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SPIRITUALISM.

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SPIRITUAL ANTHROPOLOGY.

MAN AS A COSMICAL, PERSONAL, MENTAL,
INDIVIDUAL, PSYCHICAL, SPIRITUAL,
ANGELIC, CELESTIAL AND DEIFIC BEING.

A LECTURE DELIVERED BY J. BURNS, O.S.T., AT
TOWN HALL, PENDLETON, SEPT. 13.

(Continued from last eight weeks.)

MAN AS AN ANGEL.

We are told that Angel means *messenger*. It is particularly such a messenger as is the bearer of spiritual glad tidings. Your lecturers and mediums and teachers, who come amongst you from time to time, fulfil an angelic function. Through them, as instruments, there are intromitted into your sphere, the light and influence of higher spheres, that is, if your visitors are capable of performing such a service; but your "angel" may be a *fallen one*, and dose you with an excess of self-conceit, presumption, and egotism, and, if so, you will all be spiritually the worse for the process. Your spiritual progress is largely nullified, and your building broken down, by the labours of those whose plane is lower than the level to which you have attained, and whose self-seeking and underhand motives, crumble and evaporate all spiritual solidity in your midst, in the supreme effort they make to look after their own interests. From such the Cause of Spiritualism—all causes—has suffered much.

As a messenger, an angel is not necessarily a traveller over an expanse of space or territory. He rather bridges the gulf that exists between one spiritual *state* and another. Have you seen the loathesome product of sin, the victim of wrong, the child of ignorance, misdirection and hereditary debasement, sunk in sorrow, suffering, filth and rags, the spiritual destitution and moral degradation being even more appalling than the physical condition? Have you ever attempted to stoop down to the lowly plane of such a wounded and deserted one, to infuse into the mirk and lethal atmosphere the light and health of your own superior state, proving thereby a healer of the soul—a saviour, a mender of the broken body—a true physician? If you have done so—bettered the object of your solicitations, and remained untainted by contact yourself—then you know what it is to be an angel. You have, in spirit, traversed the void that existed between your own spiritual state, and that of the one to whom you ministered.

Thus there are—thank the All-Father!—angelic men and women, aye, and dear little children. Were it not for this power to intersphere and to elevate, what a terribly hopeless world this would be! and so would all other worlds. It is by the elder children ministering to the needs of the smaller

ones, that the Divine Parents of all keep the Great Family of immortal creatures in a state of progress and eternal betterment.

And so there are, also, angelic spirits,—many of them. It is a labour all souls must pass through in their eternal career of unfoldment. We become too far advanced for our present state, and yet not sufficiently unfolded for a higher one, and so we perform the office of an intermediary, our task being to assist those that are a grade lower than we are ourselves. Toil we away at often repulsive tasks, and when we have redeemed to our own level those that aroused the sympathies of our soul, then we may mount a step higher.

This ever-progressive work of the angels may be seen in the Spiritual phenomena. The most humble and simple physical manifestations are extended to some who may require them. That seeker for light—even if it be but the *shadow* cast by the divine ray from beyond an object more earthly—having learnt the *object lesson* of its early task, has higher duties and privileges placed before it as its advancement may demand and render operative for good. So the angels can really do no more for us than we are capable of profiting by. Some dear good souls repine that they learn so little in their spiritual researches,—they fancy the subject is awfully barren, bald and profitless; and they complain that the spirits can do so little for them. But the seed bag is not to blame for a scanty crop! Is it not the soil, culture and climate that oftentimes swallow the good seed without return, prevent its growing in the best possible manner, or stunt it before the period of fruitage arrives? As we are, and as we become, so are the angels to us, in all things and in all ways. Blame them not, but look into the constitution of that mentality, of which you are often the *proud* possessor.

As a distinct order of beings, "angels" are superior to "spirits." Beneficent spirits are termed "angels" by their friends in the flesh, out of compliment. It may take even the best of mankind ages to become perfect spirits, and fit to enter on the true angelic course. To master all the requirements connected with the spiritual spheres of the planet is a gigantic task, no doubt, involving much that is peculiar to the higher states in its progress. Of these things the mind of man on earth can have no actual experiences, and his views must be of the most vague and inadequate kind. We may therefore leave the matter without fear of falling short of our duty, which fault might more likely arise from saying too much than too little.

The idea that presents itself of angelhood, is of a kind similar to that of man as a physical being: it is an intermediate state. Man on earth is a connecting link between the animal and the spirit. The instincts of the animal are more perfect in their kind than the observation and reason of man; and these instincts are again reproduced in a higher form in the intuitions of the spirit, which manifest themselves frequently and reliably in spiritual minds still in the flesh. The

animal state is one of Soul, the human state is one of *Ego*. The spiritual state is another plane of creation, and is therefore a Soul state, as marking a distinct realm of the Infinite. In the Angel the *Ego*, or volition, takes another flight; and hence the angel is specially characterized for will-power, ability to perform, and to pass from one state to another. As in the case of mankind, we may expect the angel to embrace all classes of development, from that which is "evil" and "low" to that which is "good" and "high."

The highest angels may be regarded as *Celestial Angels*, in contradistinction to the lower, which are rather *Angelic Spirits*. But the deific sphere, as we shall see, is also angelic in character, so that angelhood covers all those intermediate degrees of transition from state to state. There are messengers from the greater heavens to those of the earth proper, and millions of loving labourers for humanity may have been progressing for untold ages in various portions of the universe, but at length have found their way into our heavens on works of beneficence and enlightenment to the lowly ones on an insignificant and crude planet.

Angelic ministry opens the mind to the most glorious themes of contemplation. It exhibits love in operation. There is an incessant desire on the part of the soul to urge on the *Ego* to higher missions and holier motives. This is so, because all are portions of the Infinite, in Whom exists the perfection of all things.

Revelation has always taught of those who left more pleasant abodes, that they might self-sacrificingly minister to the crying needs of earth's dark and sorrowful ones. Thus it must ever be. When any abode of bliss becomes more than a necessary means of development, it is then a sensual luxury, and to "enjoy" which, for mere pleasure, would be hell itself. The joy of the angel is in activity, whereby those in need of upliftment may be reached, and led to participate in that blessedness which has proved so salutary to their predecessors and present helpers.

And this is the prime lesson of Spiritualism. All that we find good for ourselves, we must diligently minister to others, in prudence and with due discrimination. We can sow seed, but every soul must grow for himself. We cannot thrust the results of our experience upon others: we must not attempt to satisfy them as to the facts of spirit-communication, nor any form of knowledge. Each one must produce that satisfaction for himself, by external activities and interior growth. We have erred in Spiritualism, by trying to do too much for others: we have taken it upon us to force conviction on unwilling minds. Our task is far different from this. All we can do is to exhibit to the observation of our fellows the facts as we have experienced them, the phenomena as we see them, the teachings as we have received them, and irradiate on all, such elevating influences as we ourselves possess. By these means we stimulate the desire to know, we indicate modes of attaining knowledge, we enlarge the minds of our hearers, we stir up the inner aspirations.

That is just what our angel helpers do for us. Why don't the spirits do this, that and the other thing for us? is the cry of those who are ignorant of spiritual laws. The spirits can do nothing for us but *help* us, if we are ready and willing to be helped. They allow us to wander far and wide in our hapless plight till we are ready to receive instruction. They see us priding ourselves in our self-sufficiency, making numberless blunders, by which alone we can be thoroughly convinced that we desire to be set right. They are not in such a hurry as short-sighted mortals are: they know how long the road is, for they have travelled it. They can judge of the impediments, which naught but time and experience can overcome, because they see our state, and are aware of the numberless films that obscure that Light, which alone can direct us aright, when we are fully prepared to receive it.

(To be continued.)

THE SPIRIT-MESSENGER.

IMPEDIMENTS TO COMING CHANGES.

A CONTROL BY "BUSIRIS."

Recorded by A. T. T. P., October 28th, 1885.

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

The Sensitive, under control, said:—

Great work, both on our side and on yours, is now in its commencement; a work that has taken centuries of preparation, but which is now forming a hearty co-operation of both sides. The view taken on earth of the fitness of certain

thinkers, and of certain work, is the same as that which prevails and governs the actions of the highest in the heavens. I think that first personality, who had the courage of publicly expressing his future hope; that hope, which would serve not only to him, but to all, who were eager for, and deserved the same high honour, namely, the supreme sovereignty over the works of God.

Even the great teacher of old, Jesus of Nazareth, admitted, that the Almighty had set man over the works of his hands, and that these eventualities are not confined to our side, for the knowledge leading to that supremacy is no secret, but under able instruction and loving guidance can be proved to close thinkers on earth. Already much has been done; the seeming human destruction through death has been proved to be a restoration of life, a life continuing through the everlasting eternity; the unity and completeness of the purposes of the Almighty have established on this earth human excellence, unique in its completeness amongst men; human love in all its power among all classes of men.

That this period of humanitarian change has commenced, is ably proved by the disturbances of men's minds, and it would seem as if this great restoration of human claims belonged only to the world of mentality. The ministers of the Church have talked very loftily of spiritual perfection; their teaching being the dis severment of men from all that can be flesh, but the Spiritual teaching is directly opposed to this, and points to that unerring guide, the works of Almighty God. They tell man that his destiny is indissolubly associated with all that can be seen, with all that can be felt, and that deadness to carnal feeling is the last remnant of that belief, which hurried men into seclusion to become the inhabitants of doleful places; to macerate their flesh, un pityingly and remorselessly punishing self. Spiritual teachings care not for tasteless routine of mechanical faith; they say: Let your hearts rejoice in the sweet sunshine; in the pure air you breathe, which is both life and health and strength; study the ever-varying landscape, for these are pages of God's book: the leafy woodland whispers to the soul, of God; the grandeur of this country's rocky coast gives to man a proper sense of living, a rational idea of acting, spiritualising and preparing his soul for eternity.

The preachers of the old faith are clinging tenaciously to the remnant of that power, which once they possessed in its fulness; making the hearts of the weary and oppressed more hopeless, and their condition more hard. They cling and fight for the power over the education of the people, and it may be seen to-day, that they are using their churches as polling booths; disfiguring their walls with their pretentious candidature. All this is in vain; the avariciousness and selfishness of the past are not only existing among themselves, but are also acting and being felt among those whom they professed to succour and to cherish. This has condemned them, and they will feel, and will be made to realize, that they have lost the trust of the people, and that their past neglect will bring their future punishment.

I do not say, but that there are bright and beautiful exceptions; lives that have adorned the Church (if it were possible for one good life to adorn and to cover such a crowd of bad lives, such a mass of gross examples). The bishop, who has passed into his rest, he of Manchester, has proved that a good man and a grand life might be devoted to the welfare of the people, even if that life was passed in serving and obeying the faith as established by law. Neither do the Spiritual teachers ignore the bygone changes of spiritual writings, for they are corroborated by Spiritual teachings of the present; it is only the doctrines which have arisen from those Spiritual revelations, that are preached against, and which humanity is expected carefully to avoid in the future. There are proofs that doctrine is being shaken to its very foundation: that the earth is rapidly being covered with men of redeemed thought; that nations are being confederated together; that blissful societies are springing up amongst men, that of temperance in the first place; they are recognised as a very strong, perhaps the strongest of political parties; a powerful faction, that consider themselves strong enough to demand State protections for their weaker brethren, that they may be saved from the miserable effects of drink and poverty combined, for they are never separated. Therefore the blessing, not only of national peace but of humanitarian advancement, can be adequately proved to any rational thinker.

The teachings of Orthodoxy are openly and demonstratively denied by the majority of those soliciting the suffrages of the masses. The faith in a first, second, and third Person

forming a triune God, is being replaced by a more common sense view of the Almighty, which is being realized through the teachings, spiritually, of those to whom God has given the guidance of humanity, even to the uttermost parts of the earth. Their message can be quoted from the written Revelation itself (Matt., xxv., 34): "Come, ye blessed of God, inherit the kingdom prepared for you from the beginning of the world." This message is coming, with an increased vitality to-day, in this glorious dispensation to which is allotted the great work of proclaiming the majesty of the one God, and humanity's claim to God's promise, that this His kingdom and His kingship should be over all the earth as it is over all the heavens. Now if this be true, then it must have a distinct and definite meaning; its results being universal peace, and its consummation asserted to be at a very early date.

There should be certain signs, which should be so many proofs, that God is not a God of unfulfilled promises, but ever ready and quick in their fulfilment. I therefore say, that the signs exist. Never have the suffrages of the people been looked on with more terror by the clerical section than they are to-day. They know that the loudest cry at every meeting is the abolition of the privileged priestly Legislators. They realize that the people have traced back to them many crying grievances; many great deprivations, and no charitable endowed school has escaped their interference, but the endowments have been wrested from the original purpose and been put to other bad uses, and sanctioned by the clerical sections. Through many a heart will ring the fact of the malappropriation of the funds of Christ's Hospital; for example, according to the will of the original donor, these funds were to give a free and full education to the sons of the miserably poor. This donor was spiritually guided in his gifts, and his thoughts were far in advance of clerical pastors and masters; but how has this little streamlet of charity to the miserably poor been diverted from its purpose? for amongst those hundreds of lads, now receiving education from that endowment, only three are to be found, whose fathers are only earning two pounds a week. Many are the sons of clergymen; and the working man thinker of to-day realizes that parsons though these fathers may be, they are still but robbers of a set of men who may claim to belong to the miserably poor. But this is not an isolated instance: the same occurs in the charitable endowments of schools founded in the time of her Majesty Queen Elizabeth, in the Metropolis and other towns, and which were established for giving the sons of the poor men, inhabitants of the respective parishes named, an education free of cost, fitting them the better to fight the battle of life.

