



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

SPIRITUALISM.

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MODERN SPIRITUALISM.

A PAPER read at WESTBOURNE PARK BAPTIST CHAPEL,

BEFORE THE YOUNG MEN'S BIBLE CLASS, ON SUNDAY, OCTOBER 25, 1885.

By WALTER ORLANDO DRAKE.

Mr. President and Gentlemen,—The subject for our careful consideration this afternoon is Modern Spiritualism. No doubt some minds will at once exclaim, that it is a system of imposture and delusion, others, sorcery and devilry; but let us one and all bear in mind that all new and strange phenomena, when first introduced to the world, have to grapple with ridicule, censure and persecution, and sometimes the advocate of new ideas has had to face martyrdom, death. Let the experience and history of the past be a lesson to us at the present time. If this procedure is adopted, we shall not fall into the errors of the past, but examine this great question as rational men, ever willing to extend to others that courtesy, freedom of thought, and goodwill, which we wish to be shown to ourselves, ever acting on the advice of Paul, "Prove all things: and hold fast that which is good."

THE ORIGIN OF MODERN SPIRITUALISM.

In the first place I propose to very briefly state the origin or introduction of Modern Spiritualism into the world. It is stated by various reliable writers, and on good authority, that the scene and birth-place of these extraordinary manifestations, where the phenomena first attracted public attention and ultimately investigation, was at a small wooden house in the village of Hydesville, Wayne County, New York, in the year 1848. The tenants, whose name was Fox, appear to have been devout and religious persons, worshipping with the religious sect called Methodists. Mr. and Mrs. Fox had two daughters, whose names were Margaret and Catherine, aged twelve and fifteen. These girls very soon became choice instruments in the hands of the Spirit-world, to demonstrate the presence of spirits.

[Mr. Drake gave an account of the origin and spread of Spiritualism, but as this part of the subject has been frequently alluded to in these columns, we omit a portion of the paper.]

It would be well to mention the names of eminent and learned persons who have given this subject a great share of their attention, to the examination and investigation of the phenomena called spiritual. I will commence with the Hon. James F. Simmons, once United States senator, Rhode Island; Judge Edmonds; Rev. Theodore Parker; Harriett

Beecher Stowe; Rev. G. H. Hepworth; Washington Irving; Horace Greeley; Rev. C. H. Chaplin; Rev. H. W. Beecher; Victor Hugo; William Lloyd Garrison; William and Mary Howitt; Robert Owen and Hon. Robert Dale Owen; Professor Hare, the eminent scientist; Dr. Ashburner; Mr. Alfred R. Wallace, naturalist; Mr. Varley, the electrician; Abraham Lincoln; Mr. W. Crookes, Fellow of the Royal Society; Mr. and Mrs. S. O. Hall; Sir Edward Bulwer Lytton; Lord Brougham; Professor De Morgan; Dr. T. L. Nichols; Rev. J. Page Hopps, and a host of names too numerous to mention.

Having briefly stated the origin of Modern Spiritualism, and names of celebrated persons who have studied the spiritual phenomena, and declared to the world their belief and entire acceptance of their genuineness, we pass on to consider what constitutes a spirit medium, and also some phases of mediumship. The spirit medium, as far as I can understand, is a sensitive person that can allow and will their minds to be in a perfect state of passiveness, and while in this state of inactivity, the controlling spirit takes possession, and uses the senses and faculties of the medium for the expected manifestations. I think all persons are mediums or instruments in the hands of the Spirit-world in some degree. The organs, senses, and faculties of men individually differ from each other. Hence the diversity of opinion, deeds, and actions, all aiming to accomplish some purpose, but by different modes and channels. This being the case, the Spirit-world selects the person whose senses, faculties and aspirations are in accord with their own intentions and purpose, and by spiritual manipulation and cultivation, thus bring the senses into spiritual subjection. Mediumship, either for good or evil, in the hands of the Spirit-world, is the gift and privilege of all. This can be recognised in various ways. For instance, the person who is of an enthusiastic temperament, when in conversation, loses control of his senses, and for the time being has the appearance of being under the influence of some unseen power. This is more especially recognised in the religious enthusiast, when expounding the principles of his adopted faith, and again when in the attitude of prayer. While in this spiritual and devotional exercise, and the spirit being in accord with the

act, the devotee loses control of himself, and his attending spirit friends and guides carry his spirit into the Spiritual Realm.

PERSONAL EXPERIENCES OF MEDIUMSHIP.

When I first made up my mind to investigate this subject, it was my good fortune to be introduced to several private spirit circles, and on the first occasion it was at a highly respectable gentleman's house in Mary-le-bone. There was a lady present who, I was told, was a clairvoyant medium, which signifies spiritual seer, her spiritual eyes being able to discern spiritual things, and sometimes scenes transpiring at the exact time and place at a distance, also to see the spiritual surroundings of persons generally, but especially those persons assembled at the spirit circle. The clairvoyant on this occasion stated that there was a spirit form near me. The figure was tall, aged, having the appearance, apparel, and countenance of a country minister, also with a large book in his hand, resembling an old-fashioned Bible. There was also standing near him a spirit, that of a short lady. The medium said that the tall form seemed to be very anxious about me, and wrote the words, that I was not to forget the home training of my youth; and in a few minutes other words were written to this effect: "I am your uncle; my name is John Marven, of Cobdock, Suffolk. I was a Wesleyan preacher, was acquainted in my time with Wesley." Much information was given that I was ignorant of but found to be correct upon making inquiry. On other occasions, at other places, with strange people, and by mediums unknown to me, my children who are gone on before to spirit-land have been accurately described to me, also giving me their names, ages and circumstances on the occasion of their passing onward.

Apart from persons acknowledged to be mediums, I have had evidence of spirit existence. Some years ago, a young girl, related to myself, came from the country to reside with my family, she being uninformed of Spiritualism and mediumship, but to my surprise on the very first occasion while sitting at a spirit circle she was controlled, and influenced to speak those things that were foreign to her, and gave evidence of spirit power and intelligence being at work. The girl was put into a state of unconsciousness by the spirit visitor, describing scenes and spiritual forms, and stating various transactions, things done days previous by the sitter. It has been my experience to meet with persons that have described scenes relating to friends and relations who have met with fatal accidents; the sad events being pictured sometimes days before occurring, this having been done in a thorough and detailed manner, and every particular has come to pass. I could go on relating many numerous facts in this direction, but would only relate one or two, that are personal, and relating to spirit communion in my own family.

Like many other parents, we have children passed on to spirit-life, and having been convinced of human immortality, our affection was not severed or lost at the change, called death, of the children. Therefore we have cherished a desire to have communion with our little ones, and pleased I am to state that this desire has been realized. One Sunday, as we all sat at tea, feeling somewhat a spirit of harmony prevailing, a thought crossed my mind as to how the little ones were progressing in spirit-life. I must state here that one of the little ones was afflicted on earth with a complaint known as water on the brain, in which state she passed away. While the thought was in my mind respecting the little one, a very peculiar scene presented itself to my sight. I saw a large mass, having the appearance of a bed carelessly thrown into the room; in the centre of the same lay the afflicted form, lovely in appearance, surrounded by a goodly number of male forms in various attitudes, as if holding a consultation upon the child. This scene having passed away, I awoke as if from a dream. Since this occurrence, we have often had communion with the child; also with the rest of the children who have gone before.

The second instance of spiritual seeing occurred soon after the passing of my father to spirit-life. My mother being on a visit to me from the country, I in company with her passing through Kensington Gardens, could see the spirit of my Father walking by her side. I said: "Mother, father is with you, by your side"; and she said: "Yes, my boy, I know he is, I feel his presence, and always do when engaged in prayer and alone." My mother did not believe in Spiritualism, and never sat at a spirit circle, but always thought bad of me for so doing; under the circumstances I thought it was good.

The second phase of mediumship that I will deal with, is rapping and tilting, or motive mediumship. While in the presence of this class of mediums, articles of furniture and other objects are moved by the spirit communicating, such as raising the table to express numbers, also when messages are given by the use of the alphabet, the table moving to indicate the letters required to spell a word forming part of the required message. This phenomenon generally occurs when the hands of the sitters are lightly placed on the table, but I have witnessed the table moving when no hands were placed upon it, thus putting aside the possibility of the medium or any of the sitters wilfully moving it. I have also seen a number of persons endeavouring to hold the table still by main force, but the power in the table was stronger than them all. As to spirit rapping, I have experienced much. Sometimes the sounds have been slight or feeble, at other times loud and tremendous knocks. Good and reliable information I have obtained by this means. This phenomenon I have obtained in my own family, under such conditions that the possibility of being deceived was impossible. Conversations in the night have been carried on with the Spirit-world to our profit and edification. These sounds sometimes occur in the floor, walls, and on various articles of furniture.

The third phase of Mediumship is that of writing. Spirits have the power of communicating by this means. The medium is influenced to take a piece of pencil and paper, and write a message to the sitters from their spirit friends, in the once accustomed handwriting and language, both having the peculiarities of the spirit purporting to be communicating. I have, at a circle mostly composed of sceptics, placed a piece of pencil and paper on the table, and have seen the pencil rise and write words on the paper, and without any visible hand touching the pencil, this occurring in good light to the satisfaction of all present. There is also the extraordinary phenomenon occurring to-day, that of placing a piece of pencil between two slates fastened together with cord or screws. The articles used can be the property of the person requiring the message, also the articles used can be taken to the seance room by the investigator, so as to avoid any tampering with the same. This phase of Mediumship is commanding the attention of a great number of thoughtful minds and investigators at the present time.

The Fourth, Healing Mediumship.—This class of medium is sometimes directed by spiritual agency to detect disease and manipulate that part of the body affected, at other times to prescribe for the afflicted, the medium being ignorant of chemistry and medical knowledge. Thousands of persons have been relieved of pain and affliction by the instrumentality of the Spirit-world. Some years ago one of my children, a girl, was extremely weak in the spine, and we were ordered by the doctor not to place the child in a sitting position, as it would be a dangerous act. One evening while in communion with the spirits, we were told that one of our number had the power of healing. It was suggested that the child should be the first patient. The person referred to commenced his instructions, that of placing his hand on the afflicted part; this was done for a few minutes two or three evenings. At the termination of this course, the child had gained all the vitality and strength necessary to be placed in a sitting position, which could not be accomplished before without danger.

There are many ways the spirits seek to relieve the afflicted. Sometimes they will nurse and attend to the sick themselves, also suggest the proper medical attendant. I will give one instance of this kind, having reference to my own family. My wife had the misfortune to become ill. Medical assistance was procured, and to all appearance the best was done to the afflicted one, but of no avail. The disease quickly developed to a serious aspect. Medical aid was declared to be powerless. We were told to trust in Providence as our only hope. Children and friends were summoned to grasp for the last time that once familiar hand, and gaze upon the pale face which was no longer smiling. And now each tongue was stilled; the partner of our former joys and the sharer of our earthly blessings, to all appearance was no more. Here steps in the important part of the crisis. About ten minutes had elapsed, when the body was seen to move, and breathing once more commenced. Then the body partly rose, and having done so, addressed those present in the following manner: "I have been with angel friends, visiting many places, seeing strange things. In these visits I have discovered a man that thoroughly understands my sickness, a stranger to us all." She then gave us his address

detailing his features and appearance; then made reference to the room and its surroundings in which he sat; described persons that were there on a visit, also stated what language would be used by him when asked to attend the patient; gave a minute description of the attitude he would place himself in while answering the messenger's request; mentioned what time he would attend, and what he required to be done before taking the case in hand, in reference to the discharging of the then medical attendant. These instructions were faithfully carried out. The doctor thus indicated was sent for; he arrived at the time stated by the patient, and the case was dealt with successfully. The next day the doctor was questioned in reference to what had occurred on the previous day, and to my great surprise, I found every particular stated by my wife respecting him and his surroundings to be facts. The doctor became greatly interested in the subject of Spiritualism.

In trance speaking, the organs and faculties of the medium are used by the Spirit-world, to give utterance to the views of the spirit upon various subjects. The impressional medium is one that becomes easily and thoroughly impressed by attendant spirits, enabling the medium to think spiritually. The organism being at all times in such a spiritual condition as to receive these impressions, there is no necessity of being entranced.

The materialization of spirits occurs in the presence of very powerful physical mediums. Under favourable conditions spirits are capable of making their presence known, by building up a form that appears to be in many respects like unto ourselves, with organs, senses, faculties, with a substantial and material body, capable of moving, walking, and talking with the persons assembled at the spirit circle. Such manifestations are daily occurring at many places, and the spirit friends of the sitters do come and communicate in this manner. The phenomena of spirit forms have received a thorough and severe scrutiny, in a most strict scientific manner, and have been pronounced genuine.

This brief sketch of my experiences in the phenomena of modern Spiritualism is only a very small portion. Things more wonderful and astounding could have been stated. I have kept to my own experience, for it is that alone on which my belief rests, and after a careful examination of the manifestations, I find myself a *Spiritualist*, believing that the phenomena give me proof positive of a certainty of a future life, and an eternal career of progression, and a glorious immortality. I now firmly and sincerely believe that man in the future existence enjoys the full consciousness of the same, and that he is in the full possession of all the faculties and characteristics that he now exercises; also that when nature fails to supply the necessary elements for his continuance in this stage of existence, and he passes to another, I believe he is endowed with the power and conditions to communicate to those he has left behind, if he choose to make use and take advantage of the same. Not only to me have the phenomena of Spiritualism had their desired effect, but to thousands of persons they have been the means of penetrating that black curtain which hangs down at one extreme end of human life. This curtain has been rent in twain; the deep silence that reigned behind is broken; the voices of the departed and loved ones are heard proclaiming that man is the heir to immortality. The voyager's bark has returned from that spiritual shore, over the dim sea of the future, laden with the unfoldment of man's destiny.

SOME TEACHINGS OF SPIRITUALISM.

