



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

SPIRITUALISM.

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REMARKABLE MANIFESTATIONS.

MATERIALIZATIONS; A GHOST STORY.

PRESENTATION TO SIGNOR G. DAMIANI.

On Sunday evening some twenty Spiritualists met under the hospitable roof of Mr. Younger, 23, Ledbury Road, to present a testimonial to Signor Damiani, in recognition of his untiring efforts in the Spiritual Cause. Mr. Younger, to give more interest to the occasion, invited Mrs. Mellon, of Newcastle, to give us a seance, which proved a most remarkable one. The first form that came out of the cabinet was "Geordie," who, approaching the chimney-piece, against which stood Signor Damiani's portrait in a large and heavy frame (this being the testimonial to him), took it up and calling the Signor in front of the cabinet, offered him a chair, and placing the picture in his hands made a short but most impressive and appropriate speech, after which he heartily shook hands with him. Three other forms followed, viz., "Cissy," another female who was not recognised, and Mr. Younger's spirit son. During the seance both "Geordie" and "Cissy" came out of the cabinet, holding the entranced medium by the hand, and "Cissy" indulged in a scramble on the piano.

The great success of this seance was owing, no doubt, to the perfect harmony of the circle, composed principally of tried Spiritualists. I must not forget to mention that "Geordie," who was in great power, called some of the ladies present near to the cabinet, made them sit down, and after addressing them in pleasant words, kissed them.

We spent a most enjoyable and instructive evening.

E. P. W.

Sig. Damiani left London for Florence, on Tuesday, where he intends to reside for the winter, returning to London in the spring. The testimonial has been much admired, the ornamental border of floral symbols, and inscription at the bottom, being the product of Mrs. Skilton's mediumship.

A PRIVATE SITTING WITH MRS. MELLON.

Although Materialization seances have often been described in the MEDIUM for many years past, still, inasmuch as there is a constantly-increasing influx of readers and investigators, to whom all phenomena are strange and novel, I send you this meagre and very inadequate account of a seance that took place at my house this (Saturday) evening, in the hope that it will prove of interest to that class of readers

just referred to, and at the same time it will give me an opportunity of publicly testifying to the genuine and singularly-pure mediumship of Mrs. Mellon, who was the medium on this occasion.

Let it be noted that this seance was held under particularly adverse circumstances. The atmospheric conditions were most unfavourable, fog, rain and wind all striving for the mastery. Mrs. Mellon, too, had been giving another seance during the afternoon, elsewhere, and our circle—a small one, only three ladies and three gentlemen—lacked the physique so essential to a good materialization seance. However, what we wanted in vitality we perhaps made up in harmony, for with one exception we were all old and sturdy Spiritualists, fully alive to the blessings spirit-communion affords, and our hearts were full of sympathy and love, ready to greet the denizens from the other world. And surely this is the only fitting and proper spirit in which to receive our spirit guests. Every seance should be entered into with pure, loving motives; seeking instruction, help and comfort, so that every such communion may refresh our own spirits and strengthen us to once more gird up our loins for the duties, trials and disappointments incident to our earth life.

At about 7 o'clock we commenced our seance, which was held in the drawing-room. My wife had extemporized a cabinet, by simply hanging a curtain across a recess, in one of the corners of the room, in which a chair was placed. We arranged ourselves in the form of a horse shoe, those at the ends sitting not more than four feet away from the curtain. There was a comfortable fire, and one small jet of gas burning, so that we could see about the room quite easily. Mrs. Mellon then stepped into the cabinet, and immediately commenced talking, under control of her little spirit, "Cissy," a negro girl, greeting us all individually.

We were then asked to sing, and in a minute or two the curtain opened from the centre, and we saw a form, considerably taller than the medium, draped in a snowy white, fleecy material, more like a thick, white cloud than anything else. In a firm, manly voice, with a strong Scotch accent, but somewhat hoarsely, as if suffering from a severe cold, this spirit, who gave his name "Geordie" (I believe he is the principal guide to the medium), carried on a long conversation with us. I could just distinguish a short, thick, black beard, but not the face. On asking why he spoke so

hoarsely; he said it was because one of the gentlemen, from whom he had chiefly drawn power, was suffering from a bronchial attack (which was perfectly true), and he had been obliged to take on the condition. He told us several spirits were most desirous of showing themselves, that although they might materialize, he feared they would be unable to identify themselves that night. He asked for a little more light, which I gave, and he then disappeared.

Almost immediately, another spirit came forward, this time in the shape of a female, most gracefully draped, but even more ethereal than "Geordie." She was clothed with clouds of diaphanous drapery, and her head was enveloped in the same. She put out her hand; it was long and slender, and seemed to be of a luminous vapour. On our asking for whom she came, she inclined her head towards one of the ladies, and then vanished.

"Cissy" next appeared. She first seemed about three feet high, but retiring a second or two, came out quite a foot taller. She then pulled the curtains wide apart, and showed us her medium standing up by her side. She was then requested to try and dematerialize in front of the curtain. To our great satisfaction she came right out; and under her hood of white drapery I could see what looked like a black face, and her two small black hands were distinctly visible, as they lay folded before her. Although I could almost touch her, she did not look much more than a thick, white and black cloud, only most gracefully outlined to represent a girlish figure. Very slowly she began to diminish in size, from her feet upwards. It occupied quite ten minutes, and at last only a tiny piece of cloud seemed to rest on the floor, and that gradually evaporated.

"Geordie" once more appeared, and at the same time two arms, apparently swathed in bandages, floated before the curtain. This phenomenon was explained by "Geordie," to be the work of a spirit who was anxious to identify himself, as in earth-life he had met with an accident to both his arms, but there was not sufficient power to materialize the whole body. One or two little children walked out, but we could not recognise them, and we then brought the seance to a close, as "Geordie" told us the power was exhausted.

The gentleman sitting by me, a strong, healthy man, told me he felt pretty well done up; but, strange to say, I, who had been suffering from a severe headache all day, had quite lost it. Altogether it was by far the most satisfactory materialization seance I have ever sat at. Being held at my own house, I knew there could be no possibility of trickery or collusion in any way, and the recess where the medium sat was so small, that her slightest movement could be heard and seen by all the sitters. She never left my wife's presence an instant before the seance. I would not mention these little details, but I confess to be most sceptical as to materializations, and to outsiders they must appear utterly incredible, but I do in this instance most sincerely and emphatically assert that I have given a plain, unvarnished record of what occurred.

R. H. R. DAVIES.

12, Westbourne Park Road, W., Oct. 31.

MRS. HALL AT BARROW-IN-FURNESS.

On Tuesday, Wednesday, and Thursday, October 20, 21, and 22, this wonderful medium paid a visit to Barrow-in-Furness, at the request of a Committee of the Spiritualists' Society, and gave three seances in their rooms, Victoria Buildings, about forty sitters being present on each occasion.

On Tuesday evening the sitting commenced punctually at 9 o'clock, with the light turned down very low, still everyone present was able to see the faces of the sitters. After the singing of a hymn and an invocation by Mrs. Hall's control, the medium retired into the cabinet, which had been made of curtains in a corner. After sitting about ten minutes, two or three forms made their appearance, but could only be discerned by a few of those present. The meeting was brought to a close about 9.30, and those who saw the forms expressed themselves delighted.

On Wednesday night, the conditions were much better. A few minutes only elapsed after Mrs. Hall entered the cabinet before a form appeared clothed in the usual white drapery, and could be distinctly seen by everyone. Then three children made their appearance, one after the other, one of whom took off the spectacles of Mr. Proctor (medium), nothing more being seen of them until the following morning, when they turned up at Mr. Proctor's residence, at Dalton, four miles from Barrow. After the children retired, another form appeared and waved her drapery over the heads of the sitters near the cabinet, and placed her hand on those of others. Altogether about twelve came out. "Annie," Mrs. Hall's youthful control, kept the audience very lively the whole of the sitting, which closed just before 10 o'clock.

On Thursday, the conditions not being so good as on the previous night, only six forms came out, but were clearly seen. This night a little girl came out and took away a knife belonging to one of the gentlemen at his request, but nothing has been seen of the knife since.

Mrs. Hall gave two or three other sittings in private, and most remarkable phenomena took place, one of which I shall never forget. A

seance was also held at Dalton on Monday. I sincerely trust Mrs. Hall will not be long before she pays us another visit, for those who were inclined to be doubters have been strengthened, and others who were just beginning to investigate have had such proof, that the list of members here will be augmented. Mrs. Hall's expenses in coming here were simply her railway fare and a home while she stayed with us, so that a good sum has been added to the funds of the Society, which will help to clear off the remaining debt. EYE WITNESS.

EXTRAORDINARY GHOST STORY FROM YNYSHIR.

[BY MORIEN.]

Having heard that some extraordinary statements had been made by a Mrs. Ann Jenkins, of Ynyshir, as to her having seen a ghost, I, accompanied by Police Constable Menhennick, proceeded on Monday to interview her. We found Mrs. Jenkins at home with her four children. She conversed with me in the Welsh language, and told me, with a deep sigh, that what I had heard was true enough; that a few nights ago she had seen a ghost in the room in which we were then assembled. She had frequently during the last two years heard strange knockings in various parts of the house, but never until she saw the ghost had she dreamed that the knockings came from a supernatural source. One night, about six months ago, she had gone out for a few minutes, leaving the children alone. Suddenly people living in the adjacent houses heard loud screaming in her house. She ran home, accompanied by the neighbours, when they found her boy, about eight years of age, in a state of terror and trembling all over. He stammered forth that a strange man had come in the room from the back kitchen, and had beaten the table with his hands and made faces at him. A short time afterwards Mrs. Jones, wife of Mr. R. Jones, collier, and Mrs. Jenkins were sitting quietly by the fire-place when there came suddenly a terrific noise in the chimney, followed by both seeing the tea kettle flying from one hob to the other. Both women ran upstairs, where they remained trembling at a frightful rate. But yet another appearance was made by the ghostly visitor. "I was sitting here," said Mrs. Jenkins—on the left side of the fireplace—"with the round table near me. I was busily engaged sewing. My husband was out, and the four children were in bed. Something gently brushed the right side of my face. I thought the cat was on the chair near me, and that it was her fur which I had felt. I went on sewing, when I was brushed on the face a second time in the same way. I then made use of an angry expression, and looked up, when, to my unutterable astonishment, I beheld an aged man with a nightcap on his head, and wearing a waistcoat with sleeves. He was very pale, and was gazing intently at me. He had so terrified me that I called him a devil. He, however, made no reply. This increased my alarm, and I jumped up intending to run out, but he dodged me and prevented my doing so. He then spoke to me in Welsh, his voice being loud and sharp. I tried to scream, but was so paralysed with fear that I could not do so. I was as helpless as a child, and I accompanied him to the back room, he all the time moving by my side. I undid the bolt of the back door and we went out. I then became conscious of a strange light about us. My companion pointed to a stone in the loose wall facing the back of the house. I pulled out the stone, and behind where it stood was a small implement such as carpenters use. The ghost then said, 'Don't say to anyone what it is,' and I have not told even my husband. The ghost then led me into the street through the front door. When we reached the pavement in front of the house I endeavoured to cry out, but failed to do so. I caught hold of an empty bucket and flung it over the wall so as to draw the attention of my next door neighbours. We reached the road, and I attempted when on the other side to remain behind, when I was suddenly lifted off my feet and carried bodily for some distance. I alighted on the railway bridge leading to Troedryhiw Siding. All this time I carried the implement in my hand. The ghost then ordered me to throw the thing into the Rhondda Fach River. This I did. I was then led back by the ghost, and left on the road opposite my own house. It was about nine o'clock, with a little moonlight." After Mrs. Jenkins had finished her tale, I sent for Emily Evans, the next door neighbour, who came and told me that she noticed the bucket thrown, and had heard the most distressing cries. She and her mother concluded Mrs. Jenkins was beating her boy for "mitching," and that it was the boy who was crying. She saw Mrs. Jenkins going across the road at a rapid rate in the direction of the river, and thought she was chasing the boy. Presently she heard cries of "Emmy! Emmy! Emmy!"

She ran out and saw Mrs. Jenkins coming from the direction of the river, but saw no one with her. The next moment Mrs. Jenkins fell into her arms in a fit, and she dragged her into her mother's house, where she remained for a long time in convulsions. When she recovered consciousness she related what she had seen. Since the occurrence it has been remembered that an aged carpenter died in Mrs. Jenkins's house about ten years ago. In answer to my question, the woman said that she never saw anything of the kind before. — *Western Mail*, Cardiff, October 31st, 1885.

THE SPIRIT-MESSENGER.

STORY OF A MAD-HOUSE WARDER.

A CONTROL BY "WALTER BLENCOWE."

Recorded by A. T. T. P., October 7th, 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:—

What is new to man? I have heard spirits speak of the modern phenomena of Spiritualism: but before the Sensitive had any other name for spiritual communications, than that of dreams and ghost seeing, I was enabled to visit and talk with him whilst I was in the body. It was when he was first engaged as a keeper of madmen, and I was a colleague; one of the few with whom he cared to enter into close relationship. Any action savagely cruel on the part of any keeper would set him trembling like a child which was frightened; yet I have seen him complacently calm in moments of terrible endeavour, preventing the madmen under his charge from injuring themselves or others.

I can remember on one occasion being told off for night-duty together with him. A system prevailed, that out of the forty or fifty attendants, one had to do duty with the regular night watchman, and when the night watchman's night off duty came round, it became then necessary that two day-keepers should do the duty; one to act in the place of the regular night watchman, and the other as his colleague. It was on an occasion of this kind that we did duty together. We sat in the infirmary day-room, with our lanterns prepared for ourselves to visit the cells. The Sensitive, turning to me, said: "Wallee (my name was Walter Blencowe): How goes the enemy?" and I answered him: "It is twenty minutes past ten," and he said: "The last train is in, and as we have had no report from the gates, we may naturally conclude that there are none who are absent." We went our rounds from ward to ward, in the solemn silence of the night; a silence broken at intervals by low moanings and deep sighs; and conscientiously we performed our duty, both through the dormitory and the cells, returning to the infirmary day-room, which was our resting place between our visits.