Take each of these endowments to-day, and what is the consequence? I say, you will find that the sons of the miserably poor are not to be found within their walls, but only those who can afford to pay heavy fees for exclusiveness, and who, consequently, are the indirect causes of oppressing the poor, by debarring them from that which they should be enabled rightfully to claim.

I remember, that one of your surroundings gave a control on two forms of sin, those of omission and those of commission. Working men thinkers charge the clerical section of humanity with primarily the sin of omission. These changes, in diverting the legitimate flow of those charities, were not brought about suddenly, but were gradual in their progress; and working men wonder why these teachers of the consciences of men did not denounce from their pulpits the impending spoliation? Wondered why in the majority of cases, they maintained a position of quiet acquiescence, and in the rest of them went actually so far as to advocate the change? Dear Recorder, it is amongst other causes, this wrong and this indifference, which has raised the clamour against any further clerical privileged legislators; it is from these causes, that the cry will be heard from every voting division: "No more Priests! and no more privileged power of governing us." And this is one of the evidences of that portentous change now so closely approaching. In this great work the helpers and workers are beyond the power of counting. It has been promised that God will be felt everywhere on this earth, when class rivalry shall cease, and injustice no more shall rule the actions of men. I for one believe in this glorious theocratic dispensation, when God the King shall have His dwelling equally on the earth as in the heavens. Men, then, will have cause for sorrow and for rejoicing; for confiding hopes and bitter disappointments; but the change will come; it is above the emotions of man, it belongs to the realm of God's unfulfilled promises.

The sentiment, then, conveyed by and through Spiritual teaching is, that the language of God is known through His works: that men have been marching directly nearer to their God, the farther they have got from their priests. When it is realized, that the people are armed with feelings of antagonism against this class, then will it be proved, that their destruction is near at hand. Thought-to-day needs no great course of interpretation: no actual believing or perishing. It is as free as the air which we breathe; nay, the very air we breathe is one of God's messages to humanity, and not the least of them.

The literal residence and reign of spiritualized humanity here on earth is beyond question. Our road may at present be darkened and disordered; but the day of our emancipation from these conditions is getting near, and soon will men, now living, witness the goodly and the godly spectacle of seeing men beyond the grave, and men still in the body, grasping each other's hands, and standing side by side, recognising, acknowledging and loving each other.

The light of prophecy, to its fullest extent, is only the possession of our loving Father, but some of these earnest workers have some of the light, which forms the power of prophecy. They are men, who have led evangelical lives on earth, and to whom is entrusted in the spheres the glory of God's Great Empire; men who are as exalted above others as the mountains which overshadow the neighbouring hills. Such men as these have the power of realizing the future, and the fulfilment of God's promises. Then is the time due for these promises, and their speedy fulfilment, involving many manifestations of human thought. There will be a change, which shall remove from the whole of humanity its impurities, laying a foundation of holy and loving brotherhood, when nations shall believe in profound and unbroken peace; when that peace and that glory shall belong to the world at large, and not to any particular section of it.

To your Guide has been given the power to grasp the very form and the substance of this closely-approaching humanitarian exaltation. At present an army of intellectual, ethereal beings, a wonderfully-working procession, the very some of unswerving collegueship, are working with him for the rapid fulfilment of the promises of your God. They assert: "We are of heaven! Why should you of earth put forth vain scruples of establishing God's heaven here? With righteousness shall God judge the poor, and reprove with equity mock meekness." So, I say, that the poor can commit the sin of omission, and may bear poverty with such mocking meekness, that it shall be held a crime when God gives forth his judgment. A period of blessedness is coming, when no man shall dare to repudiate the actual spirit of God among men. According to ancient prophecy (Isa., xxxii., 18): "They people shall dwell in peaceful habitations, in sure dwellings, and in quiet resting places." This promise of God, through the lips of his servants, has been broken, as notice the disputed claims of the Crofters and the insecurity of their dwellings. Irish evictions are not in accordance with peaceful habitation, nor is being driven from your native land, a proof that God's promises of a happy resting place for all, a secure habitation, has been respected even by those, who are His ministers. The other verse rather meets their case more fully (Isa., xxxv., 1): "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Many a wilderness of fresh land has been blest by them; many a desert has been made fruitful, and many a solitary place has furnished a home for these wanderers. And, continues the prophecy (Isa., xxxv., 10): "They shall return; they shall obtain joy and gladness, and sorrow and sighing shall flee." I believe that it will not be very long ere many of these vanished sons come back home, for here is their never-forgotten home, when God's promise is fulfilled, and the miserably poor of humanity shall get that justice and equity which has been so long denied to them.

I pray for a more general acceptance of that religion, which is supported by the works of God; which contain no mystery, which cannot by earnest study be solved; which contain no obscurity, which cannot through earnestness be made clear. The clerical triune doctrine has failed to penetrate the minds of thinking men, who refuse to consider that doctrine as one of those deep things of God, on which it would be unwise to exercise the gift of reason and understanding. It is a questionable policy, which way spiritual teaching shall be directed in this coming struggle. If you at any time realized that this change, this new era, would be effected without great political changes, then you did not fully grasp the vastness of the work to be done before this

change can be realized; neither is it possible to expect that full result of the change to be experienced in a short time. Suffice it, if humanity can be assured that the foundation is there on which the whole fabric of change is to be brought about. A practical necessity in the formation of this foundation, is the disestablishment of the State Church, and the use of its endowments in furthering a higher class of technical education; a system, whose utility has been but scantily recognised in this country, but which has been recognised on the Continent, as a training of great public utility in respect to the abolition of those places, which lead the soul of man to degradation. This is but a minor question, and fully within the people's grasp in the next Parliament; and it will form the first political necessity, thus (if such a term is advisable to be used) forcing men to follow out other inclinations, and other occupations for their leisure hours. These occupations will be in advancing themselves as a technical people, and when it is found that the masses are really helping themselves, then will come a reactionary wave amongst all classes of humanity, a breaking down of long-established bonds; a better understanding will be established; a greater amount of mutual trustfulness will arise. Hence, I say again, there is the great work to be done, and God has put in the field great and noble workers. The day has passed for cant and sycophancy, and the day has come for earnest, useful, practical work.

May God be with you! Busiris, the Ancient of Days, bids you good night.

ON GOD.

After much reading, observation, and thought, we are led to the conclusion that of God, man does not know anything whatever. Man assumes much, infers much, and declares much, but of knowledge he absolutely has none. We cannot therefore have any information to offer about that mysterious something which man terms God. Where does this something dwell? Is it a personality of limited existence, or filling immensity as an impersonal force giving life, strength, and beauty to all things? We have no direct answer to these questions, we can only say, look! look! look! If we examine nature we have a will present in all things, from the tiniest atom to the largest world. For what else is chemical affinity or sidereal gravity but will-force, but though there be a manifestation of will in all things we cannot absolutely affirm the presence of spirit; the resultant may be the outgrowth of inherent physical forces, necessary to the existence of the atoms. If the co-ordination of atoms be the outgrowth of inherent power, might it not argue that there is nothing apart from them; that all the beautiful results observed are necessary outgrowths of those inherent forces that matter contains within itself, all powers and potencies necessary for its own existence? We cannot say otherwise. We cannot see the inherent forces, and cannot tell what they are; all we can do is to observe and observe. Man has discovered by his investigations in nature that whatever depth he may have sounded there are still lower depths to get to. Having not found the last stone, nor attained the last fact, how can he assert what is beyond his plumb-line? A universal proposition cannot be made until the whole of the details are known. It is no use building theories upon insufficient data unless we put in the bye-law to be altered according to new discoveries. To affirm our theories are absolute facts is to make ourselves into bigots and fanatics. Facts are things known, not doubtful or plausible inferences. To build up a theory alone on inferences is not wise. We have no facts of God; to say there is one is to affirm more than we know. To believe there is one is a grand stimulating impression.

We are of opinion that what Paley, Argyle and others, have written, is only a lot of plausible writing, not a bit of foundation to stand on. The manifestations of design in nature may not be any evidences of the kind if rightly understood. Look at cause and effect, look at the strength of man's will when aided by knowledge; where lies design then? Surely nowhere! The formation of things can be changed by man, his own being modified and done up anew. One generation is modified and influenced by the preceding ones. The house is according to the foundations. But what of the house when the foundations can be changed. Surely if the design theory was a correct one, the foundations ought never to be changed, in fact, impossible of being changed. But we know that you can change the house and the whole

fabric to exist as if on new principles. We are of opinion that when man goes in search of God in the mud-world around him he will never find Him; that so long as he sticks to his five senses he will be as blind as a bat on the infinite question. There is an infinite in man, and if he will hearken to that he will find an echo in the infinite that is out of him. The experience of man, which comes through his senses, is ever outwitted by hope. There is ever something in man greater than his knowledge born of experience. If we look down our history to that period when we first learned that man did wilfully deceive man, we shall perceive that our then consciousness was not the product of experience, but of an unspoken hope in us. Up to this period we had looked upon man as a circular being, we had boundless confidence in him, he was to us a demi-god, but our confidence was shaken and we shrank within ourselves, never to believe so wholly again. Henceforward his angularities were only too manifest, and man was a new being to us. No longer did we picture every thing in roseate hues, and revel in fancy's realm, but we dwelt in a realm of hill and dale.

If we go forward to when love first unfolds her petals, and when arrows are first sent from Cupid's bow, what fancies shall we then find spring full-fledged from the soul. No experiences in life can compare with the projects of love's dream. Everything is painted in loveliest forms. The circular philosophy has full play. Life leaps forth with beauty, and joy fills the day; not of experience comes the gladness, not of careful watchfulness of action comes the peace, but from the full flow of infinite life through the channel of time; everything then presents itself as it is. Things are not seen through this glass or that, but nature is seen directly and speaks directly to the soul.

The highest hours of thought are not those wherein man creates thought, but in which he is only the recipient. Thought flows then as a stream of light filling the soul with a heavenly illumination. Under the inspirations of these high seasons, what gladness fills the man, what hopes of things to be attained, what keenness of perception into the realities of life. Men, the highest men, they who stand as the Himalaya and Alpine ranges of the past, dwarf before these grand influxes of thought: their highest thoughts are but as word catchings. In these moments we feel the world has seen no great men, only large angular men, the circular men of the soul's perceptions are yet to come. We feel that they whom we have honoured as perfect men are little more than pigmies, the giants are not yet born. We feel that the realities of experiences are as nothing to these influxes of inspiration. Not often is it given a man to feel the highest heights of inspiring force, but when they come, they are moments never to be forgotten.

The divine dwells in man, manifesting itself in various forms, from the crimson cheek of virtuous indignation to the blinding force of universal truths dawning on the mind. That which is divine in man is alone the power to recognise that which is divine apart from him. The divine majesty of Nature, in its highest altitudes of autumnal glory, speak alone to the divine in man. Not by mud arguments will man prove God, but by feeling the divine in nature appealing to the divine in man. Nature has somewhat in it than arithmetic, and if man will open his inner self, he will catch glimpses thereof and be glad. "BRONTERRE."

THE GOSPEL FLOWER MISSION, conducted by ladies in Cannon Street, distributes flowers regularly to Hospitals, Workhouses, Asylums, &c. These beautiful gifts to the poor and afflicted, accompanied by kind words from loving hearts, remind one of the work of angels in the spirit-world. Truly an angelic inspiration is descending on the earth, when such work is seen in operation. Speaking of this flower mission among the insane, the *Echo* says: "There is one institution, in particular, where the advent of the Flower Mission's representative is always welcomed. 'I do not know how we could not get on without you now, ma'am,' remarked the head attendant one day; your visits are so looked forward to by the patients, and they preserve the flowers till you come again.' This lady, by her flowers and kind words, gained so much influence over one of the most fractious of the patients, that she was able to induce her to eat food, which she had always refused, and to behave so rationally otherwise that she was very soon pronounced cured. Another case in this hospital was one of confirmed religious mania; and the unfortunate victim always replied to any hopes or comfort offered her, 'It is not for me.' Through the patient kindness of the visitor she is now perfectly restored to reason, and spends her whole time in assisting the Mission." If this kindness and spirituality can cure the insane, the inference is clear that the opposite must cause that dreadful disorder. When showing the spirit photographs, we are often struck with the frequency with which flowers appear as being presented by the spirits to the sitters. Clairvoyants often see the place gemed with flowers; we little know what good is being ministered to us at these times.

A. T. T. P.'s AND OTHER FAMOUS TOWERS.

The Editor.—Sir,—I have been lately reading with much pleasure the talented article in the MEDIUM, of August 28th, concerning the grand new Tower, near Lymington, of the building of which I had only lately heard, though I am glad to say that twelve or thirteen years ago, while staying with a friend in that neighbourhood, I had the privilege of going over the concrete mansion before it was finished.

It was indeed a good and proper thought, appropriate to the eternal fitness of things, to build a tower in honour of Spiritualism; in thankful recognition of the force which, in a materialistic and protesting age, came down once more in ancient powers to show that there exists throughout God's universe something better and higher than a fortuitous concourse of atoms, brain power of man being among these materialistic entities; and also something, not new, but a recurrent wave-force to comfort the believer in Spirit, provided he should condescend to be comforted, showing him that ancient mysteries were no fancy, and, therefore, demonstrating, by recurrent facts of the same orders in which they professed to believe, "that that which has happened once may always happen again."

