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# SPIRITUALISM.

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## THE ANGEL OF THE NEW DISPENSATION.

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. 18, 1885.

(This Report is greatly condensed.)

Like fruit upon the orchard trees, the human souls on earth ripen—not all at once, but some, more forward, show the ripeness when others are mere buds.

Prophets there have been in all historic ages; these have been the solitary ripened fruit, the foretaste of what all may attain. Half-grown souls there always are, not ready for the strong meat of the Kingdom of God. Those who are more developed can discern the signs of the times, and can see the indications of the light that is coming from the holy places of heaven; the day of the New Dispensation has been foretold by them as truly as the coming of a meteor or an eclipse by astronomers.

The darkness of earth is being illumined; the change in political and in religious views is so great, that could one who had listened to the average sermon 100 years ago, listen to one of to-day, he would not recognise the same faith.

You think you have no prophet left, that the time of spiritual gifts is passed, yet you still know that there are great chemists—if you are not a chemist,—and astronomers and poets—if you are not an astronomer or a poet; so still there are spiritual discerners, though you have not the power yourself. There are indications among men of a great enlightenment,—as a storm coming across the sea is preceded by the dark, broken line, so the period of enlightenment is preceded always by the multiplication of signs and wonders. This stage has been predicted for you, but it is now no more a matter of prediction. They are here in your midst, and spirits speak face to face with your sons and your daughters. This spiritual enlightenment portends as great a change in man's spiritual realm as the motive power of steam and the light from electricity have effected in his physical realm.

Nothing happens by accident in the Spiritual World, but whatever occurs is guided by Intelligence. You do not think accidentally; if a thought comes into your mind that does not come from your own consciousness, then it comes from another consciousness, and this impact of thought from higher spheres goes on whether you know it or not, whether you will or no. Signs and wonders precede all spiritual dispensations, and are a consequence of its coming, and not the outcome of fevered imaginations or diseased bodies. If it were possible to kill all the mediums, there would still be more arise; as long as there is a single human spirit in a

human body, and as long as a single babe is born, will there be spiritual ministration from angels.

Look around you, and see whether the age of signs and wonders is not here. You hear of visitations of the Madonna, and cures beside the wells of France. If you do not credit these, there are manifestations of occult spiritual power before sceptics. If you do not trust these, then ask of the thousands and thousands of families who to-day assert that they are in constant communication with their departed ones from the Land of Spirits.

The Dispensation of Spiritual Truth and the ministration of angels are entrusted to the higher angels to carry out,—not in solitary parts and to special persons, nor without an intelligent head. In ministration, in the outpouring of spiritual light, there is no accident, the angel in charge knows all he is about. Incongruities may arise, but they are only seeming, as viewed from the higher standpoint of spirit life: no angel can step out of the ranks to carry out individual ideas, when not in accord with the Great Plan.

Why are ye fearful of the new development? There is no danger of that which is eternal, and which comes from God.

There are those who always are afraid of Truth, afraid of anything new, for fear of disturbing the position they have taken up, and of being moved from their own little corner. You may be sure, when a man sits himself down saying: "Now! I have it all," that this man is stagnant and in reality has nothing. You do not trust the God you worship, or you would not put on one side any Truth that comes from Heaven.

What have you to fear? You have all to hope. Men will change from the fear to the Love of God, from the fear of death to the knowledge of true Life, from selfishness and warfare to sympathy and peace.

The Angel of the New Dispensation says unto you worshippers of India,—you Buddhists and Brahmins and followers of Zoroaster; you of Egypt, followers of the great Osiris; you Hebrews, and you of the Unknown God; and you, too, of the latter days, who have the words of inspiration, and follow in the footsteps of the Master;—do you not see that these have been but the beams of tinted light to herald the coming of the pure white light of the Day? You Roman Catholic and Wesleyan, and you Episcopalian and Presbyterian, and 100 more, can you not see that your scattered beams shall be merged in the great dawning light from God?

Nay! I say, you Atheist, Sceptic,—you Materialist, Unbeliever,—do you not see that you have been looking through the smoked glass of Matter; when that is put aside, the pure white light of God to you no less shall be revealed. And the pure white light is this:—

*In your own nature, you are God in another name!*

This is of the soul, and speaks to the soul. Intellect and reason shall fail, save where it agrees with the highest soul of man. But from all—from intellect and the love of humanity, that which is highest and best for the world, is what the Angel of the New Dispensation gathers for the benefit of man. It is not decreed in any obscure way, but proclaimed boldly unto you:—That there is in the Realm of Spirit a palpable growth, a distinct access of power, with those to whom the power of goodness is the only law; that has its power in Love; and the higher the Archangel, the more he has this feeling of Love.

The Realm of Immortality lies so close about you, you have only to go to your own consciousness to find it. Your own children become aids to this ministry; the departed friends of your fireside,—the father and mother of your counsel,—become means of aiding you to newer truth. The service does not pause there, but rests also with those who are wiser than they, those who have had the experience and wisdom of eternity. They are not young in spiritual states, they are not newly-fledged in another life, but in the Realm of Spirit they have been well taught in the mysteries of the soul's existence. They are aware of the difficulties and of the aspirations that are crowding the mortal sphere with to-day, and they will keep you.

Just as there is order and method in your institutions on earth, so is there method in the arrangement of the spiritual force that is coming upon the world to-day. Its method is different to divers persons. As drop by drop the dew is sent upon the flower to water and refresh it, so will it come to some lives; and like a mountain-torrent after rain to others; while to some it is as if the lightning had pierced the rock, and let the hidden and pent-up spring burst forth; but as a calm after storm to all will be the peace it leaves behind. To some the now terrible and dread fear of Death will be removed; to others the use and goodness of Life will be deepened; to more, the pleasant side of Truth will be shown, and true help and happiness will they be able to give, where else was darkness and distrust.

Already the great change is coming over religious thought, and instead of seeking selfishly for his own salvation by confessions, or by calling upon this or that Saviour, the truly religious man seeks only to save others, feeling himself saved thereby.

What you seek to give unto others must be yours already, for you cannot bestow what you do not possess.

Strong in the Father, warm with loving-kindness and holy thoughts and knowledge of spiritual things, the Angel of the New Dispensation broods over the earth now; and already may be heard the beating of many hearts, pulsing towards this Holy Angel.

What will the Angel do? Prepare the way for the coming of the Lord, the new Messiah of Love and Truth, that is to come unto the earth. Then the crooked shall be made straight, and the rough places plain. Whoever is low, because of circumstances, shall be exalted; and whoever is exalted, because of circumstances, shall be made low.

The Angel of Harmony is the name of the Angel of the New Dispensation, who has charge over the light and truth that are to come into the world; and this Harmony means that every life is to be adjusted, as every string in an orchestra is adjusted, to the divine harmony of the whole. Man's nature shall not be altered, but it shall be adjusted to his needs, carefully arranged, and by a master hand. Those whose lives have been so attuned to the spiritual chord of their nature, to love Harmony, will find in the New Dispensation a foretaste of heaven. Euphony is the name of the heaven. At the touch of the Angel-hand darkness is turned into light, discord into harmony, and disorder into ways of sweetness and method. He will make of your weakness strength, of your ignorance knowledge; and this by a process of growth within yourselves. By direct contact with mortals, the ministering spirits of the Angel can so prepare the way, that that which has seemed hopelessly dark shall be sweetest light, and abject weakness shall be strength.

It will put a light, white and clear and pure, within the inmost part of every human soul, and illumine what was dark and impure before, by means of light and love and

harmony and peace, the true Love of God. You who in your souls are dissatisfied with the world's ways, will be satisfied then; you who have been longing for something you could not find, will find your desire then in peace and harmony. No more shall idle prayers arise, but prayers shall be of goodly deeds, and acts of kindness to your fellow men.

The Angel is at your door! and that which is the Lord of Love prepares to enter and abide with you. He has come to make you alive, to change your dress into gold, and your outward pretence into that which is true. Great and wonderful are the tidings that are being given unto the world, and happy are those who go out with willing footsteps, to meet the Angel who brings the good tidings of great joy.

"FAREWELL."—IMPROMPTU.

You need not say "farewell" with tears,  
E'en when your friends pass out of sight,  
By the glory of the coming years  
The shadow is merged in endless light.  
And from the mist the tears have made,  
The iris arch of perfect love  
Rests o'er the dead, who from above  
In angel guise full oft have strayed.  
And now they dwell beside you here,  
Within the earthly atmosphere:  
So let us weave a mystic spell,  
And say, "God bless you!" not "Farewell."

Previous to the lecture a number questions were answered. The following are selected:—

*Question.*—Is Socialism the next stage in the development of Humanity, and if so, what is the next great step in human aims afterward; that is, assuming humanity to be always progressing?

*Answer.*—That depends upon what is meant by Socialism. If by Socialism you mean the struggle in man after the self-perfection of each person, so that when he comes into co-operation with others he shall not represent selfishness,—if that is meant by Socialism, that *will* be the next step in human development; and the next, and the next after that, until human selfishness is entirely eradicated.

*Ques.*—Can one man do a mortal injury to another, and can spirits prevent this?

*Ans.*—If a man died when he left his body, one man might do another an injury; but what you often think are injuries may not be really so. Losing property, for instance, may often be a great blessing. Seneca says: "If a man is above an injury, it cannot hurt him, if beneath it, he needs it to raise him above it."

*Ques.*—Will you answer Yes or No?—Is it necessary to believe in Jesus to be saved?

*Ans.*—For the questioner—Yes. For other people—No!

## 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 four weeks.)

MAN AS A SPIRIT.

As a term of courtesy, every being in the human form is called a "man," however far short he may fall of the true standard of manhood. In like manner every disembodied man is called a "spirit," even though much more unspiritual than those in the form.

Mrs. Grey, "Daisy's Medium," was much in the habit of being visited, spiritually, by those in the form. These she called "souls." They would come to her with intreaties of various kinds, and soon she would receive a communication from the same parties in the usual way, desiring an interview. "Spirits" she distinguished from "souls," as being those who had lost their body by the change called death. Often in her sittings she would plainly discriminate between the view she obtained of "souls" and "spirits," but many mediums cannot make this distinction, and readily confound the two.

In what does man's spirituality consist? Not merely in the fact that he has laid aside his body. There are myriads of spirits much lower in development than the human beings that live around us. But a human being, in the body or



out of it, may be largely in advance in one respect, and be very deficient in others. Superficial observers are liable to be grossly deceived in the *appearances* which both men and spirits present.

We have often seen mediums controlled by spirits of a much lower type than themselves. To allow such spirits to assume too much sway over mediums, or to occupy the time of the circle, is not a proper proceeding. That they have a work to perform in controlling, is not to be denied, but their individuality should never be allowed to transcend the grand object which their control is intended to bring about. It may be stated as a truth, that spirit-communion tends as much to develop and elevate spirits as mortals; but this salutary effect is missed when spirits of an undeveloped type are allowed too much license.

Controlling spirits have to be adapted to the condition of the mediums used. Most of mankind are spiritually little children; so that the simple-minded Indian girl in spirit-life is the most appropriate "familiar" to establish the link between the seen and the unseen states. Then the spirituality may be more advanced, and yet with deficient intellectuality, preventing the expression of spirit controls of a more instructive order. But all successful "guides," however indifferent their intellectual powers may be, are superior to the medium in *intuitive* ability, which is the dawning characteristic of man as a spirit.

Clairvoyance, and a ready perception of surroundings and invisible states, is a leading feature of the spirits who are first attached to most mediums. They do not exercise the intellect of the medium so much as they make use of the simple perceptions. They thus associate themselves more with the Soul-powers than the faculties of the *Ego*; and in this respect the great wisdom of the plan of spirit intercourse is manifest. The undue action of the intellect, or faculties of the *Ego*, would induce a system of dogmatism, of a purely metaphysical type, which would strain the brain of the medium, and present a series of problems to the audience, unsubstantiated by practical experiment. This has become an abuse in the case of many intellectual mediums and platform speakers, who spin interminable theories of words, but after all their "logic" and argument, the sum total of the audience's powers of knowing truth is not augmented. The truth is that the logical and augmentative medium is, strictly speaking, *not a medium at all*. We have already seen that *reason* is purely mundane; it deals with inferential ratiocinations, which for the time being have to stand in place of the *truth*—the spiritual fact.

Yet this augmentative form of mediumship has its uses; it is adapted to the rational state of the human mind, as yet blind to the intuitive perception of truth. No positive truths are communicated, but a series of lengthy reasons are adduced to pave the way for the entertainment of such spiritual facts when presented. Spiritual evidence is of no use to those that are spiritually blind.

In what consists spiritual sight? Sight is a wonderful faculty. It is the enlightener of the mind; a window that opens out between the chamber of the *Ego* and that of the Soul, affording at the same time communion between the two states and with the external world, which is the schoolhouse of the one and the expression of the other.

Sight, the perception of things, is the basis of all knowledge. It is the direct act of the Soul, while its import is interpreted by the *Ego*. The more we perceive, the greater strain is made upon the brain faculties to interpret it, and mental development ensues.

There are spirits in total darkness, and yet they could see well when on earth. Some of them were learned, clever, celebrated. Why this spiritual darkness on their part? It will be found that all such were wilful criminals, grossly selfish, dictatorial and cruel, repressing Soul, and glorying in the triumph of the *Ego* over every form of principle. Some of these have had large conscientiousness, and other phrenological organs that would indicate a regard for principle. There are characters living amongst us to-day, largely developed in veneration and the crown of the head; making long and solemn prayers on the platform, and exhorting to brotherliness and love, and yet whose tongues in private are like scarifiers, and their temper in domestic life is almost unbearable. The *Ego* in them does wonders, but the Soul is cribbed, cabined and confined. These are all states of spiritual darkness, of various degrees of density, and none of us, frail human beings, can declare that we stand in the full light.

Love and generosity, even though accompanied with

frailty, seem to be better for the spirit than that pretentious egotism which sets itself up as a saint, and vigorously pom-poms all who do not come up to its hollow standard. That *light* which enables us to see another's needs rather than faults, will guide us when purely selfish forms of discrimination avail us nothing. How many of us go through the world, sharply self-seeking, but without the possession of anything that gives true peace within, real *possession of ourselves*.

When death comes, the physical senses are no more of use, and there is no inner sight to enliven the surroundings; the sharp brain, the stubborn will, have lost their hold on existence, and that which is the representative of *existence* itself, the Soul, is wrapped up in undevelopment, perversion and darkness.

The vital, expanding, generous instincts of the Soul are "good," that which is opposed to them or perverts them is "evil." The Soul is the source of light and sight, the infallible standard of truth and right, and if its eyes be put out or filled with dust, great is the darkness.

