesketh has promised to attend.—I. THOMPSON, Hon. Sec.

BATLEY CARR.—On Sunday last, Mr. Armitage's guides spoke for 70 minutes on “The best evidence that can be given proving the existence of a conscious spirit after death,” handed from the audience; and “Spiritualism: its mission to humanity,” submitted by your Correspondent. In the course of their remarks on the former, they said man had within himself a longing for a continuity of existence, when the physical body should be consigned to its mother-earth. Whence came this? Had the Great Creator and Father of all, He who had formed the millions of worlds, and all that are contained therein, from the tiny flower, the waving trees, even up to man, the crowning work of His hands, implanted within our being a longing, an inspiration for a continuity of existence under conditions more favourable to the unfolding of our better natures; where our aspirations for the noble, true, and righteous shall have an opportunity for perfection, without furnishing it? If so, the beasts of the field are more blessed than man, and the sooner the poor toiling millions with their load of carking cares end their miserable existence the better. Such ideas are contrary to the teachings of nature around us. There is no creation in nature purposeless. There are no faculties given to man but what there exists the means to satisfy them. And the longing after a continuity of existence is no exception to the order of nature. But what are the proofs of this assertion? The facts of Modern Spiritualism; and as God is no respecter of persons, and as His laws are universal, all can hold communion at their own fireside with their dear and loved ones that have gone before. There all could prove to their own satisfaction that a conscious existence does exist after the death of the physical body.—ALFRED KITSON.

LEEDS: Edinburgh Hall, Sheepscar.—Mrs. Craven, a local medium, on Sunday last, in the afternoon gave a short address. The evening service being devoted to answering questions, proved very interesting, the questions being answered by the controls in a very able manner. On Sunday next Mrs. Groom, of Birmingham, will be at this hall, and on Monday, 26th inst. the first social gathering of this society will take place, at which Mrs. Groom will be present.—COR.

MR. S. DE MAIN'S DISCOURSE.

The Editor,—As you, Sir, seem to be labouring under the impression that the quality of matter communicated through the medial instrumentality of Mr. De Main, is determined in accordance with the mental bias of the sitters in general and of myself in particular, kindly allow me to state that our circle is comprised of four persons: viz., the medium, Mrs. De Main, Mr. Harker and your correspondent. The subjects suggested for discourse are prepared by myself, unknown to the medium. They are announced after the control has taken possession. My mind is entirely absorbed taking notes. The course of reasoning adopted is usually directly opposite to my expectation. The ideas are entirely new and ORIGINAL to me. I had never seen them expressed previous to their present appearance, and Re-Incarnation was taught at our circle when we were all unable to grasp its significance. Briefly, then, How can the mind suggest ideas which it has never entertained?—Yours fraternally,
C. G. OYSTON.

[This has lain by some weeks. It alludes to a comment at the time we inserted Mr. De Main's discourse on "Re-incarnation." Our remark was to the effect that the statements therein were not new to us, having repeatedly published them in the past. We had no reference to the state of knowledge within the circle; but the information given by Mr. Oyston is of interest, and we insert it. It has been said that the ability to ask a question involves the power to answer it. There is more in certain minds causing distinctive utterances through mediums than is generally recognised; in other words, the questioner or recipient is to some extent the medium or means whereby the communication reaches the earth-plane in the shape it assumes.—Ed. M.]

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday last, the controls of Mr. R. S. Clarke delivered two inspirational addresses. There were fair attendances considering the delightful weather. The subjects were dealt with in a most clear and logical manner; in the morning, "A Godless World," evening, "The World's Saviours." The usual circle was held in the afternoon, Messrs. Snell, Burt, Carswell and Paynter were controlled by the invisible workers.—J. T. B. PAYNTER.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—On Sunday last, Mr. James Dunn, of Sbildon, gave an inspirational address. His guides asked the congregation to choose their own subject. There were strangers present. They sent five subjects to the chairman. The one chosen was "What is the False Prophet's Mission in the Soudan at the present time?" He gave a discourse over an hour and a quarter, and gave every satisfaction.—JOHN ROBSON, Cor. Sec.

