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SPIRITUALISM.

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THE PRESENT SOCIAL, POLITICAL & INDUSTRIAL CRISIS.

AN INSPIRATIONAL LECTURE by W. J. COLVILLE.

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No one, looking round upon the present disturbed condition of the various nations of the earth and breathing the present violently disturbed political atmosphere, if he reflect at all upon the actual state of affairs about him, can fail to regard the signs of these times as ominous and portentous in the extreme. The lover of peace and concord seeks for rest, but finds none. The dove of peace seems weary of seeking to find any shelter upon the earth, while the raven of strife, with black wings outspread, is everywhere hunting for prey. But as in the old story of the ark, the raven went out first, after the waters had subsided, and the dove afterwards; though at first the dove could find no abiding place, and was forced to return into the ark, the dove going out a second time returned, not empty-handed, but bearing an olive leaf, while the third time she remained upon the earth, and returned no more to her secluded shelter in the ark.

The deluge is upon the earth to-day, and the waters are but beginning to subside. The raven of discord and rapacity is in the air, flying with sable wings outspread over palace and cottage, seeking prey everywhere, and counting nothing too sacred for its maw. But the raven, though a bird of ill omen, comes from the same ark that sends forth the dove. The raven croaking noisily, disturbing the serenity of every country over which it passes, is but a sturdy messenger of the Almighty, a bird let forth by the hands of the angels, who guard the nations and guide the destinies of earth. But the reign of the raven is to be followed by that of the dove, when the waters of sin and its consequences have subsided further; then will the age of peace begin; then will the sword be sheathed and the trumpet hung in the hall, as a relic of a defunct condition of society.

The sword which slays is but as the lightning's flash and the heavy downpour of the rain: the one destroys blight, the other soaks into the dry ground and renders the earth fertile. You could not live always in a thunder-storm; you could not abide an everlasting deluge; still as the Nile waters year by year overflow their banks, and though often occasioning loss of property, and sometimes of life, are needful for irrigation, so the flood of war, the deluge of conflict, is a blessing, in that it guides the nations so much nearer to a settlement of differences in other ways than at the point of the sword or mouth of the cannon.

The raven of strife is not a satanic but a divine messenger, even though he wear the livery of Satan in which to serve God, albeit unknowingly. The powers of darkness, purblind spiritually, are not aware of the mission they are fulfilling; they know not how good comes out of evil, neither do they think or care. Sunk in selfishness, bent on rapine and plunder, forever striving to exalt themselves as individuals above the mass, they work on, stumbling and blundering, defeating their own ends at last, by the pursuance of that very policy which the forces of light overrule for good. There is no evil which has not been foreseen, there are no evils which are not suicidal to their own interests; only righteousness adopts, or knows how to adopt, a self-sustaining policy.

Though England may be the special pivot upon which hang the future destinies of many nations of the modern world, the fate of England is so singularly interwoven with that of every European and many other nations, that England's condition may well be taken as typical or representative of that of Europe and elsewhere besides. Still, England is one of the happiest of countries, in that she possesses a purer form of Government and better laws than almost any other people on the face of the earth. In Russia and in Germany the form of Government assuredly needs radical alteration, in England it merely needs reform; for what with the non-existence of the unjust Salic law prevalent in France, what with the exceedingly limited powers vested in the person of the Sovereign, and what with the great power and influence of the House of Commons, and the facility with which many reforms can be introduced into the House of Lords, England is not in a sorry plight because of the defects in her system of Government so much as by reason of the failure, on the part of the people at large, to carry out the laws which for the most part need enforcement, not repeal.

To draw distinctions between Limited Monarchies and Republics is often to quibble over names more than over things, as the power of the Lower House of Parliament is so great, and the people are guided so much by the Premier; and a Prime Minister need not belong to an ancient or noble house, so that Democracy—according to the best definition of it, "Government of the people by the people and for the people"—is practically realized wherever the people are in a position to exercise their right of franchise.

It is not the power of the Royal Family, but the God of Gold, that enslaves the working people of to-day; and it is to the sons and daughters of toil, those whose hands are horny with hard and constant work, that a country really owes its strength and prosperity. But the Golden Calf is quite as much an American as an English deity; for though blue blood may be more adored on this than on the other side of the Atlantic, the glitter of gold is not only as attractive there as here, but the power of gold is fully as much felt and dreaded.

If gold and the power it brings can bias and coerce voting; if an employer can insist upon making those under him support his party or else discharge them, really because they exercise honourably their right of suffrage, though nominally because of some misdemeanour of which they are not in reality guilty, then bribery, corruption, dishonour, fraud in its every shape is the demon with which honour and liberty have to contend. For ourselves we hate the *caucus*, we abominate and despise a system that encourages a man to spend thousands of pounds upon his own election; if the friends of a candidate insist upon advertising him, and they do so because they see in him one whom they view in the light of a worthy representative of a town or borough, their action may be sincere and disinterested; but whenever a man strives to curry favour with a party, and loses his own identity and opinions in party politics, he becomes at once a mere machine for the carrying out the ambitious projects of a clique, whose special endeavour it is to keep others out that they may hold the reins of power.

Lamentable though it is, it is a fact we cannot deny, and must prepare ourselves to bravely face, that party politics are on the whole means for aggrandising certain privileged persons, while the best men, because of dominant partisanship, often stand aloof from politics altogether; and yet it is plainly the duty of all who love their country and humanity at large, to use their influence in such a way as to promote, to the extent of their ability, the greatest possible good to the largest possible number of their fellow beings.

Much discussion always prevails as to which of the two great historical Parties is the purest. In England it is a choice between Tory and Whig, or Conservative and Liberal, and in America between Republican and Democrat. But there is always a third party, represented in England at the present time by the Radicals, who are considered by some as only advanced Liberals.

It is true that many progressive Liberals are Radicals, but the party represented by such a leader as Charles Bradlaugh differs widely from the Liberalism at the head of which stands William Ewart Gladstone. There are, therefore, not only two but three great parties, which we must consider, and whose principles we must endeavour to define, before giving you our own peculiar ideas upon the independent and concrete Party of the Future; not in our opinion the far-distant, but the very near, future.

It needs neither argument nor illustration to prove that the condition of the masses to-day is totally different from what it was not only centuries ago, when Feudalism held sway, but in the earlier decades of the present century. The Working Classes were formerly intellectually, though we cannot say morally, the lower strata of society. Their morals were generally quite up to the average, indeed the licentiousness of courts usually went far beyond the immorality of the artisan or labourer; but intellectually the mass of the people were held in bondage. They had none or very few of the educational advantages which all may enjoy for a few pence a week, if not quite free of expense, at the present time.

The difficulties which beset many modern reformers is that they try to adapt educated people to a condition of life impossible to afford contentment to any whose intellects are awakened, and whose brains are rendered active by what they read and hear. Education always fosters ambition, and promotes a desire to rise. A spirit of emulation is fostered in every school, and while this is often carried even to a fatal excess, and is a grave cause for serious apprehension, it is not in itself an evil but rather natural and a blessing. The desire to excel lies at the root of all progress. It is for the ethical teacher to direct human ambition into lawful channels, not to stifle or repress it except in cases where its abnormal development manifests itself as a disease.

Now the oldest form of government which prevailed among the patriarchal Israelites was a Theocracy, a word which means *Rule by God*. But how did a theocratic form of government secure administration? How did Jehovah rule the nation and conduct its affairs? This is a deep and

difficult question, and would require far more time to answer than we can devote to it, except in a special lecture upon that theme. Without entering into any of the subtleties of religious controversy, we will simply state that the prophets and lawgivers of ancient days were very peculiar people. They were not only more enlightened than the bulk of the people they governed, they were the only learned people in the nation, and from that cause alone we find a sufficient reason for their dominant superiority.

A Theocracy at its highest and best may be the purest and most elevating of all forms of government, as it gives ample scope for the exercise of moral and spiritual faculties; and instead of teaching that Might constitutes Right, it places Right, or the Will of Deity, at the foundation of all jurisdiction.

Wherever the Ten Commandments may have come from, or however ancient they may be, it is certain that they have been for over 3,000 years the basis of the most enlightened jurisprudence upon earth. All the theatrical accompaniments surrounding their delivery to Moses on two tables of stone, covered with the handwriting of Jehovah, may be relegated to the domain of fancy, allegory and superstition. But even if their Sinaitic origin be discarded altogether, and they are regarded simply as human utterances which have been gathered up one by one from the various sources from which comparatively modern religions originally sprang, their divinity is inherent. They commend themselves to the reason as much as to intuition. They are self-evident necessities, so long as a disposition exists to act contrary to them. They have a living power, and are adapted in the main fully as well to England in the present century as they ever could have been to ancient and widely-different countries and states of society.

The prophetic and patriarchal rulers of ancient days were either natural mediums, inspired persons, or they were members of a literary cult. Moses combined the natural seer with the man of letters. He was undoubtedly an inspired person, and also a very highly-educated man. He is a good type of the leader of 3,000 years ago. Egypt had tutored him in her palaces and halls of learning. Armed, therefore, with spiritual gifts, tremendous power of will, an immense psychological influence, and a great store of learning, he was a giant among pigmies, a mountain among hillocks; when, in the camp of Israel, his brother Aaron typifies the Priests, who were quite an inferior order to the Prophets.

The prophets received their inspirations first hand; the priests received theirs second hand. An age of few prophets and many priests has always been a stagnant and degenerate age. We need prophets to-day, men fired with inspiration and knowledge, armed with powerful wills, not parrots who merely echo the words and follow the customs of the past. The prophet is the true natural spiritual ruler. He is not an ecclesiastic nor a sacerdotalist, but like Samuel, Elijah, Isaiah, Micah and all the loyal, brave heroes of the Old Testament, he boldly rebukes wrong and enforces right, even though his temerity cost him life itself in his struggle against iniquity and oppression.

The Secret Orders of to-day are, for the most part, almost effete relics of a once powerful and glorious race of spiritualized humanity. But happily for the redemption of the world from manifold evils and distresses, new champions of light and liberty are now arising, and the prophets are appearing in the midst of those long down-trodden and oppressed classes, who are, after all that may be said in favour of nobles and aristocrats, the sinew, bone and muscle of a nation. The old truth crops up in a new form: The wisest, the purest, the bravest, those who are morally and intellectually strongest, must reign. The law of "the survival of the fittest" is nowhere more clearly demonstrated than in the moral world.

In the perpetual conflict between good and evil, light and darkness, evil always kills itself. Sodoms and Gomorrah bring down fire from heaven, which consumes them in their constant violation of divine law and order. Plagues, pestilences, wars, strivings of every name, carry off those who are steeped in sin, and are persisting in courses both unjust and unnatural. But righteousness, justice, peace, purity: these do not destroy; virtues do not breed diseases, occasion warfare, and rid the earth of its inhabitants. Good has an unlimited propagative power, while evil is self-destructive. The facts of nature, observable on every hand, preach Optimism with clarion tongue, while they utterly remove the ground from under the feet of melancholy debasing Pessimism.

We agree with Conservatism so far as this, that the basic idea in the Conservative platform is a correct one: that there is such a thing as a Divine Right, and that none should reign or hold high office unless they can justly lay claim to this divine right, and prove themselves appointed by the Higher Powers to act as their representatives or mediums upon earth. But having granted this premise, we immediately shake hands cordially with the Radical, who sets his face like a flint against power being vested in certain titled families, for the simple reason that though aristocracy did at one time monopolize the principal share of culture, it does not at the present time come up to any higher standard than that reached by the so-called middle classes. *Noblesse oblige* may still induce some high-minded gentlemen to live lives in the highest sense exemplary, and when it does, we cannot grudge them their seats in the Upper House of Parliament. A man is no better for being a duke, an earl, a marquis, or a lord; but then he is not necessarily any the worse because he has a title.

Ancestral peerage, the law of primogeniture, the rights of entail: these are the things against which we vigorously protest; and we venture to say that we go almost, if not quite, as far as Mr. Bradlaugh in our detestation of hereditary monopolies.

It is not denied by those who may be called Conservative Radicals, that two Houses of Parliament are better than one; but then an Upper House, to be such in reality, must be filled exclusively by the very cream and flower of England's best society. But what is good society? Here is a very grave question, and one not often regarded by men of the world in any reasonable light. We hear much of introductions into the "best society," and as every fresh season passes by, young and beautiful maidens are brought to Court to be offered up as living sacrifices to the God of Gold. The altars of Mammon reek with the blood of slain victims, who are sold to redeem estates rapidly passing from the hands of their original claimants, and yet though love, respect, happiness are all ignored, if a young lady marries a millionaire or a man with a title, she is said to have *done so well* for herself, as well as her family, that she is the envied of every aspirant to society honours.

We need not go back to the old feudal times, or read afresh the saddening story of the New Forest, to find reasons without number against supporting a landed aristocracy. Wealth of fabulous abundance cannot pass into the hands of a few, and be held from generation to generation in privileged families, without the mass of mankind being cursed with a poverty both shameful and unnatural. Contentment is preached to the poor, by those who are not content until they have dragged the last penny out of the pocket of their employes, to support their ruthless extravagance. It is the duty of every reformer to inspire discontent with injustice, in every heart to which he can appeal.

The weapons of Nihilism are of course reprehensible. The fanatical endeavours of certain Irish Land Leaguers to intimidate the English Government have been absurd. The extreme measures advocated by Mr. Parnell cannot be granted. Thirty millions of people will not be terrified by five millions. But the matter presents itself in a totally different light when we see, by a little inspection into the real state of affairs all over the United Kingdom, that the very evils afflicting Ireland are also afflicting England; that the social, political and industrial crisis is in both islands at once, assuming most formidable proportions.

Home Rule will not mend matters. England has had home rule for many centuries, but what is the present condition of trade in England? In many places almost as desperate as in Ireland. Drunkenness, idleness and many other vices are without doubt the cause of much misery, but these vices are in more instances the effect of poverty rather than the cause of it. Wretched homes, little or no work, much spare time, and a general atmosphere of prevailing depression, are all fruitful causes of vice in its every form. The people at large are beginning to realize that though palliative measures may temporarily relieve distress and quiet the clamour of the needy, they cannot last for ever. Radical reform must come sooner or later; and Spiritualists, Unitarians, and all who are radical in religion, ought surely to perceive that they above all people are called upon to carry out their own avowed principles, and be as radical in other as they are in theological directions.