The true work of life consists in giving expression to the innate principles of the Soul through the *Ego*. Each phrenological organ of the brain is the representative of a principle of the Soul. The *Ego* thus appropriates the virtues of the Soul, and becomes, in character, more and more identical with it. The true Spiritual State is therefore a unity of consciousness, in complete harmony with the Soul's aspirations, and the *Individuality* known on Earth is lost in that *Identity* with eternal principles, which is the stature of the fully-rounded out or perfect "man."

Thus there are Souls "lost" and "saved." When the *Ego* is dis severed from or out of harmony with his *Soul*, he is "lost" indeed. There can be no life, no function, no enjoyment, no progress, without the co-operation of the Soul and *Ego*. Hence we hear of spirits existing in a state of torpitude for many ages, till called into action through the awakening and restitution of the Soul, by coming into active contact with mankind who have progressed in Soul-development. Those who die of great exhaustion or wasting of the Soul-forces, from a misspent life or other causes, always suffer from debility in the spirit-world after leaving the body. They have to rest and recruit their exhausted energies, showing that the Soul is as useful in the disembodied state as on earth. It is the great link that connects man with the universe, of which he is a part.

Man's spiritual welfare then consists in the faithfulness with which the relations between the Soul and *Ego* are maintained. Complete *oneness* between the two is the *AT-ONE-MENT*, or *atonement*, or "reconciliation with God," but which is in reality reconciliation between the *Ego* and the Soul, or *Man's* full sympathy and accord with the Infinite.

NOTE.—The Spiritual States and Man's relations thereto are thus represented in the "Faithists' Calendar," the passage being apparently from OAHSPÉ:—

IF  
THOU  
STAND A  
PYRAMID BE-  
FORE THEE, WIDE  
AT THE BASE, EQUAL TO  
THE HEIGHT, SUCH IS THE  
MANNER OF THE PROPORTIONS  
OF THE SPIRITS OF THE DEAD ON  
THEIR ENTRANCE INTO THE ES WORLD. CON-  
SIDER, THEN, O MAN! HOW SPARSE ARE THE SETTLE-  
MENTS IN THE UPPER KINGDOMS OF THE EARTH'S HEAVENS,  
COMPARED TO THE NUMBERS IN THE LOWEST GRADE, AND  
REMEMBER THOU THE PERCENTAGE OF INSPIRATION THAT COMETH  
TO THEE IS DOUBLY DEGRADED IN CITIES AND GREAT CAPITALS.

## SPIRIT, SOUL AND BODY.

BY JAMES McDOWALL.

PART FIRST.—(Continued from No. 809.)

86.—"The Laws of Nature" is a common expression, denoting the orderly sequence and consequence of Nature's operations; but, I am afraid, almost wholly misunderstood by scientists in general, because their knowledge of Nature's laws is derived, not from Nature as a *power*, but from Nature as a *power spent*, or nearly so; and, consequently, their conclusions are not wholly correct as to that state whence their knowledge is derived, and are wholly erroneous when put forth as an expression of Nature's general

truth. Every object in Nature is a law unto itself, because its specific qualities necessitate corresponding specific relations to the universal whole; and, therefore, only to the extent that any two things are similar in magnitude, properties, qualities and attributes,—only to that extent, are the laws similar that rule each. By Laws of Nature is certainly meant a power (whither inherent or not) that necessitates that Nature *shall* act in a certain direction and to an unlimited extent in every instance; for if the variable phenomenon resulting from said action, ceases to be variable and sequential, at any point, and becomes a constant effect, to that extent only does law prevail; for while the law holds good, the phenomenon must be sequentially variable. Let us illustrate.

87.—A body at rest is set in motion by a constant power; and the result,—the body increases in motion until a point is reached at which the activity of the body is equal to the activity of the power. From this point the motion of the body would be uniform and constant, and to the body the power would be as if it were not, because it could produce no further effect on the body, and therefore to the power as a representation of law, the body would be just beyond its reach; and to the body—from the beginning until its motion became uniform—the power, though constant in itself, is a decreasing quantity. The increasing motion of the body is the variable and sequential phenomenon, and its constant motion, when the power has ceased to act on the body, is the constant and invariable effect.

88.—If, now, we substitute an agency whose power to produce motion is limited only by the magnitude of the mass moved; and, further, if that mass decreased in quantity in an inverse ratio to its increase of motion, it is evident, that the motion of the mass or body could never become *constant*, but would be a continual *increase* in motion, and a continual *decrease* in quantity; and power, as an expression of *law*, would pursue phenomena to all eternity, in ever-decreasing power.

89.—Now, when it is understood that motion is a want; a negative quality, like darkness or coldness, inherent in a *void*, as stillness, warmth and light and life, as positive qualities, are inherent in the *plenum*; and that these negative qualities result, by the attraction of the *plenum*, as a subtracting power, it is easily seen, that motion in itself—not the distance it has moved, but simply the degree of velocity—is distance from the *plenum* and its life-giving powers.

90.—No phenomenon can take place that does not in some degree involve *motion*, and therefore on that body that moves at the greater velocity, phenomena are, so to speak, dwarfed to a corresponding degree; because, to the extent of the velocity, *the power of the Universe, as a phenomena-producing cause, is spent*. From this the reader will perceive, that conclusions derived from phenomena taking place on this our earth, unless the universal truth is understood, are wholly inadequate to the solution of the problem of existence.

91.—Let us now take up the lesson that the relations of the Planets of the Solar System to the Sun teach in regard to universal truth.

92.—All motion is of necessity an increasing phenomenon, and, therefore, eternal *death*, or rather perpetual dying,—the law of the universe on the *phenomenal* side; while eternal and absolute *life* is the law of the universe on the *noumenal* side; and, consequently, our luminous Sun, from which we derive our earthly life, should, according to law, be yielding his *spirit* to absolute *life*, and his *soul* to material *death*. And so also with our mother Earth: less distinction should mark the progress of her seasons, until eternal winter bound her in his everlasting chains; and her cold and lifeless satellite, should sink to greater depths of material degradation. True; new suns might for a brief space illuminate the way to death, as they sank in their spiral paths to everlasting darkness.

93.—Existence, according to law, is one eternal march to death and nothingness, and this for the simple reason that the absolute and omnipresent attraction of the *plenum*, as differentiating power, cannot act otherwise than pursue its quarry through all degrees of existence—from its own absoluteness to annihilation,—but instead of a universe of desolation, what do we find? The Sun and its attendant train of planets and satellites, whirling their cycles in times and periods; that for exactness and precision put to the blush the most perfect time-recording instruments of man's invention.

94.—It is necessary here, that the mind of the reader rise to the magnitude of a great conception, in order that this

seeming contradiction may be understood. All *law* is implied in the *necessitous* and the *impossible*—the *must be* and the *cannot be*. The first gives to phenomena their substantial nature, as a positive power making itself visible on a plane where before it had no existence—as a projection from a higher to a lower state; the second, is the limitation and curtailment of the phenomena, to a commensurate degree with the plane and condition, on which they become manifest.

95.—The absolute and omnipresent pressure of the *plenum*, as a base of expansion, is that power that gives substantial qualities to every degree of existence.

96.—The *plenum*, as the climax of centralization, is that power of attraction that, by subtraction, necessitates the *expanding* shall occupy, for an instant of duration of greater or less magnitude, every degree of existence.

97.—The magnitude of the mass of the *expanding*, is that power that, by a counter-attraction for the *plenum*, limits to a corresponding degree the attraction of the *plenum* as a reducing power, thereby increasing the magnitude of the instant of duration during which it occupies any degree of existence, in its process of annihilation.

98.—The instant of duration that the *expanding* occupies any plane of existence, increases in duration to a degree, proportional to the degree of expansion attained by the *expanding*,—approximating, so to speak, to a straight line, i.e., a uniform velocity.

99.—All suns, planets and satellites (without exception), according to law, are modes of *annihilation*, the ratio of reduction or differentiation being a function of the mass in process of differentiation. The *plenum* itself is no exception to this rule, farther than that its ratio of reduction is unity, and of course that the *plenum* is constant and eternal.

100.—It is perhaps now apparent to the reader, that the qualitative radius of the Universe is the path from Absolute Being to *annihilation*, and that *motion* is simply a function of the degree of annihilation attained, that is, is a right-angled ordinate to the distance from the *plenum*, and, consequently, that any impulse from the *plenum*, as centre, to matter, as circumference, assumes a rotatory motion and aspiral path, because resulting from these two right-angular paths. Thus, if the mass of the impulse be little, the expansion is sudden, and the convolutions, of the spiral path of every atom of the mass, are few, because approximating by a sudden ratio to annihilation. Whereas, if the mass of the impulse be great, the expansion is slow, and the convolutions of the spiral path many.

101.—It is necessary that the reader keep in mind, that by *annihilation* is here meant a process of *reduction*, that would carry the expanding through all degrees of being, but in all cases, great or little, would take eternity to do it in, and even then it would only have ceased to be, by passing through all degrees of being back to Absolute Being; thus completing the circle of the Universe.

102.—From this it will be seen, that a uniform velocity is the expansion of the *plenum* arrested at some degree of expansion, and that therefore the *path* of the uniform motion, is a uniform distance from the *plenum*; and, consequently, that the qualities pertaining thereto are uniform and constant, and of a degree of quality proportional to the degree of resistance, necessary to arrest the primary impulse of increasing velocity, to a uniform and constant velocity.

103.—If the *motion* be arrested to such a degree as to produce a decreasing velocity, then increasing nearness to the *plenum* is the result, for the body is then undergoing a process that is the inverse of reduction, and is passing along a spiral path from circumference to centre, that is, an approximation to a straight line, in proportion to the degree of resistance necessary to arrest the primary increasing velocity, to a decreasing velocity. The straight line here referred to is the qualitative radius inverted, namely, from circumference to centre, and consequently is not a line in the ordinary sense, but is simply the result that would take place in one position, if the velocity of a moving body, of great or little magnitude, was suddenly arrested by an immovable resistance, and the spiral path is simply the result that would take place in different positions, if the primary impulse to increased velocity were resisted gradually, through these positions, to a decreasing velocity. The result in the first instance would be, the sudden blending of the differentiated and limited with the omnipresent and unlimited, and in the second instance would be the same process gradually taking place. The reader will here doubtless perceive that this is the path of progress—*motion arrested*, but the ultimate of progression



is only attainable by a constant ratio of increase, that approaches unity in proportion to the mass of the qualities progressing, and therefore the absolute is unattainable in less duration than eternity. With the view to make the matter still clearer, and bring another point of our subject up to date, ere we show that from eternal and universal *death* springs eternal individual *life*, let the reader consider the following problem.

104.—Let the absolute condition of the *plenum*, as universal stillness, be represented by a plane, and let an ordinate of that plane be a line *E F*; and let *A*, *B* and *C* be three points moving on this plane, in such direction that they shall cross the line *E F* at right angles; and let the velocity of *A*, *B* and *C* be to each other as 1, 2 and 3, and let their distances, at any instant, from the line *E F* be as their velocities. Then will *A*, *B* and *C* occupy a position on the line *E F* at the same instant. That is, at any instant let *A* be any distance from the line *E F*, at the same instant *B* will be two times and *C* three times this distance, but as *C* has three times the velocity of *A*, as well as three times the distance, it will occupy a position on the line *E F* at the same instant as *A*; and as *B* has two times the velocity of *A*, as well as two times the distance, it also will occupy a position on the line *E F* at the same instant as *A*.

105.—At a given instant, let the distance that *A* is from the line *E F* be 1, then the respective distances of *A*, *B* and *C* will be 1, 2 and 3. Let *A*, *B* and *C* move over half their respective distances, the distances will then be: *A*,  $\frac{1}{2}$ , *B*, 1, and *C*,  $1\frac{1}{2}$ ; and the proportion of the distances of *A*, *B* and *C* are still as 1, 2 and 3. Let *A*, *B* and *C* move over half their remaining distances, and their respective distances will then be: *A*,  $\frac{1}{4}$ , *B*,  $\frac{1}{2}$ , and *C*,  $\frac{3}{4}$ , so that the respective distances of *A*, *B* and *C* are still as 1, 2 and 3. The velocities of *A*, *B* and *C* are constant and uniform, and therefore, this proportion is true when the distance between *A* and the line *E F* is infinitesimal, and therefore, also true, when the points *A*, *B* and *C* are positioned absolutely on the line *E F*.

106.—Here then the problem affirms, that when *A*, *B* and *C* are positioned on the line *E F*, their distances therefrom are as 1, 2, 3. Now it is manifestly evident, that these distances cannot be different positions in the ordinary sense, but must be a distance of some other kind. Let us then examine the conditions of the problem closer, with a view to discover what this other property, difference or distance can be.

107.—It is necessary for the reader to conceive of the points *A*, *B* and *C* as definitions without appreciable magnitude, and the line *E F* as a definition possessing length without breadth.

108.—Now, as the line *E F* has no breadth, and the points *A*, *B* and *C* have no magnitude, when *A*, *B* and *C* are positioned absolutely on the line, and for that instant only, *motion*, *time* and *space* or *distance* are illiminated from the problem; for no matter how great or little the velocity of *A*, *B* and *C*, if they move it is from one position to another. But the line *E F* has no breadth, and is therefore only one position, so that the length of the duration of the instant that *A*, *B* and *C* are positioned absolutely on the line *E F*, is equal to the time that *A*, *B* and *C* take to move from the one position to the same position, and that duration is manifestly no time, and no motion, and as *A*, *B* and *C* are for this instant positioned absolutely on the line *E F*, it is manifestly evident that no space or distance separates *A*, *B* and *C* from the line *E F*; hence for the instant that *A*, *B* and *C* are positioned on the line *E F*, *motion*, *time*, and *space*, as factors, are illiminated from the problem, and the question stands thus:—*A*, *B* and *C* touch the line *E F* for periods of duration that are to each other as 1,  $\frac{1}{2}$  and  $\frac{1}{3}$ , and therefore the problem affirms, that because *B* is in contact with the line *E F* for an instant of duration equal to one-half the magnitude of the instant that *A* is in contact with the line *E F*, that it is therefore twice the distance of *A* from the line; and for a similar reason, that *C* is three times the distance of *A* from the line, and one-and-one-half times the distance of *B*. Hence length of duration of contact is equivalent to nearness to, and shortness of duration of contact is equivalent to distance from, the line *E F*; and as the greater motion gives the shorter duration of contact, *motion* is therefore correctly defined as *shortness of duration of contact with a condition of stillness*.

