



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

# SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 797.—Vol. XVI.]

LONDON, JULY 10, 1885.

PRICE 1½d.

## THE PURE IN HEART SHALL SEE GOD.

A DISCOURSE by "GEORGE DAWSON," through MRS. C. GROOM.

CAVENDISH ROOMS, LONDON, SUNDAY EVENING, JUNE 28, 1885.

### INVOCATION.

Our Father! who art in Heaven; Thou great fountain of truth, from whence comes all light and strength of purpose: we would draw near unto Thee, asking that Thou wilt give unto Thy children that glorious and divine privilege which Thou dost promise to all nations, in whatever tongue they may ask, whether it be in Hindostani, Greek, Persian, Egyptian, Roman, Russian; Hebrew or Christian, in whatever creed or denomination they may seek Thee, still do they hear Thy voice—that great and ever-divine blessing, that men do seek from Thee, our God. O Thou! who hast formed and fashioned all like unto Thyself, opened their ears, given them light, and intellect, and being: we would still draw from Thee, as Thy children, Thy divine blessings, and seek to understand the gifts of our own life and immortality! May they ever be taught to walk in the footsteps of righteousness; may they be endowed with charity; may they have meekness of heart and strength of purpose to meet the battle of life so fraught with trials; may they overcome all great difficulties with patience and resignation. O Thou Divine and Perfect Giver! we would seek a blessing upon this assembly. We pray to Thee to help the wretched and ignorant; we pray for those stained in iniquity. Oh! may they draw forth their own powers, and seek the blessings of truth and harmony. Thou, who art perfect in all things, we would seek to become more perfected. For every gift in life we bless Thee: for the flowers that bloom, and the morning sun as it breaks through the curtained clouds of the azure realms of space; we bless Thee for the night's repose; we bless Thee for the progress of human intellect and science. Almighty Father of all life, beauty, strength and knowledge! we seek to be guided spiritually and physically by Thee, who art the Giver of all good gifts and spiritual knowledge. We ask, O God! that Thou wouldst bless each one in this community: may they receive Thy blessings. May Thy children learn to seek for light and guidance from Thee, the living God of all spirit and matter. Bless the work of this spiritual unfoldment! Thou ever-giving Source of all perfection.—Amen.

### THE DISCOURSE.

Blessed are the pure in heart, for they shall see God.

Friends,—From the spiritual plane of existence, I am now able to speak to you. I have passed from the atoms of matter to the spirit, and feel myself exactly as I used to be when I was in the flesh. I bear the dictum of no man or spirit, I bow not to their authority, I bend the knee to no creed or system. Man may ask, What creed or what religion was George Dawson? I sought no reverend name. Patronage to me is worthless: give it to those who wish it. With life before me, with principles in my mind and the love of my congregation, I feared no man, asked for no man's patronage.

I now speak through the lips of a woman, and if men may ask, Why so perfectly educated a linguist as George Dawson should speak through an unlettered woman? I answer this: We are under law, and we can only work by and through law. Give me some of your college students, with a fitting organization and psychological condition, free enough for the full play of spiritual exercise, free enough to admit of the control of another's mind, and generous enough to trust the good honesty of a spirit, then I will speak through such an one the full measure of my mind; for under certain conditions, laws and principles alone can spirit speak through human lips. Men have too often drawn the line; they must enlarge their understanding and break the chains that bind them as in fetters.

As in the past, so now in the present, I find myself on a plane of existence with a continuity of thought that was once mine, though I am feeble to express it; but I bring you back again to my past teachings:—*Blessed are the pure in heart, for they shall see God.*

My brothers and sisters: In the flesh where shall we look for purity? Who are the pure in heart? is the question we require to be answered. Look far from the surface, deep into the soul of man, underneath the lower atoms that encase the spirit: look into the system of society, with its hollowness and its frauds, down into the depths of iniquities and deceits that are practised, then ask yourselves: Who are the pure in

heart? Men have systems of education and religious principles for the development of order and good in the physical world, as in the spiritual; but too often, I say, they are not pure in heart. Too often, at the bottom of it, they wish to become pre-eminent, with position and power in society. Your clergymen stand by that altar, which should be the altar of Truth, without a thought and even a vestige of knowledge concerning the Spirit-world, respecting which they should be educators of the people. Too often crystallized creeds or book-knowledge is all they have to give humanity. Ask them, what they know besides; and like as I was, too often they cannot answer. No minister should stand in the pulpit as a teacher and spiritual educator of humanity, without having certain knowledge of a Life Beyond. He should search the principles of life, and go wherever knowledge is to be gathered, and place those principles—even if to his disadvantage—before society. But too often, I am sorry to say, the popular altars are a desecration of Deity. Men stand there who are not pure in heart and single in purpose, who, in ignorance and pride for position, would sell their birth-right for a basin of pottage, and traffic their conscience away for the cloak they wear; and the purity of their heart is gone,—gone! that which is God's highest boon to man.

Again I ask you, my friends, where shall we find purity of heart? Whither shall we seek? Whither shall we go? The human family is groaning—groaning in sackcloth and ashes, in misery and shame, with no place to anchor the boat of life. In all conditions of society we see a deplorable ignorance concerning the spiritual side of nature. True, we find here and there a germ of truth and sweet consolation given by your minister—admonitions, peace, patience and hope. But what of these things? Is it true religion? Ah! dare they speak all? If they should chance to know and speak the whole truth, their living is at stake. They have been crushed beneath the tight-laced and arrogant customs of society, for refusing to preach eternal punishment, and for proclaiming the great love of God; in daring to be honest to themselves and their Maker! Blessed be God, that there are such!

Some ministers regard Spiritualism as a delusion, some profess to do so with horror; while others of the Church and Dissenters have been looking at it for a long time, and will eventually be somewhat like two dogs with a large bone, grumbling which shall have the major part. For already the people are beginning to find a deficiency; they read the so-called word of God, and demand proofs. Thank God it is so. The Materialism of the ago begins to press so hard upon the heels of the Clergy, that the two must come to some definite understanding. They will no longer have these things misrepresented to them by the printing press and the papers. But not until society forces them will they move onwards: never till then, oh! no. Every step of progress I have watched and marked. From the time of Martin Luther, some good souls have taken Time by the ear, and stood out for the Truth.

Some church ministers say: "Oh! there's a very great deal in this Spiritualism: we can't refute, that spirits do come back again." When closely questioned, they hardly think it is wise or fit for the people to be trusted with such grand gifts, for without a canonical authority they might misuse them. What? The people are not to be trusted, when they are crying out in such wretchedness! It is time, my friends, that the principles of the universe were better understood, and those spiritual gifts acknowledged. But if it is good enough, as we know it is, for the deacons and ministers, and, yea, for priests and sisters of charity, for the few who dare to step over the barriers and become free men, it is not too good for all the human race, and it comes to meet the needs of man, for whatsoever is in the world is needed by the world. God is no favourer of persons: it matters not whether he be Jew or Gentile, Greek or Christian, all are of the same God, and in His sight all are equally divine. He has given life and being to all under His laws. His divine life underlies all things.

Cause and consequence never part company. Men may say so, but, watch it, my friends, let us look a little deeper. If you wish to ask me, Who are the pure in heart? I will tell you. I have looked around both in the body and out of the body, and have come to one confident conclusion: It is those who dare to stand firm amidst the hurricanes and storms of society, under the dark clouds of prejudice, and face the criticisms of hypocrites come what will. Not upon

this altar, to-night, do I ask men to give praise to me or my instrument; not, upon the rostrum of Spiritual Truth do men seek for praise for themselves. The pure in heart are those that go their way, speaking the truth wheresoever they may be, and giving the highest amount they can gather, seeking not praise and flattery, bending to the dictum of no man, only bowing to the will of the Infinite. These and these alone are the pure in heart, who seek no absolute gain, look not for praise nor pay, nor fear the world's scorn; who work for love, and to raise their fellow creatures from iniquity and sin; who fight against the hypocrisies, hollowness and shams of society, who dare to expose the deadly functions of what is corrupt and false, and not cover them over so that man may not see them; but tell men whatsoever is wrong in the system, whatsoever is corrupt and evil in practice; who let others know it, that they may be guarded against it; being forewarned is to be fore-armed.

The pure in heart are those who go and preach God to all, under no condition of sacerdotal cloak, but under the true principles of spiritual guidance. These, in the future ages, shall become your ministers and educators, when temples have crumbled, and power and pride shall lie in the dust, and old right and might shall hold universal sway.

Blessed are those that are pure in heart, for they shall see God! Why do I say these words? God has never been seen by human eye; man hath never looked in the face of Deity. Your ministers say their Word is of Him, and they are with Him, being saved by the blood of Christ. Still, friends, you shall see God. But how? say you. By your own intuitive power, by the thought within you; and so, friends, we say you are destined to see God. You may close your eyes to things around you. True, you may not believe in the picture of a God sitting upon a throne, judging his people, like human judges in common, such as the Christian's God is represented, with the sheep on the right and the goats on the left!

Deity is vaster and mightier, a Soul permeating every system of life, who has made this world you stand upon, from the fire mist of lava; who, by His love and wisdom, has developed by evolution and involution this wondrous globe. Look into the laws that guide and govern these things; for He, whose mind operates through the law, is above the earth and seas. The mighty waters give up their so-called dead, for there is no sea so vast, nor grave so deep, that can hold a human soul. Thus, back again, your spirit-friends do come; but men close their eyes and shake their heads, and say: We can't believe it. Yet, the intuitive principle within your claims for itself an acknowledgement.

What is there in you? Scientists have shown you every particle of your physical anatomy; they count every bone and muscle; you can be told by science every component part of the body. But what is it that lives in the body, and controls it, as in the instrument I am speaking through? It is Spirit! Take out of the Bible its spirit-inspiration, and you can reckon it a dead letter; you take away its life, and it is as a deadly upas tree.

My friends,—look deep, and you will see there is not a leaf that flutters on the tree, but what is governed by God!—nor a bird that sings, nor a flower that blooms. There is not an atom in this wide universe but what is controlled by Deity! All pure ideas have their origin in Him, and have ever lived. Remember the old saying, There is no new thing under the face of the sun. Yet you see new developments and fresh modes of expression in all forms of life. These thoughts I now utter have lived before; recognise them: they come to-minds that are most intuitive. At the very head of all these things, is the great Master of the Universe. The Deific seal is set upon your brow! You cannot look into the face of another man without seeing God! What though it be atoms of the smallest quantity yet it is there, in the form of God.

God has made man in his own image, spiritually, remember, without any resurrection of the body. No! God forbid the resurrection of the old material organism: the world does not contain enough matter to supply all the resurrected bodies. But all the supply that is needed comes from the great Source of Light and Life, that you as a spirit may live again,—live on and on, ever conquering death and darkness, by one continuity of thought. Do you doubt it? Stand by you scientist; see the corpse of the so-called dead; stand by it; look at it; look at it: Has it, in dying, lost any known properties of matter? No! it weighs the same, but that immortal soul that once animated every tissue is still a

deathless entity. Here is a proof beyond doubt, that spirit is not of a physical nature, is not guided and controlled by physical laws. Its atoms are of a finer and higher source of life than the atoms of the physical world.

Look into the face of the warriors and soldiers: see how they face their foes—brave souls, fighting without a thought of self, and without a care of so-called death: if we watch them, in their purpose and in their aim, we must admit of an inspiration from a higher plane than the life of the body. Watch again, my friends, every look of the martyr, as he lays his head upon the block, or when the faggots are piled around him, and he bids a last farewell; see your martyrs, as they thrust their hands into the fire until they wither away; aye, and without flinching a muscle. Now, what you see there is the power of Deity! It may be small, it may be frail, but still it is God that stimulates that man, and makes him bold enough to bear such suffering for the good of all. Now, watch the sainted mother, at the shrine of her love, bending with loving eyes over her child: how many in this world have cried—"Oh! take my life, but spare my child!" What is it that makes a mother feel this? It is the God-principle within her: the likeness of the Great Creator, that would sacrifice herself for love. *Blessed are the pure in heart, for they shall see God!*

What is it to-day, in this little community, which enables me to speak to you, my brothers and sisters in the flesh? It is the God-principle. What is that condemns and punishes you when you do wrong, or makes you stand alone from your family—makes you beat out tracks for yourself through rough and thorny ways? What is it, we ask, that makes you do it all? It is the God within you. There is a spark of Deity in the spirit of each man, which is the interior thinking and vital principle of life, wheresoever we be. It is when the ties and links to earth are loosened, when death's cold hand is laid upon you, when the scales fall from your physical sight, and you enter the Great Beyond, that the fair angels do help you to pass into that great arcanum that takes you from Time into Eternity. It is then, my friends, be ye Spiritualists, be ye Materialists, or be ye Theists, that the scales will fall from off your eyes, and the purer and better part of you will assuredly see God.

Then, we ask you all, Why is it that men and women can travel on in life, while persecuted as they are, with such patience? Oh! it is the purity of soul that can enable them to suffer thus, that can trust to itself thus; who, with a knowledge, have proven these things for themselves, and are willing to risk all for the purity of soul, be they Christian believers or not. These tribulations are but a refining process of life, and, when passed through, we come out the better for it, having fought and won the great fight. It is when you stand by principles and knowledge, gained at the risk of all, that men and women can say: *Blessed are the pure in heart, for they do verily see God.*

Now, friends, take this little lesson home: be your own educators, and so live that you will require no pope, but your own conscience. I offer you no creed but one: Be a believer in God, His angels, and the spirit-world ever working out the highest dictates of Divine wisdom.

I must tell you, friends, that with all my earthly knowledge, I found myself just like a babe on the shores of spiritual existence, waiting, still waiting to see the realization of my hopes. I have found my wife, I have found my child. This is indeed heaven. I thank God that I have opened unto me the conditions to speak again, through human lips, a message of human joys from a Deity of Love and Truth. I ask you to carve out a way for yourselves, and tread that way wheresoever it may lead, even if you have to stand alone, as I did; and though men brand you and blacken your character, if you do your duty manfully, and stand ever like warriors of Truth, you will find, by and bye, that those who dubbed you as traitor, and endeavoured to stain you with iniquity, will out of sheer honesty of principle take you by the hand and call you brother.

Before I passed out of the body, I was a minister of the Church of the Saviour, Birmingham. I was branded, when first I went to Birmingham, for being too free in religious speech, and for not teaching their canonical creeds. And now that I have passed to the Better Land, I thank God that my people, as they pass out of the body, join my church in the Heavenly Spheres; and just as a hen gathers her chickens under her wings, I gather them in a higher sphere of life, where not one will be lost. I thank God that I was called to do this work, which I revere and bless; and as I

travel on in the Spirit-world, may that same blessing rest on every one. May you do your duty, and, when the angels call you higher, may you have a bright reception in the Spirit-world.

May that peace, which passeth all understanding, be with each and every one, that you may all realize the blessings of purity of heart: while seeing good you will see God.

And now, O Perfect Giver! I would ask Thee to bless this assembly. May the inpouring of spiritual joys overflow every one present; and may all strive to do their duty, and fulfil their calling while on the earth, with faith and trust in our Father God.—*AMEN!*

VICTOR HUGO'S CREED.

My soul drinks in its future life,  
Like some green forest thrice cut down,  
Whose shoots defy the axe-men's strife,  
And skyward spread a greener crown.

While sunshine gilds my aged head,  
And bounteous earth supplies my food,  
The lamps of God their soft lights shed,  
And distant worlds are understood.

Say not my soul is but a clod,  
Resultant of my body's powers;  
She plumes her wings to fly to God,  
And will not rest outside His bowers.

The winter's snows are on my brow,  
But summer suns more brightly glow,  
And violets, lilies, roses now  
Seem sweeter than long years ago.

As I approach my earthly end  
Much plainer can I hear afar  
Immortal symphonies, which blend  
To welcome me from star to star.

Though marvellous, it still is plain:  
A fairy tale, yet history;  
Losing earth, a heaven we gain;  
With death, win immortality.

For fifty years my willing pen,  
In history, drama, and romance,  
With satire, sonnets or with men,  
Has flown or danced its busy dance.

All themes I tried; and yet I know  
Ten thousand times as much unaid  
Remains in me! It must be so,  
Though ages should not find me dead.

When unto dust we turn once more,  
We can say, "One day's work is done";  
We may not say, "Our work is o'er,"  
For life will scarcely have begun.

The tomb is not an endless night;  
It is a thoroughfare—a way  
That closes in a soft twilight,  
And opens in eternal day.