By the time we had returned from our rounds, it wanted but five minutes to midnight. I poked the fire, put on the kettle in order to make some coffee, drew out a book from the library provided for the attendants, and prepared to make ourselves comfortable until two a.m., the time of our next making our rounds. Glancing up casually into the Sensitive's face, I saw that beads of perspiration had gathered round the roots of his hair, and were trickling down his forehead. His face was pale with the paleness of that, on which we had both looked so often—the paleness of death; his lips were of a reddish blue, and were trembling; his hands also were trembling; his eyes were partially open, but no eye-ball was visible.

The first words which he said, frightened me. He commenced: "I live not in his memory," and pointing towards the opening archway of the day-room, said: "Who are you, with your close-cropped hair, and your pale face? those piercing eyes, which seem to dart their glances through my brain; you are beckoning me; I feel that every glance with which you look on me, is as so many hooks fixing themselves in my flesh, bidding me to come. Well, lead on, I will follow." I thought that he had gone mad, and that as there were two sides of every question, that this conduct if repeated with him as a colleague, would end in trouble. You must, however, remember, that I had then no knowledge of controlling, either entirely or imperfectly completed. After an interval of about five minutes, in a voice solemnly sad and low, he addressed me, saying: "Walter Blencowe! do not be frightened; it is a terrible night outside the gates; the rain is coming down piteously, yet I have been out, and have just returned, Wallee. I have been on the Brentford

Road; I have traversed that road amidst this down-pouring rain, and, Wallee, I came to that wall on the right, getting near to Brentford; on the left there is a rail to keep the passers-by from falling into the ditch, and on the side opposite that wall, there was a dead man lying, and his uniform, Wallee, was the same as ours. He is one of our colleagues; whether he died by his own hand or through accident, or he fell through foul play, I know not; but this I know, that he was lying there dead, and I have seen him."

I said: "Oh, L—, you are frightening me." As a rule, I was a stranger to fear. Tears were running down his face, even as they are running down at this moment. I said: "It cannot be true. Oh! come, come to yourself again." Then there came one of those convulsive shiverings, that are reckoned so common to those conversant with spiritual matters, and he said, in his usual voice and manner, "Why, Wallee, you look as if you had failed to lock a padded door, and had been having a tilt with the inmate of a padded room all alone by yourself." I said to him: "How do you feel?" He answered: "As right, as warm and as comfortable as ever I desire to be. But why do you look at me so strangely?" I then asked him: "Did you ever hear that you walked in your sleep, or spoke fluently whilst you were dreaming?" He answered: "Never; yet I do dream, and have fitful dreams; dreams of a double life. In the daytime I know that I am here, with duty to be done from six a.m. to eight p.m., and then I know that I take the ward reports to the mess-room; have my supper, and get back to my bed at ten; I then undress and get into my bed. But after that, whether out of good-will or otherwise, I seem handed over to the tender mercy of an indefatigable earth-wanderer; there is no journey that is too far; no foreign experiences that he seems to wish to miss."

I asked: "Do you in your dreams know what sort of a man is this wanderer?" He answered: "Yes, I know him too well; he is one who frightened me greatly, just after I left school, and one whom, after a little experience, I carefully avoided." Then I realized, that these night wanderings were not dreams, but realities. Mr. P—, for I have heard your name; I then realized that man beyond the grave had power over those on earth, and I prayed (for I believed in prayer) that God would advise me, whether I should tell him that which he had unconsciously told me; and the answer breathed back was the single word: "Wait!"

Scarce was that answer to prayer heard, than a key rattled in the ward outside door, and this Sensitive, with that calmness peculiar to him, proceeded towards the door, followed by myself. Turning towards me he said: "Who can our visitors be, for there are three or four of them at the least. I heard their footsteps coming along the corridor." When the door was opened, it was our Inspector, with a Sergeant, and one or two privates of the Police-force. Turning towards the Sensitive, and addressing him by name, the Inspector said: "One of our men has been found dead on the Brentford Road, and has been removed to the Police Station at Brentford. He is in our uniform, and it is necessary that some one should proceed to Brentford to identify him. There are none absent; according to the report, so it must be one of the married attendants (for those who are married, have certain whole nights out, from eight p.m. to six p.m., permitted them), and whom shall I awaken for the purpose of identification?" But the Inspector knew that neither of us could be spared from our night-duties, so one of the day-attendants was called, and proceeded to Brentford and identified the dead body.

I have mentioned this case to prove that there are Sensitive in the midst of their own homes, who know nothing of spiritual gatherings, but who only want developing to make known that which so many are longing to know.

After this occurrence I longed for his society. On another occasion, when we were together, and alone, he began crying in the same manner, and with the same symptoms that I had noticed before, and said to me: "Wallee: Do not go to-morrow to see her." He then came all right again. The next night was my night off duty, Tuesday night. I remember it was the night before the Patients' Ball, at which I was the principal cornet player in the attendant's band, and I thought of going to visit my sweetheart, as well as my own mother, but I did not know to which of these the warning referred, and consequently made up my mind not to visit either; but when I was once out of the gates, away from the influence which is always on those who wait on the mad, I lost all remembrance of warning, and went and visited the young woman, whom I hoped to have made my

wife, and I came back again accompanied to the gates by my Nelly and her brother.

On the Wednesday night, at the Patients' Ball, the Sensitive did not join in dancing with any of the patients; but he came up to me with his pale face contrasting with his dark uniform, and in a voice, soft and longing, he said: "Walter: Come home with me." I placed my instrument down on the ground, and said to him: "What in the name of goodness ails you now?" He answered: "Go to bed: you are ill; you are ill." I could have laughed in his face. God help me! the next words took all the laughter from my soul. He said: "Walter! listen, and prepare; I see a funeral cortège passing down our long carriage road, which goes towards our large double gates. It is not a funeral cortège of the town; it is a coffin borne on the shoulders of six uniformed attendants; it is a bright oak coffin, and they pass down to the gates towards the road to Ealing; they stop on the left of the Cemetery; see they are passing on, Walter. I am one who is bearing the coffin. My God! you must not ask me, you must not ask me to look on the coffin-plate; you, who have said that the will of man is so potent. I will not to tell you all"; and then he came to himself.

I could play no more; and then came sharp, shooting pains in my head, and then I felt as if my throat was on fire; my tongue was so swollen I could scarcely speak. Then came the doctor, and kindly hands led me, not to my own bedroom, but to a bed-room isolated as the last of an empty ward; and then came the stern order of the doctor: "Two are sufficient to lead him to his bed-room; you will not leave the ward," he said, turning to those two, "nor hold any communication with others in the Asylum until we know the result." But ere the Sensitive went to bed, or the first thing in the morning, I forget which now, he came to me and said to those who were watching, that my isolation should be complete. "You do not mind me making this one visit, do you?" and I heard him, I knew his voice; nay, although suffering under the fierce delirium of fever, I knew his footstep, and said: "You are there, L—, you are there; you have not had much sleep." He made no answer. I continued: "You were too busy looking after me, to sleep. Are you not glad of my appointment to Drury Lane; twelve pounds a week and liberty is better than forty pounds a year, with board, lodging and uniform. Do you not think I played well, whilst walking on the roof of the Asylum just now. How frightened you all were down below; you did not like my walking on that narrow coping, playing my beloved cornet. How I laughed when I saw the crowd of my mates following with mattresses to break my fall. Those who are watching me, think I never get out of my room, and that I never used my instrument all through the long night, and that I would not dare to walk along that narrow coping, in the cold and bitter night, and in my shirt: for they had taken away all my clothes." And then I heard those who were watching me, turn round to the Sensitive and say: "You see that he is raving, and such visits are prohibited; you must go, for unless you do we shall get into trouble."

Dear Recorder, that was the last time that I saw the Sensitive whilst I was in the body. I walked by his side at my own funeral, whilst he and five others were bearing my body to its last resting place.

May God bless you! Forgive my stepping in; but remember, that the love he gave me then, I can give him now. Look, Mr. P., the dead can come back again; see that dark face.

Here was a break. There was evidently some spirit trying to control. I asked to have a little talk with him. He told me much about the Sensitive, which would not interest any one, therefore I shall not give it; but he said:—

The Sensitive had wonderful power over what were called refractory patients, and that since he had passed over, he had found out that these refractory patients were ill-developed Sensitive, and obsessed by turbulent spirits.

He further said:—

That a man like the Sensitive would do far more good than the doctors all put together.

A very curious incident occurred during that portion of the control, which related to the body found in the Brentford Road. I heard, as I thought, the chimney of the lamp crack, and as it was the last I had in store, I was rather disturbed. The control asked:—

What was the matter?

I told him. He said:—

Your glass has not cracked.

But a few minutes after, I had a repetition of these sounds, and felt a cold breeze in my face. The control said, imperatively:—

Go away; you cannot be allowed to control.

I asked what it was?

He said: The spirit of the murdered man, whose body was found in the Brentford Road, is anxious to control, but your surroundings do not wish him to do so.

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 six weeks.)

LIFE.

We have already alluded to this phase of existence. Where life begins, and its specific cause, is a matter of great solicitude to philosophers. There are many forms of life, and each one brings forth after its kind, without confusion or mistake. The difficulty which the problem presents is due to the short range of vision employed in making observation. The visible states which meet the physical eyes are alone regarded, and much mystery and speculation are the consequences.

Motion, as the lowest form of life, is in reality death. Still it represents the scheme that is manifested in all things. The life of the flowing river, of the sighing breeze, of the rolling stone, implies two conditions: a source and a destiny. Were there no source of operation, the wind could not blow, the stream could not flow, nor the stone move onward. Then there must be a destiny: should the wind be impeded, the river stemmed, or the stone stopped, the phenomena to which they give rise could not exist.

In chemical life, or action, there is the same transition, not in respect of *place* but of *state*. The substance remains in the same *place*, though not accommodated to the same *space*, and its quality and appearance (*state*) change as the result of chemical action. Did some condition intervene to prevent this change proceeding, the chemical life would cease. Thus, the beer is being made by a course of fermentation, which is a form of chemical life. Reduce the temperature sufficiently, and the process would cease, and chemical death would result.

Vegetative life, whether in the animal or vegetable form, is a combination of motive and chemical action, with that which is called *vital* superadded; though the fermentive process, as a phase of organic chemical action, is essentially *vital*. In the vital organism, the *limits* of the sphere of operation are strictly defined. The body, the outer skin, encloses an area of life peculiar to itself, and discreted from its surrounding elements.

In *man* there is another element added, and which may include the spiritual as well as the distinctively human on the organic plane. Therefore, we have in man a combination of many forms of life, all the lower being subordinate to the highest.

In the *spirit* the Divine Impulse expresses itself on a still higher plane; and thus higher and higher the mode of operation may go, but in all states essentially the same: the ceaseless flow of an irresistible Presence, in many diverse forms, coming from an inexhaustible Source, and manifesting itself in a type in accordance with the plane of observation.

All chemical action is the outward roll of that Ceaseless Flow, on the plane of Matter.

All the vegetative action is the same Current passing through higher conditions, and the plants observed indicate the nature of the condition.

All the animal function is still the One River of Life meandering through another section of the Cosmical domain.

All humanity is the Divine Stream conditioned by the peculiarities that are alone to be found in man.

All spirits express the onward course of a Tide which is eternal; the same Presence, expressed in phenomena that mark a phase of existence which we term *spiritual*.

All the loftier Angelic, Celestial and Deific Beings, are, in their countless myriads and unthinkable altitudes, the ever-progressing Wave from the Infinite Soul, conditioned in its

expression by those degrees of perfection which are represented by the terms used.

None of that Life is lost, or passes into the absorbing sands. The Divine conditions it, and passes it on to the celestials. The celestial state makes it meat fit for angel's use. The angelic throngs adapt it to myriads of spiritual purposes. The spirits nurture humanity. Man finds his state expressed in the animal forms around him, which follow him in the onward march of improvement. The animal has modified and refined the plant, till it became food fit for man, whose spiritual life may be instilled into it, and thereby it is better adapted for the nourishment of spiritual organisms. The cosmical life is modified in its upward trend towards man by the state through which man expresses himself; so that all life, from the Divine to the Cosmical, is as links in one eternal chain, the efficiency of which depends on every separate part.

The chain may be followed up as well as down. The improving influence is from above, but the improved condition to profit by that influence is from below. Thus there is a ceaseless interaction between higher and lower states, which is essential to the life of the whole; for any impediment to this intercommunion would result in universal death.

The materialization of spirit-forms gives us an illustration of the law. The controlling spirit represents a state of life superior to man. Materialization is the effort of that state to manifest itself into our state. To do so, prepared conditions are necessary. The life of the spiritual state must exist, as far as possible, in the human elements to be used for the purpose. Having the proper medium, adapting the condition of himself and sitters to the needs of the spirit, the spirit can take on the elements of earth; and thus the fact is demonstrated, that the spiritual plane becomes the life of the lower plane.

The same principles are illustrated in the every-day life of man. Food, to be nourishing, must be in the proper form. The refined and pure cannot subsist on that which is agreeable to the gross and polluted. One state must blend into another by easy transitions.

Man will never find the "principle of life," "the beginning of life." Life is a universal process, differing in "principle" on each plane, and having its beginning in a different form, according to the nature of the type. The spiritual germs from which individuals spring can never be sensuously known and materially tested. In the whole field there is vast scope for research, but that will be quite abortive, while the method of the subject is misunderstood.

