



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

SPIRITUALISM.

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THE MESSIAH OF THE NEW DISPENSATION.

A Discourse given through Mrs. CORA L. V. RICHMOND, at the Town Hall, Kensington, Sunday Evening, June 1st, 1884. WEBSTER GLYNES, Esq., in the Chair. Music under the direction of J. C. WARD, Esq.

The Chairman read the first seven verses of the 21st chapter of the Revelation by St. John the Divine.

INVOCATION.

Infinite God! Thou Life and Light Divine, Thou source of every bounty and blessing, Thou Eternal Light, Thou to whom all souls must turn, as towards a Divine centre planets, worlds and systems move, so within Thine infinite light and love all souls must move responsive to Thy life. O God! the bending arches of the sky, the vast corridors of space, lighted with the myriad worlds and suns and systems moving responsive to Thy law, are but the cadence of that divine harmony that dwells with Thee; while even man, immured in mortal form, encased by the tabernacle of clay, must still hear Thy voice, understanding Thy presence from within. We praise Thee that the human mind is endowed with all intelligence that it may comprehend the movements of worlds and the wonders of the visible universe; that it is endowed with surpassing thought, and may measure the distances of suns and moving spheres, may dive into the depths and explore the heights of material things. We praise Thee more that the avenues of the Celestial Realm are not closed, and the voice from within, the voice of the Eternal, speaks, and man may hear, even upon the shores of time, the surging waters of Infinite Life. We praise Thee that these gateways have not been closed, for inspiration pours its light upon the world according to its need. Thou hast left no age comfortless, no period of time destitute of spiritual ministration: that as seasons renew the verdure of earth, as the ever-changing orbs in space renew their lives continually from the all-potent rays of the sun, so are souls renewed, so is life renewed, and the breath of the Spirit flows continually into outward being, making the new spring-time of inspiration, prophecy and hope. Oh! if there are those to whom death is a sorrow, who mourn because their loved ones are taken from them, may the light of this immortal spring-time beam upon them now, and the voices of their beloved ones sound sweet in their ears beyond all human surrounding. If there are those who turn away from the fountains of life with parched lips and thirsting souls, may they know that the voice still says: "Come all ye that are weary and heavily laden, and I will give you rest." May they find that rest within, that divine voice, that divine attestation breathing through their forms of material life, until all this darkness and desolation shall be changed into light. If there are those to whom the skies reveal no sight nor sound of Thee, who listen in vain beside the gateways of material being for Thy

voice, may they turn within to that ineffable Source of being the voice of Love within the Soul, and behold it; may they find there the glorified and perfected Image that they long have worshipped, but have never known Thy name. But through all forms of truth man has perceived the hand-writing of One Life and One Light—even Thyself, whose record is in all nature, and in the human spirit is traced for ever the word of Immortal Life from the soul of man, and he must there read it as the sign and token of his immortal being. Unto Thee, O God! shall be all praises, and reverent love to Thy Ministrants and Messengers of all degrees and every age. Amen.

THE DISCOURSE.

In the text just read, it is declared: "Behold! I make all things new."

In the remarks that we shall make to-night, you will please remember that we do not in the slightest degree invalidate the work of that Messiah that already has declared Christianity unto the world. On the contrary, we believe that each succeeding generation and Dispensation of time presents to man a new Form of the same Truth that is eternal and with God. While all *things* become new, all *principles* are unchanging, and as God is changeless, so must Truth and Love and Goodness and all ultimate attributes be changeless. It is declared by the scientist, that whatever are the primal elements in the universe, whether those elements be reducible to atoms or to some beginnings that are not atomic, that which is primal never changes; although the forms in which these primates continually appear, must forever change, that the principles of life do not change.

If this is declared by science concerning that of which it knows nothing, *viz.*, the *primal atom*, which science has not yet revealed to you in its unit, only in its combination (duad, triad, etc.), then may it not be declared with still greater force, that these principles that belong to the realm of mind and spirit must be eternal; that, existing at all, the evidence of the existence of which has been offered to the world over and over again in the various periods of human history, it must have existed for ever.

Christianity was the culmination of a long line of Inspiration, beginning with the Prophets and Seers of the Hebraic nation. Christ is fittingly the true culmination in person, of that which in principle had been foretold, as every lily is the fitting expression of its germ, and the Truths of every age have not only appeared in the shape of *principles*, which there are those in the world who believe must exist separate from mind, and those truths have always been impersonated. The impersonation of Truth has usually its culmination on earth, according to its state, and it has final acceptance by the human mind.

Take, for instance, the principles in science: you are indebted to individual minds for their discovery: without those

minds there could have been no system of science called Astronomy. You are indebted also, in the different periods and culminations of art, for when in the expression of art you speak of the "Pre-Raphaelite" or other periods, you do so because there are persons who represent a certain school, who give birth to certain forms of expression, those persons themselves were the embodiment of that expression. When you speak of any political period, you do so in connection with an individual mind or class of minds, like those who gave from the Roman Senate the laws unto Rome, or the Grecian Philosophers the laws to Greece; and as the different minds of ages give their theories, these have been the bases of human Governments.

The culmination of a certain age of poesy in Literature is always impersonated by some individual mind or group of minds. You are perfectly well aware that there could have been no Platonic system of Philosophy without Plato; there could have been no Kantian system without Kant; and that the various systems of philosophy could not have culminated but for the individual minds that have given expression to them. We are prepared to state further than this, that there is no principle in the universe separate from Intelligence, and there is no intelligence separate from individuality. There are no reservoirs from which man draws intelligence as he seems to draw vitalized air from the atmosphere; there are no store-houses where information is bottled up, and where thoughts are stored away for him to rifle, borrow or obtain as best he may. Intelligence must flow from that which is life itself; knowledge must proceed from knowledge; and from individual expressions of Life and Love and Goodness, all those wondrous principles so named must flow. Thought in any direction must be the result of thought in already existing intelligences, who knew that truth, that goodness, that thought before the life illustrated it upon earth; therefore, when we say that human beings, while they must not bow to any human shrine in idolatry, still can be but reverential, and follow in the footsteps of those who are their teachers; and even if we do not say so, it is a fact that human beings do thus follow those who are the instruments for expressing in person the individual form of Life and Light of Truth that must exist in individual forms through all eternity.

When we speak, therefore, of the new Messiah in connection with Modern Spiritualism, and declare this as a New Dispensation of Truth, we do so because fully recognising the past Dispensations, because fully understanding that Christ epitomised the preceding Dispensation, and that the Mosaic Dispensation was the herald of it, and therefore among the "new things" that God has created upon the earth, this new expression of Truth is now being prepared.

Modern Spiritualism comes even as the "voice of one crying in the wilderness: Prepare ye the way of the Lord," and is accompanied by the "signs and tokens" that precede the Advent of every new Dispensation. The powers and gifts of the Spirit are poured out upon the world as it was predicted would be the case in these "latter days." As the closing of the Christian era has drawn near—in fact, has already come—so the Light that was immersed in the form of Christ takes new Shape, new Form, appearing before the world already in these manifestations, that herald the Advent of the New Kingdom. Not only are the "Signs and Tokens" visible in the Spiritual firmament, but the material forces of earth are shaken to their very centres. You have had storms, earthquakes and unprecedented disasters by land and by sea—indications of various physical culminations that must have belonged (in their causation) to the planetary system—that must always accompany spiritual culminations. Nations also have seen troublous times. You are not so peaceful here in England, notwithstanding the splendour and gaiety seen abroad every day; for every day almost there is a breath or a loud report of some undercurrent seeking expression. Russia, and all of Europe, is shaken also, and the nations seem to know that there is something in the atmosphere that portends political as well as spiritual changes. All is not secure in the Church. Divisions, even in the home Church of England, exist; for between the Extreme Ritualist and the Broad Churchman there is a long angle of divergence, and those who incline their minds in many directions, perceive that in the midst of these differences are springing new hopes, desires and aspirations. Men are seeking new avenues of inspiration, in order that there may be new light thrown upon the world and many ancient and difficult problems that theology has vainly tried to solve.

The "Signs" have also appeared in another way, i.e., in this the most practical and utilitarian age that the world has

ever known, in the midst of an age that requires "proof" and "evidence" at every point; in the midst of an age that, within and without the Church, denies all present expression of spiritual power, the manifestations of Modern Spiritualism have appeared. Not only among the obscure and lowly, but in every avenue and walk in life, they declare themselves to be voices from the realm of Spirit; not only the voices vanquishing the fear of death, but the fear and terror of that which lies beyond death.

It has been customary for scholars with materialistic tendencies, to relegate all forms of manifestations of the supernatural, even the "Miracles" of the Bible, to the domain of superstition, and to declare that they belong to the reign of ignorant and superstitious thought, generated in a period of ignorance and darkness. As Socrates, in the midst of a materialistic age, declared immortality, and conversed with his Dæmon of light, so Spiritualism has come in the midst of utilitarian and materialistic thought; has come in the midst of the boasted enlightenment of the present day to declare immortality, bringing the evidences of a future life, and the expression of these through manifestations that cannot be explained by any known laws of nature.

But if this were all, it might not suffice to startle the world, or secure that basis of knowledge that belongs to every culmination of human thought. It does not pause there; it is simply the initiatory voice from the Spirit, heralding the New Life and Light to man, the New Dispensation of spiritual power; and it declares that not only are the manifestations recorded in the Scriptures reproduced to-day, but that greater things are possible in the presence of the advanced thought, and in the light of the New Dispensation that is to come. These heraldings are rejected, by many even despised—like all *avant couriers* of a new thought, have been put to death, and tested and tried in various ways—not in the literal "putting to death" of those who are the instruments for their presentation, but certainly in all possible ostracisms and personal persecutions, denunciations, and in processes by law. Still the manifestations and heraldings continue; still declare themselves ministrants from the world of spirits, and that the New Life and New Light is to appear.

All spirits may not know the full import of the message that they bear, as many times prophets have not known the import of their prophecies; but all who can view the superior wisdom of those who govern this Movement, its far-reaching power, must know, as the late Lord Brougham said of Spiritualism: "There is a little cloud in the West, no larger than a man's hand, that will finally overspread the whole earth;" or, as Theodore Parker said, thirty-five years ago, when the first sounds were heard, that, like the magnetic telegraph, announced the connection with the other world: "This is destined to be the religion of the future." Why? Because they saw that between Materialism and past systems of theology, some solvent needs must come, that would translate one unto the other, and bridge over the wide space between man and his immortal destiny; because Mr. Parker saw that, inevitably, in the immediate crash of the conflicting elements of Materialism on the one hand, and theological dogmatism on the other, Religion could not survive unless a New Life and a New Breath were upon the earth, and because he read aright the interpretation of this chapter in Revelation, that there would be a "new Heaven and a new Earth."

Those who interpret these sayings *literally* (just quoted from), will find ample reason, for, doubtless, every atom and every form of construction of atomic matter has changed since that prophecy was written, but those who interpret them, more correctly, according to the *Spiritual* meaning, must see that whenever that change comes to the individual man or woman, which is here indicated of the earth, there is a "New Heaven and a new Earth." Spiritualism does not remove this promise to the far-off city of the skies; it does not ask humanity to wait until some great change in nature has occurred to destroy the "Earth and the Heavens;" it does not even say that this change *will* occur in the material sense here depicted, but it does declare that this new and sacred city (this "New Jerusalem"), which is the new revelation of Truth to man, now descends; then there is a new Heaven and a new Earth.