WEST HARTLEPOOL.—We have started a Society in this Town (numbering about 20 members at present), under the title of the "West Hartlepool Spiritualists' Association," and have secured the services of Mr. Scott, of Darlington, who will deliver two addresses on Whit Sunday, in the morning at 10.30, subject, "Spiritual Oneness," and in the evening at 6.30, subject, "Is the present plan of salvation sufficient for humanity?" in our Meeting Room, Temperance Hall, Brunswick Street. We shall kindly welcome any friends on the above date, and should be glad to receive the assistance of any of our local mediums who can give their services in furtherance of the Cause, and can assure them a cordial welcome; and we would receive with thanks any literature of a spiritual nature that would tend to promote the Cause, from any of our kindly disposed friends at a distance.—WM. WARDELL, 8, Havelock St.

BRADFORD: Walton Street Church.—On Sunday, the collection afternoon and evening was on behalf of an old Spiritualist who has lost his sight and is in poor circumstances. This manifestation of brotherly love is very gratifying. In the afternoon Miss Musgrave spoke on "How Spiritualism taught every man to know himself, and how to live and die." Mrs. Wade went among the audience, and gave very good clairvoyant descriptions of deceased relatives. In the evening in answering the question: "Shall we meet beyond the River?" Miss Musgrave brought tears to many eyes, and irradiated many countenances with a pleasant smile. Mrs. Wade again went amongst the people, and described the spirit-surroundings of strangers in such a manner as they will not readily forget. May the blessed work envelop all Bradford, and bind all together in love!—COR.

MORLEY.—Our platform was occupied on Sunday last by Mr. Worsman, of Bradford, a very young but promising medium. His guides spoke for nearly an hour on the "Ten Commandments, have they been fulfilled?" They spoke upon each commandment separately, and to the point, in a manner which gave much satisfaction to those present, and reflected great credit on the controlling intelligence. It is the first visit this young man (I had almost said boy) has paid us, but I am glad to say it will not be the last, as he has promised to come again, on Sunday, June 1, and I have no doubt but the room will be crowded; he has left such a good impression.—B.H.B.

OLD BOOKS ON MAGIC AND ALCHEMY.

A. B. has for sale several of the above. Enclose stamp for particulars. Address A. B., care of Mr. Halse, 40, Addison Road, Kensington. A. B. would like to hear from any very powerful, non-professional Physical Medium.

FAITH, HOPE, AND CHARITY.

O lovely Graces! hea'vnly three!
Inspired let my muse now be,
While I do tell of blessings rare,
Possessed by these sisters fair.

Young Hope! of thee I first will sing,
And thy bright spark may give me wing
To soar unto those regions bright,
Where poets catch their inner light.

Hope, with her soul inspiring rays,
Doth help to cheer the darkest days,
A lightsome heart she e'er doth give,
Without Hope, sad indeed to live.

Hope teacheth there's a heavenly goal,
Prepared for each perfect soul;
And that the sorrows man hath here,
Do help to fit him for that sphere.

Then hope doth lead us on to thee,
Bless'd Faith! the second of the three;
A sacred light in thee doth dwell,
That showeth all will yet be well.

When fill'd with Faith our souls aspire,
Our hearts do burn with heavenly fire,
We know that there is One above,
Who ever worketh all in love.

Faith to our souls doth oft reveal
A higher life, and when we kneel
In Faith's pure light, our pray'rs ascend,
And with the angels pure do blend.

And now our theme shall be of Charity,
The dearest and the best she e'er must be;
Her gen'rous hand is out-stretched unto all,
She ever answereth to affliction's call.

If 'tis through sin the sufferer is brought low,
She stayeth not, her love doth still outflow,
Nor chideth she, but strives in love to wean
From what is wrong, and guide to the unseen.