Life is emphatically evolutionary, but evolution can alone be understood in conjunction with a spiritual theory. One condition is evolved out of another, and the newer and higher condition spontaneously affords expression for life or spirit in accordance therewith. The All-Soul ever expresses itself in the best possible manner that the conditions evolved will permit. "Soul," or the Creative Power, requires no education or development. It is eternally perfect. It is the point of expression at which phenomena occur, that is capable of unfoldment and elevation. The soul and science of Music are ever the same, and the performer may be competent, but, oh! how vastly it varies in expression, according to the state of the instrument! That alone is capable of improvement.

(To be continued.)

DIAMOND DUST.

From the Works of "The Scandinavian."

CONTRIBUTED BY J. K. L.

SUPERIOR PSYCHOLOGY.

Man as a spiritual being (soul) is a unity. The body is but our covering, our instrument, and without soul would have neither strength nor life, and consequently no existence.

Dualism rests upon error. There is but one power—and what appears to us as opposing power is only matter itself, the development and cultivation of which is the task of animatic power—the principle of life—life itself.

Creation is an embodiment, an incorporation of the original idea of Deity, who, as the primitive spirit, created life, which, as a working (animatic) power, forms and shapes matter.

All life, all being (existence) proceeds from the primitive source of spirit, the source of strength, of light, of love, as an eternal mystery—impenetrable to human research.

As our body is related to the soul, the mass of matter of the universe is related to the soul of the universe—to animatic power—which, as life, flowed from the source of spirit.

As our soul is related to spirit (reason in its higher power), so is the soul of the world (the animatic power in creation) related to the primitive spirit—to Deity.

In men, animatic power reveals itself as the organ of the Soul—which proceeds from the source of spirit, provided with the self-consciousness

of spirit (reason,) and the presentiment of the divine original idea of being, as soul, in the principle of faith, of love.

Spirit, Soul and Body, are consequently three distinct conceptions in the unity of life.

The Soul is the unity of our being, from which the spirit is developed as the higher power of reason, and strives upwards to its source by attraction.

Feeling, Will, Understanding, and Spirit are the four elements of our human existence, which, if they were all equally cultivated, could show man as God created him, "in his own image."

There is no evil principle. The evil does not lie in man, much less anywhere else in nature, but in the regulations of men, in human society, which nourishes and strengthens egotism and ignorance, from which the evil proceeds.

The unity of our being lies in the consciousness of our power of will, and manifests itself as moral freedom. No power in heaven nor in earth can bend or destroy the mental power of will, for it is the consciousness of our divine nature itself.

Millions of men live along in a state of animalism, as neither their feeling, nor their will, nor their understanding, nor their spirit has been cultivated, and yet they pass for "reasonable men." They are not men, much less reasonable ones.

Mankind can as little make demands upon those creatures as men, as the social world in which they move makes a demand on their feeling, on their will, on their understanding, or on their spirit. The social world only urges its claims on man's egotism.

Although man, as a soul, is born with all the faculties of feeling, of will, of understanding, and of spirit, and is left to his development as a man by education, there is, nevertheless, an endless variety in his individuality, in his very origin.

A PROTEST AGAINST GAMBLING.

The following Letter and Reply are self-explanatory:—

October 20, 1885.

Dear Sir,—Are the spirits able to foretell the future?

Will you kindly write me per return, and say whether you are willing to hold a seance in your town (privately) and ask one question which I will transmit to you, on hearing that you will be agreeable to hold such a seance?

I may tell you that in course of an argument with a friend of mine, I said that the spirits were able to foretell the winner of the Derby this year, and he disbelieved it, and said that he would bet me £20 that the spirits could not tell the winner of a race that is to take place next week. This is the question I want you to be good enough to ask.

Are you willing to hold the seance, to find out what I want to know, and if the answer is correctly given, I will hand you over the £20, which I shall receive from my friend to pay you for your trouble, and waiting your reply, yours truly,
E. W. Wallis, Esq.

REPLY BY MR. WALLIS.

Dear Sir,—Yours of yesterday's date is before me. In reply, permit me to say, that I very much regret you should have been betrayed into an assertion such as has caused your letter to me. I do not for a moment doubt that certain spirits could tell you the name of a horse likely to win a race, but they are not the kind of people I should choose for company this side of the grave, and I am quite certain I have no wish for their influence from the other. Suppose a name were given, and the forecast proved correct, what would your friend say? "Coincidence!" He would want it tried again and again, a failure would be disastrous, and success would be more so, as it would tend to foster the betting propensity.

BETTING, IMMORAL AND INDEFENSIBLE.

I may be wrong, and you may not care to read this, but I regard betting and such like practices as demoralizing, and utterly immoral and indefensible.

If I won money by a bet, I could not bring myself to accept it, because I should not have given anything as an honest equivalent, and what I won would be so much dead loss to the man who paid it to me, he being in no way compensated.

Besides, why should I seek to obtain information by occult means, which would practically place my fellows at my mercy? Should I not be taking an unfair advantage of their ignorance, supposing I knew that I received trustworthy information? Should I not be as dishonourable as those who try to arrange races, and make a "sure thing" to win?

A gentleman visited a clairvoyant some years ago, did not tell her his object, but got her to look into the crystal for him. She saw a strange appearance, which, after much hesitation, she explained to be like the pictures of his Satanic majesty. He understood its significance, backed "Robert the Devil," and won a lot of money. Did not he practically rob and despoil those who lost to him? (You may say, "they took their chance," or "more fools they for risking their money," but the whole practice is folly and worse, and 'tis cold comfort to the loser to be called a fool for his pains.) Money so gotten could do no other than bring a curse to the man who took it; he went from bad to worse, became drunken, neglected his business, and lost himself.

You cannot sow tares, and reap wheat!

As a spirit friend of mine said once, "Some people would chain the angels to a go-cart if they thought they could make sixpence by it." Unless I am much mistaken, the object of Spiritualism is to bring about a moral and spiritual reformation, to establish righteousness and truth, purity and justice. It has nought but vigorous condemnation for the jobbery, fraud, and craftiness which prevail in the service of self-ambition and Mammon.

Spiritualism is a *dangerous plaything*, and mediumship a very serious responsibility. It is possible, aye, probable, that if you persist you *may* find spirits and mediums (I am happy to say I don't *know* any) who will assist you in your quest; but I warn you most solemnly, that you do so at your peril, and will incur grave moral responsibility if you tempt mediums to sit for such spirit influences and purposes with a bait of £20. Nothing is more injurious to mediums and sitters than to open the door into such conditions of spirit-life. But further, are we acting fairly towards the people of the other world (who should at least be *striving* to reach higher conditions) by inviting them to pander to our selfishness and avarice, and, in so doing, to fasten more tightly about themselves the chains of their moral and spiritual slavery? We are not justified in becoming the tools or lackeys of spirits in or out of the body; nor are we in making slaves of them.

During nearly ten years of public service in Spiritualism, I have become acquainted with not a few who have thought they were going to secure business managers, directors, and unpaid partners in the spirit-world; obtain the services of spirit-detectives, bookmakers or stock-exchange agents. Some have "run their business entirely by spirit direction," and were proud of it, but in every case they have sooner or later been "fooled to the top of their bent," and have found that payment for folly, greed, ambition, or indolence has always been exacted, and a pretty *heavy bill scored against them*. Success in some cases has seared the soul, money proved a curse, and the greed for piling up gold has bitten them until they could not bear to stop, or part with what they had won. The wealth has *kept* them (instead of their keeping it) and kept them in constant anxiety lest it should be lost, stolen, or squandered. The fountains of generosity and good purposes have been dried up, and soul-sympathies entranced until physical dissolution has made it impossible to use it for reformatory purposes as intended. Others have lost all through their blind credulity and folly, and, through painful experience and stern adversity, have learnt that life has other uses than mere "getting on," or success.

I am not romancing. The lesson, it seems to me, is this, that we are here for development of our spiritual nature and moral powers by exercise and wise use. We must not expect that the spirits are going to do everything for us. They can befriend us, help, comfort, bless, warn and guide us to truth, purity and right, but we must *live our own* lives and do our own work. I have known cases of prevision and prophecy, or foretelling and warning, but invariably for a moral and spiritual good to the recipient. We must ourselves be true, just, honest and good; must exert our influence on the side of unselfishness and right, and secure the sympathy and co-operation of like-minded spirits in or out of the form, and then we shall be of practical use in the world; this is what Spiritualism is working for.

If in your desire to satisfy the scepticism of your friend, you have been led into a false position, own it to him bravely: tell him of the danger: above all warn him to turn his talents and means to better purposes than to in any way give the sanction of his influence and example to this horrible disease of gambling, which in different forms is ruining business, bringing commerce to a science of "besting" and knavish sharp practices, spoiling all sport with its baleful and blasting influences and consequences, and destroying the vitals of morality in individuals and the nation. I know of nothing which so clearly proves to what a low level of selfishness and moral viciousness we have fallen, as this deep-rooted cancer of unholy self-seeking, and perfectly damnable sensationalism and greed, called "speculation" and (cut-throat) "competition," "individual freedom," "the right to do as one darn please": in which it is each for himself (the smartest *viz.*, most unscrupulous, wins), and perdition takes the hindmost.

From aristocratic land-grabbers, with whom might is right; commercial nabobs, with whom "power to do" is sufficient justification, irrespective of humanitarian considerations not to speak of justice and right; stock-broking gamblers, who are often worse than the despised "turf welcher," to this myriad-headed monster of Hell—betting—(or games of

chance reduced to a certainty, the certainty that the ignorant are plucked, and vice and the publican win) and "confidence tricks" of all descriptions, together with adulterations and shams, we have clear demonstration of the absolute necessity for a new Dispensation and Spiritual outpouring, that the voice of the Spirit of purity may be heard crying, Woe, woe unto you Scribes and Pharisees, hypocrites.

REPENT YE!

Come out from amongst the evil doers. Good God! all this vice and villiany, this craft, crime, cunning, and cruelty in this "most favoured land" and "Christian country," in which the hugest sham of all is the organized heathenism and hypocrisy called the "Christian Theology" and "Church," I won't dignify it with the sacred name of Religion.

My dear Sir,—you are a stranger to me, I am not personal; I care not if I offend or please you, but you have given me a chance to raise my voice against this crying evil, for which I thank you.

I visited a race-course this year with a friend; the miasma of that atmosphere of sin has clung to me ever since; the scene I then saw haunts me like a nightmare. "The fruitful mother of harlots and all abominations," is this lust for games of chance, and ill-gotten gains, with the feverish excitement accompanying it.

The faces of the thousands gathered there told their own sad, sad story. Oh, for those ruined lives, the mad folly, the wasted powers of intellect, and the curses, bitter and deep, and self-maledictions.

Oh, as sure as there is a God above,
Who commands as thyself thy neighbour to *love*,
A day of reck'ning will surely come,
A day of conviction, a day of doom!

Nay, it has already come. "Writ large" and stamped deep, those features bore the mark of divine displeasure, in the marred and miserable mien, the coarse, hard, "loud" and brazen appearance and manner. The bleared eye, the bloated aspect, the general "horsey" and dissipated look, all told their tale, and evidenced that "the judgment" had been pronounced, the "sentence" was in course of execution.

Forgive me for writing thus plainly. God speed and bless you in the right!—Yours fraternally,

E. W. WALLIS.

P.S.—I do not know which is worst,—unfortunately they seldom exist separately for long,—gaming or drinking. They invariably go together; like the Siamese Twins, they are inseparable, and sometimes before, alongside, or close behind are smoking, gluttony, and sensuality, with them coarse oaths and vile jests.

I believe Spiritualists ought to individually and collectively oppose them all, and form an Anti-Vice Society, pledged to temperance in the use of all things legitimate—the abuse of none—and total abstinence from all habits and practices of vicious and intemperate, unnatural and depraved character.

Especially from the above seven vices of our age; then we should know, and be able to let the world know, where we stood as practical reformers and humanitarians.—E. W. W.

HORSE RACING AND ITS SURROUNDINGS.—There is a very interesting article on "Horse Racing" in the new number of the *Quarterly Review*, from which we extract the following passage:—If we visit the racecourse and take our place on the stand while the horses are going to the post, what a scene is exhibited below! The roaring mob of ring-men, making the face of the summer day hideous, screaming like vultures flocking to the prey—what a truly noble institution is this! The less custom the bookmaker has, the more frantically he screams the odds; the respectable men, with whom our *magnanimi juvenes* gamble away their patrimony, these are comparatively silent; so are vultures when their beaks are in their prey. These are the high-spirited men who cheered the Marquis of Hastings when he had stripped himself of an ancestral estate to pay the hundred thousand pounds he had lost on Hermit's Derby; the men who looted the broken-hearted young nobleman into his grave when he could pay no longer. The ring is no doubt an English institution, but we have lost many English institutions of late years, and we could spare the betting ring better than any of those we have lost. It may be possible to pay too high a price even for perfection in the horse. And if the demoralization of half the nation; if broken hearts, desolated homes, thefts, embezzlements, and worse crimes are part of the price, that price is too high; would be too high though its equivalent were the placing on English soil of the fabled breed of volent Pegasus himself.

A LAST FAREWELL.

ALBERT PIKE'S TOUCHING LETTER TO A DYING FRIEND.

From the *Fort Smith (Ark.) Tribune*.

We gladly give place to the following beautifully-worded letter from Gen. Albert Pike to Dr. Thurston, of Van Buren, and received by the latter the day before he died:—

Washington, September 3rd, 1885.

My Dearest and Best and Truest Old Friend,—I have just received

your loving message sent to me by Mr. Sandels. I had already two days ago learned from our old friend Cush, who had the information from James Stewart, that you were about to go away from us. In a little while I shall follow you, and it will be well for me if I can look forward to the departure, inevitable for all, with the same patience and equanimity with which you are waiting for it.

