



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

SPIRITUALISM.

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

[REGISTERED AS A NEWSPAPER.

No. 705.—VOL. XIV.]

LONDON, OCTOBER 5, 1883.

[PRICE 1½d.

GERALD MASSEY'S FOURTH AND LAST LECTURE.

WHY DOES NOT GOD KILL THE DEVIL?

(Man Friday's Crucial Question)

DELIVERED IN ST. GEORGE'S HALL, LANGHAM PLACE, LONDON, SUNDAY AFTERNOON, SEP. 30TH, 1883.

This lecture, the last of the series, was better attended than any of those previous. The audience had come to know what to expect, and they took their places with a feeling of familiar confidence. The lecturer was equally at home, and performed his task with great freedom. The voice was clear, powerful, and sonorous, and could have been perfectly heard in any part of a hall three times as large. There was a flow of humour, and feeling of vivacity about the manner of delivery which gave a charm to the lecture. It was the most practical of the series; the application of the whole question. Though its lively sallies were received with irrepressible laughter, yet it had an equal proportion of passages that moved the deepest and most sacred feelings of the audience.

The Lecturer introduced his subject by observing that the savage laughed at the statement that man could live after death without a body. The human intellect began by recognising things—thing-king. The metaphysicians, whom he had called impostors, were literally so, for they imposed a system of words upon the things that had been previously observed. Thus Plato bridged over the chasm between the system of Egypt and the Christian Fathers, leading to chaotic misrepresentation. Thus the doctrine of the trinity was shown to originate in the phases of the moon, which, when full, represented the mother, in the quarter it was the child, while the sharp horn of the new moon was the reproducing male. These phases represented the moon in totality, as man is represented by father, mother, and child. The three are one.

The metaphysician uses words without any facts of his knowing to represent them. Thus the Spiritualist calls certain manifestations by the name of materializations, and yet knows nothing of spirit any more than the materialist knows of matter, or the mentalists of mind. Such people could not explain themselves: like Crusoe, when Friday asked him if God could not kill the Devil, being so strong, they pretend not to hear inconvenient questions.

The Lecturer traced the origins of the dualism known amongst us as God and Devil. These were darkness and light; Cain and Abel, one of which slew the other; Esau and Jacob, having a feud with each other even before they were born, they were supplanters and destroyers of one another. The myths of the Bible representing this dualism were found amongst savages. Night, or darkness, was the measurer of time, and observed in advance of light as a fact in nature. The devil, or the dark brother, took the precedence of God, or the good brother in the savage myths. The Hebrew Satan was the Adversary—darkness—which swallowed up the light incessantly. The Lecturer at full length showed that in early times no devil was understood to be behind the darkness: the darkness itself was the devil. To illustrate he showed that the animals after which constellations are named were not animals, but images of natural phenomena. It was pointed out that the duality of God and Devil existed in Egypt, and another form, the twin Christ, had been discovered in the Catacombs of Rome. The duality was then traced by the speaker into mental and moral states: the enlightened and dark mind, the flesh and the spirit. The misunderstandings were pointed out which result from the transference of this primitive fetishism into modern theology, of which the mind of the present day is the victim. Luther and Calvin did much to set up the Satan of modern Churches, the Romish Church knowing too much of his antecedents to make much of him.

Having repudiated the mythical Church devil and the hell where he is supposed to dwell, the Lecturer gave a forcible illustration of the "devil" revealed by Spiritualism. In powerful language, he showed how the consequences of earth-life followed the spirit into the future state, returning again as a tempter to man on earth. But in some cases man was the tempter of those undeveloped spirits, by holding out in his own undeveloped vicious state, conditions through which these evil spirits can approach earth and gratify their passions. The only devil is the Nemesis that follows

broken laws, in heredity, personal acts, &c. This was a hell more terrible than that of the Church.

To illustrate how evil affects in various ways man's condition, he read a poem relating a legend of a youth and an angel passing a dead dog in a state of putrefaction. The youth was almost suffocated by the bad smell, whereas the angel did not at all perceive it. Further on they met a beautiful woman. The youth was ravished by her attractions, whereas the angel could not approach her, the influence of her surroundings were so disagreeable to him. The decaying dog was too far down in the scale to affect the angel, whereas the worldly passions of the woman which fascinated the youth repelled the angel.

The passions, like a fever, had to burn themselves out; when no trace of them were left in us, then their analogues in the spirit world would be unable to influence us. When a natural appetite became a lust, and led the attractions to a lower state, then it was enthralling to man's spirit. The miser would have to haunt the treasure left on earth till it was all distributed. By overlooking these considerations man had failed to recognise the true devil, which every man has within him, his worse self, which has to be overcome by the better.

The Lecturer then reviewed the many abuses in society that extend beyond the province of personal effort or responsibility, and appealed to all to co-operate to destroy the causes of evil prevailing amongst us. God is not the author of this evil; we shed it on his creation. It is the consequence of evolution, and has to be continually combated with as man rises. Thus treated evils were blessings in disguise. When a thing is seen to be evil, then it must be abandoned and substituted by good: and thus the "devil" may be converted.

The use of pain was shown as necessary to the perfection of conditions in human life. Pain and suffering were not a curse, but the result of ignorance and its conditions, and therefore an incentive to improvement. Man is so much of one family that "own-hookism" cannot be practiced. If the condition of the masses leads to disease, the wealthy who are better placed may fall victims to the infection. The condition of the poor was sketched with much pathos; persons "who neither go to church nor chapel." The sectarian, it was said sarcastically, would possibly attempt to remedy the matter, by spending money on building more churches, and appointing another bishop, instead of improved dwellings for the sufferers from man's avarice. He held that we are all responsible for the welfare of man as a whole. He ridiculed that selfish policy which strives for an individual salvation and the "rights of property" utterly callous as to the welfare of others. There was enough in the world for the use of all, and man required a salvation by which everyone would be able to live his best. He was not so concerned about another world as this one. Here our duty for the present lay, and by attending to it the best preparation could be made for what might follow.

But the considerations arising from the fact of a future life were introduced in a most powerful manner. That there is a realm beyond the visible introduced a new factor into man's life on earth. The reign of law extended beyond the visible and the present. There was no longer the idea of "blind force," but an eye and an intelligence dominating all things. Spiritualism showed that man is not alone in the universe, whether there be a God or not. But thought opened up a vista of possibilities which turned the ground of materialism into a Godwin's Sands. As to a personal God, he considered it premature to speak decidedly: a true conception on this point was coming in the future. He had great sympathy with the atheist, who had no alternative but the fetish of the primitive man. That kind of God was the cause of atheism; and it was better to be blind than to see falsely. He seldom used the name of God; it had been so long taken in vain by the orthodox blasphemers. With great delicacy of statement the

lecturer regarded the question of God as private with each soul. "It is a consciousness working under conditions like his own consciousness."

Man's relations to God in the matter of prayer was discussed. He did not recognise a God that played fast loose with the laws of nature: a weathercock placed on the top of creation, and which could be turned in any direction if sufficient human lung power could be obtained to blow it.

The land laws were examined, and the complicity of the Church in all abuses that demanded legal reform. The bishops would not even vote for the poor pigeons. The savage sport of the landowners, and the monopoly it maintained was the inscrutable cause of the origin of much evil that the Church professed to bewail. The policy of the 30,000 thieves who invaded us as Hastings—the eaters up of the land—was contrasted with that of the clansmen. The evil of large farms and fancy farming was pointed out. The productive powers of these islands had never been tested. The Church stands in the way of any effort to remove these evils. The Church, indeed, opposed all progress. Its cruel and unjust plan of salvation was represented by the vivisection of animals on the plea that such suffering is for the good of mankind.

The lecture closed with an eloquent appeal for action to be immediately taken to promote the kingdom of heaven on earth. Though the Church stood in the way, it was nearly "played out," to use an American phrase. He called on the misdirected worshippers to get up from their knees and work for the better kingdom, and do all that might be required for its establishment. All the evils that exist are of man's making, and by him alone can they be removed. So God cannot kill the devil.

Having concluded his lecture amid great enthusiasm on the part of the audience, Mr. Massey remarked that before he went on the platform it had been suggested to him that a vote of thanks should be proposed to the lecturer. He thought it would be better for the thanks to proceed from the lecturer; he therefore very sincerely thanked his audience for their attendance and attention.

Such are a few heads of a long lecture, which bristled with gems of thought, poetical language, flashes of wit, deep pathos, and a thorough and comprehensive treatment of all that is the concern alike of theology, philanthropy, and reform. No report could give a true idea of the performance, and there is a charm about Mr. Massey's presence and manner which greatly enhances the value of his most excellent matter, expressed only as a poet can phrase it.

The position assumed is a most independent one. All the vested interests and abuses of society are openly and honestly assailed. Mr. Massey makes a clean breast of it, and takes his audience freely into his confidence, even to his most secret thoughts on the most sacred themes. It is his earnestness and straightforward manner that charm even those who do not agree with him on all points. His fiercest thrusts are given with such good humour and pitying love for human suffering, that no shade of coarse invective or harsh denunciation can be perceived. Mr. Massey is an embodiment of a new concrete progressive idea. While he boldly speaks as a Spiritualist, and derives his strongest points from spiritual sources, yet he has a word of criticism as he goes along. He carries favour with no class or party, while he is a tower of strength to all true and sincere reformers.

RECEIVED.—La Voz del Apostol Juan en el Siglo xix, o la Revelacion de Juan el Teologo. Editor, James C. Baldwin. New York, 35, and 37, Vesey Street. This is a well printed work of 200 pages; we will be glad to hand it to any of our readers who are conversant with the language.

Mr. E. W. Wallis will give his last address before leaving Nottingham, on Sunday evening in Morley Club Lecture Room, Shakespeare Street, at 6.30.

THE SPIRIT-MESSENGER.

THE FORCE OF BAD HABITS, EVEN IN SPIRIT LIFE.

A CONTROL BY "DAN. JEWIS, A SHIP SMITH."

Recorded by A. T. T. P., June 12, 1883.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

The Sensitive came an hour after the appointed time and was evidently the worse for liquor; his breath was strong of rum. Did I not know his generally abstemious habits, I should have packed him off about his business. He did not seem to know he was late; he was quite sure he had come straight from his home to my chambers. Of that I felt fully assured he had not; but I suspected that he had been obsessed, and I was not far from the mark, as the control will show.

He soon went under control and spoke as follows:—

Dan. Jewis, at your service, sir. I was as good a man as ever lived in the parish. Why as good? you may ask. Because he, or rather I, held my head as high as any tradesman in the parish on the other side of the water. Some said I was given to liquor. Well, I liked a glass; but I liked work as well. I was a tyrant at work, and a king at play. I am dead and I cannot tell my son what to do.

I said to the control: "Tell me what you want, and I will tell him."

That is all very well, but will he believe you if you do? I tell you, that before you can make these things known, you must bide your time. Now look here, sir, you never worked as hard as I have worked. I am but a bad keeper of an appointment. On earth I never cared about other people's opinions. I passed away, it may be one year, it may be twenty, or it may be thirty. I know not. My son lives in the same house.

I asked the control whether, in earth-life, he lived anywhere near the Sensitive. He said:—

No. I knew him when a lad; but I did not live near where he is living now. I lived nearer to London Bridge, nearer Dock Head, Shad Thames way. I was the man who was at the beck and call of all who wanted anything to prepare them for the sea; from a cable to a belaying pin. I had as good a shop for ship's work as your eyes could look on. I had a cousin; by cousin I mean my wife's sister's husband.

I said he was not a cousin, but his wife's brother-in-law.