You can attest it—you who have doubted the immortal part of man, to whom the messages have been given of love, of existence beyond the grave; you can attest it, who in some hour of sadness and sorrow have knelt beside the dead body of your beloved, crying out, in vain, perhaps, to know whence the spirit had flown, and who have heard in the very air

above you, or from the silent voice within, this word of comfort: "I am not dead, but living still."

You have heard it—you who with voices full of hope and prophecy and divinest compassion, believe that the world will be disenthralled from its misery and suffering—from the long passion of serving Mammon—by the light and joy and love that this Glory brings.

Modern Spiritualism comes now to prepare the way for this added Light, declaring that this Light is for all, that it sheds its radiance as the Sun, alike upon the just and the unjust; upon the exalted and the lowly; upon the good and the evil; but only those who are prepared can receive its rays, just as the stone cannot receive the rays of the sunlight and become the lily, but the germ of the lily can receive them, and unfold into bloom; so may you receive from this Fountain of Inspiration the Light and Life and Love of the New Dispensation.

According to the Ancient Calender, which many believe is embodied in the Symbols of Egyptian Astrology, the year 1881 was the termination of the Messianic period of the Dispensation of Christ; and you will remember in the traditions of England (Mother Shipton's Prophecy), that the year 1881 was the termination or "end of the world," meaning, of course, the end of the material world (or the reign of Matter over Spirit). It doubtless has some connection with the Messianic Period of the Ancient Kaballa, which was 2,250½ years (or nearly that time). This Messianic Period was a certain Astronomical Cycle, it also had its significance in the human mind or spirit, while the larger or grander cycle (25,500 years) included the larger and grander circle of the revolution of the earth (and the Solar system) around the central Sun (Alcyone). Whatever will be the astrological or astronomical significance of these cycles, it is certain that cyclic periods of human history afford the clue to the advent of Messiahs or Messianic messengers, once in (about) 2,200 years, or once in (about) 22,000 years (showing the larger cycles and the smaller cycles), and that these are correlated. The lesser Messiahs produce the Dispensations intended to reach the smaller number, while the grander Messiahs bring powers that reach almost every one in the entire world. You have in the Ancient Records the Buddhist, the Brahmin, the Parsee, the Egyptian, in the far East.

Unquestionably the Brahminical Faith was one of the most ancient of the Dispensations of God to man. For we must suppose that from the beginning, including the Dispensation immediately preceding Christ, that every inspiration was adapted to the age in which it was given, to the nation or to the people to whom it came, and that the Brahminical was one of the larger or greater Dispensations (cyclic) is evident from the fact that this religion to-day, in some of its forms, including the reformed writings of Confucius, the works of Buddha, the Reformer, the Brahminical faith, or its results, includes nearly three-fourths of the human family, while the Mohammedan religion and other interpolations have swept over a certain portion of Asia, that domain of Brahma, and drawn men away from the most ancient shrine of worship. Christianity has yet to show one-fifth of the inhabitants of the earth as converts to its Dispensation, yet the Christian *cycle* is ended (we do not mean the principle, for this must live for ever). Now the Christian (and all Dispensations preceding) takes on a new form of expression. Truth is translated anew by the powers of inspiration. The *New Name* is not far distant—the time is not far when that Name will be announced, already foretold, as prophets foretold the coming of Christ, as the wise men of the East knew by inspirations and intuitions, and the signs of the Zodiac, as well as the stellar heavens, the time of the appearance of Christ in the "Star of Bethlehem."

When astronomers endeavour to confound this star (a spiritual symbol), which the wise men saw above the cradle of Christ, with one of those stars that occasionally appear and then suddenly disappear (Tycho Brahe's), one of which was seen fluctuating in the heavens, something over a century ago, it certainly is a greater effort of the imagination than any which any religionist has attempted to offer; for these stars have appeared and disappeared, have been understood as belonging to astronomical phenomena. The true Star of Bethlehem is and was a symbolical star; only those initiated among the ancient order of the "Sons of God" could understand the meaning of this star of the fifth Dispensation. The Star of Bethlehem—it was the five-pointed "Star of the East" (the Pentagram), the symbolical star of the Egyptian, which is to be that of the new Dispensation is the six-pointed star, or the double triangle (inverted triangle), so the

sexagram is to be the next symbol according to the succession of dispensations known to the ancients. This is also why they knew that whenever the five-pointed star appeared there would be the fifth Messiah, and those in the "East," the "wise men" of India and Persia, Egypt and Assyria, and the various nations, were well prepared to understand when this celestial planet appeared.

The Angel bearing the symbol of the New Dispensation appears now. Egypt yields up her hidden mysteries to the exploring mind and hand of man, and you are again in the presence of the primal divinities of earth. Osiris and Isis yield their ancient treasures unto the mind of the scholar, but only the inspired ones can tell you the meaning of the six-pointed star: the earth and the heavens comingling in equality and perfection; and when the Freemason (however high in his order) endeavours to explain more fully the meaning of this six-pointed star, he is lost in the antiquity of the symbol and can only trace it to a certain point. It means the sixth, the co-equal, the one-half or middle Dispensation—the period when the earth reaches one-half perfection; when the Dispensations shall yield one-half their power on earth, when in *dual form* of Light the truth shall appear wearing this bright symbol in evidence of its power. And as the prophets, and as the announcing angels, and as the archangel Gabriel heralded in the East the dawn of the fifth Dispensation, so now, in the voice of Spiritualism, the New Light and the New Dispensation appear in the forms of ministering spirits, who do the work as appointed them, without knowing, perchance, what Divine Image is beyond; in the forms of the angels who control the ministering spirits, and mortals to see the New Light and the New Life; in the form of the archangel heralding the new glory with the radiance of the six-pointed star: the perfect communion of heaven and earth; the blending of Osiris and Isis; and the exact equipoise between the infinitude that is above and the infinitude that is beneath; and when this heralding shall be complete; when all the hearts shall be touched, and many shall be chosen, when many shall be called, but out of the many few shall be chosen, who are ready for this Light and Love; then, indeed, as in the olden time, may the earth rejoice, for it will be evident that every Dispensation will come even to the "twelve manner of fruits of that tree whose leaves are for the healing of the nations," and from the "Tree of Life" will the fruitage come until the twelve shall yield unto God every child of earth, every soul that now seems to wander in darkness.

The Dispensation of Christianity did not do this; Buddha, Brahma, and the rest did not do it;—all yielded their portion unto the Infinite and Eternal Life, but the earth will not have completed its entire destiny, nor will it have yielded its fruitage unto the Immortal Tree, until every soul shall have tasted of that Fruit, until all are gathered unto the Kingdom of God.

Some are ready for this Dispensation. There are those who hail with joy and with acceptance; aye, longing with eager hearts for this new Light, this new Truth; many who will run forth like Mary to receive the Master, while the Marthas will remain at home; many see the light already upon the mountain heights, who hear the voice of the heralding angels proclaiming the "glad tidings of great joy;" many, whose hearts are an hungered and whose lives are weary, waiting; many who already know that in this testimony of the evidence of spiritual life and ministering power, there are also the Divine accompaniments of the New Messenger; who declare that Spiritualism is not only the law of ministration by which you may hold converse with your departed friends, but it is that which leads—as the vestibule—unto the innermost chamber of the Divine, Whose Life and Love, and omnipotent Power will guide you ultimately unto the "Holy of Holies," where with Divine persuasion, the voice of mildness and compassion, with harmony and peace, with that which will make "valleys (lowly hearts) to be exalted, and the mountains (pride and inequality) bow down." This voice shall come harmonizing your discord; sending, dispersing your burdens to the darkness from whence they came; reinstating man in his possessions before the Infinite; giving Life and Light to those who are prepared. No especial or partial ministration is this; if you are not ready then you will wait until another cycle, until another ministering angel shall herald another Dispensation; but all who are now ready, on earth or in the accompanying spheres of spirit-life, will see this day dawn; will herald this Light; will know that the time draws near when the *Spirit of Truth* will again be embodied on earth.

Doubt it not! And the time also cometh when the Truth will be no more persecuted, and its announcers put to death; when man will not revile it, nor betray it; when prophets shall not be stored; when, in public places, man will not scorn the ministrations of those who bear the Truth; when gentleness and Truth will take the place of violence and force; when the mild voice of woman will be heard in the council; when there shall be Love as well as Wisdom, and peace instead of warfare, and when the idea of Truth and Purity and Divinity be co-equal expressions of that which the New Angel brings.

The Messiah draws near. Already the heralds are at your door. The nations shrink back, and those who dwell in the temples of violence must know that the Spirit of Truth is here. Not always can violence prevail; not always can might succeed against right. The voice is heard pleading for humanity, reaching out to Heaven. Every age finds response; not only in the Christ of all past Love, but in that which is to come. And "behold, I come quickly," says the voice of God—the New Messiah—the Peace—the Harmony—the Love, that crowns the Kingdom of God's Divinity.

THE NEW DISPENSATION.

(Subject chosen by the Audience.)

"Behold! I make all things new."

Is not this what God says in spring,
When the tempests of winter pass away,
And the joyous bird, on joyous wing,
Heralds the Advent of New Life
With music's power and beauty rife?

Is not this what He says to Earth,
When the snows of death pass in silence away,
And the new-born flowers awake to birth
Smiling to greet the new-born day?
New flowers from out the tomb of death
Awakening to newer breath.

Is not this what to nations was said,
That sank amid their ancient wrong,
Down to the chambers of the dead,
With all earth's power to make them strong?
Behold! they passed into the night
For ever, ever out of sight.

Yet the new nations sprang to birth,
New forms of life and love appear,
And the newer cities of the earth
Crown with their glory the newer year;
Out of the silence of dead things
The new life bursts with myriad wings.

And creed and dogma and prison cell
Sink out of sight, e'en in a day;
While upward the newer pinions swell,
And herald the new dawn away.
The new Christ, from the wondrous tower
Of the wonderful city in the skies,
Bends over earth with loving power,
With wondrous loving ministries.

"Behold! I make all things new."
Man from the past depths shall arise
With wondrous thought and prophecy,
Shall turn to heaven his rev'rent eyes,
Until the new star shines for aye,
Descending, glorious, from the sky.

Behold the New Life! in each heart
Its tremblings and peans thrill;
Behold the New Dawn, the anthems sung
That shall all the Heavens fill,
Behold, new joy for every pain,
And new hope cometh for man again.

BENEDICTION.

May God's Love—seen through countless ages, revealed in the Messiahs of all Truth, heralded by his angels and ministering spirits—be yours for ever. Amen.

MRS. HARDINGE-BRITTEN'S BOOK in the Public Free Libraries.
—Dr. Wm. Britten has most generously presented a copy of Mrs. E. H. Britten's "Nineteenth Century Miracles" to the Public Free Libraries at Newcastle-on-Tyne, Gateshead, Tyne-mouth, South Shields, Jarrow, Sunderland, Stockton-on-Tees, and Middlesboro. It is much to be hoped that others will follow this noble example, and thus make use of these excellent institutions as a means of educating the people regarding the facts and philosophy of the Spiritual Movement. Local Spiritualists should assist, by calling the attention of the public to the fact that such works can be had in their Free Libraries.—ERNEST.

MORLEY.—Miss Dale Owen will lecture in the Co-operative Hall, Sunday, June 15th, at 2.30 and 6 o'clock. Friends invited; convenient trains all ways.

MRS. WELDON AND HER LAWSUITS.

This subject was given by a gentleman in the audience at Neumeyer Hall, Wednesday, May 28, for an impromptu poem, immediately upon the receipt of which W. J. Colville delivered the following inspirational verses.