I wish time allowed me to refer in detail to many of the beautiful and rational teachings of Spiritualism, but I will only deal with Reunion and Recognition in Spirit-life. This subject forms a very interesting and profitable study, and demands our serious and earnest attention, as it contains a particular and important doctrine, also several points worthy of our notice as calculated to incite and influence many virtues. Looking at the deep interest attached to the subject, and the great consolation which such a doctrine affords to those who are mourning for their departed friends and relatives, I know of no church or ism that can offer this consolation or balm to the spirit that is wounded or afflicted by the bereavement caused by the death of some loved one. Not the Book of Books, so called, can afford this consolation very clearly. As for the churches, it would be a most unprofitable feature in their teachings, for according to their present faith, it could not be presented as the common gift of all. For instance, the priest could not offer this consolation to a parent whose son unfortunately, according to their faith, was

an Atheist, Infidel, or Free-thinker, who had passed to a fuller realization of life in the Spirit-world; because, holding that faith and teaching, the young man would be eternally damned, the teachings of the New Testament saying—"He that believeth not is damned." The parent would not realize much comfort or consolation in that direction. As for the Bible, there are but one or two portions that make any reference to this fact of recognition and reunion, but Spiritualism, the living revelation, stands out most prominently, and declares this to be a fact and the common gift of all; consequently it can offer this consolation to all, without bringing destruction to any other tenet of their faith. Now, in the argument and fact, we must observe that the recognition of each other in the life to come, must and will eventually bring about a far higher standard of morality in society. I believe I am correct in stating, that all Spiritualists hold, that in the world to come our faculties will become so improved and our senses so refined as to more fully realize our true state of existence; besides, if the exalted state be more perfect than this, the conditions of our nature must be perfect to enjoy it, which evidently implies a perfection of every power of sense, which affords at once the assurance of the recognition of our friends hereafter. Again, the parting with some friends and having no others to supply their places, would be a source of the deepest sorrow, and cause perhaps the most intolerable misery and wretchedness of mind, had we no foundation and conviction that we should again meet them and mingle in their companionship in Spirit-life. Hence the consolation that such a doctrine and fact affords, is a strong argument in support of its truths.

Perhaps it would not be out of place to state, at this time, the probable effect and influence of such a fact and belief upon a person at the time of exchanging states of existence, and by so doing a strong argument might be deduced from the placidness and resignation which prevails over the person in the crisis called death. When all around him are pouring down their tears of sorrow, and lamenting most bitterly his approaching decease, he is all calm and quiet, no strong emotions effect him, no struggling passions tear his bosom, no bewailings and mournings at parting with friends, but his emotions flow in his breast like an unruffled sea, calmly and serenely. Why is this? It is because his spirit is fixed upon higher things than he is at present enjoys. If the occasional tear fall, it is either in contrition for past folly, or it is on account of a passing doubt entertained for the temporal welfare and prosperity of those he is about to leave behind; not because he is about to be parted from them. Hence we may conclude that that resignation is acquired, and that calm sustained, by a complete assurance founded upon the fact, that he shall most assuredly meet and recognise those again, whom he is about to leave.

Surely then Spiritualism can be claimed as a Gospel, bringing glad tidings to every human being. No eternal separation, but a sure possibility of a grand reunion in place of a separation and eternal damnation as taught by the churches. What! am I, born with innate affections and with a mind—as it becomes sensible of moving objects—capable of loving those who have been the authors of my existence, those of whose blood I am, who nourished my infant days and watched with parental fondness my early years,—am I by natural instinct to possess these characteristics, and, at the time of a fuller development, to have these qualities torn from me and entirely annihilated? Spiritualism teaches, instead of this, that our instincts shall be perfected. Spiritualism declares that this shall be the case, and that with improved faculties, we shall know those whom we loved on earth more truly, and much more ardently shall we love them when that spiritual change shall come upon us; our present endowments having become more perfected, at the commencement of an eternal progression.

As to the advantages to be derived from being a Spiritualist, and the motives by which we should be induced to receive its truths, I would say:—First, it not merely tends to diminish our lamentations and mournings over departed friends, but it actually upholds us at the most trying of all seasons; it comforts us when those who were dear are lying motionless before us, when the chair is vacant and the favourite spot a blank. Tears and bitter exclamations cannot avail when the spirit has flown. The cold hand, once familiar to our grasp, refuses its accustomed hold. Were it not for this consolation and Gospel of Spiritualism, we should be of all creation most miserable. Yes! it declares Immortality, and that the change called death shall be swallowed up in victory; and at the hour of victory, we believe that we shall

see our friends again, converse with them, rejoice with them, learn with them, and be with them for ever. If, then, this faith and fact be so advantageous, so full of comfort, who will venture to remove the ground upon which we have endeavoured to raise it? Who would deprive man of his hope, or the sincere disciple of his faith?

O thou cheerless mourner! thou disconsolate, weeping, friendless mortal: the partner of thy former joys, the once happy sharer of thy earthly blessings, is now happier in Spirit-life. Weep not! thou shalt go to him or her. Dry up those tears, and bind up that bleeding heart, raise that dejected soul, and be not worn out by grief; for thy friend is not dead, but liveth, only passed on before; and may whisper to thee words of guidance, enlightenment and love, to profit by which should be our aim, as expressed in the flowing song of Tennyson:—

How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead.

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 five weeks.)

SPIRIT.

Spirit is a term that is continually employed by speakers and writers in connection with our Cause, and yet it might be impossible to find a definition of it anywhere. To most minds it is a speculative or unknown condition of things, and the use of the word is indicative of a vague notion in the mind rather than an expression of knowledge derived from experience.

But in the absolute sense, man is incapable of giving a satisfactory definition of anything. His state is such that he can deal only with *appearances*, the real essence of things being beyond his grasp. This is peculiarly true in respect to *matter*, with which we are so exceedingly familiar.

The study of matter, through its various forms, leads us to the imponderables, the fiery elements, which do not exhibit the universally recognised "properties of matter." Still they are not mental or spiritual, being destitute of volition or personal consciousness, but exhibit phenomena in accordance with fixed laws. A ceaseless life manifests itself everywhere, by which matter is constantly changing its form, in obedience to occult influences that operate through the imponderable elements.

Let us take a survey of matter. The most primary rocks exhibit a crystalline form, indicating chemical action, and that they were something else before they were these rocks. Water, fire and electrical forces had been transforming and moulding, till ultimately conglomerates, due to mechanical action, appear; and then vitality comes on the scene, and we find strata of rock consisting almost wholly of what were once living things. The Devonshire "pudding-stone," and many specimens of lime stone give examples of these forms. Rocks, the product of the lower forms of life, differ vastly in quality from the igneous primaries, that indicate no form of life. Ascend we still farther up in the scale, till we come to the organic soils, so necessary to the produce of food-crops, and we find a form of "matter," the *vital* properties of which are not to be compared with the usual definitions of matter, as applied to the primary rocks. Here we have *matter* contradicting itself.

What has been the *cause* of all these multifarious transformations? We have already seen that a higher condition, operating through an intermediary on a lower, produces a new condition altogether. We see this going on in the work of the coral insect to-day. A new *rock* is being formed consisting of materials, entirely dissimilar, chemically and phenomenally, from the surrounding elements. Analyse the surrounding water of the ocean, and the air which rests on its surface; then analyse the work formed by the coral insect out of these elements, and it will be found that the results will not agree.

From water let us come to land, to observe the operations

of the earth-worm, which may be regarded as the co-ordinate of coral insect, but occupying the higher end of a series of changes, the lower end of which is held by the coral insect. We are told that the vast volume of materials passed through the humble worm in the ground, produces that quality of mould suitable for the growth of food and the life of man.

Between these two points what numberless changes have occurred to transform matter from its most primary form to the highest organic state in which we find it. So beautifully vitalized does it become, that the fruit which moistens the mouth may, in a few seconds, stimulate the brain, become essential to the expression of thought, and even act as the vehicle of a revelation from heaven! This is a wonderful triumph over the properties of the primary rock, the coral reef, or the vegetable mould, and yet it is all called *matter*!

Going back to the first forms of vegetation, and to the record of a later age as represented in the coal-fields, we see what gigantic efforts vegetation has made to perform its part, in co-operation with enormous animals, which again came to restore the balance of power. And this work of eating and growing has been going on: the arable soil of our globe has been grown and eaten many times over, till we cannot taste a morsel of food without eating that which has numberless times passed through men's bodies; *aye*, even the bodies themselves have over and over again decomposed after death, been grown into food and again eaten, till "re-incarnation" becomes a fact, in a sense not often thought of.

This on the so-called material plane, and those changes have been the play of an inner Worker, represented by the Sun. And yet it would be, perhaps, going too far to say that the Sun gave birth to these new and complex forms of matter. The Earth, as a cosmical organism in conjunction with the Sun, may have for the most part produced all these wonderful things from its own resources.

We are told that *light* is as much due to the Earth and its atmosphere as to the Sun. Without the Earth light would be an impossibility. These essentials of life—light, heat, magnetism, &c.—are a compound product of Earth and Sun.

Even the motes of dust in the atmosphere are essential to humanity, and add a glory to the radiance of light.

Light itself is the result of a higher cosmical state operating on a lower, through an intermediary, and producing thereby an ever-increasing and countless multitude of new forms and phenomena.

So much for the physical plane, let us now turn to the metaphysical. *Thought* is to *man* what *matter* is to the *cosmos*. "Thought" is subject to the same law of ceaseless production and transformation as "matter." There are all sorts and varieties of "thought" as there are of matter, and of even the same diverse characters, antagonistic and contradictory. This "thought" produces its systems of strata and zones, just as rocks lie in the crust of the earth. And this metaphysical crust in its different strata, is the abode of different forms of life, each kind partaking of the conditions in which it is placed.

The lower forms of thought are as essential to the higher, as the lower rocks are essential to the finest organic products of Nature. Stagnation of thought is death and decay, as it is in organic forms of matter. The fire of Truth can annihilate false forms of thought, even as the bonfire can do away with weeds and thorns.

Mental enlightenment, or thought-light, is the product of the higher sphere operating on the lower sphere through the thought elements that intervene. The most ignorant mind has got some form of thought, or it would not be susceptible of improvement. That thought which it possesses, like the atmosphere of the earth, becomes the *medium* through which higher thought can operate to the production of new thought. We all feel "enlightened" when we come sympathetically into contact with a superior mind, and a flow of new thoughts is the result.

This process goes on ceaselessly, and thus the volume of thought increases and improves, till we pass out of the spheres of *Individuality* into those of *Spirituality*. Then the element alters, and becomes more homogeneous. *Thought* may be compared to the strata of the earth, in their higher grades, while the spiritual element may be likened to the *food* which is the grand result of the earth's organic ability.

The product of this higher realm, the abode of the true Spiritual Man, may be called *Spirit*. As the coral insect, produce *coral*; as the earth-worm produces *soil*; as man produces *thought*; so the perfect spirit produces *Spirit*.

It may be seen by the spiritual eye, and tasted with the spiritual palate, even as material things are palpable to the physical senses. It is intensely light and glorious; lusciously sweet---the nectar of the gods; most strengthening and comforting to the inner man. "Oh, taste and see that God is good."—(*To be continued.*)

THE SPIRIT-MESSENGER.

THE LAW OF THE SPIRIT.

A CONTROL BY "BUSIRIS."

Recorded by A. T. T. P., September 19th, 1885.

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

The Sensitive, under control, said:—

Mention was made yesterday, and again this morning, of the course of the Law, and of the wide difference existing in governing humanity by the Law of the Spirit. Men have hitherto been governed by secular law; they have had running through the teachings of the hereafter this love of earthly law; but as the banner of Liberty is being unfolded, it is to be plainly perceived, that through the realization of the Law of Spirit, it will take a first place in the government of man in the future.

Secular tyranny will be robbed of its power of inflicting suffering; the gloomy, treacherous and corrupt theological teachings will give place to the proof of the Law of Spirit; humanity on earth will be called to the knowledge of the sublime scenery of God's spiritual government; the heavens shall reveal their secrets, and secular law shall be formed on the conditions which exist there. As it is necessary in the heavens to be taught, and made acquainted with artificial aids, so that very distant worlds may be brought nearer, so shall it be made apparent, that the power of invention does not linger even with us; for we borrow its aid in bringing other splendid worlds to our presence, so that the most distant provinces of God's divine Empire are fully within the scope of our observation.

Even as the great thinkers of earth, through the same artificial aid, make known millions of worlds, which could not be discerned without the power of the soul's intervention, the Law of Spirit embraces the future possibilities of the Soul. The Law of Spirit, which is establishing itself, is aided by God's intervention, made direct by the more artificial means of services rendered by humanity beyond the grave, who, aided by natural knowledge and assisted by the everlasting God, are mingling in the society of men, and communicating the knowledge of the Law of Spirit to their fellow beings here on earth; so that the prayer of Jesus of Nazareth is coming to pass in these latter days: "Thy will be done on earth, even as it is done in the heavens." But ere this banner of humanitarian liberty can be wholly unfolded, before these sublime details can be given to the world at large, humanity must be prepared by tuition; must be lifted to a higher sense of equity and justice than that which is portrayed by the law of man, and which receives man's sanction.

It is not my intention to be otherwise than plainly definite, and I lay down as a premiss, That the Law of Spirit, understood by God's ministers in the heavens as being in strict accordance with His law, is actual obedience to the fullest extent to His law, and in opposition in many things to that which secular law sanctions, and because this is so, all humanitarian difficulties, which exist, are by reason of disobedience to the Law of Spirit, from which misery and joylessness of life alone spring. But it may be urged that this difference between the Law of Spirit and the spirit of secular law has always been admitted: It may be so, but it by no means follows, that it shall always be so.

Progressive humanity demands the cessation of these differences at some portion of time. The Prophets of old spoke of the latter days; it was a continual theme with Jesus of Nazareth, who said: "When my spirit (speaking of his Father in heaven) should be poured out on all men," when the Law of Love should take its place on earth, instead of the love of the law which prevails on earth; but he added: "The time is not yet; it is only fitting now to render unto Cæsar that, which he can claim by secular law; but the day in time is foreseen by my Father in heaven, when all men shall bend the knee to the Law of Spirit;" when the people are ready in united voice; when they are ready to try the immense power of an united will; then shall that faith, which can remove mountains and fill up

valleys be in the possession of mankind; then shall the Law of Spirit govern and be received in fullest faith by secular humanity.