I give you credit, old boy, for being right. This chap's way in life differed from mine; all he earned was through scheming. He called himself a shipping agent for apprentices on board merchant vessels. I only know his watch-chain was as thick as mine, his house as big as mine, and his debts unlike mine. He always seemed in debt. I called him the schemer of the family. Some of the children, my boy more especially, would envy the long togs, the black coat, and watch-guard; as the boy stood at the bellows he would say to me: "Uncle is better off than us." Sometimes I earned as many pounds in a week as he earned shillings. I would not chide the children for thinking so well of their uncle. Depend on it, the respectable appearance biases the opinion, in the belief that the possessor is earning good money; but believe me, sir, there is no greater mistake of judgment. The man who labours mechanically can laugh at those people; can laugh them all to scorn.

I have heard that there is a Temperance Movement abroad just now among men. If ever there was a curse that marred every mechanic's effort, it was the curse that clung to me; that of drunkenness. See; I can move this body through this room in a straight direction.

Here he suited the action to the word, and walked across the room three or four times.

But there were periods in my earth-life when I could not have done this. But I was, and am still, a drunkard. I want to prove to you, that all the tastes that are mine here, now, during this control are my own. I am dry now; dry now.

Here commenced a long, and, at times, incoherent appeal for liquor. Never did I hear anything asked for in such beseeching tones. There was nothing that the control would not have done to get liquor. He said he would go down on his knees, he would kiss my very feet for liquor. He clutched his throat, begging for liquor. He said he was dying of thirst; his throat was parched. I offered him water, this he indignantly refused; he wanted spirits or wine.

I then charged him with obsessing the Sensitive, and making him drunk. He turned round sharply, and said, all that the Sensitive had was a half pint of mild and bitter ale. I said, that would not do; I did not believe that story; his very breath told a different tale. I was sure he had been drinking rum. He said the Sensitive had not been drinking rum, it was he that had the rum; the Sensitive had only had his half pint of ale. I told him he had no right to use the body of the Sensitive in that way. Much more occurred, the burthen of his prayer being liquor—liquor—liquor.

I may observe that during these entreaties for drink, the face of the Sensitive changed to that of a helpless, hopeless sot, with an expression of idiocy. I was forced to beg him to leave off controlling. At the strong expression of will he left the control, and the Sensitive was immediately under the control once again of

"BAPTIST NOEL,"

who was evidently labouring under considerable difficulty, owing to the disturbance caused by the former control. He spoke as follows:—

I have one or two words to say concerning the former control. I do not presume to have the same power that was mine when I controlled before; because other strong influences have been at work, making my task, which is the task of speaking correctly, coolly, and grammatically, difficult. This task is now hard to me, because an intellect entirely below my own has held control for fully an hour and a-half before he came here. It would be no good for you to make solemn threatening against this controlling spirit; nor does God denounce such. I mean by this, that such controls at stated times are admitted in order that they may speak in self-condemnation. I quite approve of your not giving him liquor. The extreme punishment which may be enforced for the crime of drunkenness is both on earth and hereafter, and that is the loss of reason. It is useless for the drunkard to plead that he is spending for the common good, or that money so expended is expended on the order which God commands. As the utmost limit of mitigation, I have spent my money, says the drunkard; thus helping on the cause of political economy. But with whom have you spent your money? is the question; and does it benefit the poor? There are many around that are listening to my words, although I feel that under existing circumstances I am heavily handicapped, and all that I would say seems oppressed by the circumstances of the former control, who appeared here, and who has held possession of this body for some very considerable time. But what I was going to say in this matter was, that I feel myself in a particular and peculiar condition to be changed—(here was a break)—but I must not condemn; I find that I have not these materials at hand which were mine in a former control, and anxious as I am to continue my address, I find that the necessary power fails. I dare not say, unless I take on myself the position of the Almighty, why this power is curtailed. I only know it is not mine to-night. May God bless you. Good bye.

Here again the irrepressible "Dan. Jewis" took control, and began again his old cry for drink: "Drink—give me something to drink." When he found that he could not get any, he settled down, and in a plaintive, whining tone, said:—

I wish I had my apprentice, young Harry Shorter, in my company. He would not see his old master short of a drink.

I made some remark about leading his apprentice to drink, and in a half-sulky tone he said:—

Aye, what do you say? Let us have a drink.

Here the control ceased, and "C.H.L." came, and I learned something about "Dan Jewis," and his apprentice, Shorter. "C.H.L." seemed to think I had been rather peremptory in dismissing the control. He said, there was an object in permitting these controls, and I should have been patient.

I have sent this as a short control to fill a column or a column and a-half when I am absent from this country. This control reads an awful lesson to those who believe in Spiritualism, and who are apt to indulge in any unreasonable vice. It is not the drunkard alone that retains his propensities in after-life, but my experience has shown me that there is scarcely a vice indulged in during earth-life, but what finds its type in the life hereafter. "Dan. Jewis" is not the only drunkard who has controlled; others have controlled, and described the pleasure they experienced in spirit-life at

every glass poured down the throat of the bar-frequent-er. Other vices have had their representatives controlling the Sensitive. All this has led me to one conclusion, and that is: No man can contemplate a wrong act without an unseen power egging him on. The very thought seems to disable good spirits from getting nearer. "Lead us not into temptation," should be every man's prayer.

THEOSOPHY.

THE HIMALAYAN BROTHERS.

By W. H. HARRISON.

In the course of the year 1875, statements began to spread in public that certain phenomena, much like Modern Spiritualism, occurred in the presence of a Russian lady, Madame Blavatsky, but under different conditions. It was claimed in fact that she controlled the phenomena herself. Some years later it was claimed, and had previously been surmised by Colonel Olcott, that some of the phenomena in her presence were produced by certain highly spiritualised men living in seclusion from the world in inaccessible regions in the Himalayan Mountains, which men have since become popularly known as the Himalayan Brothers.

Those who had given laborious study for years to the medial phenomena in the endeavour to discover their source, necessarily found it within their province to examine these new claims. Much about Madame Blavatsky and her powers was printed in Mr. Sinnett's book *The Occult World*, and after a most careful and painstaking study of that book I could come to no other conclusion than that Madame Blavatsky was but a strong physical medium, that she could not control the manifestations, that Mr. Sinnett's conclusions were mostly errors due to antecedent absence of knowledge and experience of mediums and psychical phenomena, and that he as a novice believed and printed straight off what the communicating intelligences said about themselves. The hard problem, as it has been found in England, of spirit identity presented no difficulties to him. On one page he narrates how raps spelt out words he uttered, and cited this as evidence they were produced by Madame Blavatsky's will; here, in London, he may obtain the same phenomena in Mrs. Jencken's presence, and nothing is more certain than that they are not produced by her normal will. It was said that Madame Blavatsky had the phenomena under control, yet she was once in Mr. Sinnett's house for some days, and able scarcely to produce any results at all, though they were much wanted.

All along I have held that the powers about Madame Blavatsky are but the usual "John" and "Katie Kings," whoever they may be, and that she and her friends believe what these unseen intelligences assert as to their identity. I did not know at previous times of writing that when she was in America one of her regular attendant sprites then actually gave his name as "John King." Now that Koot Hoomi is on the scene, has the humbler John King of former days disappeared? Has the principle of resurrection believed in by the Australian savage obtained, namely, "Tumble down black man; tumble up white man." If so, the case is on a parallel with one which occurred in England with a medium, in which a long-known attendant spirit went away ostensibly to be replaced by another, but some of the oldest observers believed the alleged change to be all nonsense, and that variation had taken place only in the name given.

Colonel Olcott in Part I. of his book *People from the Other World*, printed in Hartford, Conn., in 1875, narrates how on October 14th, 1874, "Madame de Blavatsky" first attended the *séances* of the Eddy Brothers, at Chittenden, Vermont. He said: "This lady—Madame Helen P. de Blavatsky—has led a very eventful life, travelling in most of the lands of the Orient, searching for antiquities at the base of the Pyramids, witnessing the mysteries of Hindoo temples, and pushing with an armed escort far into the interior of Africa." On pages 301–304, he then describes manifestations through Horatio Eddy's mediumship, several of which I believe he gives evidence enough to show were in reality produced through Madame Blavatsky's mediumship, for judging from his book, Colonel Olcott does not appear to have known at those earlier *séances* that she was a medium. Mr. Peebles was present at these first *séances*.

Subsequently, Colonel Olcott met Madame de Blavatsky again at Philadelphia, on January 4th, 1875, and he says of her in Part II. of his book, page 453:—

"I gradually discovered that this lady, whose brilliant accomplishments and eminent virtues of character, no less than her exalted social position, entitle her to the highest respect, is one of the most remarkable mediums in the world. At the same time her mediumship is totally different from that of any other person I ever met; for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding. Whatever may be the secret by which this power has been attained, I cannot say, but that she possesses it I have had too many proofs to permit me to doubt the fact." He then goes on to speak of Eastern mysteries, and adds:—"Whether Madame de B. has been admitted behind the veil or not can only be surmised, for she is very reticent on the subject, but her startling gifts seem impossible of explanation on any other hypothesis. She wears upon her bosom the jewelled emblem of an Eastern Brotherhood, and is probably the only representative in this country of this fraternity."

Thus he himself seems to have originated the hypothesis that she had been admitted behind some mystic veil; she on the other hand, at that time was "very reticent" on the point. Having surmised this new source of manifestations, Colonel Olcott moots the idea that all other mediums are subject to the same power, in which latter idea he agrees with my main argument in this article. He says (p. 453)—"I am almost tempted to believe that the stories of Eastern fables are but simple narratives of fact; and that this very American outbreak of spiritualistic phenomena is under the control of an Order, which while depending for its results upon unseen agents, has its existence upon earth among men."

Anyone who knows how quickly the intelligences about physical mediums adopt ideas and even names for themselves suggested by the sitters, can see what the result would be if similar ideas about a mystic Brotherhood were frequently broached by sitters in the presence of any physical medium.

Colonel Olcott then narrates how Madame de Blavatsky's "John King" communicated with him by raps, and Madame de Blavatsky told the Colonel that she had first met "John King" fourteen years previously. "John King" objected to Colonel Olcott's tests. Colonel Olcott then describes at length some *séances* with Madame Blavatsky at which her "John King" was the chief producer of the manifestations; he did direct writing under a table, and all that sort of thing.

Criticisms expressing disbelief in the Himalayan Brothers have been ascribed to malice. I cannot see why unfounded stigmas of this kind should be flung at those who cannot accept in faith most of the assertions made by the powers controlling physical mediums as to their personal identity. The question of spirit identity is the most difficult one in Spiritualism, especially to those best acquainted with the subject. When individuals have become moons revolving around the spiritually irradiated tongues of physical mediums and receiving in faith intellectual light, heat, and knowledge of supposed facts from those sources, woe be to critical individuals who disturb the candlesticks on the altar of their belief, as abundantly proved by the history of Spiritualism. Every physical medium has his two or three satellites, who are as well known to the public as the medium himself. The fairest plan is to advocate the cause of all physical mediums alike, and it is quite as safe. In London some physical mediums believe in the asserted identity of their spirits, others do not, but they do not get out of temper or take personal offence at a discussion of the problem. Neither does Madame Blavatsky; so far as I know she has taken my critical examination of the question with the utmost good temper, and there is no reason why anyone should suppress his opinion if he cannot find a scrap of good evidence that Madame Blavatsky is anything but a physical medium acquainted with Buddhist theology, and possessing powers closely resembling those of Mrs. Guppy-Volckman, with such variations as might be expected from difference of personality.

