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# SPIRITUALISM.

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## Christianity in Mexico 6,000 Years Ago.

### THE CATHOLICISM OF THE ANCIENT MEXICANS: ITS PARALLELS IN THE ROMAN CATHOLIC CHURCH.

Some few months ago, under the *nom de plume* of "A Re-incarnated Pagan," I published in the *MEDIUM* a review and criticism on "The personal identity of Jesus." I was impelled to do so, because of an effort on the part of the "Literary Department of the British Museum," to prove from the testimony of the ancient writers, that such a person as Jesus existed, just as depicted in the Gospels. Had the series appeared in a regular Church organ, they would have been unworthy of notice, as this hash and re-hash has been doled out to the faithful for centuries; but, appearing, as they did, in a Spiritual paper, with the evident intention of foisting Jesus upon Spiritualism, I considered it my duty, not only to protest against it, but to contribute my mite towards its exposure. As the essay accomplished the purpose for which it was written, I now respectfully call the attention of the formulators of the exposed scheme, to the heading of this article.

No doubt it will be a source of surprise to some of them, for I propose to demonstrate that all the essentials of the Roman Catholic—the Mother Christian—Church, were known to the ancient Mexicans, and her various rites and ceremonies were in practise among them for more than 4,000 years before the so-called Christian era. I will divide my proposition into three parts:—the first, to prove the above; the second, to give a short account of Mexican civilization, arts and sciences, and compare the moral status of the two nations, conquered and conquerors; and the third, to prove conclusively from Spanish sources, that the welfare of the Christian Church, and its hold on the credulity of its followers, necessitated the extinction of the Mexicans, and the destruction of their monuments, symbols and traditions.

After Cortez had conquered the Mexicans and despoiled them of their material wealth, the Pope undertook to care for their spiritual welfare. Cortez had written a secret letter to Charles V. (which has very mysteriously disappeared from the archives), and in answer to it, Pope Alexander VI. annexed Mexico to Spain. In his "Bull" he commanded that none but Spaniards should visit the conquered country, and even they had first to register at Seville. All "lawyers, surgeons, students, or people of an inquiring mind," were especially prohibited; also, all heretics or persons suspected

by the Inquisition, and their descendants to the third generation. Even secular priests were excluded, and only Dominicans and Franciscans were allowed to go. This law remained in force for over thirty years.

The Dominicans—founded by St. Dominic, the slaughterer of the Albigenses in the south of France, because they refused to receive the Catholic version of "the glad tidings of great joy," and who is credited with having founded the Inquisition there—were notorious for their ignorance, superstition, intolerance and cruelty. The Inquisition was under their direct control.

The Franciscans, a body of mendicant friars, owed their origin to St. Francis, a man who, if his biographers speak correctly, had been of "dissolute habits," and been "confined for insanity." They followed the example of "James the Just, Brother of the Lord Jesus," as described by Eusebius: "A razor never came upon his head; he never anointed with oil; and never used a bath." They vowed poverty, humility and chastity, and, from obvious reasons, it is a fair presumption that they kept the last vow, enforced or otherwise.

Father Joseph de Acosta, a learned Jesuit, who visited Mexico in 1586, has left us a valuable work: "Natural and Moral History of the Indies," which I will quote, together with the "Conquest of Mexico," by Prescott; the histories by Diaz, Martyr, Garcia, Torquemada, Sahagun, and other Spanish writers; and the "Antiquities of Mexico," by Lord Kingsborough, who, if I understand matters correctly, was elevated to the peerage as a recompense for his work. It is very extensive, and explains the *fac-similes* of the Mexican paintings and hieroglyphics, now in the various royal libraries of Europe.

I have been obliged to confine my researches almost entirely to Christian writers, who, being in sympathy with "the Church," would not make any statement tending to lower her, or lessen her authority; but, by gathering an admission here and a concession there, I propose to prove my propositions. The italics are mine.

When the missionaries went among the Mexicans, they found a highly-cultured and intelligent race, who, in their religious rites and beliefs, so closely resembled their own

that the difference was hardly perceptible. They claimed to have originated in the East, and had emigrated by *express command* of their God, who promised them a *new and fruitful* country; and they divided the time, since their emigration, into four periods, for which they exhibited proofs, copies of which are now preserved in the *Codex Vaticanus*.

Humboldt claims that the first period covered 5,206 years; the second, 4,804; the third, 4,010; and the fourth, up to the time of the conquest, 4,008; in all, 18,028 years, "being 6,000 years more than the Persian Ages, described in the *Zend Avesta*." All historians admit, at least, this number of years, and some, who had exceptional facilities for examining the subject, say that their fourth period covered more than 5,000 years.

They worshipped a trinity of Father, Son, and Holy Ghost. The Father had created man after his own image and likeness; the Son was co-equal and co-existent with him; the Holy Ghost sprang from the love existing between the two. They were called "three in one and one in three." The Holy Ghost was represented under the form of an eagle.

Their Devil had been turned out of heaven for conspiracy. Their Eve committed the first sin by eating the fruit of a tree, and several paintings represent the devil, in the guise of a male serpent, tempting her; she is also pictured as the woman, "whose seed was to bruise the serpent's head"; and was also known as, "she by whom sin came into the world."

Veytia says he saw one painting, "representing a garden with a single tree in it, round which was coiled a serpent with a human face." In speaking of Torquemada (the Dominican historian) not entering fully into this subject, Kingsborough says that he did not do it, "lest he should too clearly prove that the Mexicans were acquainted with the history of Adam and Eve." But Torquemada admits that their Eve "had two sons," whom he compares with Cain and Abel; and on page 48 of the "Vatican Paintings," I find their Eve with two children. They have been fighting, and one of them has been killed. Humboldt, in speaking of this, remarks: "We might be led to suppose that the two vases which we see at the bottom of the picture, one of which is overturned, is the cause of this contention."

Their fourth period shows the world destroyed by water, and although Humboldt is not inclined to grant them the antiquity they claim, yet he admits that: "It is, nevertheless, remarkable, that we find an American people who, according to the same calendar in use among them on the arrival of Cortez (in 1520), indicate the days and the years in which the world underwent great catastrophes, further back than twenty ages."

Their *Noah*, with six others, was saved in an ark. His descendants built the tower of Tulan Cholula, in order to see what was going on in heaven, and its ruins were pointed out to the Spaniards. Kingsborough says: "The base of this tower is, at the present day, still remaining, and its circumference is 1,800 feet." Humboldt holds that their account of the deluge and the subsequent events, even to the sending out of raven and dove (only they substituted a humming bird for the dove), which returned with a leafy branch, is identical with the Old Testament, and "they showed Mount Colhuacan as the place where the ark rested. Prescott says that, "The boat in which he (their Noah) escaped, was filled with various kinds of animals and birds."

They also had the legend of the "confusion of tongues," saying, "That the gods, angry at the audacity of man, set fire to the tower, and then each family received a language of its own." The Spaniards found over thirty different and distinct languages between Florida and Panama, and one hundred and twenty dialects on the Continent. In eighty-three of them, examined by Barton and Vater, only one hundred and seventy words were found, the roots of which appeared to be the same.

The 11th, 12th and 19th pages of the Borgian Manuscript describe the plagues. "A man is represented holding up in his left hand a rod, which became a serpent. The plagues, consisting of frogs, locusts, lice, flies, &c., were also represented, and the thick darkness which overspread the land for three days, and the slaughter of the first-born, and the curious symbol of one serpent swallowing another."

Their God the Father, Tezcatlipoca, once appeared on a mountain. "No one ever saw his face"; and "a figure with eyes bandaged or a veil over his face (like Moses) frequently occurs in these paintings." They practised circumcision, and had a legend that one of their holy men once caused the sun to stand still.

In regard to the first person of their trinity, Herrera says: "The Mexicans confess a supreme God and Lord and Framer of the universe, . . . . and he was the principal object whom they adored, looking up to heaven and calling him the creator of heaven and earth"; and Martyr admits that, "They believed in the immortality of the soul, and a future state of rewards and punishments."

In respect to the second person of their trinity, they informed the missionaries, that while the virgin Chimalman was seated in her house with her two sisters, an angel appeared and announced that she was to conceive a son. The two sisters died of fright, but the virgin conceived a son, and he was called Quetzalcoatl. Plate 10, in the *Codex Vaticanus*, represents the annunciation. The devotion to the virgin was universal. They designated her "Queen of Heaven," and she was their chief intercessor before the throne of their God.

The Vicar of St Dominic, a Dominican Monastery, relates, that in proof of this annunciation, he was shown sheets of paper containing drawings copied from some extremely ancient paintings, and adds: "She who was represented as our lady, had her hair tied up in the manner in which Mexican women tie and fasten their hair, and in a knot behind was inserted a small cross, by which it was intended to show that she was the most holy, and that a great prophet would be born of her, who would come from heaven, and whom she would bring forth without connection with man, still remaining a virgin; and that his own people would persecute that great prophet, and meditate evil against him, and would put him to death, crucifying him upon a cross; and, accordingly, he was represented in the painting as crucified, with his hands and feet tied to the cross and without nails. The article of the resurrection, how he had to return again to life and ascend to heaven, was likewise painted."

When Bishop Las Casas took possession of his bishopric in Yucatan, in 1545, he delegated Father Francis Hernandez, who was well acquainted with the language of the country, to visit and preach to the natives. A year afterward, the father wrote him of a conversation he had held with one of the nobles, in which he received proof that the natives believed in one God, who was in heaven; three in one, one in three; God the Father, God the Son, and God the Holy Ghost: that the Father had created man; that the Son was born of a virgin, was scourged and crowned with thorns, and placed, with his arms extended, upon a beam of wood, to which he was tied, and where he died for the sins of mankind: that he remained dead three days, and on the third came to life and ascended into heaven, where he is with his Father; that immediately afterwards the Holy Ghost came and filled the earth with whatsoever it stood in need of; and adds: "I remember that, being in Chuquisaca, an honourable priest showed me an information, which I had long in my hands, where it was proved that there was a certain Oratory, whereat the Mexicans did worship an idol which they said was *one in three and three in one*; and as this priest stood amazed thereat, I said that the devil, by his infernal and obstinate pride (whereby he always pretends to make himself God), did steal all that he could from the truth to employ it in his lyings and deceits."

Prescott says: "The Spaniards met with the cross in various places, and the image of a cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure, bearing some resemblance to that of a child, is held up to it, as if in adoration."

Concerning the birthday of Quetzalcoatl, we learn from Acosta that, "In their first month, answering to our December, they celebrated a solemn feast called *Capacrayme*, wherein they made many sacrifices and ceremonies, which continued many days." Humboldt thinks he was born during the third cycle, as he saw a painting representing him appeasing the wrath of the gods, when, 13,060 after the creation of the world, a great famine prevailed in the province of Culan.

Of his life but few records have been left us by the missionaries, though all the historians agree that when the Spaniards first landed, there was a most complete history, even the minutest incident of his life being recorded. Of the few that escaped the clutches of the conquerors, some will appear familiar to the reader of the New Testament,—I mean the old edition, not the revised,—but space forbids my mentioning all.

As the Mexicans believed that their God the Father, who punished them for their sins, was the one who tempted them, so it was he who tempted Quetzalcoatl; and the similarity in



the experiences of the Mexican Second Person of the Trinity, and the Christian Second Person of the Trinity, forces the orthodox Lord Kingsborough to say: "The temptation of Quetzalcoatl, the fast of forty days, the cup with which he was presented to drink, with many others relating to him, *which are here omitted*, are very curious and mysterious."

The Dominican Torquemada, in his history, speaks as follows of one of his journeys: "Coming to a place called Quanhitlan, where was a large, thick and lofty tree, he leaned against its trunk, and desired one of his pages to give him a mirror, which looking into, and perceiving himself older than he was before, he exclaimed, 'I have become old,' and gathering up stones from the ground he flung them at the tree. From this place he passed on, and was accompanied the whole of the way by a great multitude of people playing flutes and other instruments. He arrived at another place, which was a hill adjoining the city, where he sat down on a stone, and laid his hands upon it, and left their impression there, the marks of which are at this present day quite visible." On this journey he is also credited with having cured the blind and lame. Now Sahagun says, that the tree referred to was called "Pochult," which means barren, and Kingsborough, commenting on it, remarks: "How many incidents, analogous to those which are related in the Gospels of Christ, occur in this short passage. The withered fig-tree; the crowd which followed him, strewing branches in his way, singing hosannas; his custom of sitting on the ground, and discoursing with the people and the disciples by whom he was attended. . . . If more of his history and of the actions of his life had been preserved, *we cannot tell where these analogies would have ceased.*"

In one painting he is represented as crucified between two persons, who are in the act of *reviling him*, and who hold, as it would appear, *halters* in their hands, "the symbols, perhaps, of some crime for which they themselves were going to suffer." On page 73 of the same MS. (the Borgian), he is crucified on a cross of the Greek form, and his burial and *descent into hell* are likewise depicted. On the 4th, 72nd, 73rd, and 75th pages of the same MS., he is represented as nailed to the Cross, as an *atonement* for the sins of mankind; and on the 61st page of the same, and the 9th in the library of Bologna, he is shown with his *side pierced by a spear*, and *water flowing from the wound*. Various paintings exhibit their claims that the *sun was darkened* at his crucifixion.

He was also called Christ, and Kingsborough is surprised into saying: "With respect to the appellation, *Mesi* or *Mesitli*, the name by which he was known among the Mexicans, it is remarkable that it is precisely the same as 'anointed,' which is applied by Christians to Christ." He was also called "our dearly beloved son," and it has been clearly demonstrated, that for obvious reasons, the historians, under pressure of the "Church," changed another of his names from Teopiltzin—The Son of God, to Topiltzin—Our Son. As it is claimed that Jesus is shadowed in the Bible under many types, Kingsborough thinks "it very strange," that Quetzalcoatl should also be named: "The Morning Star"; "Light"; "The Vine"; "The Heart"; "Our Bread"; and others.