Sweet Charity! doth ever keep in view,
"Do thou to others as you'd have them do;"
She loves to wipe away the mourner's tear,
And brighten life to all who're troubled here.

O Charity! divine: celestial Grace!
May every stricken one behold thy face,
May ev'rywhere thy hallow'd light be found,
Like as in hea'vn, may Charity abound.

E. L. W.

A INSTANCE OF SPIRIT IDENTITY.

Dear Friend,—On Sunday, the 4th inst., I paid a visit to Mr. Husk, at Peckham Rye, taking a female friend with me, who had never been at a seance previously. I may say we had a very pleasant evening; good harmony prevailing, only seven sitters being there. I had a good test of identity by "John King," who, after saluting in his usual manner the two sitting next Mr. Husk, on coming to me he said, "Ah, an old face I have not seen for some time—how long is it since—about three years,—and your name—the hole in the wall that let's in light, glad to see you again," etc. I afterwards thought the matter over, and found it was as near to three years as possible since I heard his voice, and the name, "hole in the wall," is the one "Ski" generally used for me at Cardiff. At the conclusion, my friend was told by him to "Stand up, and grasp the medium's hand firmly." She did so, and in a very few seconds, the back of the chair she had just got up from was placed over her arm; thus, once again, were the known laws of nature suspended.—I am, dear Sir, yours fraternally,
Geo. D. WINDO.

H.M. Prison, Wandsworth, S.W., May 13, 1884.

[In the case of "John King," more particularly, but with other spirits also, we have observed repeated indications of identity as given above. It will be noticed that the name given facetiously to our correspondent is a pun upon his proper name. We have seen "John King" materialized dozens of times, and through several mediums, yet he has been, in all cases the same spirit, though the features have been occasionally modified by the influence of the medium.—Ed. M.]

"Bertha" is a splendid romance, we wish it as good a sale as it deserves, it should be sold by hundreds of thousands; it is simply grand. We wish the author every success.—"Middlesborough Times."

A lady eminent in literary circles writes:—"Bertha is one of the best books I have ever read, and certainly THE VERY BEST work on Spiritualism I have ever seen for introducing the philosophy to young persons."

EXETER.—The Society found it a great inconvenience in not having a place for developing circles, and offices for carrying on a systematic work of spiritual enlightenment. But the committee have at last succeeded in getting a very suitable house, situated in the Mint, and have gone to a considerable expense in fitting it up in a manner that they think will be appreciated by all comers. We have a room capable of holding about 100 people, which we have opened for reading or discussion every night, which we hope will succeed in bringing a great number of inquirers. This building was opened last week by a public tea, at which forty-four people sat down, and a very successful meeting afterwards. As this place is of great antiquity and has a very interesting history, being part of an old Priory, I will send you a more detailed account next week, both of the building and the opening services.—R. SHEPHERD, Sec.

HALIFAX.—On Sunday we had our anniversary. At 10.30. Mrs. Illingworth spoke well. In the afternoon and evening, Mrs. Groom gave two inspirational addresses in her usual good style, to large, attentive and respectable audiences. She, also, gave several poems on subjects chosen by the audience, and descriptions of departed friends, mostly to non-Spiritualists. On Monday evening, Mrs. Groom spoke for about two hours, in first-class style, on the following subjects, chosen by the audience: "The affair in Egypt and its results;" "Bradlaugh and the results of his labours;" "The Policy of the present Government;" "What is the influence we possess towards each other?" "Spiritual Truth versus Dogma;" "How do the higher spirits raise the lower ones?" "An address by the late George Dawson, of Birmingham;" "Holy Willie's Prayer," a poem by "Robbie Burns," but a different version from that given in earth-life; also a poem by "Byron" on "Patience." Every control appeared to have full possession, and went through in a masterly style, keeping the audience spell-bound all the time. It was an instructive and enjoyable evening, and calculated to do great good. The friends at Halifax consider Mrs. Groom's gifts first-class, and they hope she may be long spared to work for the good of humanity, which appears to be her intention. There is no doubt she will do an incalculable amount of good, as it is done not for money, but to show the people the way to live here and hereafter.—S. J.

