

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

# SPIRITUALISM.

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

No. 811.—Vol. XVI.]

LONDON, OCTOBER 16, 1885.

PRICE 1½d.

## THE NEW POLITICAL STATE.

A DISCOURSE delivered by MRS. CORA L. V. RICHMOND under the control of her Spirit-Guides,

At the ASSEMBLY ROOM, KENSINGTON HIGH ST., on SUNDAY EVENING, OCT. 4, 1885.

The subject of this evening's discourse is "The New Political State." You will find in one of the utterances of the prophet Isaiah these passages:—"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to naught; speak the word and it shall not stand, for God is with us."

Kings have found that when nations are ready to do without them, all their pledges are like ropes of sand—they are dispersed. Recent events in the East admonish the European Powers that, notwithstanding the subtle influence of that which is denominated the "balance of power," still if two peoples flow together naturally, all the kings of the earth cannot keep those nations apart. If others are to be divided, all the kings of the earth by treaties cannot keep them together; nor can armies, nor battles, nor sieges long delay the current of events marked out for any nation, or any succession of nations, to follow. God uses kings, sometimes, as instruments both of benefit and of punishment to nations; but when they come to stand in the way of the uplifting of a people, the crown, and the kingdom, and the throne, and the sceptre, and the king, alike pass away, and that which is the intention is fulfilled.

You are entering, in England, upon a revolution which at one period of the world could never have been brought about except by bloodshed. Two millions of men are to assert the power of their rights as citizens of this nation in the exercise of their suffrages, and this is to be fitted into the body politic as a portion of the new basis of government. What the Parliament of the past has been may perhaps remain, but what the future is to be none can decide, until all these different elements shall have been amalgamated into the political body, and the results made known. In other words, while the Crown of England may be, in a sense, the commander of the ship of State, Parliament is the pilot, and guides that ship of State o'er stormy waters and calm, through shoals and quicksands, endeavouring, so far as is possible, by the voice of the people, which for ever is listened to and for ever ultimately prevails, to direct the ship of State towards the ultimate benefit of the people. Whatever the complications are in England when a representative Government is still headed by a Throne and Crown, it still is a fact that the progress which has been made in the last fifty years, and the

strides toward the solution of many difficult political problems, indicate that not only the people are rising to the consciousness of their individual privileges and rights, but also their individual needs, and that the future government of England, whatever it is to be, must look to the intelligence, the integrity, and the uplifting of its people, as the only source of its security.

Not only is this the case, but never since the Reform Parliament of fifty years ago has there been so important a period in English history. And yet you enter upon it almost noiselessly; you float into it almost as the result of events, and it scarcely awakens a comment, save that on either side political agitators are intent, as usual, upon making the most of the new element which is to elect one or other of the parties to power. Beyond all parties, and beyond all political agitation of a local kind, however, there is the distinct political history of the nation, i.e., that the country by steady and slow degrees, by sure footsteps, has made authority to yield, one after another, to the demands of the people for wider privileges, for greater participation in the laws, for more intelligent knowledge concerning those laws, and for that which is better still, individual enlightenment concerning the nature and duties of citizenship; and this, we say, has gone on steadily:—sometimes to the extreme Radical it has seemed too slowly, and *always* to the extreme Conservative, it has seemed as though the nation were going to ruin; but each time it has been so that the nation has gathered unto itself a wider and grander domain of strength, and has repeatedly proven that in that strength is the perfection of the system that is better even than the laws that you have inherited.

But not only in England is this new political influence felt—the tremblings of it are among those "far countries" referred to in the language of the text: every government feels a certain influence of a new life, the tremblings of a new beginning somewhere; something that seems to threaten either to overthrow violently that which is, or claims a voice in the administration of its powers. No king can long, in the present time of the world, disregard the wishes of his people; no Power, however Imperial its claims, can long afford to disregard the mass of the populace. Whatever their wrongs may be—real or imaginary—they must be listened to, and if real they must be met with some measure of redress, or the king (the Imperial Power) knows that he is not safe.

The voice of the people enters more largely now into all the Governments of Europe than 50 or 100 years ago, and whatever Imperial Russia may claim concerning the absolute power of the throne, still there is the Nihilist pervading, with his many ramifications, almost every department of social and political life; and although publicly the Nihilist is put to death, privately the hand of the Czar must be for ever upon the pulse of the people. Germany, composed of States that themselves have had a separate education,—an education intellectually in the fraternal bonds of university life, collegiate education, and a sort of metaphysical Socialism that has its origin in the German mind,—Germany, the military Empire of Europe, still has one hand upon the sword and the other upon the pulse, and the heart-beats of a people that is ready, perhaps at a moment's warning, to burst the bonds of Imperial power and intelligently establish either a republic or a representative Government in its place. No one knows this better than the strong diplomat that sits in the centre of Europe—Bismarck. He knows what every nation is thinking of, feeling as he does the pulsations of that inward life. But the new Germany will begin when the King, who is well on in years, shall have been gathered unto the kingdom that is not of earth, and when Bismarck, who cannot always be the central diplomatic figure of Europe, shall cease to be. Then begins the new Germany. The same may be true of Austria, though less true than of Russia and Germany. And what has been done in Italy, what also has been partially accomplished in France, you may look to North Lands for further augmentation of: meanwhile, England, too free to rise in a revolutionary spirit, too conservative to be claimed as an absolute republic, still holds the middle ground, which in itself, though most dangerous, is the ground of greatest power, if she know how to employ it well and efficiently; if in the future, as sometimes she has not in the past, she shall see that her influence shall only be upon the side which points to the greatest humanity; if in the future, as she many times has been in the past, she shall be on the side of that true spirit of progress and humanity, which points inevitably to the steady advancement of nations, and to the consent of the multitude as to the kind of government they shall have. Under these circumstances no one can fail to perceive that great changes are imminent, not only from the very nature of the construction of the Governments of Europe, but also from their jealous observation of one another, from there being always the necessity of suppressing any preponderance of power on the part of one kingdom or nation; and from a still deeper cause, which neither kings, diplomats, nor legislative bodies understand—the gradual onward march of humanity towards the perception of self-government, and the deep law of spiritual truth which takes possession of the hearts and lives of men individually, that in the sight of God, and in the humanity that is to be, every spirit, every soul, every life, is as valuable as every other life. Whatever be its position, whatever its appointed task, it has certain individual rights,—that is, the right to live, not by taking another life, not by any aggression upon another life, but solely and individually as an entity; the right to live,—the right to the best kind of air, the right to the best kind of physical surroundings, the right to the opportunity of being the best that the humanity within can be. And when this enters, and takes possession either of individuals separately or collectively, there must of necessity not only be a social change, but there must first be a political change, like that which is wrought to-day in your own Government. It is the recognition of these individual lives, that has made two millions more of voters; it will be the recognition of more individual lives, that will create more of these voters; and whatever the vote may mean,—if it confers any privilege at all,—then it confers it upon these enfranchised two millions as it did on those possessing it before; and whatever may be the differences in the social status of individuals, whatever the ballot may mean in the hands of an individual, it means that he has a voice, that he has a right to be heard; that whatever he requires he may no longer resort to force to obtain, but must resort to the legally constituted right of redress which is in the suffrage, and which constitutes the recognition of his humanity.

The ancient law of Rome, had it been possible for it to have been operative upon the whole world, would have recognised the divinity of every human being; for a Roman citizen had all the rights of protection, liberty, and the possession of whatever in the ordinary course of events could be claimed as his own. But the trouble with this Roman equality was that Roman citizens used it also as a means of

oppression and arrogance; and whenever any individual exercises his right or privilege against his fellow man, that moment it ceases to be a right and privilege, and becomes an abuse. There are those who talk always of liberty, but who do not know that liberty means the possession of the highest qualification for humanity. In other words, whatever right you may possess as an individual right, you have no right to insist upon enforcing that against the rights of others,—in other words, the highest liberty is the largest respect for your fellow men; and where the highest liberty is maintained, is where each individual regards most sacredly the rights of his fellow men. The bandit boasts of his liberty, which is simply the license of the outlaw; and he who prates of liberty, whilst taking into his own hands the lives and possessions of others, becomes an outlaw, because he can by no means transgress the life of his neighbour or his neighbour's privileges without in that sense becoming a political and social bandit. True liberty means that while every right of the individual is sacredly maintained, the moment you cross the threshold or boundary, and make license to take the place of liberty, or allow aggressiveness to be called freedom, then you become a tyrant and usurper in turn. The great lesson of to-day is that which shall successfully answer the oppression and tyranny of the past without making tyrants of the oppressed, and lawless violators of those who have been wronged. The true spirit of political freedom must be that which stands as a parent or guardian between the two contending extremes of all the factions of the people, and points out that even while there may be oppression on the one hand, this is no excuse for violence on the other, save in those extreme cases where God takes it out of the hands of men and makes revolution as a Nemesis for great and world-wide injustice. Sometimes in the history of nations this has been the case, and where long bondage and servitude have been endured, it is no wonder that sometimes the oppressed break forth, and burst their chains with violence; but when this is done it is the Nemesis of an overruling power that guides even the tyrant to the act which brings about the redress. You have read, therefore, that those who are enslaved will turn upon their oppressors; but in the midst of the civilization of the nineteenth century, in the most Christian nations of the whole world, and two thousand years after all the civilized nations of the earth have claimed to have the standard of Christianity as their highest guide of life, it is not now the period of time to maintain that any wrong can be best redressed by violence, or that anything is to be obtained by substituting one form of tyranny for that of another.

Recently in England questions have been solved between master and employee, between what is termed technically capital and labour, that twenty-five years ago would have led to bloodshed; recently the condition of the public mind has so changed that those who have felt themselves wronged still do not feel at liberty to take in their own hands the measure of lawless redress; for they know that there is a broad sentiment in the land which will maintain them in the honourable claim for the righting of any wrong; they know that if they are sufficiently united and sufficiently persevering, and if their grievance is of a sufficient nature, that the public opinion of the country, and of all countries, will maintain them in their demand.

But the political affairs of nations have one view upon the surface, and another from an interior or spiritual standpoint. It is of this latter that we have more to speak, though we must of necessity have prefaced our remarks by what we have said. The political state of every nation is the highest blossoming of its united intelligence; for if the political state of a nation is that of abject obedience and servility to power, it proves that the united intelligence of the nation is not beyond it; but if, on the other hand, there is a yearning towards a better and wider interpretation of freedom, it proves that the nation collectively has advanced to the position of recognising a higher power than the mere insisting of individual rights. That higher power is the recognition of the rights of others.

And here we enter the moral domain; here we enter the domain of man's spiritual nature. If the political affairs of nations were simply to be adjusted to man's selfishness, there could never be anything but anarchy; because what a man has technically a right to, he might on the highest moral grounds forgo, and what a man may have the privilege of doing, he might on the highest moral grounds refrain from doing; so that it must be, that in the future not a theocracy will be established but a government of peoples, that will be



founded not simply on physical rights alone but upon moral privileges, upon spiritual associations; and until this is made the basis of political thought and agitation, very little true progress can be maintained. It was the humanity of the measure that made the repeal of the Corn Laws valuable, more than simply reducing the price of bread; it was because humanity was considered from a moral as well as a physical standpoint that made everything connected with the abolition of slavery desirable, not so much, even, that the slave was set free as that the moral incubus of slavery was not upon Christian nations. And so, with every step of progress, that which is politically a right must impinge upon that which is also morally right, and that which recognises the moral and spiritual qualities of men; and when societies or associations appeal to bodies of men, that they have a *right* to daily bread, we say that you have no moral right to gain your daily bread by violence, because that which you claim as a right does to yourself a greater wrong; and therefore the basis, that when daily bread is within the reach of all it also is a privilege, because humanity is uplifted by it, and there is no longer the immorality of oppression.

What we consider in the great solution of political problems, is not so much to teach the poor to rise, for they have been told this many times; they have also been told to be patient, they have also been taught every moral requisite; but it seems to us that the burden of teaching must begin at the other end, that those who are highest in power should be taught, that those who are in positions of influence should have moral instruction; that the wealthy, and the proud, and the great should learn the lessons that are valuable in life. And as we have said in a recent address upon a similar subject, when asked what is the great panacea for poverty? we should like to find the panacea for wealth,—something that will do away with the morbid, selfish, eager, grasping spirit of a desire for wealth. You cannot eat gold, you cannot drink it, you can only wear a portion of that which it can buy, and your dwelling places, though they be palaces, still cannot absorb the gold that many of the wealthy possess. The great moral proposition of the age, is to be found in a thesis that will do away with inordinate wealth. The question of poverty will answer itself, for it is the legitimate extreme of the other; and what we want is not so much something to uplift the poor (for they are uplifted oftentimes in spirit beyond the highest throne) but something that shall dissolve this superficial fabric in the mind of humanity, that wealth is the criterion of merit and power. Whenever this is accomplished, by whatever means it shall be done, we do not mean that it can be done by attacking individuals who are not responsible either for their opinions or their position,—but it can be achieved by a kind of education and moral force, that will make it immoral to possess wealth beyond certain possibilities of requirement, beyond certain necessities of individual and family demand. We know that this in a measure would reverse the entire methods of this and other commercial nations, who contend that individual enterprise must be the criterion of all success in life; but as in other directions individual enterprise or individual desire is curbed to the demands of mankind; as the marauder, the bandit, the pirate, and those who at one time were privileged to prey upon their fellow men, are suppressed by the moral and political enactments of Christian nations, so there will come a time—not in this generation nor this century—but there will come a time when the possessor of inordinate wealth will be looked upon as a pirate. Why? Because he cannot, however human he may be, he cannot, however charitable he may be individually, he cannot, however upright he may be as a man, do away with the aggression which his possession enforces upon other lives; and as a man has no right to possess arms or other things liable to go against his fellow man to do him injury, so no private individual has any right to the augmentation of a power that will, when it is accumulated beyond a certain degree, make him inevitably aggressive towards his fellow man. Outside of the individual any such power must, of course, become dangerous; and as kings do not choose to recognise in their kingdoms the existence of that which is at too great rivalry with themselves, so when humanity is king, it must be the individual, not his possessions, that is to be protected. It must be the individual, not his wealth, that is to be preserved; it must be the individual that is to be brought out free, and clear, and pure, and exalted; and a man cannot be reached who is hedged round with the fortification of wealth, worldliness and Mammon to the degree of exclusion from his kind. We say, therefore, that the great moral

underlying principle of this political life, must be the regeneration of humanity with reference to the status of what constitutes the highest thing to be aimed at. The privileges which in past time it was necessary to grant to individuals for the maintenance of life, cease to be privileges when they extend to the augmentation of wealth. That in itself is tyranny, and such power must therefore be curtailed and suppressed, and it must be held that the highest statement, that can be given to humanity concerning the aims and purposes of united civilization, will be the political status of the future. Those highest aims will be the preservation, uplifting, and highest protection of man. You are appealed to to protect the throne, because the throne represents a nation; by-and-bye it will be the protection of humanity. You are appealed to to protect a government, because a government is the symbol of a nation; but history has shown that whenever a government fails to stand as a synonym for humanity it perishes.

Now you have a standard of great wealth: against this the united forces of humanity will one day have to contend; for when kings shall cease to tyrannise, when individuals shall cease to wage war upon humanity, then wealth will do so, and this Moloch, this king and power of Mammon, will be the next great evil, the next great tyrant, that you will have to overcome, not only in your individual lives, but in your social and political lives. Already across the ocean, the Moloch of Mammon holds great power in legislative halls, against which even the unusual intelligence of fifty millions of people cannot always hold sway. See to it then, that in the incoming time, knowledge of the spirit, and of the justice, and of the right of individuals shall be so adjudicated in your own minds, that you shall measure the interest of humanity as a whole; and if you can participate in any political measures, or in the instruction of any people upon political measures, let it always be towards that voice and that power and that uplifting principle which, underlying all nations, must make the government of the people the highest and best that is possible—a parent governing by its power of justice and love, an equitable voice that stands in the midst of its children to always perceive and do the right. As in the ancient days the king was said to be incapable of doing wrong, but was found to be full of errors and caprices, let the power of the future be that which is the highest voice of an united humanity, the highest influence of an united people, the highest recognised standards of the wisest and best of the nations of the earth. And in the coming time, no nation will dare to wage war upon another, or to announce a cause of war, that is not recognised by all the moral and mental influences of other nations. In the coming time that nation will be considered as a highway robber or a privateer that for its own individual purposes would plunge any nation or any class of people into warfare and bloodshed. Whatever difficulties are to be adjudicated, the highest standards of international law will find a method for their adjudication; whatever troubles can occur between Christian nations, Christian arbitration ought to be able to solve; and whatever can occur in connection with any people, the highest thought and mind in the midst of that people ought to be able to solve the question. If England has internal difficulties, there should be such an especial appointment of minds as are capable of solving, without bloodshed, those difficulties. If in Europe there is danger of war springing up, the best minds of united Europe should meet to dispel the war-cloud. And the time is coming when the words of the poet and prophet will be fulfilled, and “all ye nations”—you, France, you, Russia, you, Italy, you, Germany, you, Austria, you, England, and you of the far East—shall meet together in one solemn congress of nations; and afar o’er the sea, the messenger from the land of the free shall join you, and there will be no question that can arise between nations, that the moral and intellectual voice of those nations will not be able to solve. On the basis of humanity all nations will be free; and in each separate position, whatever be that position, all will fill their places as sister stars that move around a central sun, whose invisible power and invisible light is the light and voice of the divinity that is within man.