Moved by the love of God, I find  
That I must work as did Voltaire,  
Who loved the world and all mankind;  
But God is Love! Let none despair!

Our work on earth is just begun;  
Our monuments will later rise  
To bathe their summits in the sun,  
And shine in bright eternal skies.

—Light for Thinkers: Rowe's translation of Hugo's Poem.

SPIRITUAL PROBLEMS DISCUSSED.

REINCARNATION: THE DOUBLE.—Dr. Babbitt says "reincarnation" is truly explained by the "double," which most persons have so intimately assimilated with their individuality, that the "double" becomes merged in the personal consciousness of the bodily organism with which it is associated. This spirit is thus *doubled* with a mortal to give it further experience of earth-life, needful for its development. It is, therefore, better that all mankind get as much and as varied experience of earth-life while in the body as possible. Now we have had much experience of the "double," and regard it, on a certain plane, as the *individuality* of the man or woman, as distinguished from the *personality*. It is not another spirit at all, but the "spirit" of the mortal who possesses such a double. We all exist on many planes, the one within the other; in some, these planes are separated by an elastic *intermedium* which allows of the manifestation of the different planes in that sphere which is severally peculiar to them. We know some who can consciously travel from sphere to sphere of their interior being, and regard their surroundings in each case. Where the body is unhealthy or disturbed, the "double" or *individuality* will leave it. In a higher form it leaves it during sleep. A man or woman

may be *doubled* on a psychical plane, close to the physical, and thus be able either to see the "double," or it may be seen by others. Other men and women *double* on a more interior plane, and therefore it is only visible to clairvoyants on that degree of spirituality. or to spirits on that plane. This is a matter we would like to see further investigated. An exchange of views and experiences need not lead to personal antagonism.

**SIMULTANEOUS "REINCARNATIONS."**—So little is as yet known of the psychology of incarnation, or the relations of the inner to the outer planes, that it is a rash act to cling too tenaciously to any hitherto expressed hypothesis. Hence we have never attached ourselves to the Kardeckian theory of "Reincarnation." Our experience is, that *many spirits* are "reincarnated" in our life on earth. Through our body they work as truly as ever they did in their own body when on earth; and more truly, for they can operate on a plane which did not offer itself to them when in the body. They act while we operate in harmony with their sphere; but should we descend to one much lower; indeed to that which is gross and degraded; then we would "reincarnate," by the act, spirits of a kind in sympathy with the plane of action we had descended to. Thus it is that all classes of spirits gain experience; and by the gradual ascendancy of the higher over the lower, those who "reincarnated" themselves in our life-sphere on its lowest plane, may be gradually elevated into a higher state. It may be, that in the Love and Wisdom of the Father and Mother of Souls, our *sins* are made means of salvation, and that having stooped to do evil, the remorse which follows may be a much more telling lesson to accompanying spirits than to the actual sinner. Let us lay stress on remorse and *repentance* as an intensification of the good which may be evolved out of every evil. But the transition from Sinner to Saint is not apparently very abrupt, otherwise the train of influences which accompany our soul-sphere might become detached from us, and our too precipitate "salvation" would intensify the "damnation" of those who were clinging to the skirts of our spiritual career. Love to all: self-sacrifice that others may be more blessed through it, is the true method of soul-progress.

Though viewless to our gaze, that cannot mark  
The mysteries of Nature's chemistry,  
We can perceive, that, in each thing of life  
A subtle force is hidden, which impels  
To higher forms; no flower grows in vain,  
Though springing in the lonely wilderness,  
Unseen by human eye, for, day by day,  
Elaborating slowly all its parts,  
It cleanses and refines the grosser forms  
Of matter it must needs manipulate.  
In all of nature there is such a plan  
Of each thing working for some higher good—  
Some still remote millennium, when all  
The dissonant machinery of life  
Shall work in smoothest unison, and chord  
With the sweet symphonies we faintly hear  
Above the jarring din of earthly things,  
They seem a promise and a prophecy,  
But, ah! how soon the distant notes are lost  
In the discordant clamour of the world.  
Such sounds, to all earth's earnest souls, should be  
As bugle-calls, that, in the battle's crash,  
Rally the warriors with their cheering notes;  
Or as the crowing of the birds of dawn,  
Sounding a joyful fanfare, as they see  
The night grow pallid, and retreat before  
The slow advance of bright victorious Day.—D. Gow.

**THE DEPENDENCY OF SPIRITS.**—There is no such thing as "independence" anywhere. Some mediums talk as if the communications they received were the absolute thoughts and teachings of the spirits who control them. Only in a limited sense can this be true. Our own interior spiritual states contain within them the germ and substance of all possible knowledge and goodness; yet how little of it are we able to express in words, or act out in deeds, externally! If, then, our own spirits cannot express the Infinitude—which they, in reality, are—how shall controlling spirits fare better? The controlling spirit, by exciting into the *double* reaction an inner plane of our being, can give us, or through us, a little more than our usual mental possessions. The highest and most notable givings have been through minds who, while conscious, received these more exalted thoughts. Others have received them, it may be through automatic means, and yet the matter received has borne traces of the idiosyncrasies of the medium through whose agency they were given. Dr. Babbitt quotes

what our Representative wrote to him respecting his chapters on the inhabitants of *Celestia*, a planet from which he has had spiritual communications. He said: "I regard them as padding derived from your own mind. It is just as if you laboured to attribute to the Celestians all the good things that you are so busy recommending to the people of earth." Just so: the "Celestians" are full-fledged patrons of Dr. Babbitt's theories of life. He feels tremendously complimented on the fact that such an advanced people are so very much after his own heart. The egotism in the performance is so preposterously prominent, that the whole affair is "Dr. Babbitt," stirred up with the end of a long stick that has impinged upon the atmosphere of *Celestia*. We do not doubt the *fact* of such a planet, with its advanced condition; but we think Dr. Babbitt quite misunderstands the purport and qualities of the matter which he has written respecting it. All spiritual communications are the medium or receiver, *plus* whatever of the spiritual can find its way through the atmosphere of egotism which surrounds the operation. The more conscious we are of our "guides" and our mediumistic paraphernalia, the less "spirit" there is in the product. We submitted Dr. Babbitt's *Celestian* articles to spiritual analysis, and the result is given in the opinions expressed above. When we write "we," allusion is not made to the individual who wrote to Dr. Babbitt on the subject; but to the combination of individualities here employed in the work. The less mediums trade on their "spirit-guides" the better. Let us keep ever the truth uppermost, and sink ourselves and our "guides" in the grandeur of that universal *state*, in which we become simply drops in the Infinite Ocean, and therefore fully-enfranchised partakers in all its glory and sublimity!

**A CASE OF DOUBLE CONSCIOUSNESS.**—A few days ago a lady was driving past the lake near the Welsh Harp in the Edgware Road. A member of her household had gone out for the day, she did not know where. As she passed along, she received the impression that he was on the water somewhere. Soon after, her eyes lighted on the lake, and there she saw a boat very unlike any that is used on that sheet of water. The boat she saw was of large size, and strongly built. It had sails, and was being thus propelled at the time. She looked, and saw in it two men, one of them her friend, with his coat off. She took her eyes off the scene, but on looking again the boat was not to be seen. Next day she made inquiries, and found that her friend had, at the time named, been in a large boat with sails, below Gravesend. He had his coat off, and was accompanied by one boatman. There cannot be the slightest doubt that the boat was actually seen by the lady, though it would be quite thirty miles distant. Here we have *double consciousness* as a compliment to *double appearance*. How was it brought about? Had spiritual beings an agency in the matter, by which they could imprint on the consciousness a picture of what was taking place at a distance? Is there not an inner plane in which space is annulled, and in which, where sympathy exists presence is effected? The bright waters of the lake, under the summer sun, would act as a crystal to induce the clairvoyant condition. The thought-condition or state is within us all. If our perceptive could operate on the thought-plane, we could perceive those things of which we are capable of thinking. Clairvoyance, and other interior states, is an approach to that plane of perception, so that space and material obstacles no longer stand in the way. Since the foregoing was in type, the Oswaldtwistle report has come to hand, giving an illustrative example in the experience of Mrs. Newell.

Thought is a realm of infinite extent,  
Which rivers, valleys, hills, and plains adorn,  
And marked by many a devious footpath, worn  
By feet of sage or poet, who, intent  
On exploration, has, undaunted, bent  
His flagging steps unto some distant bourne,  
With some discovered treasures to return:  
Rare plants or precious gems, to ornament  
The darker world; and his bright narratives  
Of flowered meads, green hills, and shady groves,  
The bard weaves into some sweet song, that lives  
Long in our minds, and to ambition proves  
A stimulus, for into Thought's expanse  
Farther and farther we each year advance.—D. Gow.

**THOUGHT ON MEDIUMS.**—A medium, when at work under influence, should never be subjected to the thoughts of very positive minds. In a promiscuous audience where these are plentifully present, filled with dogmatism, not much profound

truth can be obtained; the answers received at such times are of a superficial character, dealing with *notions* rather than facts or truths. To protect the medium, it is usual when questions are allowed from the audience, to have a chairman, who receives the questions; and not more than one question is allowed at a time from the same questioner. A repetition of attacks from the same quarter would bring the medium in some degree under the influence of the questioner. When such occurs, the medium either too readily acquiesces in the views of the questioner, or indignantly repudiates them, and a scene of resentment is the result. Of course, the proper thing is to have a clear and independent reply, uninfluenced by the minds questioning in any way. Some time ago we were present at a meeting when an entranced medium gave way to two very dogmatic questioners. The first one, in a determined kind of way, asked if spirit and matter were not all one and the same. The medium most positively said No! but the questioner kept pegging away till the medium was badgered into acquiescence, and he got his own dogma back as an answer to his question. This is how some people delude themselves by seeking for truth. They never get any, and little wonder. No one knows what "matter" is, and as little do we know what "spirit" is; but we do know that we irresistibly attach certain attributes to "matter" and certain other attributes to "spirit." These attributes are not parallel in character, so that "matter" and "spirit," not being equal to the same thing, necessarily differ. A grindstone and a cheese are both "matter," and have certain characteristics in common, but he would be a fool who mistook the one for the other. Speaking of the Commodities of the Universe, let us suppose that they are all composed of SUBSTANCE, and that "matter" is one *mode* of that substance, while "spirit" is another *mode* of the One Substance. This is a very different affair from saying that grindstone is made of cheese or cheese is made of grindstone. The other questioner alluded to was determined to have it that "God" was limited by conditions, and could not do so and so. The medium gave a most lucid and satisfactory answer, to the effect that Deity, having operated in the wisest and best manner possible, had no need of resorting to an alternative. When asked if he was satisfied, the questioner growled No! Surely it was no business of the medium to "satisfy" any questioner, but to speak the truth whether it satisfied or not. But the medium had got under the control of the questioner, and could not help but satisfy him, by eating the arguments previously used, and unwarrantably attribute to the Absolute the circumstances of the Relative.

**DANGERS OF DOGMATISM IN MEDIUMS.**—When we see how an external mind will pervert what comes through a medium, confessedly "under spirit influence," how much more disastrous must it be when the mind of the medium is pre-occupied with inflexible dogmas. A correspondent airs his difficulties, somewhat sarcastically we opine, under this head in the following communication:—

#### THE TROUBLES OF AN INVESTIGATOR.

To the Editor.—Sir,—I can scarcely be called an investigator in the ordinary acceptation of the term among Spiritualists, as I have long been a believer in their philosophy. Having satisfactorily settled my doubts on the possibility of a future life, I directed my attention to a study of the various truths, which an intercourse with higher intelligence has brought within our ken. In the course of my studies, I came upon a book by a Miss Georgiana Houghton, entitled "Evenings at Home in Spiritual Seance." Up to the time of my meeting with this work, I had thought myself secure in my position of a Freethinking Spiritualist, and had revelled in denominating myself a "self-centred entity," "an individualized personality," &c., &c. I could fulminate against churchal Christianity, ecclesiasticism, and orthodoxy, with great satisfaction. But, upon reading the book mentioned, I began to ask myself whether I had not been making a mistake. According to the authoress of this work, the Creator permits Spiritualism merely as a further development of Christianity. The great object of all-wise and discerning spirits is to confirm the truth of Christianity, and all its doctrines, the truth and infallibility of the Bible. I find also that the Christian Church is conducted on principles in accord with the revelations of spirit, as given through Miss Houghton. I further learn that the structure of society at the present day is perfectly agreeable to the will of God, besides being analogous to the constitution of the Spirit-world where Jesus (God) is on a throne; next in order come the archangels, then the angels, then the high spirits, and so on, down to Atheists and Freethinkers, I presume. Even his Sulphuric Highness comes in for a share of attention. Miss Houghton, in commenting upon his existence, remarks upon the absurdity of spirits denying that there is a devil when for aught they know he may exist. In support of which contention, she alleges that spirits have visited her who have asserted that they were never incarnated.

Now, sir, I could afford to laugh at all this, but for the fact that Miss Houghton is apparently supported in her dogmas and assumptions by the archangels, angels and high spirits whom she asserts to have visited her. Many of the Bible worthies including Adam have, she alleges,

descended to hold converse with her. On laying down her book, my heterodoxy, I confess, had received a shock, and yet I have no inclination to resume my bonds, for I too was once a "prisoner of Jesus Christ." I have since devoted many weary hours to an endeavour to reconcile the statements of Miss Houghton with those of such independent Spiritualists as yourself; but in vain. In my perplexity I have been almost tempted to think that all Spiritualists are self-deluded, seeing that their "revelations" chime so suspiciously with their own preconceived notions and prejudices. If Miss Houghton be correct, the Bible is true, and all fine theories of Evolution, Human Progress, Individuality, and Mental Freedom, and all the bright dreams of enfranchised men and women come to the ground. I have debated the question with Spiritualist friends who are as perplexed as myself. I have mooted it to spirits, and received ambiguous answers, or replies which resolved the least important parts of my question, and ignored those of more moment. Is it possible for a spirit, whose veracity is unimpeachable, to assert that he has seen Jesus in "the higher realms of spirit"; and for an archangel to claim him as God? That is one of the most important points at issue.

No question that has yet arisen in my mind has caused me more unrest and vexation of spirit. Hitherto I have pounded away at modern misconceptions (as I deemed them) with as much vigour as yourself, though on a much smaller scale. But now I feel that the trumpet must give an unmistakable sound before I again make ready for battle.

Whether you can settle the question or not, Mr. Editor, I am resolved not to cease ventilating it until it is decided one way or the other.—  
Yours truly,  
TRUTHSEEKER.

Where can we find an "all-round" medium? A person may be a most remarkable medium in one respect, and quite impervious to the entrance of spiritual light in another. Miss Georgiana Houghton made remarkable drawings; she had some genuine impressions; but in certain important relations she was very unmediumistic. Her mediumship was altogether external and phenomenal, but in the higher planes of spiritual truth she was fossilized and non-receptive. Hence, though she obtained much on a certain plane, yet on others she remained unimproved and unenlightened. She was capable of being hugely mistaken. This was remarkably apparent during her last illness. Though paralysed and speechless, she strenuously contended for the notion, that she would get well, and live to do important spiritual work. A vein of egotism in her nature transcended every spiritual faculty. A spiritual mind anticipates death, is prepared for it, and resigns all into the hands of the Supreme. We are of opinion that the deceased friend of whom we write is close to the earth-plane, and there she must toil for some time. Her premonition was true, that she had much to do on earth,—not within the body, but out of it. We feel that we are helping her in her work by making these statements. Her spirit cannot well expect to rise to a more spiritual state, while it has so much of its earth's thinkings and teachings to undo. Religious dogmatists should think seriously of their responsibility before they write books containing opinions of which they have no means of testing the truth. To bear false witness is very wrong, more especially in religious matters. We can never be certain of religious truth, while it rests on dogmas, the truth of which we have never dared to question. It is equally foolish of our correspondent and others to attach the slightest importance to Miss Houghton's dogmas, simply because she was a drawing medium, and was subject to omens of a remarkable kind. Be men and women, think for yourselves, and, by doing so, pray for and deserve the assistance of the Spirit-world, and you will be saved from darkness and perplexity in the life that now is, and much regret and toil in the life to come. Let us strive for *freedom* from all mundane dogmas and influences!