Well, towers are wanted to help these recurrent truths, as well as to mark the sincerity and the noble aspirations of their builders, even though they be "castles in the air." Few private individuals, indeed, have had the power or the will to build towers 220 feet high, under the aspiration of of the *Excelsior*, combining with it the advantage of a grand landmark to help our brave sailors through their perilous profession. Can motives be nobler! Can the carrying the motives into deeds be more praiseworthy! As the eloquent panegyrist in the MEDIUM truly says, "The Tower Builder erects a symbol of his own spiritual state,—higher, higher!" Truly he does so, when it is shown to be done by no selfish, unworthy motive, but, on the contrary, in its very building, a dispensation of comfort and employment to those around him, at his own expense.

What a contrast is this to the motive of the builder of the loftiest edifice in the world! Herodotus tells us that Cheops, an Egyptian king, built the largest pyramid as a resting place for his own dead carcass. We do not hear that he had any higher motive, and he built it by the forced sweat and labour of his people: "A hundred thousand men were constantly employed for twenty years in erecting this immense pile, so that Cheops became detested by his workmen, who were taken from more useful labours, as well as by the bulk of the people, who paid the taxes for a work utterly unproductive of future advantage." What a striking contrast to the case we have before us!

The pyramid of Cheops, the largest of these useless wonders, is between 500 and 600 feet in height. The spire of Antwerp Cathedral, perhaps the most beautiful and best proportioned spire in Europe, is 466 feet high. St. Peter's, at Rome, measured from the top of the cross, is 434 feet high. St. Paul's, in London, measured from the top of the cross, is 370 feet, while the new spire at the Rouen Cathedral, if finished, is 436 feet in height. This spire, which replaces an old wooden one burnt by lightning, has something in common with the Lymington Tower. *Murray's France* speaks of it as, "a cage of cast-iron bars." And, while we are on the subject of motives, the same authority tells us that the southwest tower of this cathedral is called the *Tour de Beurre* (Butter Tower), because built (between 1485 and 1507) with the money paid for indulgences to eat butter in Lent."

Hadrian's tomb, still existing in Rome, is another specimen of degraded motive, another specimen of a huge tomb built during an Emperor's life, at his people's expense, to pack his worthless ashes in. The critic in *Murray's Rome* commences his description of it with the following lines:—

Turn to the mole which Hadrian rear'd on high,
Whose travell'd phantasy, from the far Nile's
Enormous model, doom'd the artist's toils
To build for giants, and for his vain earth.
For worthless dust, to raise this dome! How smiles
The gazer's eye with philosophic mirth,
To view the huge design which sprung from such a birth!

Hadrian's tomb is a massive, circular, stone tower, its diameter being 188 feet. It stands on a square basement, each side of which is 253 feet in length. Hadrian's tower has, for more than 1,200 years, been called, "The Castle of St. Angelo," from the following circumstance, according to church tradition: "At the close of the 6th century, while Pope Gregory the Great was engaged in a procession to St. Peter's to offer a solemn service to avert the pestilence which

followed the inundation of 589, the Archangel St. Michael appeared to him in a vision, standing on the summit of Hadrian's tower, in the act of sheathing his sword, to signify that the plague was stayed." On the summit of this tower there has been erected a grand bronze figure of gigantic proportions, of an angel sheathing a sword.

Spiritualists can well believe that the pope saw a vision on that occasion; though they may well use their own judgment in the matter of the identification of the spirit.

My object in writing this paper has been to hint, that by making a tower which has been built through the noblest motives, from a sepulchre for the builder's own body there is fear that posterity will mistake the motives of the builder, and put him in the wrong category.

W. R. TOMLINSON.

MORMON SPIRITUALISM.

When Mormonism first attracted public attention, polygamy was not one of its doctrines; even as late as 1849, its missionaries in Europe, when called upon to explain the rumours of polygamous practices which had travelled across the Atlantic, utterly denied their truth and charged them to the hatred and malignity of their enemies. It was not till 1863 that the "revelation" authorizing polygamy, claimed to have been given to Joseph Smith ten years before (who was murdered in 1847), was published.

The claims made for the new faith were that it was Christianity restored, the visions of bygone ages being again vouchsafed to man; angels had descended to earth; a great prophet had arisen preaching the gospel of the last days; gifts of prophecy, of healing, the working of miracles, were now as in the days of the Apostles, witnesses to the power of God. The lost tribes of Israel were to return to Zion; grace, pardon and everlasting bliss promised freely to all who would repent and be baptized into the new covenant.

Their preachers spoke with a fiery earnestness that carried conviction with it. The gift of tongues, visions, trances and other physical demonstrations produced by religious enthusiasm, were often witnessed. When undertaking to heal the sick, the elders would anoint the patient's whole person and also administer a large dose internally. Then they would lay their hands upon the sufferer and pray with all the fervour that only those who sincerely believe in the efficacy of their instrumentality can possess, for the removal of the disease that God's power might be manifested to the world. Often were they compelled to wrestle many hours in this manner before success rewarded their efforts.

The songs of a people are always considered to be true indicators of the sentiments and aspirations that produced them. Listen to the following:—

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory bursting from afar,
While o'er the nations soon will shine!

The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in the promised Canaan stand.

Angels from heaven and truth from earth
Have met and both have record borne;
Thus Zion's light is bursting forth
To bring her ransomed children home.

It is said that the strains of the old Mormon hymn below would often arouse the assembly to the highest pitch of enthusiasm:—

The spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.

A noteworthy feature of Mormonism is the missionary zeal developed by it. Without any provision, often unacquainted with the language of the country, enduring every privation, they invaded every country of Europe, and succeeded to gather 100,000 souls to their faith within one generation.

The story of their persecution in Illinois; their heroic pilgrimage of 1500 miles across the pathless desert; their industry that caused the barren wilderness to smile with fertility, are well known. The order and sobriety and general thrift maintained in their settlements have received the praise of every unprejudiced observer. Such achievements are accomplished only by convictions that have a nobler purpose and a higher aspiration for their sustaining power than any sentiment springing from polygamy only can ever produce.

Let us hope that the Saints of Utah may be blessed with a further revelation that shall enable them to get rid of the obnoxious feature of their system, and thereby become entitled to fall into line with the many agencies that are working for good, for God and humanity.—LOUIS BASTING, in *The Manifesto*, Mt. Lebanon, N.Y.

SEEING ONE'S APPARITION BEFORE ILLNESS.—On November 6, page 711, we printed a paragraph stating that a lady had seen an apparition of herself, and the correspondent who reported the fact considered it very extraordinary. We added that we know a case in which this kind of phenomenon preceded a very serious illness. Our lady correspondent now states that her friend was taken ill shortly after seeing her own spirit in the way described, and is still under medical treatment. Here then are two cases of the "double," seen by the subject of it, indicating ill health. In Scotland this apparition is called a "wraith," and when seen, the person whom it resembles is expected to die soon. But some one else sees it, not the subject of it, as in the cases to which we allude, which did not precede death, but illness simply.

W. J. COLVILLE'S WORK IN BOSTON, U.S.A.

TO ALL MY FRIENDS IN ENGLAND.

Through the kindness of Mr. Burns, in allowing me a little corner in the MEDIUM, I wish to inform all my friends who read this valuable paper,—which I receive weekly, and peruse regularly with much pleasure and I hope profit,—that my voyage across the Atlantic was, taken all in all, a very pleasant one, though at first, as Mr. Burns remarked, I did feel rather sad at leaving England after so short and pleasant a visit. I soon got reconciled to life in a floating hotel, and finding the passengers inclined to be sociable, the living and accommodation good, and the weather on the whole pleasant, I found the ten days which intervened between my leaving Liverpool and reaching Boston, pass very endurably.

We reached Boston, Saturday, October 10, at 1 p.m., and what with the inspection of luggage and so forth, it was about 3 when I was able to accompany my friends, who came to meet me, to Langham Hall, and from there to a social tea and chat at the residence of some of them. I have all my letters addressed to the Hall, and see all callers there, and then I enjoy privacy at my residence in that way. I can accomplish far more with much less fatigue than when I live and do business all under one roof.

Our meetings recommenced, Sunday morning, October 11, when Berkeley Hall was crowded, as it was again on the Sunday evening, and also at the concert and lecture on Monday, October 12. It was very pleasant to get back among so many good old friends, and to see so warm an interest taken in the meetings. Our society has many new members this season, and we have a number of strangers, nearly always present. Mr. Koenig arrived in New York, Monday, October 12, on a Dutch steamer. He and I work together as harmoniously as in London, and his music is a great source of enjoyment to our regular attendants and to visitors. I send you a list of our stated announcements, so that you may see we are not idle.

I have generally to speak twice every Sunday and five times in the week, sometimes oftener, as funeral services and other special demands are often made upon me, and I often have applications to speak on Sunday afternoons. Tuesday and Thursday evenings I reserve for lecturing out of Boston, or in some of the suburbs at a distance from the centre of the city. I find Boston very much like London, and have not really made up my mind as to which city I prefer to live in.

The new Spiritual Temple has been opened, and created a stir, but it has made very little if any difference to any of the other societies. All do their own work in their own way, and no doubt that is the only means of reaching all classes of minds, and securing a fair degree of harmony. The audience room in the great Temple is very fine, and the organ is a splendid instrument. The interior of the building reminds me of a concert hall and conservatory of music. I hope the property will be used some day for good concerts and other elevating purposes, which in my opinion will help rather than hinder the furtherance of objects which such an institution should have in view.

The weather has been mostly delightful; we have had very little rain, fog, or cold. The city is crowded. Many improvements are being made everywhere. Buildings go up with amazing rapidity, and old ones come down even quicker. Everything seems alive. Churches, Synagogues, Lecture Halls, Theatres, Concerts are all liberally patronized. Everywhere you go you meet an animated crowd. I am sure the spiritual condition of affairs, which only Spiritualists claim to see into, has a great deal to do with the excitement and improvement going on in all material directions.

Literature sells rapidly. One of the lectures given through my mediumship is reported and published weekly. Almost all the volumes of lectures I took with me from England, are sold out. We have some "Berthas" in stock, so that if any of my English friends want a copy, I can supply them through Mr. Burns.

Mrs. Richmond is expected here very soon. I think she will speak for our society shortly. Not wishing to trespass upon valuable space, and being rather pressed for time, as is usually the case with me,—With best wishes and kindest regards for all friends, believe me your sincere friend and co-worker,

W. J. COLVILLE.

PARKGATE: Friends would be glad to receive terms for one and three days, and dates when not engaged, from trance and clairvoyant mediums.—F. MARRIOTT, Sec., Ashwood Road, Parkgate, Rotherham.

RECOGNISED MATERIALISATIONS AT GATESHEAD.

On Thursday evening, Nov. 12, Mrs. Hall gave a materialising seance to her circle. There would be about twenty-five persons present. A temporary screen consisting of shawls, &c., had been improvised in one of the corners of the room, and the sitters were arranged round in proper order. Mr. R. L. Fearbey opened the meeting by a very beautiful invocation, and after waiting a few minutes, during which several hymns were sung, the "forms of the departed" began to make their appearance. Two ladies recognised their departed sisters, the forms being very distinct. The forms were very beautiful, and the lights that flitted about them were grand. A daughter of Mr. and Mrs. Hull, who were present, next appeared, and was likewise very distinctly seen by all. "Mr. Robson"—the husband of one of the sitters—was the next form to appear, and walked round the room with his wife, arm in arm. But perhaps one of the most striking features of this really wonderful sitting, was the appearance of a "Mrs. Heatherington"; who was formerly a sitter at Mrs. Hall's circle, at Gateshead, but who died in America two years ago. Mrs. Heatherington had, it appears, previous to her death, promised her friends that if it were possible she would materialise some night at Mrs. Hall's, and would hold up her right arm in token of victory. The form was recognised by several of the sitters, who had been intimately associated with her when in England, and the meeting was truly an affecting one. The little guide "Annie" also appeared, and as usual played a few innocent pranks. A sister of Mr. Councillor Lister, of Middlesborough, who was present, was also recognised by that gentleman; and just before the close of the meeting, two shadow forms were built up in front of Mr. Fearbey, and were distinctly seen by all, and described by the clairvoyants present to be the forms of a tall body and a little girl. Altogether the sitting was a very wonderful one, and all present expressed their sense of indebtedness to the medium, for the results. Some, indeed, thought that the forms were never seen more distinctly at any of Mrs. Hall's numerous seances.—COR.

BENEFIT SEANCE BY MESSRS. WILLIAMS AND HUSK.

Notwithstanding the modest notice which had appeared, the seance on behalf of Mr. Swatridge, at the Spiritual Institution on Monday evening, was attended by nearly forty persons. There was first a circle round the table, and then one round the room. The floor space was so fully occupied that no one could have moved about in the light without touching the sittings, and during darkness all hands were held in addition. Thus conditioned, the phenomena were thoroughly satisfactory.

Some time was consumed in getting raps to place the inner circle properly. As soon as that was accomplished, the spirit voices were heard. Then followed touchings, even in the outer circle, and lights travelled about the room. The fairy bells, a stringed instrument, was floated and played. This was a very interesting feature of the evening. One sitter after another asked for a particular time, which was at once given. This went on till about a dozen tunes had been played. The musical box was also stopped and started to order, while a sitter's hand pressed down the lid.

In addition to the voices of "Ebenezer" and "Irresistible," "Peter" was heard, also "John King," for a few brief sentences only. The Lancashire collier conversed in the dialect, and sang two verses of "Come home to the childer." As a bit of by-play, "Irresistible" interrupted in a rude manner, when "Peter" feelingly expostulated with him for such conduct "when a gentleman was singing." The meeting closed with an invocation in Greek, from the "Greek Priest." A gentleman present understood Greek. On request, the spirit came near, and spoke a sentence. The gentleman replied in Greek, but the power was too far gone to allow it to be determined whether the speaker had understood one another. The gentleman said it was Greek. This is a matter that would well repay further investigation.