The world has stoned its prophets,
Who would its wrongs redress,
And fought against its teachers,
Who would with kindness bless
The weary and the homeless,
The outcast and forlorn—
Those whom it leaves to perish
Beneath its cruel scorn.

When unto ancient Israel
Came teachings from above,
Proclaiming truth eternal,
And wisdom blent with love;
Then rose the ancient errors,
In all their dark array,
Conspiring 'gainst the Gospel,—
They'd drive the truth away.

Ofttimes the world cries "madness,"
When men or women stand
True to a firm conviction,
That they must save a band
Of orphans from destruction:
To tend these children small,
To make them brave and useful,
Whatever may befall.
If this is madness, let us
For madness ever strive,
So that the fairest spaces
May in our bosoms thrive.

Men persecute a woman,
Who will not bend to wrong,
Who lifts her voice for freedom,
In eloquence and song;
Her case by earthly juries
May be but feebly tried,
But the great Judge Eternal
Will ne'er her suit deride.

She only asks for justice,
Where errors most abound,
Where guilt and cruel bondage
On Innocence have frowned;
She pleads th' abuse no longer
May England's law disgrace,
She pleads for simple justice,
And in this charmed grace
She finds a heart of kindness,
So when the children cry,
Her heart goes out to soothe them
With sweetest lullaby.

She finds no children fallen
So low they cannot rise;
In every little bosom
A gleam from paradise,
To her pure eyes is shining,
And so she fain would try
To fan it to a bright flame:
She knows it ne'er can die.

Though oftentimes deserted,
In trouble left alone
By earthly friends and kindred,
Her courage, ne'er o'erthrown,
Rises from seeming failure
To conquests mightier still,
While hosts of unseen helpers,
Up Difficulty Hill,
Toward the land of Beulah,
And the city yet beyond,
Encourage and inspire her
With hopes and visions fond.

When angels see this woman,
So buffeted below,
Yet struggling on so bravely,
Though fiercest storm-winds blow,
With radiant faces smiling,
And words of constant cheer,
They add two lacking letters
To her name, while in her ear
They whisper to console her,
And spur her courage on:—
WELL DONE! O faithful Sister;
Your crown is almost won
Then when the great hereafter
In fullness springs to view,
When every earthly barrier
Is broken through and through,
Those who have given to orphans
A mother's tender love,
Will shine among God's jewels,
Like radiant stars above.

THE CIRCLE AND SPIRITUAL SCIENCE.

THE AREA AND CIRCUMFERENCE OF THE CIRCLE.

To the Editor.—Dear Sir,—In pursuing some mathematical studies in relation to the cause of polar compression, with a view to the further elaboration of the series of papers on Spiritual Science, that found a place in your Journal some time ago, I found good reasons to doubt the fitness of the numbers advanced by Mathematicians of the present day, to express the ratio of the Circle to the square of its diameter, and the ratio of the diameter to the circumference: and of course also to doubt all the other numbers derived therefrom. The numbers referred to are $\cdot 785398+$, the numbers advanced as the ratio of the area to the square of the diameter; and $3\cdot 141592+$, the number advanced as the ratio of the diameter to the circumference.

It is generally understood, that these numbers are incomplete, and that the addition of correct decimal figures would add to their completeness, and, therefore, that the true ratio lies, in the first instance, somewhere between $\cdot 785398$ and $\cdot 7854$, and in the second instance, that the true ratio lies somewhere between $3\cdot 141592$ and $3\cdot 1416$.

The subject is of the utmost importance, not only to the Astronomer and Mechanic, but also to us Spiritualists; for did time and space permit, I could clearly shew, that the first step towards an *exact* Spiritual Science, is an exact knowledge of the Circle and its ratios: as it is, we must confine our subject, for the present, to a simple method of demonstrating the *true* area and circumference of the Circle, and a few remarks on their relation to current events—namely, Mr. Oxley's excellent articles in the MEDIUM, on the "Wonders of the Land of Egypt," but more especially to the Great Wonder—"The Great Pyramid of Gizeh."

Mathematicians of the present day, I may say, are, without an exception, agreed on the subject of the above numbers; and proudly point to the means by which the correctness of these numbers are inferred, as one of the greatest achievements of modern mathematical science—namely, the Differential and the Integral Calculus; two modes of calculation that bear about the same relation to each other, that subtraction does to addition; and he who would question the correctness of their decision (I speak from experience), must be prepared with good arguments in support of his position, and also be about as thick in the skin (allegorically) as the proverbial hippopotamus.

Until recently, I, also, could almost have sworn by the correctness of the above numbers, and a good deal of labour lost was the result of my too fond adherence to $\cdot 7854$. It fell in this way: intuitively I perceived a great truth, and also saw that being true, the area and circumference of the Circle would be a means of mathematically demonstrating this truth, but found that after many calculations and trials to obtain the result sought for, that the result differed from that expected by a *very small quantity*.

I at first tried to account for this difference, by the inaccuracy that results from incomplete decimals, but found on investigation that this would not account for it. I had, therefore, no other conclusion to arrive at, than either that my impressions were wrong, or that the above numbers were incorrect; and, from the smallness of the difference in the result from that expected, I concluded that the area of the Circle did not lie between the numbers $\cdot 785398$ and $\cdot 7854$; and, consequently, that as the area and circumference hang together, that the ratio of the diameter to the circumference does not lie between $3\cdot 141592$ and $3\cdot 1416$.

With the object in view of correcting these numbers, I commenced to investigate the subject, and was fortunate in finding three modes of demonstrating the true area, and one mode of demonstrating the length of the circumference (either the area or circumference being known, the other may be deduced therefrom): but to show the four different ways of demonstration, would take up too much of your space, besides, perhaps, not be of interest to the general reader, to whom a few words of explanation will be necessary.

(a). To begin then. From fig. 1 it will be perceived that the circle contained within the square is less in area than the square, and, therefore, if the square be put equal to 1, the area of the circle inscribed will be equal to some fraction of 1.

(b). The length of the side of the square is equal to 1, and its area is equal to 1 time 1, or 1^2 , and the diameter of

the circle equal to 1; and as the product of the two lines 1 and 1 equal the area of the square, so the circle contains a line of such a length, that multiplied by 1 will be equal to the area of the circle.

(c). By a *diameter* is meant any straight line that will cut the circumference in two places, therefore, a diameter may be of any length between 1 and 0 inclusive, because we may consider the distance between two points on the circumference to be infinitesimal, and that, therefore, the distance between these two points may be put equal to 0, because less than any assignable quantity.

(d). The number of the diameters of the Circle is in this sense unlimited, and may be considered as an unlimited series of terms, with magnitudes variable between the limits 1 and 0, each succeeding term differing from the preceding by a quantity less than any assignable quantity, but taking the sum of these infinitesimal differences equal to the difference between 0 and 1, the two extreme terms.

(e). In this unlimited series of diameters, there are four to which we invite the reader's special attention: first, the greatest, equal to 1; second, the least, equal to 0; third, the middle, equal to y ; fourth, the mean, equal to x . The greatest and the least are *known*, the middle, y , is easily found, and the fourth, x , is the riddle of the Circle (b).

(f). From Fig. 2, the reader will perceive that that line drawn from the vortex V, V 5, divides the arc of the semi-circle into two equal portions, and, consequently, that as many diameters may be drawn from V, cutting that portion of the arc to the right of V 5, as can be drawn from V, and cutting that portion of the arc to the left of V 5, hence the line V 5 is the middle diameter of the series, and is equal to the side of an inscribed square, the diagonal of which is the greatest diameter, equal to 1. The middle diameter is, therefore, one of the sides of a right angle, the hypotenuse of which is equal to 1, with base and perpendicular equal; and as the square of the base, plus the square of the perpendicular equals the square of the hypotenuse, the middle diameter, therefore, is equal in length to the square root of $\frac{1}{2}$, or $\cdot 7071$.

(g). From fig. 3 it will be perceived, that the diameters drawn from V, and cutting the left-hand half of the arc of the semicircle, and the diameters drawn from A, to the same points in the arc of the semicircle, form a series of right angles, with the greatest diameter V A as the constant hypotenuse; and that the bases and perpendiculars of this series of right angles correspond with the diameters drawn from V (fig. 2), cutting the two portions of the arc of the semicircle, excepting that in fig. 3, the middle diameter is represented by two lines, V 5 and A 5, whereas in fig. 2, the middle diameter is simply one line, V 5. This in no way affects the principle by which the result is obtained, neither does it affect the result, nevertheless, it is worthy of note, that the middle ordinate of an ascending or descending series is *always double*—that is—is two lines of the same length in the one position, because they occupy the position where the ascending powers and descending powers come to a state of *opposite equalness*. This should be of interest to Spiritualists, because man and woman on earth, and man and woman in the spirit-world, are this double-middle ordinate: Man, the ascending series, is the material-world spiritualized; Woman, the descending series, is the spirit-world materialized; and Man and Woman, Male and Female, constitute the double-middle ordinate of existence. But to return.

(h).—From (g) we have, that one half the possible diameters of the Circle, constitute, or may be put equal to, the bases of a series of right angles, and that the other half constitute,

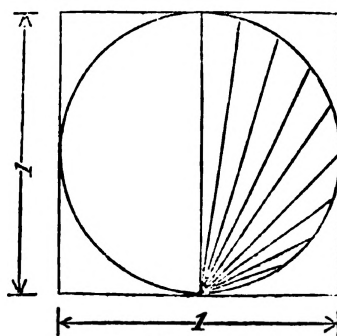


Fig. 1.

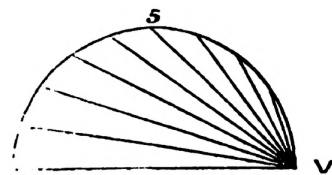


Fig. 2.

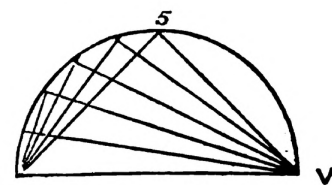


Fig. 3.

or may be put equal to, the perpendiculars of the same series of right angles, with the greatest diameter as the constant hypotenuse of the whole series.

(i). The middle diameter is the base and perpendicular of an equal-sided right angle, and from (f) that its length is equal to the square root of $\cdot 5$, which is $\cdot 7071$. By calculating the area of an inscribed polygon of sufficient number of sides, it will be found that the area of the Circle is greater than $\cdot 7071$, hence that x is the greater side of an unequal-sided right angle; that is, x is base or perpendicular of a right angle (say base), and is greater than the perpendicular of the same right angle. This is of great importance, and we shall see presently fixes the value of x .

(j). x is less than 1, because x is equal to the area of the Circle, and 1 is equal to the area of the circumscribed square, therefore x is a fraction. Now if x is equal to $\frac{1}{2}$, then 9-16th (square root of $\frac{1}{2}$) forms a third proportional to $\frac{1}{2}$ and 1, that is, as 9-16th: $\frac{1}{2}$:: $\frac{1}{2}$: 1. And so if x is equal to any other fraction whatever; the fraction, its square, and 1 are three proportional terms. This arises from: that a third proportional to any two terms is equal to the square of the one term divided by the other, and in this case where the middle term is a fraction and the divisor unity, then the square of that middle term is the third proportional. A third proportional to x and 1 is, therefore, the x^2 , for $x \times x$ is equal to x^2 , and $\frac{1}{x^2}$ is equal to x^2 ; hence as $x^2 : x :: x : 1$. This is true, no matter what the value of x is, so long as one of the terms is unity. This is the second point of importance, and with (i) gives the means to the solution of the problem.