I do not believe that our intellect and individuality cease to be when the vitality of the body ends. I have a profound conviction, the only real revelation, which to me makes absolute certainty, that there is a Supreme Deity, the Intelligence and Lord of the universe, to whom it is not folly to pray. That our convictions come from Him, and in them He does not lie to or deceive us; and that there is to be for my very self another, a continued life, in which this life will be as if it had never been, but I shall see and know again those whom I have loved and lost here.

You have led an upright, harmless, and blameless life, always doing good, and not wrong and evil. You have enjoyed the harmless pleasures of life and have never wearied of it, nor thought it had not been a life worth living. Therefore you need not fear to meet whatever lies beyond the veil.

Either there is no God, or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom he has made so weak and so imperfect.

There is nothing in the future for you to fear, as there is nothing in the past to be ashamed of. Since I have been compelled by the lengthening of the evening shadows to look forward to my own nearly approaching departure, I do not feel that I lose the friends who go away before me. It is as if they had set sail across the Atlantic sea to land in an unknown country beyond, whither I soon shall follow to meet them again.

But, dear old friend, I shall feel very lonely after you are gone. We have been friends so long, without a moment's intermission, without even one little cloud or shadow of unkindness or suspicion coming between us, that I shall miss you terribly. I shall never have the heart to visit Van Buren again. There are others whom I like there, but none so dear to me as you—none there or anywhere else. As long as I live I shall remember with loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of kindness, the old home and the shade of the mulberries, and an intimate communion and intercourse during more than forty-five years.

I hoped to be with you once more in the woods, but now I shall never be in camp in the woods again. The old friends are nearly all gone; you are going sooner than I to meet them. I shall live a little longer, with little left to live for, loving your memory, and loving the wife and daughter who have been so dear to you. Dear, dear old friend, goodbye! May our Father who is in heaven have you in His holy keeping and give you eternal rest.—Devotedly your friend,

ALBERT PIKE.

OBITUARY.—JOHN GEORGE NICHOLSON.

At the age of one year and eight months, the only child of Mr. and Mrs. J. Nicholson, and grandchild of Mr. G. E. Arnsby, Duffield Road, Bow, passed away on Oct. 19; interment at Manor Park Cemetery, Oct. 24. Just previous to dissolution, the attendants were struck with astonishment to witness the dear child turn to one side of the bed, and appear to be in earnest conversation with some unseen one, no person being standing near the spot. Then the little one would turn to the other side, and behave in a similar manner, and thus alternately from side to side, the little eyes being filled with joy and expectancy, as if at a prospect, the attainment of which was greatly to be desired. Occasionally it would make an effort to rise up and hold out its arms, as if to clasp some loved object in its embrace. Thus it continued, without taking any notice of its friends in the body, till its happy spirit was released. Some of those present have been members of Christian Churches for many years, but had been in doubt as to the final condition of the human soul after leaving the body. Having witnessed the scene just described, they now rejoice in the knowledge of the Life Beyond.—Cor.

A LETTER FROM MR. FREUND, TEXAS.

Mr. Burns.—Dear Friend,—I have often thought I would like to write to you a few lines to tell you how much I sympathize with you in the way in which you advocate the Cause that all true Spiritualists so much love. We have been in this country now six years, and the only thing that has been a real comfort and blessing to us, among these unspiritual and worldly people, has been the weekly appearance of the *MEDIUM*, kindly sent to us through all these years by Mrs. Wright, of Stockton, my wife's mother.

I rejoice to see from week to week how valiantly you fight for the true Spiritualism. May the good Father of all spirits give you strength to do His work, is my fervent wish. I also rejoice to see what great progress the Cause has made in the district where I once lived, and where before six months are over, if God be willing, I may live there again.

Perhaps a short account of how we fared in this country may interest you. When we first came out here Mr. J. W. Hunter, of Stockton, and I bought a track of land and commenced farming; this resulted in a complete failure, owing no doubt to our inexperience combined with the fact that we settled among a lot of thieves, who troubled us a good deal. I quitted farming and commenced the Photographic business, of which I had a tolerably-good knowledge in England. I travelled about from place to place, and this is the way I have made a living these last three years. Three weeks ago I sold my land, and now I am free to go back to England, but as just now is the busy time and will continue so until about the New Year, I wish to take advantage of this, and leave here for England about the first week in March. We intend coming to London by ship, as I am anxious to consult a medium there about my eyes. My sight, which was bad before I left England, is now considerably worse.

When I read the accounts of the glorious meetings you are having in England, I long to be with you, and help on the good Cause.—Yours fraternally,

H. FREUND.

A GENUINE APPEAL FOR HELP.

To the Editor.—Dear Sir,—Since your last issue, there has been a seance given by Mr. Webster, at Mr. Williams's, Dalsion Lane. The collection amounted to 12s. 3d. The whole amount received is £7 12s. 6d., less £1 15s. 6d., expenses consequent on the distress, £6 18s. 1d. being now required to make the rent. Hoping that this amount will be made up in time to close the appeal next week, I am, dear sir, your obedient servant,

F. J. Cox.

81, Malden Road, Kentish Town, N.W.
This evening, Mr. W. Wallace will lecture at Mr. Warren's Organ Studio, 245, Kentish Town Road, N.W.

Mr. Husk, assisted by Mr. Williams, will give a seance at the Spiritual Institution, on Monday, Nov. 16, at 8 p.m.

DALSTON LANE: 7, Junction Place, opposite Hackney Downs Station.—On Thursday evening, Nov. 12, at 7.30, Mr. S. Williams, assisted by Mr. A. Rita, will give a physical seance for the benefit of Swatridge. There are two seats vacant. Application must be made by letter, containing stamped envelope for reply.

Mrs. SHARINGTON.—I beg to acknowledge four more donations: a Sympathiser, 10s.; Miss Corner, 5s.; a Spiritualist, 2s.; J. Woodenhead, 2s. I am trusting that my healer will be able to get the £12, for me to have the conditions so necessary, for he certainly has done me a great deal of good, and I know it would be impossible for any one to do more, with the conditions I have been labouring under. No one but myself knows the benefit I have received at his hands. Please allow me once more to offer my sincere and grateful thanks to you and the kind friends who have helped me.—A. A. SHARINGTON, 24, Edward Street, Hampstead Road, N.W.—Mrs. Skilton, 21, London Road, Brentford, kindly offered to give twelve symbolical monograms to those who would subscribe 5s. to Mrs. Sharington's fund. Application should be made to Mrs. Skilton direct.

DIVINITY: A HYMN.—In answer to Mr. Kinnerley Lewis, and for the guidance of your readers generally, I may say that the hymn, "Divinity," was written after reading the original poem, from a torn piece of paper, without title or author's name, and is a paraphrase of parts of the same, with some of my own thoughts after reading it. Inadvertently I missed placing quotation marks in the copy sent for insertion. I thank Mr. Lewis for calling my attention to it, since it is far from my thoughts to become a plagiarist, also for the information contained in his communication respecting the author, &c., of the original ode.—BENJAMIN COX, Waterhead, Oldham, Oct. 31.—[Mr. Cox's version is valuable, in that he has adapted the lofty sentiments of the original to congregational singing.—Ed. M.]

C. BAKER.—You mistake the dogmas of theology for the undue influence of parents. There surely could be no injunction wiser than the text you discuss. The parents are the true guardians of their offspring. If they are ignorant, bigoted and depraved, then they will fulfil their duties imperfectly; and so will the outside world, if parents cast children adrift. There is no substitute for the parent. It is part of life's programme to come through the wholesome discipline of training one's own children. The child being a product of the parental sphere, that sphere should constitute the surroundings of the young mind till it has attained experience to come in contact with a wider range of influences. How do you get on with your own children?

A LADY SEES HER OWN SPIRIT.—A correspondent says: "A friend of mine, an investigator, of some few years' experience, tells me that she, being wide awake and fully conscious of all that is passing, has seen her own spirit standing by her side. As this seemed to me to be very extraordinary, I said I would take the liberty of asking your opinion, as to the possibility of the occurrence, thinking myself that it must be a mistake." We know a lady who at one time of her life saw her "double" frequently in front of her. She had a severe illness soon afterwards. She has frequently stood by her body, and seen it; as Mr. Varley did his, as stated in the "Dialectical Report." We have known the spirit to leave the body of a medium and then control it as another, spirit would, then come back into it in the normal way. In some people this elasticity of states seems to be much more pronounced than in others. More facts, and a better understanding of them, are wanted.

HENRY WARD BEECHER'S SERMON.—Rev. H. R. Haweis describes his visit to Beecher's Church in Brooklyn, in the *Pall Mall Gazette*:—"Towards the close of his sermon he introduced a very powerful and dramatic illustration. 'Down by Hell Gate,' I understood him to say, in allusion to some well-known place where certain blasting was to be carried out, 'the rock is tunnelled, and deep under the solid masses over which men walk with such careless security, there are now laid trains of explosive powder. All seems so safe and firm outwardly, it is hardly possible to imagine that those solid masses will ever be shaken, but the time will come when a tiny spark will fire the whole train, and the mountain will be in a moment rent in the air and torn to atoms. There are men,' he said, looking round—and a kind of shudder went through the assembly—'there are men here who are tunnelled, mined; their time will come, not to-day or to-morrow, not for months or years perhaps, but it will come; in a moment, from an unforeseen quarter, a trifling incident, their reputations will be blown to atoms, and what they have sown they will reap—just that. There is no dynamite like men's lusts and passions.'"

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, Oct. 27.—A large circle composed mostly of strangers. "Wilson" and "Zoud," the controls of Mr. Webster, explained the surroundings of each sitter, apparently with the greatest care. Mr. Edgar Coffin was controlled by a "coloured friend," who gave some useful information, besides magnetising the writer's sister, doing her a deal of good. Mr. T. Coffin received a letter (during the day) from a lady residing at a distance, saying she would endeavour to make her presence known to the sitters during the seance, which she succeeded in doing in a most satisfactory manner. A prayer, from a control, terminated the meeting. These meetings improve weekly, educating both sitters and mediums.—A. S. G.

Mr. A. Savage, through ill-health, will not be able to attend any circles for a few weeks. Friends kindly note.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, NOVEMBER 6, 1885.

NOTES AND COMMENTS.

We head the present issue with accounts of phenomena, not forgetting our ancient friend, the "ghost." Mrs. Mellon's experiences on her trip indicate that the better the conditions the better the results. The Friday evening seance at the Spiritual Institution was not favourable, and yet very good results were obtained. At the last, a little black-skinned spirit stood beside the medium at the opening of the curtains. The promiscuous element is sure to be abundant when the sittings are publicly announced; nor is it well that a medium sit too frequently. Either the medium is sorely drained, or some of the sitters suffer. It is an interesting fact that "Geordie," at Mr. Davies's, was affected by the ailment of one of the sitters from whom he drew "power."

AUXILIARIES.—There are individuals springing up all over the country, inspired with plans for spiritual work, such as existing societies do not feel disposed to follow them in. We would suggest that such inspired workers combine as Auxiliaries to the existing forms of work. For instance, one party carry on a series of meetings; well, the Auxiliary Workers might make an effort to render those meetings more popular, and effective in reaching the people at large. We do not want rival societies, but that each Spiritualist in his own way try to do the best and the most work. The Auxiliaries might raise a special fund amongst themselves, to circulate announcements, tracts, hymn leaves and periodicals. There are plenty of wealthy people that would give a donation if something were being done. Besides, an entertainment could be held occasionally for the benefit of the Auxiliary Fund. Mr. Taylor's Progressive Tract Mission should be adopted by Spiritualists everywhere.

Mr. Wallis gives a betting imp a wholesome snub. There is talk about disestablishing and disendowing the Church. Has it never occurred to anyone to do ditto with the Race-course and Betting-ring. There, parsons, is a Parliamentary cry for you, which may for a time take the dogs of war off the scent. But the poor, servile parson is the creature of the squire, and the squire and his "betters" are racing men and gamblers, and rob labour and ruin the country to support Blackguardism. Surely there is legislation wanted all round, but to begin with, our legislators ought for decency's sake to abstain from formally patronizing the Epsom saturnalia.

What is the function of a Society of Spiritualists? Why! it is a combination of self-sacrificing reformers, who fork out freely to pay hall rent and other expenses of meetings, that the Spiritual Gospel may be given to the people without stint. An excellent answer, indeed: Where can we find one of these societies? No doubt the essential element exists, but far too prominent is the "trading firm" phase of work, which sells the vitality and soul-force of delicate women, to the highest bidder. If the money which Spiritualists spend in tobacco were devoted to the Cause, there would be no need for the sale of human souls to pay off debts and keep

talking shops open. We know places where the best Spiritualists are kept away because of the unbearable stink of bad tobacco, and other forms of unsanitariness. Do spirits leave the sense of smell in the grave?

Mr. Drake's paper, published last week, has been greatly appreciated. We hope many other of our readers will do similar work in their respective districts during the winter. Everybody can do something to promote Spiritualism, and no one knows what he can do till he tries.

A great deal of matter is cropping up on the "soul" and spiritual constitution of man. A wave of influence seems to be flowing over our Movement, having reference to that important matter. The ideas in "Diamond Dust" this week are wonderfully like those in the Pendleton lecture, but in the latter the terms used are more distinctly defined. All differences of statement afford valuable food for thought, to the independent reader.

THE "ALDERMAN BARKAS" NUMBER.