Radicalism in religion cannot logically stop there; it must be carried into everything. By Radicalism we mean only what the word signifies, not iconoclasm, which is a system of breaking down simply, but Radicalism from the Latin

word *radix*, a root. Now must the axe be laid to the root of every tree, or the mere lopping off of dead branches will be found an unproductive toil; for if the root be dead then we may go on lopping off branch after branch until at length we have no tree left. If an old tree, once green and flourishing, has died and is now a cumberer of the ground, we must pluck it up by the root, no matter how venerable it may be, no matter how dear and sacred the associations which cluster round it. It did good, it afforded shelter and shade only so long as there was life in it; now it is dead, to endeavour to galvanise it into life, to hang fruit upon its boughs, and ornament its withered branches with leaves, may for awhile deceive the innocent traveller; but such deceptive processes are worse than time and energy thrown away.

Old institutions, if defunct, must be treated as we treat bodies: no matter how much they were prized as long as life was in them, when their vitality ceases they must be buried or cremated, or they will become offensive and injurious to the living. Bury them tenderly, and with all decency, but inter them nevertheless. We must tear down some things to build up others. If wretched shanties occupy sites which need clearing before commodious houses can be built upon them, no sensible person would think of urging that the shanties be left alone as a disfigurement to the locality, when their remaining would prevent the erection of good and needed dwellings. So far as this analogy holds good, iconoclasts and the most rabid of reformers have right and justice on their side. But there are other situations, not always sufficiently regarded. Shanties are not always tenantless, and as a wretched house is better than no covering, as half-a-loaf is better than no bread, we can fully sympathize with the unwillingness of many to leave their old premises until they know they can obtain better.

Strange as it may appear to some, the working people are often ultra Conservative. Their servility to their taskmasters is pitiable to behold. This cringing attitude of course cannot and will not last as education advances, but it exists as a mouldy heirloom of the past, easy to account for but not always easy to get rid of. The working classes are often suspicious and distrustful, not so much of others as of themselves. They are often ready to lick the dust at the feet of a Lady Bountiful, who condescends to patronize them, but especially in agricultural districts they are chary of one another. They fight shy of Co-operation, while the very word Socialism, even the milder term Christian Socialism, shocks them as though it were a watch-word of the arch-enemy of mankind.

In this deplorable attitude of a certain section of the working people, we find the last lingering effects of an age once brilliant but long degenerate, when Conservatism took its rise among ancient peoples in far Eastern lands. Priest and Noble to-day are living upon inherited prestige. The offices they now endeavour to hold were once held, and honourably held, by men—the very latchet of whose shoes these modern rulers are unworthy to loose. Conservative traditions carry us back to an age when confidence was reposed: First, in the purest, and then in the wisest; when prophets and sages held turbulent multitudes in awe by the majesty of their sovereign grandeur as superior minds, like Elijah, alone on Mount Carmel, confronting and confounding 850 prophets of Baal and of the groves, and coming off victorious by the aid of fire which came down from heaven. The great and good of bygone time (yea, and the true leaders of the people in modern days, also, for prophecy is not dead and prophets will never cease to be) invoked such fire as when kindled first in their own brave breasts, it lighted responsive flames in the hearts of all around them.

The "divine right of kings" was long, long ago something more than an empty-sounding phrase. But kings can never be again what once they were, unless in future or to-day there should arise a man endowed with such supernatural power and wisdom that the magnetism of his glance, the psychology of his presence, the wisdom of his tongue, should command for him a place higher than all his fellows, for no other reason than because he would be their superior.

A Christian nation finds it easy work to sing the praise of one who, nearly nineteen centuries ago, from being the son of a poor village carpenter, rose to so divine a height of true manhood, that though condemned to death by orthodox bigots, who feared him, is regarded in all Christendom as the greatest man who ever lived. The true hero is a heaven-sent, and in a worldly sense a self-made, man.

The Evangelists who tell of the amazing precocity of Jesus, of his confounding the wisdom of the Sanhedrim

when only twelve years of age, do not hold up for reverence a mere enthusiastic visionary who, without intellectual greatness, thought himself worthy to be placed at the head of a nation. Intelligence, inspiration, culture, superiority in every direction, is necessary to fit a man for the highest station, no matter whether he obtain it by dint of persevering study, or whether it is a gift conferred upon him by the gods. No matter whether through an illustrious line of ancestry men can trace his pedigree and attribute his greatness to hereditary circumstances, or whether he appears like a meteor or a comet travelling in an orbit, of such erratic genius that none can tell whence he derives his power, the question is not—How did he get it? but—Has he got it? If he has it, he may be a king's son or the son of a costermonger; he may be heir-at-law to vast estates, and have a high-sounding appendage to his name; or he may have been a stray child, picked up in the streets and educated at a foundling hospital. When candidates are required for office, when men are needed to represent the people, the people's friend may have hereditary right to wear the purple, or he may be a charwoman's child. His qualifications and character are the only matters which should influence the scale or cast the die.

True and thoughtful Radicalism does not propose to make a clean sweep of every ancient institution, but it does refuse to let an old custom or an old law remain, merely because it is old. Reform, not destruction, is the cry; but reform implies destruction of corruption. It is at corruption alone that blows need to be dealt, and all manner of corruption can be summed up in the single word *injustice*, as all manner of good can be expressed in the one word *justice*.

Glass representation is in itself unjust. The idea that a man should be judged by a jury of his peers, has been carried to such extremes that there have been practically two laws, one for the rich the other for the poor. A rich man's sins are condoned; a small fine may be exacted, but the wealthy sinner does not feel the loss of the paltry sum extracted from his immense hoards. A poor man, who has committed a misdemeanour, only been guilty of a petty larceny, is sent to prison for a lengthened term, hard labour included in his sentence. If he is a married man and has a family, his wife and children may starve for all the magistrate will care, unless a good, loyal magistrate, which one does sometimes meet, be engaged in the trial and committal.

Money is in the hands of a few, and money has a power with lawyers that is well known, wherever dealings with them are experienced. The rapacity of money lenders is transcended by that of nine-tenths of the legal profession. Money makes them see through any coloured spectacles the wealthy may desire to place upon their eyes. Thus, in many instances, the boasted impartiality of English justice is a hollow name, a mere mockery of a great and sacred word.

But it may be asked: Is the state of affairs any better abroad? Has America, for instance, any cleaner record to expose? Is Republicanism an antidote to the evils under which English monarchists groan? We answer: That so far as present results go, the Government of the United States is even more corrupt than that of England. The Republican system is no doubt as good as any that can be devised, but a Limited Monarchy and an avowed Republic are in many respects the same practically. There is of course less formalism attaching to the administration in America. An Englishman misses the high-sounding titles of nobility, the judicial wigs and other paraphernalia incidental to the maintenance of a court. But practically there is no greater freedom under a republic than under a limited monarchy, so long as wealth is as unequally distributed as it now is. The whole question resolves itself at length into that of the more even distribution of money.

Now we shall probably be thought too Radical by some and too Conservative by others, when we endeavour to point out some of the lines on which we believe a true and Radical Reform, not simply palliative measures, may be conducted.

The Land Question is a very great one, and one upon which there must of necessity be a very great diversity of opinions. But from whatever standpoint the subject may be viewed, all must admit three great principles: 1st.—Land is strictly limited in quantity; was not created by the hand of man; and cannot be added to at his desire. 2nd.—Labour produces Capital, and therefore Capital is subject to incalculable increase, provided Labour be employed to increase it. 3rd.—Labour can find no market, and therefore cannot increase Capital, unless the labourers have access to the land.

These three statements involve almost everything that can

be said in defence of Land Nationalization, a movement presided over at this moment by Alfred Russel Wallace, F.R.S., a scientist of unquestioned eminence, and one whose researches into the phenomena of Spiritualism, and whose brave and loyal defence of spirit communion, have endeared him to millions in all parts of the world. Other gentlemen, of almost equal eminence and publicity, have come forward with Mr. Wallace, and advocated the same great principles of equity.

"But," cries the belligerent holder of estates, "you are highway robbers if you would take from us our ancestral domains. It is robbery to wrest from us the lands our twenty-times great-grandfathers bequeathed to us."

Our plan is not to take them from you by any sudden wrench at all. We only contend that you must do your duty by the land, and by the people, or else forfeit your title to possess it. Property in land itself there cannot be. Property must consist in something which originally resulted from the labour of mankind. Even those possessions, which have been taken from vanquished nations, may be regarded as having been worked for, if the fighting of the soldiers was necessary to the getting of the spoils. But land was produced by purely natural causes. It was here before man was here, and should it depart, man would be destroyed, as he could not recreate it.

Now, to monopolize land, or regard it in the light of private, personal property, is on the face of it as inhuman and absurd as to tax sunshine and air, land being just as necessary as light and air to human existence, and just as truly one of those natural elements whose origin and maintenance are due to a power superior to that of man.

We come now to a very practical and important application of this principle, which is surely self-evident, an absolute truism, and that is: How to separate the land from the condition of the land. Well, our answer to all opponents of our theory is this: Unoccupied, uncultivated land is something that enriches no one. Where can you point us to a family who rely for any of the comforts of life upon waste land or barren moor, and yet a vast amount of land is now held away from the nation, by people who simply delight in playing dog-in-the-manger. Their uncultivated lands, unbuilt upon, are like the straw in the fable, for which the ox was famishing. The dog could not eat it, but still took a malicious pleasure in grinding his teeth and barking, that while he grew no richer by protecting the straw the ox might be kept a pauper.

Our remedy is not a violent or aggressive one. We do not wish to take away the plot of land in which an honest man, under a bad law, has invested his honest savings; only this land being national and not individual property, must be leased from the nation. The nation must be the only landlord, and the taxes collected for the use of land must be devoted to public benefactions.

Now under the present law, householders are willing to pay taxes. Though every Englishman's house is his castle, he must pay property tax and income tax, and he does not feel that he loses his independence when, though he buys a house with his own savings, he is taxed for it, even though it remain unoccupied.

We would abolish house tax altogether, and increase ground rent; all ground rents being paid to the Government, to be used by the Government for purposes of public benefaction. While, when you had hired your land of the State you should be allowed to do whatever you like with it, without increasing your taxes, short of making yourselves nuisances to your neighbours.

We want more houses, we want no barren, unoccupied land. If you pay for the use of land, say the old tax of four shillings in the pound, instead of between a penny and two-pence, as is now often the case, you cannot afford to let such valuable investments yield you no return. In order to hold on to your land, you will of necessity set about to make it productive, either by cultivating it to increase the supply of food, or by erecting buildings on it. You can grow richer, you can increase your returns, even though you pay heavy taxes, as persons doing a thriving business do not object to pay a good rent for a commanding position. Though they pay even fabulous sums for many shops in leading thoroughfares, they make fortunes, whereas if they paid nothing, and did no business, they would realize nothing.

Houses, it is true, are many of them unlet; but there is a grievous anomaly. The crowded state of wretched tenements, where whole families are huddled together in one small room, sometimes a wretched cellar, is one of the crying

iniquities of the age. Such pestilential infraction of sanitary law makes the violations of every health commandment propagators of every form of disease, and causes the inhabitants to give birth to children who are a misery to themselves and a danger and disgrace to others.

How are we to get the families into the houses? Give them work and pay them for it, while now they drone in enforced idleness. You cannot build new houses without employing labour, and the employment of labour is the one only panacea for the present distress, which crowds human beings like pigs in styes. You cannot cultivate your ground without employing labour; by so doing you get the food into the stomachs and the fabrics on to the backs of the starving and the ragged. Now there is a cry of over-production, while multitudes go homeless, hungry and unclad.

It needs no further argument, no illustration whatsoever, to point out to every thinking man and woman, that Labour, as the creator of Capital, must be furnished to bring food to the mouths and clothes to the backs of the people. Communism may be the ultimate, when communities are formed intelligently, not haphazard; but to pave the way for the happy communal states of future generations, there is a demand now, AT ONCE, that employment be furnished to all, and the solution of the Land Problem can alone furnish it.

If not here, on this beautiful historic island, then elsewhere across the bounding waters, will England's, Ireland's and Scotland's children rear homes among the free; and though the race survives, the mother country will be left as a mother bereft of her children. The Anglo-Saxon and the Celtic races will not die. They may blend with the hardy Teuton, across the seas, in some new land. But the coming age will be the People's Age, not the few ruling the many, but the many learning how to govern themselves; such representatives being appointed as are chosen unanimously by a discriminating populace, who will not be slow to recognise true merit wherever it may be found.

The three great parties, Conservative, Liberal and Radical, will all blend at length into a new People's Party, not overturning the Government, but leading the nation into paths of industry and justice. Let England learn, ere it be too late, to profit by the examples of ancient peoples, or, though her children free themselves, her place and empire will know her no more!

SPIRITUAL ANTHROPOLOGY.

MAN AS A COSMICAL, PERSONAL, MENTAL, INDIVIDUAL, PSYCHICAL, SPIRITUAL, ANGELIC, CELESTIAL AND DEIFIC BEING.

A LECTURE DELIVERED BY J. BURNS, O.S.T., AT

TOWN HALL, PENLETON,

Sunday Afternoon, September 13th, 1885.

(Continued from last two weeks.)

THE TWO-IN-ONE.

The body, it may be said, is composed of two forms of tissue: the cellular and the fibrous. The soft, elastic portions are interblended with those which are more harsh and resistant. In this arrangement we have the multiplication of the parent cell of the mother and the *spermatozoa* of the father. The former is the representative of the sustaining *mamma*, or maternal breast, of the *Cosmos*, as the visible expression of the All-Person in the feminine aspect, the Source and Fountain of all that can exist. The latter is the germ of the *Ego*, that which is conscious of its own existence apart from universal existence.

In these two primary types, we have the indicative characteristics of Woman and Man. The female organism is constitutionally softer in composition than the male, and the generative and sympathetic nerves of life predominate over the brain, as the nerves of voluntary or egotistical life. Man has therefore the larger head, particularly in its square and more widely conceptive type; his bones are larger, the framework of the body stronger, the tissues harder. Woman conceives soularily, man conceives mentally; his conceptions are metaphysical, being representative of the progressive or conventional thought of the age that is or is to be; the conceptions of woman are physical and real, the immortal and eternal Essence personified; and as to its plane of expression, conditioned in accordance with the prevailing mental sphere peculiar to the products of mind in the personal and social surroundings.

Every child born, is therefore the offspring of the Infinite, and also of the finite. There is a universal similarity in all births, and at the same time an infinite diversity, no two human beings being quite alike, and no two being the result of exactly the same conditions, though the children of the same parents. There is frequently remarkable sympathy between twins, which fact is in harmony with these views. Spiritual influences operating in the conception, in the *Ego* of the father or mother, in either of the twins, may lead to a diversity, in opposition to the rule observable in other cases.