---

On Oct. 7, a few friends and I had a meeting at the house of our esteemed friend Dr. Brown. There was a sceptic present, whose father was described by the medium. We had twenty-nine descriptions, twenty-five of which were recognised. Dr. Brown was under control about two hours, giving us a most interesting and instructive discourse.—R. LATHAM.

## 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, PENDLETON,

Sunday Afternoon, September 13th, 1885.

(Continued from last three weeks.)

### THE ORIGIN OF SIN, AND ITS DIVINE USES.

The Infinite acts only in *one way*—the *best way*. The *Ego* exercises *volition*, which means *choice*. If all ways were alike good or bad, there could be no choice. Neither could the *Ego* learn how to decide, unless life were one continuous trial. Things are as they are, because they would not meet the end intended, if they were any other way.

The idea of the descent of spirit from a higher state, in the sense of an individual consciousness or *Ego*, does not appear tenable. There has been, therefore, no "fall," no temptation of the devil. For certain purposes which we need not pause to discuss, the facts of creation were thrown into dramatical forms, with leading characters,—like *Æsop's Fables* to illustrate a moral,—and our present day theology or Christian philosophy is the modern remnant of a much-misunderstood "Miracle Play."

The Soul, being the representative of the Infinite, cannot sin; it is the individual, the *Ego*, who chooses wrongly, that sins. The flesh, the carnal nature, is not the Soul, but, as we have seen, the volitional and actional apparatus of the *Ego*. A man follows after a loose life, but it is not his generative soul that takes delight therein; another drinks to excess or gormandises, but it is not his nutritive soul-powers that err. The appetites reside in the *brain*, strictly in the domain of the *Ego*, and are its tendencies and acts. The soul-forces are the victims; they are not the instigators of the mischief.

The external physical envelope of the Soul may be depraved and impure, and thus pervert the food upon which the *Ego* subsists, leading to a defective performance of its duties, and a tendency to choose unwisely or act blindly. The *Ego* itself may be depraved from the mental sphere of parents or surroundings, or in its inception may be vitiated by the influence of individual spirits operating in the sphere of the parents. In that sense spirits may be said to be partly "re-incarnated," and form particular attachments to men and women, for good or evil; for to make the volitional principle complete, man must have all sorts of alternatives continually around him. Within and without he has the right and the wrong presented to him in all forms imaginable, and in active and passive states, making him a continual victim, or keeping him ever on the watch. Every mechanic, even, knows this to be true, for bad work would of necessity proceed from ignorance, inexperience, carelessness or wilful mischief. As it is in the mechanical, so it is in all other departments of human life.

Man therefore requires knowledge, experience, application and the *will* to do what he knows is best. These things he can only attain by slow degrees, and while doing so, errors so accumulate that he finds his perplexity increase as he goes on. This is a part of the plan, for as he goes on, higher faculties are brought into play by the existence of the more complex difficulties.

Let us suppose a child, born of a pure germ, and in a pure body: that child could not remain so. Let the parents be ever so wise and careful, yet the vicissitudes of climate, scarcity of food, and other conditions of earth-life would disturb the vital system, which would tend to a vitiated action of the brain, producing mental obscurity, irritability, perverted appetites, &c. These evils would end in an improper use of abundance, or a scramble for necessities in times of scarcity. Thus we have all the ills and contentions of civilized life, ending in robbery, slaughter, wars and standing armies.

But the lesson of life could not be learnt were it not so. There must be the tendency, disposition, opportunity to blunder at every step, or life as a spiritual lesson would be a perfect farce. Study the life of every child that is born into the world, and the true philosophy of evil will be at once apparent.

These circumstances indicate a progressive development of brain. Ignorance is overcome by observation, hence the great development of the perceptive faculties; want is averted by acquiring and safely keeping, which develops the selfish propensities; knowing something of surroundings, and having enough to eat, give time and leisure for the

exercise of higher faculties. These faculties at first serve the selfish nature. Crime furnishes itself with weapons, and reprisals follow wrongs committed. The strongest and fiercest survive, and flourish on self-aggrandisement.

Man is not happy. He yearns for something more. He is a patriot, a lover of his clan, kind and good within a narrow radius. He cannot forgive those who have wronged him. He is conquered by a more aggressive tribe, is reduced to vassalage; eats the bread of servitude, finds that the evil-doer becomes his teacher; and in centuries after we see conquered and conquerors living together as one united people; and enlightened from the friction that ended in mutual concessions, the forgiveness of injuries, the forgetting of wrongs.

Thus much for the earth-plane, but man has been from the first the creature of unseen circumstances. In all his career he has been the subject of spiritual influences; some inclining him upwards, others downwards, till his eyes are opened to a new set of surroundings, in regard to which he has been acting ignorantly, and blundering fearfully. Out of his relations to the unseen come spiritual evils manifold, of which we now have the remnant, in false theologies and soul-degrading ecclesiasticisms.

Good and evil are in reality relative terms. That which appears "good" to one man is evil to another on a much higher plane; and the good man on the high plane is comparatively evil in sight of those who are higher still. By slow degrees man is ever becoming able to decide wisely in a larger number of matters that affect his well being, and active progress, passive incubation, or apparently retrograde exfoliation of the life of an effete era, mark his course along the centuries.

We must, as a matter of truth, regard the mythical teaching on man's evils as untrue and misleading. There is a truth at the bottom of all falsehoods, otherwise they would become mere matters of "fiction" and cease to be harmful. Of these myths is the Hindu dogma respecting matter, and the superiority of contemplation over action. The disregard of matter, *Maya*, illusion, has been held as a holy precept. It is nothing more nor less than an impudent libel on existence, promulgated in the interests of a lazy, dissolute class, who make a trade of "contemplation" and the manufacture of "notions," the most modern disciples of which are the so-called "theosophists" of to-day, of all sects and hues.

To understand the holy use of Matter, as the vesture of the Infinite, is the most sacred duty of life. Being the root of all good to man as a physical being, it is at the same time the root of all evil in its misuse. To vilify any sphere in creation is manifest blasphemy, and the design of sordid priests, who trade on human needs, by taking away "bread," and offering instead a (metaphysical) "stone."

The state called "Man" is one of *transition* from the animal, in whom *instinct* is a guide. But instinct does not involve *choice*, but the exercise of a strictly limited sphere of action, which is incapable of that form of extension, approaching in any degree to man's ideal of perfection. Man, as a babe, is therefore more helpless than the animals, and in youth more prone to error. His mistakes involve him in suffering, which intensify observation, induce care, stimulate memory, lead to reflection, and man becomes a *rational* being. Reason is the prerogative of man. It is the endeavour to get at the truth by *inference*. It does not see the Truth face to face, but only as it can be inferred by the contemplation of seeming *falsities*. Reason seeks *authority*; it must have its *premises* of some sort. This loophole admits the vast array of untenable dogmatism which on all hands characterises the mental operations of man, in science as well as in theology; in affirmative as well as negational philosophy. We see nothing as it really is, but only as we imagine it to be. Reason is therefore a blind guide to the truths of Being, borrowing other eyes, and endeavouring to comprehend the import of a faculty it does not possess.

Thus Man, in his loftiest flights, is the continual subject of error and its painful consequences. He is ever seeking happiness, but doing that which is the immediate source of misery. He is strenuously endeavouring to clutch the good, but his hands are full of evil. He goes forth with lofty aspirations to possess himself of the truth, but he fills himself with falsities. He places himself meekly in the hands of gods, but in centuries to come he sacrilegiously discards them as devils.

The reason is that the *Ego* is vainly trying to lift himself up by pulling at his own boot-tops!

(To be continued.)



## THE SPIRIT-MESSENGER.

### THE NEW ELECTORATE: IMPENDING RESULTS.

A CONTROL BY "GEORGE ODGER."

Recorded by A. T. T. P., September 16th, 1885.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, under control, said:—

They are concentrating their forces in view of the exigencies of change, that will take place under the altered conditions of the electorate. Every day witnesseth a change of tactics; every day brings forth the hopes and fears of the contending forces. Already the threat of disestablishment and disendowment has aroused the nearly dead efforts of the people's spiritual pastors and masters (as they are designated) throughout the whole of the United Kingdom. Every day witnesses a new applicant for parliamentary honours, and every day unfolds the pages of a new programme, which in the past would have been deemed to be revolutionary in its character.

The boasted humility of the Church has gone; the ministers of religion know that they are themselves to be judged, a very different condition to that when they were self-constituted judges. There is no body of thinkers, who have worked harder for this consummation by work pursued earnestly for years than your own spiritual surroundings, whose mission is to reconcile man unto himself. How well and how faithfully they are doing this, is evidenced in the fact of the great change in the condition of the people mentally, and I may add physically. Enlightened thought through universal education, even under its present impaired conditions, is that lever which the Church has ever feared. The Church united, has contested zealously and strenuously against a purely secular education of our English children; and now that the question of free education is raised by the poor of the United Kingdom, they scoff at it, and class it amongst those puerile ideas, which emanate from unthinking and illogical demagogues, but a voice stronger in its power than the Church, will demand free education throughout England.

They will find the means for this great boon, by utilising the endowments of the Established Church. That this is not a far-away contingency is proved by the open advocacy, that has been given to it by the most able political orators. The talk of the Bible has no power to-day, except amongst an interested few, who would have all mental power mis-trusted in the endeavour to interpret the Bible. To him, who thinks, the Bible cannot teach anything; there is no lesson to be obtained from its pages; but to him who abandons thought, and then he can be led into a belief into faith in these strange and mysterious pages. The efforts of many in this labour of interpreting the Bible, have been painful to witness; the task of making its various pages blend with each other, of smoothing over the glaring contradictions, have been too pitiful either to record or to witness on the part of those, who have the Bible as a guide, and who look on all, who do not acknowledge its authority, as breakers of all divine ordinances; as conspirators against all, which is truly and infallibly good. But apart from this section of Bible-guided men, there is a vast majority of thinkers, who have arrived at a clear and rational comprehension of the soul's claim to an eternal duration, through another religion, which has been duly tested and been proved to be all that is desirable in the soul's day of trouble and adversity. The religion of men, who choose reason in preference to faith; who prefer the light of education to the darkness of dogma; who are Unitarian in the strictest sense of the word; who acknowledge but one God, the only true and living Father; who believe the words of that Spiritualist of old who said, "Before me there was no God formed, nor shall there be after me. I even I am the Lord, and besides me there is no saviour." This you will find in the forty-third chapter, the tenth and eleventh verses, of Isaiah. There is no want of clearness in this assertion respecting God's unity; no equivocation; no play on words; every word that is used is stated in a clear and most unmistakable manner: "I even I am God; besides me there is no saviour like unto me to be saved, for I am God, and there is none else." Yet the Christian Church was formed after these utterances, and God is brought down to earth to be judged and condemned by men; that then is what the priests have done for so many generations.

Your controls distinctly teach the truth, and say, that every man can do it infinitely better for himself, by continually getting nearer to his God. It is said, "that the knowledge of the Lord God shall cover the earth," and I reverently believe that the day is nearly here, when men will know that the knowledge of the Lord is universally bestowed; when loving kindness, judgment and righteousness shall exist amongst men. The great orator of the day said: "The day for platitudes has gone; the rich man cannot have his wealth in perfect security, and continue in a course of injustice." The people of England are entering on a new life; the pages of the transactions of the past are being turned, and the toilers of Great Britain have become opportunists, in the sterner sense of the word, and they are beginning to write their life's history on a clean page of their New Bible; beginning by their decision in next November.

All that belongs to Cæsar will be given to Cæsar; there will be no spoliation nor robbery, but an equitable fairness in the change, which must come. There will be a free trade in land; land will no longer be tied up. There will be free education, and the working tolerationalist will also have free trade in religious thought. There is no doubt, that a sense of religious responsibility prevails throughout the working classes; but they as a rule are not even sectarian, and a very small minority indeed belong to the Established Church; yet were you to ask the great majority of them to describe themselves, each would answer, "I possess a soul, which is the grand essential principle of humanity; I possess a body, which is the outward form and manifestation of the soul, and these two working together on earth build up that which is described as self-consciousness, which remains with me, and which I believe I shall know for all eternity."

The majority in their description of God describe God "as the essential, conscious principle of all life; from Whom all power proceeds; Who hath the power of giving in the fullest measure, or of withholding His mercy"; in fact, they will answer, "He is the Almighty." If they are asked from whence proceeds this idea of their Maker? they will answer: "From the mighty works of creation on the earth, which is theirs, and by the worlds in space, created and guided and governed by a power that is almighty." They will tell you that "in arriving at this stage of thought, they have had to free themselves from Bible claims and priestly teachings." Four-fifths of the working population of Great Britain are in this condition of all knowledge: a condition of knowing and perceiving God through his works, and recognising their power of obeying.

Truth cannot be dissimilar: that is impossible, so that these right ideas of God, through His works, harmonise with reason, with science and with fact. It is these men who, looking around amongst themselves, realize that every week that passes away is too much like its successor, and that all will be weeks of hopeless and despairing effort to live. As that orator of to-day justly observes—that man who is stirring men's hearts to-day—"The day for platitudes has passed; the differences of classes, through the ordinances of God in His regulations of social conditions, is no palliative for hunger and misery, and a generally hopeless, pitiless life." That which has done in the past, will not do in the immediate future. A man, labouring year after year, and getting gradually, but surely, weaker and nearer to the time that intervenes between him and the workhouse; and they are asking themselves: "Is there no remedy for such a state of utter hopelessness?" Good and true men are telling them, "that there is every hope for them, if they are true to themselves in this their new electoral life, and that their new life begins from the exercise of their new power; and that with them, and them alone, rests the power of remedy, and that they can help themselves."

The question is, Will they help themselves? The speaker seems to have no hesitation about this, and I myself recognise to the fullest extent the mental growth, which through earnest labour is the possession of the English working men. This is proved by the fact, that they are for the first time working for themselves; for it has been too much the fashion in the past to invite a Lord, a Baronet or a Duke to take the chair at their meetings, thinking that they could not otherwise get together their fellow workmen. But now, not one of the upper classes is invited; not one is invited who has not at heart the future welfare of the working man; and who is not prepared to give to the working man a better future than the workhouse in his old age. So far from their having poor meetings through these invitations not being issued, they have had overflowing meetings in

their addresses one to each other, being earnest in this shoulder-to-shoulder policy on which they have entered.

Take the words of one of their chosen candidates, who said: "We have entered to-night into a bond of nearly mutual love; were it not so, I would not ask for your suffrages. I know that it is an arduous task to please all the sections of liberal political thought. I know it is a hard wrench to Liberal Church of England believers to have to speak about the doing away entirely with the Church, and utilising the endowments; making use of the Metropolitan enclosed Churchyards for the secular enjoyment of your children, and finding an every day practical use for the Church, as a place where the inhabitants can meet, and discuss, and argue together for the purpose of mutual improvement. My advocacy, of throwing open all the National Museums and Schools of Art, may offend the extreme sabbatarian views of many. My views respecting the sale and purchase of land will alienate some of the voting power of the borough, but I cannot help this. I pray that the same love, which I am willing to give, be also given to me, and to the Liberals, who are of all shades of opinions, whether advanced to Radicalism, or hovering on the very borders of Toryism. I tell you, that these changes are to come, and happy is that constituency which is prepared for them. To talk about a triune division of Church property, one-third only to go to the poor, has not been the intention of one in a hundred of those, whose bequests have built up these enormous revenues. Destitution and want are doubly aggravated, when the parents of children know, that their little ones, carrying their school fees, are tempted to spend the money at every baker's shop they pass on the road. Then again we must be prepared for the sweeping away of Hereditary Legislators, the Law of Primogeniture, the long lease system of disposing of lands, and an altered method of Local Government. I need not talk of the Extraordinary Tithe, which presses so heavily on our farmers, and which is so sternly and mercilessly demanded; for with the disestablishment of the Church, the question of tithe will pass away with it. If this question then is asked: Whether I support these changes? I answer: Most emphatically, Yes! and I ask you to be prepared for them, and to do your duty as Liberals of all sections by supporting only those, who through their political action sufficiently prove, that they are actuated by a love of those things, which you love; those who are guided by the same principles of fair justice to all men, and then you will have done far better than in returning one extreme in principles, unjust in conduct, and unfair in action."