Some time ago, Mr. William Oxley came into communication with Koot Hoomi. A manifesto then appeared in the *Theosophist*, that it was not the real Koot Hoomi. All this has had its parallel in England, where the mediums A have so often cautioned their friends against the spurious and deceiving spirits of the mediums B, those spirits having assumed the names of the high and holy intelligences ever present with the mediums A aforesaid.

A known trick of some of the lower intelligences acting upon physical mediums, is to give through genuine manifestations some writings of sublunary mortals as their own. A case once attracted the attention of the London Secular newspapers in which an other-world revelation had simply been

stolen nearly verbatim from the writings of Mr. Wingrove Cook. Once an unprofessional medium living in Kilburn came to me in great perplexity, because in the trance he had given a paragraph as a spiritual revelation, which had been printed a few days before in a newspaper he had never read. More recently most of a pamphlet published by Mr. Spiers, of Bloomsbury Street, London, was given through an innocent private medium as a revelation from the angel world. Koot Hoomi seems to have tried his hand at giving such communications to mortals, for Mr. Henry Kiddle has published that Koot Hoomi gave to Mr. Sinnett some remarks of his (Mr. Kiddle's), which had previously been published in *The Banner of Light*. A short specimen only from the case laid before the public in parallel columns, by Mr. Kiddle will suffice:—

Extract from Mr. Kiddle's discourse, entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant Camp Meeting on Sunday, August 15th, 1880.

My friends, ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

Extract from Koot Hoomi's letter to Mr. Sinnett, in the "Occult World," 3rd Edition, p. 102. The first edition was published in June, 1881.

Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide.

One answer to this by Mr. Sinnett has been that as the Himalayan Brothers move in a mysterious way, perhaps this plagiarism was written to test the faith of their followers. This theory I tried for a long time some eight or ten years ago in relation to dubious acts through physical mediums, and was obliged to abandon it. There was sometimes the intention to heartlessly deceive all the best friends of the mediums, the moral blindness appearing to be total.

In Mr. Sinnett's last book, full of the revelations of the Himalayan Brothers, nearly all is given in his own words, and very little between quotation marks. There is thus little likelihood of another Kiddle case uprising, but original documents from a higher sphere do not receive the respect one would desire. What would have been thought of Moses had he kept the text of the ten commandments to himself, and only furnished the public with a glowing version of their contents in his own words?

Some of the things recorded as occurring in the presence of Madame Blavatsky, have apparently been testified to by persons who were seeing mediums, but who did not also state that fact. I have often met witnesses who described astounding things, expecting me to print them. The question had frequently to be put: "Did the other persons present see this?" drawing forth a reluctant "No" from the witness, and the admission that he was a seeing medium. The necessity of sifting the visions of sensitives from the actual facts often occurred.

Colonel Olcott, the President-in-Chief of the Theosophical Society, appears to be a seeing medium, and a physical medium too, but not very powerful in the latter capacity. The head with living snakes for hair he once saw was scarcely an objective reality, and once when he saw a Himalayan brother two well known Anglo-Indian Theosophists also present were unable to see the distinguished visitor. But a direct communication on paper was received from the Brotherhood at the same sitting, at which the two observers present were not mediums, so I expect this letter came through Colonel Olcott's mediumship. The best evidence I have found on the point is that given on page 466 of *People from the Other World*, wherein Colonel Olcott in describing a *seance* with American physical mediums says:—"I handed John my signet-ring and asked him to hold it for a moment so that I might hereafter have it as a souvenir of the evening's parley. One of the ladies handed him her ring also for the same purpose. He soon returned the second ring, but said he should keep mine, which I must say I did not fancy, as it was an expensive intaglio, and I was not in the mood of making presents to detached heads and hands." Then on page 469, Colonel Olcott adds:—"A fresh surprise was in store for me that night, for when I was about retiring I turned down the pillow to put my watch beneath it, and there lay my ring uninjured. Its weight is 7½ pennyweights, and the distance it had been transported was, perhaps, three-quarters of a mile." Had Colonel Olcott not been a physical medium himself, his ring could scarcely have been carried three-quarters of a mile to him.

I do not think he is a strong physical medium, or the fact would have oozed out before now. Another circumstance strengthening this opinion is, that he has been leading a very

abstemious life, subsisting for some months, at all events, in India, on vegetable food alone. Trance mediums in England have, in some cases, been strict vegetarians, but such cannot be said of any powerful physical medium belonging to the white race, so far as I know. This leads up to another point, and to a question I have more than once put publicly and cannot get answered. Theosophists who wish to come into communication with the Himalayan Brothers, and to enter their fraternity, are told they must live the life of severe ascetics, abstaining from wine, spirits, meat, and tobacco, that they must purify their thoughts, and so on, but after many years of such life, it is not guaranteed they will obtain their desire. How, then, is it that Madame Blavatsky, who is not an ascetic, has been successful where those who carry out the instructions she does not follow, may fail?

I have never met a strong physical medium who was an ascetic, indeed, the reverse of that characteristic prevails with them, and asceticism would probably reduce their mediumship to zero instead of strengthening their powers.

Another point bears upon this criticism. Madame Blavatsky is inaccurate sometimes, as one of her friends, an Anglo-Indian Theosophist several times mentions, in the best theosophical pamphlet I have ever seen, dealing with the existence of the alleged "Brothers." These Brothers the author seems to wish to see quietly dropped out of theosophy altogether. Madame Blavatsky published in *Isis Unveiled* that in the remote recesses of the Toda country, the Todas had magnificent temples, or adjuncts to temples. It so happens that the Toda country has been well explored from end to end, and men who know it well published some years ago in *The Spiritualist*, in which there was much correspondence on the point, that no such grand temples exist. "The dirty Todas, I know them well," is a phrase once used to me by one who has been there. Some of the places of worship used by the Todas can be crawled into on the hands and knees. Portions of the Himalayahs, however, have not been well explored, so that the same kind of knowledge cannot be brought to bear on the alleged mysterious beings concealed amid their heights. Now that Madame Blavatsky is in India, she might conveniently take a party of theosophical believers in the Himalayan Brothers to see the magnificent buildings she described in *Isis Unveiled* as existing in the Toda district.

The argument has been raised that there is no credulity in supposing that the abnormal purification of the individual, is likely to abnormally increase his spiritual powers. Yes, but it is against all experience that steps in that direction increase the power of producing *physical* phenomena; such steps would decrease it and probably extinguish it altogether unless it had first gained very strong hold. Again, the attributes of the Himalayan Brothers, though not very high ones, are not those of the "controls" of the stronger physical mediums. The alleged Brothers are secluded persons seeking their own advancement, instead of living the higher life of self-sacrifice in the world for the general good of others.

41, Great Russell Street, London.

THE SPIRITUALISM OF THE GOSPEL AND MODERN CHRISTIANITY COMPARED.

In the course of a letter replying to a correspondent, Mr. Ware thus writes in *The Western Daily Times*:

Waiving, however, all circumlocution and all ambiguous terms, I will, with your kind permission, Sir, simply ask this gentleman a few questions, with a view to the settlement of the matter at issue between him and myself. Has Mr. Plimsoll ever read carefully and with unprejudiced mind (I mean without preconceptions) the earliest chapters of Church history; those usually called the Acts of the Apostles? Has he ever taken particular note of the chief characteristics and most remarkable and conspicuous features of the Christianity of that time; the intermingling and co-operation of two classes of workers, viz., disembodied spirits with men and women in the flesh? Has he noticed in the first chapter, that when Jesus finally passed from the mortal sight of his followers, two men in white appeared to and conversed with the disciples directing them what to do? Does he remember the casting lots for the choice of a worker and the decision of that choice by an unseen intelligent power; does he remember the experiences of the hundred and twenty who constituted the nucleus of the Christian Church—the meeting in the upper room, and the wonderful phenomena that took place—lights, sounds, &c., and the wonderful influences which came upon that company—disembodied minds controlling and inspiring them to speak in languages unknown to

them in their normal state; the wonderful healing powers that streamed from the hands of these first Christians; how that Peter and John were released by spirits from prison; how the house was shaken where they were praying; how Philip was directed by a spirit to go down and meet the eunuch, and caught away therefrom by the same unseen power; of the spirit coming to Cornelius at three o'clock in the afternoon, and of Peter's trance and vision, and of the spiritual appearances and voices which surrounded him; the wonderful manifestations that Paul saw and heard, and which converted him from a persecutor and murderer into a zealous preacher and teacher; of Paul's own trances and visions, and marvellous gifts, as an instrument of the unseen powers; aye, and of the thousand and one other wonderful facts of that time, added to the glorious results that accompanied the simple preaching of the truth by the tongue of fire and spiritual fervour of these first Christians?

If the gentleman has read and noted these things, then let me ask him where—in what part of Christendom, in what section of the Church—are these things found to-day? In plain words—where are we to find real and genuine Christianity—that is, of course, the Christianity of the Acts of the Apostles, including the whole of the elements stated above—Christianity, pure and unadulterated, as in its source and commencement? No shuffling or evasion can be tolerated in connection with this question. If the Christianity as professed to-day does not include the whole of these elements, then it is bastard, and not legitimate Christianity; it is spurious, and not genuine; it is not coin, but counterfeit.

I repeat, there is plenty of wealth; a magnificent and unparalleled social prestige; a world-wide ramifications of material agencies; a universal, respectable, and fashionable religious profession and observance: but where is the tongue of fire, the irresistible spiritual influence and power, the wonderful manifestations of spiritual presence, and the glorious gifts of healing, of clairvoyance, of speaking with tongues, of prophecy, of overpowering inspiration, &c., &c.? I was for a good many years connected with the Orthodox Church as a member and a preacher, but I never saw any of these things therein.

There is to my knowledge but one movement—one spiritual system in which these elements are found, viz., Modern Spiritualism; and as a worker in this great movement I beg to inform this writer that during several years I have witnessed, and am witnessing, all these phenomena and all these features of primitive Christianity; and as the result of careful and prolonged study I am perfectly convinced that the two are identical, and that the movement known as Modern Spiritualism is no other than a return and a reproduction of Primitive Christianity.

ECCLESIASTICAL PHRASES.

A correspondent thus writes:—

You ask for some explanation of the phrase "Bell, Book, and Candle." As my life has been devoted to ecclesiastical studies for many years, I think I can throw what light is required in very few words. The phrase is expressive of the Major Excommunication of the Church, by which a member was deprived of all Christian rites. To effect this the offender was excommunicated by the "Major Excommunication," which was solemnly read from the "Book," and to signify that his life in connection with the Church was extinguished, the altar tapers or a "candle" was thrown on the ground and put out, while the passing "Bell" was tolled as for one that was dead. This then is the excommunication of "Bell, Book, and Candle."

While writing, I wish to notice a mistake of a contemporary quoted in your paper. It is asserted that the title "Reverend" comes from Rome and Popish usages. On the contrary, this title "Reverend" is unknown to Rome, as applied to her clergy on the continent,—the simple "Monsieur," Mr. or "Le Père," being the only prefix of the kind. The title "Reverend" was not heard of in this use till after the Protestant Reformation, and then only in England to Protestant divines, and from them it has extended to Dissenting ministers all over the world, and to Roman clergy in England.

MEDIUMSHIP.

REPUTATION REDEEMED BY A "SPIRIT."