We have resolved on making this our "Christmas Number" for the present season. The portrait (India proofs of which are now ready, price 1s.) is a very fine plate, and a capital likeness. Mr. Barkas's narrative of experiences is of peculiar merit, popular, yet adapted for circulation amongst the more intellectual sections of the community. This Number is therefore well adapted for universal circulation, and we hope every reader of the MEDIUM will endeavour to dispose of a certain number of copies. A few friends in every district should raise a fund to send it to picked names in the locality, and thus systematically bring the Cause before a large number of prepared minds.

Though no expense is being spared to render this Number of a high-class character, still no increase in price will be made. It will sell at three half-pence, or 1s. 6d. per dozen, post free, 8 copies post free for 1s., or 8s. per 100 per rail, carriage extra.

The Newcastle Society has subscribed for 500, and Mr. Maltby, as a private subscription, for 50. We hope work will be commenced at once, and enable us to give an extended list of orders next week. It will require a print of 10,000 to cover the cost.

CAVENDISH ROOMS MEETINGS.

51, MORTIMER STREET, LANGHAM PLACE.

A. T. T. P. had an excellent audience on Sunday evening, to which he gave the results of his experiences, as determining the fact of spirit communion.

On Sunday next, Mr. W. Yeates will deliver an Essay on "THE TRUE BASIS OF SPIRITUALISM";

dealing with the views of the Theosophists, Free-will and Predestination, setting forth Spiritualism in a new light, including Reincarnation, &c. Essays by Mr. Yeates have appeared in our columns, which have elicited a deep interest, so that his remarks will be appreciated by those who desire to look beneath the surface.

On the following Sunday, Mr. Burns will examine Mr. Gladstone's views of Creation and Revelation, as just published.

The musical portion of the service has been greatly improved by the kind aid of Dr. Bernhardt, who leads the singing on the piano, and last Sunday, on one of Smith's American Organs.

THE LANTERN LECTURE IN BURNLEY.

Mr. J. Brunton writes in a most kindly manner of the interest attached to the Lecture in Mechanics' Institute on Monday evening. As in Rossendale, the arrangements are being made solely in the interests of Mr. Burns, who is determined to work off the burdens that have gathered around his work. We hope the lecture will do good to the Cause locally, and thus recompense friends who make an effort to render it a success. Mr. Thomson is making every effort in his power.

Mr. Burns speaks twice in Blackburn on Sunday. See Directory.

In reply to pressing invitations to remain longer in the districts on these visits, it is only necessary to state that Mr. Burns must be at his work as early as possible on the Tuesday, at latest. He left Ramsbottom at 6 on Tuesday morning, arriving at Euston at 12.10. He will leave Burnley at 7, and get in at King's Cross at 1 o'clock on Tuesday next.

THE LANTERN LECTURE IN LANCASHIRE.

The river Irwell, which runs through Manchester, has its "springs" in the hills about two miles above Bacup. During the run of nineteen miles, the train crosses the river a great many times, and there are sixteen stations. Ramsbottom is a little more than half way, at the bottom of Rossendale, and Bacup is at the top, where the hills close in all round, except in the direction of Manchester. A hundred years ago, it is said, the squirrels could go many miles from tree-top to tree-top; now there are few trees, but many tall chimneys. "Rossendale Forest" was then a fact, now it remains only in name.

The Bacup Spiritualists are earnest working men, who have stirred up a great interest in the subject. They worked most loyally for the Lantern Lecture, and were cheered by the success of the meetings. The Mechanics' Hall is one of the most delightful to speak in, and a goodly audience graced it on all occasions. Mr. Wolstenholme, of Blackburn, exhibited the pictures with the new Pamphengos Light. They were well received, and the intervening hymns were splendidly sung. On Sunday afternoon, Mr. Wolstenholme presided, and Mr. J. B. Tetlow kindly gave up his own meeting, and opened the meeting with an invocation and short trance address. He is well known in Bacup, and was respectfully received. Mr. Burns then spoke, also in the evening, on which occasion a local Spiritualist presided in a becoming manner; we regret that we did not take note of his name. Mr. Scott (bass violin) and his son (violin) led the singing. There were large audiences, all receiving hymn leaves, and the singing was hearty and excellent. Friends came from all over the district, our Representative being glad to see them.

The meeting at Ramsbottom, on Monday evening, was not so large, but really better than we expected. A number of youths in the gallery endeavoured to interfere by their misbehaviour, but the lecture went on to the close. The better part of the audience listened with great interest. Mrs. Groom's visit is highly spoken of, and Mrs. Britten is expected soon. Mr. Wolstenholme again showed the pictures well up.

Altogether a very large number of people heard the word spoken at these four meetings; and in addition 800 Mediums were circulated, 1,000 hymn leaves, 100 Seed Corns, and other matter. This was well worth doing, had nothing else been accomplished. After paying the cost of all these things, the balance just defrayed the Lecturer's "expenses" on account of absence from his duties in London, which was very gratifying. The success was greatly due to the devoted labours of the friends in both places.

INSTITUTION WEEK, 1885.

SUNDAY, NOV. 29TH TO SUNDAY, DEC. 6TH.

Our readers are invited to make an universal effort to render Institution Week a success in every respect this year. A small contribution from thousands will raise what is urgently needed to meet the outlay on behalf of the Cause, incurred in carrying on the work of the Spiritual Institution. Many participate in the benefits of that work, and now is the time when an acknowledgment can be made. It is also highly expedient that a feeling of unity and harmony be promoted throughout the Movement, by this annual effort which concentrates all in one common object.

MR. WALLIS IN LANCASHIRE.

Mr. Wallis is engaged to lecture on Sunday, Nov. 15, in Blackburn; 22, Burnley; 29, Pendleton; and is desirous of filling in the week evenings between the 15th and 21st, the 23rd and 28th, either by public lectures or semi-public parlour meetings. He would like to hear from friends in Accrington, Preston, Bacup, Rochdale, Heywood, Oldham, Bury, Bolton, Lancaster, Wigan, or other places in the district, so as to plan out his time to the best advantage and minimise expenses. Write to him promptly to 60, Langside Road, Crosshill, Glasgow w.

Mr. J. G. Robson's friends have desired us to open a subscription list on his behalf, to which Mr. W. C. Stokes has contributed 2s. 6d.

The undersigned has sailed from Liverpool for Boston, in the steamship *Cephalonia*, on Wednesday, Nov. 4, 1885. All letters to be sent, care of Dr. James A. Bliss, 718, Washington Street, Boston, Mass., U. S. A.—Tom Roscoe.

LECTURE ON MESMERISM.—Mr. A. Montgomery will deliver his lecture on "The Power of Mesmerism in disease" (illustrated with diagrams), to be followed by discussion, on Sunday, Nov. 15, commence at 7 o'clock, at Mrs. Spring's, Creaswick House, Percy Road, Kilburn. Collection for expenses.

HOW TO GET THE "MEDIUM" AT A PENNY.

To the Editor.—Dear Sir,—I have read with great interest the various proposals which have appeared in your columns for some time past, respecting the advisability of reducing the MEDIUM to the price of One Penny instead of Three half-pence as at present; but none of your correspondents have to my mind put forward any practical method by which this can be carried out. To bring such a thing about, so that the circulation of the paper itself can be increased and at the same time no pecuniary loss to yourself should take place, some system must be adopted that will be at once efficacious and practicable. If the adherents of the Cause were a little more enthusiastic in the matter, and determined that it should be done, the thing would be easily accomplished. The way, then, that I propose to do it, is that every reader of the MEDIUM shall take two papers weekly for the next twelve months, instead of one copy as at present, and pay twopence for the two copies. This will at once increase the sale of the paper a hundred per cent., while it will only increase the outlay of the individual by twenty-five per cent., while at the same time it will be a guarantee against extra outlay to yourself. The surplus papers could be given away to people outside the Cause. This would be the means of bringing them to the knowledge of spiritual truths, and might induce them to investigate into the phenomena. The result would be, the Spiritual ranks would be swelled, and the Cause benefitted thereby.—I remain, yours in the cause of truth, Dudley, Northumberland. GEO. DICKSON.

BEAUTIFUL TRUTHS.—A lady, who is being developed as a writing medium, receives such spiritual teachings as the following:—"In the pure and holy there is heaven." "In the true and beautiful garments of holiness, there is God."

We have had submitted to us a well-written inspirational poem on "The Manchester Ship Canal," the author being Thomas Hunt, Macclesfield, 15 years of age. The theme is not suitable for our columns, but it might find a place in a local paper.

OMASPE.—Page 264, v. 20:—"And whether thy commandments be for angels or for mortals, thou shalt, first of all, and last of all, inspire them to faith in the Creator, and to follow the little star of light He hath given to every Soul." Page 117, v. 19:—"The star of Jehovah is within thy soul, feed it, O man, and thou, O angel of heaven, it will grow to be a God! Rob it, or starve it, and thou shalt remain nothing. It is weak and dim in the vain; it is bright and of great power in him who forgetteth himself in labouring for others." Page 831, v. 8, 9:—"Foremost of all, must it be man's aim to receive light directly from Jehovah in regard to all things. To do which, man must approach his Creator, in words and conduct, doing in practice the right which he perceiveth in judgment." Page 850, v. 30:—"The misfortune of man is to copy after others instead of following Jehovah's Light as it cometh to himself." Page 145, v. 17:—"It lieth in the power of each and every soul to attune himself with the All-Person, which is freedom." Page 104, v. 29, "Strive to become one with Me, and thou shalt rejoice that I created thee. Strive to set up for thyself, and thy vanity shall in time pierce thee as a two-edged sword."—Selected by W. JACKSON.

PROGRESSIVE TRACT MISSION: October Report.—I took for my motto, on starting the Mission, the following words from the 37th Psalm, verse 3: "Trust in the Lord, and do good." What anyone may say or think, this I know that by accepting those words by faith, they have been a blessing and growth to myself and mission. Now we have workers in Middlesex, Essex, Surrey, Suffolk, Wiltshire and Hampshire. We have plenty to do, and I mean to do it. Why not? I have accepted God as the Ruler of all, and believe He is with me and my Helper. We read that God is the same yesterday, to-day and for ever; then the great work He has done in the past He can do and does to-day. As we read in Exodus, xiv., "Go forward!" let us take that into our thoughts and act upon it. One tract a day is 365 a year. Then do not wait, do something however little. The following Firms, and Navvies at work in King Street, W.C., have received Religious, Food Reform and Temperance Papers: E. W. Sulway, T. Danks, Bettam and Bolton, Reddan, Bryant and May, G. Sinclair, Castell and Brown, T. E. Mitchell, and Burroughs and Watts. "Gospel of Mitigation," "General Election and Compulsory Vaccination," "Facts concerning Butcher's Meat," "Words of Eternal Life," "Summary of the Vegetarian System," "Thrift in Food," "Cheap and Tasty Dishes," to St. James' Hall and Orange Street Church. 258 families have received "Cheap Food for the Million," "Cheap and Tasty Dishes," and the "Vegetarian Society claims the help of all." I felt pleased the other Sunday morning while strolling in the New Cut, Lambeth, to come across my co-worker, of the South London Branch, at work with papers among the masses. The work in Aldershot and neighbourhoods is going on well. The Church of England Soldiers' Home and Institute has received "Lectures on Health," by Dr. Nichols. The Army Scripture Readers' Society, same place, lectures and tracts. Whatever our opinion may be about war, I mean to war with what is wrong with soldiers as well as all classes. I have a good worker at the Aldershot Branch. Good work has been done there. We are trying to introduce Food Reform into a series of lectures to be given shortly in Aldershot. We have supplied the North End Mission with papers. Work has been started at the Victoria Docks neighbourhood. At Eye, a village near Peterborough, the work is going on well. Readers are kindly asked to look up any old tracts, and we will circulate them in Hospitals, Workshops, House to House, in the Streets, &c.,—G. B. TAYLOR, Hon. Sec., 51, Sandringham Buildings, W.C.

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.

PART II.

INDISCRIMINATE CHARACTERS OF DIFFERENT NATIONS.

INDIAN TRIBES.—We believe that the North American Indians, of various tribes, was the first nation that came in a body to New Lebanon and Watervliet. The Indians were first conducted by George Washington; but since the arrival of William Penn, and his connection with the church, Washington has conferred upon him the duty of ministering to their wants and necessities.

Among the various tribes, were the Mohicans, the Mohawks, Delawares, Pawnees, Shawnees, Seminoles, Cherokees, Chickasaws, Choctaws, Cohocinks, and many others, whose names we cannot call to mind at the present time. The Indians and squaws were said to be about the premises in great numbers. They seldom came into meeting, except when they were called. The manner of calling them into the meetings, during worship, was by singing in imitation of the sounding of a trumpet; when the spirits of the "natives" would spring into, and take possession of, the bodies of the brethren and sisters. They all seemed to recognise each other. The Chief, Chiefess, the Prophet, and the Warrior, most generally came together. The joy at meeting together seemed to be very animating; and so great was the noise which they made by dancing around, singing, and sounding their war-whoop, that it was almost deafening. They were very fond of dancing, and occupied nearly the whole time, while in the meeting-room, in the indulgence of that recreative amusement. They would frequently gratify the company by singing some of their native songs and ditties.

There was an old squaw there, known by the name of So-le-an-ti, who was quite a favourite with her native friends. She would make frequent visits, and act as an instructor to the tribes, initiating them in the art of dancing according to the manner of "Believers."

The Indians showed, by their conversation, a great fondness for George Washington, or "Shiny George," as they called him, and "Father William Penn."

An old Indian (we say old, because he said he was an aged man when he died) alleged that he came from beyond the Rocky Mountains, and stated that where he lived there existed a race of very large animals; and, from the description which he gave, we were led to the conclusion that he had reference to that species called the Mastodon, or Mammoth, the bones of which animal have been found in different parts of the United States. This Indian could not give us information in regard to the amount of time which had elapsed since his departure from this terrestrial world into the world of spirits. He seemed to think, however, that a considerable length of time must have elapsed, from the fact of his having but little recollection of the events of his life.