109.—Now, *motion*, *time* and *space* are illiminated from the problem at the self-same instant, which shows that they are one and the same, and not three distinct elements, and that, therefore, *time* and *space* increase or diminish as *motion*

increases or diminishes. That is, *motion*, *time* and *space* are co-ordinates of the same element, and as this element increases as the duration of contact *decreases*, or *decreases* as the duration of contact *increases*, that therefore this duration of contact, with all it involves, is an inverse correspondence to *motion*, *time* and *space*, as a single element. A *void* involves *space*, and, therefore, *time* and *motion* also are evolved in the same idea; and the inverse of a *void* is the *plenum*—an infinite point or moment of *duration*, evolving the finite instant of duration of contact. And therefore, as *motion* measures *time* and *space*, and shows by its magnitude nearness to *nothingness* and distance from the *plenum*, so the magnitude of the instant of duration of contact shows nearness to the *plenum*, the centre of the universe, and distance from *nothingness*—*space*—the outside of the universe.

110.—If we now suppose another point *A*<sup>o</sup>, whose velocity is zero, it is evident that of it the problem would affirm, that it is as near to the line *E F* as *E F* is to itself, and that the magnitude of its instant of duration of contact with the line *E F* would be without limits, and that, therefore, this point *A*<sup>o</sup> would be infinitely removed from *space* and all its co-ordinate, i.e., negative qualities, and be infinitely near to the *plenum* and all its positive qualities. The points *A*<sup>o</sup>, *A*, *B* and *C* are points of uniform velocities, whose inherent tendency to increasing velocity, is resisted by a power proportional to the magnitude of their instants of duration of contact, and consequently point *A*<sup>o</sup> is resisted by a power without limits, and is therefore in itself a point of resistance between two opposing powers. So also with *A*, *B* and *C*, only that the power that resists their inherent tendency to increasing velocity, is less than that of *A*<sup>o</sup>, to the extent that their velocities are greater; and also the power—their inherent tendency to increasing velocity—is less than that of *A*<sup>o</sup>, to the extent that their velocities are greater, for to this extent their inherent tendency to increasing velocity is spent. And, therefore, *A*, *B* and *C* are each a point of resistance between two opposing powers, whose magnitudes, as powers, are less than those of *A*<sup>o</sup>, to the extent that their velocities are greater, and, therefore, the points *A*<sup>o</sup>, *A*, *B* and *C* are each a point of equilibrium between two opposing powers, whose magnitudes, as powers, are proportioned to the magnitude of the instant of duration, during which they occupy any one point of infinitude.

111.—This is of the utmost importance in Spiritual Science, indeed in all sciences. It is the one important point that is not understood, and all other truths of existence, or phenomena of existence, are the variable functions of this independent variable. This we have already seen in the relation of the Planets of the Solar System to the Sun [69, 79]; and if the reader will substitute for the points *A*, *B* and *C*, the Sun, the Earth, and the Moon, and conceive that *their difference in state is simply the result of the magnitude of the moment of contact with any one point of the plenum*; and if for the point *A*<sup>o</sup>, they substitute the Grand Central Sun of the stellar universe, and conceive it to be the only immovable position that the realm of existence contains, and farther, that its magnitude, its mass, and all its positive, substantial qualities, are in inverse proportion to its velocity—zero—or in direct proportion to the magnitude of its moment of contact with the one point of the *plenum*;—conceive, I say, that this Great Sun, whose magnitude by many times exceeds the combined magnitude of all stellar bodies, is the expansion of the *plenum* as a differentiating power, perpetually arrested in the one position, and let the grand truth take possession of the mind, that because it is the expansion of the *plenum*, arrested in the one position, it is all degrees of Materiality brought to a state of rest, and is, therefore, throughout every point of its almost infinitude mass, The Centre of the Universe—the *plenum*—and the circumference of the Universe—*matter*—fused into unity, and therefore, every atom of this Grand Sun is a complete radius of the Universe,—that is, is in principle a line extending from centre to circumference, and containing in its gradations every material quality from Matter upwards or inwards.

112.—The whole extension of the Universe is from the absoluteness of the *plenum* to *nothingness*, and Matter is half this distance. Between this Grand Orb (whose very centre in the ordinary sense is the circumference of the Universe) and the *plenum* is—the Heaven of Heavens—the Divine Mind—the Divine Mother, alluded to [29, 30] as the Universal Sun, and of which this Grand Central Orb of the stellar universe, and grand circumferential sphere of the

Heaven of Heavens (the centre of which is the absolute plenum) is the nucleus—and therefore *one*—but in the present state of the Universe differentiated into *two* for creative purposes.

48, Clyde Street, Calton, Glasgow.

(To be continued.)

(Appeared,—July 17th, August 28th, and October 2nd.)

### THE DIVINE PROPERTIES OF SPIRITUAL TRUTH.

Spiritual truth, as a demonstration of a fact, is, and must necessarily be, cosmopolitan. In so far as charity is cultivated, and becomes cultivable, the intuitions of the mind open out, thought becomes honoured, and amid the varied vicissitudes of life the soul-force broadens its aspirations, forcing to the front the more lovable form, leading to a greater humanitarianism. Truth is not confined to creeds, neither has it ever been, whilst creeds have in their day been stepping-stones to higher forms and phases of spiritual existence.

All men having an individual Thinker, the Thinker of the man rides paramount beyond the dictum of creeds, whilst these would perforce operate upon the emotional part of man's nature, binding the Thinker in bondage. True nobility asserts its individual freedom, even though the cringing bigot may howl: a sense of right withstands the howl of ignorance. To the servile soul there may be pleasure; the pleasure of freedom is more unlimited to the uncaged bird which basks in the beautiful sunshine and carols the live-long day away from the pent up cage. Charity is innate in humanity. Bigotry comes in when selfishness begins to assert its predominance. Mind is naturally pugnacious, whilst its combativeness will yield to justice when love holds the reins.

Thought is a disintegrating power, dissipating the prejudices which have been nurtured amid the elements of selfishness, whilst a broad charity builds the superstructure from whence the monument of truth and integrity of soul is reared. The power of spiritual truth lies in its facts, whilst its adaptations manifest its fitness for universal acceptance.

Spiritual Truth uplifts the soul, investing it with a higher and nobler aspiration, guiding its intuitions and demonstrating the universality of the brotherhood of man. There is a sublimity in brotherhood! The cramped-up soul is the least happy, whilst the open-hearted, lovable friend diffuses amid all his surroundings the health and pleasure of happiness.

Spiritual truth dictates from its inherent force, dispelling, by its incisiveness, the evanescence of falsehood. Falsehood cannot but succumb, however much it may be bolstered up by assumed authority. Authority is the right of the man to think and discriminate, whilst the Thinker is bound in its individuality and responsibility. The soul force or power of man is not seen; like the deific principle, 'tis perceived only in his expressed surroundings. As you disseminate you add to its storage, whilst the would-be student oftentimes seeks from afar the gems which lie near his feet. The purity of spiritual truth reflects like the prismatic hues emanating from the glorious beams of sunshine, its varied rays becoming the common property of man.

Pure spiritual truth should subdue the animal passion, leading by the power of aspiration, the longing soul to perceive the harmonious influences evolving from the lower to the higher order of Nature's laws. Nature's laws are subtle, whilst love, in its essential elements, is one of their highest manifestations. Great thoughts, like the undulations on the landscape of mental perception, or like gems of precious value, become rich with age, hoary and honoured with time. Ideality is a mine, the spring of intuition lies at its base, whilst thought bubbles up to its surface as health-giving emanations from its unseen depths. You cannot see the Thinker, and you spoil the well when you try to find out the source of its flow. The river of life may be followed, its varied windings and changings may be marked and perceived; when you try to trace it backwards, it lands you near the mysterious veil which to human ken becomes impenetrable. The past has its shadowy appearances, but the future, bright with hope and beautiful in anticipation, buoys up the longing spirit to a progressiveness beyond all likelihood of realization.

Spiritual truth is betimes too incisive; it cuts and won't be cut, yet, like the beautiful diamond, ever holds its own and stands upon the topmost pinnacle, bedecking the jewelled crown. Imitate as you may by the powers of casuistry and

subterfuge, it stands predominant, and hurls back upon the luckless heads, by its inherent force, the idealism of falsehood, chicanery and deceit.

Spiritual truth is not merely a belief, it is a knowledge. A belief based upon knowledge is of more value to the mind which thinks than a knowledge from a belief ever could be. There is more honour in being blamed for what you know, than in being blamed or not blamed—just as you like—for not knowing. Ignorance may be bliss to those whose desire is to remain ignorant; knowledge, however, is greater bliss to those who have the nobility of soul to progress.

LYSANDER.

### SPIRIT INTERCOURSE.—A VISION.

Mr. Editor.—Dear Sir,—The following experiences may prove of service to your readers, and in that hope alone I relate them.

Every Wednesday evening it has been my custom to sit with another gentleman friend, quietly together with our unseen friends, talking over the events of the week, commenting upon them, and opening mind to mind. We sit at a small table, in the light, with our hands upon it; and it has been most interesting during the past two years to notice the evident anxiety of our visitors to exhibit their judgments and their opinions by tilts. And they, moreover, frequently playfully impress us both with antagonistic arguments, delightfully free from disharmony.

Last night, Oct 7, we met again. The first question each put to the other was—"Well! what is to be the subject to-night?" and as usual we commenced by mutually relating any incidents of the week that appeared bearing upon our meeting. I soon struck a chord that our friends at once showed was of mutual interest. Amongst your recent issues, I noticed one case I thought I could assist, in fact, I felt obliged to write to the party, giving my unasked advice. I did so; a reply came, thanking me heartily and saying, the chance Bulletin had found its Billet—it had given peace. My coadjutor, whom I will hereafter call Mr. G., at once remarked: "This is the commencement of your work," and that the result should give me a spur to renewed exertions. The table assented, and the influence reigning was serenity itself.

Immediately afterwards we had an inferior influence present, which continued for one hour-and-a-half, at the end of which long wait it occurred to both of us, that this was another piece of work thrown on our shoulders. I therefore reasoned and argued with the spirit, much as I would to a man whose intellect could only be reached by the passions of affection to his parents, of gain, and of self-interest. After five minutes talk, he confessed to having gone up one step; five minutes more, we had got him two steps up, and able to meet his parents, in whose charge we left him, apparently half-inclined to be grateful and half-resentful, that we, whom he seemed almost to look down upon, had been able to do what he could not.

As if to console us for our efforts, I next had a series of visions (first yet) representing Life. Numbers of small, large and gigantic animals of forbidding aspect; a mace, brilliant at the top, as used at the House of Commons; a square walled-in field, with trees close to the high wall: just outside this a castle, with triangular black patch upon it, broad at the base of the castle, and with the apex at the top of the castle; then a long country road—quite strait, rather narrow—with fields on each side, full of varied crops, looking all colours. The road undulated gradually upwards.

The series then ceased, when Mr. G. was normally controlled to explain the meanings: and I would suggest, before these are read, that the reader should put his own construction—kindly, and in spirit fellowship, of course—upon them.

It was a vision of Life. Ugly animals—passions misapplied; mace—power; walled field—the circumscribed area to which every person's life is limited; the trees growing near the wall—to show that means are given, even in this life, to climb up the trees and get over these walls, if one willed; the castle—pictorial representative of man's proper condition: at the bottom the black patch represents the lower motives as very broad; the next tier as one grows spiritually, shews more white and less black—no violent change, death-bed repentance; and so on till the top, where, if one has lived rightly, the quantity of bad, selfish and other objectionable motives is at a minimum. The country road is to show the folly of gathering up riches and stores, for one has to carry them all up a high road—sometimes rising, sometimes falling, but upon the whole always up; yet, at the same time, nowhere upon the path was one patch where it was of use, for plenty was provided everywhere, and the load was carried for nothing.—Good bye for the present.

ARTIST.

October 8, 1885.

### LITERARY NOTICES.

#### COUNTESS ADELMA VON VAY'S NEW VOLUME.

An elegant volume has arrived from Stuttgart, "*Dem Zephyr abgelauscht*," a collection of beautiful stories, poetically supposed to have been whispered by the zephyrs, from the inspired pen of the Countess Adelmä von Vay.

The Authoress's genius is quickened, it not evoked, by her intense love of Nature. Her sympathetic heart thrills to its every touch; her soul is one with it. In the simple floweret she beholds the Mercy and Wisdom of her God, as in the tempest and the rugged crag-steeped mountain His Might and Majesty. Subtle and exquisite is her power to unite the human and the spiritual: whatsoever she touches she lifts from the commonplace, and places among the lovely. Nothing is beneath her; nothing is too small. From the lowliest she evolves beauty and greatness, for to her vision all are conceived in His Image, and all are "parts of one stupendous whole," therefore, she finds "sermons in stones and good in everything."

Interblended with the interest of these purely natural and very amusing tales, is the teaching of a high spiritual truth, each paragraph inculcating some sound moral principle, that to be deserving of the name



of man or woman one should strive to attain. An additional merit to the book is the fact of its dedication to a noble work,—the establishment of a Soup-Kitchen at Gonobitz, Styria, for the hungry peasant-children of the neighbouring mountains. May the good work prosper!

Rumours have reached us that a translation of the volume is now in MS. Nothing would please us more than to see it in print, for the benefit of our English readers.

The price of the book is 3s. 6d., and may be had of Herr Wilh. Treutler, Stuttgart, or from the Authoress direct: Countess Adelmä von Vay, Gonobitz, Styria, Austria.

**CLEAR LIGHT FROM THE SPIRIT-WORLD.** By Kate Irving. New York, Carleton and Co.

This elegantly written and handsomely got up volume is, we understand, from the pen of Mrs. Anderson who recently visited London with Mrs. Williams. The plan of the work is slightly biographical, including only such incidents in life as bear on spiritual experiences. The Spiritualism of the past is reviewed in a scholarly manner, the darkness induced through orthodoxy is graphically limned, and then comes the "clear light" of spirit-communion. The sittings described are mostly with Mrs. M. E. Williams, and the results recorded are of an extraordinary and convincing character. The book closes with a series of chapters on the principles and teachings of Spiritualism, presenting in small space an answer to almost every form of inquiry that arises in the mind of the investigator. The style is so engaging that it is impossible to put down the book once it is taken up. When it becomes known amongst our readers, it will be largely used to place in the hands of inquirers. In addition to the artistic form in which it now appears, the work would bear reproduction in a popular dress, adapted for the widest possible circulation.