I existed in time long before many of your surroundings; before history had its dawning, my life was passed on earth. I have been side by side helping and praying for the noble works of noble minds, and God in His great mercy has deigned to allow me to see the dawn of that era, when the Law of Spirit shall take precedence over secular law. It may be asked: What and where is the proof of this dawning? and my answer is: God raises up champions, whose works in an entirely different direction than when a secular-minded man would look for it. I believe that the great differences, which exist between the sanctity of secular law and the Law of Spirit, was the first time in the world's history most ably pointed out by that humanitarian champion, the member for that busy home of the toiler, Birmingham: "Go," said he, "to South Africa; go to those vast colonies of New South Wales, Tasmania, Victoria, and South Australia, and you shall witness this fact, that those whom you have banished from your Highlands went to these their foreign places of exile, bowed down with sorrowful hearts, aliens in a strange home, tormented with the fond memory of their native land, seen, perhaps, for the last time; driven like sheep by the ferocity of men with the passions of wolves; their homes unroofed; the walls razed to the ground, and with contumacy and insult forced to take their last farewell of home—and for what? that vast tracts of deer forest might be formed; that moors might be made; that the pleasure and the profit of the few might be secured;—and the answer to this inhumanitarian mode of procedure is: "It is in strict accordance with the law of the land as established." Much as I respect the law of the land (continued the speaker), I do not fear to say, that it was an iniquitous sanction of the law, that enabled the few to inflict such fearful agony on the many; a law which allowed the few, who maintained land claims, to depopulate whole districts, the better to establish pleasurable claims, which in my opinion, are positively against the Law of Spirit, and absolutely inhuman."

I think that, in my nearly unfathomable life, I have never listened before to a more clear necessity, that the Law of Spirit should be the Spirit of Secular Law. The Almighty Creator brings about the fulfilment of His promises in a manner most unexpected, even by His working and obedient servants. I can foresee the immense changes that have only just now arrived on the surface, and I shall witness a world's more peaceful revolution than any I have ever witnessed in the ages of the long ago. The Footsteps of the Almighty Creator of man can be traced in the enlightened philosophy of the present. He is making His Benevolence known, and every rank of intelligent humanity is directly recognising His intervention in mundane affairs. He is discovering to humanity the Law of Spirit, by which He, the universal Father, the Sovereign of the Universe, governs His vast dominions, maintaining them all in undecaying eternal beauty. By His aid alone can this earth be made one grand temple to His worship.

The time was when men said: Death alone can reveal the grand secret of the future; but the knowledge of hereafter life, that wonderful revelation of the Law of Spirit, has made known to humanity on earth the hopes and the employments of those, who have passed away from time. It has made known that through the power of divine wisdom, God has proved to humanity beyond the grave, that where righteousness dwelleth there is peace. Peace for immortality and undying humanity is proved to man beyond the grave, that man beyond the grave is provided with all that can charm his eye, his ear, or fill his imagination. But God has not stopped in His merciful gift to humanity, but hath said: "The time for the fulfilment of my promise has come to pass, and that which has hitherto been unrevealed shall be made known universally. The same Law of the Spirit, which promotes eternal happiness, shall govern my children on earth: so shall my Kingdom reach to the uttermost corners of the world, and my Will shall be there obeyed, even as obedience is rendered by those of humanity nearest to my Throne in the highest Heaven. Then shall the superior sagacity of humanity beyond the grave be the mode of opening communications with their brothers on earth."

When this has been done, then shall the Law of Spirit prevail. It is making its power felt throughout the land today; the foreshadowing of its awful power is with the people at this moment; its restraining influence is with every

class of men, even with the highest, and these consequently more suspicious of it, are restraining their selfish appeal to their reason, and are urging the great claims of fraternal humanity. It is exercising its awful influence even amongst the lowest orders of men; checking unthinking impetuosity; breathing harmony into their counsels; advocating measures of peaceful reconciliation, which will ultimately lead to an universal fraternal humanity. This is the work of the Law of Spirit; it comes, and opposes; it places in conflict many various interests, but the history of the angels is but the history of men; the different Embassies from the Throne of God have always felt and tried to meet the need of joining together opposing interests, and the result has always been that the most reasonable and the greatest thinkers of humanity have joined together saying: "Just and true are Thy ways, Thou king of all humanity!"

Respecting the evidence of this Law of Spirit, there is a certain *modus* of perception, which is as much the province of intellect on earth, as it is the province of a man in eternity, namely, to witness the working of the Almighty. Man cannot of himself produce any lasting benefit that is not sanctioned by the Law of God: this is known in the heavens; it is also known on the earth. A great change is spoken of, not in a manner by any means vague; not by any particular section of thinkers, but by men of all shades of opinions, Spiritual and Secular. This nation has had its peaceful term, when another nation had war internally, when its people were fighting, brother against brother; when the blood of each other ran like water down its streets; when those, who had any claim to the position of birth, suffered for that claim the penalty of a cruel and merciless death; and the desire for bloodshed was not stayed, until it had reached the throne itself. Whilst all this was being enacted, this country was at peace. But now has come the Law of the Spirit, which is entirely opposed to lawlessness of revolution; but it will certainly put aside the bitter mockery now existing, as the revolution, thus alluded to, for ever destroyed the great inequalities then existing in the landed possessions of France. Secular law in bitter mockery was waging war with the Law of Spirit, the tyranny of priestcraft came to an ignominious end, through the very madness of scepticism. These same bitter scenes, which were witnessed there, might have been repeated here, had not the Law of the Spirit been made manifest by those servants of the living God, who have aimed in their obedience to His Will, to make known this Law of the Spirit through the Immortality of Man, and to bring about man's real government, but not by cruel and unrelenting revolution.

There are tens and hundreds of thousands of men in this United Kingdom, whose lives are such a weary, bitter burden, that they are desperately reckless of their lives; men ripe for any emergency, and through their organization could be massed in thousands, if such were the will of their leaders; but Thou, O merciful Father of the heavens and of the earth, hast placed the restraining influence of the Law of Spirit in their leaders, and they realize that thy Almighty Power is with them, and not only with them holding their future destiny in the hollow of Thy Hands, but Thou art also the restraining power of their lords and their rulers; dispersing their sullenness; allaying their selfish fears; pointing out to them their road to safety and happiness.

He, to whom is given the task of directing this new humanitarian awakening; he, in whose hands is the task of making known the Law of Spirit in secular government, is in manner alarmed, as his potent brain grasps all the possibilities and difficulties of to-day. He neither tramples on hope in his grand and masterly Manifesto, nor does he quail or cringe before those, whose interests are threatened; but tells them: "Age has laid its mark on my head; I have done good work else the people would not love me; I have committed errors, but I am human; but there is great need of a pilot in this great changing era. You, the people of this mighty Empire, have but to commission your officers, and I will lead them; not leading them as if leading a forlorn hope; not dashing forward heedless of the power of retreating, but advancing carefully, cautiously, standing still seemingly sometimes; but never treating."

He is one, whose life seems a long training for the day, that is coming. Thou God of humanity! faithful throughout eternity in all Thy promises, Thou hast said, that the Law of the Spirit should purify the Secular Law of Humanity, and I, Busiris, the Ancient of Days, believe that the fulfilment of Thy promise will first visit the leading race of humanity, and from them be spread to the uttermost

corners of the earth. Humanitarian interests are under Thy care, for none could manage so great a trust besides Thee. Bestow Thy immediate attention to it; but, O my Father! be Thy will done, O my God, my Father!

May He bless you in your labours in time, and may your labours be a never-ending blessed memory throughout eternity!

RELIGIOUS FREEDOM AND EQUALITY.

This letter appeared in the *Shields Daily News*, October 22nd, 1885. Sir,—Now that one is being solicited for his vote, perhaps it will not be deemed out of place to call attention to the above subject, and to ask a question.

A few days ago I noticed in your paper a letter from a Nonconformist who assured Mr. Donkin that an amended Church of England was not sufficient. It must, to meet the growing demands of the nation, be disestablished and disendowed. So said your Nonconformist correspondent.

Well Sir, between you and me, I am not very much concerned whether it will be disestablished or not—better not, I think. Its ministers are, many of them, more liberal-minded than their accusers, and if the nation could only get a proper grip of the cash, and pay the clergy in proportion to services rendered, a better state of things would ensue. Really good men who *felt* religion would not be divorced from the Anglican Church merely because the alluring prizes which now exist were removed. On the contrary, feeling that objects of suspicion were withdrawn, they would work with redoubled zeal, and gain for themselves what now is lacking, *viz.*: the respect and affection of the people. Who can respect a bishop who with, say £5,000 a year, thanks God for his goodness, and by his inaction permits hundreds of poor curates to starve on a mere pittance? Give each parson £500 a year (by parson I mean Archbishop as well as Curate) and the surplus derived from the Church hand over annually to the State to reduce taxation. Surely £500 per annum is a handsome sum for any man whose calling is to inculcate humility, lowliness of spirit, and contentment with the trials of life? However this is not what I took my pen in hand for. My object is to call attention to the differences between conformity and nonconformity.

When Henry the VIII. ruled England, the Puritans and Papists were alike nonconformists, both parties feeling the iron pressure of his hand thought religious freedom an excellent thing!

In the reign of Mary, the Protestants strongly pleaded for religious equality, so did the Papists under Elizabeth, the Puritans under Charles the First, the Quakers under Cromwell, the Wesleyans under George the III., and the Unitarians and Atheists under periods of the reign of Queen Victoria. All these sects have at one time or other suffered untold hardships in their efforts to live a religious life suitable to themselves. Now, another religious body is upon the scene—a body denominated Spiritualists; and my object in writing is to ask what speakers and writers mean to-day, when they declare that they are in favour of perfect, entire, absolute, religious equality?

Is it all about disendowing the dominant sect?—to get a grasp of the Anglican's collar and trip him in the mire, exclaiming, "I told you I would!" Is it this and this only? Or does it mean something nobler and better? Are not we Englishmen now sufficiently wise to see that we cannot, except by moral persuasion, compel another to worship Deity except in a manner in harmony with the laws of his being? No two men think, see, reason, or act alike. Diversity of minds, necessarily means diversity of opinions within certain limits. This intolerance of Englishmen on religious subjects has been one of the great stumbling blocks of our nation. People who have no reason to give, no argument for the faith they profess, will in this enlightened Shields to-day revile their neighbours bitterly if they happen to be—well—let me say Spiritualists. And to my certain knowledge, the Society of Spiritualists, which is now a force in the town, has grown to be what it is, under difficulties, which no one can estimate, but they who have experienced them.

Men who talk magnificently, and with outstretched arms, about the blessings of religious freedom, &c., denied the poor Spiritualist a shelter where he could meet his fellows and worship in his own way. Was that right? If so, was it wrong to persecute George Fox and other enthusiasts? How easy it is to say to oneself—"Ah! Had I lived in a persecuting age, I should have befriended those struggling against authority and prejudice." The fact is, all persecutors, or nearly all, have in their way acted conscientiously, and hanged, crucified and roasted their fellow-men for the honour and glory of God! However, let us forget the past. For my part I am willing to forgive those who probably erred in ignorance: only—let me appeal to rational men and women to exercise a little sounder judgment in future, and to remember that the true aim of religion is not to inculcate admiration for histrionic ceremonials, nor to enforce "belief," but rather to teach mankind to do "God's will on earth as it is done in Heaven."

If Mr. Donkin and Mr. Spence will be good enough to visit Camden Street Lecture Hall on Tuesday next at 7.30 p.m., they will be able to listen to one of the most eloquent mediums of this or any country, and will be able to judge of Spiritualism from personal observation. I know I am asking these gentlemen to take a step which only morally brave men would take, but surely I am not at fault in believing them to possess such courage. The case is this. In the near future they may be called to legislate upon a bill for the suppression of Spiritualism. Now is their time to listen (at any rate for once) to a speaker whom all Spiritualists admit to be one of their very best lecturers. Mrs. Britten will lecture on "A Soul in search of God," and if Mr. Spence and Mr. Donkin will pay a visit to Camden Street to hear the lady, they may rest assured of a sincere and hearty welcome.—Yours truly, T. C. E.

"DIVINITY.—A HYMN."

To the Editor.—Sir,—If the writer claims originality for this Hymn, appearing in your last issue, as would appear by appending his name, we have here an interesting subject for psychological speculation.

A Russian soldier produced a poetical work, an "Ode to the Almighty," which rivals the sublimest creations of Milton. This Ode, through translations, has made the author's name,—DERZHAVIN, immortal in many Oriental and European languages. The translation by Bowring, though one of the grandest poems in the English language, doubtless loses some of the force and beauty of the original by the universal law, that the translator should possess equal genius with the author to adequately reproduce his work.

But, to return to my object in making any comment on Mr. Cox's hymn. If parts of it be not a paraphrase by Mr. Cox, of portions of Derzhavin's Ode, what will account for the following similarity of thought and expression? Surely the theory of coincidence will fail to account for the high per-centage of identical expressions.

In quoting from Derzhavin I use Bowring's rendering :—

Cox.—Eternal One! whose presence bright,
Derzhavin.—O! Thou Eternal One, whose presence bright
Cox.—Unchanged through time's remorseless flight;
Derzhavin.—Unchanged through time's all devastating flight,
Cox.—All space doth fill, all motion guide,
Derzhavin.—All space doth occupy! all motion guide
Cox.—Thou only God! there's none beside.
Derzhavin.—Thou only God! there is no God beside.

In other parts of the hymn there are like similarities.

If Mr. Cox has made a paraphrase he should in justice to the memory of the original author have acknowledged it, and also for the enlightenment of his readers. If not consciously, he will tell us, in all fairness, what he knows, or supposes, in relation to the source of inspiration, or join us in our criticism.

By the way, as this subject suggests plagiarism, whichever way we view it (as the spirit of Derzhavin will be supposed to have something better to do than to give us a weaker imitation of himself), perhaps the greatest example of plagiarism was Milton. Many of his characters and ideas appear to have been borrowed wholesale from the Dutch, especially in "Paradise Lost," which he considered, and most people consider, his master-piece; though it may be said that he atoned for his fault, if fault it be, by overwhelming eloquence. Should any of your readers, who have not seen Derzhavin's Ode, transcendent in its sublimity, wish to read it, they will find Bowring's version in "Human Nature," August 1, 1867.—I am, dear Mr. Editor, yours truly,

Edinburgh, October 24th, 1885.