**SPIRIT TEACHINGS.**—Many persons calling themselves Spiritualists imagine that mankind are bound to accept without question the teachings of spirits, forgetting that much so derived is a reproduction of matter in the mind or surroundings of the medium. On this point we are reminded of what was said through Mr. J. O. Street, at Cavendish Rooms, on Sunday evening. The state of the psychical atmosphere of human society is such that pure truth cannot be received through it. The worst feature in the matter is, that the lamest falsehood is most appreciated, if it should happen to fall in with the pre-conceptions of those to whom it is addressed. What we want is *white light*; but can we by any possible means get it if we place green, blue, red, purple, yellow glasses for it to pass through? The light is *white*, on the other side, but it becomes tinted with the "glass," the *medium*, it has to pass through. Nor can we discern or appreciate the *white light* of Truth while we live in various-coloured glass houses! All light, all truth, comes to us through our *personal atmosphere*, and it takes on the qualities thereof. How necessary, then, it is to learn to *think* correctly. True thought is a conception of truth; false

thought is a mental process by which falsehood is recognised and believed in as truth. How much abortive "thought" (if it be worthy of the name) there must be in the world! Listening to spirits through eloquent mediums will never bring us to the Truth. How do we know, that what they tell us is true? We must question every thing we read, hear or think, and by rational, sane and thoughtful processes sift the wheat from the chaff; and the wisdom of the All-Father within will guide us unerringly to All Truth. This is the glorious privilege of the True Spiritualist. He is led by the Spirit not by "spirits," nor by men, ancient or modern. The Infinite Being is nearer to us all than any mortal or immortal. The great lesson of life is to learn how to detect His Light and Truth, and abide thereby. Just in so far as we have arrived at that stage, are we able to commune with the Spirit-world advantageously and reliably.

"PERSONAL GOD": "PERSONAL CHRIST."—Many of our self-conceived Leviathan Christian Theosophic intellects are, from week to week, engaged in threshing the husks of verbiage, that they may thereby elicit most profound truths! The abject footman of Atheism is the "personal God" notion. To enforce the reality of the Lord and Leader of Life, they dress Him up in the organic integuments of His lowly creation, and thus make Him "personal": they give him a mask of matter through which the sound of His voice may be heard, when He desires to act His part. Materialism has so fossilized the Christian mind, that, without a mask of matter, in the likeness of earthly man, it is impossible for that sect to conceive of the actual existence of a Supreme Spiritual Being. It is to them unthinkable that there should be planes of being other than the one with which they are so lovingly engrossed. They must also have a "personal Christ," who is likewise so impersonal as to have ubiquitous attributes. But this "person" must also be "historic." Says one of these writers: "To deny the historic Christ, is to assert that the Christ of God, the Divine Son or Word, has never fully possessed and transmuted any human being on this planet." The object of the counter statement is not made clear, but we presume it is considered of some importance to imperfect man, that a perfect god once tabernacled in human form. We must confess that we cannot see it; or that, admitting the fact, the "Christ in Man" is thereby conclusively affirmed. There is such a confusion of ideas, both as to the premises and conclusions, that a serious study of the affair would not fail to land the dependent mind on the mud-bank of Atheism or in the quagmire of pessimism. The "historic" evidence in the three gospels of the New Testament is, that the "historic Christ" alluded to *disowned perfection*. There is therefore no historical basis for a "Christ of God," perfect, in human form. Secondly, the assumption—"Christ of God"—is a geographical phrase, without any meaning or purpose other than as a peg to hang bewildering dogmas upon. The two legs of the sacerdotal thing being knocked away, of course it falls to the earth! Spiritualism builds upon no such foundation. It eschews theographs and monkish jargon, and affirms that the real Man, the immortal individual, is *eternally progressive*, an integral part of the Universal Whole, and incapable of any other destiny than that of *ultimate perfectability*. Nor need we look for any perfect soul in human clay; that supposition is a pure invention for priestly purposes. We are thankful to be even as we are, knowing that all things are in the hands of ONE that cannot err, and Who requires no ecclesiastical theories to prop up His work.

#### DR. SLADE PARALYSED AND CURED.

Recently we alluded to the injury which Dr. Slade had sustained from sitting with the Seybert Commission. His narrative, as given on May 3, in a meeting in New York, is thus reported in the *Religio-Philosophical Journal*:—

Probably a few words about my sickness would be as interesting to you as any thing I could say. For years I have been suffering more or less at different times with my right side, from paralysis. Recently while I was sitting for the Seybert Committee at Philadelphia, I was taken sick, and was compelled to return to New York. I was unconscious, but the kind angels guided me home safely, and I found myself there on my bed. The spirits said that my case was a doubtful one: I had had so many relapses they had become discouraged with my condition. They said it was necessary to take me from New York, and Dr. Elliott kindly invited me to his home on Staten Island. The spirits helped to dress me, and I was unconscious during my trip from New York to Staten Island. There I was very sick for some weeks. After I had been there two weeks the spirits said to me: "Four days will tell

the story whether you will live or die." On the second and third day I was thought to be dying. Two nights they thought I could not live. In the day I had lost my sight, could not see anything. My breath and pulse were nearly lost. A stimulant was administered, and it revived me and restored my pulse and circulation, and I survived, as you see. On the fourth day I rose, and dressed myself, and came home to New York, and on the fifth day I resumed my sittings, as good as ever. It seems as if my powers had increased. A great many people object to using stimulants. I drank while there on the Island one quart of whisky one day, and that saved my life. It has left no bad traces; I came out feeling clear. I say thanks to the whisky and the spirits for my recovery.

The "use of stimulants" (if we grant that they are of use) is a very different matter from tipping. We have known more than one medium who has been terribly paralysed by alcohol. But if mediums, and others, abstained from "stimulants" except when in the desperate state described by Dr. Slade, they would not go so far wrong. The worst thing is, this "medicine" is resorted to when there is no occasion for it.

Avoid the cause, and the remedy will not be required. Prevention is better than cure, even in such cases as this. Mediums should be careful not to sit with improper sitters, and then dangerous results would be avoided. The fearful loss of nerve power, which bad sitters occasion, and the subsequent drenching with alcohol, is a state of things which does nothing but evil, and that continually. These bad sitters are not convinced, the medium is spoiled, and ultimately the alcoholic remedy may prove worse than the disease.

Mediumship requires to be placed on another footing altogether. A man of Dr. Slade's great experience, and with such powerful spiritual influences over him, should be as a beacon light to guide mediums into a right and proper mode of exercising their truly invaluable powers. May he so do! is our fervent prayer.

#### DR. SLADE ON SPIRITS AND MEDIUMS.

In a speech recently reported, Dr. Slade, who has had great experience, expressed himself as follows on the conduct of mediums towards spirits, and spirits towards mediums:—

Speaking of mediums, some persons have said that such a medium did not give them good tests; they did not have any faith in that medium because they did not give them what they wanted. They could not have been Spiritualists, but still they claimed to be. A Spiritualist, particularly, should not hold the medium responsible for what is said, but the spirit. Leave the medium free. There has been too much dependence upon the medium. Some persons, if they do not get the answers they wish, will slander the instrument; it is the spirit's doings and not the medium's. I think the mediums ought to be more particular in the requests made to the spirits. When a spirit comes to me and says, "John is here," I say, "John who? If you cannot give me both names, stay away. I will not answer to John, Tom and Dick. Give me your full name or I will not respond." If a medium stands up and says they must give their name and address, who they were, then there will be more confidence and intelligence in what they say. A spirit might come to me and say, "John is here," and they might talk to me until the sun went down and I would not answer. They expect mediums to give tests. If the spirit cannot give its name, let it stay away. I say it is the duty of all mediums to have the full name of the spirit. But some mediums feel too tender towards the spirits. I say the spirits should feel tender towards the mediums. I do not think I owe anything to the Spirit-world at all. I think I have paid my way by submitting to the influences, good and bad. I have let them come and I have satisfied them the best I could. I think the spirits ought to be more grateful to the mediums than to lead them astray. We are susceptible to our earthly surroundings. If you want good influences, be good yourself; come with good thoughts. If your soul is full of evil it will attract evil. Like begets like.—*Religio-Philosophical Journal*.

There is much sense in what Dr. Slade says: spirits should be treated in a positive, self-reliant manner; we should not allow them to make tools of us. A shilly-shally medium brings around shilly-shally spirits, and vague communications are the result. Dr. Slade was imposed on by spirits when in London, who made him contribute an article which was a portion of a book already published. Such vexatious occurrences open a medium's eyes to his duty, to stand up in the interests of his own responsibility, and not take for granted that which ought to be made clear and above dispute. At the same time we must be careful and not place too much weight on the spirits: they no doubt do as well as circumstances permit them.

Much is being said amongst us as to the experiences of mediums. It would be well if some of them gave their history of the dark or wayward side of their work; with such light as they may be able to throw on the cause of the misleading. Mr. Wallis did so most usefully in the case of the spirit that misled Mr. Cotterell. Such an intelligent and

powerful medium as Dr. Slade, could give many thrilling and instructive facts, as to the inner relations between him and spirits; also the effect of influences, for good or for evil, derived from sitters and other conditions.

**THE CHILDREN'S LYCEUM.**

**MUSICAL READINGS.**

READING TO HYMN NO. 1, "SPIRITUAL HARPS."

[The Members sing the verses, between which the Conductor reads the passages as printed.]

1 We come, we come with our harps of gold,  
From the far-off summer land,  
The crystal river we've crossed again,  
We've left an angel band.  
To bring to you on our golden harps  
Sweet music from afar;  
With cadences soft that the angels sing,  
As they glide from star to star.

"We Come," is the song of the angels, who have passed through the trials and temptations of earth-life; who have fought the good fight and conquered; and who now return arrayed in white from their homes in the evergreen fields and glades of the Summer-land, to watch over us by day and night, and guide us in the paths of righteousness and truth. May they ever instruct us in the way in which their glory came!

2 We come, we come with echoes caught  
From the birds of Paradise,  
That wing their way through starry worlds,  
'Mid pearls beyond all price;  
For angel thoughts are the gems that shine  
In the jewelled realms above,  
Where all the pure, the precious pearls  
Are the priceless pearls of love.

Angelic thoughts—thoughts that are full of love and sympathy for the fallen and erring ones; for those who have "stumbled in the path which we in weakness trod," are the gems that shine and beautify the soul, even while dwelling here on earth; and which constitute its treasures and riches when it passes into the Summer-land. All selfishness is as dross in our natures, which has to be purged from us in the furnace of suffering; with "weeping and wailing and gnashing of teeth"; while kind words and actions give us pleasure.

3 We come, we come with our harps o'erstrung  
With the flowers that cannot die;  
That bloom and wave in the scented breeze  
Beyond the earthly sky;  
Where lilies mingle their perfumed breath  
With the sunlight and the shade;  
Where fragrance sweet is the music-ickle  
Of flowers that never fade.

In the evergreen fields and beautiful gardens of the Summer-land, are flowers of rarest hue, which bloom and wave, shedding their sweet fragrance all around, filling the souls that behold them with joy and gladness. The seeds of these beautiful flowers are sown day by day in the garden of the heart. Do not permit the thorns of selfishness and tares of unkindness to grow rank and cover them up.

4 We come, we come with our harp-strings tuned  
To the music of the heart,  
Grief's waves to hush in their mighty tide,  
When hopes of earth depart;  
For ling'ring still on our golden harps  
Are the angel songs above,  
Whose harps and hearts with their magic strings  
Ever thrill with lays of love.

ALFRED KITSON.

BATLEY CARR: July 5.—Morning: Lyceum duly opened; present 8 officers and 23 members. Our programme consisted of fixing badges three silver-chain, and two golden-chain recitations, committing 1st verse of hymn 28, "S.H." to memory, singing spiritual songs, marching calisthenics, lessons for group one, out of the New Testament, group two, on Physiology, group three, on Comparative Phrenology. Lyceum closed.—Afternoon: Lyceum duly opened; present, 8 officers, 29 members and 3 visitors. Our programme consisted of three silver-chain and two golden-chain recitations, one musical reading, committing the 2nd verse of hymn 28 to memory, marching, and calisthenics. The Conductor called upon Mr. Abm. Dewhirst to address the Lyceum. Mr. Dewhirst very felicitously suggested that a "Band of Hope" be started in connection with the Lyceums, which was well received. The Conductor put the project to the test; by taking a vote on it, when a large number of hands were held up for and none against. Thereupon, the Conductor invited Mr. Dewhirst to supply pledges to the members next session, intimating at the same time that he would be the first to sign; and remarking that there were three evils he would like to see both officers and members set themselves to work to banish, viz., Intoxicating drinks; Tobacco; and Obscene Language. I am glad to add that promises were made to give up using tobacco; and it is probable that pledges embracing the above three evils will be introduced to the Lyceum ere long. Friends of progress: please give this matter your serious reflection. As leaders, and officers, let the members see that your actions and habits are consistent with your teachings. Lyceum closed, all in high spirits.—ALFRED KITSON.

A GIFT TO INQUIRERS.—I have a number of MSS., Inspirationally written, which I am willing to lend; and also a printed pamphlet, "The Message of Spiritualism," which has been found very useful, which I am willing to give to any investigators (on receipt of postage). I have also a book of Inspirational Poetry, price 1s., which I wish to sell, so that I may be enabled to publish the MSS., given under spirit-control, for free distribution. I publish this announcement that it may be the means of my being useful to others, and for others to help me (by purchasing the poems) to get the rest of my spiritual MSS., printed.—Address: A. F. TINDALL, A. MUS., 30, Wyndham Street, Bryanston Square, W. London.

HIGH WYCOMBE: Bucks.—Any persons in this vicinity wishing to investigate Spiritualism, should apply to Mr. George Peddle, Chiltern Villa, West End Road, who will gladly aid them in so doing.

**MRS. CORA L. V. RICHMOND.**

For years past the attention of Spiritualists has been mainly directed to the investigation of various forms of phenomenal evidence. It must be conceded that such inquiries will long be needed to satisfy beginners, but still it cannot be gainsaid that there is a large number of persons who have passed beyond that stage. For them higher instruction is needed. When we are once convinced of the fact that communion with the unseen intelligences is possible, the desire arises to learn what such intelligences impart.

On all sides we witness a desire to know more of the truth of things, more of the unseen world, to test the truth of our cherished beliefs, and to search for a clearer light. Assured that there exists the means, ought we not to strive to obtain this knowledge?

We have in our midst at this very day an instrument used by the unseen intelligences to impart thoughts and ideas of existence, and of the eternal principles that influence our destiny. This instrument is made to pass into the trance state, and so to convey instruction. Mrs. Richmond, to whom we allude, is well known, and is again amongst us.

In the year 1873 she first came to London, and gave a lengthened series of ministrations which attracted considerable notice. She is now delivering another series, begun last year, which will be completed next Sunday.

It is contemplated to inaugurate a further series, commencing on 20th September, provided the necessary funds are subscribed. Should not all earnest Spiritualists make an effort to support so good an object, and send in their names for contributions? Unless this is done, the opportunity of securing the ministrations of this admirable medium, and of listening to instruction from her exalted spirit guides may be lost. We cannot think that this precious opportunity will be allowed to pass.

Those who once hear Mrs. Richmond cannot fail to be struck with the lucidity and ability of her teaching, and likewise with the deep and surpassing interest of the subjects propounded, about which indeed we may look in vain for instruction elsewhere.

If a further series is to be given, it is absolutely necessary that funds should be provided, and the Committee earnestly appeal for support. They would be glad to receive the names of any persons willing to assist. Communications to be addressed to Mrs. STRAWBRIDGE, No. 11, Blandford Square, N.W.—COR.

A LECTURE ON PROGRESSIVE RELIGION.—To the Editor.—Dear Sir,—Will you kindly allow me to state through your valuable paper, for the information of those who may require my services as a lecturer, that I am not a Spiritualist, but an investigator of this truly wonderful subject. Your report of my lecture at Weir's Court, on the 14th ult., seemed to convey the impression that I was a new speaker in your Movement, and consequently I have had to state otherwise to those societies who have kindly requested my platform services. I do not lecture on Spiritualism, but on Progressive Religion, a subject closely allied, and not by any means antagonistic, to spiritual teachings. I am very willing to render any assistance in my power to those who like myself have thrown aside theological crutches, and who are trying to walk in the light of truth. Allow me also to thank those kind friends who have so far assisted me in my searchings for truth; especially am I indebted to Mrs. Hall—that valuable medium, and kind-hearted lady,—who has done all in her power to further my efforts in this direction.—I beg to remain, yours faithfully, R. LAMBERT FRASBY, 60, Ripon Street, Gateshead-on-Tyne.