The Carson (Nov.) "Appeal" says a gentleman employed at a Government institution in that city, a man who has no leaning whatever toward Spiritualism, relates the following incident:—"In 1858 his father, while treasurer of a local railroad in Massachusetts; died. After his demise the directors of the company found a deficiency in the accounts of the deceased

amounting to eighteen hundred and fifty odd dollars. The fact was communicated to the family of the late treasurer, and the apparent defalcations caused them much grief and shame. In 1861 a noted Boston medium named Mansfield visited San Francisco, creating great excitement by reason of his wonderful performances, and he was called on by some of the best people of that city. One day the gentleman above referred to, accompanied by the late Rev. Thomas Starr King, visited Mansfield purely out of curiosity. The former was requested by the medium to write upon a slip of paper the name of any one in the spirit world with whom he desired to communicate. He wrote the name of his father, and without exhibiting it to Mansfield, placed it in a small tin tube which the latter handed him, and sealed it in such a manner, with a private seal, that any tampering could be easily detected. Mansfield requested that the tubes and contents be left in his possession for 24 hours, after which the gentleman might call for a letter from the spirit world. On the following day the gentleman in question again called on the medium, and substantially received this communication from his deceased father: He informed his son that he was cognizant of the grief which his apparent defalcation had caused the family, but that he was entirely innocent of any wrong; further stating that if a certain book would be examined, which could be found at a stated spot, and opened at a given page, it would be found that the date of the year had erroneously been placed in the dollar column and added up as cash, which would account for the apparent deficiency in his accounts. Although reposing but little faith in the matter, the son wrote east about it, and when he received a reply it was to the purport that the book mentioned was in the indicated place, and on the stated page it was found that 1,858 dollars the amount of the supposed defalcation had been added to the cash amount by mistake."—"New York Times," May 6, 1883.

WALTER HOWELL'S FIRST YEAR IN AMERICA.

To the Editor.—Dear sir,—More than a year has passed away since I left dear old England. Whilst sitting in my room to-night, the thought came to me, that perhaps some of your readers would like to know what progress (or otherwise) I have made during my twelve months sojourn here.

The steamship "Wyoming" landed in New York, on the 8th of August, 1882. After spending a few days in New York, I went to Boston. Here a few friends welcomed me, and on the following evening, Mr. W. J. Colville gave me a very cordial welcome, and an introduction to many of his best friends.

From Boston I went to Lake Pleasant, where I received a most hearty reception. I next visited Etna Camp Meeting (in the State of Maine), near Bangor. In this place my guides delivered several discourses. The next resort was Burlington, Vermont. Here a most lovely Park has been bought by the Spiritualists of that district for camp meeting purposes. Here, as elsewhere, the friends of the Cause welcomed me to this home from home.

In the month of September (1882), I returned to Boston, where my inspirers gave utterance to their words of wisdom, to large and appreciative audiences.

From October to the middle of March my labours were confined mainly to Brooklyn, New York. In this city, the halls and church where I lectured were well filled. I shall never forget the warm-heartedness of my many Brooklyn friends, that made me forget the coldness of my first American winter. (During the winter I took an occasional trip to Boston and other places, to lecture on week evenings.)

In March I visited Philadelphia, intending to go farther West, but was petitioned to remain in that city. We took a hall, situated in the north end of the city; it is a very comfortable one, and holds about 500 people. During my stay, from March to the end of June, this hall was well attended by a very intellectual class of folk. To many kind friends in this city, are my warmest thanks due. (It was here I met our old and tried veteran, Mr. Spear, who, by the way, is now with you in England.)

After the close of my labour in Philadelphia, I found myself very ill, but soon recovered, and a visit to Belvedere put me on my feet again.

My first camp meeting engagement this year, was at Nes-haminy Falls. This is a beautiful grove, about twenty miles south-east of Philadelphia. To this spot thousands throng to hear the teachings of Spiritualism. It would be a waste of your valuable space to enter into a minute description of an American camp meeting, for I have no doubt but your readers are already well-versed in relation to them. After lecturing here, to vast crowds, I took my departure to Lake Pleasant.

At the Lake, Mr. J. C. Wright and myself grasped hands. It is a real treat to shake a brother Englishman by the hand, when so far from one's native land. Mr. Wright has made a good impression here, and will, no doubt (as he so well deserves) be universally appreciated. Whilst at the Lake my guides spoke to large and intelligent audiences. The Lake is a small one, with well-wooded shores, whilst away to the east and south lofty mountains lift their heads in stately grandeur. On the bluffs and in the groves, tents and cottages are dotted here and there, at some of which may be seen, "a long-haired Spiritualist." As he stands at the door of his tent, one can

scarcely help thinking of days of yore, when our forefathers lived a nomadic life. In places like this, Spiritualists couple pleasure with instruction, hear the inspired words through the lips of the chosen instruments of the spirit-world; and read from the book of nature, the word of God, written in his own hand-writing. After a few days pleasantly spent in this exquisite spot, I went to Onset Bay.

Onset Bay is situated about fifty or sixty miles from Boston, on a strip of land called Cape Cod. To the South the lovely Bay dotted with little islands presents a beautiful picture. The most noteworthy of these islands is one called Wicket's Island. This pretty little island was formerly the possession of an Indian chief named "Wicket." It is now the property of Dr. Cutter. This noble lady is trying to institute a Home for worn-out mediums and a Hospital for suffering humanity. She is an earnest Spiritualist, and a useful worker in the lecturing field. Her knowledge of Physiology and kindred subjects enables her to teach humanity how to build their earthly house well; thus laying a good foundation on which to construct the mansion in the skies. My guides delivered the third annual address of this institution. My labours in the Onset Grove were most successful, and on one occasion the number of persons present was reported in the papers to be 9,000.

For the past few days, I have been working in Boston. My many friends in this city gladly welcomed me. The loss of Boston's most eloquent speaker, Mr. W. J. Colville, is a source of deep regret. Their loss, however, is England's gain. Whilst sympathising with the Boston friends, I congratulate my friends at home, and trust that he may be the instrument of reviving the English Spiritualists to greater activity.

It is more than likely my winter's labours may be confined to Kansas City. This is a large western city, about 1,800 miles from here.

In writing so much about one's self, there is a danger of appearing egotistical; far be it from me. The only motive I have in writing, is simply to let my own dear English friends know how I am getting on.

On one occasion, last winter, I had for the first time in my life the pleasure of listening to Mrs. Cora L. V. Richmond. She charmed me. At the funeral of Dr. S. B. Brittan, Mrs. Richmond delivered a short address. At this meeting I met Andrew Jackson Davis. He was well and hearty. He seems to have retired somewhat from the front ranks of popular Spiritualism. He thinks the phenomenal waves of spirit manifestations are receding.

Now, as to the aspect of the Movement in America. There seems to be a growing interest in Spiritualism. The seed sown by angel hands begins to spring up here and there. The human mind, like a garden, begins to feel the spring-time of thought. As the sunlight and warmth of a diviner wisdom and love descend upon us, we behold the ice-bound rivers of the soul melting, and the darkness of a spiritual winter passing away. Thank God! the operation of angels in the work of human redemption, is not confined to the organizations called Spiritualists, alone. Through every intuitive mind, on every impressible organism, angel fingers strike the living lyre, and inbreathe the celestial air. Then let us take courage. The sunlight of a new day already tips the hills with gold; and a dead humanity responds, like the statue of Memnon, to the morning light of the new age.

Forgive me, Mr. Editor, if I have occupied too much space. Permit me in conclusion to express my warmest love, for "Auld Lang Syne," with kind regards to my English friends.

I am yours, most faithfully, in the cause of humanity.

WALTER HOWELL.

MR. COLVILLE'S DEPARTURE FROM ENGLAND.

To the Editor.—Dear Sir,—With much surprise and regret, I noticed in your last issue the early intended departure of Mr. Colville from England to America. Now as there are so many eminent speakers there and so few here, I think we should try to induce Mr. Colville to remain in England for some considerable time to come. We know his guides are anxious to do good through him wherever he may be, and I do not know of any field that needs their labour so much as England at the present time.

I have been pleased to notice in the MEDIUM from week to week that Mr. Colville's time has been so fully occupied in the various provincial localities, which must have benefitted considerably by his services, to say nothing of the rich feasts all must have enjoyed; and now the lecturing season is just coming on, the time when we may reasonably expect to see the well-merited appreciation of his labour, he contemplates leaving us.

Why can he not be persuaded to take a hall in some large town, say Manchester, as he had in Boston, U.S.A., and speak regularly there on Sundays, and devote such of his week evenings that he could spare to lecturing in the adjacent towns, which would cost very little indeed to the different societies, and benefit them very much? I think while we have such an able and willing worker in our midst we should do all that we possibly can to keep him, and give him the respect and support he so richly deserves. They who were wont to listen to

him before he went away, and who have watched so anxiously for his return, must feel greatly disappointed at so short a stay amongst them, and just at the time when he is needed so much and the greatest good could be done.

Trusting the many friends of Mr. Colville will take the matter in hand,—I remain, yours truly,

ONE WHO IS ANXIOUS FOR THE PROMOTION OF TRUTH.

OBITUARY.

A SPIRITUAL PASSING AWAY.

To the Editor.—Sir,—Will you kindly allow me space in your next issue, to give a short account of a very beautiful death, that has just occurred in my immediate vicinity, and which when vouched for as absolutely truthful and unvarnished by one you know so well, can hardly fail of exercising a beneficial influence on every reader.

The subject of this account was greatly and deservedly respected by every one, being excellent in every relation of life.

After some months of gradual failing, his end drew very near, and he frequently said he had been with Jesus and the angels, and at times seemed talking with and of them, though too weak in his utterance for those around him to hear all his words. But his hands and eyes uplifted as in eager and glorious vision, with occasional ejaculations of surprise and delight, showed forcibly the opened sight in the near approach of the Spirit's transition to "The Happy Land."

His devoted sister used to sit with him, and read him to sleep, and having done so on the day before his death, she was startled by seeing a most glorious face, with snow-white brow, and eyes that shone like stars, reposing on her dying brother's shoulder.

On the following day, she again saw the same glorious face, overlaying, as it were, her own brother's countenance. About 3 o'clock on the same afternoon, he fixed his eyes on a picture of "Our Lord bearing his Cross," when suddenly, so glorious a light shone from his face, that it dazzled the beholders, and illumined the whole room, causing those present to exclaim at the beautiful and wonderful light. As it dissipated, the Spirit was found to have passed away also.

So beautiful a passing away requires no comment, but suggests a striking moral to every reader, "that as we live, so shall we die."

I will only add, that so far as I know, neither this good man nor his sister, had any knowledge of Spiritualism.—I remain, yours faithfully,
"M."

TEMPERANCE.—A correspondence is going on in the "Western Daily Mercury" (Plymouth) on recent sectarian innovations in the Temperance movement. Mr. R. S. Clarke in a letter says that the sects formerly persecuted Teetotalism, and is glad that "Temperance is now one of the adornments of Christianity." He adds: "The movement has, however, made itself felt as a great regenerating power in society, despite the Churches, who now find that they must keep pace with the times, and are making this insidious attempt to narrow and cramp a great question into theological limits." Another Correspondent points out that James Teare, Dr. Lees, Father Mathew, and the great temperance fathers, advocated abstinence on the ground that it was best to live pure and sober lives. This without any sectarian clap-trap is the only true basis. On this foundation Spiritualists can build more comprehensively than any other advocates. They can point out that "life" extends beyond the decay of the body, and that the consequences of temperance and intemperance attend man into eternity. Spiritualists should make themselves particularly active in temperance and all reformatory movements, then they would become the leading power in the land, and not allow the foolish antics of the sectarians to cover with ridicule matters that they cling to with mercenary motives.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday last the rostrum was occupied in the morning at 11 a.m. by Mr. C. J. Atkinson. The address was on "Prayer." The service was very instructive and profitable. In the evening the guides of Mr. R. S. Clarke gave us a lecture on "The obstacles to human progress." In dealing with the subject the control enumerated many obstacles both physical and spiritual. Priestcraft, both in religion and science, was one of the great obstacles to human progress. Kingcraft and so-called patriotism, intemperance, false views concerning marriage, were all included in the category of evils which retard human progress. Dogmatic theology, creeds and articles of faith, the outcome of priestly systems, have stunted the spiritual developments of adherents when they have blindly allowed reason, that divine gift, to be trampled under the feet of a designing and unscrupulous order of men. The lecture was a splendid effort, and speaks well of the high and noble intelligences who use the medium. Many strangers were present, who could not fail to be impressed with the clear and lucid manner in which the controls handled the subject.—JOHN T. B. PAYNTER, Assit. Sec. Sunday, Oct. 7th, morning, 11 a.m., Mr. J. T. Paynter: Trance Address; evening, 6.30 p.m., Mr. R. S. Clarke: "Is life worth living."