All things that the Earth bears are a product of the Earth. Tyndall sees in the visible *Cosmos* the "potency and promise of all things." This is supposed to be Materialism; but if that which we call, for want of a better name, "spiritual" comes out of it, then it must be at the same time very good Spiritualism. These two supposed antagonistic terms refer to different states of the One Substance. The Fiery Cosmical "element" has its correlate in the Vital or Animal Soul, which is the basis of organic forms. Another correlate is in the mental enlightenment and self-conscious life of the *Ego*, or individual. By representative germs, each plane of existence has the capacity to externalize itself through the evolution of conditions. The continual interaction between a higher and lower element, or diverse elements, gives rise, in due course, to the ultimatum of the same elements in a higher series. It is by this process that all the diversity of forms which the earth now presents has been produced; and an illustration of it we see in every living thing, in every babe that is born.

The Spiritualist's view of things eliminates the old idea of "matter," except as a conventional conception to indicate those conditions of being which are appreciable to the senses. "Matter" is thus a product of the human mind, it is a *conception*. But to understand its import truly, it must be associated with other conceptions. A basis for these we have in those spiritual manifestations by which solid objects can be made to pass through each other; by which living human organisms can be built up and dissolved almost instantly; and those "normal" processes by which the human body in ordinary cases is built up and sustained.

In these rare and familiar instances we behold the manifestation of a power that is superior to what we call "matter," and which can modify it at will, calling it into visible existence, and again dissolving it into invisibility. A correlate to this we find in the chemical sphere, the operations of which can volatilize the most solid and seemingly permanent of earth's products.

Now, what is this Magical Power that transforms all things continually? Let us call it SOUL! *Sol* it is in the Latin language as the name of the Sun; and in organic bodies it exercises a similar function to that operated by the Sun in the cosmical system. The power of the Sun on vegetation gives us the annual crop which graces each returning summer season, and the Soul, in the organic realm, performs a similar office in the building up and sustaining of living bodies in the fruition of their functions.

But "matter" is not homogeneous; that is, it is not all alike. There is a vast difference between chalk and cheese, and even between one sample of cheese and another. So the soul-sphere is equally modified by countless qualities and grades of character. The Human Soul is of very different quality and capacity from the Animal Soul, and that again differs from the Elemental, and we are therefore led to infer the still further unfoldment of the qualities of the Soul in the supra-human realm.

The *Ego*, or human mentality, in its all-engrossing vanity, may be disposed to question the necessity for a Soul, and think itself and "matter" all sufficient. Yes, with "matter," and all there is behind it, the *Ego* might and does do very well. What could the mind, the *Ego*, do for a single day without the *body*? and we have seen that that body originated in, and is sustained by, a wisdom that the *mind* can lay no claim to. The *Ego* is a helpless babe that can do nothing for itself. Its existence and sustenance are wholly *derived*; and as a dependent thing, its only duty is to exercise its state of dependence wisely and obediently.

We have seen that the Soul acts with undeviating wisdom, and while the *Ego* is wholly under its sway in infancy, its life is governed in the most unerring manner. But the *cerebral* or *voluntary* system of nerves comes daily more into operation, and infancy is characterized by ignorance, and the desire for experiment as a means of gaining knowledge. *Will* is the characteristic of the *Ego*. The *Individual* sets up on his own account, constructs around himself a little metaphysical

universe of his own, formed of his mental conceptions. Where does he get the materials to do all this? *From the Soul!*

He is simply endeavouring to understand and utilize, to his own ends, that which pre-existed, and of which he forms a part, but of an order peculiar to himself and those of similar nature.

The nutritive organs and forces within the body, relate the *Ego* to the cosmical system. Man, in consuming food and liquids, actually eats and drinks the solid body and vital juices of the Eternal! Without this derived sustenance, the individual could have no power to think or know anything. Man is simply a mathematical point, as it were, through which the universe is ceaselessly flowing. Just as his body subsists on food, and his thinking organism as well, so his inner being subsists on inner cosmical forces peculiar to itself. No matter how exalted the spirit or angel may be, he is conscious of the difference between *himself* and the *universe* in which he is placed; and the higher he is, his *conceptions* of it are more in accord with the *reality*, which renders him less dependent and more *at one* with all things: this, in *state* as well as in mental conception, the latter being the result of the former. Mental power is strictly limited by *state*.

Let us revert once more to the manner in which the *Ego* is planted in the *Cosmos*. From the voluntary nerves, the organic representative of the *Ego*, there are developed brain—the organs of Will; the nervous system—the organs of Volition; and the bones and muscles—the organs of Action. The *Ego* is thus like an octopus—an appropriating head, with long arms of nerves and muscular appendages stretching down and sucking up all that comes in their way. The *Ego* is a selfish, devouring, domineering creature! What does he prey upon? The *Soul*!—the most Holy Mother of all; *Isis*, from whom the veil has never been lifted; the “*Over-Soul*,” as Emerson has it. This divine provider and preparer has “refreshment stalls” scattered all over the organic domain. The vital blood, with its corpuscular “hot pies,” is ever present, feeding the insatiable needs of the hungry *Ego*. More than this, the soul-presence superintends the wondrous chemico-vital processes by which food is transformed into all the various tissues that are required to keep the organism of the wilful, improvident *Ego* in constant repair.

In man's wonderful formation, the All-Father has given his child a free title to the whole universe. It is for man to realize the nature of his position, and understand how to avail himself of the untold wealth, of which he may ultimately make himself master. He has been given the faculties of Will, Volition, and Action, in accordance therewith; and the outcome of his future is in his own hands.

(To be continued.)

EXPERIENCES OF MRS. WHITNEY, A CALIFORNIAN MEDIUM.

Mrs. J. J. Whitney's portrait and experiences as a medium are given in *The Carrier Dove*, Oakland, California, for September. The following is her narrative:—

“Three years ago, the 24th of October, my only child, my son Harry, was killed on the Narrow Gauge Railroad. Harry was in the habit of kissing me when he left home, but on the day this terrible accident occurred he started away without doing so, being in a hurry to catch the train. I called him back, but he said, ‘Never mind, mother, I will give you two kisses when I come home.’ That night Harry came to my bedside and kissed me twice. I told my husband, and he said I was mistaken, that Harry was not there. I go up and looked at the clock, and it was just ten minutes past two. At five o'clock a messenger came, saying Harry had been killed on the road. At the inquest it was ascertained that the accident occurred at 2.10 a.m. His last words were, ‘Oh, my mother!’ I was not permitted to see my boy, although I was assured that he looked ‘just as if he were asleep.’ About five months afterwards I was sitting alone in my room one afternoon, when suddenly it became very dark, then came a bright light, and in the light stood Harry. He was wrapped in a sheet below the waist; above, he had on a dark coat and vest. His face was cut, his chin discoloured, and his hand and wrist crushed. I said, ‘Harry, can't you speak to your mother?’ He shook his head, but did not speak. When my husband came home I asked him if he would tell me the truth about it if I told him how Harry looked, and where he was hurt, and he said, ‘Who has been talking to you about Harry?’ I said, ‘No one; but I have

seen him.’ Again the room darkened, and again came the bright light, and in it stood my son, as before. I then described his wounds to my husband, and he said it was correct. I told no one except my husband and one lady friend, and they thought I was losing my reason. I was persuaded to consult a physician, who told me I had no cause to be alarmed, that he had no doubt I had seen my boy; ‘for,’ said he, ‘if there is anything hereafter, the *Spiritualists* have got the truth about it.’ Soon after this my son again appeared to me, at the same hour of the day, and in the same manner as before, but oh! how changed! This time the sheet, which had wrapped his crushed limbs, was gone; the face, which was gashed and disfigured, was now animated and beautiful. The eyes sparkled, the cheeks glowed, and Harry, my son, my beautiful child, stood before me, arrayed in the glory-garments of immortality. I could weep no more, for why should I? My child still lived, and I could see and converse with him. This time my little daughter Mandie, who passed away when but fourteen months old, came also, but was now, apparently, about six years of age. On this occasion Harry was accompanied by an elderly man of commanding appearance, who gave his name as Wm. H. Saulsbury, and said he was burned at the stake in Massachusetts in the year 1628, during the cruel persecution of innocent people for the imaginary crime of witchcraft. He informed me that he was my *guide*. I said I did not want a guide, but, if I must have one, I wanted one who would always speak the truth, and, if possible, bring to other bereaved mothers the comfort he had brought to me. Now I see my dear children daily, and not them alone, for other dear ones come, and I see and converse with those who have lived, and, as we say, *died*, as naturally and really as I do with those still living on the earth-side of life.”

In this case the advantage of spiritual enlightenment on the part of a physician is apparent.

She went with a friend to a spiritual meeting, where she was entranced and described spirits. Her influences led her there on the following Sunday. She had calls to give sittings, and then two seances a week. She is now living in San Francisco constantly engaged in giving private sittings.

“Mrs. Whitney frequently diagnoses disease and prescribes for patients, performing some very remarkable cures. One case of this kind, which came to our knowledge through parties concerned, was that of a wealthy gentleman, who was given up to die by the physicians. Mrs. Whitney was sent for, and found the patient surrounded by a group of anxious friends, who were expecting his decease at any moment. Several physicians were in attendance; lawyers were there, executing his last will and testament. Mrs. Whitney approached the bedside of the apparently dying man, was immediately entranced, and gave instructions what should be done. She was obeyed, and the result was gratifying in the extreme. The patient rallied, and from that hour his improvement began. She visited him occasionally, continuing to give advice from his spirit friends, until his recovery was assured. To-day the gentleman is alive and well, and one of Mrs. Whitney's most enthusiastic converts. These instances could be multiplied, but we have not space to give them.”

MR. BURNS AT PENDLETON.

Dear Mr. Editor,—For some time past, business in its many phases has so occupied my thoughts, that I began to lose—or seem to—all interest in connection with the work of Spiritualism. It seemed impossible to me however to forego the pleasure of a run to Pendleton, if only to take in review a few observations. On entering the large Hall last Sunday afternoon (Sept. 18), it was one source of pleasure to find an audience, which if not very large was representative. There were orthodox as also heterodox, and to both a grand lesson was opened out. One of my atheistic acquaintances subsequently expressed his pleasure at going, and promised to be at the Monday's gathering.

On Monday he was there to his word, and the following day came to express his pleasure, as also his wonder that such facts,—if they were—could be so beautifully displayed and recorded. It was so grand a lesson to him that he had a strong notion of organizing a circle of his own to test, if possible, some of the recorded statements which had been so ably advanced as truths.

The “*Lime Light*” exhibition was very telling, and to any doubter would convey more than any number of philosophic addresses possibly could. In that exhibition there is a power for good in this grand movement, which must tend to influence the masses, and I look upon it as the greatest means to an end, wherein the masses of the people will be forced through the phenomena to an adoption of the philosophy. The beauty of the scenes and the clearness of the pictures are bound to popularize the entertainment, whilst the explanatory lectures must have been very exhausting.

There is so much in this Spiritualism, and so much to say about it, that no one could possibly envy the lecturer's position in connection with so deserving an exhibition. It ought to be shown in all the towns

of the kingdom, wherein the movement has a foothold.—I am yours,
OWD JONATHAN.

[We have held this kind letter over, hoping to hear from our Pendleton friends as to the financial result of the Lecture, but there has been no report. Glittering reports excite the expectation of eager creditors, and when there is nothing to show it places the lecturer in a painful position, and makes it appear as if he withheld the proceeds. Were it not for these Liabilities, he would not care so much.—Ed. M.]

I consider your lecture, with views, calculated to instruct the public, by bringing before them phenomena in a couple of hours, which take years of personal and patient investigation. I consider even the uninitiated—whether they can receive it or not—cannot fail being impressed thereby, and may lead many to conclude there is much more in the science than simply table-tilting manifestations, and thus encourage them to pursue the subject.—J. ROGERS, Ramsbottom.

I attended your lecture at Pendleton on Monday evening last, and need hardly say how delighted myself and others of our party from Openshaw were, and trust the opportunity will shortly come when we can invite you to our new place at Openshaw. Trusting you are in robust health, I remain, yours very faithfully, EDWARD BABLOW, President, Openshaw Spiritual Society.

DIAMOND DUST.

From The Works of "The Scandinavian."

CONTRIBUTED BY J. K. L.

INWARD LIFE.

Nature gives to men, as members of the great and sacred league of humanity, a letter of recommendation and legitimation, whose seal and signature, impressed upon the face, is never forged, and is more valid than all the diplomas of open or secret societies; a document that seldom lies, and cannot be purchased with gold, or under the guarantee of a third person. It is the intelligent and noble expression of the human features, the inward dignity, beaming forth in the open countenance, operating on congenial natures, through the chief organ of the soul, the magnetic fluid of the eye. In accordance with this, an attraction, and repulsion or indifference, in meeting or social intercourse, manifests itself, which as undeniably draws a man in confidence towards this or that person, as in the opposite case it would operate repulsively upon him. Both emotions, sympathy and antipathy, are founded in the sacred mystery of our divine nature.

This repulsion and attraction moves in an invisible element (the magnetic fluid), operating like electric contact. The soul perceives the beneficial influence of a congenial being, by means of this element, as clearly as it feels itself disagreeably excited and disturbed by the approach of another, directly opposite individuality, of a different sphere of life, without, at the moment, being able to give any account of either one or the other influence.

This attraction of sympathy and repulsion of antipathy, displays itself in the intercourse of mankind with each other, in proportion to the development of the spirit and the sentiment. The higher the degree of development of the inward life, the more powerful is the sympathy of congenial or similar natures, and the greater is the antipathy of such persons against individuals, in whom this life is either not all unfolded, or exists in an inferior degree.

Men whose intellects are developed at the expense of their hearts, operate repulsively upon men of feeling, whose intellects have been cultivated in harmony with the purity and depth of their minds, of their souls. The more a man denies his spiritual life, and stretches his conscience by the calculations of the understanding, striving merely after material aims, the more directly is he opposed to the spiritual man in the higher stages of the soul's life; and consequently, the stronger also the repulsion. In one, Materialism reveals itself, destroying the life of the soul; in the other, Spiritualism, purifying and elevating the soul. The greater these extremes, the stronger the repulsion.

In accordance with these observations, we find, in heartless men, absolute indifference exhibited, since they are incapable of any sympathy for others, of any love (in the purer sense of the word), interested in nothing which does not concern themselves—their own personal existence.—(Continued from last week.)

DESTITUTE, ALONE, AND SUFFERING FROM CONSUMPTION.

To the Editor.—Sir,—Will you do me the great kindness to insert this in your valuable paper? I am compelled again to seek assistance, having been unable to work but very little during the last sixteen months, through suffering from consumption. It is with great difficulty and pain that I am able to get about, a few hours during the day. I am alone and amongst strangers, and entirely without any means of support. I shall be thankful if any friends can assist to enable me to keep about as long as possible, so that I shall not be confined to bed long before the final separation, which I hope will not be long. Death I do not fear, but dread the suffering under the present conditions.