I believe firmly, that this change will carry injury to no man, consequently I firmly believe that the working men's representatives will be ably supported. "I myself," continued the speaker, "am poor, and so poor, that I know I must trust to your promise by the amount of the fund already raised to meet the expenses of my candidature."

"Working men representatives have been a farce; in the past they have tried, and tried in vain, and many good men have been unable to meet the returning officer's claim of demanded security for the expenses of the election. For from whence can any working man get £200 to deposit ere his nomination can be accepted? Hence practically a working man as an M.P. has been rendered impossible; much to the interest of the Conservatives, and to the great satisfaction of the Liberals themselves. But this disqualification has ceased through the system, on which the working men have entered; namely, that of forming their general committees from thousands of members fully resolved to support not only by work, but by money, a candidate, who can return their trust with a love of the work, which he is required to fulfil, and who has a continual pleasure in the doing of it. I am prepared to do this work; but I ask to be permitted to do it in the very spirit of that equality which I shall demand from those I represent." He continued: "I have another few words; it is absolutely necessary for the proper use of parliamentary work during the next session, that the Liberals, if possible, should forget all which splits and divides them into sections; rather than that both sides should be the mere playthings of a consolidated Irish vote. It is better to sink all minor animosities, so that the new Parliament may open with an overwhelming majority, so that they need not bend to the claims of those who would cause an absence of unity in this kingdom, which is called an United Kingdom, so that they need not to beg for the Irish vote in their resolve to maintain through their vote the balance of party, so as to prevent any possible work-

ing majority against their demands, and consequently this my warning is necessary. Better is it to forget little troubles than to manufacture a great one."

I have entered at large on this new form of advocacy, to prove to you the power of thought existing amongst the aspirants to parliamentary position, and may our Heavenly Father so direct us by His will, that we may work unflinchingly for this purpose. Do not believe, because these advanced measures are close at hand, that the integrity of this Empire will be in any danger. Every Reform Bill has been classed as subversive of the interests of the Kingdom, and leading to rebellion and lawlessness; yet from administration to administration law and order have been effectually observed, and those croakings have remained unverified. So it will be, when these changes are in full action; then it shall be found, that the Empire has gained strength. Peace arbitration shall take the place of the bitter results of war. Already has this country reaped the reward of peaceful arbitration; instead of having the whole of the United States of America in bitter enmity to-day, they are hearty and earnest sympathisers in all our little difficulties; rejoicing in all our triumphs. Yes, when these changes are in full working order, then may it well be said, "that the presence of the Lord covereth the earth as with a garment; that peace and good will exist amongst all classes and conditions of men."

May God in heaven bless you!

I asked, Who had been controlling? and was told: "One who was a disappointed Candidate: one who could not find security for his Election expenses.—George Odger." I said: "I had been talking about you this very day." He said: "I know it, and that brought me into sympathy with you. I thank you for what you said."

This is one of the many instances, in which little discussions, that I have held with some of my brothers still in the body, are taken up by those out of the body, but who seem, although unseen, to be leaning over my shoulder, and taking up every thought whether expressed or kept to myself. On the morning of this control, whilst waiting for the train, I had a conversation with a very intelligent railway mechanic, who was expressing himself against these working men's advocates, as doing a great deal of harm and unsettling men's minds. Among others he referred to Mr. Arch, and the late George Odger. I said, I considered that Arch had done much good to his fellow labouring men, and that with regard to George Odger, I knew of nothing against him. As far as I could see he advocated what were in his day considered extreme views, but which were mild compared to some advocated by men in high place in the present day. I said, I wished to see every man in England a Conservative, and having something substantial to conserve, and not Conservative of bygone prejudices and exploded ideas, and that it was my idea that if the masses used their newly-acquired powers wisely, England would be better than ever.

The reader will see that my thoughts were picked up and given in the control published above. The ingenious speculator in spiritual manifestations will say, "This was merely thought-reading."

I ask the simple question: *By whom?*

#### FORM MANIFESTATIONS WITH MRS. MELLON.

To the Editor.—Dear Sir,—On Thursday evening, Oct. 1, by the kind invitation of Mr. and Mrs. Mellon, sixteen friends assembled at their residence, 61, Heaton Park Road, at 7.30, and after a little quiet conversation, a semi-circle was formed, facing a corner of the room, at which was a door leading into a smaller apartment, in which small apartment was a recess or closet. A curtain was suspended in the doorway leading from the circle room into the smaller room in which was the recess. A further description of the relative positions of the rooms is unnecessary, not being essential to the value or success of the seances in question, the phenomena subsequently observed being to a large extent self-evident, and quite beyond the power of the medium to produce; the only possible explanation (apart from the spiritual) being the employment of two confederates, at least; and all who know Mrs. Mellon will acquit her of being guilty of that.

After the opening hymn, the medium—who was seated in the recess in the inner room referred to—was controlled by one of her guides, a little coloured girl, "Cissy," who chatted to each one present in turn, as she intimated, to put them at their ease, as there were some present who were quite new to such proceedings, and apt to be timid; the object of the chat being also to harmonize the circle, while other controls were endeavouring to gather the material and power to effect a materialization. After about half-an-hour sitting in a dim light, said light being placed at back and outside of circle, in the opposite corner from the curtained door, a deep, gruff voice was heard to say, "A bit more light, Professor"; and at once all recognised the familiar tones and accents of "Geordy," Mrs. Mellon's chief control for this phase of phenomena.

After the light had been increased sufficiently to see every object in the room, and to see time quite easily by one's watch, which I saw was 20 minutes to 9, "Geordy" stepped out into the room from behind the curtain. He walked quite nimbly forward towards the left wing of the curtain, picked a pencil up from a chair which had been placed there, with paper. He dropped the pencil, picked it up again, during which process a peculiar crack was heard, as if some of his joints were rather rusty. He chatted away in his droll, humorous way, and anyone who ever heard "Geordy" speak years ago, could not fail to be struck with the remarkable maintenance of identity, so that the confederate idea referred to is quite out of the question.

After bowing most gracefully several times to the circle, he moved towards the curtain, and stood about two feet from and on our side of it, and from that moment he gradually grew less, by slow degrees sink-



ing, till he was about two feet high, but still proportionate in bulk to height. He spoke, bidding us good night in the same voice, but very much weaker, and from that gradually seemed to sink, till the white vapoury-looking mass entirely disappeared, and after the lapse of perhaps four or five minutes, the white mass gradually re-appeared, and grew from the appearance of a small quantity of steam, of the size of a small pocket handkerchief, up to the proportions of a full-grown man. As the form was growing, and especially from the time it was about half-formed, there was a movement of the arms, as if manipulating the material, and forming the lower extremities.

"Marvellous!" exclaimed one of the friends.

"It is indeed, marvellous," responded "Geordy," as he stepped forward, full of animation, and as agile as any human being could possibly be; and after walking round the circle, and passing a few remarks in his usual droll fashion, he bade us good night, with the intimation that a lady desired to show herself, a friend of someone present.

About five minutes after the retirement of "Geordie," a female form appeared white-robed and head hooded with a white shawl-like garment; but she seemed very timid and not able to bear the light, which was pretty strong. After two or three attempts to come forward, at the pressing invitation of those present, she finally retired, and shortly afterwards "Cissy" appeared, a little girl not over about two feet eight or ten inches in height to all appearance; and all who have seen and heard "Cissy"—as some of us had some years ago,—could not fail to recognise the same mode of manifesting, the little voice, and childish movements.

After playing with a small child's chair, pulling it over her head, and playing with her garments, and toddling about beside the curtain, she retired, and informed us through her medium that "Geordy" was going to show himself and medium at the same time. In a few more minutes the medium was heard apparently struggling towards the curtain, appearing, as she was when she retired, in a dark, fur-lined cloak—the night being cold—at the curtain on one side of it, "Cissy" controlling her, and "Geordy" on the other side of it, both the form of medium and "Geordy" being distinctly visible at the same moment, "Cissy" speaking by her medium, and "Geordy" answering her. The medium stepped into the circle, and sat down on a chair; "Geordy" retiring apparently, the other way into the inner room, gave knocks to close the seance, which brought a most interesting and successful seance to a termination.

After partaking of refreshment, the friends separated, deeply thankful to Mr. and Mrs. Mellon for the privilege afforded them of witnessing such evidences of spirit presence; every one expressing their thorough satisfaction at the results. It is hoped that Mrs. Mellon will be enabled by health, strength and opportunity to devote herself more frequently to this great work.—I am, yours for the Truth,  
Newcastle.

GEO. WILSON.

#### OBITUARY.—LIZZIE BUTCHER.

Mr. and Mrs. J. A. Butcher, Peckham, have long had a daughter in a slow and painful decline. The time of transition was at 8.45 p.m. on the 12th. She knew of the life hereafter, and resigned herself into the hands of the angels of her Heavenly Father. The birth of the spirit was expected on the other side. Through clairvoyant vision, Mr. Butcher witnessed her advent into the higher life. She was gently borne away, on a couch of snowy whiteness, by Mr. Butcher's mother and cousin, to the home that had been for sometime in preparation. Such a view of death must be to a parent a blessed consolation, after witnessing so long the lingering fading away of the earthly life. Those who have not the power of spirit sight, may in hope repose their souls, that as God is no respecter of persons, all are equally dealt with in the home prepared for all.

#### AN APPEAL FROM MRS. SHARINGTON'S HEALER.

Having attended Mrs. Sharington regularly three times a week for the last five months, and watched her case attentively, I am of opinion that she may yet be restored to health, so as to enable her to get her own living, if she could have three months' proper rest and nourishment. I can supply her with vitality, but under the distressing conditions by which she is surrounded, a strong person would become weak, a brave heart sad and weary;—destitute, alone, large-hearted and sensitive, this sorrowful earth of ours has no sadder picture.

Will some of your readers give her the three months' rest required so urgently? £12 would be sufficient, and a lady friend of mine, who has already helped in this case, will give £1 if the remaining eleven are forthcoming. I shall be very glad to receive and acknowledge donations for my patient, and to those who believe in the universal Brotherhood of earth, and the communion of the great hereafter, I need not say that such gifts will bear ample interest. The names of any who send subscriptions I will (with the Editor's kind permission) acknowledge in the MEDIUM.

THEON.

11, Belgrave Road, St. John's Wood, N.W.

Collected at Cavendish Rooms on Sunday:—Mr. Hoperoff's sittings, 10s.; A Friend, 2s.; A Friend, 1s.

Mr. and Mrs. Hawkins will give a seance for the benefit of Mrs. Sharington, at 61, Bolsover Street, Near Portland Road Station, on Sunday at 11 a.m. Healing, controls, clairvoyance.

T. W. Edwards, Esq., whose recitation was so much admired at Cavendish Rooms on Sunday evening, will give an entertainment of Recitations, grave and gay, instructive and comic, interspersed with music, at Spiritual Institution, 15, Southampton Row, on Monday evening at 8 o'clock, for the benefit of Mrs. Sharington.

We regret to learn that Mrs. Barnes, Nottingham, was unable to go to Bradford on Sunday on account of ill-health. It is no doubt the old cause: the cold weather and that chilly stone-floored cottage. We feel sure if Mrs. Barnes could have a move into better conditions and a change of influences, she would become a robust and useful woman, and do a vast deal of good. It remains for some kind friends to extend an invitation to Mrs. Barnes, 5, Paradise Place, Barker Gate, Nottingham.

#### A GENUINE APPEAL FOR HELP.

To the Editor.—Dear Sir,—I am glad to say that this appeal has met with several generous responses. Besides the promises of mediums to hold seances for the benefit of Mr. Swatridge, several benevolent Spiritualists have forwarded me sums of money which are duly acknowledged below. Mr. W. Eglinton has written, promising to contribute towards this worthy object. This promising state of affairs has induced the landlord to remove the restraint, and advantageous arrangements have been made. With an earnest wish that the fellow-workers of this afflicted medium may not in any way flag in their endeavours on his behalf. I will close, warmly thanking those who have assisted him, or have promised to assist him in his severe ordeal.—Believe me to remain,  
dear sir, yours obedient servant,  
F. J. Cox.

81, Malden Road, Kentish Town, N. W.

Mrs. Sadd, 2s.; Seance at Mr. Pottervale's, medium, Mr. Savage, 12s. 8d.; A sympathizing friend from Merthyr Tydvil, 10s.; Mr. W. Eglinton, 5s.

Mr. Herne has offered a seance to be given at the Spiritual Institution, on Monday, Oct. 26. Mr. Husk also offers a seance, but on the evening he has named the rooms are occupied. Meanwhile seats should be secured for both occasions.

69, HOXTON STREET, N.—At Perseverance Coffee House, a special seance will be given on Thursday evening, Oct. 22, for the benefit of Mr. Swatridge, when sympathizing friends in the Cause are earnestly invited. Mr. Savage has kindly offered to take the chair, at 8 p.m., prompt.—C. V. B., Sec.

KIRKSTALL ABBEY SPIRITS.—To the Editor.—Sir,—on the last Monday in August, Mr. Charles Wilkinson, of this place, got up a party of Spiritualists to visit Kirkstall Abbey; amongst them being Mr. and Mrs. Beardshall, of Bradford. Messrs. Wynn, Arthur and James Dickenson, and Mrs. Bradshaw were controlled. One spirit stated she was the Lady Superiress of the Abbey, in the 14th century, called, before taking the veil, Lady Mary Montague. She had been admitted to the Abbey at the age 12, and took the veil at the age of 16. She spoke some nights afterwards at a circle, telling her experiences before and after being admitted into the Order, some of it not fit for your columns. Another, a man who had lived about the same time, had been placed in the monastery before he reached manhood, and passed away at the age of 65; the whole of his property had been given up to the Abbey. He stated that he was killed by suffocation. One spirit controlled, and wanted the medium to go and see where his body had been buried, but an iron gate barred the way. Another seemed to be a soldier, as he controlled Mr. Wynn, and wanted the writer to stand as sentinel at a post he took me to. The one who took Arthur Dickenson was a very violent character. He could not speak at the Abbey, but at a circle he said he used to knock the children's brains out. Upon going back to Leeds, one of the band we had liberated made a small round table walk across the floor, and stopped at the medium he had controlled. One spirit grumbled about another one confessing the crimes he had committed, and said, "You are a nice one to keep a secret," and said he had put many to death, and would do so again, not knowing he had passed into the Spirit-world. He was made aware of it before leaving the circle. He was induced to kneel and pray, and promised to attend the circle again. We were given to understand we brought away a band of nine. We spent a pleasant and profitable afternoon.—Yours, E. E. PEARCE, 7, Sedan Place, Camp Road, Leeds.

PERSONAL VISIBILITY AT A DISTANCE.—Last week a correspondent asks the question: "Can raps, heard by a person clairvoyantly, be attributed to a friend at a distance?" I should at once answer, Yes! In proof I will state two cases that have recently come under my observation:—A person at Whitworth wished to communicate with a friend at Heywood. The Whitworth friend went to a portrait of the Heywood friend that hung on the wall, and set his eyes on it, using his mind-force to tell the Heywood friend that a party would visit him on the following day at such a time. The Heywood friend was sitting quietly at home reading. He heard three raps on the table, and looking up from his paper he saw the Whitworth friend standing in front of him beside the table. He then told him that a certain party would arrive on the following day by such a train, and he must meet them. The Heywood friend did so, and found things just as the Whitworth friend had told him, through the exercise of his mind-force. The same phenomenon has occurred on two or three occasions with the same individuals. In the next case, two persons were talking in a mill, on a subject that the writer of this was much interested in. I was some fifty yards away from them, and in another part of the mill. I heard most of what was said, and I could tell who the parties were that were talking. I was so confident that I had heard them talking, that I went to one of them at noon to ask about the matter. She said if I would state what they had been talking about, she would tell me whether it was true. I told her the subject, and also the person she had been talking with. She acknowledged that I was quite correct.—E. C.