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THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 5, 1883.

NOTES AND COMMENTS.

There is a loud demand for Mr. Massey's lectures in printed form. They will not be thus issued. The whole matter of them may be found in his four large volumes, which contain solid matter which might be crumbed down into hundreds of lectures. Here is a chance for threadbare orators.

The "Natural Genesis" has been greatly delayed in publication. We received our first copies only on Thursday (yesterday).

The relation of the Temperance Movement to Spiritualism is strongly illustrated in the Control given this week. If the Sensitive had not gone in for his half pint of ale, he would not have been troubled with the obsession of "Dan. Jewis." Alcohol is a very dangerous chemical to introduce into the vital fluid, but a public house is simply and truly an islet of the infernal regions, peopled by demons of the most diabolical character.

In a lecture given some years ago, we took the same view of Madame Blavatsky's mediumship as that presented by Mr. Harrison. Our plan was to select a manifestation within our own experience to parallel those reported of Madame Blavatsky. We published part of the lecture in the MEDIUM, the conclusion being withheld because of the desire for privacy expressed by certain mediums alluded to.

The first occasion of our hearing of Madame Blavatsky was the receipt of a circular from her containing the programme for the establishment of a Spiritualistic Movement at Cairo. She was then in Egypt. This must have been somewhere about twelve years ago, but we cannot speak to date and have lost the circular. The attempt was abortive. We got that impression of it at the time, and consequently let it pass without further thought. It seemed like the work of one who was looking for something to turn up.

Ancient vegetarian mediums we may remark, that Mr. Spriggs, the eminent physical medium, practiced Vegetarianism when at Cardiff, and dieting, bathing, etc., was recommended to the sitters. We would be glad to have experiences on this matter.

As to the control of spirits by mediums and sitters, Mr. Massey's remarks on the power of evil in human minds to degrade spirits, indicates a natural law. It is only the lower spirits who can be thus influenced. Spirits can only approach us through our surroundings; and if these are conditions of selfish slavery, the spirits must suffer thereby in becoming immersed in them. The fact is, that no one exclusive theory will account for all forms of spirit interaction. There is a qualified truth in all the pretences put forward.

Report of Morley entertainment came to hand so late that it cannot appear till next week.

KIND LETTERS FROM QUEENSLAND.

James Burns, Esq.—My Dear Sir,—I have much pleasure in forwarding to you, through Mr. E. Shaw, the sum of £2 2s. as a slight aid to you in your good work. If it be any satisfaction for you to know that even in this remote part of the British Dominions your unselfish, noble, and unwearied endeavours are warmly appreciated by many persons who read the MEDIUM AND DAYBREAK here, you can rest assured that such is the case, and for my part I can tell you that it is only owing to my limited means that I do not contribute fifty times the amount I now send. Trusting God may bless you with many years of health to continue in your noble work—happiness, I will not mention that, it must be yours—and with every wish for your prosperity, I am, my dear sir, yours faithfully,

CECIL HENNING.

August 16, 1883.

P.S.—I enclose a year's subscription to the MEDIUM. I also send a contribution of £2 2s. from a lady, W. P. M., and also one year's subscription to the MEDIUM.

Dear Brother Burns,—It is better late than never to do a little towards pushing the Car of Progress up the hill.

It is now over six years since I left the old land, and during the time I have never flinched from expressing, with all the force that I can command, the glorious light of spiritual truth. The MEDIUM reaches me through the agency of our friend, Terry, of Melbourne, and when I have devoured its contents I pass it to my friends to be re-devoured. This will account in a manner for the enclosed letter of sympathy and help, (Mr. Henning's) which otherwise would not have reached you.

In addition to the amount mentioned in letter, I also forward the sum of £1 1s. from H. R. Rutherford, Esq., Chemist, of this place, and 10s. from Mrs. G. Simpson, of Townsville, and 10s. from my humble self, making a total of £7 7s., from this out of the way place; so that you see your efforts spread far and wide. I have no doubt that you will soon hear from me again, if not, you will soon hear from both Mr. Henning and Mr. Rutherford, as they are both thinking of ordering some books from you.

I am afraid through my long silence you will almost have forgotten me, it is now over three years since I noticed a paragraph in MEDIUM where I was mentioned, through a letter of mine which appeared in the "Harbinger of Light," supporting our late Brother Tyreman's account of the seance with our friends in Glasgow. Perhaps the mention of this will assist you in your remembrance of one who wishes to see light and truth spread their glorious rays to the uttermost parts of the earth.

I must now conclude, wishing you God speed in your great work,—yours fraternally,
E. SHAW.
Northern Queensland, August 17, 1883.

We remember Mr. Shaw well. Did he not take out a packet of literature for circulation? We thank him and his kind neighbours for their disinterested help and labours. This instance shows what can be done by earnest work.—Ed. M.

A.T.T.P. has just returned from Canada in splendid health. The change must exercise a beneficial effect on the controls.

We hope some of our anti-vaccination friends will look into the legality of the cruel sentence passed on the Rushden people. See Mr. Denton's letter.

It would put money in some people's pockets if they read the MEDIUM regularly and faithfully. A large number of occasional visitors came to 15, Southampton Row, on Tuesday evening, to attend Mr. Towns's seance. They were not only disappointed, but put to considerable inconvenience and expense. Circumstances had prevented their seeing the MEDIUM of last week, so that they were unaware of the interruption to the meetings. Mr. Towns will be in Leeds on Tuesday, so that there will be no meeting at 15, Southampton Row.

SUNDERLAND.—We again had very large audience on Sunday last, Sept. 30, at the Avenue Theatre, who listened very attentively to the guides of Mr. James Dunn, of New Shildon, who discoursed both afternoon and evening in a very able manner. In the evening the audience chose the subject from 1 Thessalonians, v. 15 to 21, which seemed to give great satisfaction.—G. H. PYNE JONES, Sec., M.S.E.S.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening the platform was occupied by Mr. Bent in the absence of Mrs. Barnes, of Nottingham, through illness. There was a large congregation present, and the guides took for their subject Psalm xiv., 1.: "The fool hath said in his heart there is no God." This was in reply to the guides of Mr. De Main as reported in the "Herald of Progress," Sep. 23th. The address was read by the Lecturer to the congregation before his guides took up the subject, and they took a different view of the subject altogether. The address was well received by the congregation in midst of applause.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

MRS. HARDINGE BRITTEN'S NEW BOOK.

We have seen a number of illustrations that are in preparation for the New History of Spiritualism, now in the press, from the experienced pen of Mrs. Britten. One of these illustrations is now before us. They are of various kinds, some being engravings and others ink-photos. They comprise a vast number of portraits, and not a few specimens of phenomena. The wonder is how the Author can afford to offer it for 12s. 6l. It is evidently not a "money making game" on her part. The Spiritualists seem to know it, too—they do like a good bargain!—for the subscriptions have tumbled in with gratifying promptitude. Those who subscribe right off will be supplied at subscriber's price, and thus save half-a-crown per copy; but if five copies are taken they will save 5s. per copy. Thus if five people club together and get one copy each, they will only cost them 10s. apiece. Really the book will be cheap at a guinea, when it appears. Those who have not gone in for it will be sorry for their tardiness of action.

Our customers have favoured us with a large number of orders. These we will execute at the reduced price till the book appears, in accordance with the conditions set forth in the advertisement.

MR. W. J. COLVILLE ON TYNESIDE.

This eloquent inspirational speaker is announced to lecture in the Northumberland Hall, High Friar Street (near Grey's Monument), Newcastle, on Sundays, October 7th and 14th, under the auspices of the Newcastle Society: in the mornings at 10.30, and in the evenings at 6.30. It is pleasing to see that the Committee has secured this fine Hall for such a very able speaker. Local Spiritualists should embrace this opportunity to introduce their friends to the teachings of our Movement, when advocated by the guides of such an excellent medium, and fill the place to overflowing. He will also lecture at Weir's Court Hall on Wednesday and Thursday, October 10th and 11th; and Monday and Tuesday, October 15th and 16th, at 8 p.m. Also at the Oddfellow's Hall, Saville Street, North Shields, on Monday and Tuesday, October 8th and 9th. Many of these lectures will be on subjects to be chosen by the audience, and all of them will conclude with an impromptu poem, the subjects of which will also be selected by the audience.

MR. TOWNS IN LEEDS.

Seances will be held on the evenings of October 8, 9, 10, 11, 12, and 13, at 7.30. Friends from neighbouring towns cordially invited. Tickets for Seances, one shilling; for private sittings, 2s. 6d. each, must be previously obtained of Mr. R. Scott, 88, Briggate, or Mr. J. Gillman, Guildford Street, Leeds. A limited number of tickets for each seance.

MRS. BARNES NOTTINGHAM.—AN APPEAL.

To the Editor.—Sir,—Mrs. Barnes, whose services as a medium, in Nottingham, have done much to advance the Cause of Spiritualism during the last fifteen years, is very ill. No doubt one of the causes has been the excessive labours for Spiritualism. Notwithstanding weakness and poor circumstances, she has ever been ready to work, to do good. Many have received benefit through her instrumentality, and now is an opportunity for them to show their gratitude by contributing of this world's goods to assist her in her affliction. I shall be glad to receive any donations for her from any who sympathise with her. I wish all our Nottingham friends had heard Mrs. Wallis's warm appeal on her behalf on Sunday.

Yours truly,
JAMES WAINE, Hon. Sec. Nottingham
34, Goose Gate, Nottingham. Spiritual Union.

NOTTINGHAM: Spiritual Union, Morley House.—On Sunday, Mrs. Wallis was the medium, Mr. Hunt presiding. Addresses very good. The pure and perfect religion unveiled by Spiritualism was very clearly set forth. The great goodness and infinite sympathy of the Divine Being towards the human race was referred to in glowing language, suffering being caused by man's inhumanity to man. At the close of the evening meeting, Mrs. Wallis expressed great sympathy with Mrs. Barnes in her serious illness, and in kind and forcible terms appealed to those present to contribute to the collection, the right to which she generously intimated her intention to forego for the benefit of Mrs. Barnes. Next Sunday evening, Mr. E. W. Wallis's last address before leaving Nottingham for Walsall.—J. WAINE.

SHEFFIELD.—Mr. Hardy reports the success of Mr. Towns's meetings at 175, Pond St. They have done much to spread the Cause. Many have left the meetings saying: "Well, it is really wonderful." Spiritualists have been confirmed in their views, and unbelievers have been compelled to say: "It is a fact after all." Mr. Towns will remain in Sheffield till Monday morning, and there will be a meeting on Sunday evening: tea at 5 o'clock; meeting at 8 o'clock. Mr. Towns has received pressing invitations to visit other towns, and will proceed to Leeds on Monday. Particulars are given in another paragraph.