At the end, a chair was passed on to the arm of Professor Gendron, who held Mr. Williams tightly by the hand all the while. On the opposite side of the table, sat Mr. Swatridge, holding Mr. Husk. A handball was taken from the table, the centre torn out so as to form a ring, and this was passed over the wrist of Mr. Swatridge.

Notwithstanding the crowd, the harmony was complete, as great care had been taken to select the sitters. A good number had to be turned away. Mr. Williams has resolved to hold a general circle of the kind at 61, Lamb's Conduit Street, on Tuesday evenings, the contribution being only half of that which is usual. This will give many an opportunity of witnessing these manifestations.

The amount collected by Mr. Swatridge was £4 2s.

CHRONIC MENTAL DEPRESSION AND PHYSICAL DEBILITY CURED BY MAGNETISM.

Mr. Editor.—Dear Sir,—I feel impelled to say a few words on the great value of magnetic treatment in healing mental and nervous, as well as physical, complaints.

For many years I was afflicted with great mental depression, in addition to very poor health and bodily weakness. I could enjoy nothing: life was a burden, and I had no hope of ever being any better. About fourteen months ago, I was induced to put myself under Mr. Raper's magnetic treatment, without however having any faith that he could cure me, but willing to try anything that promised an alleviation of my suffering. Since then he has treated me two or three times a week (except during my absence at the seaside), until quite recently. And now, I am thankful to say, I am completely cured, enjoy my life, and can walk twelve or fourteen miles without undue fatigue. In justice to Mr. Raper, and in thankfulness to Him "who has given such wonderful gifts to men," I think it only right to make these facts known, and to add my voice to the many who can truly testify to his great healing power, and unremitting kindness and attention to his patients.

For private reasons I do not wish my name to be published, but enclose my card for your satisfaction, and I shall be very glad to give further particulars to anyone who may be desirous to avail themselves of Mr. Raper's wonderful and beneficent power, and will apply to you for my name and address.—Trusting I have not encroached too much on your valuable space, I remain, yours respectfully,

London, Nov. 16, 1885.

Mrs. —

A TEA MEETING IN THE POTTERIES: MRS. GROOM.

The Spiritualists of the Staffordshire Potteries district had a social Tea Meeting, in the Temperance Hall, Hanley, on Monday the 9th, which proved quite a success, about 110 sitting down to tea. Afterwards we were favoured with Mrs. Groom's company, who gave an address on "The Signs of the Times," and gave clairvoyant descriptions of spirit friends, which were all recognised but one; also, poems, and she named an infant in a very impressive manner. We had many strangers present, but one and all seemed to highly appreciate what they heard, and would be glad to have another opportunity of listening to the utterances through Mrs. Groom, which we hope to afford them, the first week in the New Year.

Through the kindness of Mr. Hulse, I am enabled to enclose a report of the lecture.

CONDENSED REPORT OF MRS. GROOM'S ADDRESS.

The signs of the times portend great changes. Looking back into the past, there is much represented to us which proved of great utility to man in former ages. The philosophers of the past rendered more service than the scientists of the present; to them we are indebted for the wisdom we now possess. At present there is much time and thought expended on political matters. To them it mattered little which party got into power, so that they be upheld by just principles, but it would repay the people to elect those who would consider their needs, which must be answered ere they could become wiser.

A century ago, Mesmer placed before the world what is known as Mesmerism. Upon its introduction, it was considered as a demoniac agency, and those whom it had benefitted most were the first to denounce it. It had been used for the benefit of mankind, but there were few fit or willing to use it as a power of healing. It is possible for every one under certain circumstances to heal by its aid.

In the very midst of Christendom materialism has grown up, and there are those who attend places of worship, who understand nothing whatever of God. Many of them take Him to be a man, sitting upon a throne, and they talk about the fear of displeasing God. How absurd! They could displease themselves if they chose to do wrong, but the great Deity is as high above them as the heavens are above the earth. Even the ministers in their pulpits are deluded, and give vent to expressions which would bear no argument. The wonder is that men dare to trifle with the works of God, that mighty Architect who formed the pattern and moulded all the great and mighty worlds that work around the great centre of all life. God will never have his laws broken or misrepresented, and when the scientists say they know by science all the laws of the universe, they should tell them to learn wisdom from the philosophers of the past.

The signs of the times tell us that men are out of work. What is the cause of it? They were told by the Conservatives that it is Free Trade, but it is distrust. Masters have made tools of men and men have lost faith in them, and until that faith is re-established, they cannot hope for anything better.

For the present they need not fear that the work the angel-world has begun will die out. Slowly and surely upon the soil of England it is beginning to take its stand, and so long as the Government will strive by its aid to develop the good which is in man, it matters not much which party get into power. But the people themselves must work hand in hand, and there shall spring up a power which will never wane, while time should last, but which shall last from time to eternity.

F. D. BRADLEY.

Clayton Street, Longton, Nov. 17, 1885.

OBITUARY.

MRS. CHAMPERNOWNE, KINGSTON-ON-THAMES.

Harriett Champernowne passed to the higher life, on the morning of the 17th, at 11 o'clock, at the age of 78. For many years she suffered from delicate health, and being of a very spiritual temperament, she had not been endowed with great bodily vigour for a long time. She was an excellent, lofty-minded woman, and a remarkable drawing medium. The sitting room has for years been hung with drawings executed through her hand.

Mr. Champernowne has been well-known for many years as an ardent Spiritualist, now left with another tie binding him to the inner life. A relative of his, when a boy, was a powerful physical medium, and the phenomena witnessed in Mr. Champernowne's house have never been surpassed, in all of which the deceased lady took a kindly interest.

DR. W. B. CARPENTER.

This eminent Physiologist, Philanthropist and Man of Science met his death last week, at the age of 71, through being burned while taking a hot-air bath over a primitive form of spirit lamp. The spirits of wine had been placed in a gallipot, and ignited under the chair, in which the patient sat swathed in blankets. On getting up the gallipot was upset, and the spirits set fire to the surroundings to such a degree that the Doctor was burned severely all over his body. This fatal result is the more remarkable, as it is stated that Dr. Carpenter was well acquainted with these processes for the relief of rheumatism.

Strange reflections arise in the mind on reviewing this remarkable case, in which a Physiologist meets his death by the maladministration of a means for restoring physiological action, by which accident the functions of that grand organ, the skin, were almost entirely destroyed. And what is more remarkable, he who was the great scientific exponent of total abstinence from alcohol, was finally destroyed by that very agent he had done so much to discredit. It appears as if the powers of evil and suffering, which a long life's eminent and honourable labours had done so much to avert, had at last gathered up a retaliatory power, which vanquished their hitherto markedly successful opponent.

Dr. Carpenter was the instrument of much good in his day, and belonged to a most distinguished family for intellectual power, spiritual altitude and philanthropic efforts. He stoutly opposed Spiritualism, but his arguments could not be considered worthy of his fame in other departments of science.

MR. J. G. ROBSON'S FUND.

The Editor.—Sir,—Allow me through your columns to make an appeal on behalf of the Fund now being raised for Mr. J. G. Robson, who through adverse circumstances has been placed in a position dependent upon friends for support. The harmonium which has been taken away from him, we wish to see returned, so that his work as a music teacher shall still go on, and he be able to place his mediumistic powers (which are of a high order) at the service of the Cause. J. VEITCH.

3, Hopwood Street, Walworth.

Mr. J. Humphries sends 2s. 6d., saying:—"I have received much good from his mediumship, and am pleased that you are ever ready to receive subscriptions for worthy objects."

A Library Subscriber desires that a balance of 3s. 6d., (net when postages are deducted) be passed on to Mr. Robson.

Walworth friends have taken the matter up, and subscriptions may be sent to Mr. Veitch, or left at 83, Boyson Road.

"DIVINITY: A HYMN."—To the Editor.—Sir,—In your issue of Oct. 30, there appears a letter by Mr. Lewis, commenting on Mr. Cox's poem, with the above heading, which appeared the week previous. As an experience of my own may help in some measure to clear Mr. Cox from the charge there made, I take the liberty of placing it before you. Some time since, while writing an essay on "Life," for delivery at a meeting of the Glasgow Association of Spiritualists, I became conscious of an intelligence other than my own, prompting me with certain ideas, and at times, giving me the language to express them; in short, so open became the communication that I asked my unseen prompter to give me his name, when "Mercurius" was given. Some two months afterwards, while walking leisurely along one of the streets, my mind reverted to the subject of the essay, at a part which read as follows: "That man in his physical capacity is governed by the same laws which control the lower, or brute creation, is now scarcely denied. The principles of cohesion, attraction and repulsion, observable in the vegetable and mineral world, and called chemical and electric, are identical with affectional emotions that cement families. * * * And that sublime faculty, which should unite and bind together the whole human family, if we take the trouble to investigate it to its primitive condition, is after all but magnetic attraction in its ultimate state." Passing a barrow on which was exposed for sale a number of old books, I took up one, and on the title page read: "Fallacies of the Faculty," by Samuel Dickson, M.D., London, 1843. Turning the leaves over carelessly, I read, as a part of one of the lectures, page 133, "That the material atoms of the living frame do follow the laws to which all matter is subject under the particular circumstances in which the matter composing them is placed, is undoubted." "Life, then, is electricity in its highest sense, even as the attraction of gravitation is electricity in its lowest sense." "The attraction of the magnet is an electrical step in advance of gravitation." I had thought my idea was somewhat original, but here it was in print, over forty years ago. As I stood wondering at the strange similarity of idea and expression, I heard my prompter whisper in my ear: "Now you understand me."—J. HEALY FASH, Glasgow, Nov. 8.—[Mr. Cox very candidly, on the following week, explained how his version of the poem was produced, and while Mr. Lewis asked for an explanation, he made no definite charge against Mr. Cox. Our present correspondent's experiences are very interesting, and are able to stand on their own merits. Another phase of this matter is that certain minds become actuated by the same idea simultaneously, although unknown to one another. Our own experience is that almost every public question that comes up, seriously agitates our mind months or years before it is brought publicly forward. It takes much holding in of the mind to keep it from rushing forward into the fray at the head of all new ideas. It is gratifying to observe that others come along in due course who are able to do better justice to the subjects that from time to time arise.—ED. M.]

BLACKBURN: New Water Street, Nov. 15.—Lyceum at 9.30, Conductor, Mr. J. Pemberton. Present, 36 males, 37 females 11 officers, total 84. The morning was wholly devoted to marching exercises and calisthenics. We were also pleased to have amongst us Mr. Wallis, who spoke a few encouraging words to the children.—In the afternoon the chair was taken by Mr. Inson, when the guides of Mr. Wallis gave an eloquent discourse to a large and appreciative audience, on "Spiritualism: its facts, its faith, and its future." In the evening Mr. Wolstenholme presided and there was again a large audience. By way of introduction Mr. Wallis read a beautiful poem, which he believed was founded on facts, entitled "The Nabob's double." Afterwards the guides of Mr. Wallis held the audience completely spell-bound for over an hour, by a most eloquent oration on "The gulf bridged and immortality proved by Spiritualism." The address was effectively given, and fairly teemed with logic and sound arguments. During his short stay amongst us, Mr. Wallis has endeared himself to the hearts of the Blackburn Spiritualists, and we trust he may long be spared as a clever exponent of our glorious Cause.—I regret to state that owing to the illness of Mrs. Britten, that distinguished lady will not lecture as announced on Sunday next. The collections this day were to have been given to the local Infirmary, but these, too, will have to be unavoidably postponed.—W. M.

HEYWOOD: Argyle Buildings, November 15.—Our speaker was Mrs. Taylor, late Miss Robinson. Her guides, in the afternoon, brought several spirits who stated their conditions in spirit life. Some begged our kind sympathy to help them to progress. One said he was earth-bound, and could not leave us yet. The controls, in the evening, dwelt at length on "Heaven and Hell," pointing out that the devil was in the possession of all who entertained evil designs. A spirit called "The Queen of Song" sang several pieces in the Italian language, with which we all know Mrs. Taylor is totally unacquainted. We are just beginning to make headway with the Cause here, after an uphill struggle since April last. Our atheistic friends have asked many questions and received decided answers, until I think they are almost settled here.—J. H. PELL, Treasurer.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, NOVEMBER 20, 1885.

NOTES AND COMMENTS.

The article on Mexico has excited great interest. The second portion will appear next week.

It will give pleasure to many to know that Mr. Gerald Massey has returned home from his tour in Australia. Next week we will give the peroration to one of Mr. Massey's lectures: "A Leaf from the Book of my Life," delivered at Auckland, New Zealand.

Two ladies, mother and daughter, called the other afternoon, full of joy and satisfaction as the result of a sitting with Mr. Eglinton. They carried with them a slate, enclosed in a massive glazed frame, which they had immediately procured to preserve the slate writing. In addition they had many other writings which were not preserved. All their questions were answered by the writing intelligence in a most satisfactory manner, and in one or two more sittings they hope to obtain communications in the hand writing of departed friends.

THE "ALDERMAN BARKAS" NUMBER.

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

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

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

INSTITUTION WEEK, 1885.

SUNDAY, NOVEMBER 29, to SUNDAY, DECEMBER 6.

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

INDEMNITY FUND.

TO ENABLE THE MEDIUM TO BE PUBLISHED AT
One Penny.

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

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

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

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

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

SUBSCRIBER'S NAMES.

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

CAVENDISH ROOMS SUNDAY MEETINGS.

50 MORTIMER STREET, LANGHAM PLACE.

On Sunday evening, Mr. Burns lectured on Mr. Gladstone's recent article on "Creation." He has been asked to publish it, and it may appear in our next issue.

On Sunday various mediums and speakers will take part in the service. To commence at 7 o'clock.