A CONTRADICTION.—To the Editor of "The Winnowing Breeze."—Sir,—Will you permit us to contradict a most mendacious statement respecting our firm, which is being industriously circulated in the neighbourhood. It is being alleged that we have recently given out orders to all our employes, that they are to be re-vaccinated on pain of dismissal. There is no foundation whatever for such a report, and we may add that we, as a firm, are most punctilious not to interfere with the liberty of our employes. We can only assume that the above falsehood has been invented with a view to damaging the recent candidature of our Senior Partner, William Volckman, for the South West Ham Division.—We are, truly yours, W. & C. VOLCKMAN, 22nd June, 1885.—The Editor of "Winnowing Breeze" thus closes a long and appreciative article on Mr. Volckman's Parliamentary candidature: "In any case we are amongst those who hope to see Mr. Volckman in the new Parliament, fighting the battle of the people as courageously as he has lately borne himself in South West Ham." Mr. Volckman will be recognised by our readers as one of the most active members of the famous Committee on Spiritualism of the London Dialectical Society. These are the kind of men to get into Parliament.

CHRISTIANITY AND PROFESSIONAL MURDER.—The question of turning (incidentally) Board School (London) boys into soldiers, has caused a division, in which 12 voted for, and 14 against the scheme. Of the sanguary 12, five were "reverends"! The 14 were all laymen with the exception of Mr. G. M. Murphy, who is not an original, genuine, hopelessly-confirmed priest, but a graduate from a Temperance Missionary. The followers of the "Prince of Peace" are quite courageous and bloodthirsty, knowing that not themselves but others must face the fray.

**SUBSCRIPTION PRICE OF THE MEDIUM IN GREAT BRITAIN.**

*One Copy, post free, weekly, 2d.; per annum, 8s. 6d.  
Thirteen Copies, post free, 1s. 6d.*

*The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.*

*To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.*

*Volumes I. to XV., bound in cloth, 15s. each.*

*Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.*

*All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.*

*The MEDIUM is sold by all Newscenders, and supplied by the wholesale trade generally.*

*Advertisements are inserted in the MEDIUM at 6d. per line. A Series by Contract.*

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

**THE MEDIUM AND DAYBREAK.**

LONDON, FRIDAY, JULY 10, 1885.

**NOTES AND COMMENTS.**

We do not claim that our report is equal to Mrs. Groom's discourse as delivered, but it reads in a very satisfactory manner, and will be regarded as a treat by that lady's many friends in all parts of the country. They will now look forward, with even a higher degree of expectancy, to the sketch of her life and mediumship, now in preparation for these columns, to be accompanied by a finely-engraved likeness.

The Discourse strikes the key-note of this week's contents. Spiritualism gives us religious thoughts and expressions without a resort to sectarian phrases. Victor Hugo's "Creed" is also equally beautiful and spiritually pure. The series of paragraphs which follow constitute a practical commentary on purity of spiritual inspiration and expression. Having gained a knowledge of the fact of spirit intercourse, it is the further labour of Spiritualists to perfect their methods, so that in word and deed, thought and habit, they may become continuous and permanent "conditions" for spiritual inspiration and expression. Then, when they come together in the Congregation, the power of the Spirit will be such as has not yet been dreamed of in all our past experiences.

The Devonport report gives the views of a spirit, through Miss Bond, on the progressive life of man in the state which follows earth-life. It is on this principle of spiritual evolution, a principle in accord with the teachings of science, that the Spiritualist places his hopes. The Christomaniac delights in teasing and annoying the human soul with mythical stories of incarnated divine people, on the supposed existence of whom man is asked to place reliance for his soul's welfare in the future. Surely a more ridiculous and impertinent suggestion could not be introduced. Our speakers cannot too seriously avoid any statement which regards "Christianity" and spiritual truth as convertible terms. "Christianity" is a matter that we can have no concern with. The folly of regarding two kinds of "Christianity," the one "primitive" and true, the other "modern" and false, must be apparent to all reasonable beings. Gospel truths are universal, and their authorship cannot be traced to any historical character. They existed previous to the New Testament. They are therefore not "Christian" nor sectarian in any form. The Divine Being is not the head of a sect, but the impartial Father of all humanity. There is no claim in the New Testament Gospels that any person named therein was the originator of any principle or form of teaching which they contain. We feel that it is of the greatest importance that falsehood, in any form, should not be mixed up with spiritual teachings. Spiritualists have no false, man-made god to flatter, and they need not waste their breath, which ought to be devoted to the service of Truth, for the purpose of perpetuating the baseless assumptions upon which the vulgar creeds of the age are built. Up with the Truth, and down with them all! God Almighty strengthen our arm and direct our minds to do His work, and His alone!

**PUBLIC SPEAKERS.**—We would call attention to the reports which frequently appear in these columns, stating that though disappointed with the expected speakers, still interesting meetings have been the result. Congregations which depended altogether on foreign aid a few months ago, now have good speakers and clairvoyants of their own, and can make exchanges with one another. The West Riding is well supplied with local talent; also parts of Lancashire. West Hartlepool and Middlesborough are now in a self-helpful state, and last week Gurney Villa spoke hopefully of local ability. Spennymoor has gone into training for the coming season. Felling manages well, and so does Ashington. North Shields made out excellently last week, though the speaker did not turn up; and so did Openshaw. Chester-le-Street should commence work in private, and develop power for the winter. Plymouth, Stonehouse and Devonport have many local workers. Get a few good mediums and workers in a district, and "funds" become a matter of no importance. It is not money spent that raises a spiritual crop, but the sowing of spiritual seed. In Birmingham, societies rose and fell, and much money was wasted; but when Mrs. Groom took up the work single-handed, it prospered, and soon she was surrounded by friends, who go on increasing. Do not depend on subscriptions and illustrious speakers or you will never succeed. Place your trust in the Spirit-world, and help will come to you as soon as you deserve it. If we could fill our platforms regularly with able speakers, it would do more to hinder the Cause than ought else. It is well to have a change, and an illustrious visitor occasionally, but to depend on such is spiritual suicide. We hope to see dozens of additional speakers and public workers during the coming winter: now is the time to tend the tender blade for the coming harvest.

**THE TOUR TO THE TOWER.**—Particulars are given on the last page. The assistance of friends is desired to promote the sale of tickets and get up a good party. An engraving will appear soon in the MEDIUM.

We are glad to see that a Temperance and anti-vice movement has been started in connection with the Cause at Batley. The tobacco fiend is a dreadful waster. We are often stunk out by smokers coming into the Spiritual Institution, who would not spend the price of a single pipe of tobacco to pay the way of the Movement. We would like to see this work taken up all over the country, and some practical missionary proceedings engaged in with the funds thus saved.

**MRS. CORA L. V. RICHMOND'S LECTURES.**

The discourse announced in our last issue for delivery on Sunday evening last, was given in a most able manner, and was listened to by an earnest and appreciative audience. A number of questions were sent up to the Chairman, and were readily answered by the guides. After the address an impromptu poem was given on "Our Father who art in Heaven."

The subject announced for next Sunday, which terminates the present series, is "The Final Religion of the Earth."

The guides of Mrs. Richmond wish to announce that their medium will be at liberty to make engagements to speak in the Provinces, from July 12 to September 20.

Letters to be addressed to the care of Mrs. Strawbridge, No. 11, Blandford Square, N.W.

Appointments: Halifax, August 23; Leeds, August 30. Other places in correspondence.

**MRS. E. H. BRITTEN ON TYNESIDE.**—This gifted exponent of our Cause will lecture in Weir's Court Hall, Newcastle, on Sunday next: in the morning at 10.30 on "The Origin of Races"; in the evening at 6.30, on "The Philosophy of Hypatia:—1st, What am I, and Who am I? 2nd, Whose am I, and Whither am I bound?" On Monday next, at 7.30, on "The Earth and her Destiny from the spiritual standpoint." The committee regret to report that they are still unable to obtain the Northumberland Hall for Mrs. Britten, as the re-decoration is not yet completed. As the Spiritualists can more than fill their own Hall, the Committee refrain from inviting the general public, and ask Spiritualists to circulate the above information amongst their own friends, and to be in their places early, as the meeting will begin soon as full. Mrs. Britten will also lecture at Burradon School-room, near Seghill, on Saturday, July 11, at 6.45 p.m., on "There is no death; or, Man and his great Future Life;" and at the Society's Rooms, Camden Street, North Shields, on Wednesday, July 15, on "Death, and the After-Life."—*Con.*

**BIRTH.**—July 5, at 209, High Street, Deptford, the Wife of Mr. Thomas Parker, of a son. She felt a band of spirits round her assisting, and after the birth, they magnetized her to sleep. She was delivered without the use of stimulants. Both mother and babe are doing well.

**ASHINGTON:** June 5—Mr. Jos. James gave his experience in Spiritualism. He is one of the pioneers in the North of England. For the last fifteen years he showed what the Cause had to battle against, and what it taught the people; showing there was nothing beneficial to the human family but was in the philosophy.—*Jno. ROBINSON.*



W. J. COLVILLE AT CAVENDISH ROOMS.

On Sunday, July 12th, Mr. Colville will commence his series of four Sundays. In the morning, at 11, the subject will be "The true Basis of Spiritualism." In the evening at 7, he will speak on "The true relation of Spiritualists to the existing Institutions of the World." A few questions will be answered previous to each discourse, and a poem will be given at the close.

The same general arrangements will be observed during Mr. Colville's occupancy as hitherto. Mr. Koenig will preside at the organ. Mr. Colville's expenses being heavy, there will be a subscription from friends in addition to the usual collection.

Mr. W. J. Colville accompanied by Mr. Rudolf Koenig, arrived at Liverpool, on Monday, about 4 o'clock. His announcement of the fact was delivered two hours before the letter posted at Queenstown. They went direct to Leeds, in response to a kind invitation received, and are expected in London to-day.

W. J. Colville requests us to announce, that his guides, in addition to their Sunday work in Cavendish Rooms, desire to form select classes for the study of Spiritual Science and Philosophy; and wish to give in London, to a select private audience, the teachings they have recently given in America, on the power of the Spirit to overcome and destroy disease. These special teachings can be given to as many as a large parlour will conveniently hold. The terms for admission will be 10s. 6d., for the series of seven lessons and conversations. All who wish to join will kindly say whether 3 or 8 p.m. will suit their convenience best. As Mr. Colville will be absent on the Continent all next week, application in respect to these classes should be received on Saturday, or not later than Monday morning.

SUBSCRIPTIONS TO LIABILITIES FUND.

	£	s.	d.
Mr. Frank G. R. Lovett	...	...	1 0
Sympathy	...	...	5 0
Mr. C. Hoffman	...	...	5 0
Mrs. Maltby	...	...	1 1 0
Mr. James Watson	...	...	3 6
Mrs. Jane Milne	...	...	5 6
Mr. H. Spearing	...	...	1 0
Mr. H. Grey	...	...	1 4
Mr. T. Farrall	...	...	10 6
E. L. L.	...	...	2 0 0

DUNDEE.—Seeing your appeal in the MEDIUM, I am sorry to think of your being kept in such a position. I enclose 5s. in stamps to help a little towards the Liabilities Fund. I think that debt a disgrace to the Movement. I believe in Spiritualism, although I have not heard any of the lectures or ever been to a seance; and I cannot understand how those who are privileged to attend both, can keep their purse strings tied so tight. I have taken the MEDIUM for a long time now, and I enjoy it very much.—JANE MILNE.

SALFORD.—Please accept the enclosed small sum of 5s. as a trifle towards Liabilities, from an Investigator, who gratefully acknowledges the privilege of reading your valuable paper, and who also thoroughly agrees with Mr. R. H. Davies with respect to yourself and Liabilities.

TASMANIA.—In remitting his subscription to the MEDIUM, Mr. T. O. Button, Leven Tannery, encloses the following contributions to the funds of the Spiritual Institution: Mr. T. O. Button, 2s. 6d.; Mrs. T. O. Button, 2s. 6d.; Mr. J. Shenan, 1s.; Mr. W. O. Button, 2s. The Cause of Progress, locally, is beginning to make demands on the energies and means of the friends, so that their kindness in this case is all the more to be appreciated. The first free-thought speaker, in the person of Miss Ada Campbell, has visited Leven. A branch of the Launceston Anti-compulsory Vaccination League has been formed at Leven, with Mr. Button as Secretary. He asks our criticisms on an article in a Tasmanian paper on the cruelties of Cromwell. We would simply say that party people view war and warriors from a purely party standpoint. Ecclesiastical bigots and kingly office-holders and sycophants regard kingly tyranny and extortion as benign, while that which would free man from these evils is abhorred and maligned. All war is "cruel," and each side necessarily thinks his is the right one. Mr. Button says: "We are specially pleased with the pertrait numbers of the MEDIUM." He would be glad to hear of the friends who went out from Batley Carr and Dewsbury, and are now somewhere in Tasmania.

KENTISH TOWN: 88, Fortress Road, July 4.—Mr. Walker gave a most successful seance to a lady who had never sat at a circle before; many convincing proofs of the spiritual presence were given.—July 5.—Mr. Swatridge lectured on "Rolling away the Stone" to a good audience, and gave great satisfaction.—On Sunday, July 19, I shall visit Northampton,—Birmingham, Leicester, &c., to follow. Friends in those places will please write not later than Saturday.—T. S. SWATRIDGE.

THE MANUAL OF PSYCHOMETRY,

Which I expected to have issued before the arrival of summer, has increased sixty per cent. beyond my original design, making a volume of five hundred pages, the price of which to non-subscribers will be two dollars. It will be ready for issue in the first week of July. The magnitude of the subject has made it impossible to keep within the limits originally designed, and will render it necessary to issue at least one more volume for its exposition.

In bringing this work before the English public, I venture to ask the co-operation of all liberal minds, as it forms a connecting link between the phenomena of Spiritualism and the forms of experimental Science, which being less marvellous and more easy of investigation, may bring the spiritual philosophy into many circles where it is not yet understood and appreciated.

I claim (and trust that I have shown in this volume) that Psychometry brings the dawn of a new intellectual civilization, in which Science, Philosophy, Sociology and Religion will all be revolutionized. If this be true, there can be no more fruitful and important theme for our investigation, especially as the investigation is not speculative, but simple, experimental, easy of access, and positively scientific. And because it is scientific, it will be capable of ultimately removing all the forms of ancient ignorance and error which now afflict mankind.

It will also supersede or rectify all the ancient and modern scholasticism which assumes to be philosophy, from the speculations of Plato and Aristotle to those of Mill, Spencer, Comte and Lotze; for all speculation passes into oblivion when Science asserts its imperial power.

JOS. RODES BUCHANAN.

29, Fort Avenue, Boston, June 23rd, 1885.

OPEN MONTHLY MEETING AT CAVENDISH ROOMS.

There was an excellent audience on Sunday evening, and much interest was manifested in the varied proceedings. Mr. J. Burns conducted the service, and read a portion of Scripture. Miss Young was controlled to give the invocation. Mr. J. C. Street, accompanied by Dr. Mack, then took the platform. Mr. Street described several spirits, and gave names; some were acknowledged, and others afterwards. Some of the spirits were not accompanying any one, so that recognition could not be expected. A band of spirits was spoken of, interested in the spiritual work being done in that hall. Spirits were alluded to who had given a spiritual welcome to Mrs. Makkougall Gregory. Mr. Street sees the names in the atmosphere, in electric flashes, and only portions appeared to be read by him. "Alaric Watts" and "S. Hall" were spoken of, which Mr. Burns recognised as Mrs. Watts, late daughter of William Howitt, and the late Mrs. S. C. Hall, as representatives of the band who welcomed Mrs. Gregory when she reached the other side. After the descriptions, Mr. Street was controlled by an Italian, who in characteristic accent spoke very wisely. A "general" had been alluded to as forming part of the band of spirits which had been mentioned. Miss Young recognised it as "General Garibaldi."

Mrs. Trueman, of Plymouth, then took the platform, accompanied by Mr. Hopcroft. She was entranced during the singing of a hymn, and her control said the medium was in an unfit state for the work, having walked much in the great heat, and her nerves were in a very agitated state. Several spirits were described, and names given. Some were recognised, and others afterwards. As in Mr. Street's case, the audience was not very spontaneous, and there is some chance of a wrong name accompanying a correct description, which frustrates the object sought. The spirit took great pains, and evidently was well acquainted with the duties required, as the successful cases fully demonstrated.