The Mexicans most certainly were the formulators of what is now known as "Second Adventism." All the historians agree that they believed in the second coming of their Christ; and Kingsborough comments: "But his (Quetzalcoatl's) second coming, after the lapse of a long period of time, is an enigmatical piece of history, which it is not probable will speedily be explained." As it is generally admitted that this God had been born during the latter part of their third cycle, he had been dead considerably over four thousand, and possibly over five thousand, years.

After the Advent, they taught the total destruction of the world, and the resurrection of the physical body. One historian informs us that: "When the Spaniards opened the graves (looking for treasure), and scattered the bones, the Mexicans entreated them not to do so, assuring them that the bones would be united in the resurrection." Page 76 of the Borgian MS. represents the scene of the last day, and the dead being awakened by the sound of a trumpet.

In reference to the teachings and examples of this God, the Dominican Torquemada is forced to say: "In truth, the dominion of Quetzalcoatl was sweet, and he exacted no service from them but easy and light things, instructing them in such as were virtuous, and prohibiting such as were wicked, evil, or injurious, teaching them likewise to abhor them." Dr. Brinton, in his admirable work, pays him the

following tribute: "He was represented of majestic stature and dignified demeanour. In his train came skilled artificers and men of learning. He was chaste and temperate in his life; wise in counsel; generous of gifts; conquering rather by arts of peace than by war; delighting in music, flowers, and brilliant colours; and so averse to human sacrifices, that he shut his ears with both hands when they were even mentioned. Such was the ideal man, or supreme God of a people, who even a Spanish monk (Sahagun), of the sixteenth century, felt constrained to confess were, 'A good people, attached to virtue; urbane and simple in social intercourse; shunning lies; skilful in arts; pious toward their God.' Is it likely, is it possible, that with such a model before their minds, they received no benefit from it? Was not this a lever, and a mighty one, lifting the race towards civilization and a purer faith?"

As the fundamentals of this creed are an exact counterpart of the Christian, it is by no means strange to find that the two approximate in their various ceremonials.

Father Acosta admits that "the Mexicans had an infinite number of ceremonies and customs which resembled to the ancient law of Moses, and some approached near to the law of the Gospel; as the baths or Opacuna, as they call them; they did wash themselves in water to cleanse them from their sins." It was called the "water of regeneration," and Martyr says: "The priests *seem* to baptize children with holy ceremonies, pouring water *cross-wise* out of a cruet upon their heads, saying, 'May this bath wash away and remove the stain of defilement, which thou derivest from thy parents'." It was also called, "to be born again," and during the ceremony the child was named, several sponsors vouching for its future good conduct.

They also had auricular confession. Acosta remarks: "The father of lies would likewise counterfeit the sacrament of confession, and in his idolatries seek to be honoured by ceremonies very like to the manner of Christians." The priest becomes exceedingly wroth as he finds how "very like" this is to the sacrament of the "Holy Church"; calls their confessors sorcerers, and penitents dupes; scouts at the idea that the confession was held a secret; wonders how his Satanic majesty managed to impress on these poor, deluded people, that the most grievous sins were "to be forgetful in reverence to their priests and not to obey them, and not to observe the fasts and feasts of the church"; and concludes by saying, as if astonished at the information, and at the same time forgetful of the "little offering," which the "Holy Mother," expects from *her* penitents: "They (the penitents) receive penance; yea, sometimes very sharply, especially when the offender was a poor man, and had nothing to give his confessor."

This confession carried with it an absolution, which was in reality an indulgence, and was received, like a papal indulgence in the dark ages, in place of the legal punishment for offences, and authorized an acquittal in case of arrest. But it was granted only once during a life time, which seems to be an improvement on the "Holy Mother," who is always lavish of her favours for a small consideration. Prescott informs us that "long after the conquest, the simple natives, when they came under the arm of the law, sought to escape by producing a certificate of their confession."

In treating of the "Lord's Supper," we learn that, "The virgins came out of their convents, bringing pieces of paste, . . . then placing themselves in order about these morsels, they performed certain ceremonies with singing and dancing, by means whereof the pieces were blessed and consecrated for the flesh and bones of this idol." The people then gathered together, morsels of this paste were given them, and they declared "that they did eat the flesh and bones of God." On the feast day every one fasted till noon, as this sacrament had to be taken on an empty stomach.

In the *Codex Vaticanus* there is a plate showing this ceremony, and it is so life-like and exact a counterpart of what can be seen at any Catholic church, that the commentator, after vainly endeavouring to explain away the similarity, adds: "I am disposed to believe that these poor people have had a knowledge of our mode of communion, or the annunciation of the Gospel; or perhaps, the devil, most envious of the honour of God, may have led them into this superstition, in order that by this ceremony he might be adored and served as Christ our Lord." The 4th and 74th pages of the Borgian MS. also represent the ceremony of "eating the body and drinking the blood of their God."

"The rites of Marriage," says Prescott, "were celebrated with as much formality as in any Christian church, and the

institution was held in such reverence that a tribunal was instituted for the sole purpose of determining questions relating to it. Divorces could not be obtained until authorized by a sentence of this court, after a patient hearing of the parties." As, in their political economy, marriages were considered to be for the convenience of the interested parties and the ultimate benefit of the State, no fee was charged for the ceremony, and Acosta ruminates: "Although it seems that many of their ceremonies agree with ours, yet differ they much."

They had many feasts. One, celebrated in May, was called the "Jubilee," at which they were granted "full indulgence and remission of sins." On August 23 was the "festival of all the dead," for the purpose of securing their souls a "safe passage through purgatory." September 12 was the "purification of their Virgin Mother"; September 13, the festival of "the woman who sinned by eating the fruit of the tree," and November 11 was dedicated to the Gods "who fell from heaven"; and every day had its particular saint.

They fasted before their feasts, and "these fasts were the same unto them as our four ember weeks." They fasted forty days in memory of Quetzalcoatl, who was tempted forty days on a mountain, the same as Christians observe forty days of Lent, in commemoration of Christ; and Bishop Las Casas says, that they fasted one day in every week, "like unto our Friday, in commemoration of the crucifixion."

Their purgatory was for the souls of children who died before attaining the age of reason, and for adults who had been guilty of minor offences. Of this Kingsborough says: "In the same way as our holy doctors teach the existence of Limbo for children who died without baptism." Women dying in child-bed were exempted from purgatory, and went straight to heaven, which, I believe, is a concession the "Holy Mother" also makes to her faithful followers. Their hell was situated in the centre of the earth, and, as near as I can judge, located about in the same spot that the Doctors, of the Church of 500 years ago, placed the Christian hell. But the Mexican hell was simply a place of darkness, and "the absence of all physical torture," says Prescott, "forms a striking contrast to the schemes of suffering so ingeniously devised by the fancies of the most enlightened nations."

Like good Christians, they had their penates, or household gods, whose little images and pictures adorned even the humblest dwellings; and at their funerals, Acosta says: "The priests did sing the funeral offices like to our answers. At these mortuaries they ate and drank." This seems like a "wake."

The same writer says: "The devil has even in Mexico some kind of religious women"; and from his account of them, one would think he was describing a Catholic convent. They were virgins; were closely immured; dressed in a peculiar habit; cut their hair close; rose at midnight to perform the same offices as the priests; the elder ones were called Mothers; and they had their Abbesses, who employed them in making cloth for the adornment of the idols and temples.

Before describing the priests, Acosta says: "What made me wonder was, that the devil would usurp to himself the service of God, yea, and use the same name; for they have their Acolytes and Levites, and call their high priest Pope." He then describes a monastery, having cells for the monks; that their daily duty was to swing a censur full of incense before the idol; and that the acolytes (altar boys) assisted in these ceremonies, by handing them the incense, garments, lights, &c., with many bowings and genuflections. Humboldt speaks of one painting that he examined, which portrayed these genuflections.

The monks rose at midnight, went into the chapel, and there did penance. They were divided into two classes: Seculars and Regulars. To every large city there was delegated a priest of superior rank (bishop), who acted as the head, and was obeyed by all the others within a certain jurisdiction; but he was answerable only to the pope. All the clergy dressed in black cotton mantles.

On taking holy orders they were anointed, but the oil used is described as being unsavoury, and unlike "that sweet composition, which God defend should be employed in any other thing than in his divine service." The rosaries or beads are fully depicted in several plates, but especially in one now in the *Codex Vaticanus*. Gomara says that they had a cross like that of St. Andrew, and used it "like us Catholics, to defend themselves against nightly spectres, and also placed it over new-born children." Martyr indorses this

statement, and also that crosses of copper or wood were placed over their graves. Prayers were uttered at these ceremonies, in a language unknown even to the priests, thus proving the antiquity of these rites.

In the Mendoza Collection is a curious symbol called Yxcoymec, a beast with an eye in the middle of his body; and on the 10th page of the Vatican MS. is another, with five eyes on its back. A peculiar figure is also depicted, throwing off rays of light, and a stone in the Vienna Collection has seven eyes. Speaking of these and others, Kingsborough remarks: "It cannot be denied that a passage in the 12th chapter of Revelation, which has perplexed all commentators on Scripture, 'And there appeared a great wonder in heaven, a woman clothed with the sun,' receives considerable elucidation from some of the figures contained in the Mexican paintings."

Owing to the almost total destruction of their symbols, which will be shown hereafter, it would be difficult to follow the comparisons further, with the means at my present command. As all these verbal admissions have been collected from Christian authorities, and are fully corroborated by those paintings which escaped the hands of the conquerors, I think enough has been presented to entitle me to claim, that my First Proposition has been sustained. Moreover, the secret letter of Cortez and its mysterious disappearance, have been explained, and also why the "Bull" allowed only the fanatical Dominicans and Franciscans to attend to the spiritual welfare of the Mexicans.

In reviewing the "Bull," above referred to, which he gives in full, Kingsborough is honest enough to say: "*It would appear that, whether or no, she (the Church) wished to conceal from Europe a fact, which she feared might shake its institutions, shock and confound the prejudices of ages, and remodel its laws; she took all the precautions which she could have done if she really had entertained such a fear.*"

So, in reviewing this compilation of evidence, the reader can easily conceive that Christian Europe would have been shaken from "centre to circumference," had the news been spread broadcast that the Mexicans worshipped a trinity; had their virgin-born, crucified Christ; indulged in all the feasts, fasts and ceremonies of the "Holy Church"; and could date the foundation of these institutions back to the time of the Mosaic creation.

The only difference, I have been able to discover, between the ancient Mexican and Roman Catholic faiths, is, the absence of physical torture to the wicked in the *first*, which is a prominent feature in the *last*. But I feel to say that when the true state of ancient Mexican civilization becomes better known, and they are recognised as having been a truly gentle and refined people, we will be better able to understand why they did not engraft on their religious system a doctrine, which could only have emanated from a Jewish Jehovah, or a dyspeptic saint of the Dark Ages.

MOARTHUR.

(To be continued.)

## 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, SEPT. 13.

(Continued from last seven weeks.)

### SPIRITUAL STATES.

We have seen that there are many forms of Matter, the result of Cosmical operation. Matter, *plus* something else, gives us new forms of "matter," as found in vegetables, animals and man. The third octave introduces a new element which we call Spirit, and it exists in many states, even as there are different kinds of Matter, and many forms of Life.

Life we have defined as the phenomenal manifestation of any particular state. It is truly the point at which a higher state manifests itself through a lower, and gives rise to a fresh condition, a new individuality.

The interaction between the *Ego* and the Soul, through appropriate conditions, gives us, first, the human body, as a distinct form of matter; secondly, the human mind, as a distinct metaphysical stratum between Matter and Spirit



The *Ego* still continuing its eternal career in conjunction with the Soul, as its link of relation with the Infinite, produces or elaborates the countless spiritual states, that are represented in the unseen world.

We have stated, that the higher spiritual states are the means of upliftment of the lower: but that does not imply that these states are the *source* of one another. They only represent diverse conditions or degrees of the eternally pre-existing Infinite.

Four travellers, attended by four guides, set out to explore a high mountain. As they ascend the lofty and difficult passages, the chief guide goes first, followed by the second, third, and fourth in succession. Then come the four travellers in the order of their ability to find a way over an ascent never before trodden by their feet. A rope around the waist of the chief guide, connects the whole eight in a string, so that the united force of the most successful may be concentrated in aiding those most needing assistance. They thus help one another up, and prepare conditions by which one after the other may ascend; but the process would be impossible were it not for the *mountain* which is the essential basis in the operation. Men cannot pull one another up, unless there be a *something* that they can plant their feet against in the act of ascension.

The "mountain" is the Infinite, but it is a mountain of *quality* (as Mr. McDowall expresses himself) not of physical height. The inference is, that all the Spiritual States have eternally existed in the Infinite; but the *Ego* begins at the lowest, and "ultimates" each state for himself, in his eternal ascent.

The various systems of theology are intended to teach these things. They are founded upon the operations of nature. The physical life of man on earth, is really a type, symbol or correspondence of the higher spiritual states, but with modifications, which man is perhaps unable to comprehend. His physical state seems so completely out of harmony with the future that he aspires towards, that there seems to be painful inversions and perplexing contradictions existing.

The Spiritual States may be likened to the musical octave. Each note in the scale has a *character* peculiarly its own, to be recognised under all circumstances by the competent ear. There are semi-tones and full tones. There are dominant sounds and plaintive sounds. Certain notes sounded in connection produce *discord*, others produce *harmony*. But take the whole octave, and a complex harmony of sound is the result, which no tone could possibly equal in richness. But there are many octaves, repetitions of the original series, sounded in relation to one another in hundreds of differing voices, till we have a grand and glorious strain, representing all that the Soul could possibly *desire* to express, though it might fail in the effort.