Archdeacon Colley says in a recent note:—"I watch with untiring interest the Spiritual Movement from this corner of the earth, and long to be back again in the thick of the work. As soon as the new Bishop of Natal arrives, I shall leave. Since the death of Bishop Colenso I have had the unwelcome weight of the diocese on me, and don't care for the burden. Only a sense of duty keeps me at my post until the ecclesiastical problem is solved. I am sick of the tweedledum and tweedledee of contending theologies. For two and three years past I have had some of my books packed and boxes ready for voyage home, but strangely first by one thing and then by another, have been kept here: the Bishop's death necessitating my stay, being Senior Archdeacon of the Diocese, and ranking next to the noble Prelate who has gone from us. But not being possessed of the love of dominion or lust of power, I would gladly see some one else in my place and myself in London. I do hope before the end of the year once more to be in England, and resume my work in the cause of spiritual truth."

SPAIN.—A correspondent, writing from an important centre, says:—"On reading Mrs. Britten's report about Spiritualism in Spain, in her worthy book, 'Nineteenth Century Miracles,' I have found it correct. She is well informed. The propagation of Spiritualism has now in Spain to encounter extraordinary difficulties, on account of the excessive privileges and consideration accorded to Jesuitic and clerical influence in our generally ignorant population; but something is at work which will opportunely come to light. It may be perhaps unavoidable that there be a violent agitation against the tenacious tendency of most of our rich people, to encourage clerical and more or less organized despotism. We already feel the precursory disturbance to deep political movements. The permanent fire of freedom may be obscured, but there is not so much indifference as may appear to the outside observer. Excuse these remarks, because in writing to you I do not forget that you are working in England in full uniformity with my deepest aspirations for this, now, not so unfortunate country."

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MEETINGS, SUNDAY, MAY 25th, 1884.

LONDON.

KENSINGTON.—Town Hall, High Street, at 7, Mrs. Richmond: "The Comforter, as revealed by Spiritualism."
NEUMETER HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "The Ascension of Christ;" at 3, Subject to be chosen by audience.
ENGWARS ROAD.—62, Bell Street, at 7: Mr. W. J. Colville; Discourse and Poem.
MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hoperoff; at 7, Comprehensionism; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hoperoff. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium.
BROMPTON.—Mr. Pound's, 109, Ifield Road, Wednesday, at 8, Mr. Towns.
HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.
HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Miss Musgrave.
BEDFORTH.—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. Illingworth.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 11 a.m. and 6.30 p.m.
BOLTON.—H. A. Tovey, 20, Halstead St., (off Castle St.) Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. and Miss Gait.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Illingworth and Mr. H. Briggs.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Gregg.
EXETER.—The Mint, 10.45; Oddfellows' Hall, Bampfylde Street, at 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 8.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Ingham. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 5.30: Mr. McKellar.
KNOXLEY.—Lyceum, East Parade, 2.30 and 5.30: Miss Ratcliffe, Mr. Holdsworth, Local.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Armitage. Edinburgh Hall, Shoepear Terrace, 2.30 & 6.30: Mrs. Groom.
LICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mr. W. G. Flynt.
MACOESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. W. Johnson.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Messrs. Scott and Morrell.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 10.30 and 6.30, Miss R. Dale Owen.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. J. G. Grey.
NORTHINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30., Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—48, Alblon Street, Windsor Bridge, at 2.30: Messrs. W. Johnson and R. A. Brown.
PLYMOUTH.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. W. Burt; at 3, Circle; at 4.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. J. B. Tetlow.
SALFORD.—83, Chapel Street, at 6.30, Mr. F. Hepworth.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Peel.
SUNDERLAND.—Albert Rooms, 7, Corporation Street, 6.30: Mr. Campbell.
TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. W. Tinkler's, 2, Eden Terrace.