I think it just to speak of the kindness and patience of the healer who has attended me so long. I have been unable to give him good conditions, through wanting the necessities of life; therefore it is not his fault that I am still suffering. I beg to thank Mr. Burns for his great kindness in collecting money for me in the past, and those friends who have already assisted me. Possibly there are many I am unknown to under the initials "A. A.," therefore I give my name and address, and if there are any kind friends who can and will assist me in any way, I shall be most truly thankful.—A. A. SHARINGTON, 24, Edward Street, Hampstead Road, N.W.

WALWORTH: 83, Boyson Road, Oct. 4.—Mr. J. Veitch spoke to a small audience on the "Position of Spiritualism." He contended that the evidence in favour of the actuality of the phenomena met the requirements of all reasonable persons. Its teachings were of a character that would if understood produce harmony. On Sunday next, Mr. J. Veitch will speak on "Immortality," at 7 p.m.—Cor.

A GENUINE APPEAL FOR HELP.

To the Editor.—Dear Sir,—I have a case of great urgency to present for your consideration. The spiritual work in Kentish Town has been conducted for some time past by Mr. Swatridge, of 88, Fortress Road, on whose behalf I now make this appeal. In my judgment he has worked for the Cause with an earnestness and zeal almost amounting to enthusiasm, and with a persistency which I have rarely seen equalled, much less surpassed. That such a spiritual labourer should be prevented in his work, that the field of Spiritualism should be deprived of his energies and endeavours, to the value of which many of your readers may be willing to testify, is a circumstance productive of the deepest regret. Such, however, I am afraid will be the case unless something is done for him promptly. Opposition has recently been offered to his work; his trade (that of photography) has greatly fallen off of late, and a number of adverse circumstances, most complicated in their nature, have combined to crush him. In addition to all these misfortunes, I will mention incidentally, that the medium in question is a cripple, and, consequently, unable to engage in manual labour. This, I think, ought to raise compassion for him in the minds of your readers.

As I write, his goods are under distraint for a quarter's rent, the amount of which is £13 15s. His landlord will be satisfied with one half of this sum at once with expenses, the other half to be paid on the first of November. In this affair, sir, I am thoroughly disinterested; I will not even admit that anything of a fraternal character has induced me to make this appeal; but I do not think it right or honourable to stand idly by and see a home broken up. I trust a hearty response will be given to this appeal. All subscriptions may be sent to the address below.—Believe me to remain, dear sir, your obedient servant,
81, Malden Road, Kentish Town, N.W. F. J. Cox.

Mrs. Williams, Dalston, has called, offering a subscription of 2s. 6d. We hear that various mediums are arranging to give seances. Mr. Burns has offered to give his Lime Light Lecture, if all friends will aid in pushing the tickets.

NOTES.—On Sunday, October 11, a seance will be held at 85, Myrtle Street, at 7 p.m., for the benefit of Mr. T. S. Swatridge, of Kentish Town, who for some months past has laboured hard for the Cause, and is now in a position where assistance would be of considerable use to him. Mr. Savage and several other mediums will be present. Friends are kindly requested to be in time.—Cor.

FROM A DAUGHTER IN SPIRIT-LIFE TO HER BEREAVED MOTHER.

A young lady at Maltok Bank sends us a poem which she wrote under the control of a former companion, who passed away at the age of 13, and before our correspondent knew anything of Spiritualism. The mother had also been bereaved of her husband and others of the family, and was in great trouble, mourning for them as lost, and frequently visiting their graves to do so. This our correspondent learnt after she had been impressed to send the poem, which was so appropriate, to the disconsolate mother, who declares that it gave her new life, and now she is a firm Spiritualist. We have selected a few of the verses, thinking they may be of use to others in similar trying circumstances:—

Weep not for those that are gone!
Their spirits have crossed the river;
Here they were weary and worn,
Now they are happy for ever.
Oh! cast not shadows upon them;
The flesh, we know, is weak;
The spirit is always willing,
In haste, then, do not speak.
Then come not here in sadness,
To weep and mourn o'er their tomb;
Their spirits are in gladness,—
Cast thou not thine in gloom.
Go thou at early morning,
In secret do thou pray,
That thy loved ones may gather
Around thy earthly way.
We watch thee in the morning,
At noontide we are by;
At eventide thou art mourning,
But we are ever nigh.

SALTASH REPORT.—Mr. Editor.—Sir,—“Reporter” says adverse influences prevailed at the afternoon circle, at which the Plymouth friends were present, preventing the table from being moved. In case it may be thought by those who were not present, that we took this “influence” with us, I beg to state that Mrs. Chapman gave a very good address for half-an-hour on the “Benefits of Spiritualism,” and my guides gave fifteen spiritual descriptions, names being given, thirteen of which were recognised. Our guides do not regard Jesus Christ as God, a doctrine which we have heard taught by the medium there; I do not know whether this be the “influence” referred to. Our services are given free, and though we may not merit praise or money, we do not desire a reputation of the kind insinuated.—MRS. TREWMAN, Plymouth, F.S.S.—[The thing is very plain to us. After so much had been done by the ladies from Plymouth, there would be no “power” left for table movements, the intellectual phenomena being inimical to the physical. Spiritual meetings are generally held too long, till the psychical forces are much too exhausted, the mistaken object being to produce an extended list of external wonders rather than a greater abundance of interior spiritual wealth. Our friends almost everywhere have very much to learn on these matters. Hence inappropriate expressions and consequent misunderstandings.—Ed. M.]

A letter from Mr. J. Bowering Sloman intimates that he has gone to reside in Queensland. He misses the spiritual associations which he enjoyed in this country.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 9, 1885.

NOTES AND COMMENTS.

Just before going to press we have read report of last Sunday's lecture by Mrs. Richmond, which we understand will appear in our next issue. It is on "The New Political State," and is very interesting. Our readers will then have the views of Mr. Colville's sphere, Mrs. Richmond's and our own, seeing that we have an experimental article on "Socialism" this week. Thus it will be seen whether there is harmony in Spiritual teachings and methods, given quite independently. Mrs. Richmond's friends desiring extra copies will kindly order by Wednesday. Mr. Lingford orders 500 extra of this week's. We will receive extra orders at 6s. per 100.

The term "iconoclast" signifies a "breaker of images," used as objects of worship. The iconoclast does not attack religion, but those shams which obscure religious truth and degrade the religious nature of man. Do not therefore let us deprecate iconoclasm, otherwise we inferentially countenance idolatry. We are glad to see so much of the genuine iconoclast in Mr. Colville's discourse. But metaphysical images are easily and almost unconsciously moulded. "Jesus" is the name frequently applied to such a product, a fabrication composed of a possible human being, combined with much palpable and universal mythology. And quite easy is it to worship this personage instead of looking within for light, as he is said to have taught. No man, however good, can be our example, nor can we walk in any one's footprints; it is the Divine Light within that must guide. This is plain Gospel teaching but not Christianity, nor indeed some of our lecturers' "Spiritualism."

Mr. W. J. Colville posted a letter at Queenstown, written under a feeling of loneliness, similar to his first trip to America seven years ago. Mrs. Lingford accompanied him from Leeds, and with Mr. Glendinning saw him on board the *Cephalonia*. Mr. Colville has a warm side towards his British friends, and never leaves our shores without a pang of generous regret. So it may be also on leaving America. The sensitive becomes readily a part of his surroundings, and isolation, without a familiar friend, amongst strangers, during an Atlantic voyage, is a painful effort for the feelings. We hope to hear in due course of his safe arrival on the other side.

Mr. T. Hutchinson fulfilled the promise made in his correspondence to the clergyman, published in another column, on Sunday morning. He spoke for an hour, receiving encouragement for his boldness in standing up for the right of conscience. There was a grand spiritual meeting in the afternoon on the Race Course. The Northampton friends have ordered 500 of this week's MEDIUM for circulation. To our new readers we heartily wish much pleasure in perusing our columns, and we hope many will contrive to see the

MEDIUM every week. All newsagents supply it to order, and several in Northampton keep it, and have done so for years.

A SOCIAL GATHERING OF LONDON SPIRITUALISTS.

CAVENDISH ROOMS, SUNDAY EVENING, OCT. 11.

The first Congregational Tea Meeting of the season will be held on Sunday evening; tea on tables at 5 o'clock.

This hour will be convenient for all, especially for friends from a distance, who seldom have the opportunity of mingling with those of the same views as themselves. There will be ample table accommodation, so that families and friendly groups can sit together.

Tea will be continued to be served till 6.30, and those who come early can retire to the Hall, and have ample opportunities for friendly intercourse. Friends will favour with sacred music, and some controls or clairvoyance may take place.

At 7 o'clock the regular service will commence, conducted by Mr. Burns. Miss Maltby will recite "Ecce Homo," one of Lizzie Doten's most admired productions; Miss Jessie Dixon and other ladies will sing sacred songs; various London mediums will be controlled. Mr. A. Duguid will give illustrations of Soul-reading, and various friends will make short addresses. It is desirable that nothing should be too long, in order that all be heard.

The tickets for tea and the whole evening, price 1s., which may be obtained at the Spiritual Institution, and on Sunday evening, at Cavendish Rooms, 51, Mortimer Street, Langham Place, W.

MRS. MELLON'S TOUR TO THE SOUTH.

We learn with pleasure, that Mrs. Mellon, of Newcastle, will pay a short visit to London in about another week, calling at certain places on her way, accompanied by a friend who will conduct a few private seances with approved sitters. The conditions may be obtained on application to Mrs. Mellon, 61, Heaton Park Road, Newcastle-on-Tyne.

RYCROFT.—Mr. Wallis will speak at Mr. Parkinson's, Friday, Oct. 9, at 7.30.

NORTH SHIELDS.—Mrs. Gregg, at 6, Camden Street, Oct. 13, 14 and 15, at 7.45 p.m.

Mr. H. E. Schneidereit, sends out a list of his lectures, from 12, Stafford Street, Barrow-in-Furness.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS: Temperance Hall, Tipping Street.—A Concert will be held in the above Hall, on Saturday, the 18th instant.

BIRMINGHAM.—Mrs. E. H. Britten will speak on Sunday, at 11, at Oozells Street Schools, and at 6.30, in the Theatre of the Midland Institute.

Mrs. CORA L. V. RICHMOND at the Assembly Rooms, Kensington High Street, on Sunday next at 7 p.m.; subject of Discourse: "The New Religious State."

Mrs. Wallis will visit Seghill, Oct. 17th and 18th; and North Shields, Oct. 25th, and 26th. She has a few week evenings disengaged, and will be glad to hear at once from friends in the district who desire to engage her services.

Mr. Wallis will visit Blackburn, Nov 15th; Burnley, 22nd; and Pendleton, 27th. Friends desiring week evening lectures between the dates mentioned will oblige by writing at once. Address to 50, Lungside Road, Crosshill, Glasgow.

WALWORTH.—A meeting for mutual improvement will be held on Monday evenings at 8 o'clock. On Wednesday Mr. A. Duguid will speak and exercise his psychometric powers, at 8 o'clock. A collection for expenses.

NEWCASTLE: Weir's Court.—Sunday, Oct. 11, Mrs. Gregg, Leeds, at 10.30 and 6.30, addresses followed by clairvoyant descriptions; and on Monday evening at 7.30, a social evening, with music, refreshments, &c.; tickets sixpence each, in aid of Society's Funds.

LECTURES ON MESMERISM: chiefly for investigators of Spiritualism or Mesmerism.—Mr. A. Montgomery will redeliver his Lecture (by request) on "The power of Mesmerism in disease," illustrated with diagrams, on Tuesday, Oct. 20th, at 8 o'clock, at 167, Seymour Place, Marylebone Road. Admission free, with collection.

PLYMOUTH.—The opening services of the new place of meeting, Gospel Hall, Notts Street, will take place on Sunday, at 11 a.m.: Mrs. Chapman, an address, "From Stage to Altar"; Mrs. Trueman, clairvoyance. At 3 p.m., Mr. James, address, "Heaven." At 6.30 p.m., Mr. Leader, address, "The Utility of Spiritualism."

TUNSTALL: 13, Rathbone Street, Sept. 27.—Our harvest thanksgiving service was conducted by the guides of Mr. Potts, our young medium who has been investigating about nine months. The room was beautifully decorated with vegetables and flowers, filling the atmosphere with fragrance. The address gave great satisfaction, after which poetry was given, concluding with clairvoyant readings, which were recognised.

—M. POCKINGTON.

THE USEFULNESS OF THE "MEDIUM."

The MEDIUM does a very great work for Spiritualism, by being publicly offered for sale, and circulated from hand to hand. Especially at public meetings on the subject, should it be freely offered. We will send parcels of spare copies to any one who gives notice that a meeting is to be held, and the probable number required. The MEDIUM is not the organ of any hobby, clique or sect, but of the Light of Spiritualism, in the various forms in which it is given from week to week.

A lady in Surrey thus wrote a few weeks ago:—"I had the pleasure of hearing Mrs. Richmond's discourse at Croydon, and have been trying ever since to find a paper on Spiritualism, but failed to do so till yesterday, when my husband picked up a piece of dirty paper in the street, which proved to be a portion of the MEDIUM." The lady then orders a number of copies for stamps enclosed, saying she desired to circulate them amongst her friends.

A reader of the MEDIUM, in Bristol Co., Mass., U.S.A., says in a recent letter: "I must say that for correct information and amount of matter, it is equal to any and far superior to many papers published on this side of the Great Pond." Our sole desire is to be useful. As far as our friends find the MEDIUM worthy, we will be delighted if they hand it around, and increase its usefulness to the greatest possible extent. Some of our excellent transatlantic friends might get up a list of Subscribers for 1886.

Mrs. C. Spring desires to say that she will not hold her seance on Sunday evening, and hopes to meet her sitters at the Congregational Tea Meeting at Cavendish Rooms.

A lecture by Mr. C. G. Oyston, late of Co. Durham, appears in the *Spiritual Offering*, of Sept. 19. It was delivered at Sherrods, Ohio. We do not think, however, that he has grounds for asserting that human immortality was never demonstrated till Modern Spiritualism came. These demonstrations are an old affair.

We have been notified by Mr. W. H. Banks, Secretary, that the First Spiritual Temple, of Boston, Mass., situated on the corner of Newbury and Exeter Streets, was to be dedicated on Sunday evening, Sept. 27th; exercises commencing at 7 o'clock. Organ recital at 6 o'clock. We gave an engraving of the Temple a few weeks ago.