THE EVOLUTIONIST'S HYMN.

Is the flower bereft of beauty,
When we contemplate the germ
Struggling out into the sunshine
From the darkness and the worm?
And shall seeds of soul be slighted,
Just because the buried spark
Slumbered long in lower natures,
Dreamt of glory in the dark?

Faith may have her airy ladder;
Reason still his foot must plant
On the stairway of the senses,
Up the flights of adamant;
But the march of order rises
From the grosser to the fine,
And the stony tower ascendeth
Into atmosphere divine.

From the spire that narrows upward,
Vanishing in silent blue,
Sweeps the still ascending channel
Every truth must travel through,—
Superstition rise to reason,
Reason lead to higher faith,
And the angel form develop
From the shapeless, dreaded wraith.

Evolution is the spiral,
Ever widening in its flight,
From the whirlpool of destruction
To the vortices of light;
And the world of soul must follow
Where the world of sense has been,
From the chaos of the passions
To the Sabbath peace serene.

This, and this alone, can teach us
That the universal plan
Is a self-reliant progress
In the angel and the man,—
Finding out ourselves the secrets
Of the body and the soul,
Till the powers of earth and heaven
Move to our divine control.

We must turn the thoughts of silence
Into plain, sonorous acts,
Crystallise the spirit-lava
Into adamantine facts,
Fill the void with our creations,
Till the echoes all are dumb—
Fighting hand to hand with nature,
Till we learn to overcome.

In the wild October tempest,
In the April breezes sweet,
In the arrows of the lightning,
In the arrows of the wheat,
In the chasm of the earthquake,
In the flowering of the sod,
We discern eternal Justice,
We behold the Love of God!

A. J. E.

"LOVE ONE ANOTHER."

A great many cases of aid to the deserving have been advocated in the MEDIUM. Some people have said: Why do you help thus to collect money for others? it is keeping money from coming to yourself. This we know to be true; and many a time we have appealed for others, when the means to print the appeal was scarcely within our reach. But we have felt that if we would desire the blessing of heaven, we must permit others to share in it. We have been sustained through it all, and feel greater pride in the "begging" part of Spiritualism than any other phase of it.

Long may Spiritualists distinguish themselves by a lively interest in those who stand in need of neighbourly aid. It may be asked—Who is the deserving? Our reply would be—Everyone who is in need. In this matter we have never made any distinction between "enemies" and "friends." When a man is helpless and suffers, he is no longer your "enemy"; but plant in his soul the friendly act, and he is then a friend in return.

We grieve that any should be in trouble or want, but it is questionable if the well-springs of divine love within us would not dry up, were the flow not maintained by the existence of those around us who are worse situated than we are ourselves. The poor we have always, and the best of us are "poor" to those rich ones in spiritual goods, who, in turn, look down on our lowly state with compassion! We all need help; we are all objects of charity. It is more blessed to give than to receive; but, giving to those whom we can benefit, we make way for such assistance as we may require to come to us.

We are glad to know that something substantial is being done for Miss Fowler. Her state of health has been a sad burden to her. There is an appeal out for Mrs. Barnes, of Not-

tingham: we hope it will be cheerfully responded to. Those of us who work for this world and lay up its means, must distribute to those who have been for years freely helping us to spiritual advantages.

Some persons have made wry faces because we have had to collect means to sustain the work which has been placed in our hands to do in this Cause. These persons desired the gratification of availing themselves of a spiritual movement, without any demand being made upon them to sustain it. They have said that the Cause was spoiled by the fact that it had to collect the means of its own subsistence. Such meagre-souled persons could not enjoy the MEDIUM—could not circulate it, because it contained appeals and subscription lists. Possibly some people could not enjoy their dinner, unless it were at the expense of someone else. Well, we have tried the experiment, and we find that the presence or absence of appeals and subscription lists in the MEDIUM does not interfere with its usefulness and circulation in the least; the honest Spiritualist knows that a public work must be sustained from some source. The honest Spiritualist has therefore been eager to do his share, and has regarded appeals for aid as the most interesting part of the contents of the MEDIUM.

We are continually receiving aid in this work, but for prudential reasons we have abstained from publishing results. When the Darlington Convention was held, it was an understood thing that all contributions to the Spiritual Institution should be publicly acknowledged in the MEDIUM; the efficiency of the work being the "per contra" side of the account. This acknowledgment, while it gratified many, and incited others to do their part, also sowed seeds of envy in minds of another class, and stimulated them to acts of evil against us. Some are so morally pauperised that they cannot bear the idea of others receiving anything, even though it should pass through the hands of the recipients for the grumblers' benefit. Others thought if they could stem the tide of assistance to the Spiritual Institution it would flow into their coffers. On these grounds a work of ruin has been carried on against us for years, which, with the vicissitudes of the Cause generally, has put us into difficulties that a life-time of prosperity will scarcely wipe out. Yet the work has always gone on. The paper has come out as the free organ of all. The Institution has been at the command of the Cause, and service has been performed to the best of our limited ability. We have felt that we have never had any personal interest in this work. For twenty years we have given our all to it, and never received a penny of that which has been so generously contributed. All of it has gone into the work, and very much more, as the burdens we have vicariously shouldered testify. We are sorry to see Spiritualists such practical upholders of the "vicarious atonement" theory. But we have been satisfied in that the work has never stopped. All our frantic efforts to secure means have been for fear that the mill might stop. We could not have forgiven ourselves if that result had ensued by any reserve on our part: so we have allowed no consideration to stand between us and our duty; and that was to maintain the work at all sacrifices.

And it has been sustained. We have gone forward in faith, and have not been fooled in our supreme trust. But it has not been our doing. A steady inflow of friendly help has been the means of a continuance of the work. The 1s., the £1, the £5, or the £50 has come just in the nick of time; it has been sent.

This kind of movement cannot be carried on as a matter of business. If so, why does not someone start and make a fortune at it? During these few years several fortunes have been lost showing "how it is done," but these unfortunate experiments have been just as barren of demonstration as the pretences of the public opponents of Spiritualism. They have not attempted a public Institution either. Even if the MEDIUM did pay, yet the Spiritual Institution, as an open door and spiritual centre, would make its claim upon the Movement for support, and in return it would confer all the advantages of a free library wherever its benefits were appreciated.

The spirit-world, in devising the Spiritual Institution, laid down a basis which is, in reality, self-supporting when freely utilized. Every subscriber is a library reader, and may hand the books loaned freely to inquirers. It is, in addition, a free library to all who can use books for the good of the Cause, whether they pay or not. The British Museum is not freer than the Spiritual Institution. Had we £500 a year to spare, nothing would give us greater pleasure than to devote it to the support of such an Institution, but it is better that such a burden should rest on many shoulders.

The appeals we have had to make have been a benefit to the Cause. They have aroused a spiritual sympathy, where otherwise there would have been no incentive to call it forth. You never meet one who has heartily responded to the needs of the Spiritual Institution but who is satisfied with the part he has taken. They are, indeed, the true and loyal Spiritualists, and who have upheld the honour and progress of the Cause. The detractors, the envious and grievers have been of the opposite stamp. They have been the allies of impostors, frauds, evil speakers, exposé-mongers, cliques, antagonisms, and that vast tattered fringe on the margin of the Movement which has made it odious in the eyes of the public.

It has been said of old that no greater love can a man exhibit for others than to lay down his life for them. This is the acme of Love. Such has been the basis of our work. The life has been freely laid down, and what was required in addition has been honestly and openly asked for, and it has come, notwithstanding the efforts made to stop it.

Thank God! there are many just as hearty and generous Spiritualists as if they gave their life for it. These have always understood us, and held on with us to the Car of Progress. Our gratitude to them is greater than if they had conferred personal favours.

ANTI-VACCINATION.

AN AMERICAN EDITOR ON VACCINATION.

The Editor of "The Watchman," Chicago (September 1883), after having exhaustively noticed the "VACCINE DISASTER RECORD," published by the London Society for the Abolition of Compulsory Vaccination, which gives particulars of 400 cases of disease and deaths caused by Vaccination, proceeds as follows:—

The above recorded facts are from well authenticated sources; and should carry a weight of truth and conviction with them, sufficient to arouse our American people to REPEAL the Vaccination Law!

The following is a case which came under our personal observation and knowledge. It occurred in Somerville, Mass.

It was that of a child 11 months old—as healthy a child as could be; it seldom worried or cried, but was a happy, smiling babe. This child was vaccinated, and in less than one month from that time, the child became sickly—scarcely taking any food—eruptions came out all over its little body and face. The child became fretful and moaning from morn' till night. This continued for 6 months, until the child was a shadow of its former self. Its constitution was wrecked for the remainder of its earthly life.

We have had proofs of other cases of vaccine virus poisoning the whole system. This is the reason why we treat the subject as we do.

One question for the Doctors:—

Why do they (the Doctors) wear gloves when operating in cases of dissection or post mortem examination of dead bodies?

Answer: Because, as they themselves testify, it has been proven beyond a peradventure, that, if the Surgeon or operator should be so unfortunate as to touch his hand, and his system become inoculated with the smallest particle of the virus of the dead subject, almost instant blood poisoning is the result, which will result in a painful death.

Now, this virus is only dead matter—the same as Vaccine virus; and it stands to reason that, if one is poison and death, the other is also.

Therefore, is it not as critical to the patient, to puncture the flesh and transmit the virus from any other form of disease or scab—as is the practice in Vaccination? One is of the same nature as the other—for all virus is poison or dead matter, whether taken from a cow, a calf, or a human arm after Vaccination, or from a dead body.

All forms of virus establish new diseases when inoculated into the human system. Hence, so many diseases effect the human family. And the many false customs of medical practice tend to intensify rather than retard the spread of virus diseases.

As soon as the nerve fluids of the body become inactive or stagnant, which is caused by the too sudden changes of heat and cold, thus acting upon the nerve cells and blood vessels, cause these vessels to contract to such an extent that the blood and nerve fluid, in passing thro' them, become congealed; and as soon as it is congealed, it undergoes a CHEMICAL change, and by that change it is rendered into the form of matter or virus. Now, the longer this virus is confined in these cells, as in case of congestion of the lungs, bowels, liver, or any other internal organ; or in bruises of the flesh, and, in fact, any cause that will obstruct the electric and magnetic forces of the body, will cause disease—this disease is virus matter. And so long as this is in the system, so long is the system diseased and unhealthy. And in order to render the system healthy, the virus already in the system must be gotten rid of instead of putting more into the system, as is done thro' Vaccination.

True! the Vaccination of one quality of virus with that of another will produce a CHEMICAL change in the system—but it is like adding oil to the fire, it increases the amount of disease and virus already in the system.

In inserting the Vaccine virus into the tibial artery of the knee, and in the brachial artery of the arm, it is sure to be carried into every portion of the system, because these portions of the external body are directly in nerve and arterial sympathy with the arterial trunk.

The heart, lungs, and bowels are first affected: and when these internal organs are affected, the whole system is sure to receive the effect, and the blood globules are changed, but not purified.

It is like a smouldering volcano—it will come to the surface sooner or later.

So again, in some cases, Vaccination may arrest the seeds of small-pox, but it will surely create a new and worse form of disease, tho' it may not show itself directly, but works on internally, creating tumors, cancers, and other diseases—giving ulceration of eyes, ears, throat, lungs, and a host of internal disease.

There are many and sufficient ways and means by which disease can be cured—evaporation through the pores of the skin being one of the most efficient—but never by introducing Vaccine virus into the system.

Readers, as you value the health of your little ones and of yourselves, avoid Vaccination as you would the most loathsome contagion of corruption.

RUSHDEN: THE POLICE AND VACCINATION ACTS.