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M. R. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lisson Grove, Marylebone Road.

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W. J. Colville is open to engagements in or out of London which will not conflict with his work in Neumeyer Hall. For all particulars, address, 32, Fopstone Road, Earl's Court, London, S.W., or care of Mr. J. Burns, 15, Southampton Row, High Holborn, W.C.

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M. R. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W., Sunday, May 18th, 7 p.m., subject: Reception every Friday at 8 p.m., at address below.

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 103, Great Portland St., Oxford St., London, W.

M. R. R. S. CLARKE'S APPOINTMENTS.—PLYMOUTH, Richmond Hall, Sunday, May 26th, at 6.30: "Outcast Souls." LIVERPOOL: Sunday, June 1st.

Mr. Clarke will shortly be at liberty to accept other engagements. For terms and dates address 4, Athenaeum Terrace, Plymouth.

M. R. E. W. WALLIS'S APPOINTMENTS.—For dates, address E. W. Wallis, 4, Lower Rushall Street, Walsall.

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YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN JUNE.

- BATLEY CARR.**—Town Street, 6 p.m.
 1, Mr. Dent, Heckmondwike. 22, Mr. Armitage.
 8, Miss Beetham, Bradford. 29, Mr. Hepworth, Leeds.
 16, Mrs. Ingham, Kelkley.
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
- BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.
 1, Miss Musgrave and Mrs. Wade. 22, Mr. Oliffe, Ossett.
 8, Mr. Murgatroyd, Idle. 29, Mr. Armitage, Batley Carr.
 16, Anniversary. Sec.: Mr. Fred Wood, 10, Horsfall Street, Bingley.
- BRADFORD.**—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.
 1, Mrs. Ingham and Mrs. Scott. 19 (Thursday), Miss Dale Owen, London.
 8, Mrs. Bailey, Halifax. 22, Mrs. Butler, Cononley.
 16, Miss Beetham and Mr. Worsnop. 29, Miss Musgrave and Mrs. Wade.
 Sec.: Mr. Heap, 23, Sheridan Street.
- BOWLING.**—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.
 1, Mrs. Illingworth, Bradford. 22, Mrs. Gott, Keighley.
 8, Mr. Armitage, Batley Carr. 29, Local.
 16, Miss Harrison, Shipley.
 Sec.: Mr. Ludlam Waddington, 22, Leicester Street, Bowling.
- OTLEY ROAD.**—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.
 1, Mrs. Bailey and Miss Illingworth. 22, Miss Musgrave, Bingley.
 8, Mr. Hepworth, Leeds. 29, Mrs. Gott, Keighley.
 16, Mr. Armitage, Batley Carr.
 Sec.: Mr. G. T. Stewart, 68, Butler Street.
- HALIFAX.**—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m.
 1, Messrs. Briggs & Worsnop, Bradford. 22, Mrs. Bailey & Miss Illingworth.
 8, Miss Harrison, Shipley. 29, Mr. Brown, Manchester.
 16, Mrs. Illingworth, and Mr. J. Blackburn.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leamount.
- KEIGHLEY.**—Spiritualist Lyceum, East Parade, 2.30 and 6.30.
 1, Mr. Armitage & Mr. Hepworth. 22, Messrs. Holdsworth & J. H. Taylor;
 8, Mr. Gray & Mr. Gilman. Mr. & Mrs. Murgatroyd, Idle, and
 16, Miss Wilson & Mrs. Wade. Mr. John Wright.
 22, Miss Dale Owen, London.
 Sec.: Mr. S. Cowling, Marley Street, South Street.
- LEEDS.**—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.
 1, Mr. Holdsworth, Keighley. 22, Local.
 8, Mr. Schutt, Acorington. 29, Mrs. Bailey, Halifax.
 16, Local. Sec.: Mr. T. Duckworth, Belgrave House, Leeds.
- LEEDS.**—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m.
 1, Mr. A. D. Wilson, Halifax. 17 (Tuesday), Miss Dale Owen, London.
 8, Mrs. Gott, Keighley. 22, Mrs. Craven, Leeds.
 16, Mr. Hepworth, Leeds. 29, Local.
 Sec.: Mr. J. C. Flower, 3, Elmwood Row, Crimble Street, Leeds.
- MORLEY.**—Spiritual Mission Room, Church Street, 6 p.m.
 1, Local. 22, Mr. Hepworth, Leeds.
 8, Mr. Holdsworth, Keighley. 29, Miss Illingworth, Bradford.
 16, Miss Dale Owen, London.
 Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.
- SOEWERY BRIDGE.**—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
 1, Mr. Swindlehurst, Preston, 2.30 and 6.30. 16, Mrs. Bailey, Halifax.
 8, Mrs. Illingworth, Bradford. 22, Mr. Morrell, Bradford.
 29, Mr. Schutt, Acorington.
 Sec.: Mr. Arthur Sutcliffe, Soewery Street, Soewery Bridge.