There is a general desire for another tea meeting. Arrangements have accordingly been made for Sunday, December 20th.

Institution Week Sunday will be on November 29: The collection, after paying expenses, will be devoted to Institution Week Fund, in consideration of the use to the Cause served by the Institution, and for free announcements in MEDIUM.

THE LANTERN LECTURE IN LONDON.

In to-day's paper we enclose a special circular to our London subscribers intimating that the Lantern Lecture will be given in London on behalf of charities, which have appealed to Mr. Burns for help. It is possible that it will not come off till January. A number of leading Spiritualists have already given in their names as Honorary Stewards and Stewardesses. We desire that our London readers will kindly give in their names, so that the intended lecture may do much to aid those that are in sore need, and have claims on our sympathies.

NOTICE.—NEXT WEEK'S "MEDIUM."

Mr. Burns's Review of Mr. Gladstone's article on "Creation"; Mr. Gerald Massey's Lecture; the second portion of the article on Mexico. This will be a remarkable number. Extra quantities must be ordered by Wednesday morning.

"BEYOND THE KEN."

To the Editor.—Sir,—May I be permitted to ask all intending subscribers to my book (now in the press) "Beyond the Ken," to kindly send in their names and subscriptions to me without delay, as the work being a specialité, that is peculiarly suited to the taste of the Spiritualist and Psychologist, the circulation will be restricted and the publication proportionately limited. The price is 8s. 6d., with portrait of the author. I doubt not but that the work will give satisfaction as others hitherto have done. The proceeds will go to the sustentation of the Soup Kitchen, organized for the poor peasant children, half-starved in the mountain-huts at Gonobitz, Styria, by the noble and benevolent Countess Adelmá Von Vay.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney, N.E.

IMPORTANT RECOGNITION OF SPIRITUALISM.

At a political meeting held in Newcastle-on-Tyne, on Monday last, November 16th, at which Mr. Jos. Cowen, M.P., (the senior member for Newcastle) addressed a very large and crowded audience, the following question was propounded by Mr. Ald. Barkas, amongst many others sent up in writing to the Chairman:—

My old friend Mr. Barkas asks me this question:—"Will Mr. Cowen vote for the abolition of the antiquated law which prohibits persons with occult powers from professionally using those powers? For example, Mr. Gladstone saw phenomena in the presence of Mr. Eglinton, and the law as it at present stands renders the exhibition of these occult powers for payment penal." Certainly I would vote for the abolition of that law. (Hear, hear.) I think, that if a man can exhibit extraordinary spiritualistic powers, at least he should have the liberty of doing it; and if he charges any remuneration for it, I don't see that that ought to be an offence. The law as it stands was, as far as I recollect it, a law against the imposition of fortune-telling, which assumed a very different form to our modern Spiritualism, which is, rightly or wrongly, believed in very sincerely by a large number of very worthy persons. (Hear, hear.) Therefore I am entirely in accord with Mr. Barkas. I think the law should be repealed, and if anyone proposed its abolition, I should certainly support it. (Cheers.)—*Newcastle Daily Chronicle*, November 17th.

This recognition of Spiritualism is of the greatest importance and significance. A similar question should be put to all candidates likely to entertain it in a sensible manner. It is an excellent means of bringing the facts to the front, backed up by the highest testimony. No one dares to scout the fact that Mr. Gladstone actually received the writing as has been stated.

Mrs. Groom will speak, morning and evening, at Liverpool on Sunday. See Directory.

Mrs. Spring has removed to 7, Claremont Road, Queen's Park, West Kilburn. She will not give public seance till further announcement.

Mr. A. Montgomery gave an interesting lecture, on Sunday, at Mrs. Charles Spring's, Creswick House, Kilburn, on "The power of Mermerism." All present were well pleased.—*CON.*

EDGWARE ROAD, W.: Nutford Hall, Nutford Place.—On Sunday evening, at 7, Mr. A. Montgomery will give his lecture on "Mesmerism," illustrated by diagrams. Mr. Hopcroft's usual seance is at 11 a.m.

SEWEEBY BRIDGE.—A Miscellaneous Entertainment will be performed at the Lyceum, on Saturday, Nov. 28. Mr. Wallis, of Glasgow, is taking a great part in the programme arrangements. Tickets will be sold on Sunday, and during the week, at 4s. each. To commence at 7.30.

Mrs. Butterfield kindly remits 7s., collected by her at Pendleton, for the Liabilities. She has tried to get more, but times are so bad that she has not succeeded. The contributors were:—Mr. Loe, 2s. 6d.; Mr. Pearson, 2s.; Two ladies, 2s. 6d., to whom we express our sincere thanks.

The *Bacup Times* gave a very good report of the Lantern Lecture in that town. That and the other lectures, it is stated, were well attended, and the audience joined very heartily in singing the hymns thrown on the screen. We are indebted for a copy of the report to Mr. Romeike, our next door neighbour, who has an agency for supplying newspaper cuttings on any subject.

WEST FELTON: Co-operative Hall, Nov. 15.—Mr. James Dunn gave two excellent addresses, to good audiences, who seemed well pleased. The afternoon subject was "Jesus the Christ, or are we to look for another?" Evening subject, "Spiritualism, the Messiah of the New Dispensation."—*T. W.*

BURNLEY: St. James's Hall, Nov. 15.—Mr. A. D. Wilson gave good lectures on "Criticism against Spiritualism reviewed and answered," and "The spiritual needs of humanity; how best supplied?" Both lectures were delivered to good audiences. Mr. E. W. Wallis will conduct three services next Sunday, and on Tuesday will answer questions.—*JAMES BRUNTON, Sec., 12, Trinity Terrace.*

69, HOXTON STREET: Perseverance Coffee House, Nov. 13.—Mr. H. Armitage commenced his Thursday evening circle for healing, with satisfactory results. Four friends were magnetised, two prescriptions were given, and two friends desired to be visited at their homes. This circle will be continued every Thursday evening, at 8, for healing. Mr. Webster's circle is on Friday evening.—*C. V. B.*

WALWORTH: 83, Boyson Road, Nov. 15.—A very nice address was delivered by Mr. Swatridge's spiritual instructors.—*Nov. 22.*—Mr. J. Robson at 7 o'clock: Trance address and clairvoyant descriptions. Healing by Mr. Raper. Wednesday, Nov. 25, at 8.15 p.m., will be held, Mr. J. G. Robson, medium. This circle will be held every Wednesday at 8 p.m., and Mr. Robson will be present. Shall be pleased to welcome earnest and prayerful inquirers. Voluntary collection to meet expenses.—*CON.*

PARKGATE: Bear Tree Street, Nov. 15.—We had a discourse on the Resurrection," by the controls of Mr. G. Featherstone, which was listened to with every attention by a good audience, and with much satisfaction. Afterwards Mr. John Turner's guides gave a short discourse on "Thy will be done." Afterwards he gave several clairvoyant descriptions; all recognised with one exception. On Sunday, Nov. 22, and Monday and Tuesday following, we intend having Mr. Postlethwaite, of Rochdale. As it is, I believe, his first visit amongst us at Parkgate, I hope our friends will rally round and show him all their sympathy.—*F. M.*

HUDDESFIELD: Assembly Rooms, Brook Street, November 15.—In the afternoon Mr. Armitage's guides answered questions. In the evening, the audience proposed so many subjects that they were dealt as in the afternoon. We had large audiences at both services, many having to go away in the evening after the room was full. The questions were answered to the satisfaction of the entire audience, who were held spell-bound. We would be glad of another visit from Mr. Armitage.—*J. W. HEMINGWAY, Chapel Street, Moldgreen.*

AN EMINENT FRENCH ARTIST CONVINCED OF SPIRITUALISM.

Through the courtesy of the publisher, M. C. Delorière, 15, Rue de Seine, Paris, we have received an artist's proof representing a most wonderful materialization through the mediumship of Mr. W. Eglinton, by the eminent French artist, M. Tissot. Materializations, illuminated with the spirit light, are utterly beyond description, and hitherto their portrayal has not met the requirements of the case. This can no longer be said, as M. Tissot has achieved a remarkable success for the first time. The picture is a mezzotint, of most exquisite workmanship. It was produced by the distinguished artist to record the manifestation through which he was convinced of spirit communion. During Mr. W. Eglinton's continental tour in the spring, the sitting took place at which the manifestation occurred, here so faithfully and unprecedently set forth. The picture itself, and the circumstances under which the materialization was witnessed, we cannot do justice to on the present occasion, but in a special issue, devoted to Mr. Eglinton's mediumship, full particulars will be afforded. This we hope to be able to accomplish in the first number for 1886, accompanied with fitting illustrations to form a frontispiece to the new volume; of this abundant notice will be given. As that issue will be most suitable for universal circulation amongst all who desire to become acquainted with well-authenticated spiritual phenomena, it will be of special value to distribute amongst sceptics.

Much of the best work accomplished through the mediumship of Mr. Eglinton, is of a strictly private and personal character; therefore it passes unrecorded and unknown, except in the select circles of highly influential people who surround the favoured recipients. One of these many cases of eminent adherents is that of M. Tissot, whose remarkable experiences have been, in such a felicitous manner, made known to the public, through this most striking picture. We venture to say, that this silent witness to the facts of Spiritualism, will do more to promote the true interests of our Cause than anything that has taken place during many years, the Rt. Hon. W. E. Gladstone's seance with Mr. Eglinton alone excepted.

This wonderful picture now hangs for public inspection in our office, and no doubt it will find an honoured place on the walls of many Spiritualists. We will be glad to show it to all those who are anxious to witness for themselves, not only the result of the extraordinary mediumistic powers of Mr. Eglinton, but also the portrayal of a recognised materialization, in the highest type of art, by an accomplished master.

A very handsome cabinet portrait of Mr. W. Eglinton has just been published, price 1s. It is an excellent portrait, and a very pleasing picture. It should be well placed by Spiritualists, as it is sure to attract attention, and lead to interesting explanations of mediumship. It is on sale at this Office.

HALIFAX.—An anonymous correspondent desires us to state, that Mrs. Beetham did not give clairvoyant descriptions at the house of Mrs. Downborough, as reported last week. But he observed that the report does not state where the clairvoyance was given. We think the report will be found literally correct. It is apparently misunderstood.

APHORISMS.—Everything in the world is variable. Every fortune of life is like the flower. It grows green and blossoms, smells sweetly, but only for a few moments. It bends its head, withers and dies away, whilst its leaves fall to pieces.—In every path which leads through life, one is able to find flowers, with which our Heavenly Father has strewn them over.—Modesty without measure is disguised pride.—Conscientiousness is the amender of our affections and the instructor of the soul.—*J. L. HANAU.*

Mr. H. Goodchild, formerly Secretary at Middlesborough, who was for a long time at the brink of the grave, is now recovering. Mrs. Goodchild writes:—"We have had him out as much as possible in an invalid chair. He can now walk by the aid of a crutch, with one to hold the paralyzed arm, and one to support him by the waist from behind, from one room to another. I can just manage to understand what he says, but his hearing is no better. He is pretty well in health, and gathers flesh quite fast, but the paralysis improves slowly. It is wonderful to see him so far recovered. His intellect is as good as ever, notwithstanding the pain he has suffered in the head. He thinks an electric belt would be beneficial, and would be glad if a few friends would enable him to obtain one." Mr. Goodchild adds in pencil: "I am much better, I should feel obliged if you would insert this" (about the belt). His address is, "Manea, Cambridgeshire." Mr. Goodchild is a medium, and with mesmeric influence or electricity, might be completely restored. We understand his sufferings were chiefly due to allopathic medicines, which mediums should be careful never to touch.

EXETER: The Mint, Nov. 15.—Mr. G. Parr gave an inspirational discourse on "Spiritualism, the deliverer of Mankind"; after which Mr. Hamlyn gave several clairvoyant descriptions, all of which were recognised; and by holding a lady's glove in his hand, he was enabled to trace some of her past history, which was acknowledged to be correct in every respect.—*R. SHEPHERD, Hon. Sec.*

SPIRIT, SOUL AND BODY.

BY JAMES McDOWALL.

PART FIRST.—(Concluded from No. 812.)

113.—If one word might explain the principles of Nature, that one word is *proportion*, whether it be in the relation of stellar bodies to each other, or to their absolute base, the *plenum*; or whether it be in the relation of Soul to Body, or of Spirit to Body, or of Spirit to Soul and Body, or of Mind to Mind,—their antipathies, their sympathies, their loves, and attractions, result as the rhythmic flow of forces—as functions—of the proportions of part to part, or of part to the whole. It is this universal principle in Nature, that translates itself into poetry, and song, and harmony, and beauty, and joy, and love, in the human mind.

114.—No deeper mathematical study is necessary to grasp the principles of existence than that of Simple Proportion; but it is necessary that the mental eye be quick to perceive the softly-flowing line, and the softly-blending shade, and their relation as the symbol of each other: and that as infinitesimal portions of differing angles give the softly-flowing line, and the harmonious blending of light and shade—its symbol; so softly-blending states, in rhythmic order—in the individual—give Nature's greatest good. Beautifully adapted to this end is *motion*; like a soft cadence it may decline until the *individual* becomes the *universal*, then with gently swelling undulations, through planes of beatitude, the *universal* may pass again to the *individual*. For this great good, the Spiritual Worlds are indebted to the Stellar Worlds, that lie between them and Death. This brings us to the point in our subject wherein the principles of proportion are seen to advantage.