EARL OF SHAFTESBURY, J. H. ESTERBROOKE, and BAND OF HOPE.—In connection with the Band of Hope work, Mr. J. H. Esterbrooke, who was the conductor of the first Band of Hope ever formed in the metropolis, writing to us in August last, said:—"About two months ago I attended a children's Floral Exhibition in Westminster, presided over by that grand, venerable, Christian patriot, the Earl of Shaftesbury. On entering his carriage, with his daughter, Lady Ashley, I reminded him of the fact that in 1848, thirty-seven years ago, he presided over the first anniversary of the 'London Band of Hope Movement, held in the immediate locality' (Pear Street Institute and Mission Hall, formerly a vile public house for smashers, or makers of bad coin). On the following day his Lordship courteously sent me a note expressing the pleasure he felt in being reminded of the interesting circumstance after a period of thirty-seven years, wishing the movement every blessing. This word of cheer gladdened my heart as a worker for God and humanity."—C. E. *Temperance Chronicle*.

Mr. Wright is about to commence a series of weekly seances at 26, Claremont Road, Kilburn Lane, N.W.

Mrs. Yarwood will visit Monkwearmouth on Oct. 24, place of meeting to be announced next week.

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

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

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

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 16, 1885.

### NOTES AND COMMENTS.

Mrs. Richmond's noble oration places man's social relations on the very highest plane. It is the Socialism which we delight to see contemplated by the lovers of humanity. It is the nature of the spiritualized man to do so.

A statement of Mrs. Richmond's work and an appeal for co-operation appear in another column. We MEDIUM people are all under obligation for the discourse printed this week. It is sincerely hoped that our readers will do their duty nobly, and show that they are worthy recipients of such exalted teaching. We desire to raise £50 towards the fund required. Fifty readers at £1 each would do it at once. We shall be glad of the remittances on Saturday (to-morrow), as Mr. and Mrs. Richmond leave London on Monday.

The Control takes up the subject of social progress from the external or political side. As man advances in the principle of justice or disinterestedness, he improves his laws and social regulations. Men agitate politically for their own welfare; on the spiritual side men labour for the advancement of others, and often suffer far more privation than those who are the objects of their solicitations.

We have commenced this week to give a reprint of a little book lent us by Mr. Arlidge, of Northampton. It gives a record of Shaker Spiritualism of some fifty years ago. The Controls differ in no particular from those received amongst Spiritualists to-day, only that under good conditions the scope of present day communications are of a more extended order. Two points are noteworthy:—(1) The manifestations are regarded as significant of a new spiritual era; (2) The controlling spirits were all converted to the Shaker faith.

The first point is no doubt a true perception of the Grand Fact, but possibly much too limited in its application by the local views of the parties concerned; the second teaches a lesson that has been given in many forms: that the sitters often control the spirits and bring them to their own views. In other words, much that we suppose we receive from the spirit-world, is our own mind reiterated through the medium. At the same time, the radical principles of Shakerism are coming more and more into view, in the moral and social speculations of the more advanced of mankind; the theological forms of expression being less likely to find favour in the New Social State.

There is promise of great activity in the Cause everywhere. This has been pointed out by various mediums. Speakers are being used in a loftier and more incisive manner. The influence in meetings improves. This was particularly observable at Cavendish Rooms on Sunday evening. In various parts of London the work is opening out, and we hope to see a glorious work going on in the metropolis this winter.

A mother desires that her babe be introduced to the world, and receive a name by which it shall be known, at Cavendish

Rooms. A special evening will be set apart for that purpose soon, affording an opportunity for other infants to be presented.

In addition to the experiences at Mr. Coffin's circle, the cases reported in reply to the question of last week, will throw light on the discussion of our Newcastle friends. See "Personal Visibility," and Newcastle report.

### MRS. MELLON'S TOUR SOUTH.

Mrs. Mellon and her friend will go to Leeds on Monday, and afterwards proceed to Burnley and Liverpool. Suitable invitations will be considered from places on the journey. Write at once to Mrs. Mellon, 61, Heaton Park Road, Newcastle-on-Tyne. After Monday, care of Mr. Lingford, Brunswick House, Leeds, will be more direct.

We hope no one will venture to invite Mrs. Mellon except with the purest motives, and take every care that all sitters are of the correct stamp. In matters like this, let us act spiritually, nobly and wisely; thereby receiving a blessing from the Spirit-world, and acting as a light to those around.

### THE ALDERMAN BARKAS "MEDIUM."

A proof of the portrait has been submitted to Alderman Barkas, and proof copies for framing will be ready next week. The MS. is also in hand.

The date of publication is not yet fixed. There will be no advance in price; the charge for 100 copies, portrait included, being 8s., or 1s. 6d. per dozen, post free. We will be glad to open a list of subscriptions next week.

This Number ought to do a great amount of good. Much will depend on the wide spread accorded to it by our many enthusiastic readers, who are also warm friends and admirers of Alderman Barkas.

### THE LANTERN LECTURE IN LANCASHIRE.

J. Burns, O.S.T., has entered into the following arrangements:—

BACUP.—Mechanics' Institute, Saturday evening, October 31, at 8 o'clock, Lantern Lecture. Sunday, November 1, Lectures on Spiritualism at 2.30 and 6.30.

BLACKBURN.—New Water Street, Sunday, November 8, at 2.30, "The Lyceum System as a means of Social and Political Education"; at 6.30, "Christianity and Spiritualism contrasted and compared."

BURNLEY.—Mechanics' Institute, Monday, November 9, at 8 o'clock, Lantern Lecture.

Mr. Tomlinson reports that there was a loss of 10s. 6d. on Mr. Burns's two Sunday lectures at Pendleton Town Hall, and a profit of £1 1s. 6d. on the Monday evening tea-meeting and lantern lecture. The half of this is to be remitted to Mr. Burns. The Society as a trading firm stands nearly where it did; the local Cause has received the benefit, if any; while the lecturer has had his mind enriched with a flood of ideas, which possibly he would not have received had it not been for the effort he was called on to make. Mr. Tomlinson very kindly remarks:—"I am also pleased to say, every one I spoke to expressed themselves highly gratified and instructed with what took place, and I feel sure if repeated in other centres of Spiritualism, would do more to spread the cause of Truth, and the beauties of its teaching, than any other means I know of. That you may be long spared to advocate so good a Cause is my sincere and earnest wish."

Mr. W. Clarke, 199, Eccles New Road, Manchester, reports that a meeting was held last Sunday morning at the house of Mr. Boys, Seedley Range, close to Seedley Park, Pendleton, when a provisional committee was formed to establish a "National Spiritualistic Temperance Society." This committee will meet again at same place on Sunday next at 2 o'clock, to further promote the object in view. Temperance teaching should form a portion of all Spiritual teaching, and local Spiritual centres should also be Temperance centres. There are many disadvantages connected with a multiplicity of societies, and an increase of officialism and unproductive expenditure. It is not the society but individuals that will do whatever good may arise out of Temperance effort. For our part we commenced our Temperance work in connection with Spiritualism two years ago, on Clerkenwell Green, when at the close of an address the writer signed the pledge, followed by Mr. Denis. The Lyceum system also promotes Temperance teaching.

"INSPIRATIONAL" TEMPERANCE SPEAKERS.—Impromptu utterances, poetical and oratorical, are no new thing, nor are they peculiar to so-called mediums. In a temperance contemporary a writer refers to Henry Anderton, one of the early Preston Teetotallers, the poet of that Cause, and says:—"I once heard him speak three-quarters of an hour in blank verse without a trip or a moment's hesitation." The writer being a clergyman, his education would enable him to judge as to the effusion being worthy of the title of quality he has given it. Another so-called novelty, Gospel Temperance, he tells us was no new thing then, forty-five years ago.

EDGWARE ROAD: Nutford Hall, Nutford Place.—Sunday, Oct. 18; seance at 11, Mr. J. Hopcroft. Lecture at 7, Mr. J. Burns: "The aim and object of Spiritualism."



## INSTITUTION WEEK, 1885.

We are forcibly reminded of this annual contribution and expression of union and sympathy with the Spiritual Institution, by the kind offer of several workers to hold meetings on its behalf. Our friends everywhere regard with growing interest the usefulness of the Spiritual Institution and the MEDIUM to the Cause generally and to every worker in it, and a desire is expressed to aid in the inevitable and heavy expenses, and give scope to a feeling of co-operation, rendering the Spiritual Movement more united and conducive to strength.

Institution Week will extend from Sunday, November 29th, to Sunday, December 6th. We will be glad of announcements, that we may open a list at once, and have the best Institution Week that has ever taken place.

## HOW TO MAKE THE "MEDIUM" MORE USEFUL.

A very old friend of the Cause, in allusion to what was said about the MEDIUM last week, says:—

"What I would strongly urge is that the MEDIUM be reduced to One Penny. When it was a penny before, many parted freely with extra copies who now content themselves with one. The religious and philanthropic views of to-day are represented by a host of penny periodicals, but which because of the popularity of those views, sell in thousands where the MEDIUM does not go off in hundreds. You have brought the MEDIUM, and through it the Cause it represents, to a first place in public prominence; all that is wanted is to take off the tax from Spiritual Knowledge 50 per cent., by selling the MEDIUM at *One Penny*. This is the first and most necessary step to its wider diffusion and greater usefulness. If you could see your way clear to do this, you would confer inestimable benefits on the Movement."

While we agree with the spirit of our friend's suggestion, we cannot see our way to carry it into operation. It is a hard enough matter to keep the MEDIUM on at the present price, and with our takings reduced £5 a week, we would be brought to a speedy standstill.

At present the MEDIUM gives double the matter for the money that was ever given by an organ of the Cause in this country, and offers facilities which have been called into operation on our own part. We have done and do all we possibly can; but if we had the means, the MEDIUM would assuredly be *One Penny* at the beginning of 1886. Possibly there are other Spiritualists as hearty in their desires in this matter as we are, and far abler to give their laudable intentions practical effect.

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

NEWCASTLE: Weir's Court.—On Sunday, Oct. 18, various local speakers. Sunday, Oct. 25, Mrs. Britten's monthly visit. Member's Quarterly Meeting, Monday, Oct. 19.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS: Temperance Hall, Tipping Street.—The Concert has been postponed until Saturday, the 24th instant. Doors open at 7.30, to commence at 8 o'clock.

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.

RYCROFT.—Mrs. Bailey, Halifax, will hold meetings at my house on Sunday, Oct. 18, at 2.30 and 6.30, and on the following Monday and Tuesday at 7 p.m. Tea for friends from a distance at 6d. each.—G. PARKINSON.

MR. J. S. SCHUTT is "full up" till June every Sunday. Friends would do well to keep Mr. Schutt busy during the week. Many would accept an invitation to a select seance at a house, who would not go to the hall. The suggestion should be thrown out at the Sunday meetings, asking for volunteers to make arrangements during the week.

OLDHAM postmark comes on an envelope containing an anonymous communication written on "Lewis's Memorandum Book," which is quite unintelligible. It seems to be an appeal for destitute people in Oldham. Would it not be well for the local Spiritualists to give them the benefit of one Sunday's collection?

THE LONDON SOCIETY for the Abolition of Compulsory Vaccination.—The Monthly Conferences will be resumed on Monday evening, Oct. 19, at Anderson's Hotel, 164, Fleet Street, when a Paper will be Read by H. N. Mozley, Esq., M.A., on "The Duties of Anti-Vaccinators at the Present Electoral Crisis." The chair will be taken at 7.30 p.m.—WILLIAM YOUNG, Secretary.

MR. A. DUGUID'S WORK.—On Friday, Oct. 16, at 8 p.m. at Spiritual Institution, 15, Southampton Row, "Trance communications by the spirit-guides." On Sunday, the 18th, at 8 p.m., for Hoxton Psychological Society, at 227, Hoxton Street; subject, "Reform from a Spiritual Standpoint." At Mr. McKellar's, 8, Buckingham Road, Kingland Gate, on Thursday evening, Oct. 22, at 8 o'clock. Mr. Duguid may be seen privately at 24, Little Russell Street, near the British Museum.

## MRS. CORA L. V. RICHMOND.

We are requested to state that Mrs. Richmond will deliver her final discourse at the Assembly Room, Kensington, on Sunday next, the 18th inst., at 7 o'clock, when it is hoped that a large attendance will be present to bid her "Adieu."

She will sail from Liverpool, on Tuesday, the 20th, on board the Inman steamer, *City of Chicago*, for New York.

All friends of the Cause are particularly requested to forward at once to the Treasurer, Mrs. Strawbridge, No. 11, Blandford Square, N.W., some contribution great or small, according to ability, to provide a suitable acknowledgment to Mrs. Richmond for the valuable instruction she has been the means of imparting.

## MRS. CORA L. V. RICHMOND'S CLOSING MEETING,

AT THE ASSEMBLY ROOM, KENSINGTON.

Next Sunday evening will be the last opportunity the friends of Mrs. Richmond will have of seeing her and her husband, and bidding them "Good-bye," as they leave London on Monday, to take the steamer on Tuesday, Oct. 20. The guides of Mrs. Richmond will then say a few words suitable to the closing of the discourses for the present season.

The Guides of Mrs. Richmond and their Medium desire to thank the friends, in the provinces and in suburban towns of London, for invitations to deliver addresses which could not be accepted owing to engagements and limited time.

Mrs. Richmond's work during the summer, just past, has been arduous. There have been about 45 public and 30 private meetings and receptions, besides other labours, in a little over five months.

BAYSWATER.—There is a good opportunity of securing a large and comfortable Hall, that will seat 400 persons, use of grand piano and retiring room; can be secured for Sunday evening lectures, services, &c., at a very small rent. The Hall is situated a few doors from main road, close to Notting Hill Gate Station. If any friends will correspond with or call upon me, who are willing to assist in being responsible for the working expenses of the same, work will be commenced at once. I should be obliged if lecturers and mediums would give their kind assistance, also friends that will assist in the vocal and instrumental part of the work, and send me their names and addresses, so as to make the proposed meetings thoroughly enjoyable and instructive.—On Sunday, Oct. 25, at 8 p.m., there will be a debate on "Modern Spiritualism," at the Institute of the Westbourne Park Baptist Church, opposite the Royal Oak Station, to be opened by the undersigned. I should be glad to have the company of as many male friends as possible, interested in the Cause, especially those who are able to debate the question. The discussions held in the above Institute are very popular in this part of London, and are well attended.—WALTER ORLANDO DRAKE, 99, Ledbury Road, Bayswater.

A. T. T. P.'s TOWER.—Mr. Editor.—Dear Sir,—I have been stopping at Lymington, to walk over so as to see this wonderful Tower, erected for world wisdom by A. T. T. P. The wonder of it is the height and perpendicularity of the concrete walls, ascending 220 feet, only verging inwards 9 inches, which is to say, that the base is 9 inches, on each side, wider than the square of the coping. This is the first astonishment. If you look at the Hankey Buildings, near the St. James's Park Station, you will see this incline strongly marked. If you look at the projections of windows in the Houses of Parliament, you will see they also incline in ascent, but these examples are of brick and stone respectively. A. T. T. P.'s Tower is concrete, and the teaching of its construction is an illustration of what could be done with concrete. I do not know the cost of this Tower, but it must be far cheaper than brick, and speaks to land and sea saying: "Look at me! and see what power in me lies to build structures for the homes of the people: cheaper, more durable, less porous, more fire-proof, healthier than any structure which has hitherto been used for College, Hall, Castle or Cathedral." I understand it could have been run up 50 feet higher, with confident security of its withstanding the south-west winds, winds that impel the trees to grow with a bias inland; and yet there it stands visible for miles, the Herald of the Age of Concrete, and consequently of the death of all diseases attributable to damp. This was the practical impression on my mind, as I descended from a position of view, which made the world appear as an expanded umbrella as standing on the point of the stick.—Yours truly, F. J. WILSON, Oct. 9, 1885.

M. Chevreul, the distinguished French chemist, has just entered upon his hundredth year, as active and hearty as many a man thirty years his junior. He rises at seven, takes an excellent breakfast, walks out, attends to business, goes to the sittings at the Academy of Science, of which he is a member, receives his friends, can find pleasure in a theatrical performance—gets through his day, in short, as easily and comfortably as he did half a century ago. During well nigh half a century, however, M. Chevreul has, it is said, never taken more than two meals a day, the first on rising, the last at seven in the evening, an hour or two before retiring to rest. To this sobriety in eating and drinking he ascribes in a great measure the excellent health he enjoys at the advanced age he has reached.

COVENTRY.—Spiritualism, which has hitherto been all but a dead letter in this neighbourhood, is now being disseminated more widely. The meeting room is at Edgewick, Foleshill, a village on the outskirts of the city, where supporters and investigators meet on Sunday evenings. The services are of an interesting and earnest character, the medium, Mrs. Smith, being a local woman, and well-known for her uprightness and piety. The meetings are well attended, and the addresses, which are mainly of an evangelical character, are much enjoyed. On Sunday last the medium was controlled by several spirit-friends in succession, and the teaching was appropriately in harmony with the prevailing needs of the audience, many of those present having recently lost relatives by death. On Wednesday evenings a private meeting is held at which other mediums are developed. The progress of the movement is such as to inspire workers with hope.—COR.