**A NOBLE DOCTOR.**—The newspapers have been filled with misrepresentations as to a riot which took place in Montreal recently. Since then "The Anti-vaccinator, and advocate of cleanliness" has appeared, "Editor, Alex. M. Ross, M.D." This well-printed little sheet is full of information on the subject, the back page being occupied with a poem in Hiawathan verse giving a history of the conspiracy of the doctors, the newspapers and the "influential" nobodies, to enforce vaccination on the people. Dr. Ross was the only one that held out, and he seems to have resolved to fight the battle to final victory, which is sure to be his sooner or later. He says:—"The hatred of Vaccination is engrained upon the very hearts and consciences of the poor, and we shall fan it to a blaze, until a fire is kindled that shall purge the land from a rite so brutal, and a practice so unnatural and unclean." We wish Dr. Ross and the people of Montreal complete and early success in their noble stand for common sense, cleanliness and freedom from the *fetish* of Doctorcraft.

#### ACKNOWLEDGMENTS FROM MRS. SHARINGTON.

Dear Mr. Burns.—In answer to my letter which you so kindly inserted in the MEDIUM, I beg to acknowledge the following:—Mrs. Maltby and friends, 15s. 6d.; A Friend, 10s. 3d.; P. P. and two friends, 8s.; Miss P., 5s.; A Friend, 5s.; Mr. and Mrs. Hawkins's seance, 5s.; L. M., 2s.; A Spiritualist, 1s.; Stamps, 1s.; Stamps, 1s.; R. D., 1s.; Mrs. Pritchard and friend, 3s.; for which I feel sincerely thankful.

A. A. SHARINGTON.

24, Edward Street, Hampstead Road, Oct. 19.

Mrs. Skilton, 21, London Road, Brentford, offers to draw twelve monograms, if those who apply for them contribute 5s. each to Mrs. Sharington. Mrs. Skilton's cure will be remembered, Miss M. A. Houghton having set the hip joint after the medical faculty had been baffled for years. Since then Mrs. Skilton has developed remarkable powers of drawing mediumship, in the form of emblematical monograms in beautiful colours, suitable for framing. The spiritual state, and even the personal appearance have been described from these drawings. Those applying should write to Mrs. Skilton direct, enclosing a stamped and directed envelope. Those who are so fortunate as to obtain these monograms will be well pleased, and help a deserving case at the same time.

We have received for Mrs. Sharington, from Mrs. E., Epworth, 3s.

#### A GENUINE APPEAL FOR HELP.

To the Editor.—Dear Sir,—Of the various sums which friends, in response to this appeal, have forwarded, I have handed £1 15s. 6d., to Mr. Swatridge, that being the amount necessary to clear off the debt incurred by the distraint. The sum now to be paid, as rent, is £13 15s. less £1 10s., which leaves £12 5s. Several generous Spiritualists, mediums and others, have cordially offered to render their assistance for the purpose of entirely removing this debt, and of setting the pecuniary affairs of Mr. Swatridge in order, so that he may go forth to the work, unembarrassed, and with his customary vigour. During this ordeal, and I can personally vouch for its severity, the medium for whom I have made this appeal, has not diminished the ardency of his endeavours in the propagation of spiritual principles. On Sunday last, he lectured at 83, Boyson Road, Walworth, and was there received with cordiality.

Besides the seance at the Perseverance Coffee House, at 69, Hoxton Street, N., on Thursday, at 8, Mr. and Mrs. Herne will hold a seance at the Spiritual Institution, for the benefit of this medium, on Monday, October 26, at 8 o'clock. Mr. Husk, assisted by Mr. Williams, has promised to give a seance at the Spiritual Institution, on Monday evening, Nov. 16, at 8 o'clock.

I have acknowledged all sums below.—Your obedient servant.

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

F. J. Cox.

Mrs. Sadd, 2s.; Seance at Mr. Pottersvale's, medium, Mr. Savage, 12s. 8d.; A sympathizing friend from Merthyr Tydvil, 10s.; Mr. W. Eglinton, 5s.; Mr. J. Woodhead, Liverpool, 2s.; A friend from Halifax, 1s.; A friend, 2s. 6d.; J. K., 1s.

#### CHILDREN'S PROGRESSIVE LYCEUM.

##### MUSICAL READINGS.

READING TO HYMN No. 138, "SPIRITUAL HARP."

- 1 Oh, guide thy barque with care, my child!  
A thousand dangers hide  
Along the current, now so mild,  
Whose river thou must ride;  
And golden lights will dance anon,  
To lure thee from thy way;  
Oh, heed them not; push on! push on!  
And tell thy tempters, Nay.

The barque which thou has to guide is thy physical body, which is now sailing down the river of life. Along the shores of this river are among false lights which will tempt thee to approach their alluring rays. Many have been attracted by them, like the moth to the flame, thinking thereby to gain happiness. But instead of happiness, they found misery; instead of joy, they found sorrow; instead of health and strength, they found sickness and death.

- 2 Oh, guide thy barque with care, my child!  
These dangers cannot harm,  
Where thou dost keep thy soul unguiled,  
Thy feelings, pure and warm.  
The world may threaten, keep thy boat  
Straight, where thine angel beckons;  
Push on! push on! and thou shalt float  
Safe, 'mid a thousand wrecks.

If thou wouldst sail safely down this river of life, heed not the temptations that are around thee. Thy angel beckons thee onward and upward, to that which is holy, noble and pure. Thy companions may point the finger of scorn, and even forsake thee because thou refusest to enter into paths that lead to ruin. But, take heart; be of good cheer, "The friends that depart only purchase despair." Theirs is the loss, not thine. Be firm in showing them the better way, and their scorn will be turned into praise; their mocking, into self-reproach. Then we would say:—

- 3 Oh, guide thy barque with care, my child!  
The waves will oft run high,  
And storms will rage around thee, wild,  
And night will hide the sky.  
But do not quit the helm, my boy;  
Hold on! hold on! hold on!  
No hurricane can thee destroy,  
Until thy work is done.

Yes, the storms of strife and passion will often assail thee. But stand firm to the helm of conscience, and thou wilt ever steer safe off dangers. Never quit it, and thou shalt land safe in the harbour of joy, and peace of heart. Remember, that angry words call forth more anger, which often ends in strife, while kind words and actions never die. The good they do lasts forever. Thou mayest not always see the silver lining of the dark clouds. But have faith; it is there.

- 4 Clouds may shut in like shrouds of death,  
Loud breakers at thy bow;  
But courage, and a manly faith,  
Will save thee even now;  
These twain will part the clouds, and free,  
And show the dawning day;  
Push on! a voice shall speak to thee,  
And point thee out thy way.

ALFRED KITSON.

BATLEY CARR: Oct. 18.—Morning: present, 8 officers and 16 members. We had a very nice and varied programme, consisting of spiritual songs, one select reading, one recitation, four silver-chain recitations, remarks by Conductor, lessons on phrenology and physiology.—ALFRED KITSON.

#### DIVINITY.—A HYMN.

L.M.

Eternal One! whose presence bright,  
Unchanged through Time's remorseless flight;  
All space doth fill, all motion guide,  
Thou only God! there's none beside.  
Thou central Sun! whose glorious ray  
Dispels the gloom and mists of day;  
Around our souls Thy beams entwine,  
Awake our minds to thoughts divine.  
Thy chains the universe surround,  
With love they gird our souls around;  
Upheld by Thee, what need we fear?  
For Thou, our strength, art ever near.  
As sunbeams in a drop of dew,  
Thy Spirit shines within us, too;  
Bright gems cut from Infinity,  
Life-sparks of Thy Divinity.  
All glory to our God be given,  
Who reigns supreme on earth, in heaven;  
The angels, catching up the strain,  
Shall waft the echo back again.

Waterhead, Oldham, Sept. 1885.

B. Cox.

As an instance of disinterested devotedness in spiritual work, we have just learnt that Mr. Joseph Eales has been in the habit of taking a packet of the MEDIUM weekly to Spennymoor, four miles, walking all the way there and back. The Spennymoor friends think of having a parcel of their own, which will enable Mr. Eales to dispose of his energies in another direction. When we hear of labours of this kind, it strengthens our weak frame to "go and do likewise."

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 23, 1885.

### NOTES AND COMMENTS.

At her concluding meeting, on Sunday evening, Mrs. Richmond had a crowded audience, many having to stand. There was a most generous collection, and much good feeling. The oration is highly spoken of. An abstract has been furnished by a friend, but condensation destroys the effect. The principles, however, are those of Spiritualism generally. The "Messiah" is not a human figure, but a spiritual power, in other words the "Angel" is not in fleshly form. Such illuminations occurred in the past, but not through any "Master"; the teachings attributed to whom pre-existed; and the Gospel principle has been more widely accepted by infidels and heretics than the "true church." There is no form of "materialism" more rank than the confounding of the heavenly light with historical personages. The term "Harmony," introduced by Mrs. Richmond, is in accord with the finding of A. J. Davis, and the mode of treatment generally is in sympathy with what is given in OAHSPÉ. When Christianity, metempsychosis, and other ancient paganisms are left aside, there is great unanimity in Spiritual teachings.

**THE PSYCHOLOGY OF MAJORITIES.**—A little tract, entitled "The True Value of Majorities; a politico-social question of the present day; by M. A. B." (Wyman, Price 2d.), contains the germs of more sound thought than many large volumes sometimes do. The majority may act without light or judgment; the minority may stand up valiantly for what they believe to be right, while neutrals, whose views are withheld, may be the most enlightened of all, and ultimately the true party of progress. In committees and cliques it may be noted that principle is often overruled by the combined meanness of the majority, constituting it a tyranny, and an obstacle to true progress. In social relations, even in the family, one or two members may be harassed by the more numerous side of the house. This has been largely brought to light through Spiritualism, the adherents to which if sensitive have suffered greatly from the inhumanity of their orthodox and often immoral kin. Insanity, in the case of sensitives, may often be traced to the opposition of those who hate them and their mediumship, and not to the control of spirits as understood by Spiritualists. Hatred, tyranny, disregard for individual rights, are the attributes of hell wherever exercised, in politics, societies or at home.

We had not a few so-called Psychological societies in recent years; now they are fewer, but we are beginning to have a Psychology instead, which is far better. From Rochdale, Holborn circle, and North Shields, we have interesting facts reported, which fitly comment on the substance of M.A.B.'s pamphlet. We are glad to observe that Mrs. Britten is lecturing on "Man," and that there is a greater interest all round in "Soul," "Mind," &c. The time of speakers is really wasted in discussing the theologic-superstitious themes

that emanate from popular audiences. Let us forget Mrs. Grundy's notions altogether, and go in for something quite out of view from that plane of opinionatedness.

It has been announced that an etching by M. Tissot will be the frontispiece to Mr. W. Eglinton's forthcoming work, "Twixt two worlds," now nearly ready for publication. We have pleasure in stating that a copy of this fine artistic work is on view at our office. It represents Mr. Eglinton with that peculiar expression of countenance frequently observed when under influence. As a psychological art study it is a novelty, and indicates a new departure in depicting the phenomena of the expression of spiritual states.

**MESMERISM.**—On Tuesday, October 20, Mr. Montgomery gave a lecture at Seymour Place on "Mesmerism," illustrated by diagrams. Both the lecture and discussion following were exceedingly interesting and instructive. He will be happy to give the same lecture at other places on application.—A. F. TINDALL, A. Mus., T.C.L.

### MRS. MELLON IN LONDON.

Mrs. Mellon will arrive in London on Monday, and give her first evening sitting on Wednesday at 8 o'clock, and again on Friday evening. Should there be necessity, sittings can take place during the day. All who desire to be present should make immediate application, as indiscriminate applications made at the hour of meeting will not avail. These rules will be inflexibly enforced.

### 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. Admission 1s. 6d., and 3d. Sunday, November 1, Lectures on Spiritualism at 2.30 and 6.30.

Friends from a distance, bringing their own provisions, may be accommodated with tea or hot water in the circle room, between the services.

**RAMSBOTTOM.**—Co-operative Hall, Monday evening, November 2, at 8 o'clock, Lantern Lecture. Admission 1s. 6d. and 3d.

**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.

Circumstances render it impossible to make arrangements at present for the West Riding, Exeter and other places. The Elections may render it expedient to desist during their occurrence.

### "CHRISTIANITY AND SPIRITUALISM CONTRASTED AND COMPARED."

LECTURE BY J. BURNS, O.S.T., AT CAVENTISH ROOMS.

Sunday Evening, Oct. 25, 1885.

This novel and striking subject is announced, with the desire that a large audience be present on the occasion. Service at 7 o'clock, at 51, Mortimer Street, Langham Place.

Sunday, 25 Oct., Nutford Hall, Nutford Place, Edgware Road, W. At 11, Seance, Mr. Hopcroft. At 7, Lecture, Mr. Iver MacDonnell, "Spiritualism, a Science."

Mr. Herne will give a seance on Monday evening, at the Spiritual Institution, 15, Southampton Row, for the benefit of Mr. Swatridge. Seats should be obtained in advance, as the sittings are limited, and the attendance must be of a suitable character.

Mr. A. Duguid will leave London on Wednesday, 28th, on a visit to Croydon, Maidstone and Ramsgate, returning on Nov. 2. Letters addressed to 24, Little Russell Street, will be attended to.

On Wednesday, Mrs. Hagon will commence a series of sittings at 10, Prince's Terrace, Prince's Road, Notting Hill. Healing from 2 till 6 in the afternoon; trance and clairvoyance at 8 o'clock.

**WEST HARTLEPOOL.**—Mrs. Yarwood will deliver two discourses on Sunday in the Druids' Hall, and also on Sunday, Nov. 1, closing with spirit delineations. On Monday, Nov. 2, a coffee supper and entertainment will commence at 7 o'clock, supper at 9 o'clock. Tickets 6d., each. Friends in the surrounding districts are cordially invited.

On Sunday, Oct. 25, at 3 p.m., there will 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 friends as possible, interested in the Cause, especially those who are able to debate the question. The discussions held in this Institute are very popular, and are well attended.—WALTER ORLANDO DRAKE.

A gentleman in Palermo, Sicily, would be glad to meet with some medium, or friends who could form a circle, with the view of obtaining spirit-communion. If any of our Italian readers can aid our correspondent, we will be glad to hear from them on the matter.



## THE "ALDERMAN BARKAS NUMBER."

Dear Mr. Burns,—I am in receipt of a copy of Mr. Barkas's portrait, intended to be issued with the "Barkas Number" of *MEDIUM*. Allow me, dear Sir, to congratulate you on the excellent likeness you have been able to produce; it is indeed a capital portrait of the learned and genial Alderman. Let us hope that the "Barkas Number" will have the wide-spread circulation it so well deserves. Mr. Barkas is a gentleman of large attainments, being "the authority," in his native North, on many subjects, such as Astronomy, Geology, and Physiology,—not at all "a man of one idea." He is much and deservedly esteemed by his fellow-citizens, and has always borne unflinching testimony to the truth of spirit-communion. Spiritualists throughout the country should be proud of such a brother, and give his portrait a honoured place in their homes. When the friends here saw the plate, it was the unanimous expression: "What a splendid likeness! we must have it framed and hung in the Hall."