The semi-tone, plaintive, discordant "note" of man's earth life, and its metaphysical transitions, is anything but musical. It is the agonized, bleating monotone of a tyro in spiritual progress. But, take it in connection with the Grand Organ of the Spheres, and it adds its own peculiarly-touching glory to the performance, and its heart-thrilling wail may prove the holiest incentive in the Divine Life of the coming eternities.—(*To be continued.*)

## THE SPIRIT-MESSENGER.

### A NEW TRINITY.

In looking over the reports of some communications given about fourteen years since, through the mediumship of Mr. J. G. Robson, I find the following. Perhaps you may deem it worthy a place in your useful and interesting paper.

"ESMA."

EXTRACT FROM A SITTING WITH MR. J. G. ROBSON,  
Nov. 1, 1872.

A strange spirit then controlling said:—

Some one has discoursed on Faith, Hope, and Charity, but I would discourse on *Doubt*, *Trial* and *Suffering*—this Trinity, this glorious Trinity, which makes *men* and *women* of you all!

Without these three, what would you be? What would you be without "*Doubt*,"—that voice ever speaking within, which leads you to inquiry? What would you be without "*Trial*," which braces up to a tension and power each sinew of your frame? What would you be without "*Suffering*," which purifies you and tries you in the fires, and makes you

better,—more like *Him* who made you all? Yes! *Him*, if you will, or the Power that made all.

If you would be true men and women, you must ever possess them; ever carry them about with you; by day and by night. They will come in the daylight, in the sunshine, and in the deep silence of the night when you are alone. They will come in the crowded street, and in the chamber of death. They will come in your last hours, but *then* they will come as faint shadows, through which shall break the first rays of the glorious Eternity beyond. These faint shadows will pass away, and you will be glad when you reach the other side, that you have had them in your path.

No true man or woman has ever been without this Trinity. You all possess more or less of them to-night, and be thankful for their possession; because these "three in one" (for they generally go together, are associates which seldom leave each other's company)—these three help to guide you upward and onward. They make you wonder whether others possess them like yourselves, and when you have found out that they do, they fill your hearts with sympathy, and make you respond to the wants and necessities of others.

I would not give a drop of water for the man who had never possessed one of these, because he would not be a human being. The brightest jewels in the Spiritual crowns, are formed by these three. They whose robes are whitest are they who possessed these three on earth, and who were constantly feeling their influence, and they who still linger round the earth, and whose garments are of a sombre hue, have only just been making their acquaintance.

Why? Because the man who has never *doubted* has never begun to *think*; the man who has never *suffered*, knows not what life is; and the man who has had no *trials* cannot feel sympathy for his fellow creatures.

These are *my* ideas; but I am only *one* spirit, so you must take them for what they are worth. I point out to you the plain facts—it is necessary to tell you *facts*; get acquainted with *facts*, but by all means shun *beliefs*; they will be of no use to you—none whatever. Make facts your companions in your daily walks. It is by facts alone that men learn to live,—not by shadowy beliefs.

Had the world within the last few hundred years dwelt more on facts and less on beliefs, it would not be so essential for us to return and make our presence known now; but we have found the necessity exists, because of the preponderance of beliefs in the world, and almost total absence of facts.

Therefore forget not to add to your Trinity another element, that of *Facts*. And why? Human life is made up of facts. Doubt, Trial and Suffering are *facts*.

And one parting word now. I trust all present possess these gems in the crown of life: Doubt, Trial and Suffering. Should you have the first only, seek to obtain the companionship of the other two. Should you have but two of them, by all means make your Trinity perfect.

Still further I would say, if Suffering, if Trial, if Doubt be *facts*, it is for you to search out in the world, as far as you can, and endeavour to bring yourselves into sympathy with those who have these three staring them in the face, and try to make them less bitter than they now appear; infuse some drops of sweetness into the draught.\* \* \* \*

This is the first time I have used a medium, since I left the body.

[The spirit could not give his name, but said he had, during the whole of his earth-life, "the Trinity" constantly with him.]

### PROFESSOR KIDDLE ON MEDIUMSHIP.

In correcting a misrepresentation of his remarks at the opening of the Spiritual Temple, Boston, Prof. Kiddle thus writes to *Light for Thinkers*:—

"I said: 'The responsibilities are reciprocal between the possessors of mediumistic gifts, and those who employ their services. It is vain to cry out against mediums as mercenary while they are treated as having no physical bodies to provide for, no temporal wants to supply. It is scarcely to be wondered at that mediums should come to think too much of their bodies when those who employ them act as if they had no souls.'

"What I did speak against, is the exclusively mercenary spirit of mediums; their allowing themselves to 'degenerate into mere hirelings, with no thought of or concern for the divine origin and sacred purposes of their endowments;' and I also spoke against the prostitution of mediumship to mere selfish, 'business' purposes, and to its degradation to the low,

level of the 'fortune-tellers,' 'clairvoyants,' etc., whose advertisements confront us in the daily papers. "I think, with your correspondent, and have repeatedly expressed the view, that 'paid mediumship' is, at present, a necessity, in order to effect the conversion of the world to a belief in spirit existence and manifestation. There are, however, many abuses in connection with both the exercise and employment of mediumship which call for reform, if we would place our Cause and its aims properly before the world. While I am, as I have ever been, ready to defend mediums from injustice and wrong, I shall always feel free to criticise them and their work, with the exclusive object to preserve mediumship as a pure and sacred gift to humanity, and for the good of the whole of humanity, not merely for the emolument of a particular class.

"In regard to myself, your correspondent is in error. It is not any practice to 'accept so much a lecture.' Not that I feel myself 'above' doing so, but because I am willing to devote my time and service to the great cause of spiritual truth without pecuniary recompense, being thankful that I am able to do so. Far be it from me to reflect upon those who are not."

### OUR REPRESENTATIVE IN LANCASHIRE.

#### SUNDAY AT BLACKBURN.

Sunday is a long day with the Blackburn Spiritualists. The day is begun at 9.30 with the Lyceum, already the largest institution of the kind in this country. It would be well if the Lyceum method could be more strictly followed, as laid down by A. J. Davis in the "Manual" (price 2d.) to be had at this office. There are excellent materials in the Lyceum: many nice, earnest and attentive children, and many youths of both sexes, eager in the work, and not a few thoughtful adults, some of whom have progressed far in spiritual studies. What is wanted is *organization*—not officialism, but a distribution of the forces. The number of groups should be increased, and many that are now members of the higher groups, should be made "leaders" of lower groups.

Our Representative had not the opportunity, on Sunday, of seeing the Lyceum at work, as he attended the "Liberty" group in an anteroom, where a very interesting conference was held on "Mediumship," and the control of undeveloped spirits, led by Mr. Waterworth. It is a cheering sign of the Cause to see such essential subjects handled in such an intelligent manner. But it is more like a School of Spiritual Teachers than a Lyceum group. It should meet either at another hour or on a week night, and the members of this interesting group would then be free to throw their aid and influence into the working of the Lyceum. They would really learn more by being leaders of groups than by being members of this highest group, in which the greater number can take no part. The Lyceum would be far more enjoyable and attractive, with life and activity on the part of able members who are well qualified to be useful. One lady, who is "apt to teach," has a group much too large for her comfort. There are others who could also teach well if they tried. Then the leaders could meet once a week in a School of their own, and fortify themselves for their Sunday's duties. But what has been already done is most admirable, and having made such strides in so short a time, the Blackburn friends will not stand still.

We never saw such a large circle as assembled after the Lyceum. It was the last of the public seances. It has been wisely decided to confine it to members meantime. Our Representative made two speeches which were well received. But he said he did not speak with "authority." There can be no authority in our Cause. All he recommended was that a series of experiments should be attempted, and the spirit-world would help them to the best methods. As the result of past experience, we pointed out that phenomena and controls occurred in accordance with immutable laws, which were expressed in "conditions." Some sitters *hindered* control, others *helped* it. They should, therefore, arrange their sitters so that control was facilitated, and a higher class of influences admitted. It mattered not whether the sitters were members or the public, they should be subject to the conductors of the circle—seen or unseen—and take such places as were appointed them. There should also be a basis of developed intelligence, or receptive element of mind, from which the circle should be *conducted*, and to which the mediums should communicate. It was therefore suggested that experiments should be commenced by the conductor and

sympathetic friends occupying a position on the platform. The most mediumistic, with their sustaining friends, should form a horse-shoe circle in front of the platform. Then should come a wider circle of genial temperaments, not mediumistic, but sustaining and comforting to the mediums. Behind that could be the intellectual element, and again behind those the sceptics and public, when the circle has become so well organized as to be fit to receive them.

Mediums and clairvoyants in the circle should give their suggestions all to the conductor, who would put them in force as far as possible; and if a few meetings were held in this way good results would ensue. No person should sit in a circle where it is painful or debilitating to do so. There are many earnest and intelligent Spiritualists who are not fit to sit in circles at all, because they may have the seeds of consumption or other hereditary disease; or they may have little magnetism, big heads, long bones, and eat up all the magnetism that the spirits require for control. All such sitters should find a place in the outer row. The most sensitive and highly-developed mediums should not join in such circles at all.

Though nothing very striking took place on Sunday morning, yet the circle was admirably conducted, and a success. A deaf and dumb lad was controlled. He went, under influence, to some motherly women, and rolled over on their laps, impersonating some one. He then wrote a message. Under influence he can hear what is said, or rather the controlling spirit does. This is a very interesting fact. On Sunday morning a spirit was identified through him, we presume in one of the written messages. A little boy was controlled to magnetise a man under influence, and at the close a young woman delivered a beautiful and prayerful address, being the will of the spirits on the question at issue. They said it would be well to keep the circle private for some time till their house was in order, then the public might be admitted. If controls such as that could be obtained at each sitting, the circle would do great good. We were pleased to see that the public behaved admirably.

The religious element should take the lead in these circles. Personal controls may take place during the sitting, but to concentrate the minds of the circle on "tests" is to degrade the whole thing, and end in confusion. The power of the Spirit is wanted, and having that, the power of Personality will come wisely and well betimes.

The intellectual quality and spiritual conditions of the public services have vastly improved. The platform is now quite comfortable, and the singing very good. The hall was crowded in the evening, about 1,000 being present. We think the capacity of halls is greatly exaggerated. We have paid thousands of pounds for halls, and can well estimate what kind of a bargain we get. At the same time, many can be crowded into some buildings, after the seats are occupied; this the case with Pendleton Town Hall, in which we found seats for some 600, but more seats could be introduced, and many could stand up. Some speakers seem to delight in blowing out the walls of buildings with imaginary multitudes; we need all our "puff" for our work, and then are often out of breath.

A remarkable influence urged the speaker in the evening to dwell on the "redemption from sin" taught by Spiritualism. An unutterable love for the victims of evil caused a warm appeal for improved habits. We were pleased to learn that tobacco pipes had been consecrated to the flames as the result. This kind of power is wanted in Spiritualism, then it will have a truly religious influence. We would like to see a "circle" formed in Blackburn on that basis.

#### THE LANTERN LECTURE AT BURNLEY.

Mr. Thomson advertised it as "The Lecture of the Season," giving the whole handbill on immense posters some eight feet high, with several twenty-sheet placards sufficient to cover the side of a house. He had his reward. The Mechanic's Hall—where the high-class scientific lectures are being given—is an immense place, with a capacious gallery, and it was well filled, though some little space was unoccupied. The bills and announcements were a lecture in themselves to the whole population, and though the cost was great yet the results more than covered all. Mr. Wolstenholme showed the pictures in an admirable manner, with the oxy-hydrogen lime light. Mr. Myers' band of fourteen performers played selections at intervals, and two gentlemen sang solos and a duet. The audience enjoyed the meeting for over two and a half hours, and a knowledge of spiritual phenomena was widely dispersed. It must have taken much labour to get up such a meeting.



The Cause is taking firm root in Burnley; the meetings at St. James's Hall are well attended. Dr. Brown is now in much better health, and devotes a great deal of his time to Spiritualism.

#### MRS. MELLON'S SEANCES.

To the Editor.—Sir,—In justice to Mrs. Mellon as a medium for physical manifestations, I think it my duty, on behalf of myself and friends in the cause here, to state that on the 2nd, 3rd, and 4th inst., we had three seances at my house. The number of sitters on each occasion was 12, 16 and 13, respectively, including two or three sceptics.

The first seance was fairly successful, considering that the medium had travelled from London on the same day, and did not arrive here until a little after 5 p.m., quite fatigued with the long and tedious journey.

The second seance was much better, "Geordie" making his appearance in his usual familiar style, and kissed one of the ladies, who, however, complained that his beard was very rough, to which "Geordie" replied by stating that he had not three-halfpence, and consequently could not get shaved. This answer caused considerable laughter. The medium's control, "Cissy," also made her appearance, at the same time showing the medium, who sat entranced in the cabinet.

The third seance was an exceedingly good one, several spirit forms making their appearance at the same time. One of the spirit forms was recognised by her husband, as well as by the lady of the house, who had visited her daily for three months previous to her passing away.

"Geordie," on this occasion, first appeared about two feet in height, and gradually built up his spirit form to his full size, after which he dematerialized in view of all present. One of the gentlemen sitters having expressed a desire to shake hands with him, was at once accommodated, and I can assure you he will not forget it for some time, as he nearly (to express his own words) dragged him to the ground, and shook the limb until it felt almost useless.

One of the ladies present had determined, previous to the seance, to ask "Geordie" if he could remove a pain she was much troubled with; but the lady had no sooner commenced to ask her question than "Geordie," in his usual broad Scotch accent, said "I ken a' about it," and after asking the lady to draw her chair a little nearer to the cabinet, commenced to operate upon the lady, rubbing the hands over the seat of the pain, and making frequent passes. It is now six days ago since the operation took place, and the lady states that the pain is considerably better, though not entirely removed.

H. HARGREAVES.

No. 1, Lyons Road, Birkdale, Southport, Nov. 10, 1885.