ESQUIMAUX.—The Esquimaux Indians presented a singular and ludicrous appearance by moving about the floor, while in a kind of sitting posture, and performing the actions requisite for the driving of dogs in sledges, which is a common occupation with the Esquimaux. They would move about the floor, give a whistle, and accompany it with a motion of the hand, as though they were flourishing a whip.

Their manner of conversing was by a kind of gurgling sound made in the throat, and as unlike any known language as it possibly could be.

MEXICANS.—A tribe of the Mexican Indians, who lived before the invasion of the Spaniards, came also.

PERUVIANS.—Indians, from Peru, and a tribe called the Aricanians, natives of Chili, have likewise attended the meetings. They came on several occasions, and spoke of the battles which they had fought with the white men who came over the water.

PATAGONIANS.—The Patagonians came about the same time with the other tribes of the Indians of South America.

LAPLANDERS, &c.—The Laplanders and Greenlanders exercised themselves with, apparently, skating about the

floor. The scene was extremely ludicrous and amusing. There were about thirty, of both sexes,—the greater number being females,—moving about the room with the same degree of rapidity, and in the same manner, as though they were actually skating on the ice of their own dreary countries.

SIBERIANS.—The Siberians came in large numbers. They appeared to have a melancholy sort of air about them; walking about with their arms folded across their breasts, and conversing together in a doleful manner.

ARABS.—The Arabs visited us very frequently, and the scenes enacted by them were particularly amusing. Sometimes they would indulge their felonious disposition to a great extent, seizing every article which came within their reach, and endeavour to secrete it.

Some of the Arabs would imagine that they had their caravans with them; and it was a difficult task to convince them that they had left the body, and were in a spiritual state.

They spoke in terms of adoration of the great Mahomet, and some of them gave a description of his tomb at Medina.

There were various tribes of the Arabs in the habit of visiting; some of them being more civilised than others. Some had seen and worshipped the living Mahomet, while there were others who had never heard of him; the latter, as a matter of course, having lived prior to the birth of the celebrated impostor.

ABYSSINIANS.—The Abyssinians introduced themselves in a boisterous manner, jumping about and exercising their lungs to such an extent that they seemed almost frantic. Dancing they enjoyed very much. They exhibited a great depravity of manners, and, for a time, they would not listen to counsel nor advice of any kind.

HOTTENTOTS.—The Hottentots exhibited all the ignorance and disgusting habits characteristic of them, and were slow to receive instruction.

WALES.—Only three individuals came from Wales. They were members of one family. They seemed pleased when they recognised one another, for they had been separated a long time. The family consisted of the father, mother, and one daughter.

SCOTLAND.—A family from Scotland came; but from what part of the country we did not ascertain. They said there were a great many of their nation preparing to come, among them several of the kings, chiefs, and nobles of Scotland. It was said that King Macbeth was there, endeavouring to "get in," but he did not succeed.

IRELAND.—But the nation which has eclipsed all others, as far as regards numbers, and the frequency of visits, is the Irish nation. They have repeatedly appeared at the meetings, and not unfrequently remained in the bodies they inhabited *pro tempore*, for a period of two or three days.

We have already given some account of the visitation of Irish priests and bishops.

There were several Irish families that made themselves known, and recounted their histories. Several who had been drowned and killed in different ways, told interesting stories about themselves. Some of them spoke their native Gaelic, and others discoursed in the real Irish brogue.

FRANCE.—Besides Layfayette, Napoleon, and others which we have mentioned, there arrived numerous ladies and gentlemen of France. A French gentleman, of the name of Monsieur Guishong, came in, strutted about with an air of importance, and flourished his snuff-box, of the contents of which his lady, who was present, partook; and they seemed a happy couple, indeed.

One of the queens of England, being present on the occasion, was bewailing her wretched condition. She excited the sympathetic feelings of the French lady so powerfully, that, "*sans ceremonie*," she walked up to her husband, inserted her hand into his pocket, drew forth his purse, and tendered a portion of the contents to the poor, disconsolate queen. The proffered present was, however, refused by that illustrious personage, who averred that money could avail nothing toward relieving her mind of the burden which weighed upon it.

SPAIN.—It is our conviction that there has been but a very few of this nation called among the Shakers as yet. We recollect, however, one female spirit, who came, stating that she had received information from her spiritual associates that some of the popes were in hell.

(To be continued.)

OPENING OF A SPIRITUAL HALL IN SOUTH SHIELDS.

On Thursday, October 29, a large hall, capable of seating upwards of 350 persons, was opened in South Shields, by the guides of Mrs. E. H. Britten, who gave an excellent discourse on the very appropriate subject: "What is Spiritualism?" It was clearly proved by the lecturer, by numerous quotations from the Old and New Testaments, that Spiritualism was no new theory, and that what was possible in olden times was also possible now, that God was the same yesterday, to-day and for ever. They presented to the audience, in a very clear and interesting manner, many instances of spirit communion as recorded in the Scriptures. The discourse was listened to with remarkable attention by a very large audience. The chair was occupied by Mr. H. A. Kersey, of Newcastle-upon-Tyne, who in a warm-hearted manner gave to his South Shields friends some good, sound advice, and wished them God speed in their responsible undertaking. A vote of thanks to Mrs. Britten and her guides, and to Mr. Kersey, brought this eventful meeting to a close.

On Saturday following, October 31, the opening was celebrated by a Grand Tea and Concert, which were well attended, and proved on the whole very successful. A few words of encouragement were spoken by the guides of Mrs. E. W. Wallis, of Glasgow. Mr. Thos. Thomson, of Newcastle-upon-Tyne, who was chairman on the occasion, wished us success in our undertaking, and urged us to go on in a fearless manner.

The usual votes of thanks terminated these enjoyable proceedings. On Sunday, November 1, services were held, when the guides of Mrs. E. W. Wallis discoursed on the following subjects: in the morning, "The Needs of the Time," in the evening, "Human Redemption." Both subjects were treated in a very impressive manner, and were well received by large and attentive audiences.—Con.

PLYMOUTH: Spiritualist Hall, Notts Street.—Mr. Brigman opened our morning service with prayer, and the guides of Mrs. Trueman gave the address, their subject being "Spiritualism as a Religion," which was given with great effect, causing rapt attention from all present. The same lady then gave nine spirit delineations with names, the greater part being recognised. Afternoon circle well attended; influence good, several sitters undergoing development. At 6.30, our hall was full in every part, it being the largest audience our society has yet had. Mrs. Chapman opened with the invocation, and Mr. Leeder, of Devonport, kindly consented to give the address. The subject chosen by his guide was "Is Spiritualism of God or Devil?" The discourse was delivered in a masterly manner, proving it to be God's divine revelation for the guidance of man on this planet, and for the spiritual realms we shall inhabit when our earthly mission is finished. The guides of Mr. Leeder then played appropriate selections on the harmonium, which were justly admired by all present. Our society being small and wishing to spread the Cause, old MEDIUMS or any spiritual literature will be thankfully received by the Secretary for distribution.—J. W. CHAPMAN, Hon. Sec., 8, Nelson Street, Plymouth.

MORLEY: Nov. 1.—Mr. Holdsworth, the promising young trance medium from Keighley, occupied the platform; and after the chairman, Mr. Bradbury, had read an extract from "Great thoughts from master minds," the lecturer's guides took for their subject "Spiritualism is the world's guide." They acknowledged the benefits the different "isms" had rendered mankind, and the great difficulties clever and wise men had to contend against, through the persecutions of the different churches. Even Columbus was not believed that he had found a vast world in the West, until he brought home some of its inhabitants. The churches teach that man has to offer up prayers according to their particular dogmas; Spiritualism gives the lie to this, and teaches that all good and wise people will be building a mansion for themselves as their deeds deserve. All the inventions which have, or ought to have been used for the benefit of mankind, have been the work of the spirit-world given by ministering angels, and are spiritual revelations. Heavens rays are shed upon men who improve man's state. Strive to live a good life, develop your gifts and do life's duty well, and we shall enter into the state we have earned. There is no death, only a liberation of the spirit, when higher thoughts can be put in operation. Do not let others think for you, think for yourselves.—E. E. PEARCE, Spirit Photographer.

CROMFORD.—On Monday, October 26, Mrs. Groom, of Birmingham, visited us by friendly invitation, when we had a nice circle. The subjects, chosen by us, were:—"How do spirits penetrate dense material, to enable them to pass through closed doors, etc.;" also, "As the average of human life seems to increase, as hygienic laws are better understood and practised, may mankind hope again to attain the longevity as described in the Bible?" The controls dealt wonderfully clearly with both subjects, and gave the circle good food for thought, also clearing from our paths many of the mystical brambles of theology. We have indeed much to learn, and God still moves in his own mysterious way, his wonders to perform. Spirit-delineations were given and fully recognised, and on those who had no previous knowledge of these, the effect was astonishing, and will not, I think, be easily removed. Each person, in turn gave a word, and the control gave each a short poem, so apt, and full of kind advice and sympathy. The evening was most enjoyable and instructive, and will, I hope, be the means of bringing together the friends of this neighbourhood, to make known the truths of spiritual teachings. At the close a collection was made on behalf of the Birmingham Spiritual Building Fund, amounting to 21s. 6d.—W. WALKER, High Peak, Derby.

NEWCASTLE: Weir's Court.—On Tuesday evening, Oct. 27, the weekly Spiritual Convention had for discussion the subject of "Organization." A long and interesting discussion, manifesting the utmost harmony and a unanimous desire for greater unity, with a view to more concerted action in the North, was the result; but until a more mature expression of opinion is adduced, I forbear to give any further report at present. Suffice it to say the discussion was adjourned for a week, and it is the intention to go on with it from time to time, in order that some practical result in action may follow.—On Sunday, Mr. Tate, of Sunderland, spoke on "The Grand Secret." This gentleman is not exactly an avowed Spiritualist, not having had the time and opportunity to satisfy himself of its phenomenal facts, but he has achieved the next best thing, and something that even some of your avowed Spiritualists or Phenomenalists have not attained to yet,—an unfoldment of the intellectual and spiritual faculties sufficient to enable him to solve the riddle of

existence, so that "the grand secret" is no longer a secret to him, he having developed away from the crude, materialistic, and unspiritual creed of orthodox theology. A good audience assembled to hear the address—and were well repaid,—notwithstanding the fact of a counter-attraction at the Tyne Theatre, under the auspices of the Tyneside Sunday Lecture Society, a lecture being delivered by Mr. Myers, of London, of the Psychical Research Society, on "Human Personality," Mr. Thos. Burt, M.P., in the chair. The address was well received, as it deserved to be, and I think it will be agreed that Mr. Myers committed himself, as far as could be expected, after some of the reports of the Society that have appeared lately; and I confess I for one have more hope for them than I had, but I think Mr. Myers is perhaps more honest and open to conviction than some of his colleagues, who dare not go any farther. However I do not see what there is to fear, seeing that every allusion to the bearing of their researches, favourable to the demonstration of a future life, was loudly applauded: evidencing the fact that the labours of such as Alderman T. P. Barkas, who was on the platform, were bearing fruit; and one could not but mentally note the fact that but for the uphill pioneering work of such as Mr. Barkas, such a lecture would not have had the reception it got. As it was, Mr. Barkas had the anomalous "honour" of moving a vote of thanks to Mr. Myers, which he did, heartily, and one could not but see that the worthy Alderman was quite delighted at the reception of the lecture, not at all caring who got the credit of the work so long as the facts were recognised.—G. WILSON, Cor. Sec., N.S.E.S.

JERSEY.—We had the great joy and satisfaction in being instrumental—through the mediumship of A. B.—at one of our week-night circles, in freeing from earth-bonds one who was both parricide and suicide, and who, being truly repentant and most earnestly seeking peace and light, was guided to us for counsel and sympathy. We were pleased to hear that he felt happier than he had for what must have seemed to him an eternity of suffering. We were also told by one of A. B.'s guides, that as we advance and become stronger, we may expect some from still greater depths of misery than he, who will come to us for help, and which we earnestly pray we may be the means used by the Almighty for giving. The husband of a lady present was seen by her, clairvoyantly; he also spoke to her in the same tones which were his while on earth.—The other circles were blessed with a soothing and benign influence accompanying the work of development. The further we investigate, the more we find we have to learn such lessons as only experience in the spirit circle can teach us. Theorising and speculations are of no avail, but rather a hindrance when we are placed face to face with facts—facts that can only be known through the spirit circle. Even as when climbing an Alpine peak, the higher we go, the broader and more varied does our horizon become, and the better can we discern the surrounding landscape; so do we find it in spirit, but just as we could not guide back into the right path any traveller who might have missed the road, without ourselves first having descended and explored the ground, so we cannot hope to assist the benighted ones in spirit, unless we meet them and give them a helping hand, by appealing to their nobler and better selves—to that spark of the Infinite Light which, ever so faintly, illumines every human soul, and which only needs the breath of Love to kindle it into a flame, and a desire forthwith to go and assist others.—EXCELSIOR.

HETTON-LE-HOLE: Nov. 2.—We had Mr. Grey at our meeting on Sunday. The subject being left in the hands of his guides, they took for their evening discourse "The Religion of the future." They traced the progress of the various systems of religion, from the earliest ages, when mankind worshipped stones, and the visible planets, down to the present time; but the near future was to be marked by great progress and knowledge, education being the great lever by which people would be raised to higher thoughts. The address was an able one, and listened to with great attention.—J. H. THOMPSON, Sec.

PENDLETON: Town Hall, Nov. 1.—Mr. Macdonald gave an elaborate address in the afternoon on "The Philosophy of Truth," which was chosen by the audience. In the evening he again addressed a fair audience, subject chosen, "General Gordon's mission, and how he passed away." The guides said they could not compliment the audience for the selection, as they had a higher mission than military forces to discuss upon. Next Sunday, Mrs. E. H. Britten. All strangers and friends are cordially invited.—C.