J. KINNERSLEY LEWIS.

LITERARY NOTICES.

THE SAFETY VALVE OF LIFE. How to prevent diseases and promote health; Vaccination and its results; why have fever and small-pox? the soul and brain—startling ideas; brain fever and the ice pad treatment; cholera and hydrophobia; facts from personal experience, showing how life and health were restored. By William Thomas, Liverpool. London: E. W. Allen, price 1s. 6d.

This treatise on the functions of the skin, and all sorts of things, contains some good points. It begins by going dead against vaccination, and then shows that heat instead of ice should be applied to the head in brain fever. This we can testify about, having experienced that awful complaint. The spirits directed that water almost scalding should be applied to the feet as well as the head. The power of resisting heat is great in these cases. The author believes in "charming" away warts; this we have also experienced, but a knowledge of the process did not interfere with the results. We knew that the effect sought for depended on receiving a mental impression from the "charmer," a powerful man of about 60, and we passively allowed the impression to do its work. The author's "philosophy" is quite too mechanical, and even as to the pores, they cannot always be controlled by external means, in some temperaments the steps taken producing more harm than good. He approves of the teachings of Spiritualism, and seems to regard man as immortal, and quotes a case of a man seeing an apparition of his brother at the moment he died at a distance. How does he know that it was the recently dead brother that appeared? Because the apparition bore the brother's likeness. He then regards spiritual manifestations as "magnetic action from some other mind, &c., &c.," thereby utterly ignoring the conclusion arrived at in respect to the visit of the just dead brother. Many spiritual manifestations can come from no mind in the body, but being recognised as peculiar to a mind not in the body, or in the case of materializations the personal resemblance being complete, the conclusion is irresistible that the manifestation has come from the spirit-world,—equally so as that the brother who had just died appeared apparitionally at a distance from the death-bed. A case is quoted from ancient history of two magnetic needles being pivoted on dials bearing the letters of the alphabet. One friend took the one dial and the other the other. They then set forth on their travels. At certain hours they remained passive with the dials before them, and by power of will made the needles move to the letters, so as to spell out communications. Thus there was the telegraph without a connecting wire. Some of our mediums at present at work in this line might attempt some such experiment.

Without attaching ourselves to party, cult or clique, we may with great propriety notice the important work done by *The Theosophist*, a monthly Magazine published at Madras, India, and in London by Redway. The seventh volume has just been commenced, the size of page having been at the same time reduced to the usual magazine limits. This makes it much more convenient for binding. The contributions of native writers are of peculiar interest, and apart from personal views or pretensions in the matter, such a magazine between the Orient and Western peoples fills a unique and useful position. In fact the production of this magazine is the one good thing the Society has done, a sufficient reason for its existence.

JOHN W. HALLMAN (Stockholm).—Your kind favour has been received. The matter you communicate has been all gone over in the *MEDIUM* within a short time, so that we do not feel disposed to open our columns in that direction at present. At the same time we are always thankful to have contributions submitted to us.

A GENUINE APPEAL FOR HELP.

To the Editor.—Dear Sir,—I am glad to make a better report this week, for since the publication of your last issue, several substantial sums have been forwarded to me, all of which I duly acknowledge below. Mr. and Mrs. Herne's seance at the Institution on Monday evening was most successful. On Friday, November 6, Mr. W. Wallace, the oldest medium in London, will deliver a lecture at Mr. Warren's Organ Studio, 255, Kentish Town Road, at 8, for the benefit of this medium. I cannot conclude this brief letter in a better way than by warmly thanking all contributors to this fund, and by coupling with it the still warmer thanks of the medium for whom this fund is raised, and by also thanking you, Sir, for the kind publicity you have accorded us in your journal.—Your obedient servant,

F. J. Cox.

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

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.; K. D., 1s.; Mrs. Williams, Dalston, 2s. 6d.; seance at 69, Hoxton Street, 10s.; G. Damiani, Esq. 10s. 6d.; Mrs. Campbell, per Mr. Burns £2. 10s.; Mr. Herne's seance, £1. 11s.

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.

AN AMERICAN MEDIUM ON LONDON MEDIUMS.

Since Mrs. Williams's return to New York she has resumed her *Beacon Light*, the issue for Oct. 10 having just reached us. It is a very handsomely got up sheet. A long and eulogistic account is given of the mediumship of Messrs. Husk and Williams. A public sitting at 61, Lamb's Conduit Street, is first described, and then the following is reported of five private seances in the apartments of Mrs. Anderson and Mrs. Williams:—

"These seances were conducted exactly as in the public ones, sitting at a table and joining hands all the time, but there were only Mrs. Anderson and myself besides the mediums. I only wish that some of our scientific investigators could have been present at these seances. What occurred is scarcely credible. Heavy chairs moved and floated about over our heads; articles of all kinds were brought from various parts of the room and placed in our hands, or on the table; the voices were wonderfully powerful and distinct, and several spoke at the same time. The illuminated forms were brilliant, and many of them came at once. 'John King's' gigantic form was plainly visible, and Mrs. Anderson's guides as well as my own appeared, and fraternized in a most interesting and amusing way with the guides of the mediums, 'Ebenezer,' 'Irresistible' and 'Peter.' These illuminated and materialized forms walked about, talking to us and to each other; carried things to us, and I mentioned circumstances of a private nature which no thought-reading on the part of the mediums could possibly account for. What to me personally was of the greatest interest was that at these seances I, for the first time, conversed with 'Mr. Holland' and 'Bright Eyes' and others of my spirit friends and controls in the form, as I am always in an unconscious condition when they materialize at my seances. Our five private seances differed somewhat from each other, but all were of the same general character, and highly satisfactory; and I have no hesitation in saying that if these mediums could be induced to come to this country, their visit would be highly advantageous both to themselves and to the Cause; for their mediumship is of a very extraordinary and convincing nature, and the manifestations I have described are of an order at present almost unknown here."

Of course it must be remembered that Mrs. Williams's power would aid in producing the phenomena. On other occasions, however, we learn from visitors that the manifestations are often of a wonderful and satisfactory character. A gentleman who had long studied the subject, but never seen manifestations, came to London on account of his health. He did not succeed in that respect, but he recognised spirits in the material form at the seance at Lamb's Conduit Street, and went home full of gratitude for all he had experienced in London. The manifestation of the Spirit, when properly used, is of great value. It should be the chief aim of Spiritualists to manage this matter properly.

SCIENTIFIC IMMORTALITY.—Mr. W. H. Robinson writes in the *Newcastle Daily Chronicle*, on the advancement in men's thoughts of immortality, consequent on the labours of the Spirit Medium. But it is a mistake to suppose that when facts have been observed and recorded by men who have taken lessons at a certain school, called a College or University, that therefore the facts are any more "scientific" than they were before. Genuine scientific men—such as Crookes and Wallace—observe and report just as other sensible minds, and are quite as humanly enthusiastic over the truths they set forth, and yet they make no fuss about being "scientific," any more than the millions of other observers who have arrived at the same results. We do not want a university-bred, "scientific" priesthood in Spiritualism. Even the findings of genuine scientific men are scouted and rejected as much as any other testimony; and quite right too; these phenomena are not to be taken on report, but to be personally investigated. At the same time all testimony is an incentive to investigation, and none could be better than that with which Mr. Robinson closes his letter describing materializations with a lady medium:—"After we had been seated for about twenty minutes in a good light, a tall male form presented himself in front, so that all could see him. In response to his repeated enquiries if 'all could see him,' the united reply was 'Yes.' An interchange of conversation was continued for about half an hour, in the direct voice of the form. He particularly requested us to watch his gradual evanishment, which took place, after which he re-formed in the centre of the horse-shoe circle; a stout female form and a child form then followed each other in succession, after which the first apparition re-appeared and showed himself and medium together. This we all beheld."

The Office of *Spirit Voices* has been removed to 718, Washington Street, Boston, Mass., U.S.A.

To render sixpenny telegrams more useful to the public, Mr. Curtice, Catherine Street, has published a code, price sixpence, by which fifteen words can be contracted into three.

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Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 30, 1885.

NOTES AND COMMENTS.

We give prominence to Mr. Drake's paper because of the great liberality displayed in accepting the subject, in such an important religious institution as that in connection with Dr. Clifford's Chapel. Many Spiritualists were present, and the attendance was so large that many were turned away. The paper was well received. In the discussion which followed, there were the usual objections, prejudiced and lacking knowledge of the matter. Mr. Hocker gave an impressive speech, showing slates containing direct writing, through the mediumship of Mr. Eglinton. Mr. Veitch and Mr. Hunt gave good speeches. Mr. Burns offered to give the Institute his Lantern Lecture, and the offer is under consideration.

We hope to see this subject brought before many religious bodies this winter. We are frequently asked for suggestions in the preparing of papers for such occasions. As an instance of what has been done, we have pleasure in giving Mr. Drake's paper.

The Control is thoughtful, and teaches a high spiritual morality. It is evident that the quotations are not taken literally, but rather the spirit is given of the matter alluded to.

Intelligent visitors from the country do not fail to secure one or more sittings with Mr. Eglinton. It is necessary that they write in advance, to arrange an appointment. Frequently our provincial friends call on us with beaming faces, and carefully unwrapping slates or pieces of paper, bearing messages in the handwriting of their departed loved ones, often in reply to written questions, and conveying important information. In all cases it is well to take several slates, and carry home those written on, that they may be used for the purpose of illustrating the facts to friends. We have slates covered with glass, which have been scrutinized by thousands of persons, and as a spiritual investment, the fee that secures a sitting of this kind is the best spent money that could be laid out in the Cause. Spiritualists should strive to become possessed of such manifestations, and become lecturers and demonstrators to their friends and neighbours. The cards bearing direct drawings, by Mr. D. Duguid, of Glasgow, have been carried all over the world, and have been the means of conveying instruction to many thousands who have had no means of sitting with a medium.

REPORTS.—We have an article in preparation to guide correspondents on the writing of reports. At present two whole days weekly are consumed in preparing the mass of matter that reaches us. It is physically impossible to transcribe all the "tangled tales" received, so that some are omitted as an absolute necessity. Some order us, as if we were their slaves, and say they want it this long and that long. We must be allowed to be judge in editorial matters. Speakers who speak for flaming reports are no good to the Cause. Let us work for the work's sake, not for the applause.

Many of the reports are of but very little real utility. We act on this principle of restraint in our own sphere, Mr. Burns's last two Cavendish Rooms lectures having been passed over unnoticed.

A. T. T. P. AT CAVENDISH ROOMS.

On Sunday evening, A. T. T. P. will speak at 51, Mortimer Street, Langham Place, on "Are the evidences sufficient to justify a belief in spiritual communion?" As the Recorder of more controls than any man we know of, A. T. T. P. is in the best possible position to deal with this important question. He spoke at Cavendish Rooms, one inclement evening in February, and it was a most delightful meeting. We bespeak a crowded attendance, at 7 o'clock.

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.

MRS. MELLON'S APPOINTMENTS.

SOUTHPORT.—Monday, Tuesday and Wednesday, November 2, 3, and 4.

BURNLEY.—Thursday and Friday, November 5 and 6. Applications to Mr. J. H. Thomson, 50, Rectory Road.

RAMSBOTTOM.—Saturday, November 7.

INSTITUTION WEEK, 1885.

November 29 to December 6. Kind friends are sending in subscriptions. We hope to see universal co-operation in this matter.

THE "ALDERMAN BARKAS" NUMBER.

This will appear in December. Proof copies of the portrait, mounted for framing, are now ready. Price 1s.

Mr. A. Duguid is at present on a tour in Kent. He will return to town on Tuesday, and leave for Birmingham on Friday, as he will address the usual meeting on Sunday. He then goes North, by way of Manchester. Messages for him should be addressed:—24, Little Russell Street, near the British Museum.

We are requested to state that Mr. Webster will be presented with a testimonial by the Hoxton Psychological Society, on Sunday evening, when all friends and well-wishers are cordially invited to be present. The presentation of the illuminated address will be made by Mr. Arnold.

Mr. J. J. Vango will re-open his seances on Sunday, November 1, 7 p.m., at 22, Cordova Road, Grove Road, near Coborn Station, G.E.R., North Bow. Mediums: Mrs. Cannon and Mr. J. Vango. Tuesday evenings at 8.

NEWCASTLE.—The second monthly social evening will be held at Weir's Court, on Wednesday evening, Nov. 4, when an attractive programme and refreshments will be provided. Tickets 6d. each.

SOUTH SHIELDS.—A Spiritualist's Hall will be opened in Cambridge Street, on Thursday, Oct. 29, by Mrs. Britten. On Saturday, Oct. 31, there will be a Tea and Concert. Tea at 5.30; tickets, 1s. each; Concert at 7.30, tickets, 6d. each. Sunday, Nov. 1, Mrs. E. W. Wallis will speak, at 11, on "The Needs of the Time," at 6.30 on "Human Redemption."

We regret to find that in Burnley report last week, Mrs. Butler was printed for Mrs. Butterfield, and Mr. Swindlehurst's debate was announced for the 22nd instead of the 29th.

WALWORTH: 83, Boyson Road, Oct. 25.—Miss Young's guides delivered a splendid address, which gave satisfaction to all present. After the address clairvoyant descriptions were given, which because of their clearness were immediately recognised and responded to. On Sunday, Mr. Robson, of Peckham, will be present, and we earnestly invite all South London friends to hear him, and help him in his present difficulties.—COR.

ASHINGTON COLLIERY: October 25.—Our President, Mr. Greaves, had a subject prepared to deliver in his normal state, but his guides took possession, and said they would not let him pursue that line. They spoke on "Man's necessities; physical and spiritual," to the wonderment of the audience, who congratulated the speaker at the close, on his progress as an instrument of the spirit-world.—JNO. ROBINSON.

A SEANCE WITH MRS. MELLON.