## SHAKER SPIRITUALISM 50 YEARS AGO.

Reprinted from a work entitled:—A return of departed spirits of the highest characters of distinction, as well as the indiscriminate of all nations, into the bodies of the "Shakers," or "United Society of Believers in the Second Advent of the Messiah." By an Associate of said Society.—Philadelphia: published by J. R. Colon, 203½ Chesnut Street, 1843.

**INTRODUCTION.**—The publication of the present work, at this peculiar time, will naturally awaken the curiosity of the public mind to a marvellous extent; and as there is existing, among the human family, so great a diversity of opinion, in regard to the second appearing of the Messiah, numerous will be the inquiries in relation to the *truth* of what is herein set forth.

The author would therefore briefly state that, in the compilation of this work, he has studiously avoided the introduction of any matter except that which came under his immediate notice, or which he has derived from authenticated sources. No opinion which he may entertain in regard to the reality of the *mysterious work*, will be expressed; his object being to display it before his readers in the same light in which he himself beheld it, reserving to those who may favour these pages with a perusal, the privilege of passing upon it such a verdict as they may entertain. With this brief introduction, the work is respectfully submitted.

### PART I.

#### VISITATION OF DISTINGUISHED CHARACTERS.

The existence of a body of people associated together under the appellation of "Shakers," is generally known to the public. That a great deal of prejudice, caused by a misunderstanding of the true character of that strange people exists, the author is fully aware, having been connected with the "United Society of Believers in the Millennial Church" for some length of time, during which period he has had a fair opportunity of arriving at a correct knowledge concerning the doctrines and principles of the people composing it.

Being desirous, therefore, of giving publicity to the subject matter contained in this work, by presenting a plain, unvarnished statement of those strange and marvellous scenes to which he has been an eye-witness, he trusts that what shall be here related, will be regarded as the simple truth, divested of all artificial colouring.

Deeming it needless to enter into a minute history of the rise and progress of the Shakers, we shall merely advert to the most important transactions that have taken place among that people, in order to bring the mind of the reader to an understanding of the subject.

Sixty years have elapsed since the establishment of the "Millennial Church" in the United States. During that time its increase has been gradual, and several thousands of souls have been gathered to Zion, as it is called. At the present time, branches of the society are located in the states of New York, Connecticut, New Hampshire, Ohio and Kentucky: the settlements at New Lebanon and Watervliet, in the State of New York, contain the greatest number of members.

That portion of the society located at Watervliet, near the city of Albany, where the author of this work has resided, numbers about three hundred souls.

The gifts of God have been manifested in this people in a very marvellous manner. For a period of many years they have been especially favoured with spiritual gifts and operations; among which may be mentioned, as most prominent, the gifts of prophecy, speaking with unknown tongues, discerning of spirits, and holding communication with the spiritual world. Very frequently they are seized with a rapid whirling and violent twitching of the body, which they are unable to repress. We have seen numbers in this manner caught up by some invisible power and whirled around the meeting room at an almost incredible rate, some proclaiming the word of the Lord to his people, while others would be discoursing in unknown language, and holding converse with angels and other heavenly spirits.

It is believed that these operations have been displayed for a number of years; but, more recently, there has been another manifestation of God's divine power toward his "peculiar people," which, in magnificence of conception, far exceeds all others, and which, when universally known, will add much in confirmation of the general opinion that the Millennial day is nigh at hand.

It was at New Lebanon this new dispensation was received, in a communication from the spiritual world, announcing that

the latter day was near at hand, and would soon be ushered in by the developing of the strange work promised by the Lord:—"Behold ye, and wonder marvellously; for I will work a work in your day, which ye will not believe though it be told you." "Sing and rejoice, O daughter of Zion, for lo, I come; and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the Lord of Hosts hath sent me unto thee." "Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Accordingly, the work began to develop itself in a manner that nearly astounded many who witnessed its approach; but as they, the people of God, had ever preserved their faith firm and unshaken, in regard to every previous display of His wondrous power, they were unwilling to entertain the shadow of a doubt in relation to this last manifestation. They consequently laboured in spirit for an increase of faith and spiritual strength, to enable them to go forth in every gift of God, however mysterious and darkening to the natural understanding, keeping in view the divine truth, that "the natural man receiveth not the things of the spirit."

Disembodied spirits began to take possession of the bodies of the brethren and sisters; and thus, by using *them* as instruments, made themselves known by speaking through the individuals whom they had got into; after which they were welcomed to Zion to hear the true Gospel of Christ.

It must be borne in mind, that while the brethren and sisters are under this influence, they seem unconscious of the fact that they are other than the spirit for whom they are acting; and even when the spirits of others have left them, and the return of their own spirit, to its natural abiding place, brings them to a state of recollection, they retain no knowledge of what has transpired, and utter exclamations of surprise when apprised of the fact by those who were eye and ear-witnesses of the scene.

We shall now proceed to a description of some of the distinguished individuals who have, at different periods, severally appeared at New Lebanon and Watervliet, in the State of New York.

GEORGE WASHINGTON, to whom we shall have occasion to make allusion hereafter, was among the first that made themselves known in this manner.

His spirit had been often discerned by those who were gifted with spiritual sight, before he made his name and purposes known through one of the brethren, whose body was thus so signally honoured by the spirit of that illustrious man.

George gave some particulars concerning the discharge of his earthly duties while sojourning upon this terrestrial globe, and concluding with congratulating himself upon the opportunity availed of entering into communion with those who were walking in the "pure Gospel light."

He informed them (the elders) that he was commissioned of heaven with the important and responsible duty of ministering to the wants of thousands and tens of thousands of departed spirits, who were wandering about in search of happiness. That he was to conduct the nations of the earth to Zion, where all, whether in or out of the body, must eventually come to find salvation. In accordance with this divine commission, the elders ratified the appointment of George Washington, who has proved himself a faithful minister indeed, having already sent many thousands to the True Church, where they have rapidly progressed in the way of God.

In the course of the work we shall notice the different nations in the order in which they arrived; but, for the present, individuals of distinguished popularity, many of whom have been dead for thousands of years, will occupy our attention.

It may be proper here to state that we shall avoid any unnecessary detail of the conversation of spiritual individuals; and shall only describe such conversation as shall be deemed of an interesting character. This course is adopted in order to guard against wearying the patience of the reader.

Many of the statesmen of the American Revolution, among whom John Adams and Thomas Jefferson were most prominent, have, through the influence of Washington, appeared; and by their acts have proved themselves good



believers in the Millennial Church, and faithful followers of Christ.

GENERAL HARRISON, whose withdrawal from earth while in possession of the presidency of a mighty republic, and whose departure was accompanied by universal lamentation, has come to Zion, and, after stating his name and circumstances, has been joyfully welcomed to an association with the people of God; which privilege he gladly accepted, and is now among the heavenly spirits who are singing eternal praise to the Almighty Father.

WILLIAM PENN makes an occasional visit to the Shakers on earth, and he himself is a valuable instrument in the hands of God; being very efficient in conducting the tribes of Indians to the peaceful vale in Zion.

William has at different times spoken of his bodily sufferings, caused by the prosecution he received in his native country, England, while maintaining his religious principles. He described his progress through life, from early boyhood to the period of his death. He spoke of the struggles he had, and of the difficulties he had to encounter, in endeavouring to establish those principles of Quakerism for which he so long and strenuously contended; of the opposition he met with from his father, which was of such a nature that he was several times forbade entering his house; and, likewise, of the hostility entertained toward him by the leaders of the established church, which was also of such an unchristian and uncharitable spirit, that he was imprisoned for daring to avow his dearly cherished principles. He dwelt at some length upon the grant of land tendered him by King Charles; and of the establishment of the colony which received the name of Pennsylvania.

He expressed the strongest sympathy for the poor Indians; and when told of the wrongs inflicted upon them from time to time, he manifested the deepest concern.

William has, by his magnanimous conduct in favour of the different tribes of Indians that have appeared among "Believers," so completely won their respect and admiration, that he is called "Father Penn"; and when some new tribe of the red men may arrive, and be inclined to be noisy, they are always obedient to every request or command of "Father Penn."

William Penn, who, while on earth, supported so strenuously the principles of the Quakers, has become a faithful adherent to the doctrines and principles of the Shakers; being persuaded that the latter sect of people, by abstaining from fleshly works of every nature, live more in the spirit of Christ than any other sect of religionists upon earth. He says that he lived up to the best light received in that day; but that had the testimony of the true Gospel of the Church of Christ been opened, at that time, he should certainly have espoused it.

NAPOLEON BONAPARTE, whose extraordinary career of warlike achievements have rendered his name at least immortal, has long since been called to the home of the faithful.

As the history of this wonderful man is so universally known to the whole world, it were needless to repeat the account of his many warlike deeds as given by himself, when he arrived. Suffice it to say, he has humbled himself sufficiently to become one of Christ's followers, and those who could hear him him discourse, would wonder at the mighty change which has been wrought in that once all-powerful man. Yes, the spirit of taat Napoleon, before whose invincible power nations trembled, is now upon an equality with the meanest soldiers of his vast armies. But kings and princes all must come down from their throne and mingle with the dust of the earth

(To be continued.)

#### THE TIRED OLD WOMAN.

There was an old woman who alway was tired,  
She lived in a house where no help was hired.  
Her last words on earth were, "Dear friends, I am going  
Where sweeping ain't done, nor churning nor sewing,  
And everything there will be just to my wishes,  
For where they don't eat there's no washing of dishes,  
And though there the anthems are constantly ringing,  
I having no voice will get rid of the singing.  
Don't mourn for me now, and don't mourn for me ever,  
For I am going to do nothing forever and ever."

WEST PELTON: Co-operative Hall, Oct. 11.—Our opening meeting in this hall was quite a success. The attendance reaching nearly 200. Mr. W. Pickford gave two trance addresses on "The Rise and Fall of Theology."—THOMAS WEDDLE, Sec., 7, Grange Villa.

#### PROGRESS OF SPIRITUAL WORK.

NEWCASTLE.—We have been favoured by a visit from Mrs. Gregg, of Leeds, being her second visit here. On Sunday morning and evening, we had short addresses, followed by clairvoyant descriptions; and judging by the large audiences, they seemed to be most attractive, but it is questionable whether much good is done by an effort at clairvoyance in a large, heterogeneous assemblage, composed largely of strangers, many of whom may take more notice of apparent failures than success; and apparent failures are inevitable where it is so difficult to distinguish the surroundings of each individual. The private dwelling is the most proper sphere for such a gift; however, some of the descriptions were very striking and accurate, and no doubt much good was done. Monday evening was devoted to the delineation of character, accompanied by a description of spirit surroundings, each person delineated coming up to the platform. Mrs. Gregg and her guides were very clever in hitting off the salient features and prominent characteristics of each individual, mostly strangers to our Cause, every one being most astonished at her power to read their character and disposition. The weekly spiritual convention was occupied in closing the discussion on "Clairvoyance, Apparitions, and Dreams," which was very interesting, slight divergences of opinion being manifest on one or two points, especially with regard to the power of a person to leave the body in the spirit and travel to a distance. It was eventually decided to close the discussion for the present. The chairwoman for the evening, Mrs. Wilson, having the choice of subject to be next discussed, proposed to open on Tuesday evening, Oct. 20, with "True Union," relating to marriage, which should prove an interesting and profitable theme, especially to the young and unmarried.—Geo. Wilson, Cor. Sec., N.S.E.S.

BLACKBURN: New Water Street, Oct. 11.—Lyceum was duly held, conducted by Mr. W. Lord. The morning was wholly devoted to lessons. Present: 52 males, 31 females, 12 officers, total 97.—In the afternoon there was a large attendance, and Mrs. Yarwood described sixteen spirit friends, fifteen of which were recognised. In the evening the chair was taken by Mr. Pemberton, whilst "Kichu," an Indian spirit of Mr. Lewer, offered up a beautiful invocation, and addressed a few words to the audience. The chairman, in introducing Mrs. Yarwood, said that an indifferent preacher generally made up for his lack of eloquence by visiting his flock. So with Mrs. Yarwood; although he could not congratulate her on her oratorical powers, yet this deficiency was fully made up by the success which attended her clairvoyance. Mrs. Yarwood then gave some fifteen or sixteen delineations of spirit friends, most of which were at once recognised. The Hall was literally packed, not less than 1,400 persons being present.—W. M.

HEYWOOD: Argyle Buildings, Oct. 11.—Mr. T. Roscoe gave two capital addresses on "Salvation," and "The Duality of Man," answering questions at the close; Mr. Roscoe's efforts gave great satisfaction. Some who have treated this subject with contempt, now desire to investigate with us, and we have granted the room one night weekly for that purpose.—Cor.

HALIFAX: 1, Winding Road, Oct. 11.—Mr. Holdsworth addressed a good audience in the afternoon in an able manner on "Modern Spiritualism." In the evening the place was again crowded out, many I understand having to go away. He spoke on "Improvement," tracing the advances made these last few hundred years, recent mechanical and other improvements, and indicating the kind of improvement requisite to fit man for a life of happiness in the future world.—12.—Our old, respected pioneer, Mrs. Illingworth, gave a good practical address to a fair audience. I think she yet improves. She does much good, not only by speaking but in giving medical prescriptions. She is besieged by the suffering sick. An unlearned woman, with spirit aid, can do more than trained doctors.—S. J.

JERSEY.—We held a special circle on the occasion of the departure of one of our mediums for the South of Europe, where he is being guided for a particular purpose, the details of which will be made known to us later. Again we have been encouraged by the assurance that our circle has helped many an earth-bound spirit—many more than we can imagine. Truly, what nobler destiny can there be than to be of use to the "spirits in prison," whether in the body or out of it? We know that this is the true and real means of attracting to us those exalted and purified ones, who themselves have gone through great tribulations and whose chief happiness lies in helping to raise others. At another circle each individual member received a few words of advice and guidance, the meaning of which, if they do not grasp it at once, will become plain to them later. Several clairvoyant descriptions were given at each circle, some being recognised. We would ask all those who are meeting in circles, not to get disheartened if they have no immediate result. Let them ask for help where alone help is to be found, and if they do so with faith they will assuredly receive it.—EXCELSIOR.

MIDDLESBOROUGH: Granville Rooms, Newport Road, October 11.—In the morning, Mr. Wright, Stockton, dealt with the "Life and teaching of Christ" in a very suitable manner, showing how all might become saviours of men. In the evening Mrs. Middleton spoke to a large audience on "Why do working men stay away from Church?" The subject was handled in a masterly manner, and deeply interested her hearers. This lady gives every promise of being in the near future a prominent and useful worker in the Cause. Societies in the district would do well to invite her.—R. H. KNEESHAW, Pres., M.S.S.

SOUTHEA: 41, Middle Street.—We still have to report progress at our meetings. We have had some grand orations from the controls of Mr. J. Horstead, upon the work of the spirits in connection with man; also we have had some good clairvoyant descriptions. Several strangers have attended our meetings, some from a distance.—W. H. TERRY, Recorder.

BURNLEY: St. James's Hall, Oct. 11.—It was advertised that the audience might choose subjects for Mr. Bowmer's guides, or accept those given: "The social condition of the human race," and "Spiritualism and its glories." The audience confirmed the afternoon subject, and in the evening no proposition came up from the audience. After the service we held a circle, and made the acquaintance of Mr. Bowmer's guides, who indicated to several the form of mediumship for which they are adapted.—J. BAUNTON, Sec., 12, Trinity Terrace.

OLDHAM: 176, Union Street, Oct. 4.—Mr. Johnson devoted the afternoon to questions, the answers to which were both interesting and instructive, only one person manifesting opposition. In the evening, "The Religious aspect of Spiritualism" was dealt with in a most masterly manner for nearly an hour, to a crowded audience, every one being both gratified and pleased.—Oct. 11.—Our speaker was Miss Sumner, of Bingley, who, though quite a girl, not yet seventeen years of age, bids fair to achieve a reputation as a clairvoyant medium. Her guides opened both services with beautiful invocations, after which they brought her out amongst the audience, when they described to each person addressed, two or three spirits, the majority of which were recognised, and in one or two instances causing a little amusement, by the spirits taking control, and expressing themselves in their peculiar way as they did when upon earth. After taking her back to the platform, she was controlled by a little copper-coloured girl, who caused a little fun by her peculiar way of talking, and also gave us a sample of her native language. Every one was highly gratified at the conclusion of the meetings, which were closed with beautiful prayers. Our room at both meetings was crowded, especially in the evening, when above fifty persons had to be turned away for want of room.—Our Tuesday evening's circle still continues to be crowded, which is evidently doing a good work, every week some one receiving evidence of immortality by their friends manifesting.—JAMES MURRAY, Sec., O.S.S., 7, Eden Street.