115.—All Stellar Bodies, we have seen [86, 100], are modes of *reducement* or differentiation, the ratio of differentiation being a function of the mass of the body, that is, that the ratio of *reducement* in smaller bodies is more sudden than the ratio of *reducement* in larger bodies; but as all bodies had their beginning in the *plenum*, from which they have been differentiated; and as all bodies have the same direction, so to speak, namely, from Absolute Being to *no being*—annihilation, each stellar body is the variable x of an infinite series, the extremes of which are the *plenum* and *nothing*; that is, each stellar body is the ordinate to a curve, the perpendicular of which is the *plenum*; and the horizontal of which is from the *plenum*—Absolute Being, to No Being—the *asymptote*.

116.—Each Body, then, being the variable x to a different curve between the same limits, does the reader now perceive that the slower-approximating *greater* body lies right in the path of the quicker-approximating *lesser* body?—and that, therefore, the Earth lies directly in the path of the Moon, and the Sun directly in the path of the Earth, and a Greater Sun directly in the Sun's path, and so on, until the whole stellar universe rests on the Grand Central Sun of the system, and this on the Divine Mind, and this on the *plenum*—the CENTRE of ALL, and last Great Sun of the series. Thus the whole Stellar Universe;—each individual body forced outward from the *plenum*, by a process of materialization that could know no end as a process, by this beautiful arrangement is arrested in its downward path, and an infinitely-graded universe is the result.

117.—Yet the reader may not perceive the still grander truth, of the same nature, that relates the Planets of the Solar System to the Sun [72, 79], namely, that those planets that are *nearer* the Sun by measurement, are to all intents and purposes *farther* removed from the Sun than those that are measurably farther removed.

118.—The grand truth is this, that between each Stellar Body and the *plenum*—and as a mean proportional of their differing natures—lies the Mind, the Soul, the Spiritual World, of the Body, that comes between that mind and death. And each stellar body, in the ratio of its mass, being a mean proportional between the *plenum* and *nothing* (less than any conceivable magnitude), the point at which the proportion suggested by the difference between the *plenum* and body would come to zero, the *asymptote* (towards which the body would approximate were it free to pursue its natural tendency),—therefore, in proportion to its mass, each body is farther removed from the *plenum*, in the same sense that Jupiter or Neptune is farther removed from the Sun than the Earth or Mercury, and therefore that the lesser body, as a circumferential sphere enclosing the *plenum*, lies between the *plenum* and the greater body, as a greater circumferential sphere inclosing the less, and, therefore, that the stellar

universe is on the principle that the lesser mind and lesser body is circumscribed by the greater mind and greater body, and, therefore, that the whole universe is circumscribed by the Great Central Sun of the stellar universe, and the whole Universe of Mind is circumscribed by the Mind or Spiritual World pertaining to this greatest body.

119.—This is difficult to comprehend, but it is necessary to be understood ere the nature of the spiritual can be intellectually grasped; but keeping before the mind the important consideration [111], that statically the Central Sun of the stellar universe is on a level with the *plenum*, in that its state is *motion arrested—stillness*, the *plenum* being *motion resisted—stillness*, that is, spirit unmaterialized,—and that therefore the Central Sun is statically the *nearest* body to the *plenum*, but because it has the greatest mass it is proportionally the *farthest* therefrom; and this simply means that the gradations blending the Central Sun to the *plenum* are numerous and substantial to a degree, surpassing the gradations that blend any other body to the *plenum*, in the proportion that its mass and state are greater than theirs.

120.—Beyond the Central Sun,—that is, outward from the *plenum* as centre, and between the Central Sun and its own asymptote, or between itself and nothing—is the *Ego*, blending the substantiality and magnitude of its *body* with its *asymptote*—a point of no magnitude and no body—the outermost point of existence, and as to position right in the centre of the Central Sun; so that reaching from the centre outward, we have: the *plenum*, the innermost Spirit and quiescent memory; next, the Soul, the innermost body and active memory; next, the substantial Sun, itself the brain; and next the *Ego*, the individual and outermost Spirit—the flaming sword keeping the way of the gate of death, and the active agent in all phenomenal changes. As a system complete in itself (apart from the stellar universe) it lies at right angles thereto, so that the stellar universe, so to speak, is sustained by the equatorial regions of the Central Sun, the north pole of which is within itself, and its south pole everywhere—the *plenum*.

121.—Now, as the variable x of an infinite series, the Central Sun may approach the *plenum*, or recede towards its asymptote; if it recedes towards its asymptote, the spiritual relationship between itself and the *plenum* approaches nearer the *plenum* and farther from itself, so that in itself it becomes a more determined motion more determinedly arrested, and in itself, as a sun, it becomes less in magnitude but more fiercely luminous; and for want of its sustaining power to the same degree, every body of the stellar universe would approach its own asymptote, that is, would become more cold and material, by increasing velocity, at the same time approaching measurably nearer the Central Sun, which is statically removing farther from it; but if, as the variable x of an infinite series, it approaches nearer the *plenum*, then its spiritual relationship with the *plenum* becomes more softly blended to itself, its magnitude as a sun becomes greater, and its light more soft and harmonious, and the stellar universe—each individual body thereof—would recede measurably farther from the Central Sun, and from its fellows, but would statically approach nearer to the Central Sun, and to its fellows; and if this active WILL, as the great Central Sun of the stellar universe, would wholly sink to rest in the arms of the Divine Mother—the Divine Mind, the whole stellar universe, each individual body thereof—would become the nucleus of a universal spiritual world, and the Divine Mother—the Divine Mind—would be a universal spiritual world, so to speak, with no nucleus, because equally perfect in every point.

122.—Creation commenced by the Divine Will receding towards its asymptote; and is perfected by the Divine Will approximating to a state of rest. Thus Will *active* is Mind *quiescent*, and Mind *active* is Will *quiescent*; and thus the whole universe—as one being—has its winter and its summer, its spring and its autumn, and the progress of the whole is by periods and cycles.

123.—If thus far I have made my meaning clear, we will now be in a position to take up the next stage of our studies, namely, the *Spiritual*, not yet as relating to the individual, but to the spiritual universe as a distinct universe, from the material or stellar universe, or from the spirit universe or *plenum*. In the mean time, I would draw the reader's attention to the important consideration, that no life could be possible on the earth were it not for the Sun; that in relation to universal life, the Earth is practically dead, but forced by the principle of gravitation within the influence of the Sun, that is, held in equilibrium between the Sun and *plenum*, an

inverted form of life results, namely, vegetable and animal life. In this inverted life—the Earth itself being practically dead—the true life finds a point of attachment in the attenuation of a beginning, that is, an *absolute beginning*, from which is insured an *eternal individually*; and as the materiality of the Earth is the attenuation of an *ending*, giving in opposite order the attenuation of a *beginning*, it shows the oneness in principle of the Earth and *plenum*, which, as the climax of *centralization*—force from *no being* to Absolute Being, is the base of *expansion*—force from Absolute Being to *no being*, annihilation.

124.—Another point I would draw the reader's attention to, namely, the magnitude of the duration of the instant of contact with any point of the *plenum* [104, 112], and its identity with the moment of consciousness—the Now; the point of contact between the past and future, and also a mean between a greater and a lesser Now, and therefore, that it may assimilate with the greater Now, and thereby forecast the future, or recede to the lesser Now, and thereby mould the future; and farther, that this moment of consciousness is the moment of resistance between the attraction of the *plenum*, extending through the soul and body to the nothingness beyond, that results, as the opposite correspondence of the *plenum*, suggested by the body and soul as intermediates and mean proportionals between the *plenum* and *nothingness*, and the Soul and Body as the force from centre to circumference.

125.—Thus each Stellar Body as the limits of a system in itself, is in principle a circumferential sphere inclosing the *plenum*, as the periphery of a sphere does its own centre; and is also a mean proportional between the *plenum* as centre, and the nothingness beyond the body; but, as the *plenum* is the great and the body the little, this nothingness is within the body, and this is the want of the continuation of the ratio or proportion, suggested by the greater *plenum* and lesser body.

126.—In this perpetual want, the *Ego* has a perpetual beginning, because the nature of a void is such that it cannot endure. There is, therefore, two modes by which this hiatus or want may be filled: first by the body, as a perpetual mode of annihilation, perpetually descending into this want, eternal death; or if this is prevented, as is the case with all stellar bodies, then the want itself becomes the perpetual fount of the *Ego* of the body; and the *Ego* being like the *plenum* in nature, namely, the principle of increment, the universe cannot hold them both as separate beings, but by the impetuosity of its generation, the *Ego*, for a brief moment—the *Now*—sustains its individuality ere it flashes into unity with the omnipresent *plenum*, becoming therein the record of the moment of its own existence; but for the brief moment that the *Ego* by increment approximates to the zenith of its individual existence, the *plenum* by a process of differentiation, occurring as a function of the increment of the *Ego*, meets—so to speak—the *Ego* half way, and the moment of their resistance and fusion is the moment of consciousness—the *Now*.

127.—The magnitude of the duration of this moment, is the reciprocal of the moment of motion—the *Ego* being in everything the antithesis of the body, the body cannot rest, and the *Ego* cannot move, hence, the *Ego* flashes into absolute being (without moving) from the position in which it began to be, while the body oppositely would cease to be by perpetually increasing motion, hence the slower the motion of the body, the greater in duration and in every other positive power is its moment of consciousness, because that for the greater moment the *Ego* and the body—the two *radial opposites*—exist as one, and for this moment *law* is set at defiance and *will* reigns, hence the *Now* is the fulcrum of all volitional action. Universal space is the difference between the body and the *plenum*, and bears the same relation to the soul, that the *asymptote* bears to the body, which is the difference between the body and nothing, as space is the difference between the body and the *plenum*; but this will be taken up in the Second Part.

END OF PART FIRST.

48, Clyde Street, Calton, Glasgow.

WHOLESALE POISONING BY VACCINATION IN GERMANY.

To the Editor.—Sir,—The columns of the press have lately borne witness to the high encomiums of several correspondents upon the system, pursued in Germany since 1874, for eradicating small-pox by means of re-vaccinations; though the law referred to, it should be known, did little more than reduce to uniformity the stringent practice

then in vogue in the various states of the German Empire, and institute a better mode of registration. In order to determine the merits of a particular system, it is important to see that no concomitant element is overlooked, including what are euphemistically termed "accidents." A recent experience which has created a profound and painful interest throughout Germany would show that these unqualified commendations have, to say the least, been premature. I have just received from Dr. Koehler, one of the medical advisers to the Imperial Government at Berlin, some details from his own official inquiries, concerning an occurrence due to vaccination, which can only appropriately be designed as a disaster. On the 17th June, on the peninsular Wittow, Isle of Rügen, seventy-nine children were vaccinated with humanized *thymos* lymph, obtained from the Royal Vaccine Institution, Stettin, and with three exceptions all were attacked in the second week after the operation with a pustular eruptions. The vaccinated children communicated the infection (*Impetigo Contagiosa*) to their parents, brothers and sisters, and the number of sufferers rose to 320 out of a population of 5,000. The disease, writes Dr. Koehler, was conveyed by the vaccination, but according to a most searching official investigation the vaccinifers were found to be free from eruption. Dr. Koehler says no adults died, and he omits to state the number of fatalities amongst children. Stringent regulations have been enforced by order of the Government Commissioners, for keeping the infected children from school, superintending their medical treatment and supplying deficiency in food, at the expense of the State.

Dr. Schwabe, of Leipsic, referring to the terrible mischief created by this serious occurrence, says: "At last, after ten years of the Imperial Law of 1874, central institutes for the regeneration of cow-lymph by means of calves have been organized by Government, because the mischief done by humanized lymph can no longer be denied. And now comes the published account of wide-spread disease and infection caused by vaccinating with this regenerated lymph obtained from a Royal Central Institution!"

This disaster is even more extensive than the syphilization by re-vaccination of the fifty-eight unfortunate young recruits at Algiers in December, 1880; the facts of which, after being officially denied in Parliament, were confirmed to me personally last year at Algiers, by order of the General in Command, and have already appeared in the *Times* and other journals.—Yours faithfully,
WILLIAM TEBB.
7, Albert Road, Regent's Park, London.

ANTI-VACCINATORS.

[A Gloucester Election Handbill.]

You have the opportunity of vindicating your opinions at the coming Election.

Mr. Robinson freely pledges himself to vote for the repeal of the Compulsory Clauses of the Vaccination Acts.

Mr. Wait has been asked and pressed to do the same—to follow the example of that good old English Tory, Sir Robert Peel, who said in the House of Commons, "The proposal to make Vaccination Compulsory was so contrary to the spirit of the British people, and the independence in which they rightly gloried, that he would be no party to such compulsion."

But Mr. Wait refuses to do so. He is willing to vote for an "INQUIRY," and against Cumulative Penalties. Repeated Penalties the people can do away with themselves by electing Anti-Compulsory Guardians. This does not affect us in Gloucester.

"INQUIRY!" We have made an inquiry of the Citizens of Gloucester, and you know the result of the canvass:—

- 3 to 1 against Vaccination altogether.
- 10 to 1 against Compulsion.
- 120 Children certified to have been seriously Injured or killed, and this by Law.

Then Vote for Health and Liberty. VOTE FOR ROBINSON, and down with the Vaccination Tyranny!

PROGRESS OF SPIRITUAL WORK.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, Nov. 10.—The room was well filled, with the sexes about equally divided. "Wilson" was the first to control Mr. Webster, and delivered an excellent address, after which the control of Mr. S. Gibson came and delivered a remarkably good address on "Total Abstinence," after which "Wilson" returned and took possession again, and made a few remarks confirming it. "Zoud" then came and gave some excellent tests to a strange lady and gentleman, and also to other sitters. The coloured control of Mr. E. Coffin did good service, and then left to allow the spirit of the departed husband of a lady sitter to manifest, and he wrote a message through Mr. Coffin giving her some good advice; making it very pleasant evening. "Zoud" closed the meeting.—E. G. C.