After a few remarks by Mr. Young, the platform was next occupied by Mrs. Hawkins and Mrs. Spring. Mrs. Hawkins was controlled by "R. Cogman," who made a few fervent and friendly remarks, recognising several before him. Mr. and Miss Young, at his desire, shook hands with him through the medium, and they acknowledged themselves his children in spiritual work. Mrs. Spring was entranced, and delivered a very spiritual exhortation, well adapted to close the meeting, but her remarks were lost through the noisy ringing of a peal of bells in a neighbouring church steeple. During the evening Mrs. Jones, Paddington, was controlled in the audience. She remarked on the excellent nature of the conditions, and then spoke in a language which was not recognised.

The meeting was of a very interesting character, and our rapid sketch scarcely does it justice.

"THE VIRGIN OF THE WORLD."—To the Editor.—Dear sir,—After the opposition manifested, and taking into consideration the favourable reception on publication (simultaneously, by a coincidence, with the Revised Edition of the Bible) of my Illustrated Annotated Translation from the French of the above remarkable "Hermetic Allegory" of occult theory and practice, it is but justice to remind those who have not yet remitted, that it is desirable, to prevent disappointment, they do so at once. The highest praise is being given from all who have had the work, which, not being stereotyped, must, being a limited edition, soon become exhausted.—Yours truly, ROBT. H. FRYAR, Bath, June 30, 1885.

## A FEW THOUGHTS ON DRESS.

And they were both naked, and were not ashamed.—*Gen., ii., 25.*  
Go, hide thy nakedness, for it is the commandment of God.—*OAHSPR: First book of the first Lords, l., 6.*

Not long ago, a friend brought before my notice a picture of the Garden of Eden, and man in his pristine loveliness of form and surroundings. I was struck with the beauty of the idea, and turning to Genesis read the simple history once again. From the Hebrew Bible I passed to OAHSPR. The two accounts are so entirely dissimilar, that they can only be reconciled by considering them on quite different planes of being. I think most people will allow that the Garden of Eden must be considered in a typical sense: it must certainly refer to merely spiritual things, or to man on some sphere far superior to this earth of ours. One point insisted upon by many as a proof of the divine innocence of these first people, is based upon the assertion, that although destitute of clothing they knew not their nakedness, and consequently felt no shame. In OAHSPR it is stated that the nakedness of the earlier inhabitants of the earth was found unbecoming in the sight of Jehovah, and God ordered them to be clothed; and for this reason angelic guardians taught them how to provide themselves with suitable covering.

If we consider the Garden of Eden as an interior sphere, where man walks in constant communion with his Creator, knowing no will but His, being indeed a very living and glorious part of the Divinity, there would be an absence of all clothing, as there would be no division and no shame.

We have an outward example of this state in the innocent unconsciousness of a young child. The babe is never happier than when he can disencumber himself of all clothing, and sport and play in Nature's dress. He thus gives a lesson to those around him, to leave the lovely limbs free, that their natural development may not be impeded, nor their beauty marred. But when the infant passes into childhood, he is pleased to adorn himself with robes of bright colours, and finds more satisfaction in being dressed than otherwise.

So, doubtless, in the infancy of our race, there was an indifference to clothing; perhaps it would have been superfluous. The heat must have been intense, and the creature called man a little higher only than those other creatures by whom he was surrounded. If he were quite naked then, it must have been a comfort to him; but I am inclined to think he had a covering, that of hair; this in a modified form still remains as a memento of the past. But as the creature became conscious of something beyond his actual needs, and in process of time developed a greater symmetry of outward form, he began to feel the need of a covering which should enhance the beauty of it by harmonizing with its proportions. Then he looked around him, and, guided by the guardians of his being, saw that from Nature's garden he might take material, and fashion it into a robe, which should be to him, not only an adornment, but a shield between him and the lower nature of animal life; a something which should bring him a step nearer to the white-robed visitants, who from time to time came to him in visions, and taught him truths, which in the process of ages have made him what he is at the present time. Nakedness is a type of destitution. The lowest of the human species on our earth are more or less naked; but when their minds are enlightened, they seek to clothe themselves according to the needs of the climate in which they dwell.

The material body, then, demands a robe: What of the spiritual?

It may be that in some ethereal heights, of which man can have no conception, the glorified inhabitants are clothed only with the transcendently beautiful spiritual body suited to those spheres, but in the Summer-land to which we are hastening, dress must be a necessity. It must form part of our character and nature, and give a distinctive mark to each individual. And it will be part of our most pleasant occupation, to manufacture the various and beautiful fabrics for which the material will be in such profusion.

Will you mix with the learned, and listen to the wisdom of the student of Nature's mysteries?—you may go into your garden and gather the emanations from the soft grasses, herbs, and rich soil, and fashion yourself a tunic of like shades! Are you called to a festival?—you may seek the atmosphere of the many and graceful trees, under whose shade you find such sweet meditation; the colours can be varied from the dark olive and russet, to the most tender green! Do your fair sisters bid you join them in a magnificent opera, or a dance whose every arrangement is a melody in itself?—ask the flowers for their sweetest perfume, and

your dress shall be varied and lovely as their own! What a grand scope for the development of ingenuity, grace, and artistic taste: what an infinite source of delight does this one subject of dress open up!

Your most interior sentiments may be thus manifested; and your highest loves!

Are you awaiting the beloved, who is still a prisoner on some distant planet?—you may clothe yourself in a simple robe of heavenly blue. Do you seek to express your love to one who seems unconscious of it?—you may choose from the bower of roses a fitting dress in which to approach her! And when in perfect unity you clasp the hand of your heaven-bestowed mate, you may seek the lilies for a diviner robe!

The first races of men were imperfect as to proportion and stature; their intellect undeveloped, their passions uncontrolled by reason: without natural or intellectual beauty, they lived as the animals around them,—shame was unknown to them. It needed the companionship of angels to open their eyes to their own deformities, but once opened, the ignorance and indifference to their state changed into a longing for a higher and more refined existence; and so the lesson is continued to the present day. If we look around—and we need not go far—we shall find that where shame is not there filthiness and all uncleanness reigns. Once inspire the poor, ragged, disreputable-looking wretch you may meet any day in our cities, with a sense of shame at his condition, you may with confidence help him to alter it, thus assisting in the work of the angels, and leading him out of darkness and degradation into light and love. As with most things, there are the two points—the one deep buried in the earth, the other reaching high into the ethereal worlds: the shamelessness of the unformed, the animal, the unripe; and that of the higher angels, and the little child!—the impure rejection of a knowledge of good and evil; and the purity which walks with unstained robes through a world of sin and care!

"Bring forth the best robe, and put it on him," said the Father, rejoicing over his long-lost son. "Cast away the rage of coldness, separation and distrust. Angelic pity, mercy and everlasting love shall give a dress in which the sad and weary penitent shall find repose; and that his equipment may be complete, put shoes of exquisite workmanship on his feet, and seal his right to my higher kingdoms with this ring—the symbol of my unity and love."

Ah! let us try, by gentle deeds and kindly words to all—especially to the weak and erring among our brethren—to weave for them and ourselves such fair garments that we may not be ashamed, nor afraid when the voice of our Father shall call us into nearer communion with Him. No fig-leaf of assumed modesty be our apology for a dress, but the pure robe of a loving heart, at peace with God and itself!

March 2, 1885.

VERA.

## FUTURE GREATNESS OF THE HUMAN RACE.

Dr. Babbitt has kindly communicated to us a series of prophecies given him by an exalted spirit who was an East Indian philosopher before Rome or even Greece was born. The following, he says, are the most important items:—

1. He declares that within a space ten years, a motor power will be discovered which will rapidly supersede that of steam, from being far cheaper, safer and more powerful. This is not to come directly from electricity, as some might suppose, but from a modification of the gases.
2. Mexico and afterward Canada will be annexed to the United States during the first decade of the next century. The whole North American continent will soon after be one mighty republic; and a western town, not at present in existence, is to be the capital at no distant period of time.
3. A part of the South American countries will be united in one republic during the first decade of the twentieth century. All of them will be united under one government with two capitals before the close of the fourth decade, or in other words before the year 1940 is ended.
4. England will absorb Turkey in the year 1895.
5. England will become a republic in the second decade of the twentieth century.
6. The present Prince of Wales is never to rule over England. His eldest son, Prince Edward, is to be the next king of that country. Queen Victoria will rule for several years yet.
7. Germany and Austria are to be united into one empire before the year 1900.
8. Germany, Italy and Spain will become republics during the first decade of the twentieth century.
9. Russia will become a limited monarchy in the first decade, and a republic in the fourth decade, of the twentieth century.
10. The era of blood and ruin that sensational people are fond of predicting as sure to take place in the United States, is never to occur although occasional mobs somewhat greater than we have already had,

will be known. The contest between capital and labour will be considerable, but the people becoming more educated, and realizing that they hold the real balance of power by means of the ballot, will adopt graded systems of taxation of the wealthy, and methods of co-operation among the labouring classes, until happiness and contentment shall more and more unite the whole people. The assertion that all nations of the past have gone to decay, and therefore the same must take place with England, America and other enlightened nations of the present, comes from a lack of thought, for in the past there was no printing press, no system of universal education, no method by which the whole people could be enlightened as to their rights, and these things give a heaven-wide advantage to the present.

11. A considerable bloodshed is to take place in Germany before the close of this century, and still greater bloodshed in Russia at a later period, as the rulers of those countries cannot realize that the whole people should rise into the grandeur of liberty and the perception of human rights.

12. A good deal of bloodshed in the form of civil wars and international contests will take place in South America for a score of years yet, but gradually a spirit of justice and peace which are becoming more prevalent among all enlightened nations, will begin to reach the hearts of the people.

13. Ireland is to make more trouble to England, and cause somewhat more bloodshed than it has thus far done, but when the British Republic has been organized, England, Ireland, Scotland, India and other countries will become independent republics in the form of states, all of which will have their mighty capital and centre of combined power in London.

14. Finally, after the lapse of ages, all the realms of the world will be united into one mighty nation, one vast and happy fraternity; co-operating to bless and upbuild each other instead of devastating the earth with war and conquest.

NEW TEN COMMANDMENTS.

In 1875 I attended a friend's home circle weekly for development. One night, after a seance, I was sitting chatting with my host and hostess, before retiring, when I was unexpectedly entranced, and the following "New Ten Commandments" were given through me:—

- 1st.—Thou shalt worship the Divine Intelligence, called God, in spirit and in truth, and Him only shalt thou serve.
- 2nd.—Thou shalt do unto thy fellow-man as thou wouldst be done by, acknowledging in him the same rights as thou claimest for thyself.
- 3rd.—Thou shalt love truth, attain knowledge, be virtuous, aspire unto wisdom and practise charity.
- 4th.—Thou shalt be free from all creeds, doctrines, and dogmas perceiving that Truth is universal and unfettered.
- 5th.—Thou shalt abstain from all immoderate practises, and shalt live, as far as thou hast progressed, in accordance with the Divine Laws which govern thy being.
- 6th.—Thou shalt know that Immortality is a fact.
- 7th.—Thou shalt remember thou art held responsible for the proper development of the faculties given unto thee by God.
- 8th.—Thou shalt be virtuous, knowing that virtue is its own reward.
- 9th.—Thou shalt know that God *punishes* no man, but that all receive just compensation for their deeds.
- 10th.—Thou shalt know that Spirit-communication is a fact, and Progression the benevolent law of the All-Wise Creator. And the "new commandment" is: "Love one another."

I give them as a sample of the teachings of my inspirers then and since.  
E. W. WALLIS.

PHRENOLOGICAL SKETCH OF A THOUGHT-READER.

MR. ALBERT G. OGAN, BY CHAS. BAKER. JUNE 26, 1885.

Here is a gentleman whose specialities lie more in his psychological nature than his practical or external nature. The inspirational part of the head is largely developed, while the original portion recedes, and the perceptive faculties large. The general shape of the head is somewhat uncommon, there being a slight indentation at the top of the head between the organs of Firmness and Benevolence. This shows a dislike (not contempt) for authority and any form of tyranny. The brain is not exactly original in its own thoughts; but is critical, logical, intuitive, and judicious in all external matters. I am, of course, attempting to give a true delineation of his *normal* character, excluding all those manifestations which may occur from surrounding influences. He is a most sensitive being; and may *do* and *think* that which does not belong to his natural character, when under the influences above referred to.

He is a lover of liberty and freedom of ideas; has much self-reliance, and practical intellect; though his keen feelings may sometimes influence the accuracy of both. He is peculiar and original in his habits; must execute things in his own way, in order to be more successful. Dislikes any supervision, especially of an unkind nature. Has much mental courage under favourable circumstances, and none otherwise. His love is impersonal and universal, being no respecter of persons, but has a due regard and love for all. Is a great observer, and quick to see into the motives of others. Has but little imitation, or ability to conform to the ways of society; yet is perfectly homely, sociable and willing to tolerate, though not imitate, the doings of others. Is too kindly

for a position of power or authority. Has plenty of mental firmness, and as much physical timidity. The nervous system is greatly exposed to the outer world; and his digestive powers are nothing to boast of. Nature has given him a very weak constitution, yet, under care he may be always moderately healthy, so long as he takes rest immediately his vitality falls. The circulation is poor, and indeed all the vital organs, yet not in the sense of disease.

He is a man of great sincerity and reality of character. Is naturally sceptical, and too honest to believe anything, requiring investigation, without reasonable evidence. He is a lover of the Sentimental, the Beautiful, and all the mysterious workings of universal nature. His sensitive organism is often a medium to many of the sublime and occult influences of an invisible and unrecognised world.

P.S.—Mr. Ogan requested me to write this statement. I know nothing of him, only that he was a thought-reader; and I was paid for it in the usual way.—O. B.

[London Spiritualists will recognise in Mr. Ogan the gentleman who gave such excellent recitations at Doughty Hall happy evenings, some ten years ago. Recently he has been remarkably successful as a thought-reader.—Ed. M.]

PROGRESS OF SPIRITUAL WORK.

COLLINGTON: Unitarian Chapel, July 5.—The subject of discourse on Sunday afternoon was "The Source of Happiness," from Psalms, iv., 17.—"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." It was pointed out that in the Psalms we have a description of the true religious life, whether in the individual or in the race. In so far as they are the out-pouring of the experiences of spiritually-minded individuals, those individuals represent the general life of humanity; they are conspicuous types of the human race; their individual experiences are an embodiment of the universal experiences of mankind. Thus through certain spiritually-minded individuals are poured forth the thoughts, feelings, emotions, aspirations, and experiences of humanity in a high state of spiritual development. Thus in the Psalms we have a picture of the inner life of man, and a mirror in which every spiritually-minded person sees some reflection of his own inner life. It is herein shown where a good man finds his greatest happiness; whilst the world around him is striving and struggling for "corn and wine," i.e., for physical pleasure and material advantage, he finds greater joy and happiness in God—in the inward consciousness of divine life and love and peace; in "the light of God's countenance" illuminating the inner man. The source of happiness is within a man and not outside of him, and if he does not find happiness within himself, in the resources and experiences of his immortal soul-life, it is impossible for him to find it in material possessions and external surroundings. This inward happiness is to be obtained by a knowledge of the truth concerning God, concerning his own spiritual destiny, and in the consciousness of motives and efforts to promote the happiness of others.—The evening subject was "The Spiritual World; our relations thereto, and the employments thereof,"—Rev., xiv., 2. Reference was made to the importance to humanity of knowing what kind of an existence we enter upon when we leave this world. The old crude ideas of heaven and hell could no longer satisfy. Modern Spiritualism is giving the world a new and glorious revelation of the life beyond, not offering men speculations, but demonstrating the wondrous facts and realities of spiritual existence. The opposition and prejudice against this great revelation was deprecated as the offspring of conceit and ignorance. Different classes and professions opposed it from various motives, the world at large opposed it because it loved darkness rather than light. It was pointed out that our relation to the spiritual world is a present relation; man's inner life is as closely related to the spiritual realm as his physical life is to the earth. It was only because our spiritual faculties were undeveloped that we were not cognizant of our spiritual surroundings; were we placed in conditions of spiritual passivity, as John was at Patmos, we should realize the same experiences. These conditions were to-day found in the spirit circle. If we knew the blessedness of realizing our spiritual surroundings, we should all earnestly cultivate our spiritual powers. With regard to the employments of the spiritual world, they were infinitely various, but we learnt the great general fact, that the inhabitants of the spiritual world were deeply interested in the affairs of earth, and were constantly engaged in ministering to their kindred in other spheres. Innumerable myriads of superintending intelligences are actively engaged in all the affairs of mankind, political, social, religious, and every other. Such eminent statesmen as Lord Beaconsfield and Henry Fawcett were as actively engaged as ever in the work of government and administration; all are engaged in the work of God, the work of God being to labour for the good of the human family.—OMEGA.