The manifestations at the Spiritual Institution on Wednesday evening were of a remarkable character. "Geordy" spoke in his accustomed Scotch accent, at first almost inaudibly, but his voice gradually became stronger. Questioned as to his origin and history, he called for paper, which was placed on the table before him. With a pencil he wrote to the effect that he was born in Newcastle, but travelled much in Scotland. Having finished the writing, he threw the pencil so accurately as to hit Mr. Burns in the breast, who stood outside of the circle, sixteen feet from the spirit. The paper neatly folded was passed on to Mr. Burns; some of the lines were over-written and illegible, but some sitters must have carried it off, as it cannot be found in the room.

"Kathleen" recognised Mr. and Mrs. Everitt, who stepped forward and shook hands with her. "Cissy" was heard munching sweets that were handed to her, thus proving the solid nature of the materialization. "Geordy" gave similar evidence, in pounding the table with his hands while he gave a "stump oration," as he called it. All the hands were solid as that of an ordinary human being.

A black skinned spirit materialized for the first time, and was associated with the mediumship of Mrs. Atherley, of York, who went forward and shook hands with him. Mr. Atherley's mother then appeared, and of towering height. Mr. Atherley went forward and shook hands with her, asking a number of questions to which she nodded. He had been much drawn from, and was considerably confused with emotion. His mother had been six feet in height, and he is the only one remaining of a family of fourteen. His interior desire for a long time had been to witness such a manifestation.

The sitters, about twenty in number, were very harmonious.

SOWERBY BRIDGE: Lyceum, Oct. 25.—Present about 36 teachers and scholars, at 10 a.m. After marching and calisthenic exercises were gone through, we formed into groups with lessons on Astronomy, Physiology, Testament lessons, &c. After the Lyceum the usual circle was held at 11.30, at which we have several mediums undergoing development. The Lyceum assembled again in the afternoon. Marching and calisthenics gone through, conducted by Mr. A. E. Sutcliffe, and groups formed. There were about 50 present. In the evening we had a very successful meeting; our local mediums, including Mrs. Smith, Mrs. Holroyd and Miss Thorpe, each gave short, practical addresses. Mr. A. D. Wilson enlivened the proceedings by singing a sacred solo in splendid style, entitled, "Seek ye the Lord." Mr. Broadbent ably presided over the meeting. There was a large audience, who seemed well pleased with what they had received. The committee wish it to be known, that a tea party and entertainment will be held on Saturday, Nov. 7; Tickets, 8d. each.—Cor.

BLACKBURN: New Water Street, Oct. 25.—9.30, Lyceum; Conductor, Mr. John Pemberton. Present, 47 males, 40 females, 11 officers, total, 98. Groups 7 and 8 had a lesson in Physiology from Mr. Abrams.—11 a.m., developing circle. Present, about 350. Some good manifestations were obtained.—Afternoon service; Mr. Holt in the chair. The guides of Mr. Greenall, of Burnley, gave an interesting discourse on "The aims and object of Spiritualism." After the address Mr. Greenall gave a large number of clairvoyant descriptions, most of which were readily recognised. In the evening the chair was occupied by Mr. Wolstenholme, who read an extract on spirit identity from *The Truth Seeker*. The guides of Mr. Greenall gave an address on "The True Light," after which over twenty delineations of spirit friends were given, the majority of which were at once recognised. There were large audiences at each service, the hall in the evening being literally packed, and scores of persons were unable to gain admission. On Sunday, Nov. 8, we hope to be favoured with a visit from our esteemed friend, Mr. Burns, of London, who I am sure will receive a hearty welcome on his second appearance in Blackburn. The subjects of his lectures, which are announced in another column, are highly interesting ones, and as they are certain to be given in an able and masterly manner, they are sure to be highly appreciated, and we trust productive of a great amount of good. We give all our friends in the surrounding districts a hearty invitation to be present with us on the occasion.—

HEYWOOD: Argyle Buildings, Oct. 25.—Mr. Thompson, of Salford, spoke on the "Utility of Spiritualism," in the afternoon. At the close several Atheists asked questions, which were satisfactorily answered. In the evening, Mr. E. Ellis presided at Mr. Tom Roscoe's farewell meeting, expressing regret at parting with their esteemed friend, but with joyful anticipations of a career of honour and usefulness being opened for him on the other side of the Atlantic; for Mr. Roscoe's honesty, integrity and perseverance ought to place him in a position where his merits would be rewarded. After singing, Mr. Roscoe named a baby, presented by Mrs. Ellis, the controls giving a most impressive invocation. Then was sung, "There is a land of pure delight," and Mr. Roscoe gave an excellent and suitable discourse on "Is life worth living?" Mr. Singleton, Mr. Thompson, Mr. Postlethwaite and others warmly expressed their best wishes for Mr. Roscoe's future welfare, closing with a vote of thanks, proposed by Mr. Tonge, a non-Spiritualist, to Mr. Roscoe for favouring Heywood with his farewell address. Mr. Roscoe replied, labouring under deep emotion. There was a large and sympathetic audience, and one of our best meetings closed with singing "Part in peace," the tears both of Spiritualists and non-Spiritualists falling freely. We will be glad of communications from mediums and speakers within a reasonable distance. Address, Mr. Ellis, cabinetmaker, Heywood.—Cor.

MRS. MELLON AT LIVERPOOL.

The series of sittings with Mrs. Mellon, of Newcastle, has passed off satisfactorily, considering that the audiences were changed each night, only one night proving a failure. The last night was quite a success. The friends present passed a vote of confidence in Mrs. Mellon as follows:—

"That this meeting pass a Vote of Confidence in the integrity and honesty of Mrs. Mellon, as a spirit medium."

The friends here have frequently—during Mrs. Mellon's presence amongst us—expressed their disapproval of promiscuous seances with mediums like Mrs. Mellon; seeing that the best results can only be secured by a circle of the same persons sitting together for some time at least.

Mrs. Mellon, if judiciously dealt with, is likely to be of service to the Cause in the future, as she has been in the past. She leaves us with best and warmest wishes for future usefulness.

Last Sunday and Monday Mr. Schutt occupied our platform very efficiently—the audiences, especially at night, being large—"Old Ned," as one of Mr. Schutt's familiars calls himself, having secured a high place of honour and esteem amongst the friends here.

Next Sunday, Nov. 1, Mrs. E. H. Britten will deliver her second of the Religious Science Lectures in the morning, and in the evening will speak on the subject of Obsession, &c., and Inspiration.—Cor.

MAOOLESFIELD: 62, Fence Street, Oct. 25.—Our little society seems to be doing a good work, especially amongst strangers, as they invariably receive some proof of their friends "gone on." A most harmonious feeling always pervades these meetings, and this is chiefly owing to all being on an equal footing, none presuming to dictate or to rule another, but each trying to make themselves and others comfortable. We have neither bonds nor fetters, and this at all times enables us to invite those whom we wish to hear without being compelled to beg (as though we were asking for something very unreasonable) for a medium now and then. Mr. Eaton, of Oldham, honoured us with a visit along with Mr. Taft, and his general influence was felt and appreciated by every one present. There wants more earnest and zealous men, like those two friends, in the Cause; then the meetings in every town would be a success, and all would feel it good to be there. We are intending to hold two services every Sunday, afternoon at 2.30, evening at 6.30, when anyone who feels disposed to attend will be made welcome.—E. W.

T. C. WEST.—We know many Spiritualists who have a decided objection to the publication of names and addresses as Spiritualists. The plan has been tried over and over again without any result. It would be useless, even if accomplished. What one wants is not publicity, but to know where to hide from the importunities of those who have nothing better to do than to badger by aimless visits their overworked neighbours. Join Mr. W. O. Drake in his effort to start Sunday meetings at Notting Hill, and soon you will have monthly social meetings on the Sunday afternoons, which will be a good way of realizing the desire for social intercourse between Spiritualists.

A SEER SENT TO PRISON.—John Mager, otherwise "Methratton," of Daventry, was charged at Northampton yesterday, with obtaining money by false pretences from Detective Swain. Replying to an advertisement, Swain obtained on the payment of four shillings, his "future" and "a talisman on virgin parchment" assuring him of a lord or lady. These were written for the prisoner at the rate of sixpence a hundred. The prisoner based his defence on Scriptural quotations, and asserted that he possessed heaven-given power and supernatural guidance. He was sentenced to twelve months' imprisonment.—*The Echo*, Oct. 23.

PERSONAL ACTION AT A DISTANCE.—In the report of Mr. Coffin's circle, in the *MEDIUM* of Oct. 23rd, it is stated that a lady has found that she possesses the power of controlling the medium at this circle, although she is at the time in another part of London. It is evidently thought at this circle and elsewhere that the lady leaves her body and appears in the spirit. Now, from what has been reported, and from my own experience, I think it much more likely to be *mesmeric action at a distance*. That she was seen does not show that it was her spirit, as thoughts take the likeness of the projector of those thoughts, as Mr. Burns has stated in a previous number of the *MEDIUM*, and is also corroborated by psychometrists. That the lady feels that she is touching and can also control the medium, is but another phase of mesmeric action at a distance. I am able by the power of will to transfer from one end of London to the other a likeness of myself, so that I am seen as if there in the spirit, and can also control a writing medium, so that he or she will write what I wish, and that in a handwriting much like my own. In the process of controlling the medium, &c., by distant mesmeric action, I am always conscious, and my body is quite warm. While the separation of the spirit from the body requires solitude, great concentration of the will on the desired result; and the first sign of the separation is the losing of all sensibility in the feet, and so upwards, till the body is insensible and the spirit free. In fact, it is very much like dying, only we possess the power of returning. When the spirit leaves the body, it generally possesses *all the senses*, and in a much finer degree, so that we are able to see and hear (but sometimes we cannot hear, and may only catch a glimpse of) what is going on at the places we visit in the spirit. But I think I have shown sufficiently the difference between the action of the spirit or will at a distance while in the body and its separation from the body.—ALLAN MONTGOMERY, Mesmerist.

DEVONPORT: 98, Fore Street, Oct. 25.—11 a.m., the controls of Mr. Tozer discoursed on "Theology," and Miss Bond described spirit friends. At 3.30, satisfactory answers were obtained through the table. In the evening Miss Bond's guides addressed a large and intelligent audience on "Mind and Matter." Many strangers were present, and expressed great satisfaction.—Hon. Sec., D.F.S.S.

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.

ALEXANDER THE GREAT, his father, Philip, with their generals and officers of state, came to Watervliet. Alexander boasted of his many brilliant achievements in the world, and, for a time, maintained a proud and haughty disposition. He made some allusion to the events of his life, and stated that he was convinced that it was through excessive drinking that his death had been accelerated. He stated that he had seen George Washington, and that individual had directed them to "Wisdom's Valley." On being made acquainted with the noble character of Washington, and of the services which he had rendered to his country while on earth, Alexander seemed much interested, and expressed his desire and determination to cultivate an acquaintance with that illustrious man.

MARY, QUEEN OF SOOTS, made her presence known in a bold and haughty manner. She maintained this proud demeanour for some time, ridiculing, in the most scornful style possible, the plainness and simplicity of everything which met her view, affirming that she was deserving of more honour and favour than was bestowed upon her. It was with difficulty that she could be brought to entertain a knowledge of her true situation.

Being questioned as to what kind of a state she had been in, since leaving the world, she seemed unconscious of the fact that she had died, although she said she had endured much tribulation and affliction of spirit.

QUEEN ANNE accompanied Mary; and they seemed to enjoy each other's company marvellously well.

Anne was acquainted with Mary's history, while Mary was entirely ignorant of hers; and it was amusing to hear these two queens conversing about matters and affairs of state, as though they were still in the body. They were, however, soon weaned from their attachment to subjects of worldly excitement, and directed their attention to a consideration of the necessity of adopting measures to secure the salvation of their souls.

QUEEN ELIZABETH has been a "Believer" for some time. We have little knowledge of the circumstances attending the arrival of this queen among the Shakers, save the knowledge of her having arrived and received faith in the doctrines of the Millennial Church.

KING CHARLES II. and GEORGE I. came about the same time, with other English sovereigns, among whom were Edwy and Elgiva.

KING EDWY and QUEEN ELGIVA reigned in England at an early period. They related an interesting and melancholy story of their devoted attachment to each other; and spoke of the persecution which they received from the monks, which they had incurred from having married contrary to their advice and desire. These two lovers manifested great devotion to each other upon this occasion, and conversed about the mutual happiness they were in the enjoyment of, before being separated by the cruel persecution of their enemies.

By their story, which was a melancholy one, indeed, it seems that Elgiva was put to death in the most cruel manner imaginable; and that the grief, occasioned by the loss of his beloved consort, caused the death of Edwy soon after.

GENERAL BROCK, the British officer who fell in the battle at Queenston Heights, during the last war between the United States and Great Britain, made himself known at the meetings, and in his deportment presented quite a dignified appearance.

The general made some statements in regard to his conduct at the battle, which we are told corresponds with what is related of him in the historical account of the affair.

He acted under the impression that he was still habited in the regimental dress which covered him when he fell upon the field of glory, pierced with musket balls.

On the occasion of his first visit he seemed desirous of attracting the particular notice of those who were in the body, and seemed much chagrined when he observed that other spirits present, at the time, received the same degree of attention as that which was bestowed upon him.

GENERAL LAFAYETTE has united himself with the Church,

and occasionally makes a visit to his associates in the body. Washington and Lafayette are inseparable friends in the world of spirits.

MARSHAL NEY, GENERAL BERTRAND, and other of Napoleon's officers, presented themselves and conversed gaily and enthusiastically about the engagements in which they were conspicuous actors.

NERO, the Roman Emperor, whose cruelties have stamped him as a tyrant of the worst description, entered into the body of one of the brethren, and discoursed at length in relation to his past conduct. It was evident that he had become duly convinced of the atrocity and enormity of his crimes, and was repentant. From his appearance, we judged that he was afflicted with intense mental suffering, indicating that the fires of hell were raging in his bosom.

OSCEOLA, the celebrated chief of the Seminole tribe of Indians, manifested a very friendly disposition toward the "shiny white folks," as he termed those who were in the body, and who conversed with him. This warrior was accompanied by several other Indians of his tribe, all of whom paid much attention to the remarks of their advisers.