SALTASH.—The *Western Morning News* reports the opening of the meeting by singing one of Mr. Sankey's hymns, and an "inspired address," in which "there was a good deal of orthodoxy." "The address all throughout was vigorous and sequential; at times, too, rising even to eloquence. At its close the medium stated in conversation that the discourse was entirely inspired, as on rising to speak he had no notion what he should say or what the subject would be. An old lady present declared that the medium had wonderfully improved in his oratory since she first knew him, which considering the theory, is a compliment the spirits will doubtless appreciate." The article closes by deprecating the obtrusiveness with which those recently passed away are spoken of in circles, the results being communicated to the bereaved in a way indicating want of good taste.

HERTON-LE-HOLE: Miners' Old Hall, Nov. 15.—Mr. J. Stevenson took for his subject: "Spiritualism, is it Divine?" It was a grand lecture, attentively listened to, and closed amidst much applause. Mr. Stevenson named a child, dwelling on the duties which devolved on the parents to rear it a fit member of society.—J. H. THOMPSON.

LEEDS.—On and after Dec. 6, the meetings will be transferred from Edinburgh Hall, to Oriel Hall, Cookridge Street. A deficiency of £80 has been incurred in holding the Edinburgh Hall meetings, and an appeal is being made on its behalf.

MANCHESTER: Temperance Hall, Tipping Street, Nov. 15.—The guides of Mrs. Gregg discoursed in a most able manner, on "Spiritualism, the necessity of the Age." It should be put before all mankind that they may know their respective responsibilities, and have the knowledge to perform them; also to show that we are not endowed with gifts or riches, earthly or spiritually, that we may guard them with that selfishness so common to man, but that he who is endowed with such gifts should go forth and share them with his fellow-man, continually acting the good Samaritan in thought, word and deed.—In the evening the guides gave us a beautiful and touching discourse on "The Love of God, and the future home of humanity." Teaching us what an all-loving, all-merciful, and all-benevolent being the Infinite Spirit is; how everything has been so perfectly ordained, that his love must fall upon all who search for it with a pure and holy motive, never casting aside but always ready to assist those who help themselves and their fellow beings; that the homes in the future state were entirely in accordance with the lives we lead here, and if we wish to have a beautiful and garnished home, we must go forth doing all in our power to raise up those that have not had the opportunities of learning the truth which has been brought before us in so convincing a manner. Here followed a most beautiful description of the homes prepared by the Creator of all, for those who were called from the planet earth while in tender years, telling us of the valleys, the flowers, the training to which the children were subjected, and the way in which they were cared for and nurtured. All this was done in so impressive a manner, that visible emotion was depicted upon the countenances of many of the mothers, who seemed as though their whole souls were filled with gratitude to the God who has shown so much love and consideration for their offspring. The clairvoyant descriptions were very clearly given, and nearly all were recognised. Mrs. Gregg is giving an entertainment on the 16th, which will be of a very interesting character to all inquirers into Spiritualism. Our second monthly concert will take place on Saturday, Nov. 21.—**COR. SEC.**

PLYMOUTH: Spiritual Hall, Notte Street, Nov. 15.—A large number of young men in attendance at 11, when Mr. James's guides spoke on—"What came ye out for to see; a reed shaken by the wind?" It was argued that Spiritualism as a reed would stand the storms of dogmatism and tyranny, and would spread its roots over the whole world.—Afternoon circle: several members present, when Messrs. Bridgman, Wotton, and Ferres spoke under control.—6.30: I am pleased to state that the cause is making a great sensation in this part of the town, our hall being crammed in every part, and large numbers having to go away disappointed, there being no spare room. Mrs. Chapman's guides gave the address from this passage: "The harvest is the end of the world, and the angels are the reapers," imploring all to sow the seed of righteousness, that they may reap their harvest with the angels on the spiritual side of life. The guides of Mrs. Trueman then gave a few words on the gift of clairvoyance, also giving several descriptions of spirit friends, with names and messages, some being recognised at once, the others after the meeting.—**J. W. CHAPMAN, Hon. Sec., 8, Nelson Street.**

DEVONPORT: 98, Fore Street, Nov. 15.—The controls of Miss Bond discoursed at 11 a.m., to an appreciative audience, principally dwelling on the scriptural text: "Judge not that ye be not judged"; during which many instructive lessons were given forth. The afternoon circle was very successful, and in the evening we were again favoured with an eloquent address by the guides of Miss Bond, explaining the passage: "For as in Adam all die, even so in Christ shall all be made alive," during which it was shown to the entire satisfaction of a large and intelligent audience, that the literal meaning usually applied to the text was no benefit to man, but had kept the truth from him, that by "Adam" was meant the natural portion of man, and figurative of that which must return in the earth, while "Christ" represented that portion which much exist throughout eternity.—**HON. SEC., D.F.S.S.**

NOTTINGHAM: Morley House, Shakespeare Street, Nov. 15.—The controls of Mrs. Barnes gave us two instructive addresses. The morning's subject was "The manifestation of the spirit to Saul of Tarsus." Those who were trying to spread the truths of the spirit were told to take to heart the words addressed to Ananias when he was sent to Saul: "Fear not." The attendance in the evening was a very good one as is generally the case.—We are glad to state that Mrs. Barnes has partly recovered from the severe attack of illness, which deprived us of the benefit of her good services for three weeks. She is still far from strong. With better conditions, as you intimated, her mediumship, already good, would doubtless improve. We get some good sound teachings from her controls, which must assist considerably in clearing the ground in the minds of inquirers, and until the weeds of orthodoxy are destroyed, it is impossible for Spiritualism to flourish in its fullness. The spirit of inquiry is active, and we should like to be able to meet the demand for information. The announcement of a strange speaker fills our room. On the occasion of Mrs. Groom's visit, a month ago, several could not find standing room. We are desirous of arranging for the attendance of mediums from other towns, once a month, if possible, as we believe the rest or change would do our medium good, and the Cause would be helped. If there are any of the wealthier friends willing to assist with money, we should be able to adopt your suggestion of an "auxiliary committee" to help with the regular sale of literature and distribution of leaflets, &c. I shall be glad to hear from any so willing. We contemplate having a social gathering and tea on Christmas Day, and shall be glad to welcome any who may come.—**J. W. BURRELL.**

JERSEY: November 15.—We were favoured at one of our circles with a (to us) new sphere of spirit control. One came through the mediumship of A. B. who had not realized that he had passed from the body. He was under the strong impression that we had sent for him in order that he might execute for us some work pertaining to his trade, which was that of shoemaker. When we endeavoured to explain to him the fact he had left the physical body, he laughed the idea to scorn, and ridiculed the notion of spirit-communion, as a thing too absurd to be entertained for a moment. We spoke to him of one who had been a friend of his while on earth, and who had controlled on a previous occasion, and told us that we might expect this one, as indeed it has proved. He was cognizant of the fact that his friend had passed away through drowning, but he would not believe that we had been able to

communicate with him. We advised him to try and do so himself always with the understanding on his part that he was still as one of us, with which idea he left, but we know he will have to return to us and take up the thread of the subject where he dropped it.—The other circle has given us a lengthy essay, written inspirationally by their medium, Mr. H.—We find that the more we struggle for truth and right, the more obstacles we have to overcome, and the keener becomes our sense of the struggle. We are prepared, if necessary, to bear with misconstruction and disapproval even from those in our midst, providing always that self to self we know we are acting for the best, and we will only say in the words of the heroic Cæsar—"Et tu Brute!"—**EXCELSIOR.**

LEADS: Psychological Hall, Grove House Lane, Nov. 15.—Regret was expressed at Mrs. Ingham's absence, and Mrs. Sunderland did the duties alone. Her afternoon subject was the "Many Mansions," and "How to live." The body was regarded as a grand mansion, but not to be compared to those that await us. The vagueness of the orthodox heaven was pointed out, and the great stress laid on the Bible. But the Word of God might be read on every hand, speaking with intelligence to mankind in all things. Learn to live the life of earth, or the mansions above will not be appreciated: you cannot have your choice there, but only as you build here. Progress may be attained here as well as there, so that no time should be lost. There is much work to do, and it is the spirit's mission to assist man therein. Try to understand the laws of nature, for they are the laws of God. Be not ignorant of spiritual truths; and if you strive to attain to them, God will prompt you with thoughts that lead you on. "The Contest in the Spirit Realms" was the subject in the evening. From one school to another: there are trials and tribulations in the spheres as on earth. A work of reformation is there commenced which reaches the future more clearly. Man is a responsible being, and to see the outcome of his acts, and strive to do his best, is a very important lesson. He has a spirit power, that requires development. Cheer up, and aspire towards the spiritual, and be ready for the contest that will meet you when you leave the body.—This was a most eloquent discourse, and listened to attentively by an over-crowded audience.—On Monday we had a glorious evening with Mrs. Craven, who answered questions for an hour and a half. The conditions were good, and the controls could not have appeared to better advantage. It is a great privilege to listen to such an intellectual treat. Mrs. Craven's controls would baffle the most cultured intellect.—**J. L., Sec.**

WEST HARTLEPOOL: Druids' Hall, Tower Street, Nov. 15.—The guides of Mr. Barrow, from Canada, spoke on the "Redemption of Man," historically tracing theories advanced from the time of Confucius. The religious methods of the past were not suitable for the enlightenment of mankind in the present day. In the past progress of spiritual knowledge, millions had been put to death for adhering to the new inspiration, in addition to untold multitudes who had been put to torture and suffering.—In the evening the same gentleman spoke on "These signs shall follow them that believe." The gifts enumerated in the context were commented on, when it was pointed out that the Church was quite destitute of these signs, indicating a state of unbelief. In modern Spiritualism they abounded with great power, and had brought relief to many, mentally and physically. The orthodox asserted that these gifts ceased with the apostolic age, being no longer necessary. This was arrogant presumption, for which there was no scriptural proof. The gifts of the apostolic age exist to-day, and are in operation amongst Spiritualists.—**D. W. ASHMAN, Sec., 15, Cumberland Street, Stranton.**

MIDDLESBOROUGH: Granville Rooms, Newport Road, Nov. 15.—Mr. Yarwood's prolonged visit has been attended with great success. Sunday's lecture and clairvoyant delineations drew together a packed audience, numbers being forced to return home for the want of accommodation. On the previous Wednesday, at the weekly circle, the rooms were again crowded, and several clairvoyant readings were given by Mr. Yarwood, and recognised by members of the circle. Mrs. Yarwood's manner of delivering her clairvoyant descriptions will always yield satisfaction to her hearers, especially strangers, for she singles out the person to whom she wishes to speak, and thus no mistake is made, by two or three persons appropriating the descriptions of spirits, &c., to themselves, as, when delivered to the whole audience, is likely to be the case.—**R. KNEESHAW.**

OPENSRAW: Mechanics' Institution, Pottery Lane, Nov. 15.—The guides of our friend Mr. B. A. Brown dealt in the morning with two questions which were sent up from the audience, viz., "What does the spirit-world think of the Land Question?" and "The heavens shall melt with a fervent heat," in a splendid and practical manner. In the evening they chose for their subject "The mission of Spiritualism." They said Spiritualism is misunderstood, because the ordinary and lower classes of the people supply most of the leading lights of the Movement. Some people said that the mediums were not right in their head, but mediums' minds must be of a well-harmonized character, or else the spirit-world could not use them. All Spiritualists must be individual in their character, and must think for themselves, and would compare very favourably with any other class under the sun, socially, psychologically, intellectually. Spiritualism comes not only to demonstrate the immortality of the soul, but also to teach the development of the spirit. If the churches, instead of running down Spiritualism, were to take the trouble to enquire into it, the forces of infidelity which at present run rampant through the land must give way. It was a grand discourse, and seemed to give general satisfaction. We intend holding our first Social Tea Meeting and Entertainment, on Saturday, Dec. 12.—**OMEGA.**

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Nov. 15.—After invocation by Mr. W. Houghton, the controls of Mr. Jos. Eales spoke on "Spiritualism as a method towards the progress of man," which was dealt with great skill, and gave satisfaction to all. Mr. Croudace presided. Audience good.—**Geo. WILLIAMS, 661, Tottenham.**

227, HOXTON STREET: Nov. 15.—Mr. Hopcroft gave some very clear psychometric readings, which were acknowledged as true by friends present. He was suffering from a very bad cold, and could not remain long with us, but has promised to pay us another visit on the second Sunday in December. We are about to remove our circle a little lower down, of which notice will be given.—**T. PAYNE, Sec., H.P.S.**

BRADFORD SPIRITUALISTS' LYCEUM.
UPPER ADDISON STREET.

Mr. H. J. Taylor, of Millom, having been engaged to deliver two lectures on Sunday, November 1st, in the Edinburgh Hall, Leeds, on "Spiritual Science," and on Wednesday, November 4, at the same place, on the "Origin of the Pyramids," we engaged him to give a week's lectures in Bradford.

As the medium we had expected did not turn up on Sunday, November 8, Mr. Taylor kindly took the service at night, and his guides took for their subject "The Ups and Downs of Life"; showing through ignorance, how vice and misconception had destroyed the happiness and peace of humanity, causing them to be continually in conflict with each other, and thus portraying the ups and downs and difficulties, that man laboured under socially. Spiritually, man through a variety of blind faiths, became subjected to conflicting conditions, and hence, realizing nothing to himself, but that which destroyed all his hopes, Spiritualism alone being capable of bringing together in affinity, that which was the counterpart of man, spirit; from which he could find a clear revelation of the cause for which he had been created, thus opening his eyes to the realities of life, and the mission of his spirit.

On Wednesday, November 11, Mr. Taylor's guides took for their subject "The Creation." This, to every one present, was an intellectual treat.