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A GRAND SOIRÉE MUSICALE,

FOR WEDNESDAY, MAY 28th, AT

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PROGRAMME.

PART I.

- PIANOFORTE SOLO—Valse de Concert *Tito Mattei.*
HERR RUDOLF KOENIG.
- SONG—"The King's Highway" *Molloy.*
W. J. COLVILLE.
- SONG—"Love be True" *Milton Wellings.*
MISS ALICE KEAN.
- SONG—"Pilgrim of Love" *Sir. H. Bishop.*
MR. R. H. R. DAVIES.
- SONG—"O luce di quest Anima" *Donizetti.*
MISS JENNY EDDISON.
- VIOLIN SOLO—"Capriccio Italiano" *Hermann Koenig.*
THE MAESTRO HERMANN KOENIG.
- SONG—"Toreador" (from "Carmen") *Bizet.*
HERR A. BENARIO.
- SONG—"Silver Rhine" *W. M. Hutchinson.*
MISS ALICE KEAN.
- SONG—"Looking Back" *A. Sullivan.*
W. J. COLVILLE.

PART III.

- PIANOFORTE SOLI—
{ (a) Mazurka *Hermann Koenig.*
{ (b) Valse Galop de Concert *Tito Mattei.*
HERR RUDOLF KOENIG.
- SONG—"She wandered down the Mountain side" *F. Clay.*
MISS JENNY EDDISON.
- SONG—"Golden Moments" *Alfred Moul.*
MR. R. H. R. DAVIES.
- VIOLIN SOLO—"Le Souvenir de Vienne" *Hermann Koenig.*
THE MAESTRO HERMANN KOENIG.
- SONG—"Which of the Two" *Odoardo Barri.*
MISS ALICE KEAN.
- SONG—"Sonst Nichts" (Confession, Priest, and Peasant Girl) *Von Suppé.*
HERR A. BENARIO.
- RECITATION—Original Poem *Subject to be chosen by the audience.*
W. J. COLVILLE.
- SONG—"Second Thoughts are best" *A. Randegger.*
MISS JENNY EDDISON.
- SONG—"Forever and Forever" *Tosti.*
W. J. COLVILLE.

PART II.

INSPIRATIONAL DISCOURSE - - - - "The Birth of Music," - - - - and ORIGINAL POEM:
MRS. CORA L. V. RICHMOND.

Accompanist : : : : : Herr Rudolf Koenig.

Doors open at 7.15, Concert to commence at 8 o'clock **PRECISELY.**

Carriages to be ordered for 10.30.

Admission: Stalls, 2s. 6d.; Area, 1s.

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