ALEXANDER POPE, the poet, we have understood, has come and associated with the Society.

QUEEN CHARLOTTE, of Africa, made her appearance in quite a dignified and haughty style. She affirmed that she reigned in Africa, many centuries ago, and that the state of the country, while under her imperial sway, was highly prosperous.

We have understood that SAINT JOHN of Patmos, KING DAVID, and some of the Apostles, have likewise returned from the world of spirits, and have made themselves known through the instrumentality of the brethren of the Millennial Church.

RETURN OF THE PASSENGERS OF THE *President*.

Early in March, 1843, the passengers of the lost steamship *President*, whose fate has been, hitherto, unknown, arrived at Watervliet, announced their names, and related the circumstances connected with the loss of the vessel and crew.

CAPTAIN ROBERTS, MR. TYRONE POWER, the REV. GEORGE COOKMAN, and the MESSRS. LANSDOWNE, with others of that ill-fated ship, succeeded in "getting in," and communicated the dreadful tidings in relation to the destruction of the vessel, and the loss of all who were on board.

We can readily imagine the surprise that the announcement of any information calculated to throw light upon the subject of the loss of the *President*, will awaken, and shall therefore proceed to give the description of the affair, as related by Mr. Power, one of the passengers:—

"My name is Tyrone Power. My profession, while on earth, was that of a comedian. I am a native of Ireland, and was, at the time of this disaster, on my return to my native country from the United States, having been eminently successful with my business. I had with me a large sum of money, the fruits of my labour, and was fondly anticipating the joy I should experience in rejoining my family. But my fond expectations were not to be realized, and I was doomed to a watery grave. After being out a few days, a tremendous hurricane arose, and the agitation of the sea threatened annihilation and destruction hourly. It was, I believe, just after we had passed out of sight of the George's Bank, that we were driven, with tremendous force, against an iceberg, and the vessel immediately went to pieces.

"It was in the night, and awful was the scene that ensued. Brief it was, yet, nevertheless, terrible beyond any thing I had ever conceived of; so that I feel a sensation of horror while dwelling upon the scene of that awful night. I believe I was one of the last that went down; having seized part of the vessel, to which I clung as long as possible, not with the expectation of being preserved from death—no! the last ray of hope had departed the very instant the vessel struck, and we were scalded by the hot steam—but I desired to prolong my life a few moments, to afford me time sufficient to enable me to commend my soul to that God toward whom I then became sensible I had been too much a stranger. After performing this duty, I felt an inward pleasure which assured me that His mercy had not been invoked in vain; and I mentally expressed my regret at not having employed my time and talents more profitably to myself and acceptable to him. While the air was rent with the cries and lamentations of my fellow-passengers, I distinguished the voice of my dear friend Cookman (a clergyman, who is here to speak for himself), engaged in an earnest and eloquent appeal to God; invoking his mercy upon all. In a few moments I

sank beneath the waters, which closed over me; and that is about all the information I can impart in relation to the dreadful occurrence."

Mr. Power made inquiries concerning his wife and family, and was told by the Elders that they could give him no intelligence respecting them, for they had never heard of him before.

They endeavoured to console him, by saying that his family were doubtless provided for, and exhorted him to turn his attention to the object for which he was brought hither. He, together with Mr. Cookman, who, by his own account, was a clergyman of the Methodist Episcopal Church, paid particular attention to the remarks of the Elders, and were apparently pleased with the prospect of soon finding the place of eternal rest and happiness.

Mr. Cookman rejoiced that he had found the True Church of Christ. He had laboured under the impression that the church to which he had been attached was the right one, but now that it was made manifest to him that he had, while upon earth, mistaken the road, he would endeavour to rectify the error, by doing all the good in his power to other wandering souls whom he should meet while traversing the world of spirits. He was informed that John Wesley had long since become a "Believer," which intelligence he received with exceeding great joy; expressing a desire to see and converse with that great and good man. He was rejoiced to hear that there was every prospect of his soon being in the enjoyment of that privilege.

These spirits were then directed to spiritual elders, by whom they would be assisted in their onward progress for the attainment of the kingdom of God.

PASSENGERS OF THE *William Brown*.

Shortly after the arrival of the passengers of the *President*, some of those of the *William Brown*, packet ship, of Philadelphia, made their appearance. They were principally natives of Ireland. They described their sufferings in detail, but as the circumstances must be well known to our readers, we shall refrain from a repetition of the sufferings of the passengers.

(To be continued.)

MANCHESTER: TEMPERANCE HALL, TIPPING STREET.

On Saturday, Oct. 24, we held the first of a series of monthly concerts; and great praise is due to the manner in which our musical and other talented members and friends came forward with their valuable assistance, at the invitation of our committee: in fact, the response was so great, that it has been necessary to hold some over for a future occasion, but not so with the audience, for that was very small indeed, but they were highly appreciative of the desire of our friends to give pleasure and satisfaction to those who had come for an evening's innocent amusement. The programme was carefully and tastefully selected, and carried out in a most creditable manner, especially after the interval, when all seemed to be warmed with one harmonious sympathy. Notwithstanding the smallness of our audience, the receipts left us a little on the credit side, and with a little more forethought on the part of our committee, and the same kindly co-operation of our members and friends, we may very soon expect to make rapid strides.

Sunday morning: The discourse on "Jesus the Christ," delivered by the guides of Mrs. Butterfield, was of such a convincing nature as to prevent the possibility of any of our audience not agreeing with it. They stripped Jesus, and also his works, of all the high colourings with which he and they have been painted by the imaginative mind of the Orientals, and laid him and them in an entirely nude state. Not being satisfied with taking such portions of his life as are made known in the Christian Bible, they went so far as to commence with his mother Mary, and traced her life from the babe to the time of the birth of Jesus, the manner in which she had been duped by the priest, to whose charge she had been left by her mother, and how he had sacrificed her to himself, afterwards persuading Joseph to marry her, leading him to suppose that she was pregnant by the Holy Ghost, and was the Virgin ordained to bring forth a son that was to redeem the world, and how under the advice of this wily and crafty priest, she had in turn misled the boy Jesus to believe that he himself had been born to be the saviour of all nations; and Jesus, same as any other boy would, became enthusiastic under these influences, and really himself believed that God had chosen him as a redeemer. That when lost sight of in the New Testament, he was to be found in India studying all the different sciences and works, and he with a consciousness developing within him that he was to be the saviour of all people, placed himself in such places, and at such times that it might be fulfilled, which was spoken by the prophets. The guides said that the late Dr. Newton would compare very favourably with any of the Oriental healers in the days gone by, be he Jesus, or any other, and that had they in those days the tenth part of the phenomena of Spiritualism, the high colouring with which their imaginative minds would have painted it would have been incredible, but that now in eternity the greatest regret that Jesus has, is that so many have been misled by his words and deeds, as to believe him to be the saviour, thus teaching us that the light upon which we must look upon him is that of a brother, and not a saviour and redeemer of all nations.

Our subject in the evening was: "Is man a free agent?" Here again the guides of Mrs. Butterfield gave us one of the grandest, most beautiful and pathetic discourses it has ever been the good fortune of your correspondent to hear. All the arguments that it was possible to

bring forward, both pro. and con., were illustrated to such a degree of simplicity, that however bigotted the mind of any one might be, they would not have been able to deny the truth of all that was said. At one time the discourse would be of that pathetic nature, that it caused the tears to start from many an eye, and at another with such thrilling effect as to almost take the audience from their seats, while some of the arguments put forth were of so trying a nature to those who had had the dogmas of Christianity so thoroughly crammed into them, that the appearance of disgust was plainly visible, and for the moment they seemed to imagine that they had got amongst a set of Atheists, or something worse, rather than those who would have the truth, and that only, in its undefiled and naked state. The theme of the discourse was to the effect that man was not altogether a free agent, that the conditions and surroundings of the mother before, himself after, and the action of the planetary system upon the earth at the time of his birth, had a great deal to do with the development of the man's character.

Our Hall was packed to an uncomfortable extent.—*Con. Sec.*

LEEDS: Psychological Hall, Grove House Lane, Oct. 25.—Mrs. Craven introduced her afternoon's discourse by describing a banner on which was inscribed: "Come unto me all ye that labour and are heavy laden, and I will give you rest." The description of this object and those who bore it was beautiful. The causes and the remedy for the burdens of life were then discussed. By the effort to assist others we forget our own troubles, and open our souls to the ingress of aid from the higher spheres, where the love of self is lost in the love of all. "Mediums and mediumship" was the subject in the evening. The medium is related to both worlds, indeed all are mediumistic. The position of active mediumship is not an agreeable one. Only those of strong moral purpose should be promoted in this work, for sensitives are open to many trying influences that others overlook. The medical medium should be careful not to attempt too much, and become too much subject to the influence of the ailing. Mediums are often injured by their friends pushing them forward too rapidly. In the case of young mediums this is often true, as at an early stage the guides have not sufficient control to lead, and earthly friends in their blindness often mislead.—*J. L., Sec.*

HALIFAX: 1, Winding Road, Oct. 25.—In the afternoon we had a full audience, when Mr. Armitage, after invocation, gave a beautiful poem. Then the audience chose six subjects, all of which were dealt with in an instructive, interesting and satisfactory manner. The room was again crowded out in the evening, when six subjects, chosen by the audience, were again dealt with in an able manner. Mr. Armitage is doing an amount of good which no tongue can tell. He has the Cause at heart; he works for love, not for money. His good guides and his popularity do not make him vain; he still keeps his own sphere, a grand example for our young mediums to imitate in principle.—Oct. 26.—Miss Keeves appeared among us for the last time this year. We have been highly favoured with having had her in this district for some sixteen weeks. She has done a great amount of good, both in private and in public. Miss Keeves and her guides please the Yorkshire people, as all her discourses are sound and logical, and in manner she is mild and gentle, always setting an example worthy of imitation, not backbiting, but truthful and conscientious. Her closing discourse was on "Who is my neighbour?" taken from the lesson read by our respected chairman, Mr. J. Culpin. We had the law of life pointed out in a very rich manner, the audience was highly pleased, the only drawback being that Miss Keeves is leaving us. She takes with her our best wishes for the future and thanks for the past, which was fittingly expressed by the vote of the meeting.—*S. J.*

CRAMLINGTON, Northumberland.—Never, I think, has there been such a spirit of enquiry awakened as at present: largely due, no doubt, to the occasional lectures at Seghill; but not wholly so, the local mediums, though perhaps, in a quieter way, have done much to prepare the way for the more public advocates of the Movement. We have the signs of an abundant harvest; a few new recruits already, and a large number of wondering yet earnest investigators. We have been honoured by a two days' visit of Mrs. Wallis, of Glasgow, and have been greatly benefitted by the ministry of her and her guides. Having had two cottage meetings with her, all passed off fairly successfully; in instructing us in the Spiritual Philosophy, in answering our questions relating to the "Spiritual side of life, the 'Existence of evil,' compatible with the existence with an All-good God; a few psychometric delineations, which were, with one or two items as correct as a timetable. But, however much we were pleased, surprised, or instructed by any of the former efforts, we were much more so by the clairvoyant descriptions of "Veena," who told some of us of spirit friends that we had many times before heard of, thus confirming us in our experiences and faith in the words of other clairvoyants. To unbelievers she gave many descriptions of departed friends, most of whom were recognised, so that we cannot but feel it right to testify to the good we have received.—*JAMES BURRELL, Collingwood's Buildings.*

BRADFORD: 448, Little Horton Lane, October 25.—In the afternoon the guides of Mrs. Butler spoke on, "I even I am the Lord; beside me there is no other." They showed very clearly that there is no Lord other than God, to whom we must look for the forgiveness of our sins for those sins that we commit must be atoned for by ourselves; in no case will the Lord of the Orthodox save us. In the evening our room was packed, several being strangers. The subject was, "Look unto God, who is the author of all things"; and "Who are the witnesses of a future life?" Sound advice was given as to whom we should look to for all things. The witnesses of a future life are those who have been men and women like unto ourselves, who have inhabited an earthly body; and it is a fact that they can and do come to administer truths unto us; they do prove without doubt, that there is a life beyond the grave.—*Con.*

COVENTRY: Edgwick, Foleshill, Oct. 25.—Miss Lucy Carpenter, a new local medium, who is totally blind, made her first essay in public. This change was rendered necessary through the regretted indisposition of Mrs. Smith, who usually speaks. The controls, three in number, were of a somewhat different character to those given as a rule, and being more chatty, yet at the same time earnest, formed an agreeable change. There was a large attendance, and the meeting was most harmonious throughout.—*Con.*

OPENSRAW: Mechanics' Institute, Pottery Lane, Oct. 25.—In the morning Mr. Tellow's guides dealt with three questions, given by the audience, in a most able manner. In the evening there were five questions sent up from the audience, *viz.*—"Who is God, and where does he live?" "As the 'Infinite' always has been and always will be Infinite, how do you account for *progression*: should it not rather be *change*?" "Why did Paul speak of Body, Soul and Spirit, and what is the difference between Soul and Spirit?" "The Antiquity of the World." "What advantage has a true Spiritualist on entering the Spirit-world, over a Churchman who lives a pure life and tries to benefit his fellow-man and serve his God?" Space forbids me commenting upon the answers, it will perhaps suffice to say that they were dealt with in an eloquent manner, and the guides won the admiration of the audience by the calm, clear, forcible and philosophical manner, in which they brought all their arguments home to the minds of their hearers.—**OMEGA.**

P.S.—I enclose an inspirational poem given through one of our members, Master S. Snaile, aged 15 years. Since this was delivered he has given poems enough to fill a small volume, some of which are very good:—

NATURE.

The Heavens, resplendent, glorious are,
With the sun's declining rays,
And balmy odours come afar,
To unite in endless praise
Of their divine Creator.
Nature spreads forth with thrilling power,
Her wondrous beauties all around,
In the grandeur of that glorious hour
When we can hear no sound
Save the warbling birds o'erhead,
Who tell, in voices wondrous sweet,
That we our Spirit-friends shall meet,
In the Spirit-lands around.
And the trickling rill,
And the sylvan glade,
And the rocky dell,
And the rural shade,
All tell in rapturous love
Of the Divine Creator good,
Who made the Earth, sublime and fair,
And the human beings who dwell in there,
And the Spirits who give them aid,
To lift them to a higher state
Where all is purity.
But the warbling birds have gone to bed,
And the sun is hiding his crimson head,
Behind yon western hills.
And Nature is hushed in a calm, deep sleep,
And the Spirits their watchful vigils keep,
As the heavenly Father wills,
And the Spirits all say to you "Good night,"
We'll meet you in the Land of Light.