It is impossible for me (through the pen) to record the graphic description of the development of the earth. The evolution of man was traced, and how he "fell" and lost control over the animal kingdoms, enduring all the difficulties that have beset him in the various periods of his existence, down to our own time. The stages of creation were pointed out from an examination of the strata. The audience was held spell-bound for two hours, and an impression was left that will not readily be forgotten.

On Saturday, Nov. 14, we had a coffee supper, provided by a lady friend, and to which 90 of the parents and children sat down. After this an entertainment was given by the children of the Lyceum, consisting of recitations and songs, which were highly appreciated.

On Sunday, Nov. 15, Mr. Taylor again took the platform, and his guides discoursed on "Mediums and Mediumship," throwing a flood of light upon the fallacies that existed amongst Spiritualists, showing clearly that as yet very little is known respecting the gifts that man possesses, and giving a full description as to what a medium was and should be; and then describing the various forms of mediumship, and how to develop them to become of use to humanity. Such a lecture as this ought to be repeated in every circle in the country.

At night Mr. Taylor's guides were requested by the audience to take the subject, "Where are the homes of the spirits, and where are the so-called dead?" which was dealt with in the usual masterly style sound in logic, and proving the analogy betwixt earth-life and spirit-life, showing by the law of affinity the locality to which the spirit after having the tenement of earth-life, took its flight. At the conclusion the chairman invited questions, but as the subject had been so thoroughly analyzed, no question was put. The guides then concluding with a poem.

Thus closed one of the most successful missions that we have had in Bradford since our commencement. On leaving, Mr. Taylor received the good wishes of all, and hoped the time would not be far distant when they would see him again.

190, St. Stephen's Road, Bradford.

BRADFORD: 448, Little Horton Lane, Nov. 8.—Mr. Holdsworth's guides treated "Spiritualism, the world's guide," in a practical and straightforward manner in the afternoon. In the evening the guides commented on the hymn sung, "S. L." 86, then gave a fine discourse on "Invisible realities."—Nov. 15.—Mr. Parker kindly officiated in the absence of Mr. Hopwood. As the audience was small in the afternoon, a very harmonious circle was held. In the evening there was a full house, when three controls spoke through Mr. Parker in a very edifying manner.—COR.

MORLEY: Nov. 15.—Miss Tetley gave one of the finest invocations I ever listened to. Mr. Robinson read the Halifax funeral service from MEDIUM. Miss Tetley's guides then spoke on "An hour after death," showing the remorse and anguish of spirits who had been deluded by relying on the blood of Jesus. They had to work their way to higher spheres by good deeds. Begin this work on earth, and when we enter spirit-life we will find ourselves the same individuals, and profiting by our experiences in the body. Do not be carried away by superstition, but prove the glorious facts and truths of Spiritualism.—E. E. PEAROE.

SPENNYMOOR: Central Hall, November 15.—Mr. Westgarth spoke to a small audience in the afternoon on "Spiritualism." If the lessons derived from it were followed we should be in all respects better. He dwelt on the reasonableness of Spiritualism, and the progress it had made. In the evening, the audience chose: "Is there any affinity between the God of the Bible and the God of Nature?" Time would not permit the lecturer to conclude the subject. Mr. Pickford presided.—W. H. COOPER.

COVENTRY: Edgwick, Foleshill, November 15.—Five spirit friends spoke through Mrs. Smith in succession, and discoursed upon appropriate themes, encouraging all to continue in the good work to which they had committed themselves. A sixth spirit also took control, which was said to be that of a Red Indian medicine man, who was accompanied in spirit life as he had been in earth-life by a faithful English servant. The doctor for a few minutes gave a specimen of his native language, and offered up a prayer on behalf of all present. The meeting was very successful, and the Cause appears to be growing.—COR.

PENDLETON: Town Hall, Nov. 15.—Mrs. Groom gave two beautiful addresses. Afternoon subject, "Life and its lessons." The lessons of life were beautifully illustrated, and none who heard the discourse could but feel that all life's lessons were useful, and that all could improve and be useful, and leave the world better for having been in it. In the evening Mrs. Groom again addressed a large audience on "The vision of St. John in the Isle of Patmos." Mrs. Groom also named a little one, which was very impressive. Mrs. Groom also gave several impromptu poems.—C.

BACUP: Public Hall, November 15.—Mr. Swindlehurst spoke in the afternoon on "Christ: his life, and what has the world gained by it?" chosen by the audience, which though small was very attentive. In the evening the guides took "Spiritualism: the great educator," as their subject. Education would never be free while it was chained to priest-craft. Spiritualism gave freedom of thought to the mind of man, being the most favourable basis for education in its largest sense. The audience was much larger, and was kept in rapt attention for an hour and a half.—J. BROWN, Sec., 220, Todmorden Road.

NEWCASTLE: Weir's Court, November 15.—Local friends—Messrs. Thompson, Kersey, and Lushbrooke—were the speakers. Mr. Lushbrooke delivered a short, pithy, and exhortative trance address, showing great improvement in his development, and giving promise of becoming a good and useful instrument in the hands of the spirit-world. Mr. Thompson, president, officiated, giving an excellent reading on the philosophy of Spiritualism, while Mr. Kersey dwelt with its facts, and a very profitable evening was spent, closing with a large meeting for development, a number staying behind. This developing circle or meeting has been held every Sunday evening for this last few weeks, and bids fair to become a power for great good.—The convention on Tuesday evening last was engaged on the adjourned subject of "Organization," but as nothing practical resulted from the discussion no report is necessary. The discussion was again adjourned.—We are in the heat and turmoil of the election, in common, with the rest of the united kingdom. [Our correspondent quotes Mr. Cowen's reply to Mr. Barkas, which is given in another column, and then concludes:—] I have no doubt Mr. Morley, the other Liberal candidate, will be asked the same question. Let us hope he will be equally as liberal.—Geo. WILSON, Cor. Sec., N. S. E. S.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, NOVEMBER 22nd, 1885.

LONDON.

BATTERSEA.—Mrs. Evans's, 46, Wakehurst Road, Northolt Road, near Clapham Junction, Circle at 7. Wednesday, at 6, Healing, Mr. Williams; 8, Developing. **CAVENDISH ROOMS**, 61, Mortimer Street, W., at 7, Open Meeting; various Mediums and Speakers. **EDGEWARE ROAD.**—Nufford Hall, Nufford Place, at 11, Seance, Mr. Hopperoff; at 7, Mr. A. Montgomery, "Mesmerism," illustrated by diagrams. **HOXTON.**—227, Hoxton Street, at 8: Mr. Armitage. **KILBURN.**—Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7, Seance. **UPPER HOLLOWAY.**—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle. **WALWORTH.**—83, Boyson Road, at 7, Mr. J. G. Robson, Trance Address; Mr. Raper, Healing. Monday at 8, Mutual Development Class. Wednesday, Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium. **CLERKENWELL.**—81, St. John's Street Road, Wednesday at 8, Mr. Webster. **HOLBORN.**—At Mr. Coffin's, 13, Kinggate Street. Tuesday, 8.30. Mr. Webster. **HOXTON.**—Perserverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster. **NOTTING HILL.**—53, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30. 10, Prince's Road, Wednesday, Mr. & Mrs. Hagon, at 6, Healing, at 8, Trance.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information. **BAOUF.**—Public Hall, at 2.30 & 6.30, Mr. Newell. **BARROW-IN-FURNESS.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon. **BATLEY CARR.**—Town Street, 6.30 p.m.: Mr. T. Holdsworth. **BELFAS.**—Lecture Room, Brookside, at 10.30 and 6.30. **BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Ellis. **BIRMINGHAM.**—Ozeils Street Schools, at 6.30: No Information. **BISHOP AUCLAND.**—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, Mr. D. W. Ashman. **BLACKBURN.**—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: No Information. **BOWLING.**—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Morrell. **BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakenfield Road, at 2.30 and 6, Mrs. & Miss Gott. **Oddfellows' Rooms**, Otley Road, at 2.30 & 6, Local. **Meeting Rooms**, 448, Little Horton Lane, at 2.30 & 6: Mrs. Bailey. **Milton Rooms**, Westgate, at 2.30 and 6: Mr. Collins Briggs. **Upper Addison Street**, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Worsman. **BURNLEY.**—St. James' Hall, at 2.30 and 6.30, Mr. E. W. Wallis, and on Tuesday evening. Thursday, at 7.30, Members' developing circle. **CARDIFF.**—At Mrs. Cooper's, 50, Crookherbtown, at 6.30. **DERBY.**—At Mr. John Allen's, 25, York Street, at 8 p.m.: Circle. **DEVONPORT.**—98, Fore Street, at 11, Miss Bond, "The signs shall follow them which believe"; at 6.30 p.m., Miss Bond, "Knowledge," based on the Biblical record of the fall of man. **EXETER.**—The Mint, at 10.45 at 6.30. **FELLING.**—Park Road: at 6, no information. **FOLESBELL.**—Edgwick, at 6.30. **GLASGOW.**—2, Carlton Place, Lyceum at 11.30; at 6.30, Mrs. Wallis. **HALIFAX.**—1, Winding Road, at 2.30 and 6, Mrs. Hollings. Monday, at 7. **HANLEY.**—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m. **HASTON.**—Miners' Old Hall, at 5.30: Mr. G. H. Lamb. **HETWOOD.**—Argyle Buildings, at 2.30 & 6.15: Mr. B. Plant. **Huddersfield.**—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. & Mrs. Hepworth. **JERSEY.**—68, New Street, at 3 and 6.30: Local. **KEIGHLEY.**—Lyceum, East Parade, 2.30 and 5.30: Mrs. Riley. **LANCASTER.**—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, No Information. **LEEDS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. J. Armitage. **Edinburgh Hall**, Sheepscar Terrace, Mr. Johnson. **LEICESTER.**—Silver Street Lecture Hall, at 11 & 6.30: Local. **LIVERPOOL.**—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. Groom. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street. **LOWESTOFT.**—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local. **MAULDSWILD.**—Free Church, Paradise Street, at 6.30, Mrs. Burgess. 62, Fence Street, at 2.30 & 6.30, Mr. J. T. Standish. **MANCHESTER.**—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mrs. Butterfield. **MIDDLEBROMGH.**—Granville Lecture Rooms, Newport Road, at 2 & 6.30, Mrs. Yarwood. **MORLEY.**—Mission Room, Church Street, at 2.30 and 6: Mr. Peel. **NEWCASTLE-ON-TYNE.**—Weir's Court, at 6.30, Mr. R. L. Fearbey, "The transfiguration of Religion." **NORTH SHIELDS.**—6, Camden Street, at 11, Mr. E. Ornsby; at 2 & 6.15, No Information. **NOTTINGHAM.**—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes. Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough. Tuesday, 7.30. **OLDHAM.**—176, Union Street, at 2.30 & 6, Mrs. Gregg. **OPENSHAW.**—Mechanics' Institute, Pottary Lane, at 10.30 and 6, Mr. J. B. Tetlow. **OSWALDSTWISTLE.**—At 160, New Lane, at 6.30, No Information. **PARKGATE.**—Bear Tree Street (near bottom), at 6.30, Mr. Postlethwaite. **PENDLETON.**—Town Hall, at 2.30 and 6.30, Mrs. Grees. **PLYMOUTH.**—Notte Street, at 11, Mrs. Trueman; at 3, Member's Circle; at 6.30, Mr. James. **ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information. Marble Works, 2.30 and 6 p.m., Mr. Macdonald. Wednesday, Circle at 7.30. **SALTASH.**—Knuton Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Burt. **SHEFFIELD.**—Cocoa House, 176, Pond Street, at 6.30: No Information. **SOUTHSEA.**—41, Middle Street, at 6.30 p.m. Friends cordially invited. **SOUTH SHIELDS.**—19, Cambridge Street, at 11 and 6.30, No Information. **SOVERBY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 8.30: Mr. A. D. Wilson. **SPRINTWOOD.**—Central Hall, at 10.30, 2.30 and 6, Mrs. Yarwood. **SUNDERLAND.**—323, High Street West, at 6.30: Circle. **TUNSTALL.**—13, Rathbone Place, at 6.30. **WALSALL.**—Exchange Rooms, High Street, at 6.30. **WEST HARTLEPOOL.**—Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. Barrow. Wednesday at 7.30 o'clock. **WEST FELTON.**—Co-operative Hall, at 2 & 6.30, No Information. **WISBEY.**—Hardy Street, at 2.30 & 6, Mr. Hopwood.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester. **THOMAS GREENALL**, Trance and Clairvoyant Medium, 196, Padham Road, Burnley.—Wednesday at 8, Private Circle. **MRS. GROOM**, 200, St. Vincent Street, Ladywood, Birmingham. **MR. JOHN ILLINGWORTH**, Bingley, Cor. Sec., Yorkshire District Committee. **SAMUEL PLACE**, Trance Speaker, 149, Charter Street, Manchester. **THOMAS POSTLETHWAITE**, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.—Parkgate, Nov. 22, 23 & 24. **MR. J. SWINDLEHURST**, Spiritual Teacher, 25, Hammond Street, Preston. **MR. J. B. TETLOW**, 7, Barclay Street, Rochdale; fall till Jan. 1886. **MR. A. D. WILSON**, 3, Battinson Road, Halifax.—Nov. 22, Sowerby Bridge; 29, Milton Rooms, Bradford. **MR. H. ARMITAGE**, Trance Speaker, 56, Gt. James St., St. John's Road, Hoxton. **MR. JOHN WALSH**, Trance Speaker, 15, Witton Parade, Witton, Blackburn. **MR. J. T. STANDISH**, Trance & Clairvoyant, 52, Malton St., Coppice, Oldham.

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