(k). In the series of right angles contained in and formed by all the possible diameters of the Circle, there is only the one constant quantity common to all the right angles of the series, namely, the greatest diameter, equal to 1, which forms the hypotenuse of all the series. Therefore the base and perpendicular of the series is variable in such ratio, that when the base is equal to 1, then the perpendicular is equal to 0, and when the perpendicular is equal to $\cdot 7071$, then the base is equal to $\cdot 7071$; $\cdot 7071$ and $\cdot 7071$ are the base and perpendicular of the extreme right angle of the series, and the greatest diameter, equal to 1, is the hypotenuse, and 0 and 1 are the perpendicular and base of the other extreme right angle of the series, with the greatest diameter for hypotenuse.

(l). When the perpendicular is equal to 0, and base is equal to 1, then perpendicular, base, and hypotenuse are, as the three sides of this right angle, three terms in extreme disproportion, for, as 0: 1 :: 1: infinity; and to increase perpendicular and diminish base, then base approximates to a mean between perpendicular and hypotenuse; so that any alteration that can be made in perpendicular and base, is such that e'er they could again become disproportionals, they must first become proportionals.

When perpendicular is equal to $\cdot 7071$, and base is equal to $\cdot 7071$, then perpendicular, base and hypotenuse are again three terms in extreme disproportion, for to increase base and diminish perpendicular, then base approximates to a mean between perpendicular and hypotenuse, or to increase perpendicular and diminish base, then perpendicular approximates to a mean between base and hypotenuse, hence, any alterations of the lengths of base and perpendicular must of necessity ultimate in three proportional terms, e'er they could again become disproportionals.

(m). Therefore, the three sides of the two extreme right angles of the series being each three terms in extreme disproportion, the mean right angle of the series has for its three sides three proportional terms. Perpendicular is variable between the limits 0 and $\cdot 7071$, base is variable between the limits 1 and $\cdot 7071$, hypotenuse is constant and equal to 1, therefore perpendicular is equal to x^2 and base is equal to x , and hypotenuse is equal to 1; for, as $x^2 : x :: x : 1$; but x^2 , x and 1 are the three sides of a right angle, and the (base)² plus the (perpendicular)² are equal to (hypotenuse)².

The $(x^2)^2$ is equal to x^4 , and $(x)^2$ is equal to x^2 , and $(1)^2$ is equal to 1, hence $x^4 + x^2$ is equal to 1. Completing the square, $x^4 + x^2 + \cdot 25$ is equal to $1\cdot 25$. Extracting the square root of both sides of this equation, we have, that the $x^2 + \cdot 5$ is equal to square root of $1\cdot 25$, and the x^2 is equal to the square root— $\cdot 5$ of $1\cdot 25$; and x is equal to the square root of the square root— $\cdot 5$ of $1\cdot 25$; that is, from the square root of one-and-one-quarter, subtract one-half, and the square root of the remainder is equal to x , equals the area or mean diameter of a Circle, the greatest diameter of which is 1.

The square root of $1\cdot 25$ is equal to $1\cdot 1180339887498948$ -

4820002+, and— $\cdot 5$ is equal to x^2 , is equal to $\cdot 6180339887$ -4989484820002+, and the square root of x^2 is equal to x is equal to $\cdot 786151377757+$ is equal to the ratio of the area of a Circle to the square of its diameter.

(n).—We need not take up further space by shewing, that the ratio of the diameter to the circumference is exactly 4 times the ratio of the area to the square of the diameter is equal to $4x$ is equal to $3\cdot 141605511028+$, from which take $3\cdot 141592653589+$ (the number now in use), which is seen to be deficient to the extent of fully three one-thousandth parts of a diameter, or $\cdot 003012857439$.

$x = 786151 + \text{minus } 785398$ (the number now in use) is equal to $\cdot 000753$, which is thus shown to be deficient to the extent of fully seven ten-thousandth parts of a diameter.

x , in the equation, the square root of the square root— $\cdot 5$ of $1\cdot 25$, is the most comprehensive number I have ever come across, unlike the number now in use, which, because differing by such a small quantity from x , makes it the most unsociable number of any I know. x is very curiously related to the ordinates of the Parabola—the expression of the law of Gravitation—from which x can be demonstrated independently of the method adopted here.

Further, x is the ratio of an infinite ascending or descending series of proportional terms, any three consecutive terms of which are the base, perpendicular, and hypotenuse of a right-angle, as $x : 1 : \frac{1}{x}$; $\frac{1}{x^2} : \frac{1}{x} : x$, &c., or descending, $x : x^2 : x^3 : x^4$, &c.; also, the square root— $\cdot 5$ of $1\cdot 25 = x^2$, and the square root+ $\cdot 5$ of $1\cdot 25$ is equal to $\frac{1}{x^2}$ is equal to $1 + x^2$ is equal to $x^2 + x^4 + x^6 + x^8 + x^{10}$, that is, $1 + x^2$ is equal to all the even whole powers of x , from the x^2 to infinity; also $\frac{1}{x^3}$ is equal to $x + x^3 + x^5 + x^7 + x^9$, and $1 + x$ is equal to $x^4 + x^6 + x^8 + x^{10}$, that is, $1 + x$ is equal to all the odd and even whole powers of x from x^4 to infinity. We might fill a whole number of the MEDIUM with its wonderful relations and combinations, but forbear.

The angle $a b c$, fig. 4, corresponds exactly with all the

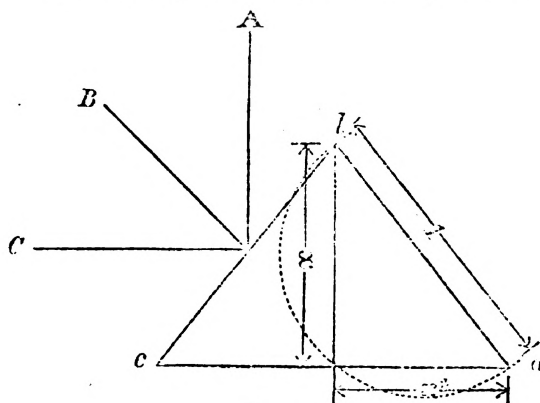


Fig. 4

sectional drawings of the Great Pyramid, that I have come across, including that of Mr. Oxley in the MEDIUM of 29th June, 1883, and also with the sectional drawing of the Pyramid, in "The Perfect Way;" but this can be only because the difference between the angle $a b c$ and the angle formed by a section of the Pyramid being so little as not to be appreciable, for, in the same number of the MEDIUM, Mr. Oxley gives the vertical height of the Pyramid as 5,813·01 inches, and the breadth of the base as 9,131·05 inches, whereas to correspond with the angle $a b c$, the vertical height (the base remaining the same) would require to be fully 5 inches less than that given. I am, nevertheless, of the opinion that the angle $a b c$, corresponds with the original angle of the Pyramid, or rather with the idea the Architect intended to convey, for if we suppose this angle $a b c$ to correspond with the angle of the Pyramid, and put the perpendicular height of the Pyramid equal to 1; then any one of the four sides, viewed from the three positions A B C gives, in the area of the side so viewed, the three proportionals x^2 , x and 1. A, perpendicular to the base, gives the x^2 ; C, parallel with the base, gives the area of the Circle equal to x , and B, at right angle to the plane of the side, gives the area of the square of the diameter.

It is certainly evident that from the dilapidated condition of the Pyramid, the dimensions given (5,813·01 inches and 9,131·05 inches) are not taken from actual measurement, but assumed as the original dimensions, allowing for the tear and wear of time and weather; and it is no doubt further

evident that the number 3-141592, or its fourth, .785398, was the guide to the limit of the "original dimensions," and if the number had been x , I have no doubt it would have guided their decision with equal accuracy.

For the vertical height of the Pyramid to be equal to the radius of a circle, the circumference of which is equal to the sum of the lengths of the four sides at base (said base being 9,131.05 inches), would require to be 5,813.14 inches, while to correspond with the *new number*, the base remaining the same, the vertical height would require to be 5,807.81 inches, that is, would be less than the assumed original height of the Pyramid by 5.23 inches. Whither the original height coincided with either of these numbers I am unable to say, but am of the opinion that the Pyramid in its external configuration, symbolizes the right-angle Triangle, with base, perpendicular and hypotenuse, three proportionals, and this, because I find that this right angle is the key to the Circle, and thereby the key to Spiritual Science, for I hold that the square root of the square root—5 of 1.25, as the mean diameter of the circle, is a truth that cannot be successfully disputed.

This in no way detracts from the value of Mr. Oxley's great work, even if accepted as true, for it is my opinion that the Pyramid is all Mr. Oxley claims for it; my contention being simply, that mathematicians have not yet found the true area and circumference of the Circle, and when it is taken into consideration, that even in our day of exact measurement, if you wish to purchase a three-foot Rule, with perhaps twenty to choose from, you may within limits have over or under value for your money—in so far as length goes; so that "exact measurements" are not always *exactly correct*.

(To be continued.)

A YEAR'S WORK ON BEHALF OF ORGANIC PURITY.

The fourth Annual Report of the London Society for the Abolition of Compulsory Vaccination has just appeared. The income for the year has been £2,580 16s. 10d., leaving a balance in hand of £69 10s. 1d.; but the necessities of the work are so great, that "it is still a matter of deep concern and regret that their varied appeals for pecuniary aid in a work which is not only National but Cosmopolitan, have not met with more liberal response from a wider circle, and a more numerous constituency." We hope this appeal will meet with a cordial response, for no one knows the expense and anxiety of a public effort "to educate the people as to the existing evils of Vaccination, and to foster organized resistance to its legal enforcement," but those who have taken part in that or similar progressive agitations.

In addition to the issue of 594,000 leaflets, hand-bills, posters, and small pamphlets, several heavy works have appeared, most notably "Sir Lyon Playfair taken to pieces; likewise Sir Charles Dilke," by William White. This is a review of speeches in the House of Commons on the last occasion of the Vaccination question being discussed before it. Mr. White takes these speeches "to pieces," and shows how hollow and false they are. Reading such an analysis, one is reminded of Pilate's question: "What is truth?" or rather, Where is it to be found? If all statements in Parliament are as thoroughly rotten as the cream of the legislative wisdom on the Vaccination question, then our country is in a pretty bad way. Of the speeches of Messrs. P. A. Taylor and H. Hopwood, Q.C., 50,000 copies were published. The Report observes:—

"The immediate result of that debate, which was regarded by our opponents, and re-echoed by a partial and partizan press, as an ignominious defeat, was the formation of new, and the re-organisation of old, societies for the defence of parental rights against a common and merciless foe, who had not scrupled to resort to artifice, trickery, and misrepresentation to make evil appear good, and to mislead the House of Commons. It has now become apparent that, as a majority of Members of Parliament refuse to listen to appeals for justice, and the prompt redress of a previous wrong, appeals supported by the arguments of scientific investigators, the cries of bereaved parents, and the accumulated evidence of unimpeachable statistics, they must be reached by means they cannot fail to heed and to comprehend—that of voters and votes. Henceforth, let the most strenuous opposition be given, individually and collectively, to all candidates for Parliamentary, Parochial, or Municipal honours who are in favour of the continuance of the existing law of Compulsory Vaccination."

Mr. W. Tebb has issued two works bristling with unanswerable facts, logically put, viz., "Compulsory Vaccination in England," and "Testimonies concerning Vaccination and its enforcement." Then there have been printed two works by Dr. Colling, one by Mr. Baker, besides minor works that have had a wide circulation. A list of nearly 200 places is given, at home and abroad, to which literature has been sent.