OLDHAM: 176, Union Street, Oct. 25.—Two excellent meetings with our local mediums. In the afternoon Mr. Rd. Fitton gave us a little of his experience of Spiritualism, after which Mr. Murray was controlled, and his guides gave a short address on "The condition of earth-bound spirits," followed by a Yorkshire Weaver, who spoke a few pithy words in his rough and ready style, which caused a little amusement. In the evening our room was again filled. After an opening invocation we had four mediums under control, and taken one by one into the audience, *viz.*, Mr. Standish, Mr. Taylor, Mr. Williams and Mr. Rushworth, who each gave evidences of spirit identity, twenty-six in number, all of which were recognised with the exception of one. Then Miss Greaves gave seven clairvoyant descriptions of spirit forms, five of which were recognised. We then had a very short but capital discourse from the guides of Mrs. Barstow, who then closed the meeting with a beautiful invocation. It was a rich spiritual feast, which every one present enjoyed. The major part of our audience were entire strangers, and their curiosity being aroused, many declared that they should come again.—**JAMES MURRAY**, Secretary O.S.S., 7, Eden Street.

MORLEY, Oct. 25.—Mrs. Gregg's guides took up a question asked by a Sunday School scholar, at close of afternoon's discourse: "If God be a just and merciful God that cannot err, and as you Spiritualists say there is no devil: Whence cometh evil?" The preaching of the clergy about a roaring devil gave rise to such a question. Everything God made is good, but man by his exceeding selfishness has perverted things. A poor man, with a ragged coat, could not stray and trespass on the land, without breaking laws made for the landowners. The tiny, little, clean baby, nothing more pure and beautiful, born, perhaps, under such circumstances that the parents could not give it the common necessities of life, through which the darling had to pass to the spirit spheres before its time, there to unfold its natural gifts; we must not blame God for it, as he made us with a will of our own. It is man's bad laws which bring about such a state of things. When men got more educated and reasoning creatures, these evils would disappear from all lands. Parents should cultivate their children's spiritual surroundings, and not give up all to material teachings, then they will be rich in treasure, where thieves cannot break in and steal. We were sending undeveloped beings into the spirit spheres every minute, who were devils roaming about our streets in the body, and would be earth-bound, ready to control any sensitive they came in contact with. She beseeched all Spiritualists to "Dare to be a Daniel," and teach sceptics how to develop their spiritual gifts, and reclaim those in the body, and they would help the Spirit-world to proclaim the truth. We deny God by not doing good deeds when we have the opportunity of doing so. She then gave a number of spiritual surroundings, mostly to non-Spiritualists, many of them acknowledged as friends and relatives. Mr. Robinson described three guides of Mrs. Gregg, and a sister. Mr. Bradbury, the chairman, brought this excellent meeting to a close by reciting a poem, "Differences of opinion."—**E. E. PEARCE**, Spirit Photographer.

EXETER: The Mint, Oct. 25.—Mr. Fred. Parr gave an inspirational discourse on "Spiritualism, the Good Samaritan." Spiritualism is the key that unlocks and explains the present, and demonstrates the future. It has been known in all ages, from the birth of man; but came in its modern form as a "Good Samaritan" to mankind, raising those who were bound down with creeds, and to answer the question of Materialists: Shall a man live again? It points to the love of an universal Father, who smiles on all, making known that he is a being that changes not, but blesses through all eternity. On Thursday last we had our first

monthly coffee supper, at which thirty people took part. We were also honoured by the presence of Mr. Rossiter, of Torquay, who gave us some good readings, supported by several members and friends. It was a very enjoyable evening, and every one seemed very sorry when the time came for going home.—**R. SHEPHERD**, Sec.

GLASGOW: 2, Carlton Place.—The meetings are being carried with as much enthusiasm as ever; the attendance being cheering while the interest shown is very marked. The morning meetings are very instructive; such a flow of intelligent conversation being brought out by the form of questions and answers which is adopted. Whatever other Societies may have done in filling up their platform by getting workers from different districts, in Glasgow the permanent speakers have brought solidity and weight amongst us, bringing the members together and enabling us to present at all times a creditable front. Some three spirit forms were described and recognised on Sunday morning; one lady, a stranger to all present, crying out with tearful eyes—"That is my mother!" The evening lecture by Mr. Wallis: "Secularism and Spiritualism," was brilliant in the extreme, giving satisfaction to nearly all who heard it.—**J. R.**

SOUTHESEA: 41, Middle Street.—We have had for the last two Sundays splendid meetings. On Oct. 17, the guides and controls of Mr. J. Horstead gave the "True Principles of Charity." It was a grand oration, by "Richard Cobden," telling us what true Charity was, and how we should all live up to it. We also had "Dr Dodd" and "Peter" through the same medium. We had an American gentleman present, who gave us a short address. "Peter" gave one or two clairvoyant descriptions, which were recognised at once. We had three strangers present.—Oct. 24.—In the absence of Mr. J. Horstead, the American gentleman gave us a very good address upon the part that man played in the great drama of life; how we should endeavour, as day by day went on, to teach truth and live truth as it is given and found in Spiritualism.—**W. H. TERRY**, Recorder.

PENDLETON: TOWN HALL, October 25.—Mrs. Bailey, of Halifax, gave two addresses; afternoon, "The Reformers of the Past." The guides beautifully showed how the reformers had suffered in all ages for the freedom which all enjoy to-day. Evening, "The mortal shall put on immortal." The immortality of the soul was lucidly illustrated, and the guides referring to one who had just put on the immortal, though not consigned to the tomb, viewed him from the spiritual side, saying, he had done his work nobly and well with the knowledge he possessed. The bishop being present, drawn by the law of sympathy to the chairman, and described clairvoyantly, left a message which was afterwards given that he would ere long control the organism and speak from that platform. Mrs. Bailey then gave several clairvoyant descriptions to persons in the audience.—**C.**

PLYMOUTH: Notte Street, Oct. 25.—The morning service was conducted by Mr. James, his guides taking for their subject "The Love of God," which was delivered with great force and greatly appreciated by all present. 3 p.m.; circle, influence good, several young mediums being under control. 6.30; attendance good. Mrs. Trueman opened with the invocation, and the controls of Mrs. Chapman gave the address, the subject being "No Cross, No Crown," which was delivered in a most able manner, impressing all to boldly take up their cross and trust in their Heavenly Father for their crown. Mrs. Trueman gave several clairvoyant descriptions, with names, trades, and nature of disease, several being recognised at once, and two after the service, by one of the strangers as his father and mother. There will be a meeting for the Committee and Members on Wednesday, Nov. 4, at the Richmond Hall, at 8 p.m.—**J. W. CHAPMAN**, Hon. Sec., 8, Nelson Street.

BATLEY CARR: October 25.—Mr. and Mrs. Hepworth occupied our platform. The spirit-inspirers of the former remarked that from their left there came a desire that they should base their remarks on "Heaven on Earth" (subject of lesson read), while from the far end of the hall the impression came from some mind, which they interpreted thus: "There's nothing in Spiritualism." Therefore, in order to enlighten such minds, they would give three reasons why Spiritualism should be accepted by humanity. The first was, Because the phenomena were scientific facts, attested to, and vouched for, by some of the ablest minds of the scientific world, who had given the subject their unbiased attention, bringing all their acumen to bear upon it; and after years of patient investigation, and testing them by every legitimate means, they failed to account for the phenomena by any other cause than the spiritual one. The second reason was, Because it was a moral power. Some might be inclined to say that there was sufficient moral power in the world, and they needed no more. Let all such have a care, and think of all the wrong that was being perpetrated in the world to-day; of all the crimes, some of which were too horrible and heinous to mention; let them reflect that they could not take up a daily paper without some deeds of crime meeting the eye, while misery, suffering, destitution and want surrounded them on every hand,—before they asserted that there was no need of more moral power in the world. After nearly 2,000 years of Christianity, it had singularly failed to redeem the world from sin, crime, ignorance of moral principles, and selfishness. The moral power of Spiritualism was, that the ministering spirits, those who had once trod the earth, now returned to testify that man shall reap that which he sows, no matter what his belief, dogma, or creed may be. The third reason was, That Spiritualism was a religion; a living, daily faith; one that restored the dear, beloved ones of the mourner to the family circle; whose presence tended to brighten life, lessen its sorrows, ease its trials, heighten its joys, and quicken its pleasures. A religion that taught its votaries that in order to be right they must do right; in order to enjoy heaven hereafter, they must cultivate it within them while here. It taught that every noble aspiration of the soul, every holy desire that could not be gratified while here, would find conditions there for their ultimate perfection. After singing hymn 93, "S. L." the guides of Mrs. Hepworth spoke very affectively. After which they gave a number of clairvoyant descriptions, and although none of them were acknowledged, they continued to exercise their power, asserting that the spirits were there whether they were recognised or not. A few remarks on the effect of bias, abstinency and prejudice on spiritual matters brought the meeting to a close, a large number of leaflets on the teachings of Spiritualism were distributed.—**ALFRED KIRKSON**, 55 Taylor Street, Batley, Yorks.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—Oct. 25.—Morning circle: the controls of Mr. Eales gave us a lengthy discourse on "The Essential conditions for Spirit-Communion," which was very instructive; afterwards the guides of Mrs. Meehan gave us a short but very interesting address. 6 p.m.; we spent a very enjoyable evening in listening to several friends relating their experiences, which were very amusing and instructive.—SEC.

HETTON-LE-HOLE: Miners' Old Hall, October 25.—Indisposition caused Mr. Rutherford's absence, and Mr. John Livingston officiated, his guides leaving choice of subject to the audience, who sent up: "Will Spiritualism supply the wants of the people?" Yes, he replied, going through the failure that has attended religious systems, indicating the facts revealed by science, and now comes Spiritual Science revealing facts of a higher order, which opens the mind of man to its true needs, at the same time supplying the means of satisfying them.—J. H. THOMPSON.

RAWFENSTALL: Mrs. Barlow's, Oct. 25.—Our local medium gave us a discourse, subject chosen by the audience, "Is Spiritualism a guide to the world?" which was treated in a masterly manner for upwards of an hour and a half, showing that Spiritualism is a great advantage when properly understood.—HENRY SCHOLES, Sec.

MARYLEBONE: Nutford Hall, Nutford Place, Oct. 25.—We had a very interesting lecture by our old friend Mr. Iver MacDonnell, entitled "Spiritualism a Science." Our attendance was a considerable improvement upon the previous Sunday. Mr. MacDonnell relied chiefly upon the Report of the Committee of the Dialectical Society—mostly sceptics. Several questions were asked at the close.—F. W. READ, Sec.

227, HOXTON STREET, N.E. Oct. 25.—Mr. Webster, under control of "Joseph Lawrence," gave some interesting facts of mediumship, for which he possessed letters from the persons interested, in proof. A gentleman, on one occasion, was told not to undertake a sea voyage on professional business, as the ship would not reach its destination. Having received truth from the medium on other occasions, he postponed his journey. Some time after, Mr. Webster received a letter from the gentleman thanking him for being the means of saving his life, as the ship he had first intended to sail by, the *Atlantic*, sank at sea. After the discourse, questions were asked and satisfactorily answered. Mr. Webster was controlled in the circle by "Thos. Wilson," and gave very clear clairvoyant readings, which were recognised.—T. PAYNE, Sec., 11 P.S.

HUDDESFIELD: Assembly Rooms, Brook Street, Oct. 25.—The guides of Miss Tetley, Morley, gave two addresses, subject: afternoon, "Our spiritual homes, and how to build them"; evening, "What must I do to be saved?" Both addresses were delivered in a very nice, calm and able manner. This, I believe, is the first time that Miss Tetley has occupied a strange platform, and I am sure all must be well satisfied with the manner in which her spirit friend was able to use her. Mr. Butterfield presided.—J. W. HEMINGWAY, Chapel Street, Moldgreen.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, Oct. 20.—A very pleasant circle of members and friends. The control of Mr. S. Gibson gave a good address from the text, "Love one another." Mr. Webster's controls, "Wilson" and "Zoud," gave some astounding spiritual information, which must have convinced every person at the meeting. Mr. Edgar Coffin was then controlled by a Frenchman, who was very amusing, making all together a comfortable and profitable evening.—A. S. G.

SPENNYMOOR: Central Hall, Oct. 25.—Mr. Pickford in the chair. In the afternoon, Mr. Harms, of Monkwearmouth, gave us his experiences as a healer, which were taken by the audience in a very sympathetic manner. The marvellous cures he has achieved brought forth applause. There were two cases which were successfully dealt with by him. In the evening we had a lecture upon "Healing," &c., which seemed to give every satisfaction to over 800 people. Faith healing was shown to be insufficient in a great many cases. The cause of truth is progressing here so fast, we shall want a place to seat 1000. We are organizing a children's choir. Many Spiritualists are thankful to Mr. Harms for the good he has done to their sick (privately).—W. H. COOPER.

JERSEY: Oct. 25.—We were addressed by a new control—one of more elevating type than we had hitherto heard. This was, we were told, in consequence of our having progressed and risen, therefore we were fitted to receive what the control had to communicate. The medium used is to be known by the initials "A. B.," according to the wish of her guide. The influence at the other circle, was, taken on the whole, very harmonious. The nature of the inner life—the life of the spirit and the duties necessary to the attainment of happiness—were expatiated upon, and as a natural sequence the sitters were mutually benefited.—Our week-night circles also were characterised by a strong display of spirit-power, which tends to raise us from earth and its sordid cares, and weans us, slowly but surely, from matters pertaining to the flesh, and fits us for those of the spirit. We thank our Heavenly Father for that communion of saints, whereby we realize and can prove the continuity of individual and conscious existence, after this mortal frame is laid low in the dust. What greater evidence of a Father's love could we have, than that he should send his "angels," true messengers of peace, beings like ourselves, only just gone before, to help, guide and guard us on our earthly journey; and who unite with us in our daily prayer for more light, to Him who is the only Source of Light.—EXCELSIOR.