A correspondent asks: "Can raps be heard by a person (clairaudiently) be attributed to the friend at a distance, both parties thinking of each other at the time?" Can any of our readers give facts in illustration?

MR. A. DUGUID'S WORK.—On Friday, Oct. 9, at 8 p.m., at Spiritual Institution, 15, Southampton Row, "Clairvoyant and Psychometric readings." On Sunday, 11th, at Tea Meeting in Cavendish Rooms. On Wednesday, 14th, at 8 p.m., for Walworth Spiritual Association, at 83, Boyson Road; subject, "Prophecies and Revelations in the light of Modern Spiritualism." On Sunday, the 18th, at 8 p.m., for Hoxton Psychological Society, at 227, Hoxton Street; subject, "Reform from a Spiritual Standpoint." Mr. Duguid may be seen privately at 24, Little Russell Street, near the British Museum.

Miss Blanche Marshall, Langham Exhibition Hall, Langham Place, amidst the multiplicity of literary and other duties, can find time to do some healing daily, in which capacity she is reported to be remarkably successful. An elderly lady suffered so from cataract of the eyes that she could with the greatest difficulty read large print; she can now thread a needle (egg-eyed, six sharp). Another lady suffered from gout and rheumatism, so that she had to use sticks; now she can walk up stairs with ease. Miss Blanche Marshall desires that applications may be made by letter, that she may be able to appoint a time. This lady will be recognised as belonging to the family of that name, which has been long known for the exercise of remarkable spiritual gifts.

PHILOSOPHY OF MAN.—Man! know thyself: that is, know the state of thy "love and perception" which constitute thyself,—the real, invisible man that lives beyond the grave. "Love and perception" are the "spirit-man," the condition of which is represented by his own "words and deeds." "Words and deeds" are "goods and truths" from "love" in conjunction with his "inmost light," and "evils and falses" from "love" in conjunction with the "darkness of man." "Goods and truths" have a happy effect; "Evils and falses" have the opposite. Hence, the importance to every man of knowing the state of his own life, and the absolute necessity of conjoining "love" with his "inmost light," to an experience of the fullest enjoyment of life.—W. JACKSON, Halifax.

HOW THE BIBLE WAS MANUFACTURED.—Martha J. Wright thus writes in *The Carrier Dove*, for September: "When the so-called sacred writings of the Jews were burnt, at the time of the Babylonian captivity, what was done to bridge the hiatus of such a serious calamity? The golden key to this mystery is given by Ezra, when he tells us in *Ezra*, II., 14, that he and five other persons wrote those books in the space of forty days. This explains what 'to this day' means. The phrase 'to this day' occurs frequently all along the Jewish history, which indicated that the historians lived sometimes many hundred years after the events happened. We can imagine a conclave of six priests with the best writing materials they could command before them, fresh traditions they had learned by sojourning in Babylon at their disposal, and arranging their history to suit themselves, for they were paid to work for the spiritual enlightenment of the Jews. Ezra says to his brother scribes, 'This little tradition about the creation is admirable to stand at the head of our history. It is a Persian legend, as well as Etruscan, Thibetan, Babylonian, Egyptian, Hindu, and even the East African negroes believe about the Garden of Eden, Temptation and Fall. I will change the Adama to Adam and Eva to Eve, and our story is as stylish as the pagan's!'"

BIRMINGHAM: Oozells Street School, Oct. 4.—Mr. Hagon delivered a short address on "Death," which pleased the audience very much. He was then controlled by an "Irishman" in an amusing manner, and by a "little Indian girl," the difference in the controls seeming to interest the audience.—Cor.

SHOULD SPIRITUALISTS BE SOCIALISTS?

Mr. Charles Delolme called the other day with an article for the MEDIUM, bearing the above heading. In a few words we explained to him our peculiar relations to society, which we here repeat, as a specimen of a Spiritualist's Socialism.

During the largest portion of a laborious life-time, our efforts have been solely for the benefit of the public. The labours of the last sixteen years have secured to the worker another ten years of unrequited toil to make good the Liabilities of the past. Work to the full tension that the system can bear, often thirty-six hours at a stretch, and without either thanks or payment, has been our lot. And yet we have our reward in the consideration that, weekly, thousands are furnished through a self-imposed labour with means of mental growth, as needful to them as the food of the body. At the present moment the great work of Spiritualism has free privileges wholly due to the means which have been painfully carried through in the past; and though even our tools are confiscated, we are happy in the unpaid work done with them, insomuch as thousands are blessed, and a work is being promoted which will bless millions in the future.

Thus our "socialism" is hundreds of years in advance of that advocated by Mr. Delolme. Our labours are *all for others*; Mr. Delolme's seems to be for himself and those who will join with him in a work of appropriation. Our methods are therefore the antipodes of one another.

We admit all the crying evils that he enumerates. The question is—How to cure them? Selfishness is the disease; unselfishness must be the remedy. There is no cure for dishonesty but honesty, no remedy for lying but truth. We consider that our method and its direct effects, are doing more to promote human fraternity than any other plan could. Accomplished facts prove this. Even if the Socialists could possess themselves of everything, they would have to come to our principle, or their possessions would only feed their selfishness.

We therefore hold out the hand of fraternity, and ask all true "Socialists" to unite with us in working for nothing, and suffering all sorts of hardships, that humanity as a whole may be benefitted. We know there are many of our readers and also of other forms of thought, who are doing so. On that help-others basis, a social system will be built up, which will be the salvation of British Society. Owners of land will partition their domains to those who will use them for the public good. Those who have wealth will sustain the toilers who labour for the common welfare. Men and women will work, not questioning who will pay them; and all will be blessed in a course of unselfish policy.

FABLE OF THE SHEEP AND THE WOLVES.

The Sheep and the Wolves dwelt together, much to the annoyance of the sheep and the advantage of their predatory neighbours. Two mighty Spirits reigned over the dispositions and relations of the contending flocks. The Wolf Spirit inspired the sheep to attack the wolves with carnivorous fury, every time a fleecy pet fell a victim to wolfish wiles and rapacity. In course of time the sheep, who engaged in this work of reprisal, became so wolfish that it was hard to distinguish them from their enemies. Their fine wool was turned gradually into worthless hair, their flesh became rank and poisonous, and they were more danger than benefit to the Shepherd. Lastly, they became a terror to one another, and the truly sheepish sheep were rapidly falling victims to the wolfish ones, who became more dangerous than the wolves.

The other great Spirit, that which dominated the disposition of the sheep, now took matters in hand. His task was a most difficult one. There was only one gimmer ewe left, who honestly understood the instincts of her order, as a true sheep. She narrowly escaped being devoured, because of her wise and gentle sheepishness. But she persisted, and by loyalty to her nature, gave a sphere of influence for the Good Spirit, which, from her centre of action, operated on the most favourable sheep around her, till their dispositions became gradually assimilated to hers, and peace, prosperity and happiness were once more the possession of the flock. The wolves became less bold and cruel, their numbers lessened, they retired to thickets where sheep could find no sustenance, and ultimately the Shepherd reclaimed the useless forests and waste lands, exterminated the wolves, and the sheep were better off than ever.

The moral of this little fable we commend to all who desire to promote their own spiritual welfare, and the amelioration of society in all or any of its aspects.

If this principle were earnestly adopted by the people of the United Kingdom, they might be masters of the country in ten years. Unfortunately they are not prepared to do so, and their course must meanwhile lie in a less prosperous and pleasant direction.

PROGRESS OF SPIRITUAL WORK.

SPIRITUAL WORK IN NEWCASTLE.

On Tuesday, September 23, the weekly spiritual convention further discussed the subject of "Dreams, Apparitions and Clairvoyance." Mr. Hunter, of Gateshead, was the opener, followed by Messrs. Cairns, Coxon, Skipsey, Murray and Wilson; Mr. W. H. Robinson ably presided. So interesting has the above subject been that it has occupied three evenings, and is still further adjourned till next Tuesday, the 6th. On Tuesday, for 13th, it is to be varied by a social evening with music, song, &c., to be followed by refreshment.

On Wednesday evening a public debate was opened by the guides of Mrs. Britten, subject, "Theology, the failure of the Ages." The clergy were invited, in the ordinary way on the posters, nine of them being specially invited by letter; two only of whom responded by letter, one not having time, the other, the leader of the conditional immortality sect, who conveyed an unmerited insult. "Had I had nothing else to do," said he, "I might out of curiosity attend, as I might go to see a boat race, or a prize fight. Discussion is altogether out of the question. Except the sound of the Word, I know of no standard of appeal common to both, and I have no wish to talk for talking's sake." Further on he says, "As to wanting to know the truth, I know of only one rule, it is very plain: Obey what you already know." I think the above needs no comment. It is a fair specimen of what theology has succeeded in doing, whatever it may have failed in. However, I venture to think had any of our clerical friends deigned it worth their while to have been present, they would have got something to ponder over, a heavy and damaging indictment being preferred against the ecclesiastical system, it having failed miserably in its most important pretensions, viz., to make humanity pure, good and true. Wherever ecclesiasticism was most powerful, there was found the most ignorant poor, and the most selfish rich, and its most palpable failure was apparent when man needed the consolations of religion to light him through the valley of the shadow of death; or, why the intense grief and despair at the hour of bereavement? The ministry of the future must be able to interpret clearly the will of God, by teaching us how to live in harmony with nature's laws, and with the laws of our spiritual being, must be able to open the book of nature, as it were, and discover to us its nature, principles and meaning, and be able to cope with disease; and to do this they must be endowed with the gifts of the spirit (Christians might turn to 1 Cor. xii., and see there what a true ministry should be). Unfortunately the churches had neglected their high office, too much heed had been paid to creed and dogmas, to fine buildings and great display, and the spirit had consequently departed. No doubt there were many great and noble men in the churches, but they would work at a disadvantage unless they recognised the fact that the spirit and not the college was the best instructor in spiritual truth.

The large audience, composed mostly of young, intelligent, working men, were completely carried by the force and cogency of the arguments used by the guides, and at the close a hearty and unanimous burst of applause followed, whereupon the guides proposed, if agreeable to the audience, that the debate be adjourned till the next visit of Mrs. Britten, one month hence; as, if the charges were true, they were stupendously true, and if false some opportunity should be given for their refutation. Therefore, in the meantime, apprise the religious leaders of the city, and give them another opportunity to answer these damaging charges, which however were far from exhausted, heavy as they had been that evening. The audience by show of hands were unanimous for resumption of the discussion a month hence, and judging by this last, we may expect good results, as great interest is being aroused on the subject.

On Sunday evening Mr. W. C. Robson delivered a very able and thoughtful address, subject, "Why has Theology failed, and what is the remedy?"

The greatest curse to religion was the tendency to accumulate wealth, to build up large organizations, thereby encouraging self-seekers; for where the carcass is there will be the vulture's flock. We ought to take warning and guard against similar evils. The greatest danger to Spiritualism might be apprehended when it began to be popular, and when the more wealthy got a footing, it behoved us carefully to watch its first beginning, and keep it on a thoroughly democratic basis. A vote of thanks moved by the writer and seconded by Mr. T. Thomson, supported by Mr. Kersey, and heartily responded to, brought a profitable evening to a close.—Geo. Wilson, Sec., Cor., N. S. E. S.

MRS. E. H. BRITTEN AT NORTH SHIELDS.

In our hall, 6, Camden Street, on Tuesday evening, September 29th, the voice of Mrs. E. H. Britten, in thrilling eloquence, was again listened to by a goodly audience. Mr. J. A. Rowe presided. The subject, "Belshazzar's Feast, or the hand-writing on the wall," was of all the records of the Jewish scriptures possessed of most thrilling interest and import. Belshazzar, a mighty and sumptuous king, living in riotous revelry, desecrating the Halls of other nations, imposing with barbarity upon the minds of others that which he pleased, in that great palace on the night in question reached the summit of his career. There came a hand—not human—and wrote upon the wall, the doom that immediately awaited him. Awe overcame all present; their limbs trembled, and their hearts sank within them. The humble captive was called to interpret. That very night the haughty king succumbed to the Chaldeans.

1,800 years ago, while the God of Truth was set at naught and desecrated on all sides, there stepped upon the scene, in answer to the necessity of the age, one who was destined to be the world's reformer. He showed, that blood and fire could not atone for sin, by the parable of the prodigal who had wandered from home. Man must bear the

sequences of his wanderings, and if he would return he must himself retrace his steps. Atonement could not be effected by proxy. Outward ritualism and inward hypocrisy are distasteful to the God of Truth. His mission was love, and brought the Father's love within the sight of man. He disclaimed ritualism, and showed that long prayers and broad phylacteries were not representative of a true life. Moses and the prophets were the Shibboleths of the people. The Decalogue had been revered but not lived, and Jesus came not to abrogate the law but to reveal more clearly the importance of it. His great commandment—Love one another—absorbed the whole of the Decalogue. His work accomplished, he passed away. 1,800 years have passed, and while the memory of the barbaric revel is growing dim by the mist of ages, the remembrance of his truths are immortalized in the memory of nations.

1,800 years have passed, and what do we behold? Here the present day manner of Christendom in keeping the commandments was ably shown, in which the carnage of warfare, the stealing of other lands, modern Babylon, the grovelling condition of the poor, were amply dealt with.

1,800 years have passed, and ecclesiastical Belshazzar, revelling in open idolatry, preaching vicarious atonement, giving impunity to sinners, omitting the pure teachings of Jesus, has reached the summit of his being. In the great palace of Christendom, the *Mene, Mene, Tekel, Upharsin*, is written by the hand of the departed upon the walls of superstition. He (modern Belshazzar) is weighed in the balance of reason and found wanting. Christians! Behold the writing; the interpretation is sure. His kingdom shall fall before the legions of common sense.

The discourse was listened to with great interest, by all present.—Con.

Oct. 4.—In the morning the guides of Mr. Ornsby gave an address on "The fallacies of present day Christianity," in which they stated that the Deific Being was entirely hid from human vision by mystical superstition. Could the Omniscent and Omnipotent be spat upon, scourged, tried, and condemned to death by frail humanity? Could the hand of the finite, with a spear of steel, pierce the side of the Infinite? The son of man, said Christ, hath not where to lay his head: Can we behold the Creator and Ruler of all existence in such a state of penury? The Word of God speaks of the golden paved streets of heaven, and as we, the guides, have not yet beheld this condition of things, is it to be inferred that we are in Hades? The religious world may be likened unto a mighty drama, Spiritualism being the last act of the nineteenth century, while the angel-world—the passed-away humanity—is playing their part in a real and positive manner. While we may reverence the mistakes of our ancestors, in as much as we may by them be led into higher gleams of truth, we cannot hold to their darkened ideas and conceptions. In the evening the guides of Mr. Wm. Westgarth gave a discourse from, "Is conscience an infallible guide to man?" Conscience finds expression through the organ of conscientiousness, and can be modified variously by development or indolence, hence, the variety of conscious expression; two persons may conscientiously do exactly opposite things, therefore it is not an infallible guide. Religious people have made their own conscience the criterion for others, and have condemned others accordingly. There was a fair audience at both meetings.—Con.