Wishing it a wide and large circulation, I am, yours  
Fraternally. GEORGE WILSON.

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.

Mr. Metherell speaks very highly of the manner in which Mr. Ware opened out the Cause in Jersey. In that island as well as at Plymouth and Exeter, good, sound movements have sprung from Mr. Ware's labours. He is better adapted to originate a new work than to continue an old one.

For the guidance of her friends, it is well to state that Mrs. Morley Halifax, became Mrs. Crossley on Saturday last. Her address remains the same as before.

Mr. T. Roscoe will give his farewell discourse at Heywood on Sunday, previous to his sailing in the *Scythia*, on the morning of the 28th, for Boston, U. S. A. He writes:—"I take this opportunity of tendering my heart-felt thanks to those numerous friends who have entertained and encouraged me with their hospitality and advice, sympathising with me in no small degree; and I hereby bid them all good-by, with hopes that the cause may prosper."

KILBURN.—On Sunday evening, Oct. 25, a new circle will be formed at the residence of Mr. Wright, 26, Claremont Road, Kilburn Lane, close to Queen's Park Station. All who desire to join should make previous application to Mr. Wright. To commence at 7 punctually; Mr. Matthews, medium.

DALSTON LANE.—At Mr. Williams's, 7, Junction Place, opposite Hackney Downs, Mr. Webster will give a seance for the benefit of Mr. Swatridge, on Thursday, Oct. 29, at 8 o'clock.

NEWCASTLE.—On Sunday, Oct. 25, Mrs. Britten will deliver the following addresses, in the Northumberland Hall, High Friar Street: in the morning at 10.30, "The Origin of evil," and in the evening, "Six subjects to be chosen by the audience"; on Monday, Oct. 26, at the Hall, Weir's Court, at 7.30 p.m., subject, "Obsession and Inspiration"; and on Wednesday evening, at 7.30, the adjourned Debate, on the subject, "Theology, the failure of the ages."

PARKGATE: Ashwood Road.—On Sunday, Monday and Tuesday, October 25, 26 and 27, Mr. Plant, of Manchester, will be with us, when we intend, on the Sunday, to open our New Spiritualists' Lecturing Room, situated near to the bottom of Bear Tree Road, adjoining Mr. Tradewell's property. Services on Sunday at 2.30 and 6.30 p.m. On the Monday a tea will be provided for the public at 6d. each, at 5 o'clock; and at 7 o'clock, Monday and Tuesday evenings, meetings will be held.—F. M.

MR. J. G. ROBSON.—From illness and other causes, we have learnt that Mr. Robson has been in difficulties, his fine harmonium having been removed on account of the balance due on it. We suggested a meeting of South-London Spiritualists from which Mr. Robson might benefit. The matter having come before the notice of Mr. Stokes, 1, Daniel's Cottages, Nunhead Grove, S.E., he thus writes: "I have been intimately acquainted with Mr. Robson for three years and upwards, and have received great spiritual enlightenment through his mediumship; and feel assured that all who have had the pleasure of sitting with him, can testify likewise, and who will not fail to render him a little material support and sympathy, in this his time of need; I would suggest that an evening be spent at the Spiritual Institution, rather than at Chestow Hall, as a 'Re-union of South London Spiritualists,' where a very enjoyable evening might be spent with the many admirers of Mr. Robson. I am persuaded, that if you grant the use of the Institution Rooms on Mr. R.'s behalf, many enquirers and investigators, as well as those who know him, will not regret having spent a trifle on this most deserving and indefatigable though perhaps silent worker in the Cause of Spiritualism." We will gladly give the use of the Rooms, if Mr. Robson's friends will submit a date which would be convenient to them. Mediums who freely help others in their spiritual need, should be remembered when physical wants make a demand.

OLDHAM: 176, Union Street, Oct. 18.—Another grand day, Mr. Schutt our speaker. The afternoon was well utilized by the audience in asking questions, which were answered in an excellent manner. In the evening, the subject was "The lights and shades of Spiritualism," which gave evident pleasure to an audience crowding the room to excess.—J. MURRAY, Sec., O.S.S.

## A LETTER FROM MRS. WILLIAMS, NEW YORK.

Dear Mr. Burns,—After all the kindness of yourself and friends in London, it is meet that I should tell you that I not only appreciate it, but that I cannot forget it, and, of course, cannot wish to.

Dear old London and London friends! your sombre-coated houses, pensive skies and tender faces stand like a picture before mine eyes, in strange contrast with the glare of our marble piles, and the laughter and thrift written upon faces here. But while I am lingering over the glow of your hearths, and feel the warm grasp of your good-by, I forget a few things here which I think you would like to know.

Our passage per S. S. *Etruria* was short and pleasant; with the usual occurrences of friends (made or found) on ship board. On the seventh day early we sighted New York, and from the wide waste of water all was in an instant transformed by the one word HOME. Everybody was delighted and not the least so was I. I think home means more to a Spiritualist than to anybody else, for it is our future, as well as our present, place of abode. It must wring the heart of an unbeliever in our glorious truth, to think of the change that comes to us all. They contemplate going to some far-off shore, to be separated from what they love here and home, while we are free to dwell daily with our loved ones, when this encumbrance of the spirit which we call "body" is hid away.

Every day of my life I am more and more thankful that Spiritualism teaches us so much which makes each day more beautiful than the last, because in it is born some little act of kindness or deed of love, from which we shall never, never be separated—HOME! the sum of all our better thoughts and doings, with which we shall dwell for ever.

Well! we are here, and have enjoyed the greetings of our friends who were anxious to know how the battle was progressing with you beyond the sea, and after telling of you and yours o'er and o'er to my personal friends, I repeated in public, to the Fraternity on Sunday evening, what I had tried to tell at my home.

Since I sailed for London, the work here has developed unusual activity. I left in midsummer, when the heat drove our friends to their country seats among the mountains, and by the sea shore. Now they are back, and where I left thin congregations I found crowded halls. This was especially so with the Theodore Parker Spiritual Fraternity. For three successive Sundays, our hall has been much too small to accommodate all who would come to listen to Dr. George H. Everett (Rector of the T. P. S. F.), one of the most popular and eloquent speakers on the rostrum to-day. All was so quiet, orderly and profoundly interested that I could not but feel that our society has assumed a permanency, and that the anxious days of its early promoters have gone; and that now we have but to ply the sickle and reap the harvest.

I mention this because it interests the growth of a child dearly loved, and because it indicates the growth of our Cause generally. I learn from friends that the other societies here are prosperous, and I am sure you will be glad to know that we have every reason to rejoice and none to regret.

Yours for Love, Liberty and Justice,

M. E. WILLIAMS.

232, West 46th Street, New York City, U.S.A., Oct. 2, 1885.

## INDIAN FAKIRS ARE PHYSICAL MEDIUMS.

A learned Hindoo, at present in America, is thus reported, in an American paper, to have expressed himself:—

"I have been much interested in Spiritualism for several years, and while here I have availed myself of every opportunity to investigate the subject. I spent four days at Lake Pleasant, and have witnessed there and elsewhere many remarkable phenomena which I am unable to explain by any of the facts or theories of science. In India I have witnessed the most wonderful feats of jugglery, but in nearly every instance, though they claim that their tricks are done by spirits, they have invariably refused to consent to the imposition of any conditions, while here the mediums seem to court the most searching investigation. I am almost convinced there is something in it; at any rate I have found it a most interesting subject."

In another paper an extract is made from Jaccoliot's "Occult Science in India," describing a long sitting with a fakir at Benares. Powerful physical manifestations took place, when in reply to a question the fakir said:—

"It is not a natural force that acts. I am but an instrument. I evoke the ancestral spirits, and it is they who manifest their power."

These "ancestral spirits" appear to have been human beings and not "Elementaries." Jaccoliot then adds:—

"I have questioned a multitude of fakirs in relation to this matter, and they have nearly all made the same answer. They look upon themselves only as intermediaries between this world and the invisible spirits."

## 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 Chestnut Street, 1843.

STEPHEN GIRARD, well known as a distinguished millionaire of Philadelphia, and the founder of the magnificent edifice, bearing the name of the Girard College, which is being erected at Philadelphia, came in spirit, and received a hearty welcome.

He gave a very interesting account of himself. He stated that after he departed this life, he found himself on the banks of the Delaware river, at some distance below Philadelphia, where he had been wandering to and fro for some time, until he heard the sound of a trumpet, which attracted him to this place (Zion). He related some incidents illustrative of his rapid increase in worldly wealth, and gave an account of his wife, wherein he spoke of the circumstance related in his biography, concerning the affair between her and the American officer.

Girard made anxious inquiries about the disposition of the property which he had bequeathed to the city of Philadelphia, and particularly in relation to the progress of the College; and, when apprised of the fact that it was not yet completed, he manifested his surprise in terms of disapprobation. The Elders advised him not to trouble himself about worldly matters now, as he had been called hither for quite a different purpose, and he must, consequently, be prepared to receive such advice and instruction as would render him worthy of an association with the inhabitants of Christ's kingdom.

Accepting, with a willing mind, the offer of salvation, Stephen Girard has become a believer in the Millennial Church.

MAHOMET, the celebrated impostor, made himself known at New Lebanon, and created quite a sensation. It was an arduous task to bring his mind to a conformity with the principles of "Believers," notwithstanding he acknowledged having endured all the torments of hell, as the punishment inflicted upon him for his wicked deeds committed while upon earth. After witnessing the order and plan of worship of the Shakers,—which privilege was allowed him by the Elders, on several occasions,—his high-sensed notions fell, and he could not refrain from an expression of his admiration of the beautiful and systematic arrangement of the order of worship adopted by the people of God. He admitted that the order of marching was much superior to that of his best-disciplined soldiers; and he eagerly accepted the proffered privilege to "go forth in the dances of them that make merry."

Mahomet confessed and repented of the sin of having deceived his countrymen, and those who followed him, and who believed his false doctrines and representations.

A large number of Arabs accompanied their leader, Mahomet, and, like him, were highly pleased with everything which met their view at New Lebanon.

Not having had the opportunity of being present where Mahomet made his spiritual advent, we have presented the preceding brief account of him, as narrated by one of the elders presiding over the Society at New Lebanon.

POPE PIUS came one day, and received a hearty welcome from the Elders of the Church, who were much pleased at the opportunity thus afforded of having a conversation with the head of the Church of Rome.

The Pope was, apparently, in a depressed state of mind. He depicted the horrors of hell, in which, he said, he had been ever since he left the earth. He stated that he had not been burning in a fire, as understood in a literal sense; but he described it as a more terrible scourge—a continual fire of anguish within, which was gradually consuming him, and which it was impossible to extinguish or assuage. He was sensible that this torture had been inflicted as a punishment for various criminal acts committed upon earth, while in the exercise of his Papal authority.

His holiness, the Pope, maintained considerable high sense on the occasion of his first appearance, and notwithstanding the affliction he was subjected to, manifested all the dignity attendant upon the power and authority of his earthly potentateship. Soon after his arrival, he was joined by two members of his Ecclesiastical Council, who showed the same

reverence for him which they did while existing in the body, and seemed surprised when informed that all the vast power which the Pope had been possessed of, formerly, had departed from him, and that he was now not only in a destitute situation, but in a deplorable state of suffering, from which nought but an honest confession of, and atonement for, all sin, could relieve him.

It was not until a great deal of argument and persuasion, on the part of the elders, had been employed, that the Pope manifested a willingness to humble himself to this humiliating condition; and he pleaded his high rank in extenuation of various scenes of debauchery and sensuality, in which he hesitated not to confess having been a conspicuous actor.

He urged it as a strange thing that he who had possessed the Keys of St. Peter, should have to make confession to those who were his advisers at this time. He was, however, wrought upon to such an extent that he finally became convinced of the absolute necessity of acting upon the advice of his counsellors, and expressed his willingness to unite with the True Church of Christ.

The Pope, together with his friends, were then despatched to a mansion at a short distance, where, they were told, all matters connected with their future welfare would be arranged.

Several other departed Popes came likewise. Among them were Leo X., and Clement VII. All of them acknowledged the committal of much crime in their public and private relations; but having repented of it, they have been gathered among the faithful.

BISHOP JAMES DOYLE, of the County of Carlow, Ireland, was introduced in the room, during a meeting of worship, by some nuns from a convent in Ireland. The nuns made a criminal charge, of a serious nature, against the Bishop. The Bishop repelled the charge, at first, but, being overwhelmed with the powerful testimony of the nuns, he was forced to acknowledge that he had been guilty of the most licentious conduct towards some of the female occupants of a nunnery in Ireland, where he had occasion to visit in his clerical capacity.

He was charged with excessive debauchery, of every description; drunkenness being a common habit with him. Yet, as the nuns said, there were few persons without the walls of the convent that were acquainted with his irregular habits. The Bishop, however, seemed sorry for his offences, and, after confessing his sins, gave promise of great improvement. Since that time he has been a frequent visitor at the meetings—sometimes bringing spiritual presents from the heavenly hosts. Rapid has been Bishop Doyle's progress in the way of God since he came to the "Believers"; and so highly is he estimated in the spiritual world, that he has had conferred upon him the high situation of Messenger from Heaven to "Wisdom's Valley," (Watervliet).

Numerous other Catholic priests have been summoned to Zion, and, when they came, they were not unfrequently accompanied by nuns, superiors, and abbesses, with whom they were associated. Children of the priests have likewise accompanied their parents.

SAINT PATRICK, the patron saint of Ireland, came to Watervliet in the month of March last, but as we were not present on the occasion, we are unable to give his account of himself. We believe, however, that he was in quite a comfortable state when he came out of the deep sleep into which he had been cast after departing this life, and that he seemed much interested while listening to the remarks of the elders in relation to the subject of eternal salvation. Saint Patrick is now a good Shaker.

SAMSON, celebrated in the Book of Judges as a man possessed of extraordinary strength, came, with a number of the Philistines whom he had slain aforetime. Some of the Lords of the Philistines discoursed about their god Dagon, which they worshipped with great veneration.

Those of the brethren who were gifted with spiritual sight, described the Philistines as being ten feet high, or thereabouts.

(To be continued.)