Many public meetings have been held, addressed by able men, and important papers followed by discussions have been read at the Monthly Conferences. Miss Jessie Craigen has done

good work by her out-door advocacy and circulation of literature. There are many points worthy of notice in the Report, to which we direct the attention of the sympathetic reader, as it may be had on application to Mr. W. Young, 114, Victoria Street, S.W.

THE IMPORTANCE OF SPIRITUAL MANIFESTATIONS.

Mr. W. Armstrong, Newcastle, writing of his recent experiences in London, thinks the attendance at the public meetings not very encouraging, nor the proceedings remarkably characteristic of the operations of spiritual interference. Then he says:—

"Very different was the seance which I and two of my friends had the privilege of attending on Saturday evening, May 17, with Messrs. Williams and Husk as mediums. There we saw, felt, and heard (the testimony of three of our senses, in what is called a dark seance) phenomena which we have every reason to believe neither Mr. Williams nor Mr. Husk, separately or combined, neither in their normal nor in the abnormal condition, could produce.

"I will merely mention some of the phenomena which we witnessed, without going into particulars: first, the music was not mere thrumming of the instruments, but soft, sweet, harmonious music. Secondly, spirit-lights in abundance. Thirdly, 'John King' floating, and shewing himself with the luminous painted boards. Fourthly, the direct voices, four of which we heard at the same time; 'John King,' 'Peter,' 'Ebenezer,' and the voice of a friend talking to a friend in the circle. Fifthly, the passage of matter through matter; the ring test and the passing of the arm through the rail of the chair; and the coat of Mr. Husk was taken off his back, his hands being held all the time.

"As an old friend of 'John King,' he shook hands with me twice, nearly pulling me up to the ceiling. As I thought 'John's' hand felt smaller than I felt it on a former occasion, I mentioned that to him. 'Do you think so?' said he. 'I will show you it,' and he immediately took up the painted boards, opened them, and laid his hand flat on the board, moving it about so that all might have an opportunity of seeing his hands: both being visible, the one holding the luminous board, the other on its surface.

"Altogether it was a very successful and satisfactory seance, and I do wish Mr. Williams and Mr. Husk all the success they deserve. Such seances are, in my opinion, calculated to do more real good than any amount of professional trance speaking."

We at all times gladly give testimony on behalf of all the needful and heaven-sent elements of our Movement. It is refreshing to meet with enthusiastic appreciation of any phase of the work.

ELDER EVANS ON COLLECTING DEBTS.

To the Editor of "The Albany Evening Journal."

Sir,—All laws enforcing the collection of debts might safely be repealed. The money paid out for the collection of debts of the American people equals the amount of the sums collected. Why then not let the debts go, and save all the law machinery and personal vexation that attends the legal collection of money loaned? Let each person who lends money see to it that it is repaid or lost. Whose business is it but that of the parties interested? If the loaning is a matter of friendship—a favour conferred—law should not intermeddle. If it is a business transaction it may safely be left in the hands of the parties concerned. The lender assumes the contingency that the borrower will be in better financial condition in the near or remote future. If he miscalculates, it is his business, not another's. Hear what Horace Greeley said:

"I hate lawyers; they do more mischief than they are worth. They cause disorder, demoralizing every form of equality, and are the chief obstacle to good government. If A lets B have his property without payment, I don't see why C D E and all the rest of the alphabet should be called upon as a police force to get it back. No such thing should be attempted by law. It is the most monstrous innovation upon man's honour and integrity that was ever forced into the commerce of the world. Let a man trust another at his own risk. Even the gambler pays his debts contracted at the gambling table. He is not obliged to pay, but he considers the debts of honour. Abolish all laws for the collection of debts, and thus abolish the whole credit system; this is the only safe, true basis; that would abolish most lawyers and all of the brokers' trade which now controls the commerce of America."

To my mind that is good morality and sound logic.

F. W. EVANS.

Mount Lebanon, Columbia Co., N.Y.

MANCHESTER.—On Sunday morning, Mr. J. B. Tetlow answered questions. In the evening he spoke on: "Is the Bible a sure and safe guide?" which he treated in a manner that seemed to give great satisfaction. The audience was fair, considering that the holiday week had taken many out of town.—J. M. HUNNS, Sec.

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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, JUNE 6, 1884.

NOTES AND COMMENTS.

Mrs. Richmond's meetings at Kensington, become more crowded as they proceed. From the special announcement it will be perceived that the series has been extended to three more Sundays. Then our provincial friends will have the opportunity of making arrangements to receive her.

Mr. McDowall's article on the Circle will be particularly appropriate to mathematical minds, to whom we state that in printing it we used words in place of signs, for our own convenience. The Circle seems to have a profound significance to Spiritualists, and Mr. Colville remarked in conversation that his guides had declared it to be the symbol of the New Dispensation. This is certainly an age of wheels. By the application of mechanics the powers of the human mind have overcome the forces of matter. Rails have been laid so as to minimise friction, and the cyclists wheel themselves over 100 miles a-day as easily as they could walk 20. Clumsey, square, dragging forms and movements are being superseded by that which is light, circular and gently pressing with rotary motion. By powers of volition men swiftly glide like spirits, where hitherto with stolid animal movements they walked.

Since the preceding was written, we have read Mrs. Richmond's Discourse, and perceive that she adopts the ideas of Lady Caithness on Symbolism ; but a very deep student of the Occult has called on us, giving his vote in favour of the pentagram. All forms are expressions of ideas ; and to understand them as such, in the manner of Mr. McDowall, is enlightening ; but to constitute them elements of a kind of idolatry, is mischievous. The Circle, no doubt, represents the All, and as such embraces the complete Spiritual Idea, in whatever Dispensation or age the mind attempts it. A French book on Magic gives diagrams of the sexagram, in which a dark figure is pressing upwards, with arms in the form of angles, against a light figure in the same position pressing downwards. The general outline constitutes the figure of the interlaced double triangle, as given in Lady Caithness's article in the MEDIUM, January 6, 1882. It represents the equipoise between the forces of Light and of Darkness ; the warfare of the Spirit.

Dr. Kenealy in his "Book of God," gave a theory of twelve messengers, but it is only a speculation, vitiated by having too much reference to the prevailing chronology. It does not appear probable that the Jewish and Christian systems are "dispensations" at all, though they would, of course, occur during Dispensations. The Supreme Being is not a sectarian ! Those "tutelary deities," saviours, and ecclesiastical figure-heads are really usurpers, who, intoxicated with ambition, found special worship in their own behalf, and where they exclusively dominate all is darkness, cruelty, and ignorance. As an instance take the state of Christendom before the Reformation and diffusion of knowledge. Nearly all the benefactors of mankind have been outside of and opposed by the representative system of the supposed messenger. For the Supreme Ruler of the planet operates spiritually, by his angels, on minds that serve the purpose ; and not externally, through the earth labours and example of a spirit who has recently been in the human form. This exaltation of human saviours is the fruit and essence of man-worship and spiritual degradation. No

good man ever demanded worship or special regard. His chief desire is that mankind "love one another."

All this seems to be admitted by Mrs. Richmond, for in the overthrow of the Christian system she sees the triumph of Spirit over Matter ; but if we are to begin the adulation of a new "Christ," we simply substitute one idol for another, and adorn it with the attributes of our own imagination, or possibly from the inspirations of spirits who are the unseen objects of all the worship poured forth to the "Christ." If we grant that the Gospel Jesus was a real spiritual teacher, we have no warrant from him for the idol of Christendom. In fact, all that the Christian apologists deem of supreme importance, he left no satisfactory record of ; but it is easy to trace the origin of all the elements of Christianity, proving it not to be a "Dispensation," but a concoction, having an origin quite different from that which is assumed.

Mr. Colley's sermon was for Christians, not Spiritualists, or he might have been a little plainer. Unmistakably true is his estimate of the effect of evil on man's spiritual state and surroundings. But as regards gathering up a body when conditions favour, "John King" is just as "Divine" as "Christ" is supposed to be in that respect. This is where the Christians mislead humanity : They scoff at all spiritual facts, except the few which appertain to their god, and assuming that the facts occur nowhere else, they say : "Oh ! he must be the only Son of God !" But if Mr. Colley had told a few of his experiences with Dr. Monck, he would have exceeded the New Testament resurrection by a long way, which, as a personal act, is just a version of that Myth of Osiris, Adonis, and all the rest of them ; and as a fact in nature, it is a materialization common to humanity.

Mr. Colley assumes more for Jesus than the record warrants. Like other spirits, he could only appear in material form in favourable conditions. Had it been otherwise, why did he not materialize before the rulers and historians, and thus force recognition of the facts ? The Gospel never assumes the perfection of Jesus, as held by Christians. There are Indian Magicians, who can do in a manner what Mr. Colley claims for Jesus : would it not be better in teaching the people spiritual truths, to stick to facts, if we know any, instead of enlarging in a hypothetical way upon assumed occurrences that we have no means of verifying the truth of ? The old preaching system has landed the world in materialism and infidelity, and it promises to do the same for Spiritualism.

Each man has a soul, which is his own saviour. But soul states can strengthen and assist soul states in the accomplishment of redemptive purposes, and thus the higher heavens aid us in our progress. No man is "forgiven" till his own soul triumphs ; no man can remit sins for another, but the superior states in man can alone blot out the bad work of the inferior states. The "Master," that commands the cosmic forces of the individual, is the Soul ; and it is "Divine," the agent of the Creator in the elaboration and sustenance of its cosmic world, the tabernacle of earth with its attributes, forces, and surroundings. It knows how to effect its purposes, and hence is the Logos, or Word, which is the expression of Intelligence, that principle which precedes all forms. Mr. Colley is right, the true resurrection is the ascension of the soul to higher grades.

From the report of Mrs. Groom's speech at Salford, it will be seen that controls exercise great diversity of opinion on theological matters. We would be glad to insert a lengthy report of one of her happiest efforts. These diversities admonish Spiritualists that each mind must arrive at truth on its own account, and refuse to be led by any authority whatever.

A few weeks ago we quoted the report from the "Court Journal," that Mr. Jesse Sheppard, the musical medium, had reached Paris. It appears that the report was premature, as he has only just passed through London on his way to France. We saw him several times. He does not appear much altered in person, but has greatly developed in mediumistic power, both for musical and phenomenal purposes. Great interest has been expressed in his visit to Europe, and many names have been put down as subscribers to his receptions, when he has finished his Paris engagements. It is desired by these friends that he remain some time in London, and allow his powers to be exercised before select circles. We may print some of the reports that have reached us of his sittings in America, for the guidance of those who may have come recently into the Movement. Mr. Sheppard gave his first series of musical seances at the Spiritual Institution, fourteen years ago.

Mr. Hinde's report of his four years' abstinence from cooked food, is an important contribution to experimental dietetics. The family would prove an interesting adjunct to the Health Exhibition. Mr. Hinde went into the experiment in good faith and with great enthusiasm, and now he states the results in an equally unprejudiced manner.

OBITUARY.

THOMAS MARTIN SIMKISS.

A cutting from a South African newspaper, enclosed by Mr. Cogin, gives a notice of the death of Mr. T. M. Simkiss, formerly of Wolverhampton, at the Kimberley Hospital, Diamond Fields, on April 18. Some years ago he made himself very active in the cause of Spiritualism, but his circumstances proving unpropitious he went out to South Africa, in October, 1882, where he sustained himself as an accountant and teacher of music, etc. A hard struggle with existence brought on chronic gastritis, which ended earth-life at the age of sixty years and five months. The interment, in Du Toits Pan Cemetery, was the first of a Spiritualistic character in the place. "The ceremony," says the report "was conducted by Mr. Cogin in an impressive and able manner." The widow and seven children are left unprovided for, but through the kind efforts of Mr. Cogin and other gentlemen, a considerable subscription is being raised.