We heard an excellent account of Mrs. Mellon's sittings at Burnley, and we understand her mission at Ramsbottom and Bacup has been equally successful. She is sorry to have to refuse Leeds, Bradford, Warrington, Sheffield, Carnforth, Nottingham, and several other places, owing to her time having now expired. She hopes to have another trip, to respond to kind invitations which, at present, circumstances compel her to decline.

#### A SPIRITUALISTIC FUNERAL AT HALIFAX.

HETTY DOWNSBOROUGH, the beloved Daughter of Albert and Sarah Ludlow, died Nov. 2, aged 6 years and 11 months; and was this day interred at the General Cemetery, Lister Lane, Halifax.—53, Hartley Street, Halifax, Nov. 5, 1885.

This interment was conducted purely on Spiritualistic principles, the relatives of the deceased child being well-known Halifax Spiritualists of many years' standing. The child was the grand-daughter of Mrs. Downsborough who is well known for her faithful and staunch adherence to our beloved Cause, honest and plain spoken, and a solid worker in her humble way. The departed loved one was a pretty winsome child, of a fine *spirituelle* type, fond of singing spiritual songs, and a beautiful reciter. She succumbed to an attack of inflammation of the lungs, and passed away after three or four days' illness.

But a few hours before she passed away, Mrs. Turner, a Halifax Spiritualist and clairvoyante, declared that she could see a matronly spirit hovering over the child, as if ready to bear her spirit away when liberated. A few hours after she had passed, Mrs. Beetham, another excellent clairvoyante, described the child as being in charge of a matronly spirit, which was identified as the same spirit described by Mrs. Turner, Mrs. Beetham knowing nothing of Mrs. Turner's prior description. What a sweet consolation to know that our departed children are thus taken under the protection of loving angel mothers.

A favourite hymn of the deceased—"Gentle Twilight"—from the "Spiritual Harp," was sung by a few members of the Halifax Choir before leaving the house; followed by a few appropriate observations and consolatory remarks by Mr. A. D. Wilson, after which the procession proceeded to the cemetery. The following short address was given in the chapel by the above-named gentleman, interspersed by short but pithy selections from Andrew Jackson Davis's "Philosophy of Death":—"Time—ever rolling time—moves on in its resistless course; bringing in its sweep—now the season of joy and gladness; now the season of sadness and sorrow; now the activities, energies and thrill of life; now the gloom of so-called death. Yet it is good for us to feel, that an all-wise and all-good Father reigns over all, and controls all for the best. The angel of death is ever busy; taking one and another from our midst, and hiding them from our view. The work of this messenger of God, appears to our physical senses to be unkind and cruel. If for the time being, we close up the avenues of our spiritual faculties, then the hand of death is viewed as that of a ruthless robber; but if we view the matter with our spiritual faculties, and in the light of spiritual facts and revelations, then the angel of death is looked upon—not as a destroyer, not as a hideous monster, but rather as God's angel of light, who transplants the worthy soul in due time, from the lower storey of God's universe to the higher, brighter and happier storey in the spiritual universe, there to unfold and progress evermore. The flowers droop and die, but to appear again with exquisite loveliness in the following spring. Surely the All-Father means to convey the lesson to our minds, that man—towering far above the vegetable kingdom, the

master-piece of creation—will survive the shock of death, and live on in a spiritual body, when the earth form perishes. Ah! but our Father has voiced this truth of immortality still more plainly and clearly by messages from the unseen. In the revelations of prophets and seers, humanity has had gleams of light concerning the life beyond, the life which is the heritage of all God's children. The Divine teacher of Judea told his sorrowing disciples that after his decease he would come again to receive them to himself, for there were 'many mansions' prepared for them. Paul said in a confidential tone: 'I know that when this building is dissolved, I have a building with God eternal in the heavens.' Thanks to the bountiful Father! these revelations are not confined to a past age, or to one nationality. God's unseen messengers are descending to-day with the song of light and hope and immortality. The voices of the seer and the prophet are heard to-day, revealing to us the realities of a spiritual existence, and dispelling the terrors of death. The loved ones gone before mingle with us still, telling us of their capacities for growth and unfoldment, and of their continued interest in our welfare. Then let all wailing and unreasonable mourning be banished, for the dead are 'not lost, but gone before.' To you, dear friends, who now miss a loved one from your family circle, it is now my province to remind you, that she is only lost to material vision. She is a sweet and opening bud, transplanted into God's upper garden, there to grow and expand in ever-unfolding beauty. But, be assured, she cannot forget you, and she will often bask in your presence, and whisper in your souls her message of love and light. Let this consolation be a lamp to your feet—aye, and a light over head. You will all meet again,—face to face. Let us feel thankful to God for this life: this perishable life; for it has its uses in the education of the spirit. It is the alphabet of existence. Let us thank God for death, for it reveals to us that imperishable and ever-abiding life, which sooner or later will be ours."

Then followed a prayer for light in the solemn issues of life and death.

All then proceeded to the grave, and the coffin—literally covered with choice flowers and wreaths—was lowered down to its final resting place. Another favourite hymn of the deceased was now sung—"Blest be the tie that binds," after which the following words were spoken by Mr. Wilson.

"Since God's messenger of death has taken the spirit of our dear sister from the tenement of mortality to the higher life, we now consign her mortal body to mother earth to which it now belongs—"Earth to earth and dust to dust." But the young and tender spirit, deathless as God himself, with many regrets but with perfect trust and confidence, we commit to the All-Father who loves and sustains us all. Tenderly and reverently we deposit the earthly form in the bosom of Mother Nature. Tenderly and reverently, because we feel that the body, now lifeless, was once the vehicle for the expression of a sweet and loving soul; but now having subserved its purpose, we know that it will nevermore be required by the enfranchised spirit. A real and glorious resurrection has already taken place, and if our spiritual eyes were opened, we might see the departed loved one as a real personality, having a beautiful spiritual body, arrayed in the white robes of innocence and purity, and we should know her, as we shall know and recognise all our loved ones in the land of delightful reunions. Set us with sweet trust and confidence, direct our souls to the unseen, and in spirit endorse the words: 'O angels! receive your tender charge. Aye! we are assured that she will be perfectly safe in your hands. O ye angel mothers! ye will love and cherish her. Ye will take her into the ineffable fields and gardens of the Summer-land. Ye will surround her with the immortal flowers, and use such as symbols to train her young soul and perfect her life. She will grow in stature and in wisdom and love under your guardian care; and ye will accompany her to her loved friends left behind, at times, so that she may be enabled to say in triumph: O Grave, where is thy victory? O Death, where is thy sting?' another favourite hymn of the deceased, "Father lead me day by day," was sung, and the ceremony which was witnessed with interest by many spectators was concluded.

#### A GENUINE APPEAL FOR HELP.

To the Editor.—Dear Sir,—Since the publication of your last issue, the endeavours of our friends on behalf of Mr. Swatridge have diminished, for up to the present date I have received no sum. As this is the last week my letters will appear, I would earnestly impress upon your readers the extreme urgency of making up the remaining debt—£6 18s. 1d. In answer to the numerous inquiries respecting Mr. Burns's lecture, I must state that arrangements are being made for its delivery, and probably an announcement will be made next week. Ere closing this appeal, I would warmly thank all kind subscribers to this fund, as well as those generous mediums who have assisted, or are about to assist their co-worker, and with my thanks I would unite the still warmer gratitude of that spiritual worker to alleviate whose distress I have thought it necessary to make this appeal.—Yours respectfully,

F. J. Cox.

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

Mr. Husk, assisted by Mr. Williams, will hold a seance at the Spiritual Institution, on Monday evening at 8 o'clock.

"READ AND THINK."—Second Edition, 16 pp., price One Penny.—This interesting pamphlet, containing amongst other items of interest, a table of the small-pox mortality of England and Wales from 1854 to 1883; report of the case of Mr. George Dornbusch; letter of the Archbishop of York; and the speech of Sir Thomas Chambers, M.P., Recorder of the City of London, on Compulsory Vaccination, &c. Mr. W. Young, 77, Atlantic Road, Brixton, will send copies free on receipt of stamps to defray cost of postage.

THE LONDON SOCIETY for the Abolition of Compulsory Vaccination.—The next monthly Conference will be held on Monday evening, Nov. 16th, at Anderton's Hotel, 164, Fleet Street, when a paper will be read by Surgeon-Major R. Pringle, M.D., (late of the Sanitary Department, H.M. Bengal Army), on "Small-Pox as it has been: as it should be; and as it may yet become." The chair will be taken at 7.30 p.m. Admission free.—WILLIAM YOUNG, Secretary.

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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 13, 1885.

### NOTES AND COMMENTS.

We give this week the first of three articles on the religion of ancient Mexico. Since ever the Christian system came in, it has done all in its power to stamp out true history, and fill the mind of man with flimsy falsehoods. The papists in Mexico are strictly followed by Christians everywhere, who resolutely set their faces against all light or knowledge that goes contrary to their beliefs. We hope these articles will strengthen the hands of all friends of truth, who are striving to remove the darkness into which a false system has plunged modern civilization.

While in Lancashire the other day, we read in a newspaper the report of a clergyman's speech, in which he traced the Church of England back for probably 1,800 years. He was far too modest. If he take the trouble to search for truth, he will find that the Christian system flourished here as in Mexico before the dawn of history. A few names were altered; that is all that the so-called Christian system effected. Mankind are indebted for progress to the influence of the Spirit-world, to suppress which is the chief aim of "religious" systems. Clericalism *must* be uppermost.

It is pointed out in the article on Mexico, that the eagle was regarded in ancient times in that country as the symbol of the Holy Ghost. On visiting Bacup recently, we observed the effigy of an eagle perched on the loftiest portion of the recently-erected parish church.

We conclude the reprint of the little work on Shaker Spiritualism this week, and append to it an article from *The Manifesto*, addressed to Spiritualists, editors in particular. We are also glad to acknowledge truth: Spiritualism before 1848, and "practical Christianity" before Jesus. At the same time we gladly testify that there is a *higher spiritual influence* operating in our Movement, as intimated by our Shaker friend, and it is in that direction that all Spiritual operation must tend, to be of any good. Our friend David Richmond told us of Shaker Spiritualism nearly twenty years ago, and he was the pioneer missionary of Spiritualism in this country.

There is at present in London a gentleman from Buenos Ayres, South America, who is much interested in our Cause. Mr. Ildefonso Piran was at Mrs. Mellon's seance on Friday night week, and a materialization came for him. The power was so deficient that the form appeared as a child, and was greatly agitated in the effort to manifest. Mr. Piran spoke to it in Spanish, but could obtain no evidences of identity. He says he had a manifestation in Paris, which he recognised.

The friends of Mr. and Mrs. Richmond will be pleased to learn that we have received a letter announcing their safe arrival on the other side of the Atlantic.

Mr. Robson's beautiful essay on a New Trinity comes out most appropriately at his own time of great need. This is quite a "coincidence," but we hope it will not be without good effect.

### 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.

On Sunday Evening, at 7, Mr. Burns will review Mr. Gladstone's opinions on Creation, Revelation and Worship, as stated in an article just published.

There will be an open meeting, on November 22.

We hope to publish a report of Mr. Yeates's lecture, delivered on Sunday last.

### INSTITUTION WEEK, 1885.

SUNDAY, NOVEMBER 29, to SUNDAY, DECEMBER 6.

We will be glad to receive notice of Institution Week meetings. There will be one held at Cavendish Rooms on November 29. We request that no seances be held on behalf of this work; mediums have too much to bear already. All contributions should be a free-will offering to promote spiritual work, and not given on any other consideration.

Mrs. Treadwell cordially invites her many friends to her tea meeting, on Sunday, Nov. 15, at 5 o'clock, at 5, Rutland Road, Maryland Road, St Peter's Park, Harrow Road. Tickets, 9d. each.

After spending a week in Kent, Mr. and Mrs. Duguid again came to London, and left it for Kirkcaldy on Friday evening. The incessant calls made upon Mr. Duguid's energies, so prostrated him that he had to relinquish a number of invitations from places on his way home. These he hopes to be able to respond to in the spring, meanwhile craving the kind patience of many friends whose requests it has been quite impossible to attend to at the present time. It is likely that Mr. Duguid may make a prolonged stay with us next time he visits London, and thus place himself in a position to do justice to the many demands made upon his services.

MR. BARNUM'S RELIGION.—An interviewer questioned the great showman, the purchaser of the ill-fated Jumbo, as to his creed. The reply was:—"I don't believe in Ingersoll's notions. Of course we cannot definitely and positively know anything about what happens after death beyond what we see; but I earnestly believe there is another life, where the Supreme Ruler of the universe will see that justice is done. The mind longs for a balancing of accounts. I believe that he who has inflicted harm on others here will have to pay his debt in another world, and he who has been wronged and robbed and persecuted here will receive compensating benefits there. Repentance won't do it. Pardon won't do it. The thief who repents on the gallows will go to hell for a time—that is, he will go into a condition of remorse and suffering—but if God is as good as I believe He is, He isn't going to punish anybody infinitely for a finite sin—ain't going to banish any human soul beyond the confines of His love."—"You seem to think," suggested the interviewer, "that the worst bankrupt and moral tramp can somehow get into the celestial show, by crawling under the tent of eternal pity."—"For Heaven's sake!" laughed Mr. Barnum, "don't indulge in such startling metaphors! They're worthy of Rev. Sam. Jones. Only the Rev. Samuel would say that the angel Gabriel is inspecting the tickets at the waggon to see if they bear the predestination coupons, and that Peter, and Paul, and John Calvin, are special police to see that nobody tries to get in on passes. I don't believe in such a narrow doctrine concerning the great Hereafter. I believe justice will be done through infinite time; recompense made for evil suffered; and something like harmony and happiness established at last in a domain which is ruled by Love."—Mr. Barnum has had sittings with mediums, and might have described himself a Spiritualist straight off.