DEVONPORT: Heydon's Hall, 98, Fore Street, July 5.—At 11 a.m., the controls of Mr. W. H. Tozer gave a discourse on "The Christian's Hope": after speaking of the early Christians they proceeded to show how different was their hope to that of the Christians of the present day, as the teachings of Jesus himself differed widely from the teachings of those who profess to be his followers; hence the difference in the hope of each. They showed also the contrast between what Christians hoped for, and the experience of those who have passed the vale of death and have proven for themselves what the change is. At 3 p.m., the guides of Mr. Leeder discoursed on "The Origin of Religious Ideas," showing that man after his creation watched the progress of all things in the Natural Universe, and perceiving the order in which things moved, was convinced that there was a ruling power governing all, and that he ought to worship that power. Miss Bond's guides then spoke for a short time on the subject, stating that to deal with it as it should be dealt with, would be to dive into Infinity. After which clairvoyant descriptions, about sixteen in number, were given through the same lady, and many of them were readily recognised, principally by strangers. At 6.30 we had the pleasure of listening to a discourse through the mediumship of Miss Bond, being an explanation of the passage of scripture, "What shall it profit a man if he gain the whole world and lose his own soul?" The controlling intelligence was that of a gentleman, whose sermons many present had listened to when he was a clergy-

man of the Church of England in this town and neighbourhood. He spoke of the difference that it was to him, to come and use the organism of a woman to preach to the people, instead of standing as he had done many times previously, and giving to his congregation that which he had written for their instruction and which he then believed to be the truth. It was a new revelation to his soul, when he found that by some unseen law he had been drawn to that platform to give advice to God's children on a higher and more substantial plane of thought than when in the body; for although he had thought like many others, that there was no progression in the spirit-world, yet he was now able to return, and with his soul full of thankfulness, to bless God that he had been able to progress, and to reach these spheres into which he would have entered on passing into spirit-life, if he had but obtained the knowledge which those he was now addressing had received. The words of the subject taken literally would cause Christians to believe there was no hope, no future of enjoyment for those who were termed sinners, but as none are perfect, what right had any man to say that another would be lost; he had experienced that no soul was lost, for it must live for eternity; if a soul passed away in darkness, having been bound by earthly things, yet as there is an opportunity for progressing, he was able to become more spiritualized and like God himself. He then proceeded to give the explanation to the subjects, which was done in an eloquent and very impressive manner, and was enjoyed by all present, the discourse lasting about fifty minutes.—HON. SEC., D.F.S.S.

OSWALDTWISTLE.—On Sunday evening, a public meeting, in connection with Oswaldtwistle Society of Spiritualists, was held at Mr. J. Sargent's, when the house was fully packed with friends and strangers. The guides of Mr. Newell gave a grand discourse upon the "Second Death," maintaining that a second death was necessary, and instead, as some people said, of being a further punishment, it was another proof of the goodness and wisdom of God in providing a remedy for those who had not their names spiritually written in the "Book of Life." It was impossible to progress with a cloak of hypocrisy and deceit upon them, so they must of necessity go through a second death, or change, in order that deceitful souls might be purged and purified, and brought to a true knowledge of themselves. As the first death, through which all must pass, was indispensably necessary, for no one could pass into the spiritual state without going through it, so was the second death equally necessary, and all who had not purified themselves when in earth-life, would have to pass through it, and thus pay the uttermost farthing for the deeds done in the body. A very good, instructive and soul-stirring address was given, all expressing themselves highly satisfied. Mrs. Newell followed with delineations of spirits, giving three "clenchers," all being fully recognised. We are happy to say she has got almost strong again, and is developing rapidly another form of mediumship, viz., travelling clairvoyance. On Thursday night she went as far as Cambridgeshire, and described the mother of a lady at Oswaldtwistle to perfection, giving the particulars of a silver ring upon the old lady's finger. She also heard the old lady calling "Ann," which was the name of the daughter she was living with, and who at this particular time appeared to be in the garden at the back of the house. This too was quite correct. Many more particulars were given, all being acknowledged true. This seems a wonderful phase of mediumship, and causes much amusement. When the friends ask Mrs. Newell how she does it, she replies: "I cannot tell any more than you." Perhaps some of our more sceptical friends will be able to explain how it is done.—JAS. TOMLINSON.

HALIFAX: July 5.—Mrs. E. H. Britten spoke in the Mechanics' Hall. The audience was good, and in the evening full; nearly 1000 people. She was in her usual good style. In the afternoon the subject was "The Bible and its Mission;" in the evening six subjects were chosen by the audience. Both afternoon and evening the subjects were handled in a masterly and instructive way. All were well pleased.—Next Sunday our room will be closed for alterations. On Sunday, July 19, we shall be in the Mechanics' Hall, with Miss Keeves, trance speaker, from London.—S. JAGGER.—Since the foregoing was in type, another report has been received from Mr. A. D. Wilson, speaking in the highest terms of the day's work. Mrs. Britten in a very telling manner confuted the old theological notion of the infallibility of the Bible, by submitting passages which flatly contradicted each other. It was quite a study to note the expression depicted on some countenances, as much to say—"Can she be really giving biblical extracts? We could not have thought that the Bible contained such a medley of contradictions!" On the other hand, by virtue of its spiritual possessions, the Bible had been wonderfully preserved, and it was well worth preserving, but it was a book not to be worshipped, but to be read in the light of reason.—The Choir of the Society rendered good service by their singing, in the hymns and anthems, and in connection with the evening anthem Mrs. Hirst sang a solo very sweetly and effectively.

LANCASTER: Athenæum, St. Leonard's Gate, June 28.—We had Mr. Swindlehurst, of Preston, whose guides gave two powerful addresses. The one in the afternoon was on "The story of the crucified Christ"; in the evening on "Spiritualism and the Commonwealth of uncrowned Kings." He was listened to with breathless attention while the guides showed the great republic that awaited man hereafter, where the souls would be free from the environments that enslaved them here. I think societies would do well to engage Mr. Swindlehurst, as he is well worth hearing. I wish some of our Yorkshire friends, visiting Morecambe, would correspond with me, and thus give us a help over the stile with a speaker occasionally.—HANS BAIRD, 7, Shaw Street.

BACUP: July 5.—Mrs. Green, of Heywood, in the afternoon gave a trance address to an attentive audience, who seemed to be highly pleased with all the controls had to say. She afterwards gave four clairvoyant descriptions, two of which were readily recognised. In the evening she gave a trance address touching on the progression of the life beyond. She then drew the comparison between Mesmerism and Spiritualism, showing that in one case we see the operator, in the other, we do not. In conclusion, the controls went on to say that however much faith we put in the Nazarene, we should all eventually have to become our own saviours. Mrs. Green then gave five clairvoyant descriptions, four of which were recognised. We had a very enjoyable day.—JOHN BUCKLEY, 4, Russell Street, Burnley Road.

BLACKBURN: July 5.—The usual weekly meeting of the Lyceum, in connection with the Blackburn Society, was held on Sunday morning, conducted by Mr. William Hobson; present, males 43, females 26, officers 14; total 83. At the usual services of the Society, the platform was occupied by Mrs. Wallis, of Glasgow, whose guides delivered two very effective discourses, to large and appreciative audiences, on "Practical thoughts for daily life," and "The mission and teachings of Jesus." On Tuesday evening, a private meeting for members was held, when about 150 availed themselves of the opportunity to hear an address from the guides of Mrs. Wallis on "Mediumship." The address was powerfully given, containing much sound advice, and will certainly prove beneficial to most of our young mediums. After the address a large number of questions, put to the medium, were satisfactorily answered. Several clairvoyant descriptions were also given and generally recognised. The visit of Mrs. Wallis has been a great stimulus to the members of the Society, and she will leave Blackburn with the sincere wishes of many admiring friends.—W. MOOR, 89, Hancock Street.

NORTHAMPTON.—Mr. J. C. McDonald has been with us five nights, also one afternoon, in the large Room of the Café, Abingdon Square, commencing Sunday, June 28. His orations were preceded by the exercise of an enchanting and masterly vocal power; and the whole of the discourses were a pleasing surprise to good audiences. For language, and depth of thought Northampton has perhaps never had his equal; and at the conclusion of each address his perorations were sublime. Several questions were put by seeming smart young men, and were answered in a way which caused the countenance of one of them to change from defiance to mildness. We hope to have Mr. McDonald with us again soon; his guides are a great treat to thinkers.—T. HUTCHINSON.

EXETER: The Mint, July 5.—Mr. F. Parr spoke inspirationally on the words: "Consider the lilies how they grow; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." The lily is an emblem of purity, inspiring peace and good-will wherever it is seen. It is a type of the holy angels who hover over us and inspire us in that which is good and harmonizing; and as the lily throws out its beautiful fragrance, so do the loved ones who are ever working for our good, throw around us that beautiful electric love-chord that shall eventually bring eternal peace to the human family, and man shall stand on the divine prerogative given him from his Heavenly Father, leading his fellows onward and upward instead of, as now, oftentimes trampling them downward, both physically and mentally: thus bringing about the true millennium and drawing nearer to the eternal Source of life and light.—R. SHEPHERD, Hon. Sec.

JERSEY: July 5.—The conditions were fairly good for development and communication at our usual circles. Great efforts are being made by our friends in the spirit-world to make their presence felt and realized in the case of one or two sceptics, which have come under the writer's notice. They make use of whatever means they can to convince scepticism, and apply their power in personal physical demonstrations upon those who cannot or who will be reached in any other way; and, we hope, eventually leading them to investigate and judge for themselves, as to the cause of the phenomena which they witness.—EXCELSIOR.

NORTH SHIELDS: 6, Camden Street, July 5.—The guides of Mr. W. Westgarth delivered before a large audience a most eloquent discourse on "Christianity, Atheism, and Spiritualism." The treatment was so masterly and the arguments advanced so cogent and forcible, as to draw forth the applause of the audience repeatedly. At the close Mr. Rowe congratulated the guides on the very able manner in which they had discharged the task entrusted to them. He then, on the behalf of the members of the Society, presented to Mr. H. Appleby a handsome lever watch, as a token of appreciation for services rendered to the Society as President for three years. Mr. Appleby in a very feeling manner returned thanks for the act of fraternal recognition of which he had been the recipient.—COR.

PENDLETON: Social Club, Withington Street, July 5.—Mr. Pearson gave two addresses; the afternoon's subject was, "How shall a man live that he may attain the highest happiness in the Spirit-Realm?" The guides ably showed the nature of various systems believed in, but happiness can only be attained by cultivating all the noblest and grandest principles inherent in every one for the benefit of humanity, while on the earth plane. In the evening Mr. Pearson again addressed a large audience on "Judgment: what is it?" This was beautifully illustrated.—Next Sunday, after a short evening service, the election of officers will take place; we hope all members and friends will make it convenient to be present.—C.

BURLEIGH: Newport Street Assembly Rooms, July 5.—We had the pleasure of listening to two addresses by the guides of Mr. Plant, of Manchester. His subject in the afternoon was "Who are the saviours of the world?" The evening subject: "The Two Worlds, and their relationship." Both subjects were treated in a masterly manner. At both services he also gave clairvoyant descriptions of spirit-guides, most of which were recognised. Some were recognised by sceptics, but not acknowledged. The attendance was very good, especially in the evening, when the room was full. Many expressed a hope that the time would not be long before he visited us again; his visit causing quite a commotion in the neighbourhood.—W. WALKER, Sec.

LEEDS: Psychological Hall, Grove House Lane, July 5.—Miss Wilson, of Bingley, paid us a visit, and gave us two instructive addresses. In the afternoon we had a fair audience and several strangers. She also described seven spirit-forms; five were readily recognised. In the evening we had a much larger audience, Miss Wilson's guides on taking control gave a beautiful poem; afterwards they discoursed on "Spiritualism: What is it? Where did it originate?" It was a treat to hear her. The descriptions of the beauties of the Summer-land were very grand. She said, Our Father God is unchangeable; search into Spiritualism; learn His laws, and it will enlighten you and enable you to benefit humanity. Miss Wilson's guides took her into the audience, and described eight spirit-forms which gave very great satisfaction.—We are looking forward to the visit of Mrs. Wallis, of Glasgow, on Friday, the 10th inst.—We are having the Hall altered to seat 20 or 30 more friends.—SEC.

**BRADFORD:** 448, Little Horton Lane, July 5.—In the absence of Mrs. Craven, Mr. Parker's guides took for their subject, in the afternoon, "The divine discontent in man." Claiming man to have emanated from the Divine source, they viewed the various sects and denominations of religion, showing that man was not content with priestcraft and kingcraft, but was ever seeking something higher and nobler; showing that it must be the divine discontent in man, or man would have been satisfied with the old religion. Mr. Moulson then gave several clairvoyant descriptions in the normal state, but owing to being disappointed, the conditions were not good for describing, only a few being recognised. In the evening Mr. Parker's guides spoke on "There is no death." The subject was very well treated. They pointed out that man cannot die; having once breathed the breath of life, we must forever live and progress. The control gave some of his experience on entering the spirit-world, stating that he did not find it as he expected. They then gave a short discourse on "Christianity," asking what it had done to enlighten humanity. Had wars ceased to be? Had crime been done away with? Had the hungry been fed and the naked clothed? Spiritualism they declared to be the "comforter" mentioned in the Gospel. Mr. Moulson, under control, gave nine descriptions of spirit-friends, in a very clear manner, eight being instantly recognised. The harmony in the evening was splendid.—*Cor.*

**WESTHOUGHTON:**—Owing to our friend, Mr. R. A. Brown, of Manchester, not being able to be amongst us, we had no meeting in the afternoon. In the evening we had Mr. Mayhaw, of Bolton, who gave a few words on Music, showing that it had a tendency to draw the spirits from a higher sphere. The control went on to show that, at this time of the year, there is much music in nature, even in the humming of the bee, the waving of the leaves of the trees, the twittering of the birds of the air,—all these show that we are in the midst of music on every side. After the control of Mr. Mayhaw, we had the pleasure of listening to Mr. Ormerod, of Bolton, who gave a very good address on the State of Our Country, showing that those that preach should work at the same time, and not let their fellow-men work and give so much to the priest, and so much to the parson, forgetting himself and children. We enjoyed a good meeting, all present being well satisfied.—*JOHN PILKINGTON.*

**BISHOP AUCKLAND:** July 5.—We held our open-air meetings this day, as announced, in a field at White-house Farm, Redworth, kindly lent us for the occasion. Mr. J. Crondace presided. After singing and praying, the chairman gave us a very intelligent address. Then Mr. Joseph Eales went under control and delivered a lengthy discourse on a few remarks made in the chairman's speech. It was very interesting, and was followed by a control given by the guides of W. Corner, subject, "Man." They traced him from his crude state up to the present day. After which the medium described three spirit-friends, one of whom was recognised as a relative of the good folks that lived on the farm. We next had some beautiful expressions by the guides of Mrs. Anglesey. At 6 p.m., Mr. J. Crondace again presided. We had inspirational addresses by the guides of W. Corner, J. Eales, Mrs. Meehan, and Mrs. Anglesey. Mr. J. Eales was controlled the second time and gave us a few remarks upon the proceedings of the day, and closed the meeting with a prayer. We had a good audience and the weather was all that could be desired.—*G. WILLIAMS, Tottenham.*

**STONEHOUSE:** Union Place, July 5.—At 11 a.m., the guides of Mr. W. Burt spoke on "Aaron's Rod"; arguments sound and convincing; attendance fair; influence, good; circle manifestations, clear and intelligible. Invocation by the guides of Mr. Hill. At 7 p.m., subject—"The Rock of Ages"; medium, Mr. W. Burt; attendance, good; sympathy, harmonious. The guides of Mr. Hill gave an earnest invocation. Circle, well attended. A desire was manifested to form a second circle, which was promptly acceded to, and was well supported by friends, who were rewarded by good manifestations. Many copies of MEDIUM were sold, and the audience was invited to procure next week's—Mrs. Groom's discourse—Mr. Burt intimating that he would have an ample supply. Mr. Cole and Miss Bovett, under control, directed the circle. Tickets for forthcoming Anniversary Tea were readily disposed of, creating sanguine hopes of good success. Several friends will lend their valuable services in rendering songs, recitations, and musical performances, interspersed with fragments from the spirit-friends. Kindly purchase tickets, or give promises of attendance, not later than Sunday evening, 12th inst., so as to perfect the arrangements. Tea precisely at 7; entertainment at 8. Free admission, but a collection will be made to suit the convenience of those who are not present at the Tea.—*Cor.*