MR. COLVILLE'S NEUMEYER HALL MEETINGS.

On Sunday next, June 8, the lectures will be, at 11 a.m.: "Trinity in Unity, and unity in trinity, as revealed by Nature;" 3 p.m., subject by choice of audience, and questions. Free seats for all comers. Voluntary collections to defray the necessarily heavy expenses.

Remember W. J. Colville's meetings at 15, Southampton Row, every Monday and Friday at 8 p.m. A cordial welcome to all.

PENDLETON SOCIETY OF SPIRITUALISTS.

The above Society will hold three weeks' services in the Pendleton Town Hall, to commence on Sunday, June 22nd, when two addresses will be given by Mrs. Groom, of Birmingham, to be followed by clairvoyant descriptions of the spiritual surroundings of persons in the audience. On Sunday, June 29th, two addresses will be given by Mr. Schutt, of Accrington; and on Sunday, July 6th, two addresses will be given by Mr. J. W. Colville, to be followed by impromptu poems. Subjects for the poems to be chosen by the audience. Services each Sunday to commence at 2-30 and 6-30 p.m. Collections to defray expenses.

Mr. J. Webster will attend as medium at the sitting at 167, MoSurrey Place, on Thursday, June 12, at 7.45.

LEEDS.—A new Hall for Spiritual meetings will be opened on Sunday, June 15th. J. Burns, O.S.T., has been invited to assist in the opening services. He will be glad to meet all friends in the district at the morning meeting. Particulars will be given next week. Mr. Burns has been asked to remain over Monday, and give Phrenological Examinations.

Mr. Oxley's "Egypt" is being rapidly subscribed for. This is an excellent chance for agents, to whom we will supply four copies for the price of three. By clubbing together the book may be had cheap. We hope to be able to send out copies in a week or so.

Mr. Burns's Reply to Rev. T. Ashcroft has been issued as a tract. It contains the reply to Mr. Ashcroft's lecture, given by Mr. Burns at West Hartlepool, also a letter from Mr. Watts, son-in-law of William Howitt, denying Mr. Ashcroft's allegation as to Mr. Howitt's retirement from Spiritualism. Mr. Bradbury writes a letter, testifying to the correctness of Mr. Burns's report of proceedings at Morley. It is a full and thorough answer. Price 1s. per 100.

Miss Rosamond Dale Owen has returned to town from a pleasant and successful sojourn to the Tyne, in very good health and spirits for future work. The "Newcastle Examiner" gave a long article, containing extracts from lectures. Mr. W. H. Robinson says: "The press men have fallen quite in love with Miss Dale Owen. We have had the most enthusiastic and large meetings in the North." At the opening of the new hall at North Shields, the place was crowded to excess. Our friends in Yorkshire will be prepared to give Miss Dale Owen a hearty reception, when she goes amongst them in a few days.

Some Spiritualists are projecting a visit to Stonehenge, on Midsummer's Day, to see the sun rise. A medium will be in the party; and it is considered desirable to camp out all night. If any friends can join the party, who have a tent, or can assist the enterprise, they will be made welcome. The expenses will be considerable, and as the results will be communicated to our readers, those who feel inclined to aid in the cost will be cordially thanked for any assistance. Communications may be addressed to this office, care of Mr. Burns.

The procession of the Magna Charta Association passed our office on Monday. There were many bands of music and banners, some of them having portraits of Dr. Kenealy. Mrs. Weldon, as a high official, sat in one of the carriages, and Mr. Jackson, another Spiritualist, was driving a vehicle. In Dr. Kenealy's time the procession paused on passing; and this year Mrs. Weldon did not forget us.

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 fifth discourse, which will be given on Sunday, June 8th, at 7 p.m., will be:—

"THE NEW KINGDOM OF HEAVEN ON EARTH."

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

In consequence of the increasing interest in the ministrations of the Guides of Mrs. Richmond, in Kensington Town Hall, three more Services have been decided upon, viz., Sunday Evenings, June 8, 15, and 22.

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.

SPIRITUAL RESURRECTION.

A SERMON.

By the VENERABLE ARCHDEACON COLLEY, Canon Residentiary, preached in St. Peter's Cathedral, Pietermaritzburg, Natal, April 20, 1884.

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John, xx., 23.

The circumstances under which these words were uttered were very remarkable. It was on the occasion of Christ's first appearance after his resurrection. In bodily fear of the Jews the disciples were secretly assembled—doors shut and barred—a sad and solemn conclave. He whom they had hoped was chosen to break the Roman yoke, and reign a king on the throne of David, was crucified and slain. There was sorrow and disappointment strangely mingled with hope and wonder and expectation: for certain of their company had affirmed that their Leader was still alive. The tomb itself was empty, and they wist not what to think, since not only unto the loving women at the sepulchre, but also unto Simon Peter, had the risen master appeared. There was wondering belief, perplexing unbelief, hesitating doubt and timid hope. Then, while yet they were in this state of mind, in haste came two other disciples knocking for admission. Cautiously they were admitted, and the doors instantly again were closed; while with increased wonder, and excitement that became intense, the assembly listened to the new comers, who recited the history of their journey to Emmaus, and told how Jesus had appeared to them by the way and walked and talked with them, and made as though he would tarry with them for the night; then how, unrecognised by them before, he was known to them in the breaking of bread, and suddenly vanished out of their sight. Then as with wrap't astonishment they listened to these things, and, perplexed, debated what it all could mean, suddenly, the doors being shut, Jesus himself stood in their midst, and said: "Peace be unto you."

He had by spirit-attraction of his divine nature gathered temporarily around him the marshalled atoms of matter that fell from him when he made himself invisible at Emmaus; and now again he was for a time prehensible, visible, corporate and material, yea, and human also, to the extent of desiring food and partaking of a piece of a broiled fish, and of a honeycomb. Yet so spiritual was he a moment before he put forth the power of his divine magnetism to call the clustering particles of matter around him to reinvest him with corporeality, that the closed doors were no obstacle to his amazing access.

Matter through matter, and the solid through the solid passing, is but one of the higher laws in operation as with hundreds of others. I have again and again seen, which we misterm a miracle; the patient investigation of which would dispose our minds to accept, and quicken our apprehension in accepting rationally, the otherwise marvellous accounts of Christ's resurrection, too marvellous without this knowledge for the faith of many. Hence the materialism of the day, and the half-hearted belief in the eternal verities of God, and the mind's cowardly refuge from the distress of thinking for itself.

It is no use for us to go on believing and doubting, believing and doubting, believing and doubting; thinking that in some way these things may be true, but not earnestly caring to know they are, being idly disposed to leave the manner and significance of their truth uninquied into. If they are true they are of the highest moment to us: but if they are not true, let us make no further pretence of believing them when we lieve them not. At the same time, let us heedfully consider matters, and see if we cannot to intelligent purpose understand how in some sort a resurrection may be effected: not a carnal, corporeal, earthly one, but as the late Bishop Colenso maintains, a Spiritual Resurrection.

We do not, however, altogether deny that, as pertains to Jesus, a bodily, fleshly, material resurrection did take place. I have hinted how this might be. More fully, however, to explain what I mean, let me say that man is not a material being that has a spirit, but a spiritual being that has a material body.

Imagine the soul entangled in the web-work of this mortal frame, the heavenly nature in a chrysalis state, wings folded, and faculties fitted for the purer realms of spirit, cabined, cribbed, and confined in the cocoon of this perishable body; waiting restless, fretful, and impatient for the rending of its prison walls; waiting for liberty to spread its wings in the golden sunlight of eternity, when the stroke of death, with merciful impact, is divinely permitted to break the bars and gates of this corruptible body, and set the captive free! For 'tis the bursting of the calyx and immortal blooming of the flower, that we so blindly dread in Death the Deliverer.

Very imperfectly is it yet apprehended, that we are earth-clad souls: and the stupid materialism of the age is against our perception of the fact, that we are not native to this life; that we are but "strangers and pilgrims" here; that we are spirit excursionists on a very temporary earth-expedition; that we are plunged into matter but to explore its depths, and gather the gems of time's afflictions and disciplines, as pearl-divers plunge into tropical seas and live a brief space in the realm of waters, and that when the weight and drag of the body falls off, the quick soul will shoot upward to its better life, and bound into true immortal being.

This clayey clog of poor humanity keeps the spirit down, and we are drowned in material things. But the aspiring soul, at death, cleaves spaces intervening upwards, and strikes home at last. For the laws that grapple us to earth wear out, rust and corrode. Links in the chain of earth-affections become defective and snap; the silver cord is loosed; the cable parts; we heave anchor and bear away to port.

The spirit cannot always remain subject to the brutal dominance of matter; for it is superior to it; it hath a longer pedigree; it is of nobler origin. The one is of heaven; the other is of earth. What boots the low concerns of the poor worn-out, dwarfed and crippled body, compared with the high concern, of the immortal spirit?

"Were I so tall to reach the pole,
Or grasp creation with a span,
I must be measured by my soul—
The mind's the stature of the man."

Now touching the words: "Whose soever sins ye remit, they are remitted unto them; and whose soever

sins ye retain, they are retained," first let us remark that it was sins that necessitated the incarnation; and it is sin only that keeps us incarnated. For if the disease, which sin is, that afflicts the soul, did not exist to perpetuate the excrescence of the body upon the spirit, the spiritual resurrection, which Christ experienced, would be our daily experience, and we should be able to take on and throw off the body at will, as we see was divinely possible in his case. For it is the disease, called sin, that keeps us from realizing our double nature; and it is the disease, called sin, which alone renders the operation of the inner nature upon the outer so difficult that we cannot go and come as we might between this and the higher life, so that the chapters of our existence, spiritual and material, should be bound up together, and that we might have daily experience such as St. Paul had, when he said: "Whether in the body, or out of the body, I cannot tell: God knoweth."

To this extent, alas!—deprivation of our inheritance even now of spiritual privileges—extends the opposing power of sin: the disease of the soul fastening the dead weight of the body upon the quick spirit from which it cannot get free until death's resurrection comes, and to this glorious extent will true remission of sins extend, in the direction of restoring to the race its birth-right, and the privileges of the golden age when mankind were co-dwellers in the worlds, earthly and heavenly, and went in and out among the angels continually.

Says St. John the Divine: "I was in the spirit on the Lord's day, and saw—" So in the body, yet out of the body, it may be ours to see what is transpiring spiritually around us, when the Lord's day gospelly is ours, and his divine remission of sins has cleared the mists of earth from the ears, and opened the blocked-up avenues of our superior faculties and senses, undream't of, to the access of the other life that lies around us waiting for recognition and admission.

"Whose soever sins ye remit, they are remitted," says the master; for they are the depravities of our mental and moral constitution: they are the roots of wrong in us that degrade and cripple the soul; they are spiritual diseases far more difficult to cure than bodily disorders. There is pride—moral inflammation: passion—mental fever: anxiety and suspicion—jaundice in the human soul that colours all its thoughts and feelings most unhappily: sensuality, greed, spites, envies, hatreds, malice, evil-speaking, and a woeful catalogue of disorders which the Great Physician of souls might diagnose, that debase and deprave and corrupt life individual, national, political, and theological. There is spiritual consumption, in which conscience is decaying day by day, while the soul is breathing the polluted atmosphere of chicanery, knavery and lies until spiritual death ensues—death to all that is generous, charitable, loving and true. Envy gnaws, vanity pines, covetousness rages, and fear clutches. Strifes ensue: the first insolent defiance provokes attack; taunts and mutual provocations follow: war, desolations, wide-spread misery and ruin come: the wind is sown and the whirlwind reaped.