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Oct. 18.—At 6 p.m., after singing a hymn, the guides of Mr. Eales gave an invocation, and followed with an excellent address on "The Progression of Man." Then the guides of Mr. W. Corner gave us a short address, after which we had some very appropriate remarks by Mr. W. Houghton. Next Sunday evening we will hold an experience meeting, when some friends have promised to come to assist us. Our quarterly meeting will be held at 2.30.—Sec.



## PROGRESS OF SPIRITUAL WORK.

## LIVERPOOL: DAULBY HALL, DAULBY STREET.

Last Sunday, Mrs. E. H. Britten delivered the first of a series of lectures on "Religious Science," entitled "Divine Physiology, or the house we live in." In the evening six questions were selected out of a bundle sent up to the chairman. At both services the Hall was well filled with appreciative and intelligent audiences, who listened to the gifted speaker with the closest attention, while she analyzed and dissected the various questions submitted to her, with that keen perception and power of analysis with which Mrs. Britten is so eminently gifted. Exposing the fallacies and superstitions which have grown around various so-called religious systems, she thus cleared the ground for a philosophy of life, worthy of Man as the crowning effort of Divine Wisdom. The morning lecture was of a most instructive character, the speaker avoiding, as far as possible, technicalities, so as to make the subject plain to the meanest capacity, and instructive to all.

The next lecture of the series will be entitled "The old Earth, or footprints of the Creator," to be delivered at Daulby Hall, on Sunday, Nov. 1, at 10 o'clock.

I may say that there seems to be a thorough spirit of awakening in Liverpool at present. The audiences last Sunday were the largest since the Hall was opened, a number of strangers being present. The writer has been struck with the respectful attention paid to the various speakers, while the most cherished ideas of the listeners have been assailed. But this is doubtless accounted for—among other reasons—by the fact, that our speakers—as a rule—take care to replace the old and effete with the new, supported by reason and logic, built on the Rock of proved and provable facts, that rational thinkers cannot well—or, at any rate, easily—get away from them.

And thus, old theology is giving way before the conquering power of a Harmonial Philosophy, in harmony with the higher and truer instincts of an advancing humanity. The desperate and spasmodic efforts being made at the present moment by the sects, as witness the letter of Cardinal Newman to the Church Conference at Plymouth, is a hopeful and healthful sign of the times. And although the sowing of the seed is yet being done with tears and suffering by the workers, the harvest-time will come apace, and the sowers cry—Harvest Home.—Cor.

BRADFORD: 448, Little Horton Lane, Oct. 18.—In the afternoon the guides of a friend showed that there are many untrue passages in the Bible, also many grand and noble truths. Mr. Briggs under control lectured on "None perfect, not one," a very suitable subject, seeing so many profess to be very good, yet are far from being perfect. They concluded with a beautiful anecdote. In the evening, a full house of intelligent people listened to a grand discourse from Mr. Briggs on "Be ye also ready, for in such an hour as ye think not, the son of man cometh"; showing that we may at any moment be called on to enter another sphere. The guides of Mr. D. Firth gave a lecture on "What is Spiritualism?" adducing many facts of what Spiritualism is, if lived up to. Our healing meeting on Saturday night was crowded to the door.—Cor.

SEGHILL: Oct. 11.—Mr. John Lashbrooke, of Newcastle, gave an address on "What the spirits teach." This gentleman has been Methodist preacher in this district, and many of his old friends were hearing him expound his views on his new faith. Some condemned, while others approved of his new views on spiritual themes. Oct. 17.—Mrs. E. W. Wallis, of Glasgow, gave a lecture on "Spiritualism: what is the good of it?" Mr. Rowe, of North Shields, ably presided.—Oct. 18.—Mrs. Wallis gave two lectures; in the morning on "Jesus, a medium and spiritual teacher," in the evening, on "Progress and forgiveness after death." The latter subject was well reasoned out and forcibly delivered. The hall was crowded to the door in the evening. She also gave several descriptions of spirit friends, some of which were recognised on the spot. We had the best order and attention possible.—Cor.

SOWERBY BRIDGE: Oct. 18.—Mr. A. D. Wilson gave an inspirational discourse on "The Priest and the Prophet." It was shown in a clear and forcible manner that the influence of the Priest, in all ages and in connection with all religions, was of a pernicious character, tending to keep humanity in a condition of intellectual babyhood and mental stagnation; while, on the other hand, the Prophet, with his soul *lit of the divine*, and all aflame with inspiration and a fervid enthusiasm for truth and righteousness, formed a conspicuous factor in the intellectual, moral, and spiritual growth of humanity. It was the Prophet who, by his lofty and inspired force and intelligence, opened up the wells and fountains of the Spirit in humanity, prompting thereby exalted motives and higher attainments. He was a truly courageous and prophetic teacher, who dared to take the torch-light of truth and righteousness, and with it expose to view the dark deeds of priestcraft, tyranny, injustice and iniquity. There were many such at the present day—Thank Heaven! but more were still needed to help on the work of human emancipation. Examples of Priestcraft and of Prophecy, in all ages and among all religions, were graphically depicted. The address, which lasted fifty minutes, was attentively listened to by a good audience, and was much appreciated.—Cor.

LANCASTER: Athenaeum, St. Leonard's Gate, Oct. 18.—In the afternoon, Mr. Swindlehurst's guides spoke in an able manner on "Free Education." So edifying was it that I think even our enemies, who are fast vanishing, could not well find fault; although there was a murmur from the gallery when the guides dealt with his Satanic Majesty being raised up by the Church to keep the people in ignorance and fear, and to stop progress. But the strain the speaker went in was too sweet, and the good feeling that pervaded the tone of his voice was so palpable, that no one could help but see how telling was his discourse. In the evening we had a discourse on "A voice from the tomb: go tell my brethren." This was listened to with very earnest attention, as the guides showed that in the Spiritualist's chamber alone could this be accounted for, as witness Christ's entry into the apostles' room, where they sat with closed doors. Here the conditions of love and harmony were given, a condition the spirits required to materialize in and show their grand immortality. Altogether we had a very pleasant day, and something to think on during the week. Next Sunday we have Mr. Proctor, of Dalton.—Cor.

COVENTRY.—The usual weekly meeting was held on Sunday evening, at Edgwick, Foleshill. There was as large an attendance as the room would conveniently hold, and all present enjoyed the service, which was of a most harmonious character. Mrs. Smith, a local medium, as usual was the speaker. Several controls succeeded each other, these being alternated with singing. Although the addresses were of a varied character, their burden was much the same in each, that only the consistently good and holy in earth-life could attain to a happy condition hereafter, but that the wicked and licentious on earth would have ample opportunity for progressing in spirit-life, in order to obtain the felicities of heaven. The idea of an eternal hell was vigorously denied, but all were commended to put no confidence in death-bed repentance, —Cor.

OPENSHAW: Mechanics' Institute, Pottery Lane, Oct. 18.—Mr. Greenall's guides took, in the morning, "Old truths seen under a new light," as a subject, which they dealt with in an earnest and powerful manner. After the discourse Mr. Greenall gave twenty-one clairvoyant descriptions, thirteen of which were recognised at once and six afterwards. In the evening the subject was, the "Progression of Man," in which the controls sketched the history of man from semi-barbarous times, up to the present, and showed the absurdity of the "dear old doctrine" of the "Fall of man" and the "Redemption through Jesus." Afterwards our friend gave twenty-eight descriptions, fourteen of which were recognised at once and several afterwards. There were a great number of strangers present, and a feeling of opposition prevailed, which will, no doubt, account for many not being recognised.—OMEGA, 125, Clowes Street, West Gorton.

MIDDLEBOROUGH: Granville Rooms, Newport Road, Oct. 18.—Mr. R. L. Fearbey, of Newcastle, spoke in the morning on "This our Day." He showed the analogy between the 1st and 19th centuries of the Christian Era, in an eloquent manner, dwelling upon the social, political, and ecclesiastical views of the day, and how even as Christ wept over the depravity and vice of Jerusalem, so would he mourn over the corruption of our large towns and cities of this our day. The lecture was in every way worthy of the lecturer; replete with beautiful illustrations. In the evening, to a large audience, Mr. Fearbey spoke on "A Child's Religion." With rapt attention the audience listened to the lecturer, who eloquently pleaded for the children; and denounced in strong terms the inscription written by Solomon: "Spare the rod and spoil the child"; and showed how the doctrine of cruelty, of might *versus* right, studiously instilled into the hearts of the children by the application of punishment, bore fruit in after life, which was manifested in all the strata of social life, by man's cruelty, oppression, intolerance and greed. The lecture was in every way a remarkable one, and was heartily applauded at the close.—R. KNEESHAW, Pres., M. S. S.

HASLINGDEN: Mr. Ashworth's, 6, Laburnum Street, Oct. 18.—We had two grand meetings to listen to the controls of Mr. Z. Newell. The afternoon subject was "Witchcraft," evening, "Spirit, mind, and soul." The malign power of witchcraft was described, and it was stated that "familiar spirits" were earth-bound spirits, who took interest in worldly matters, and were ready at any time to do an evil deed for those who wished it. The evening subject was handled in a manner that would have enlightened greater minds than were present. All were satisfied; some said it was sublime, language failing them to express their admiration at the surprising manner in which the subject had been cleared up.—DAVID NEWELL.

MACCLESFIELD: 62, Fence Street, Oct. 18.—Mr. J. T. Standish, of Oldham, paid us his first visit, and we sincerely hope it will not be the last. Many very good spiritual readings were given, some to persons who had never been to a Spiritualists' meeting before, and who were quite as much astonished as delighted. Mr. Standish bids fair to become a very useful addition to the Cause.—E. W.

PENDLETON: Town Hall, Oct. 18.—Mr. Armitage addressed a fair audience in the afternoon, subjects chosen by the audience, five in number: "How many spheres are there in the spirit world, and what are their conditions?" "What is God, and where does he live?" "The first state and feelings of the spirit directly after leaving the body?" "Does death end all?" "The possibilities of the soul of man." All were dealt with in a very powerful manner by Mr. Armitage's guides. In the evening, a large audience assembled to hear Mr. Armitage. Subjects were again chosen, and all were highly gratified.—Cor.

HALIFAX: 1, Winding Road, Oct. 18.—Mrs. Yarwood spoke well in the afternoon to a full room. In the evening we were crowded out before it was time to commence. We had nearly 400 inside, and many had to go away. The discomfort and commotion rather interfered with the success of the meeting, still all appeared satisfied. She gave about thirty-five descriptions, most of which were recognised. On Monday Mrs. Yarwood again attended, when we had one of the most spiritual and affecting meetings. She gave a beautiful invocation, and then an address of about 30 minutes duration, in a most sympathetic and touching manner, which caused many tears. The room was again full, and the results were very convincing of the return again of those once loved on earth.—S. J.

HETTON-LE-HOLE: Miners' Old Hall, Oct. 11.—In his discourse on "Death," Mr. Lamb illustrated it by the transition of the caterpillar into the butterfly. Man is subject to a similar unfoldment, into states of which his earth-life does not afford parallel examples. There was a large and attentive audience.—J. H. THOMPSON, Sec.

BIRMINGHAM: Oozells Street Schools, October 18.—The guides of Mrs. Groom delivered an address (by special request) on "The Voices in the Clouds." They reviewed the historic accounts of the spirit voices that had spoken from the white clouds of halo that accompanied the bands of spirits that had visited the earth at various epochs. It was heard by Moses in the burning bush, by Samuel when but a boy, by Mahomet before he began his mission, and they were heard with no uncertain sound in our midst at the present hour, urging men and women on as in times of yore to noble and heroic achievements for the betterment of the human race and to establish the principles of Love, Truth and Justice upon the earth.—COR. SEC.

WALWORTH: 83, Boyson Road, October 18.—Mr. Swatridge's guides asked the audience to choose a subject. "The Bible as a Divine Revelation," and "The Day of Judgment," were chosen, and a very good address was delivered on each of the subjects.—Cor.



## MRS. GREGG AT NORTH SHIELDS.

On Tuesday, Wednesday and Thursday, October 13, 14, and 15, the guides of Mrs. Gregg gave pleasing and successful clairvoyant delineations. Our hall was well filled each evening, notwithstanding the very inclement weather. On Tuesday they gave a short address upon, "In my father's house are many mansions," which was very interesting, and proved the teachings of Spiritualism to be at one with it. The remaining part of the evening, and the two following, was devoted to clairvoyance, many strangers having their character, life and surroundings portrayed vividly. In one instance after she had told a gentleman a deal of his life, the chairman (Mr. H. Appleby) said, that he had, since he knew Spiritualism, considered it "Primitive Christianity," that Mrs. Gregg had just recalled to his mind the narrative of Jesus and the woman at the well, when he told her all that she had done, and compared ably the clairvoyance of Jesus and Mrs. Gregg.

A gentleman, who had a cousin passed over with whom while living he had agreed, that the first one "over" would attach himself to the other, and be ready to meet him on leaving the material, had forgotten his compact until Mrs. Gregg reminded him of it. One of our members (a clairvoyant) who sat at home on Thursday night and visited the hall in the spirit, was described to his wife by the guides. The acclamation following the various successes, and the vote of thanks to the medium and guides, manifested the appreciation of all present.

On Sunday morning owing to Mr. E. Ornsby being unable to be present, Mr. H. Appleby (ex-president) gave his experience in Spiritualism, which was very interesting. Two of his sisters passing away ere he became a Spiritualist, were clairvoyant near the close of this life, and spoke of their friends who had passed away, as near them; one even predicting the time of her death.

In the evening Mr. J. S. Grey, gave an address upon "Where are the Dead?" He stated that nothing could be annihilated, therefore, their was no dead, and those who had passed from this life, still live, and love those left on earth. Orthodoxy had endeavoured to stifle in the bud every great work that was destined to assist humanity. Geo. Stevenson was called a fool when he professed his engine to be able to travel twenty miles an hour; so with printing press, &c., and so with Spiritualism; but despite their efforts it was growing and would grow. Mr. J. Murray was very successful in spirit delineations at the end of the address.—Coa.

## ROCHDALE: MARBLE WORKS, OCTOBER 18.

Mr. J. B. Tetlow's guides had announced their intention of holding a circle in the afternoon, which they would open by a short address on "The Possibilities of Man," followed by a few experiments in Psychometry.