**LEICESTER:** Silver Street, July 5.—In the evening we had from our esteemed friend, Mrs. Burdett, a most interesting lecture on, "Speak, Lord, for thy servant heareth." The control was a sister of the medium, having passed away upwards of fifty years ago. She spoke very earnestly of the love and sympathy she still felt for those whom she had left on the earth-plane. The address was very pleasing throughout.—*S. A. SHEPHERD.*

**MORLEY:**—We had a grand day here on Sunday last. The Co-operative Hall was nearly full, afternoon and evening, to hear Mrs. Bailey's guides, who gave us two excellent addresses, on "Spiritualism and the Bible," and "Repentance at the eleventh Hour." They also gave fifteen clairvoyant descriptions, the majority of which were at once acknowledged, and I hear others have been recognised since. The children sang their Whitsuntide hymns, conducted by Mr. Mosley. Masters A. and E. Robinson each gave a recitation. Mrs. Bailey kindly gave her services, scarcely taking sufficient to cover expenses. We hope to have her amongst us again very soon.—*B. H. B.*

**HETTON-LE-HOLE,** July 5.—Mr. Grey's guides spoke on "Life" for upwards of an hour-and-a-half. Many strangers present seemed pleased with the views advanced. There was a large audience, and great attention was given to the speaker. The guides named two children, at the same time impressing the parents with the duties which devolved upon them in respect to their children. The meeting was most successful, and passed off to the delight of all.—*J. H. THOMPSON, Sec.*

**PLYMOUTH:** 10, Hoegate Place, July 5.—We witnessed some beautiful manifestations, the most important of which were some clairvoyant descriptions of spirit-friends by Miss Bovet and Mr. Williams, which were fully recognised.—*Reo.*

**MANCHESTER:** Temperance Hall, Tipping Street, July 5.—The guides (of Mr. Tetlow, of Rochdale, answered questions in the morning, which gave great satisfaction to all. In the evening three subjects were handed up, namely, "Cain's Wife"; "The influence of Spiritualism on Moral and Religious Advancement"; "Alcohol, its effects Physically Morally, and Spiritually"; which were dealt with in an excellent manner.—*W. LAWTON, 46, Gray Street, Kirby Street.*

**HOXTON:** 227, Hoxton Street, N., July 8.—After the singing by the choir, a visitor gave a short address. Mr. Walker, who has joined us, gave an address on "The Better Land." Mr. Webster's trance address, under the influence of "J. Lawrence," was on "Spiritualism and Christianity." Several questions were answered, and a quaint control caused some little amusement. The circle was then formed under good conditions. The medium, Mr. Walker, sang as usual in a very pleasing manner. Miss B. May was controlled by her guide, "Zula," with much impressiveness, who with prayer closed the meeting.—*D. JONES, Sec., H. P. S.*

Mr. Schutt's beautiful poem, "The Children," has been much admired. We have just come across one of the same name, "found in the desk of Charles Dickens after his death." Often in trance poetry there occur expressions which seem familiar, and yet neither medium nor sitters may have seen or heard a poem with these expressions, and it is impossible to write about "children" without repetition. Mr. Schutt's poem contains features identical with that of Dickens, as the latter in turn reproduced what had been countless times expressed before. But Mr. Schutt's poem is in a different style of verse, and is really a better and more natural composition, not having the jumble of ideas which that of Dickens presents. Mr. Schutt's production sounds more like some other poem we have seen, but we cannot trace the connection. The identity of the controlling spirit may give the reader a reminiscence of some author who has been read in the past. If Dickens, through Schutt, has given the poem, he has improved upon his last production, "found in his desk." He was said to be addicted to revising his compositions considerably, and what more likely than that he should avail himself of the means, through Mr. Schutt, to improve on what he had written as a hurried draft?

WORKS BY W. J. COLVILLE.

**INSPIRATIONAL LECTURES AND IMPROMPTU POEMS.** WITH PERSONAL SKETCH OF THE SPEAKER. 320 pp., Cloth, 3s. 6d.

**BERTHA: A ROMANCE OF EASTER-TIDE.** Setting forth the principles of the Spiritual Philosophy, and introducing graphic accounts of Spiritual Manifestations of the most astonishing and fascinating order, in the course of a popular and exciting Tale. Handsom bound in cloth, 320 pp. Price, 3s. 6d.

**MIRACLES AND MODERN SPIRITUALISM.** By ALFRED B. WALLACE, F.R.G.S., F.Z.S. Cloth 5s. Embracing:— I.—An Answer to the Arguments of Hume, Locky, and Others Against Miracles. II.—The Scientific Aspects of the Supernatural, much enlarged, and with an Appendix of Personal Evidence. III.—A Defence of Modern Spiritualism, reprinted from the *Fortnightly Review*.

**TRANSCENDENTAL PHYSICS.** An account of Experimental Investigations. From the scientific treatises of J. C. F. ZÖLLNER, Professor of Physical Astronomy at the University of Leipsic, &c., &c. Translated from the German, with a Preface and Appendices, by C. C. MASSEY, Barrister-at-Law. Many Illustrations. 3s. 6d.

**WILL-ABILITY: OR, MIND IN ITS VARIED CONDITIONS AND CAPACITIES.** By JOSEPH HANDS, M.R.C.S. 2s. 6d.

**SHADOWS:** Being a familiar presentation of thoughts and experiences in Spiritual Matters, with illustrated narrations. By JNO. WETTERBEE. 6s.

**THE USE OF SPIRITUALISM.** By S. C. HALL, F.S.A., Editor of *Art Journal*, 42 years. Paper, 1s., Cloth, 2s.

**THE CAREER OF RELIGIOUS IDEAS.** By HUDSON TUTTLE. 2s. 6d.

**THE DEBATEABLE LAND BETWEEN THIS WORLD AND THE NEXT.** By R. D. OWEN. 7s. 6d.

**THE OCCULT WORLD.** By A. P. SINNETT. 3s. 9d.

**LIFE BEYOND THE GRAVE.** By a Writing Medium. 3s.

**MESMERISM, WITH HINTS FOR BEGINNERS.** By CAPTAIN JAMES. 2nd Edition, 2s. 6d.

No Present can be nicer or more appropriate than an INDIA RUBBER STAMP.

**EVERY MAN, WOMAN, AND CHILD SHOULD HAVE AN INDIA RUBBER STAMP OF THEIR NAME.** STAMP, INK, BOX, AND PAD, COMPLETE, 2s.

Stamp Everything, to protect Property, and prevent Disputes as to Ownership.

Stamp your Books, Papers, Garments, House Linen—Everything! Stamp Masters and Mistresses' Things; Stamp Servants' Things. Stamp Baby's Things, and all that belongs to Brothers and Sisters. Teach the young to value their effects, to be careful and provident, and respect the belongings of others.

PRICE LISTS AND SPECIMENS ON APPLICATION. JAMES BURNS, 15, Southampton Row, High Holborn, W.C.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JULY 12th, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W.: Mr. W. J. Colville, at 11, "The True Basis of Spiritualism"; at 7, "The True Relation of Spiritualists to the existing Institutions of the World."
HOXTON.—27, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.
KENSINGTON.—Town Hall, High Street, at 7: Mrs. Cora L. V. Richmond, "The Final Religion of the Earth."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
KILBURN.—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8. HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
NOTTING HILL.—Claremont House, 53, Faraday Road, Ladbrooke Grove Road. Thursdays at 7.30.
PRINCE SQUARE.—"Hearts of Oak" Coffee Tavern, 16, Charlotte Street, Monday, at 8.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 8 p.m.: Mr. J. G. Grey.
BAOUP.—Public Hall, at 2.30 and 6: No information.
BARNWICK-FURNES.—50, Cavendish Street, at 5.30: Mr. Proctor, Mr. Condon.
BARTLEY CLARE.—Town Street, 6.30 p.m.: Miss Beatham.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:
BOWLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Collier Briggs.
BRISTOL AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; and at 8, Local.
BLACKBURN.—New Hall, New Water Street; at 9.30, Lyceum; at 2.30 & 8.30.
BOLTON.—Spiritual Tabernacle, Harker Street, at 2.30, and 8: Mr. Hopwood.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 8 p.m.: Mrs. Craven.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Butler.
Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. Gregg; Tuesday, Mrs. Wallis.
Milton Rooms, Westgate, at 2.30 and 6: Mrs. Illingworth.
New Room, top of Addison Street, Hall Lane, No information.
CARDIFF.—At Mrs. Cooper's, 59, Crookherbtown, at 6.30.
COLETTON.—Unitarian Chapel, at 3 and 6: Rev. C. Ware.
DORSET.—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. W. H. Tobet; 8 p.m.: 6.30 p.m., Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30.
FELLING.—Park Road; at 6.30: No information.
GLASGOW.—2, Carlton Place, South Side, at 5.30: Mr. E. W. Wallis, "The Soul in search of God."
HALIFAX.—Spiritual Church, 1, Winding Road. Closed.
HANLEY.—Mrs. DUNSON's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 5.30: Mr. Westgarth.
HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: No information.
JERSEY.—68, New Street, at 3 and 6.30: Local.
KINGSLY.—Lyceum, East Parade, 2.30 and 5.30: Mr. Armitage; Anniversary.
KILLINGWORTH.—At Mr. Holland's, at 8, Circle.
LANCASTER.—Athensum, St. Leonard's Gate, at 2.30 & 6.30.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Morrill and Miss Coe.
Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. J. B. Tetlow.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 2.30 and 6.30, No information. Sec., Mr. J. A. Smith, 106, Grandy Street, Princes Road.
MAGGERSFIELD.—Spiritualist Free Church, Paradise Street, at 6.30: Mrs. Burgess.
62, Fence Street, at 8.30, Mr. J. Hunt.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. Schutt.
Bridge Street, Pin Mill Brow, Ardwick, at 2.30. Tuesday at 8.
MORCUMBER.—Rembrandt Studio, Crescent, at 6.30:
MORLEY.—Co-operative Hall, at 2.30 and 6: Mr. Hepworth; Wednesday, Mrs. Wallis.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: No information.
NEWCASTLE-ON-TYNE.—Wells Court at 5.30: Mrs. Britten. See Paragraph.
NORTHAMPTON.—Cowper Cottage, Cowper Street.
NORTH SHIELDS.—6, Camden Street, at 6.15: No information.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.
OLDHAM.—176, Union Street, at 2.30 & 6, Mr. J. C. McDonald.
OPENSRAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, No information.
OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30. Circle suspended.
PENDLETON.—Social Club, Wington Street, at 2.30 and 6.30: Mr. J. E. Brown.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.30, Circle; at 6.30, No information.
10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt. (Books from the Library obtainable at these services.)
8, Norley Street, Monday and Tuesday, at 7 p.m.; Mr. Barrett.
Friar Lane, Friday at 8 p.m., Mrs. Sparks.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No information.
Marble Works, 2.30 and 6 p.m., No information. Wednesday, Circle at 8.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
SOWERBY BRIDGES.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. Wallis; Anniversary.
SPRINTMOOR.—2, King street, Tadhoe Grange, Tuesday at 7.30, a Circle.
STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "Feed my Lambs," naming children of Spiritualists, and pronouncing the Abgeilo Benediction, and Circle; at 7, "Build the Temple," Anniversary Discourse, and Circle. Medium, Mr. W. Burt. Tuesday, at 7 p.m., Tea; at 8, Concert.
SUNDERLAND.—323, High Street West, at 6.30: Circle.
TUNSTALL.—13, Rathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. J. Scott.
WEST PELTON.—At Mr. John Taylor's, 19, George Street, at 6 p.m.
WISBEY.—Hardy Street, at 2.30 & 6, Mrs. Ellis.

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

ANNIVERSARIES, SPECIAL SERVICES, &c.

KINGSLY: Spiritual Lyceum.—Anniversary, Sunday, July 12. Mr. Armitage.
SOWERBY BRIDGES: Progressive Lyceum.—Anniversary, Sunday, July 12, Mrs. Wallis.
BOWLING: Spiritual Tabernacle, Harker Street.—Anniversary, Sunday, July 19, at 10.30, Mrs. Ingham; at 2.30 & 6, Mr. J. S. Schutt.
STONEHOUSE: ANNIVERSARY TEA AND ENTERTAINMENT. Tuesday, July 14th, at 6.30, in the Lecture Hall as above, in celebration of the completion of one year's mission work in the Three Towns; the proceeds to be applied towards the liquidation of the liabilities incurred by Mr. W. Burt, in carrying out the above work. Tickets, 1s. each, obtainable at the Hall, or at 10, Hoegate Place at any service. It is earnestly desired that friends will rally around on this occasion, so as to ensure perfect success.

MISS A. ROBINSON is willing to engage as Medium for Private Classes, or M. Home Circles, week-nights only. Address by letter until further notice, Miss A. Robinson, care of Mrs. Gilbert, 70, Dorset St., Embden St., Hulme, Manchester.

M. R. E. W. WALLIS'S APPOINTMENTS.—Glasgow, 2, Carlton Place, July 12. "The Soul in search of God."
Mrs. Wallis will be at Bowerby Bridge, July 12 & 13; Bradford, Horton Lane, 14; Morley, 16; Batley Carr, 16 & 17; Walton Street, Bradford, 19, at 2.30; Bingley, 19, at 6; Bowling, 20.
Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 50, Langside Road, Crosshill, Glasgow.
Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Season for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

M. R. J. B. TETLOW, 7, Barelyde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
Sundays: July 12, Leeds, Edinburgh Hall; 19, Rochdale, Marble Works; 26, Oldham; Aug. 2, Openshaw; 9, Leeds, Psychological Hall; 16, Rochdale, Marble Works; 23, Halifax; 30, Bacup; Sept. 6, Bowerby Bridge; 13, Leeds, Edinburgh Hall; 20, Rochdale; 27, Openshaw; Oct. 16, Rochdale, Marble Works; Nov. 8, Leeds, Edinburgh Hall; 15, Rochdale, Marble Works.

M. R. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 85, Fortress Road, Keatish Town, London, N.W. Early communications requested.

M. R. J. S. SCHUTT'S APPOINTMENTS.—July 5, Batley Carr; 12, Ardwick, Manchester; 19, Bowling, Anniversary; 26, Pendleton. Aug. 1 & 16, Yorkshire District Committee; 9, Leeds, Edinburgh Hall; 23, Blackburn; 26, Ardwick, Manchester. Sept. 6, Walton Street, Bradford; 13 & 14, Liverpool; 20, Leeds, Edinburgh Hall; 27, Rochdale. Oct. 4, Walton Street, Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elliott Street, Bladen, etc Leeds.

M. PLANT, Clairvoyant Medium, 7, Grafton Street, Eilior Street, Pendleton, Manchester. — Appointments: July 12, Bradford; 19, Sheffield; 26, Regent Hall, Rochdale.

M. R. J. W. MORSE'S APPOINTMENTS.—Liverpool, July 12, 13 and 26, M. Farewell Meeting; BRONHILL, July 16; NEWCASTLE, July 19, 20 and 23; NORTH SHIELDS, July 21 & 22.
Note.—Mr. Morse will sail per "Widdowain" for New York on Saturday, 25th inst., on a lecturing tour to the United States, Australia and New Zealand, and is therefore unable to answer any more calls for Lectures during his remaining stay in England. All letters can be addressed until above date to him, at 16, Dunkeid Street, West Derby Road, Liverpool.

MRS. EMMA HARDINGE-BRITTEN'S APPOINTMENTS.—From July 11 to 15, Newcastle, North Shields, &c.; 16, Leeds; 20, Rochdale. Liverpool, the first and third Sundays, and Newcastle the last Sundays of each month for the present. August 9, 10 and September 13, Bradford; October 12, Brinsalham.—Address, the Limes, Humphrey Street, Cheadam Hill, Manchester.

M. R. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and M. Phenologist is engaged as follows: July 19, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepscar, Leeds. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

WORKS ON SPIRITUALISM, &c.