In such-like is the outward effect of every sin; but the inward effect is still more awful. For when men cherish and indulge themselves in sin, evil spirits associate themselves with them, mind and heart, and push them to further guilt and greater atrocity. Good angels help the good. Evil spirits, unclean, tempt, seduce, defile, degrade, and harden the wicked.

The vile man loving his villany is the associate slave of Lucifers worse than he. The angry, revengeful, malicious man is under the dominance of fiends more diabolical than he. The crafty, cunning, hell-clever fools, boasting of their scoundrel tricks, are the sport of snaky subtle demons most horrific. If drunkards and sensualists and all the morally leprous and unclean could but see the loathsome, hideous beings around them, who are exulting in their abominations, they would tremble with fear and shudder with disgust at

the vile surroundings their sins had developed. From sin comes suffering: it is self-tormenting, and produces its own punishment. As one has wisely said: "Sins are a triple curse: they curse in the conceiving: they curse in the doing: they curse in the recollection."

It is not the All-Father that makes torment or punishment for the wicked; they make it for themselves. Hence says one of Shakespeare's characters, unhappy with despair:—

"Divines and dying men may talk of hell,
But in my heart do all its torments dwell."

The true order is divine remission of sins, not priestly spoken absolution of them, but a heavenly manumission or freedom from them. For how could the Master mean that even the holiest of men should remove them? Who but God alone can see into the human heart, and note the germs and roots of sin?

"Who made the heart? 'tis he alone
Who righteously can try us;
He knows each chord, each quivering tone,
Each spring and various bias.

"Then at the balance let's be mute;
We never can adjust it:
What's done we partly may compute,
But know not what's resisted."

Waiting not, then, for spoken peace that leaves the cause of strife within untouched, let us recognise the true aspect and condition of things, and be zealous in seeking sin's practical remission. Work done for eternity must be begun to-day. The foundations of our future life must be laid in this. While here on earth let us, therefore, live for heaven, and not longer retain the sins that disqualify us for it. Life, if it hath not this in view, is a fraud, a sham, a mockery and a curse!

PROGRESS OF SPIRITUAL WORK.

WORK AT BELPER.

The arrangements at this place for systematic work are now, so far, complete; meetings for spiritual communion and development being held in and around Belper regularly on every evening of each week. The meetings of last week, ending with Sunday evening, were all productive of the best results, both spiritually and phenomenally.

At Milford on Monday evening there were about twenty present. The unseen workers, having by means of the table arranged the sitters, proceeded to some substantial work in the development of mediumship. Mrs. Holdknow's little girl of seven or eight years is a good clairvoyant, being able readily to see and describe the spirits who are influencing the mediums. Some healing work was also done. There was an excellent influence in the meeting throughout; the two hours seemed to pass very quickly.

Proceeding to the Pottery on Wednesday, the first word I heard was that "the open air meeting last week has done a lot of good." Mr. Butler's cottage was soon crammed full, there being several new comers. The meeting itself was very remarkable, both in spiritual influence and phenomenal manifestations; to myself it was unique in this respect that it seemed to combine the spiritual fervour and warmth of an old-fashioned Methodist meeting, with all the phenomenal elements of a successful spirit circle. If the fire continues to burn after such a style, there will soon be a conflagration of the right sort. The friends at this place hold two circles every week; Mrs. Wigley, as medium, renders great service.

The meetings held in Belper during the week were exceptionally good, being largely attended, and a great variety of mediumship being called into exercise. One good friend is developing an excellent clairvoyant faculty, being able to describe some spirit friends of the sitters; and on Thursday evening he saw, like John, "A great multitude, which no man could number, of nations and people and tongues." Another friend seems to have great power in impersonation; whilst a fourth, a friend of excellent spirit and finest order of organization, promises to become an inspirational speaker of unusual power.

On Sunday morning the writer delivered a discourse on "The River of the water of Life," Revel., xii., 1, 2. At the evening service Mr. W. P. Adshead read the remarkable discourse by the Rev. Minot Savage, of America, published in the current number of the "Religio-Philosophical Journal," with its remarkably pronounced utterances in favour of Spiritualism. The audience gave audible expressions to its appreciation. Following this service came the second meeting, when we had an extraordinary climax to the week's work. Being Whit Sunday, we had expressed earnest aspirations for special Pen-

tecostal outpouring; and truly we had it! Such manifestations of power were certainly never before witnessed in that room. Mr. Adshead, whose experience is extensive, publicly testified that he had never witnessed such a demonstration of spirit power as he had that evening. It would puzzle me somewhat to describe the proceedings, but nothing gave us greater satisfaction than the fact that our good friend Mr. W., and who has been undergoing rigorous development during the past few weeks, commenced to give forth powerful utterances, which appropriately took the form of earnest invocation. The meeting altogether was such as to make Whit Sunday memorable to the friends here. OMEGA.

NEUMEYER HALL.—On Sunday, June 1 (Whit Sunday), the floral decorations were extremely fine; several ladies of the congregation brought choice cut flowers, and the pot plants which were lent or given for the concert on the previous Wednesday, had retained their beauty well. The music was as usual, of a high order. The subject of Mr. Colville's discourse in the morning was, "The Holy Spirit, and the phenomena of the day of Pentecost." Acts, ii. was read, and the narrative therein contained formed the basis of a singularly eloquent and forcible address. A few of the leading thoughts which struck us most forcibly are here subjoined: First, we shall do well to remark the unanimity of feeling which pervaded the assembly to whom the Pentecostal outpouring was granted; they were all with one accord in one place. A great many spiritual meetings are spoilt by lack of harmony; even though outward conduct be ever so decorous, this will not suffice: unity of spirit in the bonds of peace is the one thing needful for obtaining the most satisfactory spiritual results. Do away with every hatred, malice, suspicion, and all uncharitable feelings as well as words, and our seance chambers or the public halls where we congregate may become veritable Bethels, houses of God, gates of heaven, hallowed sanctuaries which we shall at all times be anxious to enter and loath to leave, and from which we shall ever go with the words in our hearts if not on our lips: "It is good to be there." Secondly, the varied character of the phenomena should be noted. There was a rushing mighty wind, and a great noise arresting the attention of those who needed the stirring thunder to arouse them from their lethargy, and awaken them to a realization of powers beyond the material. Then there were cloven tongues as of fire to be seen sitting upon the disciples, providing ocular demonstration for those to whom this form of appeal was needful; and then there was the teaching from the spirits, given in all the varied languages which the assembled multitude could understand. In this day the manifestations of the spirit must be granted in similar variety. Phenomena which simply elicit astonishment, and are produced in response to morbid curiosity-seeking, or love of notoriety or display, can never be truly called manifestations of the holy spirit; but wherever a phenomenon takes place in answer to a prayer arising from any breast for the spread of truth and enlightenment of humanity, that phenomenon, however simple in itself, becomes invested with a dignity becoming a divine revelation. These few words will give your readers a faint idea of the general scope and tendency of this profitable and masterly address, which we hope soon to see in print, and widely circulated, as its teachings are peculiarly opportune, and greatly needed. A very fine impromptu poem on "The sword of the Spirit" concluded the service: At 3 p.m. "Re-incarnation" was discussed at the special request of a well-known Spiritualist, who has secured a report of the lecture for early publication. The lecturer enforced the idea that all souls must undergo such experiences as would subject them to every conceivable trial and temptation, before they enter upon the full enjoyment of celestial life, which is the life of the victorious conqueror, who is wise as well as innocent, not the mere seraphic life of a child, who is simply pure because temptation has not assailed him. A fine poem on "Original Sin" followed the lecture. At both meetings the audiences were peculiarly attentive and sympathetic. At the close of the afternoon lecture, several questions were answered with considerable force and ability.

SPIRITUALISM IN OLDHAM.—Some interest is being manifested in connection with the movement here, inasmuch as there are many enquirers after truth. We had Mr. Johnson, of Hyde, with us last Sunday, his guides devoting the afternoon to the answering of questions, the answers elicited being both satisfactory and instructive. A Salvationist turned in, for the purpose, no doubt, of imparting to us perhaps a little light, but the result was that he made out a very dark case for himself, thus showing a great want of spiritual illumination on his own part. No doubt the guides did him a little good by causing a ray or two of light from the Sun of truth to burst in on his benighted condition. In the evening there was a good audience, and the controls addressed themselves lucidly to the subjects: "The future of Spiritualism," and "Creeds and Deeds." There was no mincing of matters in the least, the subjects were treated in a logical and straightforward fashion, and seemed to meet with the approval of the audience. Next Sunday we have Mrs. Musgrave, of Bingley, with us, and hope to have good times; and steps are being taken with a view to procuring the services of Mrs. C. L. V. Richmond.

MR. AND MRS. GROOM AT SALFORD.

Sunday and Monday last were red letter days in the history of the Salford (Trinity House) Society's operations. We ought I think to make Whit-Sunday a sort of anniversary day, as the influence of Sunday last will be felt and manifested for some time to come. In the morning, as is usual at all times, our room was not more than half filled, though the power was strong and the address from our friend quietly and patiently listened to. The subject was chosen from the audience, and was from St. John, iii., 16: "For God so loved the World," etc. The control spoke upon the subject from the spirit of a free criticism, and asked: If God so loved the world to save it, and he sent his only begotten son, how was it it was not saved? Was it because of his inability or power? and if it was not saved and God intended it should be, Where and how came so great a mistake? In the past ministers have been compelled to preach this, whilst materialists, gathering their knowledge from Science and the rocks, are climbing against ignorance to the nobler platform of to-day. Do you believe God is a God of favours, who will smile on one and frown on the other? Why that is only what poor humanity does; still you would have us to believe it. Reason demands something more, and I cannot accept it; people want evidence, faith is not enough. This was followed by poems on "Faith," "Life," "Starvation," supplemented by a dozen clairvoyant descriptions, one of which was very striking. To a stranger: "I see beside you a man; he seems to me to have been in the farming line; he has a horse and cart, and the cart is filled with produce of some kind. Now, in order that you may see that I may distinguish this man, I might tell you he was killed: he had a great fall." The lady addressed burst into tears and said: "It is quite true," and a gentleman said: "He fell out of his cart, and was killed; he was a greengrocer."

In the evening at 6.30, the room was filled to its utmost capacity. The subject was, "A New Heaven and a New Earth." This was undoubtedly a grand effort, and gave every pleasure to the listeners, and concluded by inferring that the new Earth and Heaven would be the outcome of social, political, and religious progress. Clairvoyant descriptions were given, nine of which were readily acknowledged correct. As our friend had held three services this day, the strain seemed too great, and afterwards she was thoroughly prostrated.

On Monday evening, a social Tea Meeting was held. A nice gathering. Our friends, Mr. Clarke and Mr. Sloman, of Plymouth, were present for the first time at a Manchester meeting, accompanied by Mr. Smyth, of Birmingham. Mr. Ross presided. The Secretary read a letter received from Mr. Lamont, of Liverpool. Mr. Clarke gave an invocation, after which Mr. Groom was called to the front, and made a beautiful and earnest address. He was succeeded by Mr. Thompson singing a song: "The Child and the Rose," after which Mr. Slowman was called upon for a speech, recommending his hearers to go in for the philosophy of Spiritualism. Mr. Brough now sang: "The Powder Monkey;" being encored he gave "The Roll Call." Mr. Clarke, of Plymouth, now essayed a short speech, and gave way to Mr. Smyth, until his controls took possession. Mr. Smyth gave a short address, finishing with a Recitation: "Nail your Colours to the Mast." Mr. Clarke, under control, now addressed the assembly. Miss Ver Kreusen at this juncture rendered a piano solo. Miss McReadie followed with a song: "The Wishing Cap;" encored, she nicely rendered "Ye Banks and Braes." Miss Nellie Hesketh now favoured us by rendering a solo on the piano. Owd Jonathan followed with a short address, after which Mrs. Braham sang "Home Sweet Home." Mr. Whyte sang a Dutch song: "The Girl with a Wooden Shoe;" being encored, he gave "My Brother Jacob." The meeting closed with votes of thanks.