WEST FELTON: Co-operative Hall, Oct. 25.—Mr. J. G. Grey gave two addresses, and Mr. Murray described spirit friends, in which he was very successful. We have commenced a Lyceum with 40 children and four officers. We are teaching the truths of Spiritualism to the best of our ability, from the "Lyceum Guide."—T. WEDDLE.

BACUP: Public Hall, Oct. 25.—Mr. G. O. Stott gave his essay on "Vicarious Atonement," showing the injustice of the innocent suffering for the guilty. People now begin, he said, to have less faith in the blood of Christ. But Jesus of Nazareth was a grand and glorious man, and in every respect worthy as an example. An interesting discussion followed, but the opponents would not keep to the point; they desired to branch out into Spiritualism, and statements made by mediums. Mr. Stott refused to follow. It is difficult for the defender of any subject, when he is asked to follow opponents over bog and fen, in any erratic flight they may choose to lead him.—JOHN BECKLEY, Clogger, Burnley Road.

BURNLEY: St. James's Hall, Oct. 25.—Mr. J. C. Macdonald gave two interesting lectures of an intellectual and scientific character, sang two solos, and examined two heads phenologically, to the satisfaction of the audience.—JAS. BAUNTON, 12, Trinity Terrace.

SOUTHWICK, Sunderland.—On Saturday evening, about forty friends met at the house of Mr. Fenwick, to hear an address from Mrs. Yarwood. She gave some good advice to investigators, also encouragement to those who were farther advanced in the Cause. She then described twenty-four spirits, sixteen being at once recognised, and no two after. We had a very pleasant evening. The desire of the friends is that Mrs. Yarwood will be with us again shortly. Meetings every Sunday evening at the house of Mr. Fenwick, where all are invited.—J. H.

NEWCASTLE: "TRUE UNION." MRS. BRITTEN'S VISIT.

On Tuesday evening, the weekly spiritual convention had for discussion a paper by Mrs. Wilson, on "True Union," relating to marriage. It was shown that in the past, in almost all peoples and religious systems, woman had been subject to the grossest injustice, being too much in the position of a slave, our own Christian religion being no exception to the rule. But thanks to man's natural tendency to a more enlightened view—and in spite of theology—woman's rights were beginning to be asserted, and not until woman was in a position of equality, and had the power to choose or refuse, would anything like true union be attainable in all cases. Marriage would be consummated—not with reference to purse, position or worldly prospects, but more on the ground of real love, and more upon spiritual principles; and before that was possible, the state ought to be entered into with a more perfect recognition of the duties and responsibilities, and of its eternal relationship, instead of as at present in ignorance. In the future, then, religion will have to concern itself more on this matter. "Whom God has joined, let no man put asunder," was the expression of the priest, but in how many instances has the priest done his duty in inculcating sound views with regard to this solemn matter. Does the Church concern itself with this matter at all? No; it rather shuns all such subjects, and leaves the young to blunder into the bond, in too many cases to cause a life-long regret. In conclusion it was urged that the bonds already entered into must be religiously fulfilled; regardless of any theories we may hold as to our present relations, we could not be too careful in discussing these matters, that we did not in any way loosen the ties that bind us at present, as unfortunately there were too many quite ready to use such theories and arguments dishonestly as a justification for their untruthfulness and to make them an excuse for licence. We must, therefore, bear in mind the moral obligations of parentage incurred, of duty to society, of which we form a part, and insist upon their due fulfilment, except of course in the case of cruelty and unfaithfulness—for which the law has made full provision. The remedy therefore lies not in a more easy road to divorce, as some would have it, but to take care that in the future marriages are entered into more carefully, and more on interior qualities and sympathies, in short upon spiritual principles as opposed to material positions and prospects. And Spiritualists, it was cheering to know, had an opportunity of recognising these things, as from the nature of their philosophy and religion they were ever being pointed towards the reality and interior instead of to the apparent and too often unreal.

An interesting discussion took place on the paper by—amongst others—Messrs. Harper, of Birmingham, Robinson, Harris and Wilson, and owing to a slight digression into physiological subjects being unavoidable, and the convention being composed of a mixed audience of both sexes, it was deemed advisable to close the discussion, at least for the present.

George Wilson opens the next by a discussion on "Organization, its need and value, and upon what principles," on Tuesday evening, Oct. 27.

On Sunday morning, in the Northumberland Hall, Mrs. Britten's guides discoursed on the subject, "The Origin of Evil," before a good audience. It was shown that evil was entirely of man's own making, being the result of ignorance and selfishness. The evil which man has attributed to unseen agencies might be ascribed to the operations of nature, as manifested in the darkness of night and the coldness and death of winter; and these were shown to be but the work of a benign providence, as were also the sorrows and trials of life, befitting us to appreciate the blessings of life by contrast. Were it not for night with its shade and darkness, the myriads of shining worlds above and around us would be for ever unrevealed, and so with regard to sorrow and trials; were not their effect on our inward nature, the same world's of beauty, sweetness and spiritual light would never have dawned upon our spiritual vision; as the fountains of love and beauty were never so surely opened up to us as they were by tribulation, for by it our robes were made white, and we would live to thank God for our sorrows, as being the means whereby He drew us towards a divine life. And so the evils so-called which afflict us in the shape of pain and suffering were needful for our unfoldment.

On Sunday evening, at 6.30, the guides addressed themselves to six subjects submitted by the audience, there being a large attendance. The address was of great length, and the interest was sustained to the last.

On Monday evening, the subject was upon "Obsession and Inspiration," which was dealt with in an able and interesting manner, a number of questions being put by the audience and answered by Mrs. Britten's guides. It was intimated from the chair that Mrs. Britten would open a new spiritual meeting place at South Shields, on the Thursday following, which may be taken as an evidence of the spread of the work in Tyneside.—GEORGE WILSON, Cor. Sec., N.E.S.

CROYDON.—An old friend of the Cause writes:—"Since I have been in Croydon, I have known and do know, of many people who have joined our movement. Three families at my request now take in the Medium regularly, and others "Light." I have continually had, in my house and the houses of friends, seances; I also attend regularly at the house of a friend, and we are arriving at astonishing results. One of our circle, a lady, floats in the air over our heads, and while her hands are held by myself and others, necessitating our mounting the chairs and table to be able to follow her in height. At this circle we have other mediums in a forward state of development. I know of several circles now continually held in Croydon, and dozens of people are now working Spiritualists, who knew nothing of the matter a year or two ago."

WEST HARTLEPOOL: Druids' Hall, Tower Street, Oct. 25.—Mrs. Yarwood spoke in the afternoon on "Progression," and her change from Wesleyanism to Spiritualism. She alluded to the benefits of being always guarded and guided by her own darling boy in spirit-life. A good and pure life she declared to be the basis of spiritual work. In the evening the large hall had to be used, when about 270 assembled. A control called "The Mountain Maid," gave her experience in a very lucid manner. In her earth life she did not worship in temples built with hands, but under the serene canopy of heaven. Mrs. Yarwood in her normal state answered a question on the Atonement, showing from Bible texts that it was limited. Descriptions of spirit surroundings were specially marked by their accuracy.—O.S.T.

CLOGSFOLD: Mr. Barnes's, 19, Rosevale Cottages, Oct. 25.—Mr. Hodgson, Haslingden, gave us a nice discourse on "The Rich Man and Lazarus," to a large gathering. We had a developing circle in the morning, one of the best we have had. We spent a very pleasant evening with one of our local mediums.—J. B.

OSWALDSTWISTLE: 9, Fern Terrace, Oct. 25.—Mr. Walsh and Mrs. Wood, of Blackburn, were the mediums. Mr. Walsh spoke an hour on "The Trinity of Man." Mrs. Wood gave clairvoyant descriptions, some of which were readily recognised.

RYCROFT.—Mrs. Bailey gave us four beautiful addresses, and several private meetings.—G. PARKINSON.

BRADFORD: Upper Addison Street, Oct. 18.—41 at Lyceum. Mrs. Wade spoke in the afternoon, and Mr. Pinder read an extract on rich and poor in heaven. In the evening Mrs. Wade and Mr. Worsman spoke. An after circle was held, which interested many strangers. Mrs. Illingworth has commenced a developing circle on Thursday evenings, door locked at 8 o'clock.—Oct. 25.—Mr. Worsman gave two very spiritual and sympathetic addresses. He is improving in development. The interest attending these meetings is greatly on the increase.—Cos.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, NOVEMBER 1st, 1885.
LONDON.

BATTERSEA.—Mrs. Evans, 46, Wakehurst Road, Northcott Road, near Clapham Junction, Circle at 7. Wednesday, 6 till 8, Healing by Mr. Williams.
CAVENDISH ROOMS, 51, Mortimer Street, W., at 7, A.T.T.P., "Are the Evidences sufficient to justify a Belief in Spiritual Communication?"
EDGWARE ROAD.—Nuford Hall, Nuford Place, at 11, Seance; at 7, Mr. J. Veitch, "Does Physical Death end Life?"
HOXTON.—227, Hoxton Street, at 8: Mr. Swatridge, "Common-sense Views of the Great Hereafter," and Seance after.
KILBURN.—Creswick House, Percy Road, Carlton Road, at 7. The Room to be let on other Evenings.
UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.
WALWORTH.—83, Boyson Road, at 7, Mr. Robson, Trance Address; Mr. Raper, Healing. Monday at 8, Mutual Development Class, "Shelley as a Poet."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
CLERKENWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.
KILBURN.—At Mrs. Spring's, see above. Tuesday, Seance at 8.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.
NOTTING HILL.—Claremont House, 53, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30.

PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: No Information.
BAUP.—Mechanics' Institute, at 2.30 & 6.30, J. Burns, O.S.T.
BARROW-IN-FURNESS.—90, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. J. Armitage.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. H. Briggs.
BIRMINGHAM.—Oozella Street Schools, at 6.30.
BISHOP AUDELAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 6.
BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mr. Walsh, and other Local Mediums.
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mrs. Gregg.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. J. Hoperoff.
Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Peel. Tuesday, Mr. Hoperoff.
Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. Illingworth.
Milton Rooms, Westgate, at 2.30 and 6: Mr. J. S. Schutt.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Woolston.
BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. Swindlehurst.
Thursday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
DRYNOPT.—98, Fore Street, at 11, Mr. Tozer, Discourse; at 6.30 p.m., Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30.
FELING.—Park Road: at 6, no information.
FOLKSHILL.—Edgewick, at 6.30.
GLASGOW.—2, Carlton Place, Lyceum at 11.30; at 6.30, Mr. E. W. Wallis.
HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. & Mrs. Hepworth. Monday, Mr. J. Hoperoff.
HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HATTON.—Minors' Old Hall, at 6.30: Mr. J. G. Grey.
HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Postlethwaite.
Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Butler.
JERSEY.—68, New Street, at 8 and 6.30: Local.
KINGSLY.—Lyceum, East Parade, 2.30 and 6.30: Mesdames Ingham and Sunderland.
LANCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, No Information.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. D. Richmond. Wednesday, Mr. J. Hoperoff.
Edinburgh Hall, Sheepscar Terrace, Open.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. E. H. Britten. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.
MACCLESFIELD.—Free Church, Paradise Street, at 6.30, Rev. A. Rushton.
62, Fence Street, at 2.30 & 6.30, Mr. Hunt.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mrs. Groom.
MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30, No Information.
MORLEY.—Maison Room, Church Street, at 2.30 and 6: Mr. T. Holdsworth.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Prof. Wm. Tate.
NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ormsby; at 2 & 6.15, No Information.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: No Information.
Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.
Tuesday, 7.30.
OLDHAM.—176, Union Street, at 2.30 & 6, Local.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. J. B. Tetlow.
OSWALDSTWISTLE.—At 160, New Lane, at 6.30, Mr. & Mrs. Newell.
PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. J. C. Macdonald.
PLYMOUTH.—Notte Street, at 11, Address: at 3, Member's Circle; at 6.30, Address.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.
Marble Works, 2.30 and 6 p.m., Mr. Taft. Wednesday, Circle at 8.
SALTASH.—Knuston 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.
SOUTHERA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
SOVERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Green.
SPREYMOOR.—Central Hall, at 10.30, 2.30 and 6, Mr. G. H. Lamb, "Death."
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.—Druid's Hall, Tower Street, at 2.30 and 6.30, Mrs. Yarwood. Wednesday at 7 o'clock.
WEST FELTON.—Co-operative Hall, at 2 & 5.30, Mr. W. Pickford, "Why do Working Men stay away from Church?" "Criticism, not Malice."
WIDSBY.—Hardy Street, at 2.30 & 6, Mr. Clayton.

MONTHLY LIST.

ROCHDALE: Marble Works, Sunday, at 2.30 & 6 p.m.—Speakers for November 1, Mr. Taft; 8, Mrs. Green; 15, Mr. Tetlow; 22, Mr. Macdonald.—J. W. BUTTERWORTH, Sec., 9, Littlewood Street.
OLDHAM: 17, Union Street, Sunday, at 2.30 & 6.—Speakers for November: 1, Mr. Johnson, Hyde; 8, Mrs. Bailey, Halifax; 15, Local Mediums; 22, Mrs. Gregg, Leeds; 29, Mr. J. B. Tetlow.—J. MURRAY, Sec. O.S.S., 7, Eden St., Frankhill.
BRADFORD: Milton Room, Westgate, Sunday, at 2.30 & 6.—Speakers for November: 1, Mr. J. S. Schutt; 8, Mrs. Gregg; 15, Mrs. Illingworth.—JAS. NAYLON, Sec., 73, Girlington Road.

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

THOMAS GREENALL, Trance and Clairvoyant Medium, 196, Padham Road, Burnley.—Nov. 1, Rochdale. Wednesday at 8, Private Circle.

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

MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.

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, Barclayde 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.

MR. E. W. WALLIS'S APPOINTMENTS.—Nov. 1, Glasgow.

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