ARCANA OF NATURE. By HUDSON TUTTLE. 2 Vols., 6s. each.
CONCERNING SPIRITUALISM. By GERALD MASSEY. 8s.
DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN. "The New Science," "Spiritual Ethics"; containing upwards of 60 Orations and Poems. 720 pages. Cloth, 7s. 6d.
EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOKS. By William Oakey. Handsomely Bound in Cloth, Price 7s. 6d.
ESSAYS FROM THE UNSEEN. Delivered through the mouth of W. L., a Sensitive, and Recorded by A. T. T. P. Illustrated with Ink Photo of the Recorder, &c., &c. 7s. 6d.
EXPERIENCES IN SPIRITUALISM: A Record of Extraordinary Phenomena. By CATHERINE BEARY. Cloth gilt, 2s. 6d.
FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. By R. D. OWEN. 7s. 6d.
GHOSTLY VISITORS. By "Spectre-Stricken." 3s.
GOLDEN THOUGHTS IN QUIET MOMENTS. By LILY. Royal 16 mo., handsome cloth, gilt edges, blue rules found each page. An elegant work for Present. Price, 8s. 6d.
HAFED PRINCE OF PERSIA. His experiences in Earth-life and spirit-life. Being spirit communications received through DAVID DUGUID, the Glasgow trance-painting Medium. With an appendix containing communications from the Spirit Artists, "Ruisdal" and "Steen." Illustrated by Fac-similes of various Drawings and writings, the direct work of the spirits. 6s.
HIGHER ASPECTS OF SPIRITUALISM. By "M.A." (Oxon.). 2s. 6d.
HOW TO LIVE A CENTURY, AND GROW OLD GRACEFULLY. By J. M. PEEBLES, M.D. 2s. 6d.
IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Dr. CHOWELL, M.D. Two Vols. 10s. each.
INCIDENTS IN MY LIFE. By D. D. HOME First Series, 7s. 6d. Second Series, 10s.
IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. With what a Hundred Spirits say of their Dwelling Places. By J. M. PEEBLES. Cloth, 6s. 6d.
JESUS: MYTH, MAN, OR GOD; OR, THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED. By J. M. PEEBLES. Paper, 1s. 6d., Cloth, 2s. 6d.
LETTERS AND TRACTS ON SPIRITUALISM. By JUDON EDMONDUS. Memorial Edition, with Memoir and Passing Away of the Author; and Discourses by Theodore Parker and Judge Edmonds, through Mrs. TAPPAN. Cloth, 3s. 6d.
LIFE AND LABOUR IN THE SPIRIT WORLD. Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By Members of the Spirit-Band of Miss M. T. SHELHAMER. 6s.
THE SCIENTIFIC BASIS OF SPIRITUALISM. By EPES SARGENT. 6s. 6d.
THE RELIGION OF SPIRITUALISM; ITS PHENOMENA AND PHILOSOPHY. By SAMUEL WATSON, D.D., Author of "Clock Struck One, Two, and Three." Third Edition, with Portrait and Biographical Sketch of Author. Cloth, 423 pp. 7s. 6d.
LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

IN VARIOUS FORMS,  
 Perfect Spheres, and  
 Heart-shaped.  
 VARIOUS SIZES  
 and  
 PRICES.

**REAL ROCK CRYSTALS!**

FOR THE USE OF SEERS.

For Particulars of Sizes, Shapes and Prices, apply to

**J. BURNS,**  
 15, Southampton Row, London, W.C.

NEW MEDICAL WORK BY  
 MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & Lect of Lect.  
 PHYSIANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 120  
 pages, tastefully bound in cloth, price 3s. 6d. Sold for Synopses to Miss Simpson,  
 as below.

THIRD EDITION.—(Just Published.)  
 PRIVATE PRACTICAL INSTRUCTIONS IN THE  
 SCIENCE AND ART OF ORGANIC MAGNETISM  
 BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea private Manuscript Instructions*, printed, revised  
 and greatly enlarged, and containing valuable and practical translations, and the  
 concentrated essence of all previous practical works. Numerous illustrations of  
 passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 8s. extra,  
 best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupils' Testimonials, to Miss Simpson, Secre-  
 tary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

**F. FUSEDAL,**  
 Tailor and Sabel Maker,  
 Style, Quality and Cheapness combined with Durability.  
 300 PATTERNS TO CHOOSE FROM.  
 Made on the Premises at the Shortest Notice... Goods direct from the  
 Manufacturers, all Wool and shrunk.  
 SUMMER SUITS from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

TO AMERICANS VISITING EUROPE.  
 GENTLEMEN,—I am now buying direct from the Manufacturers, and  
 can supply the best goods far cheaper than any other House in London,  
 having everything made at my own Workshops.

SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk ...	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed ...	2 10 0	"	3 10 0
All Wool Trousers ...	0 16 6	"	1 1 0
Suit of best Angola ...	2 10 0	"	3 10 0
Black Twill Morning Coat ...	2 10 0	"	3 10 0
" " " Vest ...	2 10 0	"	3 10 0

Soliciting the favour of a trial,—I remain, Gentleman, your obedient  
 servant,

**JAMES MALTBY,**  
 8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application. City Atlas Bus from the  
 Bank, and Atlas Bus from Charing Cross pass the door.

CALL AND SEE  
**MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.**  
 Making one equal to two Shirts, lasts clean double the time, a saving  
 in washing, and at same price as ordinary Shirts, 3/6, 6/6, 7/6,  
 a reduction on taking half-a-dozen.

WHAT IS BROWN'S AMERICAN VEGETABLE  
 VITALIZING MIXTURE FOR?

IT is a certain and positive Cure for Nervous Debility, Indigestion, Palpitation of  
 the Heart, and all Affections of the Nervous System. It never fails in giving  
 satisfaction in all cases. Prepared by

**W. M. BROWN & SON, 50, STANDISH STREET, BURNLEY.**

THE GREAT AMERICAN MEDICAL BOTANISTS,  
 Members of the Eclectic Medical College of Pennsylvania, U.S.A., also Members of  
 the National Association of Medical Herbalists of Great Britain.  
 IN BOTTLES AT 2s. 6d. AND 4s. 6d. EACH.

THE CELEBRATED STURMBERG PLANCHETTE. By placing  
 the hand lightly on one of these little instruments, it will in many  
 instances write and draw in an extraordinary manner. Price, Post  
 Free, 4s.

CRYSTALLINE SPHERES, quite round in shape. Price 7s. 6d.

CRYSTALLINE OVOIDS, egg-shaped. Price 5s.

ZINC AND COPPER DISCS for assisting in the production of the  
 Mesmeric Sleep; well made and finished; various designs, from 3s.  
 per doz.

**J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.**

Mr. and Mrs. HAWKINS, Magnetic Healers.  
 At HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Fri-  
 day, from 12 to 4 o'clock. Patients visited at their own Residence.—43,  
 Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station.  
 Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

CURATIVE MESMERISM AND CLAIRVOYANCE  
 PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily  
 from 2 P.M. to 4, Rue du Mont-Dore, Paris. Clairvoyant Consultation by  
 letter for Diseases, their Causes, and Remedies. For any serious cases, Professor  
 Didier would arrange to come and attend personally in England

CURATIVE MESMERISM, by Mr. J. RAPIN, Herbalist, also Healer of many  
 years' experience, Daily from 8 till 10 p.m. Free on Saturday evenings from  
 7.30 till 9.30.—12, Montpellier Street, Waltham.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neural  
 gia, Lumbago, Epilepsy, General Debility, and several affections of the Head,  
 Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bul-  
 stode Street, Walbeck Street, Cavendish Square, W.

MRS. HAGON, Business Clairvoyant and Magnetic Healer 21, North Street,  
 Pentonville. Patients attended at their own homes.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of  
 her Guides; no money accepted.—Letters sent first, with stamped envelope for  
 reply. 33, Dayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER,  
 25, Ordnance Road, St. John's Wood Terrace, N.W.

MRS. CARRINGTON, 46, Formosa Street, Warwick Road, Paddington,  
 Medical 'Rabbit' and Magnetic Healer. At home, 11 to 4 daily, except  
 Friday. Patients attended at their own homes.

MRS. GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hamp-  
 stead Road, N.W. By appointment only.

MESMERIC PRACTITIONERS.—Zinc and Copper Disks for assisting in the  
 production of the mesmeric sleep. Well made and finished, 4s. per dozen, and  
 upwards.—J. BURNS, 15, Southampton Row, W.C.

THEON, THE EASTERN PSYCHO HEALER, cures all diseases. Consultations by  
 appointment. Free attendance on Saturdays, from 11 a.m. to 6 p.m. 11, Belgrave  
 Road, Abbey Road, St. John's Wood, N.W. Eastern cure preventive of Cholera.

MRS. A. MONTGOMERY, Magnetic Healer and Mesmerist, 167, Seymour  
 Place, W. Tuesday, Wednesday, Thursday and Saturday: 10 till 5.

MRS. J. J. VANGO, 23, Cordova Road, Grove Road (near G.E.R. Coborn  
 Station), Trance, Test, and Business Clairvoyant. Seance (for Spiritualists  
 only) Sunday evenings, 7.30. A Seance on Wednesday evenings, at 8.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power  
 at an old established private Circle. Earnest Inquirers only admitted, on Sunday  
 at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers,  
 45, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance and  
 Clairvoyance. At home daily from one till five, and open to engagements.

MRS. W. EGLINTON requests that all communications be addressed to him  
 personally, at 6, Nottingham Place, W.

FRANK HERNE, 8, ALBERT ROAD,  
 FORSET LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT.  
 Address: Kingsley, by Frodham, Cheshire.

MRS. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home  
 daily, and is open to engagements. Address—31, Stibington Street, Clarendon  
 Square, St. Pancras, N.W.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 16,  
 Bury Street (entrance in Gilbert Street), opposite the British Museum and off  
 Oxford Street. Hours: 2 till 8 daily. Open to engagements to visit in the evenings.

MRS. CANNON, 3, Rushton Street, New North Road, Hoxton, Trance, Test,  
 and Medical Clairvoyant. Seance for Spiritualists only, on Monday  
 and Saturday evenings, at 8 o'clock. Thursday, developing. At Home daily, from  
 two till five, except Saturday, and open to engagements.

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth  
 Marriage, &c. Fee, 6s. Short remarks alone, 2s. 6d. (Stamps.) Time and  
 Place of Birth, Sex. Letters only.—ZARL, care of E. Jones, 21, Kingarth Street,  
 East Moor, Cardiff.

ASTROLOGY AND ASTRONOMY.  
 DR. WILSON may be Consulted on the Past, and Future Events of Life, at 103,  
 Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. At-  
 tendance from 2 till 8 p.m. Lessons given.

PHRENOLOGY & ASTROLOGY.—Delineation of Character, Trade, Health, &c.,  
 from photo, 1s. Nativities cast. Questions, and all important events of life  
 answered by letter.—"WALSH," 2, Ireton Street, Bradford, Yorks.

NATIVITIES Cast, Yearly Advice Given and Questions Answered. Send Stamp  
 for terms to NARRICK, 28, Little Russell Street, London, W.C. Near the British  
 Museum.

ASTROLOGY.—Nativities cast. Advice on Business, Marriage, Health direction  
 of success, &c., by letter.—WALSH, 2, Ireton Street, Bradford, Yorks.

GENERAL SERVANT wanted in a homely family. An experienced person  
 preferred. Write to "A. D.," care of Mr. Barnes, 15, Southampton Row  
 London, W.C.

VISITORS to London can be accommodated with Board and Lodging on reasonable  
 terms, at 16, York Street, Portman Square, London, W., only two minutes from  
 Baker Street Station, W. Vegetarian diet if required

LADY wishes to meet with two Ladies to share a well-appointed home,  
 Earnest inquirers into the truth of Spiritualism preferred. Address, LEX,  
 care of J. BURNS, 15, Southampton Row, W.C.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will  
 be taken great care of by a Healing Medium, including Board and Lodging,  
 for 30s. per week, for the six winter months at this pretty seaside town, which is know-  
 to be particularly salubrious.

ROBT. H. FRYAR, the Inventor of the almighty human "Automatic Insulator"  
 on Crystal Balls, the Planchette of the future—still supplies the Black, Concave,  
 Ovoid Mirror for developing "Clairvoyant Faculties," (his original speciality) by  
 which untold numbers have been awakened to Lucidity of Soul-sight. See Circulars.  
 "Mental Magic," post free, 6s. 6d.—ROBT. H. FRYAR, Bath.

THE OCCULT MAGAZINE: A Monthly Exponent of Psychological Research  
 and Philosophic Truth. It embraces the Ancient Wisdom-Philosophy, Folk-  
 Lore, Magic, Freemasonry, Crystallo-mancy, Astrology, Mesmerism, and Occult  
 Spiritualism. Price 1s. 6d., post free.—HAY NISSET & Co., 28, BROCKWELL STREET,  
 GLASGOW.

# THE EXCURSION TO A.T.T.P.'s TOWER.

(ARNEWOOD TOWERS, LYMINGTON.)

Will take place on **SUNDAY, AUGUST 23, 1885,**

By a **SPECIAL TRAIN TO BROCKENHURST,**  
LEAVING WATERLOO STATION AT 9 A.M.

*The Train will be timed to stop at the Principal Stations on the way, on application being made for Tickets in advance, at proportionate rates.*

**Fares from London and back: First Class, 15s.; Third Class, 7s. 8d.**

APPLICATION FOR TICKETS SHOULD BE MADE AT ONCE TO J. BURNS, SPIRITUAL INSTITUTION,  
15, SOUTHAMPTON ROW, LONDON, W.C.

LONDON: 37, QUEEN SQUARE, BLOOMSBURY, W.C.

## SHIRLEY'S OLD-ESTABLISHED TEMPERANCE HOTEL

BEDS, 1s. 6d. & 2s. BREAKFAST AND TEA, 1s. 3d

THIS House has been established 30 years, is very central, quiet and convenient for the West End or City; about four minutes from Holborn, where there is a continuous line of Omnibuses to all Parts. It is the most central part of London for all the Railway Termini.

The following Testimonials, taken from the Visitor's Book, in which there are many hundreds, will show the estimate in which the Hotel is held

J. MACKENZIE ROBERTSON, Esq., Edinburgh.—“Have much pleasure in expressing my gratification at the comfort and courtesy I have experienced at this hotel during a stay of a week.”

Rev. H. E. HOWES, Reading.—“Much gratified with finding so comfortable a Temperance Hotel, and advantageously situated.”

References also kindly permitted to Mr.

J. ROBERTS Esq., Bourne.—“We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend SHIRLEY'S to all our friends.”

J. PUMPHREY, Esq., Birmingham.—“I should like to find such another house in every town I visit.”

BURNS, Publisher of the MEDIUM.

Price 7s. 6d.; Four Copies for the price of Three.

## Essays from the Unseen.

DELIVERED THROUGH THE MOUTH OF W.L., A SENSITIVE.  
RECORDED BY A.T.T.P.

Illustrated with Ink Photo of the Recorder, and Fac-similes of Drawings done by the Sensitive, of “Thomas Paine,” “Julian,” and “Busiria.”

INTRODUCTORY CHAPTER—HOW THE WRITER CAME TO BELIEVE IN SPIRITUALISM.

AN UNIVERSAL PRAYER, BY THOMAS PAINE.

ORIENTAL CONTROLS, (18 Controls); ANCIENT GREEK AND ROMAN CONTROLS, (22 Controls); MISCELLANEOUS CONTROLS, (11 Controls); CONTROLS OF THE RENAISSANCE, (18 Controls).

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

## Startling Facts (Price 10s. 6d.) in Modern Spiritualism.

WITH A GRAPHIC ACCOUNT OF  
Witches, Wizards,

and Witchcraft; Table-Tipping, Spirit Rapping, Spirit Writing, Spirit Speaking, Spirit Telegraphing; and Spirit Materializations of Spirit Heads, Spirit Hands, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America, since March 31st, 1848, to the Present Time.

By N. B. WOLFE, M.D.

(Cincinnati.)

Revised, Enlarged, and Appropriately Illustrated.

London: Sold by  
JAMES BURNS, 15, SOUTHAMPTON ROW, W.C.

## JAMES McGEARY,

(Usually known as Dr. MACK.)

\* Magnetic Physician, \*

44, ST. JOHN'S WOOD ROAD,  
N.W.

DEFECTS OF EYESIGHT A SPECIALITY.

Hours, 9 till 4.

## J. COMMODORE STREET,

Student of Occult Forces,

AND

Metaphysical Hygiene,

Private Classes, formed by Appointment, for Instruction in the Occult Sciences.

CHROMOPATHY, OR COLOUR BATHS  
for the Cure of Disease.

44, ST. JOHN'S WOOD ROAD,  
LONDON, N.W.

(Opposite Entrance to Lord's Cricket Ground.)

At Home, 9 a.m. to 12, and 4 to 6 p.m.

In the Press, and will shortly be Published.

My Own Philology.

By A. TUDER.

BEING a Continuation of the Parts already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGE, by the explanation of the Ideals, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of 'Melville's "VENUS," is sufficient to explain the lines on which the Work is written.