I. THOMPSON.

FERRYHILL.—On Whit-Sunday a good meeting was held here, at which some very convincing tests were given through the mediumship of Mr. John Scott, of Hetton, to a young man who was visiting friends in the place. On Monday, the fourth annual re-union, attended by friends from Middlesborough, Hetton, and Spennymoor took place. A meeting was held in the afternoon, and after tea kindly provided by Mr. and Mrs. Marlow, another meeting was held in the evening, when several mediums were controlled. Perfect harmony prevailed amongst those present, and a very enjoyable day was spent under the hospitable roof of Mr. Marlow. All friends dispersed about 9.30, with a generally-expressed hope that another similar meeting would be held next Whitsuntide.—Cor.

SUNDERLAND.—On Sunday evening last, a trance address was given in the Albert Rooms, by the guides of Mr. W. Pickford, of Perkins Ville. Numerous subjects were handed on to the platform by the audience, but the one which had the greatest majority in its favour was entitled "The onward march of Spiritualism beyond the Physical Life of Earth." The guides discoursed upon the matter in a profound and learned manner for upwards of an hour, which seemed to give great satisfaction to the large audience present. The guides also answered many intricate questions which were put to them by the audience. Our old friend Mr. Frank Walker occupied the chair, and also gave utterance to some beautiful teachings.—G. H. PRYNE JONES, Sec., S.S.E.S.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday, Mrs. Groom, at 2.30, gave an address, chosen by her guides from the lesson: "In my Father's house are many mansions." It was an elaborate discourse, showing how each gravitated to the sphere most suitable, and that it was an impossibility through the law of the Great Infinite for any to be lost, and that all shall attain the "happy hunting grounds," which the Indian loves, and where he longs to dwell. Two beautiful poems were given on "Flowers" and "Sincerity." After this, sixteen clairvoyant descriptions were given, and nearly all recognised. In the evening, Mr. B. Plant gave an address on "Conditions here and hereafter," which was the best we have ever heard from him. He also gave two beautiful poems on "Charity" and "Happiness." Both meetings were a great success. Next Sunday, Mr. W. Clark. June 15th, Mr. W. Johnson, of Hyde.—C.

BRADFORD: Walton Street, Church.—On Sunday, Mr. Walter Hillam, of Bradford, a young and promising trance medium, spoke on "Orthodoxy and Spiritualism," pointing out the difference between the usual and the spiritual teachings about heaven, and how we are to get into it.—Cor.

CANADA.—Dr. McLaurin, writing from Ottawa, says, "Few Spiritualists live here. I got up a circle about six years ago, which continued for four years till the family moved. Ottawa has three news-rooms, but to them comes no liberal or Spiritualist paper. A Progressive Society of two or three dozen members exists. I go when convenient, mainly to introduce, if possible, hygiene and Spiritualism, but so far as I know I have made little or no open impression. To this society come three liberal papers, but no "Investigator," "Truthseeker" or "Spiritualist."

CAVENDISH ROOMS.—On Sunday evening, a very good company assembled to hear Mr. Morse discourse upon "The Religion of Physics." The address was a capable and intelligent review of the conclusions advanced by the better class of "scientific" thinkers, and an argument in support of the proposition, that though such inquiry broadened the mind, gave us true information concerning material life and laws, it was, yet, insufficient to properly interpret all the phenomena of Being, on a thoroughly satisfactory basis. It was claimed that in the end, God, the Spirit, and Immortality would be as much recognised factors in scientific teaching, as are Force, Matter, and Phenomena to-day. The address was listened to with closest attention, many strangers and visitors being present. We are asked to state that all seats are free, and that the voluntary principle is relied upon with satisfactory results.—Cor.

HETTON-LE-HOLE: Miners' Hall, June 1.—Mr. J. G. Grey, of Gateshead, gave a lengthy address, subject, "Weighed in the Balance and found Wanting," which the guides handled in their usual masterly manner.—JAS. MURRAY, Sec.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare St.—Two addresses were given through Mrs. Barnes (of 5, Paradise Place, Barker Gate), on Sunday last. In the evening the subject was on "Spiritualism; Ancient and Modern, proved by the Bible." We had a fine address for nearly an hour, shewing that the Bible contained a great amount of Ancient Spiritualism, from beginning to end; and Modern Spiritualism was the true Christianity of to-day. A few strangers were present.—Cor.

RESULTS OF FOUR YEARS WITHOUT COOKED FOOD.

ANAHEIM, March 8, 1884.

Mrs. J. W. Stow.—In reply to your letter of inquiry just received, as to "why we discontinued the use of uncooked food," and returned to a partially cooked regimen, I would say, that for upwards of four years we gave it a thorough trial, adhering strictly to it without using any condiments, milk, or butter, or any animal substances, sticking closely to fruits, nuts, grains and vegetables in their raw state. Our findings were simply these: adults lost weight and flesh at the commencement, and became negative and wanting in vim and energy; after a while the strong partially regained vim and weight, others never did, i.e., those that were weaker and more sensitive. The children were very healthy on it, but did not grow. It kept them stunted, like a tree that needs more nourishment. It has a powerful effect on the passional or sexual nature, and may be recommended as a great aid to a continent life. If pursued for any lengthened period, say 10 to 20 years, it would doubtless remove or take away the procreative power.

It cleanses the system, and keeps it free from disease, and will doubtless cure many phases thereof. It is more suited to mental and spiritual workers than for those who have physical work to do. We all found it a great pleasure and relief to lay it aside and resume a plain cooked vegetarian diet once more. Upon doing so we regained in weight, and at once the children, who had been standing still, shot up in growth, like mushrooms in a hot-bed, and they to this day entertain such a prejudice against it, that we could not get them to return to it on any account.

We never put on our table anything that comes from the animal, neither eggs, nor butter, nor milk; we use salt when desirable, and to preserve olives, which we grow, and esteem as an excellent article of diet, eaten with good bread alone; we use cloves to season our evaporated pears, and root sugar in our

canned figs, a most delicious and nutritious food. We have a Plummer patent fruit evaporator, and dry our fruits to perfection.

The uncooked diet has a different effect upon different constitutions. One young man it made so cross, angular and emaciated, that it was a positive injury to him, but being a new thing, and having caught the infection, his will kept him at it until he left us. Mrs. H. did not suffer from the use of it, but became very thin, and had she not decided to give it up when she did, she would doubtless have become thin enough to be invisible by this time. She and others of us gained about 12 lbs. in a few weeks after using bread, potatoes, and other cooked substances, and it seemed as if our vitality and spirits became more buoyant, and we enjoyed life better. Bread (wheat-meal), and plain, well cooked potatoes seemed to be the sweetest food we ever had eaten after not touching them for four years. But the ascetic will sneer and say: That is only a gratification of a sensual appetite. What else is it to eat a fine pear, peach, or fig? Simply taking what your system craves, or your desire prompts you to.

The minds of the children become very bright, and their intellects clear, on the natural diet, but I think it was at the expense of the body. I feel sure that as a race, we should deteriorate by its universal adoption. In cases of disease (which is an abnormal condition) it would in many instances prove beneficial where every other means would fail. We must go slow on the many beautiful theories that afflict the world. This is an age of light, of knowledge, and we should carefully prove all things, and hold fast only that which is good. The gorilla and chimpanzee can doubtless live and thrive on an uncooked diet, but it is highly probable that his, the monkey's physical laboratory (stomach) may be able to extract elements and assimilate them, which the higher organism of man cannot. We must not go backward to prove what man should be now—he must be a law unto himself. We are all just as healthy now as we were while living on uncooked food; this is a strong point. We are situated amid the healthiest conditions and surroundings, therefore we can scarcely be considered in a position to know what might happen under other conditions. Setting all fine spun theories aside, and coming down to actual practice and experience I find the highest best thing is, moderation in quantity, and to use a plain, hygienically cooked grain and pulse diet, interspersed with fruits, and nuts, and vegetables (the latter well cooked); to use these temperately, not to take at a meal a mixture of substances dissimilar, to a greater extent than four. Too much variety of substances at one meal distresses the digestive power; two dissimilar elements such as brown bread and oranges are the healthiest, easiest digested and the best. White bread and apples for others. Such a diet will not fail to produce the most comfortable physical harmony, the Kingdom of Heaven ruling the body.

Let those who are brave and indomitable enough to put away from them the contracted and inherited weaknesses, which tend to self-indulgence and its long list of inharmonious consequences, step to the front in the practice of this pure and simple form of life, and great will be their reward. It will come to them in the musical action of every function of the bodily structure, and peace of heart and mind will flow from the fact that their life will be an example that must and will help others out of much that now produces pain and disease in them; for no one can be oblivious of the fact that the world is needing more than anything, examples of strength, simplicity, purity and self-denial. Society, as a whole, seems to be losing the power to practice that which is universally admitted to be good and true. Creeds and dogmas, theories and philosophies, are lauded to the skies and worshipped in prayer, in poetry and song, while the simple living and practising the truth we know, stands in abeyance with folded arms and downcast looks waiting to be recognised.—Truly yours,

GEO. R. HINDE.

—"The Woman's Herald of Industry" (San Francisco), May, 1884.

MEETINGS, SUNDAY, JUNE 8th, 1884.

LONDON.

KENSINGTON.—Town Hall, High Street, at 7, Mrs. Richmond: "The New Kingdom of Heaven on Earth."
 NEWINGTON.—Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "Trinity in Unity, and Unity in Trinity, as revealed by Nature;" at 3, Subject to be chosen by audience.
 CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, "What is Poverty?"
 MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft: at 7, Comprehensionism; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Science; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hopcroft. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

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

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
 BAYLEY CARR.—Town Street, 6.30 p.m.: Miss Beetham.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.
 BENTLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Murgatroyd.

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. Bailey.
 WADE'S Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Armitage.
 SPIRITUAL LYCEUM, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. Hepworth.
 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.: Miss Harrison.
 LYCEUM at 10.30. Monday Service, 7.30.
 HETTON.—Miners' Old Hall, at 5.30:
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mr. Gray and Mr. Gillman.
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Schutt.
 EDINBURGH.—Sheepscar Terrace, 2.30 & 6.30: Mrs. Gott.
 LEICESTER.—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. John Lamont.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. S. Schutt.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Holdsworth.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. E. W. Wallis.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—Camden Street, at 2.30 and 6 p.m.: Mr. J. A. Rowe.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30, Mrs. Barnes.
 OLDBAM.—176, Union Street, at 2.30 and 6: Mrs. Musgrave.
 PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30: Mr. Clarke.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Husson; at 3, Circle, at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.
 ROCHESTER.—Regent Hall, Regent Street, at 2.30 and 6 p.m.
 SALFORD.—83, Chapel Street, at 6.30.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mrs. Illingworth.
 SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30:
 TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.
 WALFALL.—Exchange Rooms, High Street, at 6.30.
 WEST FELTON.—At Mr. James Carr's, 16, Wood Row, Twizzell, at 6 p.m.

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