BACUP: Public Hall, Oct. 4.—The Bible class was not held, as a few investigators sent in a note stating that they desired to urge claims made against Spiritualism in a letter which appeared in a local paper a few weeks ago. Mr. Stott, an able member of our Society, accepted the position of defender of Spiritualism. There was a large audience, this being the first discussion with a normal speaker. As an introduction, Mr. Stott read his eloquent essay: "A plea for Modern Spiritualism, and a challenge to Orthodox Christianity." When discussion was invited, instead of replying to the essay, old objections and statements made by mediums were brought up. One objector thought the essay so grand, knowing that Mr. Stott is only a working man, that he thought it could not be his own production. The Spiritualists' views of sin, of marriage, &c., were ably defended by Mr. Stott. Spiritualism is in Bacup the great question of to-day. It is discussed by all classes of people, from the Public House to the Sunday School. There are more private circles in Bacup than is generally known. Several families are sitting to receive more evidence of the truth of Spiritualism before making it known to their friends.—JOHN BUCKLEY, Clogger, Burnley Road.

OSWALDTRISTLE.—On Sunday evening, a public meeting was held at Mr. J. Tomlinson's, 160, New Lane, Mr. Newell, medium. The subject chosen for the audience was "Strive to enter at the straight gate," &c. The controls dealt with the subject in their usual argumentative style, showing that the "gate" was the truth, and in order to arrive at the truth they must strive individually, and not put trust in any saviour, no matter by what name he was called. They were commanded to "strive," and that they must do so right earnestly. Man was no exception to any subject of existence; all creation said "strive," and man being at the head, it was not likely that he would pass through the "gate" without striving. A very good and soul-stirring address was given, evidently satisfying all present, for not a question was asked. Our opponents seem to have shown the "white feather," for although "fire and fury" seemed to belch from their sacred throats at first, there is now not a spark visible. Cowards we must call them, for not attending our meetings, and try to show us our error or be convinced of theirs.—J. T.

DEVONPORT: 98, Fore Street, Oct. 4.—At 11 a.m., in consequence of Mr. Tozer being indisposed, a female spirit controlled Miss Bond, and gave her experiences since passing into Spirit-life, particularly interesting to one gentleman in the audience, to whom she was a principal guide, having attended him from his birth. She gave some good advice, how to live in the physical form, that happiness may be enjoyed in the future. At 3 p.m., about 18 members of the Plymouth Society attended our circle, several of whom sat at the table, when a few communications were received. The guides of Mrs. Trueman gave some advice concerning circles generally. A few friendly remarks having been exchanged by representatives of the two societies, on behalf of the

members of each, a very pleasant afternoon was brought to a close. At 6.30, Miss Bond's subject was, "Jesus: God, man, or both?" The controls proved that Jesus was both, but in the same sense as every living soul is. Basing their argument on the biblical record of the life, character, teachings and works of the Nazarene, they fully proved to the entire satisfaction of the audience, that he was but like many other reformers who had existed previously and since his time. The control then made mention of a circumstance which occurred on the previous Sunday evening, for the information of those in the audience, which was to the effect that while the spirit of the medium was away from the body, it wrote a communication through a writing medium who was present in the hall, and that while a disembodied spirit was speaking through her organism, which will prove the consciousness of the spirit apart from the body.—After the evening service, a meeting of members was held, when the Financial Statement for the Quarter was read, showing a balance in favour of the Society, which was pronounced very satisfactory. It was also decided that a subscription list should be opened for the purchase of a Harmonium, for use at the meetings, and sums to the amount of £1 15s. 6d. were immediately given or promised, showing that the people of Devonport are determined, by the help of God and the angel-world, to spread the Cause of truth in the town.—Devonport Free Spiritual Society Harmonium Fund:—S. Y., £1; Mr. Armitage, of Tavistock, 5s. 6d.; Mr. J. Bond, of Stoke, 2s. 6d.; Mr. W. May, of Devonport, 2s. 6d.; Mr. Congdon, 2s. 6d.; Mr. Williams, of Turn Chapel, 2s. 6d.—Hon. Sec., D.F.S.S.

ROCHDALE.—On Sunday, Oct. 4, Mrs. Yarwood, of Darton, Barnsley, held two meetings in the large room, corner of Oldham Road. Mr. Postlethwaite occupied the chair at both services, and related how Mrs. Yarwood had convinced him of the reality of Spiritualism, and from the good he had received from it, he declared that he was not ashamed to own that he was a Spiritualist. Mrs. Yarwood then addressed them on "Compensation," a subject that was chosen by one of the audience, which was dwelt upon for about half-an-hour. Whatsoever wrong we did to any one, we should have to compensate for it, and be forgiven by the injured alone; and if we did not atone for it at this side the tomb, we must assuredly would have to do it at the other side. Several clairvoyant descriptions were given, which were owned, and she was then controlled by "Collier Joe," who after relating how he passed away, and the first time of him controlling, described a spirit form of a man to a stranger, remarking particularly about a grey sort of billy-cock he showed him. He then said, "Doest ta know him, ha?" and the reply was he did, and he had given the hat. In the evening the room was crowded, and many had to go away before the meeting commenced. Mr. Postlethwaite, junr., (another of Mrs. Yarwood's converts) ably addressed the meeting for a short time, on the glorious facts and teachings of Spiritualism, which was listened to very attentively. Our esteemed friend, Mr. Harper, along with Mrs. Harper, were present. He told how Mrs. Yarwood had convinced his wife, and of facts they both had received through her mediumship, and of her clairvoyant powers, which had all proved true. Afterwards Mrs. Yarwood gave clairvoyant descriptions, many of which were owned. The meeting then concluded, but a great many stopped, and it was with difficulty she got away, there being so many anxious enquirers.—I was informed that there was not any medium at either of the meeting rooms, which shows that many hungry souls would have gone short of spiritual food, if Mrs. Yarwood had not been there. Inquirers abound, and all ought to be up and working for this great cause of Truth.—Con.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, September 29.—A full room, with one too many, the one being of a captious, over-bearing and prevaricating disposition, producing a rather unpleasant influence; belonging to a class of persons ignorant of the nature of disembodied spirits, and their methods of doing their work, sitting in continual dread and fear of the controls lest they should "lift the veil" and expose some of their misdoings. He would neither deny nor acknowledge anything the control said, but when "Zoud" told him his mother was there and wished to communicate something to him, he with fear and trembling declined the offer, and at the close of the seance liberally contributed one penny (for the benefit of the medium), and denounced the whole affair as a humbug for the purpose of making money. With this one exception the controls were very successful with the other sitters, and gave every satisfaction. The circle was very pleased to witness the rapid development of Mr. S. Gibson, as a clairvoyant, and trance medium. Two lady clairvoyants were present, and gave descriptions of spirits seen by both at the same time. At each seance we learn a lesson, yet, with the many lessons we are taught, how very little we know.—Jas. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

PENDLETON: Town Hall, Oct. 4.—Mrs. Groom gave two splendid discourses on "Charity," and "Voices in the Clouds," to the largest assemblies that we have ever had. The hall was packed in the evening, each taking the greatest interest in Mrs. Groom's impromptu poems and psychometric powers, and all were highly gratified with what they had seen and heard.—C.

KENTISH TOWN.—On Wednesday evening, September 30, Mr. J. Hopcroft held a seance at Mr. Warren's Organ Studio, 245, Kentish Town Road. There was a good attendance, the room being full, many visitors coming from considerable distances. The conditions were excellent. Mr. Hopcroft in his normal state gave many proofs of spirit presence, with names, ages and messages, and when under control dealt with more complicated and subtle questions, to the great satisfaction of all present. Another seance will be given by Mr. Hopcroft on Wednesday evening, October 14, in the same place. All friends will be cordially welcome.—Con.

SPENNYMOOR: Central Hall, Oct. 4.—At our opening service in the morning, Mr. W. H. Robinson gave a philosophical address, suitable for the occasion, and recommended the holding of an experience meeting once a month, which met with approval. In the afternoon, Mr. Robinson showed what Spiritualism had to contend with in the past, also adding some of his development experiences, and answering questions. The lecture in the evening was on "Spiritualism, the only key that can explain the Jewish Records," showing that the spiritual phenomena of the past are reproduced to-day, and if it was "divine" then it must be so now. Pamphlets on the "Realm of Thought," were liberally distributed at each service. Newcastle friends are thanked for all their kind help. Mr. Pickford presided at all the services. Our

meetings were a success. The hall is large and clean, and we feel we have taken the right step. We welcome to our midst the dispensers of progressive thought and scientific knowledge.—W. H. COOPER, 83, Craddock Street.

BLAKEBURN: New Water Street, Oct. 4.—The chair was taken in the afternoon by Mr. W. Brooks when the controls of Mr. A. D. Wilson, of Halifax, gave a very able and interesting address on "Spiritualism: past and present." At the close of the lecture, questions were invited and satisfactorily answered. In the evening there was again a large and appreciative audience, the chair being occupied by our old friend Mr. R. Wolstenholme, who read an extract from Peebles' "Seers of the Ages," relating to the law of judgment. The guides of Mr. Wilson then proceeded to deliver a most effective and eloquent discourse on "What of the Judgment Day?" In a most telling address the lecturer said we did not now hear so much respecting the judgment day as we did some ten or twenty years ago. Still anyone who believed or professed to be sound in the orthodox faith, must necessarily recognise a judgment day. The controls pointed out most lucidly the absurdity of such a theory, and showed the impracticability of a reunion, at some future time, with our present physical bodies. Talmage, while admitting the seeming impossibility of such a task, consoled himself by saying that with God all things are possible. But even with the Divine Being himself there were things which were practically impossible. God could never construct two mountains without having a valley between; and so with our bodies; God could never re-unite them after the innumerable changes through which they had passed. With regard to judgment days, these were constantly occurring, as witness the punishment of those nations of the past that had been guilty of immorality and vice. Then again, what greater remorse than the judgment within when we had done something wrong. We needed no judge sitting on a great white throne to condemn us for our sin, for sin will curse itself. Touching lightly on the heaven and hell as presented to us by our orthodox brethren, who were to be the inhabitants thereof? What would become of such men as Channing, Thomas Paine, and a host of others whose noble lives were wholly devoted to the uplifting of mankind? "Oh," said our Christian friends, "these men did not believe in the trinity, and did not recognise Christ as their Saviour, and of course will be consigned to that place specially prepared for the wicked." And yet, a man who had brutally murdered some innocent little girl perhaps, and whose whole life had been stained with the deepest crime, because he, while awaiting the carrying out of the dread sentence of death, professed through the ministrations of the prison chaplain, to have found the saving power of Christ, because he professed to realize the existence of a triune God, this man, with all his villainy, would enjoy the company of saints and angels; and would join with them in singing eternal anthems of prayer and praise. Were this the case, which, God be praised, was not, why the very hell to which Channing and Paine had been sent would be a far better place than heaven, for the very nature of these noble-hearted souls would make it so. Such a doctrine as this was altogether unreasonable and entirely opposed to common sense, and as the masses of the people become more enlightened and educated in spiritual knowledge, such an absurd theory was doomed to a total extinction. Questions were then invited relevant to the discourse, but as none were forthcoming the meeting closed with an invocation.—W. M.

HASLINGDEN: Mr. Ashworth's, 6, Lyburnum Street, Oct. 3.—A goodly number of Spiritualists assembled to hear Mr. Z. Newell, of Oswaldtwistle, whose control spoke a considerable length of time on the "Witch of Endor." The discourse was full of real, substantial, and insurmountable argument. There was not the slightest chance for any opposing argument. The control showed in a most able and lucid manner the similarity existing between Jesus and the "Witch," in the instance of her displaying a charitable and loving spirit towards one who was her bitterest enemy; such an act proving the orthodox people to be entirely off their horse when they hold the "Witch" up in the light of a high-cheek-boned, hollow-eyed, shallow-looking, devilish old hag; whereas if they would only pull the beam out of their own eye, and honestly examine the so-called word of God, they would see that such an act followed by those who pretend to be the children of the Most High, would turn out undoubtedly to be a mighty lever to lift humanity up to, and place them upon, the platform of charity and truth. But the very fact that the orthodox people overlook such a plain fact, proves that they have not yet had their eyes opened; showing that the so-called "fountain of blood," instead of opening the eyes of the soul, seems to close them against all that is true and beneficial.—D. NEWELL, 51, Rothwell's Hope Buildings, Carrs.—[It should be borne strictly in mind, that the Bible narrative of the case does not call her "witch" but the "Woman of Endor." It is in the chapter heading where the Christian translators stuck in "witch," without any warranty for so doing, in the text. Nearly every Christian interpretation is equally perverse and wrong.—Ed. M.]

HALIFAX: 1, Winding Road, Oct. 4.—A full hall listened attentively to Mr. E. W. Wallis's oration in the afternoon on "Spiritualism v. Materialism." In the evening the place was uncomfortably crowded, and great satisfaction was given by Mr. Wallis's lecture on "Spiritualism, its influence on morals and religion." The crowning effort was on Monday evening when a full hall was addressed on "Spiritualism, its use for this life." All the three orations were replete with knowledge, instructive and spiritually good. We wish there were more such gifted labourers in the field as Mr. Wallis. Questions being asked for, three came from the audience: "Did ever a virgin give birth to a son?" Revelation, xxii., 2. "Can we apply reason to Christianity as taught in the churches?" They were answered to the satisfaction of all. A general wish was expressed that Mr. Wallis would visit us again before long.—S. J.

CAMBERWELL: 81, Wells Street, Oct. 4.—Mr. Hopcroft's guides replied to questions, and gave descriptions of a number of spirits, some of which were recognised. He kindly favoured the members of the circle with some useful advice, how best to develop themselves as mediums; commenting on the excellent mediumistic qualities displayed by our medium, Mr. Sutcliffe, which he said only required proper development to produce extraordinary results. The proceedings were pleasantly varied by some clairvoyant descriptions by a gentleman present.—J. S., Secretary.

A CLERGYMAN EXPELLE A SPIRITUALIST FROM BLUE RIBBON MOVEMENT.