OSWALDTWISTLE: 9, Fern Terrace, Oct. 11.—The house was nearly filled. Mr. Jos. Pemberton, of Blackburn, gave a very instructive address on "Christianity *versus* Spiritualism." The various systems of Christianity were illustrated from Adam to Jesus, criticising very severely the Christian theology, showing that to any rational mind such a crude teaching could not be accepted. The superiority of the teachings of Spiritualism were shown to advantage, and being put in such a clear manner, all minds not bigoted must see that Spiritualism would by-and-by be the religion of the people.—COR.

RAWTENTWISTLE: Mrs. Barlow's, Oct. 11.—Mr. E. Wood spoke on "We will arise and go hence, for our time of departure is now at hand." Ancient forms of worship were reviewed, showing that in all ages there were men who, moved by the spirit, were ready to arise and proclaim to others the truth that had been made theirs. Going no farther back than twenty years, it was wonderful how much light had been diffused amongst men, and how many were ready at the call of the spirit-world to "go hence" and do the work. A hopeful view was then presented of what might be accomplished in twenty years to come.—HENRY SCHOLES, Sec.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Oct. 11.—Morning; experience meeting. Mr. Wardell, in an encouraging speech, stated that he had only investigated Spiritualism for a year and a half, and he could say with a clear conscience, that he had found more truth and power to battle with the world than ever he had realized previously, although he had endeavoured to find peace and truth, and knowledge of Immortality in different sects of religionists. Mr. Westrop said he believed that the seeds of Materialism had been very widely sown by the contradictions of the Bible, and the advocates of Theology holding it up as an infallible book. He thought that instead of doing so, they should inquire within themselves, and find a knowledge which would make up all deficiencies. In the evening, Mr. Dobson was absent through family circumstances, and Mrs. Deane proffered her services, which were accepted. She regarded "Popular Superstitions" as *unpopular truths*. There ever recurred to the mind such questions as "Where are the dead?" "Shall I live after death?" "Shall I know the loved ones there?" Mrs. Deane gave a brief review of history, pointing out "superstitions" that existed in various nations during the dark and middle ages, all tending to reveal the unseen. Now a brighter day has dawned, and "popular superstitions" are very prevalent, giving light to many on the obscure incidents of life, and the state of those that pass off at death. The "devil" got the credit of it from the "superstitious" classes; but those who had a little more common sense thought the devil must have become a benefactor of the human race by such a glorious work. There was a large, intelligent and appreciative audience.—D. W. ASHMAN, Sec., 15, Cumberland Street.

EXETER: The Mint, Oct. 11.—Mr. Hamlyn gave a trance address on "Man; or, the Soul the substance of all things." Speaking of the perversions of priestcraft and its alliance with aristocratic systems, the control said that now man must release himself, as he found that he had to stand on his own basis. The agency of the soul in the manifold work of life was pointed out, and it was shown that it could give a demonstration of immortality, and even read the past, from the dead stone. In the future it will lead the child in a useful, noble and glorious career. After the discourse several clairvoyant descriptions were given of spirit friends amongst the audience, most of which were recognised. This phase of phenomena is helping us very much, as it demonstrates to strangers the power of spirit.—R. SHEPHERD, Hon. Sec.

GLASGOW: 2 Carlton Place, Oct. 11.—Mrs. Wallis again occupied the platform last night with marked acceptance. Her address "Mediums, why necessary?" was dignified, instructive and full of eloquent passages. Her progress as a speaker, during the past year or so, has been very great, and she can now fairly lay claim to be one of the most useful of our platform workers. Whenever she meets with the requisite sympathetic conditions, there is unfolded a philosophic depth and a rich flow of eloquence that are surprising. A considerable number of strangers were present. The morning service continues to grow in interest, an audience of over forty being present. Alderman Barkas's recent address has had the effect of stirring many minds.—J. R.

BACUP: Public Hall, Oct. 11.—Mr. Newell's guides spoke in the afternoon on "The use and abuse of Spirit Circles; and granting that immortality is proved, of what further use is Spiritualism?" An intelligent audience paid rapt attention for nearly an hour. The audience chose for the evening: "What are the Natural Laws in the Spirit-world?" Strictly speaking, the controls argued, "there were not natural but spiritual laws in the spirit-world, which is the real world. The universe is spiritual throughout, that which we call material presenting to our senses a more dense or solid condition."—JOHN BUCKLEY, Clogger, Burnley Road.

PLYMOUTH: Spiritual Athenaeum, Notta Street, Oct. 11.—The opening of this new place of meeting proved a great success. The attendance in the morning and afternoon was fair, and at the evening service there was a large and interested audience. At 11.30, Mr. Chapman's address was much appreciated. "From Stage to Altar" was illustrated from Shakespeare, who regarded mankind as actors on the world's stage, each having to become proficient in his part to fit him for the duties of life, so also his spiritual being had to become developed to fit him for that higher state before the altar of God. The guides sang an anthem, after which Mrs. Trueman gave clairvoyant descriptions to strangers, which seemed to astonish them, as the names of the deceased were given, and the disease of which they died; the greater part were at once acknowledged. At 3, Mr. James discoursed on "Heaven" with great power. Man's ambition was to find this place, but it was not located in some distant and unknown region, but all around, as a sphere of progression, where man has to perfect himself in that which he has ill-acquired in the body. At 6.30, Mr. Meadley presided, and the guides of Mr. Leader gave an address on the "Utility of Spiritualism," pointing out that it gives a tangible evidence of another life, which dogmatic teachings fail to do. It gives man a higher insight into truth as taught by the Nazarene, and it will bring forth the golden age of progression and harmony, fitting man for a better world to come. Mr. Leader was influenced by two different spirits to give a grand selection on the harmonium, the difference in the playing being very perceptible. Prayer brought our day's successful work to a close, all being grateful for the help our spirit-friends had conferred. It was a day long to be remembered, and the noble sentiments given through the mediums afford hope of ability to sustain the new undertaking entered upon.—JOHN CHAPMAN, Sec.

RYECROFT.—Miss Keeves visited us, and though suffering from a severe cold, she gave some grand discourses. To a lady sixty-three years of age, she described her deceased husband and his brother, repeating what he used to say to her, and other things to her own heart's desire. She said she had learnt more in that twenty minutes conversation than she had done for the past sixty-three years, and said she would never go to chapel any more. We will be rejoiced to have Miss Keeves with us again.—G. PARKINSON.

OPENSCHAW: Mechanics' Institute, Pottery Lane, Oct. 11.—Mr. Carline spoke morning and evening, on the latter occasion on "God is a spirit, and they that worship him must worship him in spirit and in truth." It is of the greatest importance that mediums should keep their mind and body in as pure a state as possible, as it is quite evident from the text, that what was a spiritual truth at the first, may, in passing through the medium, become an untruth. The idea of the "Infinite" (for whom the word "God" was a misnomer) being a spirit seemed to imply that he was one of a great number of spirits, instead of being the All-pervading Infinite Spirit. The true rendering should have been: "God is Spirit." It seemed to be simply absurd for anyone to worship God otherwise than in spirit and in truth. The discourse was full of telling points, and was listened to by the large audience with rapt attention and admiration. Our audiences are steadily increasing, and seem to be composed for the most part of earnest thinking men and women. Mr. Carline is one of those men who really act up to and practise what they preach. He gives his services "without money and without price," and is always ready, at personal sacrifice to himself, to oblige us whenever he can. After the meeting we held our usual monthly meeting, at which it was decided to discontinue the afternoon circle, and turn it into a sort of Mutual Improvement Class, as we could not altogether refuse to admit strangers and friends who came, and this has had a deterrent effect upon the circle.—OMEGA, 125, Clowes Street, West Gorton.

DEVONPORT: 98, Fore Street, Oct. 11.—In the morning the controls of Mr. Tozer gave a very interesting address on "Is Spiritualism of God?" At 3 p.m., our circle was opened with prayer by the guides of Mr. Bond, and a short address from the controls of Mr. Tozer. In the evening, the guides of Miss Bond spoke on "What is the spirit of Anti-Christ?" to a large and attentive audience, showing that from want of charity, Christians were sometimes more Anti-Christian than those they denounced.—HON. SEC., D.F.S.S.

BRADFORD: Otley Road, Oct. 11.—In the afternoon Mr. Wallis discoursed on "Spiritualism: Its power, purpose and principle," and it proved to be the most eloquent and sweetest discourse that ever I listened to; in fact I could not possibly describe the feeling that prevailed during the meeting. Previous to the discourse, the controls named a baby (which was the first event of this kind in our room), which made a great impression on those that were present. In the evening Mr. Armitage's controls spoke on three subjects (chosen by the audience) in their usual effective style, and appeared to give general satisfaction. I might say that our prospect has never been better than now. Our room is quite crowded every Sunday night, and we have more members than ever we had before. Thus we have striking evidence that those who have worked for the Cause in the past have not worked in vain, and we hope that the Cause of Spiritualism may so spread that the whole universe may be brought to a knowledge of Immortality.—J. WHITEHEAD, 8, Wright Street.

BIRMINGHAM.—On Sunday, Mrs. Emma Hardinge Britten delivered two addresses: in the morning, at Oozella Street, on "Spiritualism in many Lands"; in the evening, at the Midland Institute, "The Two Worlds." There was a large audience, full of eagerness and expectancy, to listen to this illustrious speaker, whose visits to this town have been far too few. In opening the subject she descanted on the subtle forces emanating from all organic forms on earth—ever flowing onward to enter into the zones and constitution of the spiritual spheres, forming its substantial basis. She then expounded the several spheres and conditions, from the "dwellers on the threshold," through the intermediate realms, to the more supernal states, but the denizens of which were still "dwellers on the threshold" of more distant systems. Questions were asked and answered in a most satisfactory manner.—COA.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, October 11.—The morning circle was well attended, and effective discourses were delivered through Mr. Eales and Mr. Corner. The hall was nearly full in the evening, when the guides of Mr. Eales gave a lengthy discourse on the "Teachings of the Nazarene," which they handled in a masterly style, to the evident pleasure of the audience.—SEC.



## CONGREGATIONAL TEA MEETING AT CAVENDISH ROOMS.

It was a happy joyous time throughout, at Cavendish Rooms, on Sunday afternoon and evening. Mrs. Maltby and many lady assistants had all things in beautiful order by tea time. Soon after five, the tables were completely occupied, and the following "thanks," written by one of the friends for the occasion, were sung before tea:—

We thank Thee! Giver of all Good,  
For life and health and daily food,—  
For hope and Immortality,  
And endless bliss in Heaven with Thee.

Tea was partaken of by 100. The groupings at the tables were generally of a happy description. After tea, the first comers retired to the hall above, others taking their places at the tables. A very enjoyable time was spent in conversation, varied by a sacred song from Miss Jessie Dixon. To give more time, the service was commenced before seven o'clock, soon after which hour the hall became inconveniently crowded. Seats were placed in every available position, the sides of the platform being used as seats, and many standing in the doorway.

Mr. Burns conducted the service, making a speech on the significance of "Congregation," which we may reproduce at another time. Miss Young gave the invocation, and a trance address. Miss Jessie Dixon sang a sacred song. Miss Maltby was prevented by indisposition from giving her reading, but Mr. Edwards recited "Ode to the Deity." Mr. A. Duguid psychometrised six envelopes in a correct and spiritual manner. Some testified, in others the heart was too full for words. Mr. Towns described spirits, some of which were recognised, and Mr. Arnesby by letter states that his mother was correctly described, but being hard of hearing, he only knew of the facts from a friend after the meeting. Mr. Hopcroft also described spirits in a successful manner. Mr. Young was controlled to give a beautiful speech of benediction. "R. Cogman" took control of Mrs. Hawkins, and spoke in a very impressive and appropriate manner.

Everybody has been talking about the wonderful influence which pervaded the meeting.

WALWORTH: 83, Boyson Road, Oct. 11.—Mr. J. Veitch spoke on the subject of "Immortality." He asserted that immortality was natural and not conditional, that man was capable of inherently grasping the idea. The evidence in its favour was so overwhelming that it hardly seemed possible to doubt its reality. Christianity had taught it for 1,800 years, but had never given to the world adequate and reasonable ideas as to what would be our pursuits, &c., in the world beyond. This Spiritualism was doing, by direct evidence of the inhabitants of the Spirit-world, and on this account was more valuable than the whole of the theological vagaries put together.—Cos.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, Oct. 6.—A very harmonious circle; though there were some strangers present, they were of the right sort, and brought exceedingly good influences with them, which enabled the controls, "Wilson" and "Zoud," through Mr. Webster, to do their work with apparent ease and freedom. Mr. Gibson, a young and most promising medium, was controlled by a very superior spirit (name at present withheld) who delivered an address upon "Immortality," with a power and refinement of language worthy of any platform or audience, making a great and good impression upon all present. A short time previous to closing the seance, Mr. Gibson (under control) came to the writer, and in an undertone of voice gave him some private and important information respecting a lady sensitive, whose material body was many miles away, but whose spirit was present, listening to our conversation, the proof of which was fully given to Mr. T. Coffin, his son Edgar, Mr. Gibson and the writer on Friday evening, when in social conversation. The spiritual information given by the controls through Mr. Webster, was more than usually interesting to those who were favoured with it, but would not be of much interest to the general reader. Mediums and sitters are rapidly progressing.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

227, HOXTON STREET, October 11.—Mr. Gordon presided. Miss Williams recited "Little Nell" in a most touching manner. Had these recitations been announced, no doubt there would have been a larger attendance. Mr. Webster was controlled by "Joseph Lawrence," and gave us some excellent advice. Miss Williams recited "Dan, the Stowaway." After a speech from the chair, the circle was formed, with excellent results; in addition to much spiritual information three young mediums being under control. Mr. Williams promises that his daughter shall attend on Sunday next, and give recitations on the occasion of Mr. A. Duguid's visit.—T. PAYNE, Sec., H. P. S.

MACLESFIELD: Paradise Street Free Church, October 11.—Mrs. Burgess delivered a most telling address. We think if this medium would only yield herself more to the service of the spirits, she would develop into a powerful exponent of the principles of Spiritualism.—Cos.

MANCHESTER: Temperance Hall, Tipping Street, October 11.—In the morning the guides of Mr. Tetlow answered questions in a most satisfactory and conclusive manner. In the evening they chose for their subject, "Who made the gods?" a delightful and instructive discourse, which seemed to take firm hold upon the audience. We were informed that, from the earliest ages up to the present time, man either through fear or admiration had, in every country, made his own god, either in the form of animal or reptile. Then he advanced to look upon the elements and firmament in the same light, until at last he has so far progressed as to see greater wonders in his fellow man, and he makes a god of him; hence the Christian seeking salvation through Jesus Christ, and at the present day worshipping him as God. Our friend then gave the character of three of the audience, by holding their pocket handkerchiefs to his forehead, which were acknowledged to be perfectly correct; also a clairvoyant description which was readily recognised.—Cos. Sec.

BRADFORD: 448, Little Horton Lane, Oct. 4.—Mrs. and Miss Gott gave excellent addresses, afternoon and evening, the room filled to overflowing on the latter occasion. Several spirits were described.—Oct. 7.—The friends gave Mr. Wallis a hearty welcome, his masterly discourse on "Spiritualism: facts, faith and proof of a future life," giving great satisfaction.—Oct. 11.—Mr. Morrell discoursed in a forcible manner in the afternoon on "The second coming of the Lord of Glory." In the

evening he opened with an invocation, after which Miss Patefield under control gave a beautiful discourse, and a second control a poem which surprised all. Mr. Morrell then gave a lecture on "Is Spiritualism true?" adducing many facts in the affirmative.—Cos.

SPENNYMOOR: Central Hall, Oct. 11.—In the absence of Mr. Fearbey, Mr. G. H. Lamb spoke for 90 minutes in the afternoon in a satisfactory manner. The audience chose in the evening "What is God, and where does he live?" for Mr. Lamb's guides, on which they spoke for two hours. This medium is progressing for public work, as all present, interested and disinterested, seemed to think. Mr. Pickford presided.—W. H. COOPER.

ASHINGTON COLLIERY: Oct. 11.—Mr. J. G. Grey's guides held the audience spell-bound for an hour, while they discoursed on "Spiritualism, its philosophy and teaching, and its demand on the human family." We have never heard Mr. Grey speak with such force; he is rapidly improving. Mr. Murray, who is a good seer, gave some delineations at the close.—JOHN ROBINSON.