HEYWOOD: Argyle Buildings, November 8.—Mr. Standish paid us his first visit, and devoted afternoon and evening to spiritual descriptions and communications, in an entertaining and successful manner. The conviction of a life after death was conveyed to many who attended the meetings.—Con.



# INDEMNITY FUND.

TO ENABLE THE MEDIUM TO BE PUBLISHED AT  
One Penny.

It has often been desired by many earnest friends that the MEDIUM be sold at ONE PENNY, which would ultimately insure a much larger circulation, and thus increase its usefulness to the Cause.

As this would, to begin with, result in a large weekly loss to the Publisher, who is already overloaded with Liabilities inherited from the past, it cannot be expected that he will voluntarily assume an increase to the difficulties which now impede and cripple him. A few friends have therefore determined to raise an Indemnity Fund of £250, to cover Mr. Burns's losses at the reduced price for the first year; and it is hoped that fifty friends will be easily found who will have pleasure in contributing £5 each for this purpose.

This sum would not exactly meet the estimated loss; but the certain increase in sales will make up what is wanted, and possibly enable the MEDIUM to be continued at One Penny without further assistance of the kind being needed.

Societies may find it expedient to become subscribers of £5, as through the reduction, their members will have it all returned in the price of the paper.

Your kind and early contribution will be received with gratitude, that the Fund may be rendered a certainty, so that arrangements may be made to commence the publication at the reduced price, in January, 1886.

## SUBSCRIBER'S NAMES.

MRS. ANDERSON, New York . . . . .	£	s.	d.
MAJOR MEGRUE, London and New York . . . . .	5	0	0
MRS. CAMPBELL . . . . .	5	0	0

EDGWARE ROAD: Nutford Hall, Nutford Place, Nov. 8.—I read a paper on "Spiritual Religion" to an appreciative audience. I tried to show that the aim of Spiritualism is to teach man the fact of a future life, and also to bring out the Divine Powers within his soul, and to make him at one with the Deific Intelligence, who is the Cause of all. Next Sunday Mr. Read will lecture on "Spiritualism and Science," and as the lecturer has deeply studied scientific subjects, no doubt it will be very interesting. On the following Sunday, Nov. 22, Mr. Montgomery will lecture on Mesmerism, and illustrate his subject with diagrams. This is a subject which is not enough studied by Spiritualists, and we hope on both occasions to see a good attendance. Every Sunday morning there is a seance at 11, with Mr. Hopcroft as medium.—A. F. TINDALL, A. Mus., T. C. L., Treasurer.—[Local meetings should endeavour to attract the attention of the public of the district. It is almost useless to advertise in a Spiritual organ. However, investigators, who read these columns, will have an opportunity to attend, and we gladly call their attention to the practical nature of the subjects announced.]

BLACKBURN: New Water Street, Nov. 8.—Lyceum conducted by Mr. John Pemberton. There were present 47 males; 33 females; 11 officers; total 91. The scholars formed into classes, numbers 7 and 8 taking for consideration the question of "Mediumship." The lesson was very interesting, and a few remarks from Mr. Burns were much appreciated. Afterwards Mr. Burns addressed a few words to the children.—At the morning developing circle, some 400 persons were present. I may here take the opportunity of intimating that in future the public will be excluded from this service. This is a circle held for the special benefit and development of our own mediums; but this development is very much retarded by the admission of strangers, many of whose minds are biased, and who are very sarcastic and sceptical in regard to the manifestations obtained. Young mediums, consequently, have a great objection to sitting at this circle, and rather than meet the influence brought by such persons, they absent themselves altogether.—In the afternoon Mr. John Pemberton presided, and Mr. Burns gave an effective discourse on "The Lyceum movement as a means of social and political education." The great difference between ordinary Sunday schools and the Lyceums of our Cause was clearly demonstrated, and Mr. Burns showed that the teachings of the Lyceum were the means of training our children to take an active part in the practical duties of this life, as well as preparing them for the great life to come. In the evening we had Mr. Wolstenholme in the chair, and Mr. Swindlehurst, of Preston, offered up an invocation. Mr. Burns then gave an admirable address on "Christianity and Spiritualism contrasted and compared." The address was powerfully given, and deserves more space than we can afford it. There were large audiences at each service, and many friends came from a distance, amongst whom I noticed Miss Eastwood, of Accrington, and a number of other well-known Spiritualists. On Sunday next we hope to have the pleasure of meeting Mr. Wallis, of Glasgow, and on Sunday, Nov. 22, Mrs. E. H. Britten, of Manchester, will speak. The collections that day will be in aid of the Blackburn and East Lancashire Infirmary. We hope our friends will come up well on that day, and give as liberally as they possibly can to so deserving an institution.—W. M.

RICHARDSON'S BATTERY.—This is an electrical apparatus, about the size of a five-shilling piece, which is worn hanging from a string round the neck. We are informed that it is highly spoken of by medical men. The price is only 4s., and it may be had on remitting that amount to Mr. R. A. Huskisson, 2, Belper Place, Grace Road, Sparkbrook, Birmingham. An illustrated and descriptive publication may be obtained on remitting a half penny for postage.

HUDDERSFIELD: Assembly Rooms, Brook Street, Nov. 8.—The guides of Mr. Worsman spoke twice to good and intelligent audiences.—J. W. HEMINGWAY, Chapel Street, Mold Green.

## MRS. HARDINGE-BRITTEN'S INDISPOSITION.

Editor,—As I find it almost impossible to devote time to answering the numerous correspondents who apply for Mrs. Britten's services as a lecturer, permit me to state through your columns, that my wife is completely laid up with Laryngitis, and unable to speak, much less fulfil any engagements for the next two or three weeks.

Mrs. Britten, in her deep devotion to her cause, and anxiety not to disappoint the audiences that await her, has been lecturing for the past few weeks far beyond her strength, and much against the medical advice I have given. The crisis I have predicted has now arrived, and though she addressed a spell-bound audience of over 1100 persons at Pendleton Town Hall, last Sunday, the result is so severe an attack of inflammation of the larynx, that I have no hope of her restoration unless she can obtain perfect rest for the next two or three weeks.

I propose to address the Societies in immediate expectation of Mrs. Britten's visits, all others will kindly await further communications from, Dear Sir, yours very faithfully,

WILLIAM BRITTEN.

The Limes, Humphrey Street, Cheetham Hill, Manchester,  
Nov. 10, 1885.

## A VERY IMPORTANT MATTER.

In a communication, Mr. E. E. Pearce, Leeds, says:—

"The writer would like to see a custom abolished, and that is: A medium, perhaps having to come a long distance, and between the afternoon and evening services has only an hour-and-a-half wherein to rest, is taken to a house for tea. Perhaps a lot of curious strangers are invited, and the poor medium is induced to go under control. The result is a falling off of his or her power at the evening service. Committees and all right-minded Spiritualists should firmly put down their foot against this practice; Mediums, too, for their own comfort and health as well as good of the Cause, should set their face against it and reserve their powers for the services. If people want to know about their surroundings, there is a proper time for all things, without injury to others."

We have seen a medium brought to the brink of suicide by this cruel practice. Others lose their health and have their best spiritual gifts taken from them. Mediums are frequently invited, and a host of unprincipled people to meet them, that a seance may be stolen during the medium's leisure hour.

## PHILOSOPHY OF GOOD AND EVIL.

"Good" and "evil," applied to mankind, denote opposite qualities or "states of life." "State of life,"—of "spirit-life" within the body, is a state of "feeling" and "seeing,"—of "love" and "perception," or "will" and "understanding," and is exactly where the most unfortunate ailment of every individual is to be found,—the immediate source from whence are all "good" and "evil" manifestations of life. The two spiritual senses of "love" and "perception," or "feeling" and "seeing," constitute the all of life that is of any importance to man for "good" or "evil,"—in the body, or out of it; and in comparison to the state thereof, all other things are but of a secondary importance. The life of man is graded "good" and "evil," according to the proportions in which "light" and "darkness" are in conjunction with "love" or "feeling."

To unswervingly follow the "inmost light" of life, is to take the shortest cut to a good and happy state of life, and to shun that "light," is to incur in proportion an opposite result.

"Evil" being the only disturbing element in life, the lowest grade of "good" must be contra-distinct from the highest grade of "evil," when put on the opposite scales of the finest possible balance; and when man has got through the grades of "good" and "evil," he is ripe for the harvest, he will have done with "evil" altogether, so far as himself is concerned, and will continue to progress without further reference to it;—that is, it appears so to me from the little hill-top where I live.

Halifax.

W. JACKSON.

## DR. YOUNG ON THE BIBLE.

Robert Young, Esq., LL.D., Edinburgh, in his "Hints and Helps to Bible Interpretation," says:—

"THE BIBLE was written by Men, for Men, and in the language of Men. THE BIBLE is its own best Interpreter, there being no similar Writings. All general statements in the BIBLE are not of Universal Application. All doings or sayings recorded in the BIBLE are not to be approved of."

"Hints and Helps" is published at 1d., and may be obtained on remitting stamps to George Adam Young and Co., Publishers, Edinburgh, who will send also a list of Dr. Young's works.

W. J. COLVILLE.—We are utterly disgusted with all sham "crosses." We find abundance of real ones in every-day life, and if all will do their duty, they will require no make-believes.

A SPIRITUALIST (Manchester).—We do not quite catch the drift of your remarks. All "principles" are universal, and there is no element in the "life" of any historical character, but is in the life of all. We must seek for the good that will bless us in our own lives, and not in the life of any other. This is the teaching of the Gospel as stated in the New Testament, and it is also the teaching of Spiritualism. We do not intend to promote the introduction of any theological and sectarian terms into our work. Others, however, may do as they please.

THOS. POLLITT (Blackburn).—For some time you teased us to be allowed to air yourself as an exponent of Spiritualism, and now it is your desire to disparage it. Having thus proved yourself to be an unreliable guide, we cannot give you the leading position you crave. We do not want to be told of the "mental" phenomena which might be obtained in a "circle of monkeys"; but possibly if you directed yourself towards that sphere of "mentality," you would meet with a more cordial reception than we are able to afford you.

RAWTENSTALL: Mrs. Barlow's, Greenfield Street, Nov. 8.—The monthly public meeting was addressed by a control through Mr. Wood, a great reformer, and well-respected in Rossendale, his birthday being still celebrated. He spoke for upwards of an hour on "I came to my own and they received me not." We are sorry to find that Mr. Wood's health fails him.—H. SCHOLZ.

## SHAKER SPIRITUALISM 50 YEARS AGO.

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

**GRECIANS.**—A party of Grecians, among them being the Emperor, arrived, and, by their manners, gave assurance that in civilization and refinement they could not be excelled. They lived during the most flourishing period of that nation's existence, when the arts and sciences were at the highest state of improvement.

It seemed to them that they had been in a lethargic and unconscious state since the period of their leaving the world: until awakened by the sound of a "mighty trumpet," which attracted them to Watervliet. They seemed desirous of eliciting all the information they could obtain in relation to their future conduct.

**PERSIANS.**—The Persians were similar to the Grecians in refinement of manners, and, like them, eagerly embraced the Gospel, as they said it seemed as though something was lacking necessary to the completion of their happiness.

**TURKS.**—Some of these people seemed very ferocious and disagreeable in their actions. The females, when they appeared, invariably covered their faces with veils.

**MOORS.**—There came six Moorish spirits, who had been drowned from a boat in which they were sailing. But for the recollection of having been drowned, they believed they were still alive, until positively assured of the contrary.

**CHINESE.**—The Emperor and Empress of China, with several princes, mandarins, and officers of state, were conducted to Zion, and there displayed their characteristics. They conversed but little.

**AFRICANS.**—Numerous classes and grades of the African race have, at various times, visited at Watervliet. They exhibited all the qualities appertaining to the natural character of the negro; dancing and singing with wild delight, and imitating every movement which they observed among the whites.

There were several who had been slaves in the Southern States of North America. They described their sufferings in such a manner that tears were actually drawn from their hearers. From the tenor of their stories it would seem that the most cruel manner of torture which could be devised, had been inflicted upon some of these slaves, as a punishment for the most trivial offences.

**LOO-CHOO ISLANDERS.**—The Loo-Choo Islanders made a favourable impression by their quiet and solemn demeanour.

They appeared desirous of advancing in the true faith; and apparently enjoyed much pleasure by worshipping God in the dance. One of them sung a very pretty song which was justly admired by all who heard it.

**JEWS.**—The ancient Jews, who crucified our Lord and Saviour, Jesus Christ, came in great numbers; many of them succeeding in getting into the bodies of the brethren.

They stated that since leaving the body, about eighteen centuries ago, they had been wandering about the earth, during which time they had received the conviction that he whom they had reviled and crucified, was, in verity, the Son of God.

They asserted that the cause of their unbelief was the fact of Jesus being of obscure birth; while, in the person of the Messiah, they expected a descendant from the line of kings.

They gave a very interesting account of the manner of the Crucifixion, and of the disappearance of the body on the "third day." This corresponded with the Scriptural account of the Crucifixion and the Ascension.

The Jews conducted themselves with great propriety upon this occasion, and all of them, together with the High Priest, evinced considerable interest in relation to the progress of Christianity in this day.

Joseph of Arimathea, who received from the governor the body of Jesus, and laid it in the sepulchre, was said to be present on this occasion. He did not succeed, however, in "getting in," and making himself known, as some of the others did.

These sons and daughters of the tribe of Judah expressed much concern respecting their descendants in the world; upon which they were informed that the poor Jews were scattered far and wide throughout the earth; and that a

large majority of them remained in the same state of unbelief in regard to the fulfilled prophecy respecting the first advent of the Messiah, notwithstanding many had been converted to Christianity. They manifested a strong desire that those who were now living in the world should be convinced of their error, and receive the true faith into their souls, whereupon they were encouraged by the expressed hope and opinion of the Elders, that the Almighty Father would infuse his holy spirit into their souls, so that, in due time, they would be called into the path which leads to everlasting glory.