Dear Mr. Editor,—We have had another go in over a seizure of goods for vaccination fines and costs. Before 7 o'clock on the morning of August 31, five policemen came to distrain for 12s. 6d. I and several others went to see what was going on. I asked the sergeant who is stationed here where the goods would be sold. He replied, "I don't know; the inspector is here, ask him." I said, knowing each other, "I expect you to tell the truth; if you don't know you cannot tell me; that is better than telling lies."

We followed the goods through the village, myself shouting hurrah, and waving my hat, chaffing one of the police about the unpleasant duty he had to perform; such as seizing goods, etc.

Some of our antivaccinator friends had tins beating, and shouting, which of course very much annoyed the police, who instead of driving off as one might expect, to get out of the noise, walked at a very slow pace for nearly a half mile, then got on the cart and drove off without the least resistance.

On September 11, I and seven others received a summons to attend at the Police Court, Wellingborough, to answer a charge of resisting the police in the execution of their duty. I did not attach much importance to it, knowing that to get a conviction the police must commit perjury, as no hands were laid on anyone, or the least resistance offered. However, some of our friends thought it was an attempt to put down all demonstration. We engaged Mr. T. Wright, of Leicester, to defend us. At the last moment a telegram was received, asking for an adjournment, as Mr. Wright could not attend, which after a firm demand was granted. The case came on again on Friday, September 28. After lasting four hours of the most conflicting evidence ever offered by four policemen, they having no other witness for the prosecution, and no one of them even spoke of themselves, the horse, or cart being molested in any way. Five witnesses appeared for us. The leading question to them was: "Do you believe in vaccination?" Our advocate protested against the question, but was disallowed. A most able and honest defence was made, admitting all we did, submitting a very unseemly noise but no resistance, or evidence thereof, from even the prosecution themselves. Mr. Wright was several times applauded by a crowded court. He, however, made one mistake, namely, by stating that most of the defendants are Temperance men, which was received by the bench with a sneer, one member of which is an ex-brewer, and was so much interested as to peruse a newspaper during most part of the defence. The Bench retired for about five minutes, and returned with a judgment: S. Parker, £10 fine, and 8s. 4d. costs; C. Denton and four others £5, and 8s. 4d. costs each.

The judgment was received with astonishment by the people in court, as well as us more intimately concerned. I thanked the chairman, and told him it was only want of means prevented me prosecuting the police for perjury, which he knew they were guilty of. He replied, "We have considered that, one month is allowed for payment, in default, Parker two months imprisonment; others, six weeks. How generous not to add "hard labour"! Two of the eight will get a fresh summons, through a mistake in the date; the present summons is for "September 31," whenever that is.

An application to move to a superior court was refused. These gentlemen evidently mean, in lieu of vaccinating our babies, to vaccinate our stomachs and pockets. How much longer shall we be slaves to this tyranny?

Yours in the fight for freedom,
Rushden, Higham Ferres, Northamptonshire.
CHARLES DENTON.
September 28, 1883.

PROGRESS OF SPIRITUAL WORK.

MR. COLVILLE'S MEETINGS.

On Sunday last, Sept. 30, Mr. W. J. Colville occupied the platform of Rodney Hall, Liverpool, at 11 a.m. and 6.30 p.m., when the audiences were fully as large and representative as on the previous Sunday. In the morning the lecture was upon the "Efficacy of true prayer," it was pronounced by all who heard it as a singularly profound and comprehensive effort. The controlling spirit traced the progress of religious ideas from the infancy of the human race to the present time, in a most interesting and instructive manner. The statement was made that there were two primitive sources of religious

symbolism: the one altogether spiritual, the other grossly material. The sons of God alluded to in Genesis, as such, and designated priests after the Order of Melchisedek in other parts of the sacred writings, were none other than the exceptional few who from time immemorial have held direct converse with celestial states of spiritual being. This Order never dies. Spiritual succession ever keeps alight the touch of inspiration upon earth; and whenever we can pierce the outer coverings of religious ideas, and discover the esoteric sense of spiritual teaching, we shall find all symbolism but an attempt either to express or veil original conceptions of soul life, extant forever in spiritual states of being, and always appreciated by the advanced few of earth's children, who are in direct alliance with the angels who rule the planets. To the spiritual student of Egyptology it is not strange that the life of Christ is written out upon tablets more than 5000 years old. It would not surprise the spiritually enlightened to discover fragments of the evangelistic writings entombed amid the ruins of Central America, more ancient than the civilization of Egypt, which reached its culminating point in the days of king Cheops or Sesostrius, because the history of the progress of the soul through matter to angelhood, and that of planets through the cycles of their long careers, and that of suns around more distant and glorious suns, is symbolized forth in the original of the gospel story. The animal worship of Egypt is only Fetichism very far advanced. The most ancient Solar-worship makes the heavenly bodies correspond to soul states, while primitive Nature-worship is the complement of the former. The former is involved from spirit life; the latter evolved by men on earth in their attempts to search out on the plane of reason, that truth which to the chosen seer comes by intuition or illumination only. The ultimate religion will be so perfect a blending of intuition and reason, and so perfect a manifestation of spirit through matter, that the dream of the trinity in man will be objectively realized in the perfect conjunction of the affections of the soul with the intelligence of the mind, and the utter control exerted over matter by the triumphant dual spirit. The efficacy of prayer was said to consist in spiritual effort. Prayer was the work of the soul as much as walking was the work of the body. Elaborate reference was made to cures performed by faith and prayer; to Roman Catholic miracles to-day being performed in Europe, and a very rational account given of the spiritual processes whereby animal magnetism was rendered subservient to will and made effectual in the cure of disease. The lecturer clearly stated his conviction that though nature's laws were immutable, our knowledge of them was so imperfect that it was sheer folly on our part to deny everything we had not ourselves performed or witnessed. Man is a spirit, and as he overcomes his passions he grows into the estate of angelhood. Having attained to that degree, he is a representative of deity, not a slave of clay, and as such he has power to control the earth, and his will becomes the force which guides and governs all things.

In the evening the subject chosen by vote of audience "The wonders of Nature," was a further presentation of the line of thought evolved in the morning. Both lectures were listened to with rapt attention; the poems were also exceptionally fine.

On Monday the answers to questions were as interesting and instructive as ever. The Liverpool Psychological Society is now in a more flourishing condition than it has been for several years. The audiences are largely made up of intelligent business men, and a great many young persons attend constantly, and evince great sympathy with the movement. Mr. Lamont, the president, is as earnest a worker as ever. The singing is receiving special attention, and the choir meets for practice frequently, and soon intends to give a grand concert. There are many excellent voices in it. Tickets sold so freely last Sunday and Monday for the Thursday evening entertainment given by Mr. Colville, Miss Thompson, and Mr. and Miss Nosworthy that serious doubts were entertained as to the ability of Rodney Hall to accommodate the audience.

Mrs. Emma Hardinge Britten will speak next Sunday, October 7, at 11 a.m. on "The experiences of a soul in the search for God"; at 6.30 p.m. she will give an address to be followed by answers to questions. Fearing to trespass further upon your space, I will reserve further gleanings for next week.

PENNA.
Mr. W. J. Colville spoke to large and appreciative audiences, in answer to their questions, in Macclesfield, Wednesday, Sept. 26, and in Salford, Friday, Sept. 28. On Friday, October 5, (this evening) Mr. Colville's guides by particular request will speak upon "The true nature of the spiritual spheres, spiritual relationships, and occupations of disembodied souls," in Trinity Hall, 83, Chapel Street, Salford, at 7.45 p.m. Everybody welcome, questions invited at the close; also music and poetry.

HASLINGDEN. We can only give a short extract from Mr. D. Newell's letter; it came so late. Mr. Johnson, of Hyde, addressed three meetings on Sunday, and they had a "red letter day." Nearly 500 present in the afternoon, the place being crammed. A Salvation Army man tried to disturb in the evening. Mr. Newell concludes: "Human language is incapable of expressing the consternation that Spiritualism is causing here. Everybody is alive, and it is making its way into the the churches, chapels, and every else."

EXETER.—FIRST ANNIVERSARY.

Exactly a year ago, the writer of this, having laboured for eighteen months at Plymouth, in the promotion of Spiritualism, proceeded to Exeter in pursuance of the same mission, and on his own responsibility engaged rooms wherein to hold meetings for the public promulgation of this Movement. It will be seen this was no slight undertaking when it is remembered that Spiritualism was here previously all but non-existent; and that the city is peculiarly a stronghold of ecclesiasticism and conservatism; being a long way behind Plymouth as regards vigour and independency of thought, and the elements of religious freedom.

From Plymouth has originated several great movements, representing political and religious liberty; and that town is and will be now noted, at least amongst Spiritualists, as one of the principal centres of the new era of Spiritualism which the year 1881 inaugurated. At Exeter we have a somewhat different soil to cultivate—what I think I should be correct in calling a rich religious subsoil, underlying a surface of somewhat passive and inactive thought, which in matters religious is being everywhere formed by the winter frost of materialistic and rationalistic speculation. It has been the aim of our Spiritual Movement to break through this encrusted surface and to reach the deep rich subsoil of religious sentiment. The experiment has been highly successful; the depth of spiritual feeling rather than activity of thought has characterised all our meetings. Just now, however, our Movement in its upward growth, seems to be penetrating a stratum of active and cautious intellectualism—quite another class of minds—a reading and thinking sort is being added to the quietly spiritual element of the past. We welcome these features, knowing that our Movement being rooted in a deeply spiritual soil, will bear any amount of intellectual agitation, and be all the more vigorous for the same.

I am glad to say that our Movement has never manifested greater activity, nor attracted more notice locally, than during the last days of the year now completed.

Our correspondence in the papers has apparently awakened much thought, and at the Sunday evening services the Hall is being largely attended by intelligent and interested inquirers.

On Tuesday evening of last week, there were some twenty-five persons at our circle. All were arranged by the spirits, through two mediums, Miss T. and Miss G.; and the entire meeting was harmonious and interesting. On Thursday evening there was again a good attendance, and the conversations with spirits carried on through the entranced clairvoyant, made the meeting very enjoyable.

On Sunday the writer delivered an appropriate discourse in celebration of the anniversary of the Cause; this was supplemented by a lengthy exercise of question and answer, which made the service very profitable. OMEGA.

NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday last, the platform was occupied by "T. O. E.," who gave a very interesting and instructive address, which mainly consisted of a patient endeavour to comprehend the modus operandi of spiritual manifestations, especially those known as materialisations, and to find analogous cases in physical science. The lecturer urged that more research should be made in that direction. A cordial vote of thanks was given him for his able effort. Mr. Colville is announced to lecture in the Northumberland Hall in this town.

NORTH SHIELDS.—Mr. W. Macdonald lectured on Sunday last on "Spiritualism: its relation to science." The lecturer handled his subject in an excellent manner, and received considerable applause at the close. Mr. Colville is announced to lecture in the Oddfellows' Hall, Saville Street, on Monday and Tuesday evenings, Oct. 8th and 9th. ERNEST.

MEMORIAL SERVICE TO THE LATE MRS. G. DOWNING.

On Sunday evening there was a full attendance at 15, Southampton Row, and the proceedings were of a very interesting description.

The Hymns sung were very appropriate, and speeches were sympathetic and spiritual.

Mr. Burns spoke first, and remarked on the influence which earth minds exercise over the ascended spirit. It was the object of such a meeting so to regulate the feelings of the survivors that the spirit would be freed from earth influences, and made progressive and happy.

Mr. Jennison gave a most affecting tribute to the worth of the deceased: her poetical intuition; her spiritual insight; sense of honour, industry, and courage in combatting with the ills of life.