There was a crowded audience. The address although brief was pithy. After tracing the world's progress in science and invention, during this last century, the control endeavoured to show, however great the achievements were up to this date, there was a something more marvellous that we could attain to, that would yet—they ventured to predict—be accepted and cultivated as a science, which could have no commercial construction placed upon it, yet would be of commercial value when fully developed, and used with all its advantages; and that was—the known possibility of the transference of thought through illimitable distance. The only conditions that would need to be sought, would be two minds that were in full sympathy with each other, by which it is already known, there is a direct attraction between those two minds, of each one's magnetic forces. This known fact—it was shown—might be cultivated unto an extreme degree of sensitiveness, and utilised in whatever manner might be thought requisite, by having understood times between the parties for the transference. As an instance, to show the feasibility of what they had put forward, the control mentioned that the medium was one of the parties concerned in the paragraph in last week's MEDIUM, entitled "Personal visibility at a distance," and as further evidence of the lucidity of magnetic forces, a few examples in Psychometry were given, by delineating the character of the persons who submitted a letter or pocket handkerchief, from the magnetism which clung to the articles submitted. They were wonderfully correct, and in some cases two persons were described from the one article, through its having passed through the two persons' hands. On the whole the meeting was a most interesting one.

For the evening meeting, the subject announced was "Weighed in the Balance." The address was delivered before an overflowing meeting, who evidently appreciate whatever Mr. Tetlow's guides have to discourse upon. The address was one full of precept, and would tend to guide those who accepted it, for their future welfare. They endeavoured to show, that we, for all our acts on this material plane, would be "weighed in the balance," and from thence would come the verdict, as to our spiritual fitness. The control finished with an eloquent appeal to Spiritualists, that they should prove themselves as such, and not what he might designate as "Phenomenalists."

It was a most eloquent address, and was listened to with rapt attention. At the close a few clairvoyant descriptions were given.

There has been great progress made in this society during the last few months, a large number of new members having been entered on the books. Besides the usual Wednesday night public circle, which is of incalculable good in allowing the spirits of the dear departed to manifest themselves to their friends, another is being arranged for the private development of mediums, also one for medical purposes. This is a step in the right direction. With the energy that has been put forth lately, augmented in the future, we may count on having great strength, and the necessity of a much larger room. There is a rare field to work upon, and eventually the people must—as a consequent of progress—be brought to see, that an appeal to the reason is much more rational than to the emotions, and being bound by dogmas and creeds.—Mutz.

MANCHESTER: Temperance Hall, Tipping Street, Oct. 18.—In the morning we held a social circle, with our valued friend, Mr. Johnson as the medium, whose guides satisfactorily put forth the solution of several important questions. In the evening the subject chosen by the audience was "Did man ever fall?" The control treated this subject in the form of a sequel to a previous discourse on the "Theology of Spiritualism." The control proved that man instead of having fallen

from a higher state of development, had on the contrary, continually and steadily advanced from a very low state, little above that of the animal, to the genius of the present day, but that now, more than ever during past ages, man is in danger of falling to a lower state, on account of allowing himself to be led by the precepts of the orthodox church, and placing implicit faith in the doctrine that there is no salvation except through Christ, and that all his sins had been washed by the blood of Christ 1800 years before they were committed, instead of making use of the intellectual faculties with which God has endowed him, to be continually developing himself by practising Honesty, Love and Unselfishness towards his fellow beings, and thereby purifying himself so that while upon the earth's plane, he may bring himself nearer to that Fountain of Purity and Love, God himself. The audience listened with rapt attention to a very lengthy discourse, but they never seem to tire of the information delivered through our friend Mr. Johnson.—Coa.

NEWCASTLE.—On Tuesday evening, Oct. 18th, a social evening—the first of a monthly series—was held at the Hall, Wier's Court, a very enjoyable evening being the result. A programme of songs, readings and recitations was gone through in a highly creditable manner, and where all acquitted themselves so well, it would be invidious to single out any for praise. At a timely interval everyone partook of refreshments, provided by the promoters of the evening's entertainment—Meadames Brown, Hall, Graham, and Fender—after which the remaining portion of the programme was concluded. A handsome sum—the proceeds of the evening—accrued to the funds of the society as a result. The next social evening of the series will be held on Wednesday evening, Nov. 4, when we may anticipate an equally enjoyable time.—On Sunday evening, Mr. J. B. Tilley occupied the platform; subject, "The artistic power of the Deity, in mind and matter," and gave the large and appreciative audience a larger comprehension and a sublimer view of the universe, of which we form such an infinitesimal part. Mr. Tilley will again address us in three weeks, subject, "The poet Priests of the Proletariat," and no doubt he will do it justice.—GEORGE WILSON, Cor. Sec., N.S.E.S.

JERSEY.—The influence at our recent circles has been most soothing and elevating. Besides advice as to our proceedings, we have been favoured by one of the controls with an account of the closing scenes of his earthly career, and a glimpse of his entrance into the real life beyond. At another circle the power was concentrated in the development of mediumship. We have yet to learn the important lesson of self-annihilation, but we feel that our spirit-friends are energetically labouring to make this an accomplished fact. Some amongst us are just now passing through a period of difficulty and trouble. Already they have been called upon to bear the cross. We pray that they may be enabled to do so patiently, and realize that all things work together for the good of all those who love truth. Once the hand is placed on the plough and our work has commenced, we may not—must not—look behind.—EXCELSIOR.

ASHINGTON COLLIERY: Oct. 18.—We had a good audience to hear Master Hatch's guides discourse on "Man, what is he? and his relationship to God." Master Hatch is a promising medium, and is thoroughly devoted to the Cause; his discourse was able and edifying.—JOHN ROBINSON.

FELLING: Park Road, Oct. 18.—By way of a change we had a political lecture by Mr. J. B. Tetlow, entitled, "The natural rights of Man," which was dealt with in a clear and exhaustive manner.—JOHN T. HOOE.

BURNLEY.—On October 17, a few friends spent a very pleasant evening at the house of our worthy president, Dr. Brown, to give to Mrs. Butterfield a hearty reception on her first appearance in Burnley. After a short but pleasant conversation a circle was formed, when one of the guides of Mrs. Butterfield took control, and gave us a short but instructive discourse on "Spirit Progression," after which the guides left themselves open for questions. Then the guides of Dr. Brown took control, and gave a few clairvoyant readings, one of which was in respect to a letter relative to family affairs, given to a stranger in the company, who said no one was aware of it but himself.—R. LATHAM.

CAVENDISH ROOMS: 51 Mortimer Street, W., October 18.—The meeting was left to itself without any appointed speaker, but Mr. T. W. Edwards kindly conducted the service, and Miss Maltby gave a reading. Miss Young gave an invocation, Miss Jessie Dixon sang a sacred song, and Mr. Young made a few remarks. An interesting feature was the experience of Mr. Edwards in "laying a ghost" in a haunted house at Scarborough. It had troubled the family for some time, and some of them being clairvoyant, it had been seen. An interesting fact was the description of the spirit by Mr. Downing, who saw it behind Mr. Edwards. Mr. Downing said it appeared as an old man carrying a light. This was the description given of it at Scarborough. Mr. Edwards' narrative would bear his repetition of it in a more perfect form. During the evening a gentleman in the audience gave some experiences with mediums, adverse to the conclusions of Spiritualists. Mr. Burns then came in from Nutford Hall, and made a few remarks in reply. Mrs. Hawkins was then controlled by "R. Cogman," and made a very good speech. The attendance was not large. It would have been well if both the meetings addressed by Mr. Burns that evening, had been in one hall.

MARYLEBONE.—The newly-formed Marylebone Association commenced their meeting last Sunday evening at Nutford Hall, Nutford Place, with a very able lecture by Mr. Burns, entitled: "The Aim and Object of Spiritualism." The meeting was very harmonious. In the morning, Mr. Hopcroft was remarkably successful in describing the surroundings and circumstances of sitters.—F. W. READ, Secretary.

227, HOXTON STREET, October 18.—Mr. Hodges, who has been elected Chairman, presided, and called upon Mr. A. Duguid, who gave an excellent lecture on "Spiritual Reform," in circles, at home, mediums working more in unity so as to avoid petty differences and annoyances. After some remarks from the chair, Miss Williams recited "Lara," and Mr. Duguid went under control and gave some very good delineations of character. These were responded to as true, some of the friends being perfect strangers to Mr. Duguid. Miss Williams recited "Nelly's Prayer," and Mr. Duguid and the youthful reciter received a hearty vote of thanks for their services. There was a very good attendance.—T. PAYNE, Sec.



## A DISTANT PERSON CONTROLLING A MEDIUM.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, October 13th.—A very select audience, consisting principally of the members of the circle. The usual controls, "Wilson and Zoud," came through Mr. Webster, the medium, who went through the surroundings of the sitters without the slightest hitch, when, Mr. S. Gibson (under control) stood erect, and in a firm but exceedingly pleasant voice said, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." Taking these words as a text, the controlling spirit delivered an address full of Truth and Reason. Whoever the spirit was, it evidently appears he had been accustomed to public speaking when in earth life, as the subject was divided and subdivided with great nicety, and each part dwelt upon in pleasing order, the raising and lowering of the voice, with other conditions necessary to form the orator, rendered the oration a master-piece of artistic skill. The delivery occupied about thirty minutes. Now, Mr. Editor, I am in a dilemma. I wish to spare your space, and at the same time I want to communicate something which would interest many of your readers, and circles in particular, respecting the fact of spirits leaving the body, and attending circles, &c., by giving them a brief statement of an experience given by the sensitive, whose spirit regularly attends our circle. One of our members received a kind letter from the lady on the morning of the evening sitting (October 13) in which she says, "I am so positive of my touching the medium, that, I will try, on Tuesday night, when you are sitting, to turn the medium's face toward you, give you one of my shakes of the hand, and ask the spirit if he has a message for me—I don't know that I shall succeed, but I'll try." Permit me here to observe, the letter was read by the receiver to Mr. Coffin, and no one else. Directly after the oration was delivered, the medium (Mr. Gibson, still entranced) having his back towards the receiver of the letter, turned suddenly round, and facing that person, shook him by the hand in a peculiar manner, and of long duration—the peculiar manner known only to Mr. Coffin and the receiver; then followed in a rather undertone a message, not only of a private nature, but of vital import. We should be pleased to see or hear of this matter being fully investigated, and would be still further pleased to render any assistance in our power, as far as prudence would permit.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

## BLACKBURN: NEW WATER STREET.

Spiritualism in Blackburn is spreading apace. We hear of circles for investigation being held in every district of the town. The attendances too, at the services of the society, are ever increasing. On Sunday, although there was no special attraction, there were present in the afternoon not less than 1,000 persons, while this number in the evening was swelled to something like 1,200. Such attendances as these week after week are evidences in themselves of the interest which at present is being taken in the Movement.

Arrangements have been made for the visits of Mr. Burns, of London; Mr. Wallis, of Glasgow; Mrs. Britten, and other eminent advocates of the Cause, and we anticipate that the interest which has already been awakened will be still further stimulated by these means.

On Sunday, Mr. Houldsworth, of Keighley, discoursed on "The Natural and Spiritual Law," and at night on "The Spiritualist's proof of immortality."

LYCEUM.—At 9.30. Mr. John Pemberton was the Conductor, and the programme consisted of one silver-chain recitation, marching, exercises and calisthenics. There were present 46 males, 86 females, 11 officers, and 3 visitors; total, 96.—W. M.

HUDDERSFIELD: Assembly Rooms, Brook Street, Oct. 18.—The guides of Mr. Thomas Postlethwaite, of Rochdale, gave us two addresses; in the afternoon, subject chosen by the audience, "How do Spiritualists propose to cure poverty and crime?" which was dealt with in a very able manner, showing that poverty and crime originate through ignorance, consequently it must be by knowledge that the cure must come. Evening, "Spiritualism; what is it?" which gave satisfaction to a very good audience. After the address six spirit friends of persons in the audience controlled the medium, showing the several peculiarities when in earth life, five of which were at once recognised.—We purpose holding a tea party and social entertainment on Saturday, the 31st of this month, when Mr. Schutt and several other friends are expected to take part. We should be glad if friends from neighbouring places could make it convenient to pay us a visit. Tea at 4.30, and entertainment at 6 p.m.—J. W. HEMINGWAY, Chapel Street, Moldgreen.

DEVONPORT: 98, Fore Street, Oct. 18.—Morning circle. The controls of Mr. Tozer discoursed on "Man's Redeemer." Afternoon circle. Friends from Plymouth present, and Mrs. Chapman's guides gave a short address. At 6.30 the controls of Miss Bond discoursed on the words, "He went and preached to the spirits in prison." There were many strangers present, the large hall being comfortably filled, and all seemed pleased at the masterly manner in which the subject was dealt with, in opposition to the doctrine of eternal punishment. After the discourse twenty-two clairvoyant descriptions were given, accompanied by their names, thirteen of which were recognised, which was thoroughly appreciated, especially by the strangers present.—Cos.

PLYMOUTH: Spiritualist Hall, Notte Street, Oct. 18.—A fair attendance at morning developing circle, when the controls of Messrs. James Brigan and Wotton addressed us, and Mrs. Trueman gave several spirit delineations. 6.30; the hall was three parts full, with an interesting audience, when the controls of Mr. James gave a grand inspirational address on "Christ, his relation to man." Another control gave her experiences of passing on to spirit-life. Mrs. Trueman gave thirteen spirit delineations, with names, the greater part being readily recognised. Mr. Clarke's address is postponed till December.—J. CHAPMAN, Sec., 8, Nelson Street.

BURNLEY: St. James's Hall, Oct. 18.—Mrs. Butler gave two discourses, which were listened to with great interest, by an increased audience, causing us to desire another visit from this lady. The debate on "Does man survive physical death?" will probably take place on Thursday evening, Oct. 22; Mr. J. Swindlehurst representing Spiritualism, and Mr. J. Tamlyn, Materialism.—J. BRUNTON, Sec., 12, Trinity Terrace.

LEEDS: Psychological Hall, Grove House Lane, Oct. 18.—The non-arrival of Mrs. Ellis necessitated an open meeting. Several local mediums, under development, submitted to control. Messrs. Barton and Seekins gave evident signs of progress, and promise fair to become good platform speakers. In the evening, Mrs. Gregg gave her experiences as a medium, which were replete with interest. Sickness had been in many cases followed by remarkable recovery.—J. D., Sec.

EXETER: The Mint, Oct. 18.—Mr. Hamlyn gave a trance address on "The Angel of the New Dispensation," pointing out the duty of every Spiritualist to co-operate with the unseen world in bringing in the dawn of the new day. Another control gave delineations to various persons.—The first of a series of monthly meetings will take place on Thursday, Oct. 22, to create a feeling of fellowship amongst Spiritualists, and introduce strangers to our little community.—R. SHEPHERD, Hon. Sec.