To the Editor.—Dear Sir,—You did me the honour, many weeks ago, to announce that we intended to hold open-air Spiritualist Meetings on the Race Course. Mr. Ward, Mr. Cheshire and myself have attended every Sunday since then, except (I think) one wet Sunday. We have been cruelly badgered by professing Christians. So brutal has been their conduct that we were at one time inclined to think our task very hopeless, but at our circle (Mrs. Walker's) we have had on two occasions great encouragement by two separate controls, albeit our medium in her normal state has expressed disapproval of our going. But their uncharitable conduct is beginning to tell in our favour, and last Sunday (by arrangement), I had the afternoon without annoyance or opposition. We had a fair sprinkling of ladies, and the bulk of the men were of the higher class, and although the wind was very piercing, the audience stood bravely.

I may here tell your readers that some time in June I was invited to the Blue Ribbon Committee Meeting, and was voted by them as a member. I have spoken at their open-air meetings. Since then some enthusiast has been busy to get me expelled in consequence of my being an investigator into Spiritualism. The Rev. R. B. Hull, Minister of All Saints, is president, and from him I received a letter, of which the following is a correct copy.—Yours obediently,

T. HUTCHINSON.

All Saints Vicarage, Northampton, Sept. 28.

Dear Sir,—I write, as President of the Blue Ribbon Movement in this Town, to say that we have learned with much regret that you are a preacher of Spiritualism. We think it impossible to allow you to remain on our Committee, if this is the case. You are no doubt aware that ours is a Gospel Temperance Movement. So that unless you can assure us that we have been misinformed about you, you must please understand that your name will be removed from our list. I am sorry that this should be necessary.—I remain, yours faithfully,

ROBERT B. HULL.

17, Bull Head Lane, Northampton, September 29th 1885.

Rev. Sir.—Yours to hand yesterday evening, informing me that, in consequence of my Spiritualism, I cannot remain a member of the Blue Ribbon or Gospel Mission Movement. I frankly, "and with pride," admit that I believe in Spiritualism, and that Spiritualism teaches me to do all the good I can to my fellow man. And if your Blue Ribbon or Gospel Temperance *does not embrace these views*, I have made a mistake in allowing myself to be elected as a member.

Your informant, Sergeant Staton, has used you as a cat's paw, whilst he tells me that he does not believe in your church. What a pity, that professing Christians should play so base a part!

I must positively deny to any man, even you, Reverend Sir, the right to dictate to me, in what way I must honour and worship God; and if you as a professing servant of Christ had been anxious to copy the Great Master, you would have consulted the best means of putting me right (if you persuade yourselves I am wrong) instead of discarding me to what you may believe to be the works of the devil.

I fully believe I am as much entitled to consideration (if you are true Christians) as was the dying thief on the cross, whom the great teacher, Jesus Christ, *did not treat with contempt*. If you, Rev. Sir, have not investigated Spiritualism, you are not in a position to denounce it. You and your craft have been pegging away for the last 1800 years, trying to persuade the world that man has a Soul which will live hereafter, whilst I and co-workers are doing the self-same thing! If the Spirit of man does not live, after this earthly tenement is laid aside, all your preaching, together with that of all other professing Christians, is a folly, a farce, and a deception.

This treatment to me, so very unlike Christ, shall not drive me to drink, neither shall it prevent me from being a listener at your meetings, nor advocating when your meetings finish. I will endeavour (although despised and hated by sham Christians) to fulfil a duty to God, by helping with my humble talent, to gather up the fragments.

I have worked hard, and spent money freely for fourteen years in Manchester, on the Total Abstinence Movement; have stood side by side on the platform with clergymen of many denominations, and never received an insult from them, but at all times was treated as a man and a brother. I purpose taking the Blue Ribbon from my coat on Sunday in presence of your audience.—Yours respectfully,

THOS. HUTCHINSON.

Rev. R. B. Hull, Northampton.

P.S.—Sergeant Staton told me on the Race Course, a week last Sunday, that he had been to persuade you to expel me. I asked him to try and advise you to call the Committee together, and have me fairly tried (this would have been a *manly* course), which would have given me a chance of self-defence. But, no, the Gospel Temperance, it would seem, assumes itself to be infallible. For truth's sake I am prepared to bear insult. I have faith in God's justice and reward.—Alas! not in man's.—T. H.

CROYDON: Public Hall, Oct. 2.—Mrs. Cora L. V. Richmond delivered an address, at which Mr. J. H. Mitchiner presided. About two hundred persons were present, being a somewhat larger attendance than on the previous occasion, a few months since, when Mrs. Richmond visited Croydon for the first time. The subject of the address, by special desire, was "Socialism from the standpoint of Spiritualism." Some advanced Socialists who knew little or nothing of Spiritualism, but had heard it was noted for its literal teachings, had counted upon support for their extravagant theories and violent methods. These, however, were disappointed, and some of them expressed dissatisfaction, but all who desired a *modus vivendi* for hanging on to the Ten Commandments, *plus* the Golden Rule, found encouragement and support. The address was pitched in the highest tone of moral philosophy, the principles of which were applied to social problems. Passing rapidly in review the history of socialistic thought in this and other countries, the speaker proceeded to explain the true meaning of equality; asserting that all the children of the Great Father are equally precious in his sight, and are entitled to equal privileges and opportunities. But the theory that men can all be placed on the same level plane of personal equality, was strongly repudiated. Some men are great, and fit to be rulers and teachers and

leaders, whilst some are little, fit only to be ruled and taught and led. The only standard of value is what men are, not what they have, and no artificial barrier should stand in the way of any man's unfoldment. No matter what the birth and surroundings may be, the *possibility* of the very highest attainments should be the birth-right and heritage of every man. The time would come when spiritual nobility would take the place of hereditary nobility, two moral forces would away sceptres, and supersede armies. Signs of this were visible in the great bloodless victories now being gained. Great trade disputes and international disputes, which only a few years since would have led to strife and bloodshed, are now being settled by moral adjudication. In time this will become the rule, and men will be ashamed to refuse submission to it. Asked, "What was the cure for poverty?" the speaker inquired, "What was the cure for excessive wealth?" and said, if that could be found, poverty would cure itself. After all, poverty was a less evil than great riches, the pursuit and possession of which stimulated and fostered the worst passions, and the grossest selfishness of our nature. Many a peer and millionaire would enter the spirit-world a pauper, whilst many a poor man, whose poverty had taught him patience, kindness, and sympathy, would rise high into spheres of blessedness. Meanwhile the only real cure for the evils of inequality around us was in more unselfishness. Great accumulations of needless wealth ought to be, and would be, considered a disgrace, but no such change could be brought about by *violent means*, it must be the result of growth and steady improvement. The address was marked by much grace and forceful illustration. The remedies recommended may seem slow when men are starving for bread. They go, however, to the root of the evil, and would work a certain cure. Surely this is the kind of teaching the world most needs.—COR.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Sept. 27.—After the evening service, we met in circle with Mrs. Hall, a large number staying to attend it. Mrs. Hall's guide ("Annie") was astounding in the delineations given to those present, of past circumstances and present spirit-surroundings; many spirit-friends were described and recognised, indeed it was excellent throughout. Some of the sitters said that they could hardly think it possible for any one living, either embodied or disembodied, to collect so much information in so short a period of time. Mrs. Hall has promised to visit us again shortly, and I should say that all friends look forward with pleasure to her return.—Oct. 4.—We suffered disappointment through Mr. Walker not being able to come on account of his work. In the morning, we met in Committee, when a great deal of work was done in reference to the future of our growing Association. In the evening, the writer's guide took, "What shall the harvest be; or sowing and reaping?" suggested by one of the Committee in the morning. The writer was conscious for the first time before a public audience during the delivery of the discourse, which was plain, practical, and strewn with self-evident facts. Mr. D. Richmond, who was present, enunciated his views of sowing and reaping, as he conceived them from observation and reflection. We have established a library in connection with our Association, and we shall be thankful for a little help in furnishing the same. Friends having books to dispose of we will be thankful for, as we are only young and struggling with circumstances.—D. W. ASHMAN, Sec., 15, Cumberland Street, Stranton.

PLYMOUTH: Richmond Hall, Oct. 4.—Morning circle was fairly attended, when sitters were slightly influenced, and a short address was given through Mr. Leader, on "The development of mediums," and several questions were answered. The controls gave some very effective music, which gladdened the hearts of several strangers who came expressly to hear it. Messrs. James and Bridgman, and Mrs. Trueman also spoke. The Hall was again overflowing in the evening. The guides of Mr. James gave a beautiful address: "What think ye of Christ?" which was dealt with in a most masterly manner, showing that the Nazarene was guided by divine power; that he never put himself equal with God, but to show the light and truth that the Father had commissioned him to do; that by his death the world was not saved, but left his footprints for us to tread in, that we might save ourselves by the help of the Father God, who is always waiting for the aspirations of those that ask him in spirit and truth. Mrs. Trueman then gave several clairvoyant descriptions, the names and messages being given. The greater part were recognised.—J. W. CHAPMAN, Sec.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Oct. 4.—Lyceum attended by 7 officers, 40 scholars, and 3 visitors. After silver-chain recitations, sacred songs, marching and calisthenics, we formed groups for lessons, followed by a general lesson, after which pieces were given to commit to memory. It is the intention to give another Lyceum Sunday evening.—JOHN MOFFATT, Derwent Cottage.—We were grievously disappointed at the non-appearance of Mr. John Scott. Fortunately Miss Wardell was present on a visit, and kindly accepted an invitation to our platform, the duties of which her guides ably performed. In the evening the hall was densely packed, by an intelligent audience, who listened with rapt attention to the appeal addressed to them, to come out of the narrow and bigotted ideas of God and religion and prove for themselves, in the light of reason, the glorious truths of man's immortality. Miss Wardell gave delineations of spirit friends, the whole of which were fully recognised. It adds to the interest to bear in mind, that this was the young lady's first appearance on a strange public platform. She acquitted herself nobly, and earned the gratitude of all right-thinking Spiritualists.—ROBERT H. KNEESHAW, Pres., M.S.S.

HUDDERSFIELD: Assembly Rooms, Brook Street, Oct. 4.—Mrs. Gregg in the afternoon spoke in a very able manner on "The Lamb of God, which taketh away the sins of the world," concluding with a poem on subjects submitted by the audience. A good audience in the evening listened with marked attention to a discourse on "By their fruits ye shall know them." Clairvoyant descriptions followed each address, five of which were at once recognised, and two afterwards.—J. W. HEMINGWAY, Chapel Street, Moldgreen.

HERRON-LE-HOLE: Miners' Old Hall, Oct. 4.—In the absence of Mr. J. G. Grey, through a bereavement, Mr. Walker discoursed on "Mediumship," dealing with its phases in a practical manner, and showing how to cultivate them. Mr. Walker is a deep thinker and a normal speaker, and his address was much applauded.—J. H. THORPSON.

GLASGOW: 2, Carlton Place, Oct. 4.—Mrs. Wallis spoke with much power and effect in the morning, and again in the evening, when the subjects were selected by the committee chosen by the audience. A selection of two questions was given as the basis of the lecture: "Have animals a continued existence after death?" and "Has the control seen Jesus of Nazareth?" Out of these were made two brilliant addresses, full of knowledge and wise teachings. At the close several spirit forms were described and recognised. Altogether we had a most satisfactory day. The Lyceum at 10.15, had an attendance of 21 scholars.—J. R.

MANCHESTER: Temperance Hall, Tipping Street, Oct. 4.—We had the pleasure of the assistance of our esteemed friend, Mr. Clarke. In the morning the control showed that the changed condition of Mercury, which took place on the 8th ult., would cause men's minds to be far more active during the next three years than they had been for a similar period previously, the effect of which would be considerable, both commercially and spiritually; that the opportunity is now open for making a most desperate struggle for the progress of this work; and should self-sacrifices not be made to raise mankind, it will entail upon all who profess Spiritualism, years of regret in eternity. Mr. Clarke also gave advice to one friend who was suffering from weak sight and another for deafness. The evening was spent in the answering of questions, which was done to the entire satisfaction of a numerous and attentive audience. We are holding a concert in our Hall, on Saturday.—CON. SEC.

HEYWOOD: Argyle Buildings, September 27.—Mr. Plant gave very good addresses, concluding with descriptions of spirit-friends, most of which were recognised.—Oct. 4.—Mr. Ellis, our Secretary, spoke on "Spiritualism, What is it?" The mind of man rebels against the doctrine taught in the churches, hence Atheism arose out of the attempts made to make Christians. Man being thus placed in a state of uncertainty and doubt, Spiritualism appears on the scene, as a light amidst darkness, and commences to revolutionize the theories of Christian and Atheist alike. A number of Atheists were present, who put questions, which were satisfactorily answered. Some of the Atheists acknowledged that the lecturer deserved the thanks of the audience for throwing light on a subject, which to them was enshrouded in mystery.—COR.

RAMSBOTTOM: Co-operative Hall, Oct. 5.—Mrs. Groom under control gave an excellent discourse on "The daily life and occupation of the departed," a subject chosen by the audience. Mr. Tomlinson, president of the Pendleton Society, kindly and ably presided. There were over 200 persons present, and throughout the address they listened with rapt attention. Poems on "Gas," "Thomas Paine," and "Gladstone" were given, with clairvoyant descriptions at the close. These were to many a new revelation, and several evidently failed to comprehend the nearness of their spirit-friends, or understand the philosophy, consequently did not acknowledge the correctness of the descriptions. Several, however, did, and next day, I heard, some who were unable in the hall to do so, admit they did after further consideration. It is the first meeting held here for some years past. I am of opinion it is not the last. The inquiry is begun, and a good many, no doubt, will not rest with their present knowledge of the subject. Our expenses were light, and we did not advertise, but sold tickets privately, so that we have now funds in hand to devote to the cause of Spiritualism, and the diffusion of Truth.—J. ROGERS.

JERSEY.—The influence at one of our circles on Sunday evening was from those who are sent to us by the higher powers, so that we may help them. They, too, from their side of spirit-life, are seeking for more light, and for work which they are willing to do if they can find it. They are drawn to our circle by the laws of affinity, as yet but dimly understood. We had already been told by a controlling spirit that our circle had been a great blessing to him, and we are humbly thankful to that Almighty Power who has appointed us weak, unworthy vessels to

"Treasure up his bright designs,
And work his sov'reign will."

May we respond and be faithful to the trust thus reposed in us. The other circle is developing the phase of conscious mediumship, which we know will eventually be a blessing to the Cause, if conducted on the right lines and under the influence of rigid self-examination, to which one and all should subject themselves at all times. Individually and collectively, we stand in need of assistance and encouragement, and we receive it from above. May we not forget also to tender the helping, fraternal hand to all, and realize that indeed it is "more blessed to give than to receive."—EXCELSIOR.