PENDLETON: Town Hall, Oct. 11.—Mr. Johnson devoted the afternoon to answering questions; several were handed up and were answered to the entire satisfaction of all present. In the evening subjects were chosen by the audience: "Divine Revelations" and "Spiritual Knowledge" were dealt in an eloquent manner by Mr. Johnson's guides.—C.

HETTON-LE-HOLE: Miners' Old Hall, Oct. 11.—"Are dreams realities?" chosen by audience, was Mr. Westgarth's subject. He first spoke of the untrue dreams caused by going to bed with an over-loaded stomach, which he cautioned all to avoid. When a dream came true, then it was a vision, and an unseen hand had been at work. We had a crowded audience, who listened with great attention, giving much applause at the close. The guide named a child, pointing out the duties of the parents in an impressive manner. J. H. THOMPSON, Sec.

FELLING: Park Road, Oct. 11.—Mr. Jos. Hall, of Gatehead, delivered an address on "Does Spiritualism supply the requirements of mankind?" The lecturer dealt with the subject at great length, and gave general satisfaction. Mr. John Wilson presided.—J. T. HOGG, Sec.

HUDDERSFIELD: Assembly Rooms, Brook Street, Oct. 11.—Mrs. Bailey spoke in a very able manner in the afternoon on "And he shall give his angels charge over you," and in the evening on "The Development of Man." Clairvoyant descriptions followed each address, six of which were at once recognised, and two afterwards. We had good and attentive audiences on both occasions.—J. W. HEMINGWAY, Chapel Street, Moldgreen.

SILADEN: Mechanics' Institute, October 12.—The first meeting on Spiritualism held in this place drew a crowded house. Mr. Schutt's guides spoke on "Does death end all?" after which came questions. Being an orthodox place, and the people quite ignorant of the subject, theological ideas cropped up plentifully. Mr. Schutt challenged public discussion on those subjects, but did not find an opponent.—Cos.

BRADFORD: Upper Addison Street, October 11.—The Lyceum was duly opened this morning, when there were present seven officers, ten adults, ten girls, sixteen boys, and eight visitors. Amongst our visitors was Mr. E. W. Wallis, who appeared highly pleased. After marching and calisthenics had been gone through, we committed to memory a verse of Hymn 49, "S.H." We then had a further lesson on "Flowers," by Mr. Clayton, after which the usual groups were formed, and lessons gone through. In the afternoon and evening the platform was occupied by Mrs. Illingworth, whose guides gave us two very good lectures, both of which were listened to with rapt attention by good audiences.—W. BENTLEY, Sec., 190, St. Stephen's Road.

A LIVERPOOL MEDIUM; A KIND OFFER.—I had the pleasure of spending last Sunday with the Spiritualists at Liverpool. I attended the Public Meeting in the morning and evening; I also attended a private circle at Mrs. Jones', and I may here state that her daughter, Miss Jones, is a splendid medium. I have before stated the good that Miss Jones has done in convincing my friends that Spiritualism is right. Each time that I have had the pleasure of attending her sittings, her guides tell us something fresh. Last Sunday she described spirit friends that were with us, most of whom were recognised. She described my wife's mother, uncle, and aunt most accurately. She afterwards read the characters of different persons, by holding in her hand an article or letter belonging to them. I hope to see Miss Jones's name amongst the leading Spiritualists, as she is clairvoyant, trance and healing. I am now fulfilling an engagement here, and shall be leaving for the Varieties, Burton-on-Trent, on Monday next. I have promised the Spiritual Society here that I would give them an Entertainment shortly for the benefit of the Society. I do not require paying, as I wish to do all I possibly can for the Spiritual Cause. I will also do the same for any Society where I may be visiting. I can get up (with their assistance) a two hours' Entertainment, and no doubt it will do some good. I intend shortly to give my services for a week to the Spiritual Societies, one night in each town. I was much pleased to see that you had so kindly inserted my Father's correspondence with the Rev. gentleman of Northampton.—W. S. HUTCHINSON, Ventriloquist, &c., Haymarket Music Hall, Liverpool, Oct. 14, 1885.

BLACK MAGIC.—To the Editor.—Sir,—Some person or persons have been blasting my character amongst Spiritualists, by the foul insinuation that I am nothing but a Black Magician. In the face of this, I desire to say, that if to heal the sick, to help and comfort the distressed, to guide the erring, and direct the wanderer,—if these be Black Magic, then I plead guilty. But I think the reader will agree with me, that he who seeks to take away the character of an innocent person, is the blackest of the Black Magicians.—I remain, Sir, yours obediently, J. THOMAS, Kingsley, Cheshire.

The Philosophy of Man: A golden handbook for all. By P. DAVIDSON. 1s.

Thought Reading, or Modern Mysteries Explained. By DOUGLAS BLACKBURN. 1s.

JAMES BURNS, 15, SOUTHAMPTON ROW, W.C.

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, OCTOBER 18th, 1885.

## LONDON.

**BATTERSEA**.—Mrs. Evans's, 48, Wakehurst Road, Northoot Road, near Clapham Junction, Circle at 7. Wednesday, 6 till 8, Healing by Mr. Williams.  
**CAVENDISH ROOMS**, 51, Mortimer Street, W., at 7, Various Mediums and Speakers.  
**EDGWARE ROAD**.—Nufford Hall, Nufford Place, at 11, Seance, Mr. Hopcroft; at 7, Mr. J. Burns, "The Aim and Object of Spiritualism."  
**HOLTON**.—227, Hoxton Street, at 8: Mr. A. Duguid.  
**KENSINGTON**.—Assembly Rooms, High Street: Mrs. Richmond, "The Angel of the New Dispensation."  
**KENTISH TOWN**.—88, Fortess Road, No Meeting.  
**KILBURN**.—Creswick House, Percy Road, Carlton Road, at 7.  
 The Room to be let on other Evenings.  
**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. Swatridge. Monday at 8, Mutual Development Class, Essay by Mr. Veitch.

## WEEK NIGHTS.

**SPIRITUAL INSTITUTION**.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
**CLERKENWELL**.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.  
**KILBURN**.—At Mrs. Spring's, see above. Tuesday, Seance at 8.  
**HOLBORN**.—At Mr. Coffin's, 13, Kinggate Street. Tuesday, 8.30. Mr. Webster.  
**HOLTON**.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.  
**NOTTING HILL**.—Claremont House, 53, Farring 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**.—Public Hall, at 2.30, Bible Class, at 6.30: No Information.  
**BARNOLN-IN-FURNESS**.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
**BATLEY CARR**.—Town Street, 6.30 p.m.: Miss Wilson.  
**BELFRA**.—Lecture Room, Brookside, at 10.30 and 6.30.  
**BINGLEY**.—Intelligence Hall, 2.30 and 6 p.m.: Mr. A. Morrell.  
**BIRMINGHAM**.—Ouzella Street Schools, at 6.30: No Information.  
**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, Mr. Holdsworth and Mrs. Ingham.  
**BOWLING**.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Peel.  
**BRADFORD**.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Miss Keeves.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Parker.  
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. H. Briggs.  
 Milton Rooms, Westgate, at 2.30 and 6: Mr. and Mrs. Hepworth.  
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mrs. Wade.  
**BURNLEY**.—St. James' Hall, at 2.30 and 6.30, Mrs. Butterfield.  
 Thursday, at 7.30, Members' developing circle.  
**CARDIFF**.—At Mrs. Cooper's, 60, Crookherbtown, at 6.30.  
**CARBY**.—A. Mr. John Allen's, 25, 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.  
**FORESHILL**.—Edgewick, at 6.30.  
**GLASGOW**.—2, Carlton Place, Lyceum at 11.30; at 6.30, Mr. E. W. Wallis: "Life after Death philosophically considered and explained."  
**HALIFAX**.—1, Winding Road, at 2.30 and 6, Mrs. Yarwood. Monday at 8 p.m.  
**HANLEY**.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
**HEYWOOD**.—Argyle Buildings, at 2.30 & 6.15: Mr. Plant.  
**HETTON**.—Miners' Old Hall, at 6.30: Mr. Lamb.  
**HUDDERSFIELD**.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Postlethwaite.  
**JERSEY**.—88, New Street, at 3 and 6.30: Local.  
**KENILWORTH**.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Gregg.  
**KILLINGWORTH**.—At Mr. Holland's, at 6, Circle.  
**LANCASTER**.—Athenaeum, 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: Mrs. Ellis.  
 Edinburgh Hall, Sheepscar Terrace, Miss Beetham.  
**LIVERPOOL**.—Silver Street Lecture Hall, at 11 and 6.30: Local.  
**LIVERPOOL**.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. E. H. Britten. 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, Rev. A. Rushton.  
 62, Fence Street, at 6.30, Mr. J. T. Standish, Oldham, Clairvoyant Medium.  
**MANCHESTER**.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. W. Johnson.  
**MIDDLESBOROUGH**.—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30, No Information.  
**MORLEY**.—Mission Room, Church Street, at 2.30 and 6: Mrs. Craven.  
**NEWCASTLE-ON-TYNE**.—Weir's Court Hall, at 6.30, Local Speakers.  
**NORTH SHIELDS**.—6, Camden Street, at 11, Mr. E. Ormsby; at 6.15, No Information.  
**NOTTINGHAM**.—Morley Club, Shakespeare Street, 10.45 and 6.30: No Information.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.  
 Tuesday, 7.30.  
**OLDEHAM**.—178, Union Street, at 2.30 & 6, Mr. J. S. Schutt.  
**OPENSHAW**.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, Mr. Greenall.  
**OSWALDSTWISTLE**.—At 9, Fern Terrace, at 6.30, Mr. E. Wood.  
**PENDLETON**.—Town Hall, at 2.30 and 6.30, Mr. Armitage.  
**PLYMOUTH**.—Spiritual Athenaeum, Notte Street, at 11, Developing Circle; at 6.30, Mr. James: "Christ, what relation he claims to God and Man." Wednesday, Oct. 21, at 8, Rev. R. S. Clarke: Address.  
 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., Mrs. Illingworth.  
 Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.  
**SALTASH**.—Knudson Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Burt.  
**SHEFFIELD**.—Cocoa House, 178, Pond Street, at 6.30: No Information.  
**SOUTHSEA**.—41, Middle Street, at 6.30 p.m.: Friends cordially invited.  
**WORKSBY BRIDGE**.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. A. D. Wilson.  
**SPENNYMOOR**.—Central Hall, at 10.20, 2.30 and 6, No Information.  
**SUNDERLAND**.—323, High Street West, at 6.30: Circle.  
**TUNSTALL**.—13, Rathbone Place, at 6.30.  
**WALSLEY**.—Exchange Rooms, High Street, at 6.30.  
**WEST HARTLEPOOL**.—Druids' Hall, Tower Street, at 10.30 and 6.30, Captain Harms, Magnetic Healer. Wednesday at 7 o'clock.  
**WEST MILTON**.—Co-operative Hall, at 2 & 6.30, Mr. J. G. Grey.  
**WISBEY**.—Hardy Street, at 2.30 & 6, Mrs. Gott.

**MR. JOHN ILLINGWORTH**, Bingley, Cor. Sec., Yorkshire District Committee.  
**MR. J. B. TETLOW**, 7, Barclay Street, Rochdale; full till Jan. 1886.  
**SAMUEL PLACE**, Trance Speaker, 149, Charter Street, Manchester.  
**MRS. GROOM**, 200, St. Vincent Street, Ladywood, Birmingham.  
**MR. J. SWINDLEHURST**, Spiritual Teacher, 25, Hammond Street, Preston.  
**THOMAS GREENALL**, Trance and Clairvoyant Medium, 196, Fadiham Road, Burnley, Oct. 25, Blackburn; Nov. 1, Rochdale.  
**MR. W. M. BROWN** (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Arncliffe, Manchester.  
**THOMAS POSTLETHWAITE**, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.

**M. E. W. WALLIS'S APPOINTMENTS**.—Oct. 18, Glasgow.

**MRS. E. W. WALLIS'S APPOINTMENTS**.—Oct. 17 & 18, Seghill; 25 & 26, North Shields.  
 Mrs. 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.  
 Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

**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.

**M. R. T. B. SWATRIDGE** is open to give Lectures on Sunday or week nights. Address him, 88, Fortess Road, Kentish Town, London, N.W.

**M. R. J. S. SCHUTT'S** Sundays are occupied till June next; he would be glad to hold week-night Services. For terms, address, Elliott Street, Sliden, via Leeds.

**B. PLANT**, Trance and Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester. (Open to private engagements).—Appointments: Oct. 11, Stacksteads; 18, Heywood; 25, 26 & 27, Parkgate; Nov. 8, Openshaw; 22, Heywood; 29, Regent Hall, Rochdale; December 6, Openshaw; 20, Heywood; 27, Regent Hall, Rochdale, Jan. 3, Openshaw.

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

**M. R. 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 KION, B. South Street, Boston, Mass., U.S.A.

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

**SPIRITUAL Phenomena & Clairvoyance** every Monday evening at 7 punctually. Mrs. Walker, Medium. 278, Cornwall Road, Notting Hill.

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

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

**M. R. W. WALLACE**, the oldest Public Medium in England, is open for engagements to Lecture in Town or Country. Friends please observe the change of address—24, Archway Road, Highgate, N.

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

## SUNDAY LECTURE SOCIETY.

ST. GEORGE'S HALL, LAMHAM PLACE, W.

**TWENTY-ONE LECTURES** (in three Series), ending 21st March, 1886, will be given, commencing each Sunday Afternoon at Four o'clock precisely.

1885. *The First Series of Seven Lectures will be as follows:*—  
 Oct. 18.—**DR. ANDREW WILSON**, F.R.S.E., F.L.S., on "Earth Sculpture; a Study in Geology." (With Illustrations).  
 25.—**DR. GEORGE J. WILLY**, LL.D., on "St. Augustine of Hippo; with a glance at the 'Old Faiths and the New' in the 4th Century."  
 Nov. 1.—**MISS CATHERINE A. RAISIN**, B.Sc.Lond., on "The Poetry of Science; a few Biological Facts."  
 8.—**EDWARD CLODD**, Esq., on "Early Races in Britain; their Monuments and Religions."  
 15.—**ARTHUR NICOLS**, Esq., F.G.S., F.R.G.S., on "Our nearest Relations in the Animal World—the Man-like Apes." (With *Oryzodonta* Lantern Illustrations, from drawings by J. T. Nettleship, Esq., J. A. Gibbs, Esq., &c.).  
 22.—**ARTHUR W. HUTTON**, Esq., M.A., on "St. Thomas More and his Utopia—the 'New Learning' of the 16th Century in relation to Social Reform."  
 29.—**LITTON FORBES**, Esq., M.D., F.R.G.S., on "The Etiology of Disease; the Modern Doctrine of Animal and Vegetable Ferments (Bacteria and other Mycophytes) as the Origin and Spread of Disease."  
**PAYMENT AT THE DOOR:** 1s. (Reserved Seats), 6d. and 1d.

**Your Luck's in Your Hand**; or, the Science of Modern Palmistry, chiefly according to the System of D'Arpentigny and Desbarrolles, with some account of the Gipsies. By A. R. CRAIG, M.A. Third Edition, with five illustrations. 3s. 6d.

**The Psychonomy of the Hand**; or, the Hand an Index of Mental Development, according to M. M. D'Arpentigny and Desbarrolles, with illustrative tracings from living hands. By RICHARD BEAMISH, F.R.S., &c. Second Edition. 7s. 6d.

**The Handbook of Palmistry and Physiognomy**. Illustrated. By ROSA BAUGHAN. 3s. 6d.

**The Handbook of Physiognomy**. By ROSA BAUGHAN. 1s.

**Chiromancy**; or, The Science of Palmistry. Being a Concise Exposition of the Principles and Practice of the Art of Reading the Hand, by which the Past, the Present, and the Future may be explained and foretold. Illustrated. Cloth, 1s.

**Mother Shipton Investigated**. The result of critical examination, in the British Museum Library, of the literature relating to the Yorkshire Sybil. By WM. H. HARRISON. 1s.

**Spiritualism**; its Facts and Phases. Illustrated with Personal Experiences and Fac-similes of Spirit-Writing. By J. H. POWELL. 2s.


**Theosophy, Religion and Occult Science**. By HENRY S. OLCOTT. 7s. 6d.

**Another World**; or, Fragments from the Star City of Montalluyah. By HERMES. Second edition. 3s.

**The Story of a Great Delusion** in a series of matter-of-fact chapters. [Anti-Vaccination.] By WILLIAM WHITE. 4s. 6d.

**Light on the Path**: A Treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence, written down by M. C. Square 12 mo., cloth, 1s. 6d.