NOTE:

### HAVING REFERENCE TO MILLERISM.

On one occasion, during divine service at Watervliet, the word of the Lord came unto one of the females, urging upon the inhabitants of Zion to refrain from questioning the correctness of, or exercising judgment in relation to, the work which had been given to the world in the name of MILLER, such being the work of God, introduced for the purpose of carrying out his all-wise and mysterious plans. This, our readers will readily observe, has reference to the remarkable revival and religious excitement which has followed Mr. Miller's interpretation and understanding of the Scriptures in relation to the termination of the world, and the establishment of Christ's kingdom upon earth.

### CONCLUSION.

Having thus endeavoured to give a brief account of this marvellous work of the latter day, we shall proceed to sum up the whole matter.

We have reverted to the return of a large number of spirits, that have existed at different periods since the creation of the world; yet it is evident, to every reader, that there are still numbers to return, ere the work can be said to approximate toward its completion. As it is our impression that the work is still in course of progression among the Shakers, or "Society of Believers," the probability is, that a vast multitude of spirits have arrived since the author left the Society. Respecting this, however, he is in possession of no intelligence to communicate to his readers.

As this is the first intimation of this subject which has been made to the world, various opinions, in regard to the matter, will doubtless be entertained. Those who are acquainted with the character of the Shakers, knowing them to be, in every respect, an exemplary and truly religious people, will, we think, be inclined to entertain a doubting spirit in regard to the truth of our statement. For we feel sensible, that they can scarcely persuade themselves to believe that such a people, who profess to act in accordance with the divine precepts of the "meek and lowly Saviour," and hold him up as a bright example for all to follow, could be guilty of an assumption of power such as the ALMIGHTY, alone, can confer upon mortal man.

If confirmation of the facts herein recited may be required, it is only necessary for us to refer the inquirer to the members of the "United Society," either at Watervliet or New Lebanon; none of whom will feel a disposition to deny the truth of our statement, disinclined as they may be to the inhabitants of a lost world receiving a knowledge of that which they are incapable of understanding. The object which has caused the matter to be held in privacy, and confined to the society alone, is, that it was deemed inexpedient to apprise "the world" of these things, for the alleged reason that the people, not understanding *spiritual* matters, would hesitate to believe, and it would be, therefore, "throwing pearls to swine"; for "the natural man receiveth not the things of the spirit, for they are darkness to him."

We have avoided entering into a minute detail of the actions and conversations of the indiscriminate spirits of the several nations, as such a course would, doubtless, prove uninteresting to the reader. We believe that we have proceeded far enough with our description to show, that, if the work is not a reality, it is a most faithful representation of character, and such as would do honour to eminent stage performers.

We desire to state, in conclusion, that, should an interest be manifested in relation to this publication sufficient to warrant the issue of a second edition, any additional facts which may come within the scope of our knowledge shall be added to the work, and such errors as may be detected in this, will be corrected in the next edition; our object being to give as full and accurate a description of the subject as possible.

THE END.



# THE SHAKERS' APPEAL TO SPIRITUALISTS.

Since we commenced the reprint of the foregoing work, we have received the October number of *The Manifesto*, the organ of the Shakers, in which the following article appears:—

Dear and Respected Friends,—I have been impressed for a considerable time that I should address you upon a subject of most vital importance to you, as Spiritualists—to us as a people, and to the human family at large. You cannot be ignorant of the fact that the various phases and features of the so-called spiritual phenomena had their beginning and origin among us as a people, and yet you date the commencement with the Foxes at Hydesville, N.Y., which is not the true facts in the case. Our instruments and mediums prophesied and declared again and again, that the work would cease with us, and that it would soon break forth in the outside world, and in accordance to which, it started at the above named place. If you need correct information touching the matter in hand, I would refer you to our books, in which is recorded all that I have here stated; and for you to date the Anniversary of the New Dispensation, as you call it, at Hydesville, N.Y., is far from doing justice to the Cause; you are really only the second edition of the work, and are our children, and should so represent yourselves to the world of mankind.

Until this is done, you will fail to fulfil the true object and design of your mission as given from the Spirit-world, to prepare souls for the kingdom of heaven on earth, in which is embraced the Evangel, life and teachings of the great founder of practical Christianity, Jesus, our elder Brother, also constituting a true brotherhood of interests, both temporally and spiritually, with a strictly pure and virgin life, with all its self-denial, self-sacrifice and self-abnegation. From our standpoint, we find you still occupying the selfish Adamic plane, with all the so-called Christian churches of the day, who openly violate in their lives all the conditions of discipleship to the one they profess to follow.

The time has now come, dear brethren, when their mask of hypocrisy and deceit will be removed with all their inconsistency, and they will stand in their true colours before an astonished world. Our friends, the Spiritualists, have had far greater and superior light, hence their obligations and responsibility are proportionally increased for them to assume their true attitude and position in the line of reform and progress with us, with all the attendant sacrifices on their part; if they, as pioneers and leaders, fail to heed the present call, as I have endeavoured to present it in love and unbounded sympathy, the same will go forth throughout all their ranks.

Think not that I am an enthusiast and a religious monomaniac; not so. The foregoing sentiments are not mine alone, but those of the whole body of people, of which I have been a member nearly forty years, and known to all intents and purposes, whereof I write. The case of A. J. Davis is only a sample of hundreds and thousands, that will soon follow his steps, by rejecting the light that will soon burst upon you. Had he obeyed his light and call as touching the cause we have espoused, years ago, he would now have been a redeemed and happy man.

The question of organization has been more or less agitated among Spiritualists for years; the elements of discord have evidently forbidden it. Let me assure them in all kindness, that it will never be accomplished, having no authority from the spirit spheres for such a measure. A communication similar to this will be forwarded to all the editors of the spiritual papers, so-called, throughout the country. Should they not deem it worthy their notice and attention, we shall select other channels through which the foregoing can be brought before the public; the issues dependent upon it call for immediate action.

We are the only people on the globe that do practically demonstrate by a daily life, before all men, the heavenborn principles embodied in the beautiful Evangel of Jesus, having done so for one hundred years; yet the Spiritualists never allude to us in their writings no more than if we did not exist and justice had departed from the earth. O Consistency, thou art a jewel!

With assurances of esteem and respect, I remain, very truly, your friend,  
WARREN CO., Ohio, March, 1885.

Lost, on or about October 19, a lady's black lace shawl, with deep flounce. Whoever brings it to Mrs. Burns, 15, Southampton Row, will have a sovereign reward.

# PROGRESS OF SPIRITUAL WORK.

EXETER: The Mint, November 8.—Mr. Hamlyn gave a trance oration; the subjects chosen by the audience, were "The Rich Man and Lazarus" and "Death." The control seemed to have perfect command of the medium, and the discourses were to the point. The allegory of Dives and Lazarus points out that the rich man will not always be able to ride in his chariot of gold over his poorer brethren. The time is appointed for wrongs to be righted, and the laws of Nature will arraign the unjust man, and divine justice will have to be met. It points out that even the dog shows mercy when often the man scorns to help his brother: the high should stoop to the low, and raise the lowest to the highest. Referring to the state of the departed, the controls said: The mother is the mother still, and the child the child; they are not in a place where selfishness exists in its most dominant forms, where no tears are wept for the weary, earth-burdened soul, but are ever working, ever loving the loved one on the earth-plane. After the discourses several clairvoyant descriptions were given, and in most instances recognised; in one the name was also given, the wife of a gentleman present, an entire stranger to the medium.—R. SHEPHERD, Hon. Sec.

NOTTINGHAM: November 8.—Two excellent addresses were given by our local mediums: "God is no respecter of persons" (by the guides of Mrs. Harvey) and "The dissemination of truth" (by the guides of Mr. Bonner). It is now some time since we sent you a report from our circle, but we are progressing favourably. We have several new investigators added to our circle, who are thoroughly interested with the phenomena of Spiritualism. Our meetings being well attended, we hope in time to open our work into a broader sphere.—COR.

BLACKPOOL.—This bracing and salubrious watering place, so long the favourite resort of the Lancashire people, has during the last few weeks taken a new departure. Through the earnest zeal of two believers in the truth of Spiritualism, a short advertisement in a local paper announced that a circle was about to be formed, earnest enquirers admitted. This has drawn a most intelligent circle together, and judging from immediate results, a work is likely to be established, which may be the centre of light for many, even in distant towns. Miss Jones, of Liverpool, kindly gave her services, and much satisfaction is expressed with her different forms of mediumship. Her clairvoyant descriptions and delineations of character, from any article belonging to the sitters, was much appreciated. She has twenty-four spirit-guides, so that her phases of mediumship are very varied, while her own transparent honesty in the normal state is pleasing. Mrs. Butterfield, who lives in Blackpool, whose public platform controls are so widely and favourably known, has also been a great help to the circle. On Wednesday evening, "Dr. Campbell," a noted Scotch Dr. when in the flesh, controlled her and gave a most masterly discourse on "What will Spiritualism do for the World?" He showed that when it was rightly understood, a new race of children would be born, not as now, defrauded of their birth-right, viz., "To be well born," but when parents considered that they might by thoughtful preparation for their holy office, endue their children with all the gifts God intended, so that they might be a blessing to humanity. His address to fathers was wonderful, exhorting them to give freedom and all the right conditions for pure motherhood to their wives, so that no fiery-footed passions should mar the pure shrine where the immortal spirit was being clothed for its advent into this world. He impressed on those present how much we are the creatures of circumstance, and not entirely accountable for our actions. The poor little gutter children trained to evil—knowing not that it is evil—living like the Great Father's sparrows—are equally cared for by Him, as were the pampered children of luxury. But I must regard your space; suffice it to say that for an hour an uninterrupted stream of eloquence was poured forth through the lips of an uneducated woman, totally unable in the normal state to logically address any audience.—ONE OF THE CIRCLE.

BRIMMINGHAM: Nov. 8.—The guides of Mrs. Groom discoursed ably on "Why has Spiritualism lain dormant so long?" to a crowded and interested audience; after which four extempore poems were recited, and many clairvoyant descriptions were given and recognised with evident satisfaction.—COR.

MANCHESTER: Temperance Hall, Tipping Street, Nov. 8.—In the morning, the guides of our friend Mr. Johnson answered several verbal question in a very satisfactory manner. In the evening the subject, chosen by the audience, was "Mesmerism, spiritual and physical." It was treated in a very able, satisfactory and interesting manner; the guides graphically illustrating such portions as related to the influences brought to bear in home circles, showing that though a husband and father enter his home in an unhappy or passionate state of mind, such as would cause a gloom to overspread the entire place, how the ardent soul-love of the wife would pour forth, and mesmerising him, gradually cause him to relax and ultimately cast off the influences with which he had entered, once more rendering home happy. Again with the sick child, by taking it upon her knees and gently laying its head upon her bosom, then slowly and soothingly stroking the little head downwards, these powers once more demonstrate themselves in causing the little creature to feel so much less of the pain, that it falls into a peaceful and refreshing sleep.—COR. SEC.

SOVERBY BRIDGE: Nov. 8.—At 2.30 p.m., Mrs. Butterfield gave an excellent discourse on "The Recording Angel." She said that the recording angel of God was the inner man himself, who leaves his impress on everything they have to deal with, and when they get on the other side they find that the recording angel has not made one mistake, but that everything is just as they themselves have made it. In the evening, Mrs. Butterfield addressed a large audience on "Shall we know the loved ones there?" She said that not only should we know each other there, but that we should find that we had not half known them while in earth-life. She ridiculed the idea of a physical resurrection, saying, if that theory were true, she very much doubted whether we should know each other or not. But happily the doctrine was a fallacy, the only resurrection being that of the spirit casting off the physical body with all its infirmities; that we should be just the same individualities on the other side as we are on this, only minus the physical body. The addresses, which were delivered in an eloquent and logical manner, were listened to with great attention and appreciation.—COR.



## MRS. GREEN AT ROCHDALE.

The interest taken in this town in the subject of Spiritualism has increased very much of late, and the congregations at the Marble Works have for some time been considerably augmented. It is now quite customary for the place to be filled to overflowing, especially on Sunday evenings. Sunday last was no exception. It is some time since we had the pleasure of hearing Mrs. Green, of Heywood, and the great improvement that has taken place in her mediumship was very noticeable.

In the afternoon she discoursed upon "The Redemption; for whom was it intended?" The erroneous conceptions that have so long held in check the spiritual unfoldment of the masses, were treated very forcibly, and the idea set forth by the spiritual philosophy on the question was well stated. The guides pointed out that, in the midst of perplexity and great difficulty, Christian divines—this they recorded with pain—came to the awful conclusion that the redemption was not intended for all mankind, and that that portion of humanity that had never heard nor believed in the name of Jesus, were reprobate and therefore doomed to everlasting perdition. As the controls proceeded, they waxed truly eloquent, and it could easily be seen that the bulk of the large audience endorsed the sentiments expressed, and at the close many remarked that they were left longing for more.