BURNLEY CIRCLE: 186, Padiham Road.—We had the "Rev. George Ashcroft," late of Blackburn, who gave us a discourse on "The Higher World." Then we had nine communications, all of which were recognised. One spirit gave the name of "Robert Clegg," of Burnley; the son recognised him as his father, and asked the spirit if he knew the last words he said before passing away. The words were: "It there is any coming back, I will come back," and he said, "Here I am." "Dr. Rawlins," late of Liverpool, gave advice to the sitters for various complaints. We had seven communications on Oct. 28, all of which were recognised. One was from a sister's brother, who went away to Canada. The sister did not know his brother had passed away. The spirit gave the name as "William Smith," and his brother who was present, George Smith, is the same as was named in the MEDIUM respecting a private letter.—J. G.

GLASGOW: 2, Carlton Place, Nov. 1.—Mr. E. W. Wallis was in very fine condition yesterday, and under the inspiration of his guides gave forth some of the most eloquent and instructive thoughts we have been privileged to hear from his lips. The morning service was largely attended, over 50 being present; while at night the Hall was crowded to the door, detracting very much from the comfort of the audience. The questions submitted from the audience, dealt with almost every point of spiritual facts and philosophy, and other matters not pertaining thereto, while the replies were full, complete and forcible, revealing a marvellous fund of knowledge, and a rich power of eloquence. Our old friends, Mr. and Mrs. Harper, of Birmingham, were also with us, and received the usual warm welcome which their worth merits. On the Green at 4 o'clock, Mr. Harper addressed an audience of something like 500 on "Commonwealth," and kept them spell-bound, with his masterly expression of thought. All the time there is growing in Glasgow a constituency which warmly welcomes such utterances. Next Saturday he will speak on social matters in another Hall, apart from the Spiritualists.—J. R.

MR. SWINDLEHURST AT BURNLEY.

PUBLIC DISCUSSION: Spiritualism v. Materialism.—At St. James's Hall, on Thursday, a public meeting took place between Mr. Swindlehurst, Spiritualistic Medium, Preston, and Mr. J. Tamlyn, Materialist, of this town. Mr. Sylvanus Lord occupied the chair, there was a good attendance, and the subject of the discussion was, "Does man survive physical death?" Mr. Swindlehurst opened in the affirmative, speaking for half-an-hour, and put it that what he meant by man was, that thinking entity, which placed man above the whole animal kingdom. After alluding to the innate desire for immortality common to mankind, and expressing the opinion that it had been caused by what had been experienced in the past, he proceeded to submit that surely it was not for man to be immortal simply on parchment. In support of his position, he would not bring forward the evidence of those who were with him in the belief he held, but would take the evidence of scientists and sceptics themselves, namely, the evidence of the Dialectical Society. Having quoted Crookes, and others, he submitted that there existed an unseen force, that that force was intelligent, inasmuch as by means of signs, &c., it had entered into communication with mankind; intelligence, mind, will or spirit, only pertained to mankind, therefore man survived physical death.—Mr. Tamlyn, speaking for half-an-hour, put it that the most important term in the proposition was man. His friend said man was the thinking entity in the physical anatomy. He wanted to know how he distinguished the two; was it a thing apart from the body? What was it survived after physical death? His friend might say spirit, but that was only a word which his friend would have to define. What was spirit? It was for his friend to give him to understand what it was, or show it. If that was done, he would want to know when it began to exist. Further, he would want to know how many things had spirit. Mr. Swindlehurst had said animals had not intelligence. He (Mr. Tamlyn) had to submit that every animal in the world had intelligence, and reasoned, more or less, as well as man; it was only a question of degree and not of kind. As to the experiences that had been quoted, they were abnormal. A drunken man might have such experiences. Unless it was proved that some of the experiences were common, he could not accept them.—Each speaker had three speeches of fifteen minutes duration, subsequently, all in the same strain, and the discussion terminated in the usual way.

On Sunday, Mr. Swindlehurst spoke under inspiration on "Spiritualism, its place and power," and "The Commonwealth of uncrowned kings." Both lectures were exceedingly well given, and as he usually does, fairly brought down the house to silence and rapt attention. At the close of the evening lecture, Mr. Greenall gave us some clairvoyant descriptions.—J. BAUMTON, Sec., 12, Trinity Terrace.

DEVONPORT: 98, Fore, Street, Nov. 1.—The controls of Mr. Tozer gave an interesting discourse at 11 a.m., on "Lift up thine eyes and behold," stating that Spiritualism was now repeating the words of Isaiah, and requesting humanity to lift up their eyes from those things which creed and dogma had fettered them with, and behold the clear light which Spiritualism is shedding upon mankind, a light which will enable them to reasonably understand what God requires them to perform on the earth plane, as also in the spiritual realm, and which will enable them to live by proof and not by faith. The afternoon circle was successful; and in the evening the controls of Miss Bond discoursed on "What must I do to be saved?" a subject which was very acceptable, as the audience, which was large, comprised many orthodox friends. The controls desired to know, what man required to be saved from. Was it from the eternal perdition, the everlasting torment, or the lake of fire and brimstone which was represented to them by orthodox teachings as existing, and which caused men and women to have such a continual dread and fear of death? If so, they must banish for ever the idea that God is a God of love, for none but a tyrant could ever suffer to see one portion of his family, however low they may have sunk in the scale of morality, suffering punishment for eternity, while the other portion (which would be but a chosen few) were enjoying endless peace and happiness. They since passing on into spirit-life had found things different to this; and had experienced that what man required to be saved from was temptations, crime, injustice, tyranny, and such like; and from most of these he can save himself, for by living a good life he would draw around him those advanced being in the Spiritual realm, who would assist him to work out his salvation.—HON. SEC., D.F.S.S.

SPENNYMOOR: Central Hall, Nov. 1.—Before a most intelligent audience, Mr. Lamb's guides spoke on "Mind and Matter" in the afternoon, dwelling particularly on Electricity, and its effect on the physical organism. Mind and matter were separately defined and illustrated, enabling the audience to follow the distinction. The subject for the evening was "Death," the choir singing suitable hymns. By a description of the "death" change, it was shown that there is no death in reality, and that nothing can be destroyed. The attendance was good on both occasions, and the efforts of the speaker were evidently appreciated.—Mr. E. E. Pearce, Spirit-Photographer, Leeds, will be pleased to see the progress the Spennymoor Spiritualists have made since his last visit.—W. H. C.

OPENSEAW: Nov. 2.—Our platform was occupied in the morning by Mr. Carline, who answered five questions in a most able manner. In the evening, Mr. Carline, who occupied the chair, gave us some of his experiences as a Materialist and as a Spiritualist. Afterwards one of our friends was controlled by his guides, who took for their subject, "The right to think, and the limits of thought," showing how all the various churches and creedal systems have put limits to man's thoughts. Some of them may say, "Oh, we want you to use your reasoning powers," yet when you ask them for the proof of the Immortality they teach, they say: "Thus far shalt thou go, and no further; all you have to do now is to believe." Spiritualism teaches man to use his mind, and to place no obstacles either to his own or to any other person's thoughts. They also gave short biographical sketches of several noble men, who have stood up for the freedom of thought and the right to express it. It was one of the grandest discourses I have ever heard, and seemed to please every one present.—OMEGA.

MANCHESTER: Temperance Hall, Tipping Street, Nov. 1.—Mrs. Groom occupied our platform to-day, and gave us two beautiful and replete discourses, also impromptu poems. In the morning the discourse was "Spiritualism, a challenge to the Christian and reply to the Atheist,"

the poems were on "Charity," "Faith," "Free Education," and "Just over There." In the evening the subject was, "Man, Spirit and Angel," followed by poems on "A spirit mother's blessing," "Fraser," "The Lily" and "Gordon." After each discourse the audience were entertained with numerous clairvoyant descriptions of spirit surroundings, the whole of which with the exception of two or three were readily recognised. Mrs. Groom always draws very large audiences to our Hall, which is the best proof the Spiritualists and their friends in this city can give her of the high esteem in which she is held.—COR.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Sunday, Nov. 1.—6 p.m., after the invocation was delivered by our respected chairman, Mr. J. Croudace, we had the great pleasure once more of hearing the guides of Mr. Jas. Dunn, delivering a lengthy address on "What are the Prospects of the Spiritual Reformation?" which was dealt with in an interesting, instructive and satisfactory manner. There was a good attendance, and the audience was highly pleased.—COR. SEC.

HEYWOOD: Argyle Rooms, Nov. 1.—Mr. Postlethwaite spoke in a satisfactory manner on subjects sent up by the audience, and his clairvoyant descriptions were recognised. Mr. Postlethwaite commends himself greatly to our appreciation, and he has kindly arranged to visit us once a month. We would be glad to hear of another speaker. Address, Mr. E. Ellis, cabinetmaker, Heywood.—COR.

LEICESTER: Silver Street, Nov. 1.—We had the pleasure of listening to the guides of Mrs. Barr, of Hednesford, who spoke in the morning, on "Onward to the Light," and in the evening, on "Salvation." Both subjects were treated in a powerful and lucid manner, calculated to awaken feelings of love and gratitude towards Mrs. Barr and her spirit-guides, for the good seed sown that day. May it grow and mature!—S. A. SHEPHERD.

227, HOXTON STREET, N., November 1.—Mr. Swatridge, under control of late Rev. Mr. Foster, Kentish Town, gave a splendid lecture on "Common Sense views of the great Here-after." Mr. Arnold then presented the testimonial to Mr. Webster in a very able manner, dwelling on what Mr. Webster had done for the society and the Cause generally. Mr. Webster thanked the members for their kind and fraternal act of appreciation. It was the first occasion of the kind which had fallen to his lot, during the twenty-four years that he had been a Spiritualist, and devoted his services to the work. It was not for money that he exercised his mediumship, but for the benefit of his fellow-men. Mr. Armitage will speak on Sunday evening.—T. PAYNE, Sec., H. P. S.

BLACKBURN: New Water Street, November 1.—Lyceum at 9.30: Conductor, Mr. John Pemberton. The morning was wholly devoted to marching exercises and calisthenics. Present, fifty males; forty females; thirteen officers, seven visitors; total 110.—At the usual services of the society, one of our own mediums, Mr. John Walsh, was the speaker. In the afternoon Mr. Hugh Smith presided; and read an extract from Mr. Drake's interesting article in the MEDIUM. The guides of Mr. Walsh then effectively discoursed to a large and appreciative audience, on "From Earth to Heaven." At 6.30, we had again a large audience, and Mr. H. Smith ably conducted the meeting. Another extract was read from Mr. Drake's article, after which the controls of Mr. Walsh eloquently discoursed on "Warnings from the Spirit-world." The address was given in a powerful style, and listened to with breathless attention. I may mention that Mr. Walsh is only a new medium; nine months ago he was a bitter opponent of Spiritualism; now, however, he bids fair to rank amongst the best speakers in the Cause.—On Sunday next we hope to be favoured with a visit from our friend Mr. Burns, of London. In the afternoon he will discourse on "The Lyceum System as a means of Social and Political Education." In the evening the subject will be "Christianity and Spiritualism contrasted and compared." On Sunday, November 15th, Mr. Wallis, Glasgow, will occupy the platform.—W. M.

BRADFORD: Upper Addison Street, Nov. 1.—9.45 a.m., attendance at Lyceum, 41. 2.30 p.m., in the absence of Mr. Woolston Mrs. Tate and Miss Mathers spoke well. 6.30 p.m., Mrs. Tate, Mrs. Greenwood and Mr. Smith, local mediums, spoke well and gave good satisfaction. A lady has kindly offered to give a Coffee Party for the benefit of this room, to be held on Nov. 14. Children's tickets, 2d. each; adults, 4d. each. Afterwards there will be an Entertainment of singing and recitations.—COR.

BRADFORD: 448, Horton Lane, Nov. 1.—Mrs. Illingworth had two controls in the afternoon, who spoke well on, "Set your house in order," and "Every man this day is expected to do his duty." Three controls spoke in the evening in a very edifying manner, which laid firm hold of the audience, as many lingered at the close, as if anxious for more.—COR.

WALWORTH: 88, Boyson Road, Nov. 1.—Mr. Robson was present, and his guides delivered an excellent address. We hope to have our friend more with us in the future than in the past.—Nov. 2.—Mr. J. Veitch read an essay on "Historic Mesmerism," which met with great approval, and the subject will be continued on Monday next.—COR.

HUDDERSFIELD: Assembly Rooms, Brook Street.—Saturday afternoon, we had a very enjoyable tea meeting, when close on sixty sat down. After tea we spent a very pleasant evening with Mr. Schutt, Mrs. Butler and other friends taking part.—Nov. 1.—The guides of Mrs. Butler gave two discourses. Subject, afternoon, "Christ restoring the blind to sight," evening, "The teachings of Spiritualism." A good influence prevailed, many strangers declaring that they should come again.—J. W. HEMINGWAY, Chapel Street, Moldgreen.

167, Seymour Place, Marylebone Road.—Mr. J. M. Dale, at the request of friends, some of them young men, declares his intention of continuing the meetings at this place as an extension of the work which he has carried on for eight years. A Self-help Association is being formed, the doings of which will be reported. Mr. Dale will devote every Friday evening to explain the work. Letters with stamped and addressed envelope for reply should be sent to him at 60, Crawford Street, W. He says:—

To keep the Lamp alive,
With Oil we fill the Bowl;
The Water makes the Willow thrive,
And Love that feeds the Soul.

A circle for healing will be carried on at Perseverance Coffee House, 69, Hoxton Street, by Mr. H. Armitage, on Thursday night at 8 o'clock, in addition to the usual Friday night circle.