**Raphael's Horary Astrology**; by which every question relating to the future may be answered. By RAPHAEL. In 3 Vols. 3s. each.

 **A Catalogue of American, Spiritual and Rare Books**

ON APPLICATION TO

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



**ORION'S ALMANAC FOR 1886.**

Now Ready, Price 6d., by post 7d.

Containing full Predictions of the Weather, Winds, Tides, Storms, &c.; the Fate of Nations, Kingdoms, and Individuals; Hints to Farmers, Gardeners, &c., when to plant and sow to ensure good crops; war abroad; and striking Political Struggles in England, &c., &c. A List of Fulfilled Predictions, including the great Earthquake and storm in Cashmere to the day, &c., &c. London: SIMPSON, MARSHALL & CO., & W. KANT & CO. Peterborough: GEO. C. CARTER, Market Place; and all Booksellers.

**NEW MEDICAL WORK BY**

**MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & Lex et Lux.**  
PHYSICIANSHIP, OR THE HOME CURE AND ERADICATION OF DISEASE. 126 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

**THIRD EDITION.—(Just Published.)**

**PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM**  
BY MISS CHANDOS LEIGH HUNT.

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

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra, best Morocco, ditto, 7s. extra.

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

EIGHTH THOUSAND.

Price only Four Shillings!!

**NINETEENTH CENTURY MIRACLES;**OR  
SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

By EMMA HARDINGE BRITTEN.

To meet the universal demand for this great and celebrated work, copies of the last American Edition will be furnished; 650 pages; splendidly bound, and illustrated by 20 fine portraits, for **FOUR SHILLINGS**; being far below cost price. As this is the last and only edition that will ever be illustrated, and as a few copies only remain, immediate application is necessary to secure them.

Sent, post free, for 4s. 6d., on prepaid application to DR. BRITTEN, THE LIXES, HUMPHRY STREET, CHEETHAM HILL, MANCHESTER.

**The Missing Link in Modern Spiritualism.**

By A. LEAH FOX-UNDERHILL.

This work is a complete history of the FOX FAMILY; the "Rochester Knockings," and the wonderful early manifestations of American Spiritualism. **SPLENDIDLY BOUND & ILLUSTRATED, PRICE PRE-PAID 9s. 6d.** For sale in England ONLY by DR. WILLIAM BRITTEN, THE LIXES, HUMPHRY STREET, CHEETHAM HILL, MANCHESTER.

**F. FUSEDAL,****Tailor and Habit Maker,**

Style, Quality and Cheapness combined with Durability.

**300 PATTERNS TO CHOOSE FROM.**

Made on the Premises at the Shortest Notice. Goods direct from the Manufacturers, all Wool and shrunken.

**WINTER SUITS from £2 2s.****8, SOUTHAMPTON ROW, Opposite "Medium" Office.****TO AMERICANS VISITING EUROPE.**

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

**SPECIAL PRICE LIST FOR NETT CASH.**

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

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

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

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

**CALL AND SEE****MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.**

Making one equal to two Shirts, lasts clean double the time, a saving in washing, and at same price as ordinary Shirts, 3/6, 6/6, 7/6, a reduction on taking half-a-dozen.

**Psycho-Organic Delineations of Character and Capabilities.**

In answer to continuous inquiries, I hereby announce that as far as my other engagements will permit, I am ready to give Delineations on the following terms:—

A Verbal Delineation, 5/-; A Verbal Delineation and marked Chart, 10/6; A Written Delineation and marked Chart, 21/-

Appointments should be previously arranged.

DELINEATIONS GIVEN FROM PHOTOGRAPHS.

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

**CURATIVE MESMERISM.**

**A LADY**, who is a Powerful Mesmeric Healer, and who has had great success in curing defect of Eyesight, Gout and Rheumatism, receives Patients by appointment. Please address in first instance by letter N.L., care of May's Advertising Offices, 159, Piccadilly, W.

**Mr. and Mrs. HAWKINS, Magnetic Healers.**

**AT HOME** Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 5 o'clock. Patients visited at their own Residence.—61, Balsover Street, W. (Near Portland Road Railway Station.) Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

**CURATIVE MESMERISM AND CLAIRVOYANCE.**

**PROFESSOR ADOLPHE DIDIER** attends Patients and can be consulted daily from 2 till 5, at 5, Rue du Mont-Dore, Paris. Clairvoyant Consultation by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

**CURATIVE MESMERISM**, by Mr. J. RAPER, Herbalist, also Healer of many years' experience, daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—83, Bayson Road, Walworth.

**M. R. OMERIN**, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Balstrode Street, Welbeck Street, Cavendish Square, W.

**MRS. HAGON**, Business Clairvoyante, and Magnetic Healer. Ladies attended at their own homes. Terms moderate.

**M. R. GEO. HAGON**, Magnetic and Mesmeric Healer and Seer. Chronic and Mental diseases a specialty. Patients attended at their own homes.

**M. R. JOSEPH HAGON**, Inspirational Speaker, and Business Clairvoyant; diseases diagnosed by letter, 47, Reservoir Road, Edg'aston, Birmingham.

—Address: 2, CALVERLEY GROVE, NICHOLAY ROAD NORTH, ST. JOHN'S ROAD, UPPER HOLLOWAY, N.

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

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

**MRS. GODFREY**, MEDICAL RUBBER, and MESMERIST, 227, Hamstead Road, N.W. By appointment only.

**THEOPHON**, THE EASTERN PSYCHO HEALER, cures all diseases. Consultations by appointment. Free attendance on Saturdays, from 11 a.m. to 5 p.m. 11, Belgrave Road, Abbey Road, St. John's Wood, N.W. Eastern sure preventive of Cholera.

**M. W. R. PRICE**, Curative Mesmerist, receives Patients at 7, Duke Street, Grosvenor Square, for the treatment of all nervous complaints, every morning from 11 to 1.

**PHYSICAL PHENOMENA**.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers at 4, Jubilee Street, Commercial Road, E.

**M. R. JOHN HOPCROFT**, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak for Spiritual Societies, town or country. Write for dates. Only travelling expenses required. At home daily for private sittings, from 2 till 7.

**M. R. W. EGLINTON** requests that all communications be addressed to him personally, at 8, Nottingham Place, W.

**FRANK HERNE**, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

**J. THOMAS**, GENERAL CORRESPONDENT. Address: Kingsley, by Frodsham, Cheshire.

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

**MRS. LOTTIE FOWLER**, Trance, Medical, and Business Clairvoyant, 15, Bury Street (entrance in Gilbert Street), opposite the British Museum and off Oxford Street. Hours: 2 till 7 daily. Open to engagements to visit in the evenings.

**MRS. CANNON**, 3, Rushon Street, New North Road, Hoxton. Trance, Test, and Medical Clairvoyant. Seance for Spiritualists only, on Monday and Saturday evenings, at 8 o'clock. Wednesday, Magnetic Healing by Mr. Armitage. Thursday, developing. Private sittings by appointment by letter.

**CURATIVE CLAIRVOYANCE.**

**MRS. BELL TILLEY**, Medical Clairvoyant, late with Dr. Mack, sits for Ladies and Children. Hours, 12 to 5. Ladies also visited by appointment. Persons at a distance, Diagnosis from lock of hair. Clairvoyantly-prepared, Magnetised Chest Protectors, for the cure of all Bronchial and Lung Diseases, 5s. Magnetised Fabric, 2s. 6d. Address: 10, Brooke Road, Stoke Newington, N.

**A STROLOGY**.—Map of Nativity, with remarks on Health, Mind, Wealth, Marriage, &c. Fee, 5s. Short remarks alone, 2s. 6d. (Stamps.) Time and Place of Birth, Sex. Letters only.—ZIEL, care of R. Jones, 21, Kingarth Street East, Moors, Cardiff.

**ASTROLOGY AND ASTRONOMY.**

**D. R. WILSON** may be Consulted on the Past and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

**Personal Consultations only.**

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

**A STROLOGY**.—Past, Present and Future proved by Astronomical Calculations, Nativities cast, Advice given and Questions answered.—Address "CRANIA," 13, Bevoir Terrace, Keighley, Yorkshire. Send stamp for terms.

**\* THE ASTRAL SCIENCE. \***

**NADIR ZENITH**, 40 years a student, will send Map of Nativity, 1s.; with Remarks on Business, Marriage, Health, Natural Character and Proper Destiny, &c., Fee, 5s. Short Remarks, 2s. 6d. Time and Place of Birth, Sex, required. Address, Nadir Zenith, Speanymoor, Co. Durham.—Cor. writes: "June 13, 1885,—I am well pleased with the map of myself and daughter; your Remarks being perfectly accurate."

**A STROLOGY**.—One Question answered free. Send stamped envelope. State time of being anxious about the matter, to SAMUEL, 63, Manchester Road, Bradford, Yorks.

THE Advertiser would like to correspond with any Gentleman fully versed in Mesmerism and Clairvoyance. All letters answered, and the business fully stated.—J. M., 3, New Barn Street, Finslow, E.

**WANTED**, in North Lancashire, a General Servant for Small Family. A Mediumistic person, otherwise suitable, will meet with a good home. Apply. Typo—office of this paper.

## TURIN, ITALY.

### A Fine Estate near Turin For Sale.

With Large Furnished House, equally a  
Summer and Winter Residence.

BILLIARD ROOM.

Past Fruit and Flower Gardens.

VINEYARD. COACH-HOUSE & STABLES.

For Information apply to

J. Burns, 15, Southampton Row, London.

## SPIRITUALISM: Its Facts & Phenomena!

A Lecture by Mr. J. BURNS, of London,

WITH ONE HUNDRED

OXY-HYDROGEN LIMELIGHT ILLUSTRATIONS,

TO BE GIVEN IN THE

MECHANICS' INSTITUTE, BACUP.

Saturday Evening, Oct. 31st, 1885.

EMBRACING

ALL PHASES OF THE PHENOMENA OF SPIRITUALISM:

Portraits of Celebrated Mediums.

Objects Carried by Spirit-Power.

Spirit Writings, Drawings & Paintings:

Direct and Through Mediums.

Photography of the Invisible.

Recognised Spirit-Photographs.

Materialized Spirit-Forms.

Medium, Sitters, & Spirit, all visible at same time,

as instantly photographed.

*The Testimony of Men of Eminence from Various Countries;  
Men of Science, and well-known Persons in all  
Conditions of Life, to these*

## ASTOUNDING FACTS!

### A Descriptive Lecture

WILL ACCOMPANY THE VAST VARIETY OF PICTURES SHOWN.

Musical Selections will be given between the Sections.

A LONG EVENING'S WONDERFUL AND VARIED  
ENTERTAINMENT—ALL TRUE!

To Commence at 8 o'clock; Doors open at 7.30.

TICKETS:

Front seats, 1s.; 2nd seats, 6d.; Back seats, 3d.

On Sunday, Nov. 1, Mr. BURNS will deliver Two  
Discourses on Spiritualism, in the same hall, at 2.30 & 6.30.

CLAIRVOYANT TRAVELS in HADES. 2d.

THE PHILOSOPHY OF DEATH. By A. J. Davis. 2d.

THE HEBREW ACCOUNT OF OUR LORD. 1d.

WHAT IS RELIGION. By Thomas Brevior. 2d.

£1,000 REWARD, MASKELYNE and COOKE! An Exposé of their  
Pretensions. By Iota. 1d.

TRACTS on TABOOED TOPICS. The Anomalies of Spiritualism;  
Good and Evil Spirits. By Wm. Carpenter. 4d.

WHAT IS DEATH? By Hon. J. W. Edmonds. 1d.

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

## CHEAP WORKS on SPIRITUALISM, &c.

BY J. BURNS.

ANTI-VACCINATION, Considered as a Religious Question. 1d.

HUMAN IMMORTALITY proved by FACTS. A Report of a two  
nights' Debate between Mr. C. Bradlaugh and Mr. J. Burns. 6d.

SPIRITUALISM, the BIBLE, and TABERNACLE PREACHERS.  
A Reply to Talmage's "Religion of Ghosts;" a crushing  
rejoinder to his attacks on Spiritualism. 2d.

BY W. J. COLVILLE.

CONSOLED. By Antoinette Bourdin. Edited by W. J. Colville. 6d.  
SPIRITUALISM and its True Relations to Secularism and Christ-  
ianity. 1d.

BY J. J. MORSE.

PRIESTCRAFT. A trance oration. 1d.

SPIRITUALISM as an Aid and Method of Human Progress. 1d.

THE PHENOMENA OF DEATH. 1d.

WHAT OF THE DEAD. 1d.

BY MRS. CORA L. V. TAPPAN RICHMOND.

SPIRITUALISM as a Science, and as a Religion. 1d.

WHAT IS THE USE OF SPIRITUALISM? 1d.

BY GEO. SEKTON, M.A., LL.D., &c.

A DEFENCE of MODERN SPIRITUALISM. 1d.

SCIENTIFIC MATERIALISM CALMLY CONSIDERED. A  
Reply to Professor Tyndall. Cloth, 1s. 6d.; paper 9d.

SPIRIT-MEDIUMS and CONJURERS. 6d.

A BISHOP'S BELIEF in SPIRITUALISM. 1d.

AN ESSAY on TOBACCO. By Henry Gibbons, M.D. 2d.

A REPLY to Dr. Andrew Wilson's attack on Phrenology. By C.  
Donovan. 6d.

A SCIENTIFIC VIEW of MODERN SPIRITUALISM. By T.  
Grant. 1d.

BRINGING IT TO BOOK. Facts of Slate Writing through Mr.  
W. Eglinton. 6d.

CLAIRVOYANCE. By Adolphe Didier. 3d.

DEATH, in the light of the HARMONIAL PHILOSOPHY. 1d.

DR. MONCK in DERBYSHIRE. A truthful narrative of most  
astounding Phenomena, with fac-simile of direct slate writing. 2d.

FIRE and BRIMSTONE in HEAVEN. By G. Tommy. 6d. per. doz.

FLORRY'S TREE. Spiritual Tale for Children. By Mrs. Ramsay  
Laye. 3d.

HOW to LEARN PHRENOLOGY, with hints as to the Study of  
Character (illustrated). By L. N. Fowler. 6d.

HOW to READ the HAND. 3d.

LIBERTY. An Oration by Francis W. Monck. 1d.

MAN'S BEST FOOD. By Wm. Carpenter. 6d.

MAN'S SPIRITUAL POSSIBILITIES. By Miss R. Dale Owen. 1d.

MEDIUMS and MEDIUMSHIP. Indispensable Information for those  
who desire to investigate Spiritualism. By T. R. Hazard. 2d.

MY LIFE. Mediumistic Experiences. By Thomas M. Brown. 1d.

NATURAL SPIRITUALISM. The Experiences of a Non-  
Spiritualist. 1d.

ON THE SPIRIT-CIRCLE, and the LAWS of MEDIUMSHIP.  
By Mrs. Emma Hardinge Britten. 1d.

PHYSIOGNOMY, or How to Read the Character of both Sexes at a  
Glance. By Dr. Jepsen. 6d.

RULES to be observed for the SPIRIT-CIRCLE. By Emma  
Hardinge Britten. 1d.

SIX LECTURES on the PHILOSOPHY of MESMERISM or  
ANIMAL MAGNETISM. By Dr. Jno. Bovee Dods. 6d.

SPIRITUALISM at HOME. By Morell Theobald, F.C.A. 6d.

SUGGESTIONS to MOTHERS on the training of our Sons. 2d.

THE ATONEMENT: Old Truths as seen under a New Light.  
By C. P. B. Alsop. 3d.

THE GOSPEL of HUMANITY; or, the connection between  
Spiritualism and Modern Thought. By G. Barlow. 3d.

THE RATIONALE of SPIRITUALISM. By Fred. F. Cook. 2d.

THE SCIENCE of LIFE; a pamphlet addressed to all who are, or  
will be, Teachers, Clergymen and Fathers. 6d.

THE STORY of MY LIFE. By E. W. Wallis, with portrait. 3d.

WHY we should not be POISONED because we are SICK, or the  
FATAL absurdity of DRUG MEDICATION. 3d.

THE UNCHRISTIAN CHARACTER of RICHES. A Lecture by  
Edward N. Denny. 1d.

THE PHILOSOPHY of REVELATION. By J. W. Farquhar. 1d.

RULES and INFORMATION specially arranged for the guidance of  
all interested in investigating the Science of Spiritualism. Cape  
Town. 6d.

NOTES ON BEAUTY, VIGOUR and DEVELOPMENT, or, How  
to Acquire Plumpness of Form, Strength of Limb, and  
Beauty of Complexion. By William Milo. 6d.

THE SLADE CASE: Its Facts and its Lessons. A Record and a  
Warning. By "M.A. (Oxon)." 4d.

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