In the evening, before a crowded audience, the subject was "What does Spiritualism teach, and shall we know each other in the great realm of the spirit?" It was intimated that when the spirit leaves the body, at so-called death, it enters upon that which may be termed the truly permanent and progressive in its character. Men and women are not satisfied with mere material attainments; those connected with the scientific world were ever searching, looking into what appeared to them to be clouded futurity, and new disclosures led to incentives, which led such men to make further investigations. Spiritualism was ever adding to the height of her watch-tower, from which the more unfolded minds of humanity could perceive that there was something nobler to be attained. Spiritualism placed before the world an important system of philosophy, or knowledge, which entitle it to careful, and at the same time critical, examination. Coming to the subject of mind, the controls argued that the great universe must be governed by a Supreme Mind or force. Spiritualism set forth that the material body was not the man himself, but that it was the mere outward covering in which he appeared in material life. Therefore, the original foundation of all knowledge or philosophy must be in the spirit, for the outward man did not produce the inward, but on the contrary the inward evolved the outward. Some might say that this kind of teaching had been taught ages ago, even before the religion known as modern Spiritualism began, but if this were so, and no doubt it was, it was taught by Spiritualists. A pleasing allusion was at this stage made to the great Swedish Seer, after which the guides referred to what many people term the contradictions in Spiritualism, at the same time pointing out how they arose. Man in this world never attained perfection, and when he passed to the next he was imperfect, and it must not be expected that perfection could be attained, as it were suddenly, and magically. Spiritualism taught that as they built up their homes in the material body, so should they inhabit them on entering the spiritual world. On entering that world man was no better nor no worse for the change; he was still the same, and spirit teaching excelled all others by the very fact that it proved that at death man enters on a state of progression which is lasting, yea, eternal.

At the close of the discourse Mrs. Green gave a few clairvoyant descriptions, six out of eight being immediately recognised.

The room is now far too small, and the friends are looking out for a more commodious one in a central situation.—COR.

CROMFORD.—As some of our friends were unable to hear Mrs. Groom, and others hearing of the success of our previous circle, wished to have an opportunity of hearing her, she kindly gave us another call *en-passant* from Manchester, 2nd inst. "How do Spirits pass through dense matter, &c.," was again selected. Her guides pointed out that nothing on our earth was really solid, and that steel would obey the power of a large magnet through a solid brick, just so the spirits could pass through matter. Theology was also cleared of a few more weeds, whilst explaining the "comforter" we were expected to find. Then we were treated to splendid descriptions, topographical and otherwise, also of the inhabitants of the following planets: Mars, Venus, Jupiter, &c., which I should like to have given more fully, but your caution must be respected. Spirit delineations, with great satisfaction, followed, and the word poems better than ever. A collection on behalf of the Birmingham Spiritual Building Fund, amounting to 8s. 6d., was made at the close.—W. WALKER, High Peak, near Derby.

HETTON-LE-HOLE: Miners' Old Hall, Nov. 8.—We had Mr. Westgarth at our meeting yesterday; the subject on which he spoke was chosen by the committee, and was as follows: "Phenomena, their uses and abuses in man's Spiritual Development." He dwelt at considerable length on phenomena, and they were useful for helping investigators in the subject of Spiritualism, but there were some people, who the more they saw the more they wanted to see. These were phenomena hunters, and were people with no spirituality; the time had not arrived for their spiritual development. The subject was handled with great skill, and gave great satisfaction to all present.—J. H. THOMSON, Sec.

PLYMOUTH: Notte Street, Nov. 8.—The morning service was conducted by the guides of Mr. James, who gave a grand inspirational address, the subject being "I am the bread of life," and Mrs. Trueman gave several clairvoyant descriptions, the greater part being recognised. 3 p.m.; circle, influence good, when the guides of Messrs. Bridgman and Wotton gave some spiritual advice to all present. 6.30; the hall was again crowded in every part with an earnest and interested audience, who appeared pleased with the evening's proceedings, which were conducted by Mesdames Chapman and Trueman. The guides of the former lady gave a telling address on the "Inspiration of the Bible," and Mrs. Trueman gave ten clairvoyant descriptions with names, of which eight were at once acknowledged. On Wednesday, Nov. 4th, the members met at the Richmond Hall, when the quarterly Balance Sheet was read and adopted, there being a small balance in favour of the Society.—J. W. CHAPMAN, Hon. Sec., 8, Nelson Street.

COVENTRY: Edgwick, Foleshill, November 8.—Special services were held, when Mr. J. Bent, of Leicester, was the speaker. In the morning the subject was "The reasonableness of spirit communion." Reasoning by analogy, the control referred to the intense desire on the part of all who might have friends abroad, to receive tidings from them, and showed the unnaturalness of communication being cut off after crossing the river of death. The analogy was then reversed, and the control pointedly asked whether any person present would not be pleased to hold intercourse with friends left behind after having passed away. Having thus shown the reasonableness of the proceeding, he discoursed at length upon the advantages to be gained from a knowledge and practice of it. A number of clairvoyant descriptions were afterwards given while the medium was entranced, but the controlling spirit was singularly unfortunate in his selection, as none were positively recognised. In the evening the room was filled to overflowing, when an inspirational address was given upon "Reason: God's best gift to man." Pointing out to what a great extent during past ages this precious gift had been blinded and crushed by priestcraft, not only in this but in all countries, the control ("Thomas Paine") indulged in some severe strictures upon the doctrine of eternal punishment, which he said had been the principal weapon for goading the soul to submission. He then argued that souls of men were now being freed from the trammels of creeds, and that speaking from a spiritual standpoint there was in the 19th century such an outpouring of spiritual gifts, which so far as the spirit friends were able to gather had been unequalled at any previous time in the history of the world.—Questions were asked at the close which prolonged the meeting to an inordinate length, and caused a good deal of disharmony. Mr. Bent also gave his experiences as a Spiritualist, detailing how he was trained in the Calvinist sect to believe that whatever he might do or believe he would still be "lost" simply because he was not one of the "elect," and how his mind had been unfettered by acquaintance with Spiritualism.—COR.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, November 3.—Notwithstanding the inclement weather, we had twenty-five persons present, mostly strangers. "Wilson" and "Zoud," the controls of Mr. Webster, surprised the sitters by the direct and clear information they gave us. An address from a control on "Land Reform" did not quite suit the views of one gentleman, but he proved by his remarks the words he had listened to had done some good, if they only made him think of the subject in a new light. A coloured friend, the control of Mr. Edgar Coffin, gave the writer more important and valuable information, thus ending a very pleasant seance.—A. S. G.

NEWCASTLE: Weir's Court, November 3.—The discussion on "Organization" was resumed at the weekly convention, and adjourned till the 10th.—Nov. 8.—Mr. J. B. Tilley, of Sunderland, spoke very acceptably on "The Post-priests of the Proletariat," dealing with the poets who had most nearly touched the hearts and feelings of the poorer classes, who had most feelingly voiced their sufferings, wrongs, and complaints. Tom Hood's "Song of the Shirt," Mrs. Barrett Browning's "Cry of the Children," Wordsworth's "We are Seven," and Gray's "Elegy" being quoted as specimens of the class of poems, more nearly appealing to the hearts of the poor. The lecture was of a fine sympathetic nature, and being interspersed with quotations from the different poets, created a fine feeling, which found expression in a hearty vote of thanks, coupled with a wish for another instalment of the same subject, the time at the disposal of the lecturer being too short to cite anything like all the "Post-priests of the Proletariat."—October 14, Mrs. Hall, of Gateshead, gave a seance in aid of society's funds, which should have been reported ere now, but not being present myself, and not having had a report furnished me, it has stood over. However, general satisfaction is expressed with the manifestations, and a handsome sum was handed to the Treasurer as the result, for which the committee, on behalf of the members, conveyed to Mrs. Hall for her kindness their hearty thanks.—GEORGE WILSON, Cor. Sec.

WEST HARTLEPOOL: Druids' Hall, November 9.—Mr. Eales' afternoon subject was "Why are we here?" The guides said man was not intended to live like a machine, and believe as he was told, but develop his spiritual powers, and prepare himself for the higher life, by aiding in the improvement of his fellows while in the body. In the evening, out of seven subjects, "Was Jesus man or God?" was chosen. Mr. Eales' guides said, Jesus of Nazareth was dependent on conditions, as we are. He had not where to lay His head, and how many of you have been brought to that condition? Jesus was at all times a human being in his actions and words, and his precepts and examples were strictly humanitarian and philanthropic. Spiritualists in particular ought to be satisfied on that point, for they have disregarded belief, and depend on wisdom and knowledge and power for guidance, and can exclaim with Jesus of old (if in a minor degree) I and my Father are one. The room was crowded to excess with a very intelligent audience. Questions were invited but none were sent in.—D. W. ASHMAN, Sec., 15, Cumberland Street.

SOVERBY BRIDGE: Lyceum, Saturday, Nov. 7.—We held our annual tea and entertainment. About 100 persons sat down to the very excellent tea provided by the lady friends. Mr. B. Lees presided at the entertainment, when the following programme was gone through:—Opening Hymn "S. H.," 45; Chairman's address, Mr. B. Lees; reading, "The power of Love," Miss Thorpe; song, "The Friar of Orders Grey," Mr. A. Sutcliffe; dialogue, "Wanted, a servant," Misses R. A. and S. Rawson, E. and A. Walker, Thorp, Gaukroger and Riley, and Mr. Rawson; song, "Have you seen my Dolly?" Miss Smith; encore song, "The Kittens," Miss Smith; reading, "Interviewing Mark Twain," Mr. H. Hay; glee, "The Gipsies," Choir; recitation, "Nature and Grace," Mrs. Butterfield; song, "The Wolf," Mr. A. Ashton; encore song, "The Owl," Mr. A. Ashton; violin solo, Mr. A. Beard; encore violin solo, Mr. A. Beard; comic song, "Another one off to America," Mr. A. D. Wilson; encore, "The Sick Man," Mr. Wilson; pianoforte solo, Mr. H. Wadsworth; dialogue, "The four unfortunate Lovers," Messrs. Hay, Sutcliffe, Wilson, and Ashton. A vote of thanks was passed to those who had been instrumental in providing the tea and entertainment, which closed with a Benediction, after which the room was thrown open for dancing and other amusement. We purpose holding another entertainment on Saturday, Nov. 28, when Mr. E. W. Wallis, of Glasgow, has kindly promised to be present.—COR.



**WALWORTH:** 83, Boyson Road, Nov. 8.—Mr. J. Veitch spoke on "Parallel Spiritualism." He refuted the idea which many opponents of Spiritualism held, that it was a very modern belief. Spiritualism he affirmed existed in all ages. All philosophers had pronounced in favour of natural immortality, all creeds had taught it, the actions and sympathies of men exemplified it, and it was only when muddy theology had stepped into the stream that the stream became impure, and immortality, "the hope which springs eternal in the human breast," became dimmed. After the lecture, Mr. Robson was controlled by the late "Lord Lytton," and spoke confirmatory of the lecturer's remarks.—*COR.*

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, Nov. 8.—Mrs. Yarwood spoke in her usual efficient manner in the morning. In the evening, to an overflowing meeting, this earnest worker gave about a score of delineations of spirit friends, all immediately recognised, with two exceptions. On Monday evening, a fruit banquet and entertainment was attended by from 70 to 80 friends, who thoroughly enjoyed themselves. In addition to Mrs. Yarwood, Mr. Wright, of Stockton, was present, and the genial and sympathetic addresses of these two friends, contributed much to bring around the harmony that prevailed. Mrs. Yarwood will be with us again on Sunday at 2 and 6.30.—*R. KNEESHAW, Pres., 95, Earnest Street.*

**OLDHAM:** 176, Union Street, Nov. 1.—Mr. W. Johnson answered questions in the afternoon in a very satisfactory manner. In the evening, two subjects were selected by the audience: "If Adam and Eve were the first people, they had two sons; one killed the other, and then went into the land of Nod and took a wife," and "What system of religious belief gives the most positive proof of immortality?" These were treated in Mr. Johnson's usual trenchant manner; but the proposer of the first subject got his knuckles rapped for proposing such a barren theme. The room was crowded to excess.—Nov. 8.—"Bishop Fraser" controlled Mrs. Bailey to give a very nice discourse, several clairvoyants seeing him. Seven spiritual descriptions were given, all recognised but one. In the evening the same control gave a short discourse on "Christianity," and again seven descriptions of spirits were given, all recognised but one. The audience appeared much gratified. Many had to go away unable to obtain admission.—Nov. 4.—A concert was given by a number of friends who visit us occasionally, to assist in raising a fund to build a room of our own. Programme: Overture (piano-forte), Mr. J. Greaves; song, "Other lips and other hands," Mr. R. Simpson; song (in character) "O'er de Mountain," Mr. J. Hilton; song, "Maggie's Secret," Miss Greaves; song, "The White Squall," Mr. R. Simpson; duet, "Too many hearts," Misses Greaves; Negro entertainment, Messrs. Reeves and Russell; song (in character) "Piggie's gone!" Mr. J. Hilton; Overture, Mr. J. Greaves; song, "Pilgrim of Love," Mr. R. Simpson; song, "Lover and the Bird," Mr. J. Hilton; song "Dream-land faces," Miss Greaves; song, "Again," Mr. R. Simpson; a farce, "In a fix," Messrs. Simpson and Hilton. It was a first class entertainment, but the audience being small, we did not realize much.—*J. MURRAY, 7, Eden Street, Frankhill.*

**BACUP:** Public Hall, Nov. 8.—Mr. I. Thompson, Salford, gave in the afternoon many personal experiences of remarkable phenomena, indicating the return of the so-called dead. He gave his reply to the Rev. T. Cross's sermon in the evening, to a good and deeply interested audience. Mr. Thompson is, in my opinion, a genuine Spiritualist, and a good normal speaker.—*J. BROWN, Cor. Sec., 22, Todmorden Road.*

**WALSALL:** Exchange Rooms, High Street.—Mr. Smyth, of Birmingham, spoke on Sunday week on "Spiritualism for the people," and on Sunday last, on "Spiritualism of the people." Both lectures were very successful, indicating much advancement in Mr. Smyth's ability to teach the truths of Spiritualism. He afforded us much satisfaction; he is calculated to do much good, and we commend him to those who require the services of an efficient speaker.—*W. TIBBITTS.*