MRS. YARWOOD AT WEST HARTLEPOOL.

Wednesday, October 28.—Mrs. Yarwood spoke on "Ministering Spirits and their Mission." These commence their mission while on earth, and all mankind should be desirous of joining their ranks. Afterwards twelve spirits were described, eleven of which were at once recognised.

Sunday, November 1, afternoon.—The control spoke of the mission of the spirits in returning to mankind. The spirit delineations which followed were taken down in short hand. A selection is given:—"Lady, appears to about sixty-five to seventy years of age. Used to wear white muslin cap, trimmed with black and a few black and white flowers in it, hair white and silvery; cheeks very much sunken; no teeth at all. Wore black shawl, white muslin handkerchief round her neck. Thin, active and wiry." Recognised. "A man, seems very old, about ninety. Very feeble, stoops and totters as he walks. Nearly bald, hair, what there is of it, white. No moustache, and used to cut his beard very close. Wore collar which came right round his neck, and tied black stock round it. Wore big brown coat, brown velvet vest, and brown knee-breeches; gray stockings and low shoes. An old lady with him was then described but neither were recognised. Mrs. Yarwood then described a cottage, the probable earth residence of the old couple, but the sitter failed to recognise either."—Thus the reporter records the descriptions and what followed. But I must add that these were given to a gentleman who came to reject and deny. The old man described was his own father.

The evening meeting, which was held in the large hall, was attended by about 360 people. The discourse was on "Spiritual Gifts." A gentleman in the audience also spoke for a few minutes. Fourteen descriptions of spirits were given, eleven of which were recognised. I quote from Reporter's notes:—"Old lady, seventy to seventy-five, moderately tall, white hair. Cap with two borders. Wore silk neckerchief, black and white plaid shawl. Old gentleman with her, who wore knee-breeches and had very long and shaggy hair. Both recognised. Boy, about five to six years old. Dark brown hair, dark eyes, turned down collar, knickerbockers, gray stockings and Scotch cap. Lady with him, about forty-five, medium height, sallow complexion, dark hair and had a very severe cough. Lady recognised at once; boy afterwards. Lady, died very suddenly of either dropsy of apoplexy, about fifty-five to sixty years old, rather stout and wore plain black dress. Recognised. Young lady, about twenty-one years old, medium height, very pale, blue eyes, sunken cheeks and golden hair, dressed in white. Suffered from consumption, and calls herself Annie. Recognised."

This was one of the greatest days for the Cause in this town.

Monday evening, November 2.—We had an Entertainment and Coffee Supper, which was well patronized, about 180 taking supper.—D. W. ASHMAN, Sec., 15, Cumberland Street.

COVENTRY: Edgwick, Foleshill, Nov. 1.—Mr. Dewis, a miner of Bedworth, spoke in the morning, and Mrs. Smith in the evening, the friends being highly grateful that this lady had sufficiently recovered to resume her duties as a medium. The controls discoursed at some length upon rewards and punishments, one old lady who had passed on and who was well-known as "Jenny" relieving the otherwise solemn meeting by imparting some amount of levity into the proceedings. On Thursday a well attended tea meeting was held, after which an entertainment was given.—Cor.

SOWERBY BRIDGE: Nov. 1.—At 6.30 p.m., Mrs. Green, of Heywood, gave an excellent discourse on the "Teachings of Spiritualism," clearly demonstrating the superiority of the spiritual philosophy to the other various creeds and dogmas extant. The address was listened to with attention and appreciation. At our developing circle on Tuesday, Mrs. Green spoke on the doctrine of eternal torment, her control being a Lancashire man who spoke in his native dialect, rendering the discourse more effective by his quaint and humorous phraseology, holding the doctrine up to ridicule as being totally unreasonable and quite unfit for thinking men and women. Other mediums addressed the meeting, one of the controls being an Indian spirit who manifested a strong desire to handle the burning coals in the fire; he was however checked from his salamander-like propensities. A benediction by the guides of Miss Thorpe closed a very instructive and entertaining meeting.—ALPHA.

AGASSIZ'S DREAM.—It is recorded in "Louis Agassiz: His Life and Correspondence," just published (Macmillan), that in early life he was engaged in the endeavour to make out the obscure impression of a fossil fish, at the Jardin des Plantes, on which he had laboured for two weeks without success:—"Weary and perplexed, he put his work aside at last, and tried to dismiss it from his mind. Shortly after, he waked one night persuaded that while asleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image, it escaped him. Nevertheless, he went early to the Jardin des Plantes, thinking that on looking anew at the impression he should see something which would put him on the track of his vision. In vain—the blurred record was as blank as ever. The next night he saw the fish again, but with no more satisfactory result. When he awoke it disappeared from his memory as before. Hoping that the same experience might be repeated, on the third night he placed a pencil and paper beside his bed before going to sleep. Accordingly toward morning the fish reappeared in his dream, confusedly at first, but at last with such distinctness that he had no longer any doubt as to its zoological characters. Still half dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see in his nocturnal sketch features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing as a guide, succeeded in chiselling away the surface of the stone under which portions of the fish proved to be hidden. When wholly exposed it corresponded with his dream and his drawing, and he succeeded in classifying it with ease."

A Melbourne correspondent writes: Gerald Massey is more faithful to Spiritualism than most other lecturers that come this way, excepting such as Mrs. Britten, Peebles or Denton. Some of them surrender a great deal too much to the Secularist.

CHILDREN'S PROGRESSIVE LYCEUM.

MUSICAL READINGS.

READING TO HYMN NO. 125, "SPIRITUAL HARP."

(The members sing the verses as they occur, and the Conductor reads the portion between them.)

Arranged by ALFRED KITSON.

THE VOICE OF PROGRESS.

1 Hear ye not now the voice of God,
From the great people's heart resounding?
See ye the light that is abroad,
Proud rulers of the earth confounding?
Our world is waking from her dream,
To snap her creed-forged chains asunder,
Shouting with voice of fire and steam
Deep chorus of progressive thunder.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep?
The sun that rises, the seas that flow,
The thunders of heaven, all answer, No!

2 Weak hearts may falter in the shade,
May count the gloom of buried ages,
But live men will not be dismayed,
By phantoms dug from dusty pages.
The living, not the dead, are ours,
Whose voices blend through death to cheer us.
While heaven reveals the human flowers,
That bloom upon the borders near us,

The wintry night of the world is past,
The day of humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets, and heroes, and seers arise,
Their words and deeds like the thunder go:
Can ye stifle their voices? they answer, No!

3 Poor tolling millions, meagre feed,
Are standing now at freedom's portals,
While daylight blossoms overhead,
With sweet words from the dear immortals.
No more shall bigotry enshroud
Our dearest hopes in endless terror,
For light long hid behind the cloud,
Breaks o'er the gloom of ancient error.

O priest! O despot! *your doom* they speak;
For God is mighty, as ye are weak.
Your night and your winter from earth must roll,
Your chains must melt from the limb and soul,
Ye have wrought us wrong, ye have brought us woe;
Shall ye triumph much longer? we answer, No!

Ye have builded your temples with gems imperaled,
On the broken heart of a famished world;
Ye have crushed its heroes in desert graves,
Ye have made its children a race of slaves;
O'er the future age shall the ruin go?
We gather against ye, and answer, No!

Ye laugh in scorn from your shrines and towers;
But weak are ye, for the *truth* is ours.
In arms, in gold, in pride ye move;
But we are stronger, *our strength is love*.
Can truth be slain with a curse or blow?
The beautiful heavens, they answer, No!

4 Kings, priests, and conquerors no more
Shall chain our souls and steal our guerdon,
For gory blades shall fall before
Strong arms that share our common burden.
Earth's song of peace is on our tongue;
Archangels lean from heaven to hear it;
Mind is our king whose name is sung
In deeds, and tyrants must reverse it.

DUAL BIRTH.

Two blue eyes and a golden head:
Say, what shall her fortune be?
A flow'ret for earth's flower-bed,
A Soul for Infinity.

Two bright eyes and a witching smile,
Say, what will my fortune be?
Through all her wayward moods the while
Impatient of time to see.

Two soft eyes and a downward glance,
A smile—of gladness or pain?—
A word, a look, a blissful trance,
And—*never the same again*.

Dreamful eyes and a wakened soul,
Trustful, and patient of pain,
Having before a higher goal,
And the blessing of earth's bane.

Two sweet eyes soft closed in sleep,
A soul that is free to roam,
Finding the joys the world withheld,
In the blessed Spirit-Home,

CAROLINE CORNER.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, NOVEMBER 8th, 1885.
LONDON.

BATTERSEA.—Mrs. Evans's, 45, Wakehurst Road, Northcot Road, near Clapham Junction, Circle at 7. Wednesday, 6 till 8, Healing by Mr. Williams.
CAVENISH R.O.M.s, 51, Mortimer Street, W., at 7, Mr. W. Yeates, "The true basis of Spiritualism."
EDGWARE ROAD.—Nutford Hall, Nutford Place, at 11, Seance, Mrs. Webber; at 7, Mr. A. F. Tindall, "Spiritual Religion."
HOXTON.—227, Hoxton Street, at 8: Mr. H. Armitage, and Seance after.
KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Tuesday, at 8. The Room to be let on other Evenings.
 Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7, Seance.
UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.
WALWORTH.—83, Boyson Road, at 7, Mr. J. Veltch, "Parallel Spiritualism"; Mr. Kaper, Healing. Monday at 8, "Historic Mesmerism," continued.

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.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster.
NORTHING HILL.—53, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
BACUP.—Public Hall, at 2.30 & 6.30. No Information.
BARNOL-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Local.
BKLFER.—Lecture Room, Brookside, at 10.30 and 6.30:
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Ingham. Monday, Mr. J. Hoperoff.
BIRMINGHAM.—Ozella Street Schools, at 6.30.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 6.
BLAQUEBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, J. Burns, O.S.T., "The Lyceum System as a means of Social and Political Education," "Christianity and Spiritualism Contrasted and Compared."
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. J. S. Schutt. Tuesday, Mr. J. Hoperoff.
BRAADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. J. Armitage.
 Oddfellows' Rooms, Olney Road, at 2.30 & 6, Mrs. Craven.
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. T. Holdsworth.
 Milton Rooms, Westgate, at 2.30 and 6: Mrs. Gregg.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Hopwood.
BURNLEY.—St. James' Hall, at 2.30 and 6.30, Miss Sumner. Thursday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
DEBBY.—A. Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
DEVONPORT.—98, Fore Street, at 11, Mr. Tozer, Discourse; at 6.30 p.m., Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30.
FELLING.—Park Road: at 6, no information.
FOLESHILL.—Edgewick, at 6.30.
GLASGOW.—2, Carlton Place, Lyceum at 11.30; at 6.30, Mr. E. W. Wallis: "Evil, its origin, nature and meaning."
HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. Peel. Monday, at 7.
HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 6.30: Mr. W. Westgarth.
HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Studish.
HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, No Information.
JERSEY.—68, New Street, at 3 and 6.30: Local.
KINGSLY.—Lyceum, East Parade, 2.30 and 6.30: Mr. J. Hoperoff.
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. Morrell.
 Edinburgh Hall, Sheepscar Terrace, Mr. J. B. Tetlow.
LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. John C. Macdonald. 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.
MAIDENHEAD.—Free Church, Paradise Street, at 6.30, Rev. A. Rushton.
 62, Fence Street, at 2.30 & 6.30, Mr. Taft.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. W. Johnson.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30, No Information.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Clayton.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. E. L. Fearby.
NORTH SHIELDS.—8, Camden Street, at 11, Mr. E. Ornsby; 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. Attenburrow. Tuesday, 7.30.
OLDHAM.—178, Union Street, at 2.30 & 6, Mrs. Bailey.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information.
OSWALDSTWISTLE.—At 160, New Lane, at 6.30, No Information.
PENDLETON.—Town Hall, at 2.30 and 6.30, Mrs. Britten.
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., Mrs. Green. Wednesday, Circle at 7.30.
SALTASH.—Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Burt.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: No Information.
SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
SOVERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Butterfield.
SPRINTMOOR.—Central Hall, at 10.30, 2.30 and 6, Mr. J. Dunn.
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, Mr. Eales. Wednesday at 7 o'clock.
WEST FELTON.—Co-operative Hall, at 2 & 5.30, No Information.
WISSEY.—Hardy Street, at 2.30 & 6, Local.

MONTHLY LIST.

BRADFORD: Upper Addison Street, Hall Lane, Sunday, Lyceum at 9.45, Service at 2.30 & 6.30.—Speakers for November: 8, Mr. Hopwood; Tuesday, 10, Mr. Taylor, Millon; Thursday, 12, ditto; Saturday, 14, ditto. (On this day we shall have a Coffee Supper provided. Proceedings to commence at 4.30 p.m.) 15, Mr. Taylor; 22, Mr. Worsman; 29, Mrs. Illingworth.—W. BENTLEY, Sec., 190, St. Stephen's 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.—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, Barclay Street, Rochdale; full till Jan. 1886.
MR. A. D. WILSON, 3, Battinson Road, Halifax.—Nov. 15, St. James's Hall, Burnley; 22, Sowerby Bridge; 29, Milton Rooms, Bradford.
MR. H. ARMITAGE, Trance Speaker, 66, St. James St., St. John's Road, Hoxton.
MR. JOHN WALSH, Trance Speaker, 16, Wilton Place, Wotton, Blackburn.

MR. E. W. WALLIS'S APPOINTMENTS.—Nov. 8, Glasgow; 15, Blackburn; 22, Burnley; 29, Pendleton.
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MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights. Address, 88, Fortess Road, Kentish Town, London, N.W.—Nov. 8, Walworth.

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

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