PENNYMOOR: Central Hall, Oct. 18.—Mr. W. Scott, of Darlington, in the afternoon showed the greater reasonableness of Spiritual Truth over Theology, which he declared to be insufficient for the wants of the age. After an invocation by Mr. Hills in the evening, Mr. Scott graphically traced his spiritual growth from Wesleyanism, through Unitarianism, to Spiritualism. There was a good attendance, and Mr. Pickford presided on both occasions.—W. H. COOPER, 83, Craddock Street.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Oct. 18.—Captain Harms, Magnetic Healer, of Sunderland, spent the day with us. At the open meeting in the morning, the writer reviewed the progress of the Cause during the last eighteen months. Captain Harms gave an account of some of his remarkable cures. In the evening the hall was excessively crowded to hear Captain Harms on "The Science of Healing." It was his first public discourse, and he was received with all sympathy. A brief outline of various medical systems was given, and then it was shown that magnetism alike recognises body and mind. Many instances were given, concluding, as in the morning, with illustrations of the healing power on sufferers present, in several instances affording much relief. I would recommend Captain Harms to all Societies in this district.—D. W. ASHMAN, Sec., 15, Cumberland Street.

OSWALDTWISTLE: 9, Fern Terrace, Oct. 18.—Mr. Wood gave a half an hour's discourse on "The planetary influences." At the close a number of questions were asked and very ably answered. The controls gave them to understand that during the next six weeks many accidents would occur and much sickness would be prevalent.—J. T.

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## MEETINGS, SUNDAY, OCTOBER 25th, 1885.

## LONDON.

**BATTERSEA.**—Mrs. Evans's, 46, Wakehurst Road, Northoot Road, near Clapham Junction, Circle at 7. Wednesday, 8 till 8, Healing by Mr. Williams.  
**CAYENDISH ROOMS.** 61, Mortimer Street, W., at 7, J. Burns, O.S.T., "Christianity and Spiritualism compared and contrasted."  
**EDOWARD ROAD.**—Nutford Hall, Nutford Place, at 11, Seance, Mr. Hopcroft; at 7, Mr. Iver Macdonnell, "Spiritualism, a Science."  
**HOKTON.**—227, Hoxton Street, at 8: Mr. Webster, "Spiritualism demonstrated by Facts," and Seance after.  
**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, Miss Young, Trance Address; Mr. Raper, Healing. Monday at 8, Mutual Development Class, "Historic Mesmerism."

## 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.  
**HOLDORN.**—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.  
**HOKTON.**—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.  
**NOTTING HILL.**—Claremont House, 63, Faraday Road, Ladbroke Grove Road. Thursday, Sept. 10, at 7.30, Mrs. C. Spring, Medium.

## PROVINCES.

**ASHINGTON COLLIERY.**—At 2 and 5 p.m.: No Information.  
**BACUP.**—Public Hall, at 2.30, Bible Class, at 6.30, Essay by Mr. Geo. Stott.  
**BARROW-IN-FURNESS.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
**BATLEY CARR.**—Town Street, 6.30 p.m.: Local.  
**BELFRA.**—Lecture Room, Brookside, at 10.30 and 6.30:  
**BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mr. H. Briggs.  
**BIRMINGHAM.**—Ossells Street Schools, at 6.30, Mr. W. Johnson.  
**BISHOP AUCLAND.**—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30, Quarterly Meeting; at 6, Experience Meeting.  
**BLACKBURN.**—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mr. Greenall.  
**BOWLING.**—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Miss Wilson.  
**BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. T. Holdsworth.  
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mrs. Illingworth.  
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. Butler.  
 Milton Rooms, Westgate, at 2.30 and 6: Miss Keeves.  
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Worsman.  
**BURNLEY.**—St. James' Hall, at 2.30 and 6.30, Mr. John C. Macdonald.  
 Thursday, at 7.30, Members' developing circle.  
**CARDIFF.**—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
**DERBY.**—At Mr. John Allen's, 28, York Street, at 6 p.m.: Circle.  
**DEVONPORT.**—98, Fore Street, at 11, Mr. Toser, Discourse; Miss Bond, Clairvoyance; at 6.30 p.m., Miss Bond.  
**EXETER.**—The Mint, at 10.45 at 6.30.  
**FELING.**—Park Road: at 6: a Clairvoyant Medium.  
**FOLESHILL.**—Edgewick, at 6.30.  
**GLASGOW.**—2, Carlton Place, Lyceum at 11.30; at 6.30, Mr. E. W. Wallis: "Spiritualism and Secularism."  
**HALIFAX.**—1, Winding Road, at 2.30 and 6, Mr. Armitage. Monday at 8 p.m.  
**HARLEY.**—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
**HASTON.**—Miners' Old Hall, at 5.30: Mr. John Rutherford.  
**HISTWOOD.**—Argyle Buildings, at 2.30 & 6.15: Mr. T. Roscoe.  
**HUDDERSFIELD.**—Assembly Rooms, Brook Street, at 2.30 and 6, Miss Tetley.  
**JERSEY.**—68, New Street, at 8 and 6.30: Local.  
**KEIGHLEY.**—Lyceum, East Parade, 2.30 and 6.30: Mesdames Ingham and Sunderland.  
**KILLINGWORTH.**—At Mr. Holland's, at 6, Circle.  
**LANCASTER.**—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, Mr. Proctor.  
**LEEDS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Craven.  
 Edinburgh Hall, Sheepscar Terrace, Mr. W. Johnson (also down for Birmingham).  
**LEICESTER.**—Silver Street Lecture Hall, at 11 and 6.30: Local.  
**LIVERPOOL.**—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. J. S. Schutt. Lyceum at 2 p.m. Sec., Mr. Orson, 14, Daulby Street.  
**LOWESTOFT.**—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.  
**MAOGLESFIELD.**—Free Church, Paradise Street, at 6.30, Rev. A. Rushton.  
 62, Fence Street, at 6.30, Mr. Taft.  
**MANCHESTER.**—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mrs. Butterfield.  
**MIDDLEBOROUGH.**—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30, No Information.  
**MORLEY.**—Mission Room, Church Street, at 2.30 and 6: Mrs. Gregg.  
**NEWCASTLE-ON-TYNE.**—Northumberland Hall, High Friar Street, at 10.30 & 6.30, Mrs. Britten. Wel's Court Hall, Monday at 7.30, Mrs. Britten, Lecture; Wednesday, 7.30, Adjourned Debate.  
**NORTH SHIELDS.**—6, Camden Street, at 11, Mr. E. Orsby; at 2 & 6.15, Mrs. E. W. Wallis. Monday, at 7.45, Mrs. E. W. Wallis. Tuesday, at 7.45, Mrs. Britten.  
**NOTTINGHAM.**—Morley Club, Shakespere Street, 10.45 and 6.30: No Information.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.  
 Tuesday, 7.30.  
**OLDHAM.**—176, Union Street, at 2.30 & 6, Local.  
**OPENHAW.**—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. J. B. Tetlow.  
**OSWALDSTWISTLE.**—At 9, Fern Terrace, at 6.30, Mr. Walsh.  
**PENDLETON.**—Town Hall, at 2.30 and 6.30, Mrs. Bailey.  
**PLYMOUTH.**—Notts Street, at 11, Address; at 3, Member's Circle; at 6.30, Address.  
 8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.  
**ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.  
 Marble Works, 2.30 and 6 p.m., Mr. Z. Newell. Wednesday, Circle at 8.  
**SALTASH.**—Kunstion Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Bart.  
**SHEFFIELD.**—Cocoa House, 175, Pond Street, at 6.30: No Information.  
**SOUTHSEA.**—41, Middle Street, at 6.30 p.m. Friends cordially invited.  
**SOVERBY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 6.30: Local.  
**SPRYNMOOR.**—Central Hall, at 10.30, 2.30 and 6, Captain Harms.  
**SUNDERLAND.**—323, High Street West, at 6.30: Circle.  
**TUNSTALL.**—13, Rathbone Place, at 6.30.  
**WALSALL.**—Exchange Rooms, High Street, at 6.30.  
**WEST HARTLEPOOL.**—Druids' Hall, Tower Street, at 10.30 and 6.30, Mrs. Yarwood.  
 Wednesday at 7 o'clock.  
**WEST FELTON.**—Co-operative Hall, at 2 & 6.30, No Information.  
**WISSEY.**—Hardy Street, at 2.30 & 6, Mr. Parker.

**MR. W. M. BROWN** (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.

**THOMAS GREENALL**, Trance and Clairvoyant Medium, 186, Padham Road, Burnley.—Nov. 1, Rochdale.

**MRS. GROOM**, 200, St. Vincent Street, Ladywood, Birmingham.

**SAMUEL PLACE**, Trance Speaker, 149, Charter Street, Manchester.

**THOMAS POSTLETHWAITE**, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.

**MR. J. SWINDLEHURST**, Spiritual Teacher, 25, Hammond Street, Preston.

**MR. J. B. TETLOW**, 7, Barclay Street, Rochdale; full till Jan. 1886.

**MR. A. D. WILSON**, 3, Battinson Road, Halifax.—Nov. 15, St. James's Hall, Burnley; 22, Sowerby Bridge; 29, Milton Rooms, Bradford.

## MONTHLY LIST.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## PLAN OF SPEAKERS FOR NOVEMBER, 1885.

Corresponding Secretary: **MR. J. ILLINGWORTH**, 173, Main St., Bingley, Yorks.

**BATLEY CARR:** Town Street, 6 p.m.—Nov. 1, Mr. J. Armitage; 5, Mr. J. Hopcroft, London; 8, Local; 15, Local; 22, Mr. T. Holdsworth; 29, Mrs. Craven.  
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

**BINGLEY:** Intelligence Hall; 2.30 and 6 p.m.—Nov. 1, Mr. H. Briggs; 8, Mrs. Ingham; 9, Mr. J. Hopcroft, London; 15, Mr. Peel; 22, Mrs. Ellis; 29, Mr. Morrell.  
 Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

**BOWLING:** Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.—Nov. 1, Mrs. Gregg; 8, Mr. J. S. Schutt; 10, Mr. J. Hopcroft, London; 15, Mrs. and Miss Gott; 22, Mr. Morrell; 29, Mr. F. Hepworth.  
 Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

**BRADFORD:** Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—Nov. 1, Mr. J. Hopcroft, London; 8, Mr. J. Armitage; 15, Mrs. E. H. Britten; 22, Mrs. and Miss Gott; 29, Mr. W. Woolston.  
 Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.

**OTLEY ROAD:** Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—Nov. 1, Mr. Peel; 3, Mr. J. Hopcroft, London; 8, Mrs. Craven; 15, Mrs. Morley; 22, Local; 29, Mrs. Ingham.  
 Sec.: Mr. Geo. T. Stewart, 68, Butler Street, Otley Road, Bradford.

**LITTLE HORTON LANE,** No. 448: Jackson's Meeting Room, at 2.30 & 6.—Nov. 1, Mrs. Illingworth; 8, Mr. T. Holdsworth; 15, Mr. Hopwood; 22, Mrs. Bailey; 29, Mr. J. Armitage.  
 Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.

**HALIFAX:** Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday evenings at 7.—Nov. 1, Mr. and Mrs. Hepworth; 2, Mr. J. Hopcroft, London; 8, Mr. Peel; 15, Mrs. Craven; 22, Mrs. Hollings; 29, Mesdames Green & Morley.  
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

**KEIGHLEY:** Spiritualist Lyceum, East Parade, 2.30 and 6.30.—Nov. 1, Mesdames Ingham & Sunderland; 8, Mr. J. Hopcroft, London; 15, Mrs. Waite; 22, Mrs. Riley; 29, Mr. Hopwood.  
 Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Keighley.

**LEEDS:** Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—Nov. 1, Mr. D. Richmond; 4, Mr. J. Hopcroft, London; 8, Mr. Morrell; 15, Mesdames Ingham and Sunderland; 22, Mr. J. Armitage; 29, Mrs. Yarwood.  
 Secs.: Messrs. Dyson and Liversedge, 28, Fenton Road, Leeds.

**LEEDS:** Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30.—Nov. 1, Open: 8, Mr. J. B. Tetlow; 15, Mr. J. S. Schutt; 22, Mr. Johnson; 29, Mrs. Gregg.  
 Sec.: Mr. R. Scott, 67, Reginald Terrace, Chapeltown Road, Leeds.

**MORLEY:** Spiritual Mission Room, Church Street, 6 p.m.—Nov. 1, Mr. T. Holdsworth; 8, Mr. Clayton; 15, Local; 22, Mr. Peel; 29, Local.  
 Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.

**SOVERBY BRIDGE:** Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.—Nov. 1, Mrs. Green, Heywood; 8, Mrs. Butterfield; 15, Local; 22, Mr. A. D. Wilson; 29, Mrs. Bailey.  
 Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

**WISSEY:** Hardy Street, 2.30 & 6.—Nov. 1, Mr. Clayton; 8, Local; 15, Mr. T. Holdsworth; 22, Mr. Hopwood; 29, Mr. Peel.  
 Sec.: Mr. George Saville, Smiddle's Lane, Great Horton, Bradford.

**MANCHESTER:** Temperance Hall, Tipping Street, Ardwick, at 10.30 & 6.30.—Nov. 1, Mrs. Groom; 8, Mr. W. Johnson; 15, Mrs. Gregg; 22, Mrs. Butterfield; 29, Mr. Clarke.—Mr. A. J. Swindells, Cor. Sec., 3, February Street, Upper Brook Street.

## MR. E. W. WALLIS'S APPOINTMENTS.—Oct. 25, Glasgow.

**MRS. E. W. WALLIS'S** Appointments.—Oct. 25 & 26, North Shields.

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**MRS. HARDINGE-BRITTEN** lectures the first Sunday of each month at Liverpool; the last Sunday of each month at Newcastle, visiting North Shields, Leeds, &c. Mrs. Britten speaks at Pendleton Town Hall, the second Sundays of November and December; Bradford, Blackburn and Burnley on the other Sundays of the year. Next year's engagements will shortly be made up and announced.—Address, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

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

**MR. 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, Ellor Street, Pendleton, Manchester. (Open to private engagements).—Appointments: Oct. 25, 26 & 27, Parkgate; Nov. 8, Openshaw; 22, Heywood; 29, Regent Hall, Rochdale; Dec. 6, Openshaw; 20, Heywood; 27, Regent Hall, Rochdale; Jan. 3, Openshaw.

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

**MR. JOHN C. McDONALD**, Inspirational Orator, Singer, Clairvoyant, and Phenologist. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester.

**MR. J. N. BOWMER**, Inspirational Trance Speaker, is open to engagements in Town or Provinces. For terms and dates, address, 43, Goodiers Lane, Salford.

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