BURNLEY: St. James's Hall, Oct. 4.—Mr. T. Holdsworth, Keighley, spoke on "Spiritualism, Bane or Blessing," and "Improvement," showing that Spiritualism is a great blessing and not wickedness, being a wave in the ever-advancing tide of improvement, leading to a brighter and more intelligent condition of mankind. Both lectures were well given considering the youth of the speaker. The gloomy afternoon interfered with attendance, but in the evening the audience was good. Though our audiences increase, our collections fall off, showing that we have others than the hearty Lancashire folks in our midst. Let us be liberal, and open their hearts.—J. BRUNTON, 12, Trinity Terrace.

SALTASH: Knuston Villa, Oct. 4.—2.45 p.m.: The guides of Mr. W. Burt regarded "Spirit Lights," as witnessed in dark and materialization seances, as genuine phenomena, the actual outcome of the tangible presence of spirit-friends; also referring to different ages and circumstances when bright lights, dazzling the human eye, accompanied by the presence of angel messengers, have actually occurred, convincing the beholders of the existence of other than human lives. The subject was applied to a spiritual purpose, as a lamp unto men's feet and mental enlightenment, which shines brighter and brighter unto the perfect day. 6 p.m. The guides of the same medium made their deliverances on "The Tree of Life," referring to the popular orthodox belief of the spontaneous creation of the earth and of man as being shrouded in much mystery. They could not understand how man could have been created perfect, pure, innocent and holy, if he had the susceptibility to yield to evil desires to commit sin; neither could they conceive of the Tree of Life being guarded by a flaming sword held in the hand of cherubim, to be any other than a figure drawn to symbolize the government of nature by the immutable and irrevocable laws of attraction and repulsion; that

the account of the Adamic creation, as regards the order of the development of the earth, was perfectly correct, but not so the short space of six days; that man was governed by the same laws as the universe, so that the stronger the desire for sin the greater the repulsive force against the admit of light, Purity, Equity. The Tree of Life symbolically represented Holiness, bearing the fruits of righteousness, truth, love, charity, forbearance, meekness, and repelling all antagonistic influences as represented by the angel guarding the Tree of Life with a flaming sword turning every way; setting aside the theory that man's living for ever depended on his partaking of a tree, a product of the vegetable kingdom; that the symbol was extended to the Revelator's Paradisiacal Tree of Life, as an embodiment of the highest and loftiest attainment of a devoted righteous life, such a man being described as a tree planted by the rivers of water, as growing like a cedar in Lebanon, and flourishing like the palm; exhorting in a fervent and solemn charge, that their hearers should embrace wisdom, which is the principal thing, and a tree of life to those that lay hold on her, extending length of days and riches and honour.—Friends are asked to note the times of services—11 and 6—as the Committee have ruled the doors of the conservatory shall not be opened after the address has commenced, so that the guides of Mr. Burt shall not be disturbed in their argumentative and energetic discourses.—REPORTER.

CHESTERTON (Newcastle, Staff.).—Five of us now feel an earnest desire to spread the Cause of Spiritualism. I have been a reader of the MEDIUM for five years, and I have given it to my neighbours to read, and some have started to weep, saying it is of the devil, and that I, who was once a member of the Primitive body, must go to hell. I reply that it has taught me more mercifulness and goodness than all the ministers could do, and now there is a great demand for Spiritualism. Five of us have commenced a circle at the house of Mr. Thomas Morrey, Broad Meadows, on purpose that our neighbours may investigate the truth for themselves. On Sunday last Mr. Morrey's guides addressed us on the "Resurrection of the dead," showing the absurdities of the orthodox faith as an impediment to human progress, and that the Spirit of Truth is now abroad, appealing earnestly to mankind for a resurrection of nobler ideas and spiritual lives. Eighteen spiritual descriptions were then given, all of them recognised, thus closing a pleasant day's proceedings.—EDWARD WAINWRIGHT.

"SUB-MUNDANES."—To the Editor.—Dear Sir,—In reply to the numerous correspondents respecting the nature of the above Work, and the necessity for publishing it under such exceptional conditions, so prominently announced in these columns—allow us judiciously to intimate, that in addition to being the only Occult physiological revelation in English ever published in this country, it forms a fitting companion volume to that extraordinary *chef d'oeuvre* of the 17th Century, by Sinistrari of Ameno, "*Incubi and Succubi*," demonstrating the existence on earth of rational creatures besides man—see "*Index librorum prohibitorum*," No. 3, of the Theosophical Society's "*Occult Fragments*,"—hereby giving the key to scholars. "*Verbum sat sapienti*."—We remain, yours, THE PUBLISHERS.

PROGRESSIVE TRACT MISSION: September Report.—Special offer: I will send a Lecture on Health, a beautiful coloured four-fold Pledge Card, and Tracts to anyone sending two stamps for postage. If it be a good work to send missionaries abroad, is it not good to have them at home, and much more so if the spiritual, physical and social missionary is in one person? I am glad to say, and thank God for it, that this is truly a Progressive Mission in every sense of the word. To Orange Street Church, the "3 C's," "The Chalk Score," "Herald of Health Almanacks," and T. A. Taylor on Vaccination. Food Reform and Anti-Vaccination Papers to Pettitt's, Rood and Co., Nightingale's, Mallett's, and Novello's firms. Spiritual, Food Reform and Anti-Vaccination to the Navy's at the Sewer's in the New Street. Pictorial Tracts to Children's Hospital, Waterloo Road. The "3 C's" to Orange Branch, and Cambridge Good Templar Lodges, and St. James's Hall Sunday Service. "Glass of Beer," "Thrift," to Orange Street Band of Hope. 260 families have received "Herald of Health Almanacks." Our work has been largely done at Trowbridge, in Wiltshire, and Wisbeach, in Cambridgeshire, also Hastings. The South London Branch has been at work every and anywhere, so it would take up too much to report. Even these reports are only a shadow; as we are going about we carry our papers and circulate, and have been able to circulate lately from 2,000 to 3,000 books, tracts and cards weekly. The Aldershot Branch has done work. We have permission from the General in command to visit the camp with our papers. The soldiers from Egypt in the Burley camp received our tracts right gladly. The Temperance Societies, Wesleyan Soldier's Home, Church of England Soldier's Home, and Army Scripture Readers Society's Workers, have had our tracts. The principle streets, Victoria Road, Wellington Street, Union Street and High Street, have been worked. The work is going on first class with great encouragement. A young nun passing a chapel was induced to go in by reading one of our cards. The R. E. and Ordnance Line, Hospitals, &c., are worked. Farnham, Sandhurst, Frimley and other villages get our papers. *Pray and work.*—G. B. TAYLOR, Hon. Sec., 51, Sandringham Buildings, W.C.

FROM THE GERMAN.

Men have their sacred missions here on earth,
And nations have their mission; men there be,
Impressed with self-consciousness of strength,
In freedom's path, who break the people's way.
And there are nations, by their station urged,
And through their sad and dreadful fate impelled,
To take the lead in mankind's bloody path
Of reformation,—patterns to the world,
Looking themselves from slavery and disgrace.

Only by union and the consciousness
Of nationality in freemen's hearts
Can any nation raise itself in strength.
Long as the world endures this truth shall stand.

Rob nations of their nationality,
The high consciousness of spiritual strength,
And down they sink to vilest slavery,
Without the power to act as freemen do,
In manhood's bonds, and in the fear of God.

J. K. L.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, OCTOBER 11th, 1885.

LONDON.

BATTERSEA.—Mrs. Evans's, 46, Wakehurst Road, Northoot Road, near Clapham Junction, Circle at 7. Wednesday, 6 till 8, Healing by Mr. Williams.
CAMBERWELL.—81, Wells Street, at 7. Local.
CAVENISH ROOMS. 51, Mortimer Street, W., Tea at 5, tickets, 1s.; Service at 7. Various Mediums and Speakers.
HOXTON.—227, Hoxton Street, at 8. Mr. Webster.
KENSINGTON.—Assembly Rooms, High Street: Mrs. Richmond, "The New Religious State."
KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, "Where are the Dead?"
KILBURN.—Crawick House, Percy Road, Carlton Road, at 7, Absent at Cavenish Rooms. The Room to be let on other Evenings.
MARLBOROUGH ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Spiritual Seance, Mrs. Fritchard; Friday, 7.45, J. M. Dale; Saturday 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.
WALWORTH.—83, Boyson Road, at 7, Mr. J. Veitch, "Immortality." Monday at 8, Mutual Improvement Class. Wednesday at 8, Mr. A. Duguid will speak.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
KILBURN.—At Mrs. Spring's, see above. Tuesday, Seance at 8.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.
NOTTING HILL.—Claremont House, 53, Faraday Road, Ladbroke Grove Road. Thursday, Sept. 10, at 7.30, Mrs. C. Spring, Medium.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
BACUP.—Pablo Hall, at 2.30, Bible Class, at 6.30, Mr. Newell.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Local. Oct. 8, Mr. E. W. Wallis.
BILPEL.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. F. Hepworth.
BIRMINGHAM.—Cozzells Street Schools, at 11; at 6.30, at Midland Institute, Mrs. Britten.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9 and 6, No Information.
BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, No Information.
BOWLING.—Spiritual Tabernacle, Barker Street, at 2.30, Mr. J. Armitage; at 6, Mr. E. W. Wallis.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Barnes.
BRADFORD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30, Mr. E. W. Wallis, (also on Oct. 7); at 6, Mr. J. Armitage.
BRADFORD.—Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. A. Morrell.
BRADFORD.—Milton Rooms, Westgate, at 2.30 and 6: Mrs. Wade.
BRADFORD.—Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Clayton.
BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. N. Bowmer.
BURNLEY.—Wednesday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 69, Crockettstown, at 6.30.
DERBY.—At Mr. John Allen's, 26, York Street, at 6 p.m.: Circle.
DEVONPORT.—98, Fore Street, at 11, Mr. W. H. Tozer; 6.30 p.m., Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30.
FELING.—Park Road: at 6.30: No Information.
FOLESHILL.—Edgewick, at 6.30.
GLASGOW.—2, Carlton Place, Lyceum at 11.30; at 6.30, Mrs. Wallis: "Mediums: Why necessary?"
HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. T. Holdsworth & Miss Wilson. Monday at 8 p.m.
HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HASTWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. T. Rooses.
HATTON.—Miners' Old Hall, at 5.30: Mr. W. Westgarth.
HUDDESFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Bailey.
JERSEY.—68, New Street, at 3 and 6.30: Local.
KINGSLY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Craven.
KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Peel. Oct. 12, Mr. E. W. Wallis.
LEEDS.—Edinburgh Hall, Sheepscar Terrace, Mr. J. S. Shutt.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. John Lamont. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30: Local.
MACCLESFIELD.—Free Church, Paradise Street, at 6.30, Mrs. Burgess.
62, Fence Street, at 6.30: No Information.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. J. B. Tetlow.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30, No Information.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Woolston. Oct. 13, Mr. E. W. Wallis.
NEWCASTLE-ON-TYNE.—Weir's Court Hall, at 10.30 & 6.30, Mrs. Gregg; also Monday evening at 7.30. Tuesday evening at 7.30, Social and Musical Entertainment.
NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. J. A. Rowe. Oct. 13, 14 & 15 at 7.45 p.m., Mrs. Gregg.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: No Information.
Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.
OLDHAM.—178, Union Street, at 2.30 & 6, Miss Sumner.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, No Information.
OSWALDSTWISTLE.—At 9, Fern Terrace, at 6.30, Mr. Pemberton, Blackburn.
PENDLETON.—Town Hall, at 2.30 and 6.30, No Information.
PLYMOUTH.—Gospel Hall, Nottle Street, Opening Services: at 11, Mrs. Chapman & Mrs. Trueman; at 3, Mr. James; at 6.30, Mr. Leeder.
8, Norley Street, Monday and Thursday, 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., Miss Beetham.
Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.
SALTASH.—Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Burt.
SHEFFIELD.—Cocoa House, 176, Pond Street, at 6.30: No Information.
SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
POWERS BAYDON.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Butterfield.
SPENNYMOOR.—Central Hall, at 10.30, 2.30 and 6, Mr. Fearbey.
SUNDERLAND.—323, High Street West, at 6.30: Circle.
TUNSTALL.—13, Bathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Mr. Dobson. Wednesday at 7 o'clock.
WEST FELTON.—Co-operative Hall, at 6 p.m.
WISSEY.—Hardy Street, at 2.30 & 6, Mr. Hopwood.

MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
MR. J. B. TETLOW, 7, Barclay's Street, Rochdale; full till Jan. 1886.
SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
MR. J. SWINDEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
THOMAS GREENALL, Trance and Clairvoyant Medium, 198, Padiham Road, Burnley.—Oct. 18, Manchester; 26, Blackburn; Nov. 1, Rochdale.
MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.
THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.

MR. E. W. WALLIS'S APPOINTMENTS.—Oct. 11, Bradford, Otley Road, 2.30, "Spiritualism, Its Power, Purpose and Principles;" Bowling, 6, "Spiritualism, Its Facts, Faith, and Proofs of a Future Life;" 12, Leeds, Psychological; 13, Morley; 14, Kighley; 15 & 16, Leeds, Edinburgh Hall; 18 & 25, Glasgow.
MRS. E. W. WALLIS'S Appointments.—Oct. 11, Glasgow; 17 & 18, Seghill; 25 & 26, North Shields.
Mr. Wallis is at liberty Oct. 19, 20, 21, 22 & 23, also Oct. 27 to Nov. 1 inclusive, and will be happy to arrange to visit friends desiring her services on any of the dates mentioned.—Address, 50, Langside Road, Crosshill, Glasgow.
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MRS. EMMA HARDINGE-BRITTEN will lecture at Liverpool, the first and third Sundays of each month for the present. At Newcastle and surrounding districts, the last Sundays of each month; at Pendleton, second Sundays in November and December; at Birmingham, second Sunday in October; at Blackburn, Nov. 22.—Address, the Limes, Humphrey Street, Cheetham Hill, Manchester.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W.

MR. J. S. SCHUTT'S APPOINTMENTS.—Oct. 4, Walton St., Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elkott Street, Sladen, via Leeds.

B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, Manchester. (Open to private engagements.)—Appointments: Oct. 11, Stacksteads; 18, Heywood; 26, 28 & 27, Parkgate; Nov. 8, Openshaw; 22, Heywood; 29, Regent Hall, Rochdale; December 6, Openshaw; 30, Heywood; 27, Regent Hall, Rochdale, Jan. 3, Openshaw.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phrenologist is engaged as follows: Oct. 11, Rochdale. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and RICH, Bosworth Street, Boston, Mass., U.S.A.

MR. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in Town or Provinces. For terms and dates, address, 42, Goodiers Lane, Salford.

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