Miss Buck, under clairvoyance, described the spirit as present; first wearing a dark cloak, which, as the meeting advanced, dropped off and revealed the light spiritual garments. This was said to be due to the liberation of the spirit from earth influences, caused by the mental exercises of the meeting. Mr. Morris and others gave similar testimony.

Mr. Burns in an address to the spirit, as now an inhabitant of the angel world, bade it farewell to earth, and welcome to the inner plane of life.

This was proceeded by the singing of a hymn expressive of a spirit's desire for the higher life. It was followed by a control through Mrs. Hawkins welcoming the spirit as freed from earth. Altogether it was an interesting ceremony, and yet unpremeditated and without formality.

Mr. Downing thanked the friends for their kind sympathy. Others took part, and the meeting separated.

ON BEING CALLED A DREAMER.

By JOSEPHINE.

Only a silly dreamer
Dwelling in the clouds,
Only a futile dreamer
Lost in noisy crowds;
Only a child of fancy
Upon life's broad highway,
Only a soul that rises
From its house of clay.

Only a worthless dreamer
Singing on through life,
Who fears the jarring echoes
Of thy world of strife;
Only a silent dreamer
Strung to a pitch intense,
Only a prefix'd cipher
To thy common sense.

Only a helpless dreamer
Waiting for the noon,
Playing on the harp of time
Sadly out of tune;
Only a thoughtful dreamer
Scanning with a sigh,
Life's shifting panorama
Gliding swiftly by.

Only a wearied dreamer
Working night and day,
Keeping thus the tenor
Of her humble way;
And so two souls inhabit
Spheres where each belong,
One the world of mammon,
One the heaven of song.

Only a careless dreamer
Floating with the tide,
In storm and sunshine drifting
To the other side;
But one within the shadows,
Drops his golden rod,
And one soars on her fancies
Upward to her God.

—Millar's "Psychometric Circular."

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MEETINGS, SUNDAY, OCTOBER 7th, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7. Tuesday, no seance, Mr. Towns at Leeds.
EDGWARE ROAD.—52, Bell St., at 7, Mr. Hocker: "Conscience."
MARYLEBONE ROAD.—Circles at 167, Seymour Place, at 11, Mr. Hopcroft. Wednesday, at 8, Mrs. Hocker; Friday, at 8, Mr. Towns; Saturday, at 7.30, Mr. Savage. Tuesday, Oct. 9th, Mr. and Mrs. Herne, limited Circle; apply to J. M. Dale, Sec., 50, Crawford St., Bryanston Square.
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse, "Is man a failure?"

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6 p.m.: Mrs. Ingham.
BEDWORTH.—King Street, at 6 p.m. Wednesday at 7 p.m.
BELFRA.—Lecture Room, Brookside, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Gott.
BIRMINGHAM.—Oozell Street Board School, 6.30, Miss Allen.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Armitage.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Harrison, and Local.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m., Mr. Collins Briggs.
EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30. Lyceum at 5.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street. 2.30 and 6.30, Mrs. Gregg.
HETTON.—Miners' Old Hall, at 5.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Scott.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Holdsworth.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mrs. Britten.
MACCLESFIELD.—Spiritualists' Free Church, a Paradise Street, at 6.30 p.m.: Mrs. Burgess.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30.
MORLEY.—Spiritual Mission Room, Church St., at 6, Mrs. Dobson.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.
NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar St., 10.30 and 6.30: Mr. W. J. Colville. Weirs Court, Wednesday and Thursday, Oct. 10th and 11th.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne St., 6. Oddfellows' Hall, Saville Street, Monday and Tuesday, Oct. 8th and 9th, Mr. W. J. Colville.
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare St., 10.45 and 6.30: in the evening, Mr. E. W. Wallis.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—2, Little Gold Street, at 2.30.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr. J. T. B. Paynter, Trance Address; at 6.30, Mr. R. S. Clarke: "Is life worth living?"
SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St. Tea at 5, Mr. Towns's meeting at 8 o'clock.
SOVERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. R. A. Brown.
SUNDERLAND.—Avenue Theatre, at 2.30, 6.30, Addresses.
WALSALL.—Exchange Rooms, High St., at 6.30.
WEST FELTON.—At Mr. S. Stewart's, Hand in hold, at 6 p.m.

OPEN-AIR WORK.

Sunday was a cold wet day, and it was resolved that no attempt should be made at Clerkenwell Green. After mid-day it brightened up, and Mr. Burns went to see what was going on, taking fifty MEDIUMS with him. The Secularists and Christian Evidence party had each a meeting, but there were no stragglers. The MEDIUMS were distributed.

After Mr. Massey's lecture a few friends repaired to the meeting place in Hyde Park. Mr. Burns was discoursing on the gift of prophecy, when a heavy downfall of rain dispersed the meeting.

If the weather be favourable on Sunday next, Mr. Burns will be at Clerkenwell Green, at 11.30, and Hyde Park at four clock, on the point opposite the Serpentine.

MANCHESTER.—On Sunday morning Mr. E. W. Wallis spoke on the "Philosophy of Ghosts," which was received with deep feeling by the audience. In the evening the same speaker dealt in an eloquent manner on "The message of Spiritualism to humanity".—SAML. CHESTERSON, Sec. M.S.S.S.

WHY, LOVED ONE, REPINE?

Why, loved one, repine? Every woe will soon flee,
 And joy fair and splendid will in thy heart shine,
 And calm be the billows of Life's raging sea,—
 Why, loved one, repine?

And why let thine eyes, fair as pearls in the mine,
 Be dimmed by Care's fountains, ne'er laughing and free?
 And why let thy heart in despair ever pine?

Care craves thy submission, but heed not its plea,
 Let Hope shed upon thee her smiles so benign,
 And hurl sorrow from thee, its slave never be;—
 Why, loved one, repine?

FRED. J. COX.

DEAR MRS. WELDON.—I feel encouraged in consequence of seeing your name published in the MEDIUM of this date, as a speaker at a mass meeting at Peckham Rye, September 9th, to address you as above; our sympathies being in common tells me that you will not charge me with impertinence. I have watched your efforts for some time; I have been pleased with your heroism. Some time ago I received a few copies of your paper, "Social Salvation," and at the time was so overpowered with my own desperate struggles to live, that I neglected to reply or even to thank you. I do thank you now, and leave my cruelly boycotted position to plead for me. I am pleased to see that Mr. Burns has given to the world so grand an opinion of you. I have been a reader and thorough believer in those views he advances, and when I write, as you will see I have done occasionally in the "Englishman," I attribute all the good that I may convey to the promptings of an unseen power, which forces me to my desk and parades before my senses a panoramic view of thoughts and language for which I claim no credit to myself. I have often fancied that you are impelled by an unseen force. I shall be pleased to learn it is so, in which case I can more heartily join in helping to gather up the sunbeams. A line from you will be valued by me, as a proof that you are not annoyed with this, my simple missive, but will help me to feel consoled with the thought that we are getting closer together for a grand and noble struggle, not only for poor Tichborne, but for the whole human race.—Yours fraternally, T. Hutchinson, 158, City Road, Hulme, Manchester, Sept. 14th, 1883.

DR. BROWN'S MEDIUMSHIP.—Dear Mr. Burns,—For the information of Dr. Brown's friends, I send you the following:—I paid our old friend, the doctor, a visit at Blackpool—he is there for the good of his health—and I was glad to find that he has much improved in his general health, and is gaining that nerve fluid which he so much requires. We took a walk together in the fields, and selected a nice quiet spot, where we sat down under a glorious September sun, which was brilliantly reflected by the sea. All nature looked glad. We soon found the presence of our spirit friends around us, who gave us proofs of their presence through the Doctor's description of them, when he was in his normal state. I was much astonished at the great improvement which is taking place in the Doctor's mediumship. I hope he will soon be able to take a leading position amongst the Spiritualists again.—Yours truly, RICHARD BURRELL, 109, Avenue Parade, Accrington.

Mr. Gillingham is continuing a very interesting series of articles in the "Chard News." They treat of "Remarkable phenomena and experiences connected with the blind, deaf, and dumb, illustrated by cases from Kitto's "Lost Senses," and others. Cases are introduced, showing how persons could be known by scent. By smelling them one blind person could select her own articles of dress, after they were washed, from a heap of others. One born blind, but who had his sight given by an herbalist, could perceive in his blind state when he was approaching any impediment in his way. These powers indicate the rudiments of psychometry and clairvoyance. Colour-blindness can be pointed out by the phrenologist.

MORLEY.—In future all communications must be made to Mr. John Robinson, Cross Hill, Beeston, near Leeds, for the Morley Spiritualists Society. Letters must be delivered by Saturday morning's post, as there is only a partial delivery on Sunday. If written on Saturday for Sunday morning's post, letters must be double stamped.

MRS. HARDINGE-BRITTEN will lecture for the present at Liverpool, the 1st and 3rd Sundays, and at Halifax the last Sundays of each month.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

MR. W. J. COLVILLE'S APPOINTMENTS.—SALFORD, Trinity Hall, 83, Chapel Street, Friday, Oct. 5th, 7.45 p.m. (see special announcement.)

NEWCASTLE-ON-TYNE: Sunday, Oct. 7, Northumberland Hall, High Friar Street, 10.30 a.m., "Spiritualism and its true relation to all practical reform": 6.30 p.m., subject to be chosen by the audience; also Sunday, Oct. 14, same place and hours.

NORTH SHIELDS: Monday and Tuesday, Oct. 8 & 9.

MACCLESFIELD: Sunday, Oct. 21st and 3 following days.

LIVERPOOL: Oct. 28th and 29th.

SOVERBY BRIDGE: November 4. HALIFAX: November 11.

BELFRA: November 15th and 3 following days.

W. J. Colville's stay in England being in all probability limited to a very few weeks, societies or responsible individuals desiring his services for week-evening lectures (Sundays all engaged) are requested to write to him immediately 4, Waterloo Road, Manchester.

EPILEPTIC FITS! EPILEPTIC FITS! To PROFESSOR KERSHAW,

Electrician and Mesmerist,
62, Sefton Street, Southport, Lancashire.

Dear Sir,—I have great pleasure in using my pen on behalf of Mesmerism, as we have found it of great benefit in our Family. My Wife had been troubled with EPILEPTIC FITS over 20 years. We tried a great many Doctors, but all to no use. During the time she had Fits, it caused a great deal of uneasiness in our family. When I have gone out to my work in the morning, I have not known where I should find her at night. Sometimes I have found her in bed, shockingly disfigured from ill-using herself. She was always to watch during the day when I was at work. But now there is a great change. My Wife came to you in Feb., 1880. You cast her into the Mesmeric Sleep, and she told you, when in that sleep, she would have 289 Fits, her last being on New Year's day, 1881. She came out of that Fit exact to the minute, after being 3 hours in it. Thank God, since then she has not had the *LEAST SYMPTOM* of a Fit. Dear Sir, I thank you most sincerely for what you have done for my Wife, and I hope you will make this case widely known.—I remain, yours ever gratefully,
JAS. EDWARD THORNTON.
Carter's Yard, Carlinghose, Batley, Yorkshire. July 9th, 1883.

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M. R. J. J. MORSE'S APPOINTMENTS.—London: Sunday, October 7th, Cavendish Rooms, at 7, subject: "Is man a failure?" Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 103, Great Portland Street, London, W.

M. R. S. CLARKE'S APPOINTMENTS. Plymouth, Richmond Hall, Sunday, October 7th, at 6.30, subject: "Is life worth living?"—4, Athenæum Terrace, Plymouth.

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