**ASHINGTON COLLIERY:** Nov. 8.—The guides of Mr. Grey named a child, after which they spoke on "Spiritualism, as an exemplar." Spiritualism was as old as time, but had been kept from the people by priest and other craft. He urged them to investigate honestly into the matter, with a pure spiritual motive, for if they investigated for the fun of the thing, or as a pastime, they surely would get fun such as they would not like. He urged on all who investigate it, to purify themselves, and they will profit by so doing; but while the material element reigned predominant, they had better let it alone; for so sure as there are men and women on this side, who devote their time to lay snares in the path of their fellows, so in spirit life there were many after the same order. They go from here, and they remain for a time the same person in action and opinion. So he urged them to be careful, and spiritualize themselves, and the result would be good, and the sooner it was done the sooner would the kingdom of our God be established on earth.—*JOHN ROBINSON.*

**OPENSHEAW:** Nov. 7.—In the morning, Mr. Blackwell, one of our members, kindly gave us his experience, disclosing some very beautiful and touching facts, illustrating the value of spirit communion. In the evening Mr. Carline, who is always ready and always welcome, spoke on the "Two Great Lights," comparing the "Sun" with the Father, the Eternal Spirit, and the "Moon," or the reflex action of the "Sun," with man. It was a most eloquent discourse, and was listened to very attentively by a large audience.—*OMEGA.*

**LEADS:** Psychological Hall, Grove House Lane, Nov. 8.—Mr. Morrell and Miss Taylor, of Bradford, were our speakers. The controls of Mr. Morrell gave a beautiful account of their employments and experiences in the Spirit-world. The homes, gardens, meetings and conditions generally were delightfully portrayed; no wintry winds to devastate the bloom of eternal summer. Here we had to begin the work of establishing all that shall be valuable to us, and prove a never-ending enjoyment, in the future that awaits severance from the physical body. Miss Taylor, who is a promising young medium, afforded us a treat by her singing. There were large, intelligent, and appreciative audiences. We are holding weekly entertainments to clear the debt off the hall, and have been very successful hitherto. Monday, Nov. 16, Mrs. Craven's guides will answer questions, written or oral; Nov. 23, Music, recitations, readings, etc.; Nov. 30, An hour with a clairvoyant (Mrs. Yarwood); Dec. 7, A Juvenile Entertainment: farce, singing, recitations, exhibition of curiosities, &c. To commence at 8 prompt.—*J. L., Sec.*—On Monday night, Mrs. Gregg gave one of her amusing and instructive delineation of character entertainments, with clairvoyant descriptions of spiritual surroundings. She was successful in almost every case, and had

about sixteen ladies and gentleman alternately upon the platform. One young gentleman she was wonderfully successful with. She told him he had the power, if cultivated, of doing as she was doing. Several of his relations were accurately described and acknowledged. She drew a picture of a young man in a boat which appeared not upon the sea but a river or lake. She saw the boat upset and the young man drowned. This the young man had seen occur in the river Medway. He also stated that he had given his mind greatly to phrenology. There was an excellent company, as there is generally when Mrs. Gregg is announced.—*E. E. PEARCE.*

**227, HOXTON STREET, N., Nov. 8.**—Under control, Mr. Armitage gave an invocation and answered questions in a very satisfactory manner, seeing that it was his first appearance on a public platform. A friend gave some very good clairvoyant descriptions which Mr. Armitage's control explained. I wish this method were oftener resorted to. Mr. Hopcroft will give psychometric readings from letters on Sunday evening.—*T. PAYNE, Sec., H.P.S.*

**BURNLEY:** St. James' Hall, Nov. 8.—Miss Summer, of Bingley, trance and clairvoyant medium, officiated afternoon and evening. After an invocation her controls conduct her amongst the audience, when she takes hold of the hand of those who receive the descriptions, and in a clear distinct voice, descriptions, names and addresses are given with much firmness. We never had such large audiences, and they were highly delighted. Miss Summer is a very promising medium. She has only seen sixteen summers.—*JAS. BRINTON, 12, Trinity Terrace.*

**SPENNYMOOR:** Central Hall, Nov. 8.—In the afternoon, the subject chosen by the audience for Mr. Dunn's guides was, "If God made man perfect, who made him imperfect?" The discourse was not sufficient to settle the enquiring minds. The philosophy of the control showed that man was never perfect. In the evening the audience had the privilege of choosing the subject, which was "The origin of Man, as taught by the Bible, and Darwin's theory." The Bible account was shown from no party views to be insufficient to convince the sceptical class of to-day. On both occasions there was the greatest of attention paid to the controls.—*W. H. COOPER.*

**DEVONPORT:** 98, Fore Street, Nov. 8.—The controls of Mr. Tozer discoursed at 11 a.m., on "God is Love." In the afternoon the usual circle was held with great success. In the evening we had a splendid meeting, the hall being quite full, over 200 persons being present, consequent upon it having been announced that the controls of Miss Bond would reply to the remarks of the Rev. J. Little, given in this town a week since, in which he denounced Spiritualists and Spiritualism. The reply was given, and afforded much spiritual information to those present. At the close, the controls invited questions, but not any were forthcoming, and it is believed that instead of injuring the Cause, the attack has benefitted it in Devonport.—*HON. SEC., D.F.S.S.*

**PENDLETON:** Town Hall, Nov. 8.—Mrs. E. H. Britten's afternoon subject, "Spiritualism in many Lands." The guides gave a brief history of nearly every country under the sun where the speaker had visited; said Spiritualism had existed long before books, parchment or stone records were ever known, for man was taught by intuitive principles to bow in adoration to the highest conception he could form of Deity. In the evening Mrs. E. H. Britten spoke to a crowded audience on "The Biblical Fall and Scientific Ascent of Man." The lecturer said there were only two classes of men who tried to solve the problem: "the Theologian and the Schoolmaster:" the first by biblical records, the other by scientific facts. The allegorical part of the Bible was commented upon, showing the unreasonableness of the letter, but when spiritually understood it was in perfect harmony. The guides then gave a description of the formation of worlds, how all planets, satellites and worlds proceed from the great Central Sun until they revolve in space. The description of the various rocks was given. The fires of the earth, the sea and its species, the reptiles and quadrupeds, and the feathery songsters all were described and their uses. The mineral and vegetable kingdoms were gone into, and the millions of years which must have existed, for each was an era of a higher development of the earth's progress. There is no "missing link," for man appears in his lowest form of development, travelling upward and onwards until he is now master of all creation. The noblest form which the creator pronounced to be good, he stands master of all inventions and sciences that have been ever known, but will rise higher ever higher up the ladder of progress.—*C.*—Another report says:—The evening lecture was listened to by the largest audience ever assembled in the hall, every seat being occupied and many standing in the passage, unable to get seats. At its conclusion every one expressed the pleasure they felt, and thankful for the privilege of having heard such splendid intellectual discourses.

**JERSEY, Nov. 8.**—On Sunday night we brought within the radius of our influence, and through the mediumship of A. B., were able to converse with a Roman Catholic priest, who had passed over in the orthodox Romish faith, and as he told us, had since been peacefully sleeping in calm expectation of the last great day of judgment, but we had disturbed him from his indolent state, and brought him to use. We were inspired to speak to him those words of truth and light, the value of which we have personally tested. He at first seemed unwilling to listen, and expressed a desire to be left to himself, and would fain have said with the sluggard, "You have called me too soon, let me slumber again." But eventually his interest was fully awakened, and he wished to hear more of the matter. One of A. B.'s guides afterwards told us that this priest had been a very good man, according to the light he had received, and had worked earnestly on the earth-plane for the benefit of his fellow-creatures; and that now, his time having come for awaking to the realities of spiritual truths, he would still continue working on the higher plane.—One of our guides bids us learn to consider nothing trivial which relates to spirit-power. Whatever the means used, means which may appear to us despicable and unworthy of our notice, we must deem nothing unclean which God has purified. A clever mechanic will master the smallest details of a complicated piece of machinery, "the wheels within wheels," knowing they are but "parts of one harmonious whole," and that the smallest and seemingly most insignificant part has its own particular action, without which the whole would not be perfect. One of our circle also received, through the mediumship of Mr. H., a message to the effect that they should try to get a clearer insight into the laws of spirit-communion, and of the spirit-world.—*—AKOLISOR.*

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, NOVEMBER 15th, 1885.  
LONDON.

**BATTERSEA.**—Mrs. Evans's, 45, Wakehurst Road, Northcott Road, near Clapham Junction, Circle at 7. Wednesday, at 6, Healing, Mr. Williams; 8, Developing. **CAVENDISH ROOMS**, 51, Mortimer Street, W., at 7, Mr. J. Burns, "An Examination of Mr. Gladstone's Views on Creation and Revelation." **EDGWARE ROAD.**—Nufford Hall, Nufford Place, at 11, Seance, Mr. Hopercroft; at 7, Mr. Read, "Spiritualism and Science." **HOXTON.**—227, Hoxton Street, at 8: Mr. Hopercroft, Address and Psychometric reading of letters. **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. Swatridge, Trance Address; Mr. Raper, Healing. Monday at 8, Mutual Development Class.

## 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. **NOTTING HILL.**—53, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30. 10, Prince's Road, Wednesday, Mr. & Mrs. Hagon, at 5, Healing, at 8, Trance.

## PROVINCES.

**ASHINGTON COLLIERY.**—At 2 and 5 p.m.: Mr. Gibson. **BACUP.**—Public Hall, at 2.30 & 6.30, Mr. J. Swindlehurst. (Planned for Heywood also.) **BARROW-IN-FURNESS.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon. **BATLEY CARR.**—Town Street, 6.30 p.m.: Local. **BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30: Mr. Peel. **BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mr. Peel. **BIRMINGHAM.**—Oozells Street Schools, at 6.30: No Information. **BISHOP AUCKLAND.**—Temperance Hall, Gurney Villa, at 9, Circle; at 6. **BLACKBURN.**—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: E. W. Wallis. **BLOOMSBURY.**—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mrs. & Miss Gott. **BOLTON.**—Spiritual Church, Walton Lane, Wakesfield Road, at 2.30 and 6, Mrs. E. H. Britten. (Indisposed, and may not be present.) **ODDLEFELLOWS' ROOMS**, Olney Road, at 2.30 & 6, Mrs. Morley. **MEETING ROOMS**, 448, Little Horton Lane, at 2.30 & 6: Mr. Hopwood. **MILTON ROOMS**, Westgate, at 2.30 and 6: Mrs. Illingworth. **UPPER ADDISON STREET**, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Taylor. **BURNLEY.**—St. James' Hall, at 2.30 and 6.30, Mr. A. D. Wilson. Thursday, at 7.30, Members' developing circle. **CARDIFF.**—At Mrs. Cooper's, 50, Crookherbtown, at 6.30. **DERBY.**—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle. **DEVONPORT.**—98, Fore Street, at 11, Mr. Tozer; at 6.30 p.m., Miss Bond, "As in Adam all die, even so in Christ shall all be made alive." **EXETER.**—The Mint, at 10.45 at 6.30. **FELTING.**—Park Road: at 6, no information. **FOLDSHILL.**—Edgewick, at 6.30. **GLASGOW.**—2, Carlton Place, Lyceum at 11.30; at 6.30, No Information. **HALIFAX.**—1, Winding Road, at 2.30 and 6, Mrs. Craven. 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. J. Stevenson. **HETWOOD.**—Argyle Buildings, at 2.30 & 6.15: Mr. J. Swindlehurst. **Huddersfield.**—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. J. Armitage. **JERSEY.**—68, New Street, at 3 and 6.30: Local. **KIRKLEY.**—Lyceum, East Parade, 2.30 and 6.30: Mrs. Wade. **LANCASTER.**—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information. **LEADS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mesdames Ingham & Sunderland. **Edinburgh Hall**, Sheepscar Terrace, Mr. J. H. Schutt. **LEICESTER.**—Silver Street Lecture Hall, at 11 and 6.30: Local. **LIVERPOOL.**—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, No Information. 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. **MAOGLESFIELD.**—Free Church, Paradise Street, at 6.30, Mrs. Burgess. 62, Fence Street, at 2.30 & 6.30, No Information. **MANCHESTER.**—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mrs. Gregg. **MIDDLESBOROUGH.**—Granville Lecture Rooms, Newport Road, at 2 & 6.30, Mrs. Yarwood. **MORLEY.**—Mission Room, Church Street, at 2.30 and 6: Local. **NEWCASTLE-ON-TYNE.**—Weir's Court, at 6.30, Local. **NORTH SHIELDS.**—6, Camden Street, at 11, Mr. E. Orsby; 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.**—175, Union Street, at 2.30 & 6, Local. **OPENSHAW.**—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information. **OSWALDSTWISTLE.**—At 160, New Lane, at 6.30, No Information. **PARKGATE.**—Bare Tree Road (near bottom), at 6.30. **PENDLETON.**—Town Hall, at 2.30 and 6.30, Mrs. Groom. **PLYMOUTH.**—Notte Street, at 11, Mrs. Trueman; at 3, Member's Circle; at 6.30, Mr. James. **ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. Greenall. **Marble Works**, 2.30 and 6 p.m., Mr. Tetlow. Wednesday, Circle at 7.30. **SALTASH.**—Knutson Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Burt. **SHEFFIELD.**—Coona House, 175, Pond Street, at 6.30: No Information. **SOUTHSEA.**—41, Middle Street, at 6.30 p.m. Friends cordially invited. **SOVERBY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 6.30: Local. **SPENNYMOOR.**—Central Hall, at 10.30, 2.30 and 6, Mr. W. Westgarth. **SUNDERLAND.**—323, High Street West, at 6.30: Circle. **TUNSTALL.**—13, Rathbone Place, at 6.30. **WALSALL.**—Exchange Rooms, High Street, at 6.30. **WEST HARTLEPOOL.**—Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. Barrow. Wednesday at 7.30 o'clock. **WEST FELTON.**—Co-operative Hall, at 2 & 5.30, Mr. J. Dunn. **WIDSEY.**—Hardy Street, at 2.30 & 6, Mr. T. Holdsworth.

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
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