



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

SPIRITUALISM.

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W. J. COLVILLE'S GUIDES ON THEOLOGICAL CONFLICTS.

AN EXTRACT FROM A LECTURE.

We care very little indeed for theological controversies, which far oftener engender strife and acrimony than they promote the interests of true religion, the essence of which must ever be a kindly toleration of the views of others, and a peace-loving disposition accompanied by that purity of thought and forgivingness of disposition which seeks to make the best rather than the worst of the productions and conclusions of our brethren; but sometimes a great moral principle is at stake, and we cannot correct a vice in society and a grievous error in administration, without tracing it to its source and making an attack upon the root of the evil tree. One of the greatest wrongs ever perpetrated has been the subjugation of woman to man, as though he were lord and master and she were but slave and subject. A mother's influence over a child is a thousand-fold greater than a father's, and though we would be among the first to urge upon fathers attention to their duties to their offspring, too often sadly neglected, we would ever utter our protest against that narrow construction put upon various passages of Scripture, which seem to teach the complete subordination of the fairer sex to the sterner. The old argument of man's prior creation can be refuted from the pages of Genesis itself, and it is needless to say to an audience such as the present, that not only does science offer no support whatever to orthodox inferences from the earlier chapters of Genesis, but the second chapter of that much-controverted book is now almost universally considered by learned commentators as purely allegorical. The apostle Paul may have had good reasons for forbidding women to preach in certain Asiatic churches, over which he exercised supervision centuries ago, but be this as it may, if his prohibitions were merely temporary and local, they can have no bearing whatever upon England in this century, while even should the apostle have conscientiously, for all time, inveighed against the equality of the sexes, the opinion of no man, and of no spirit for that matter, should ever be taken as final against the dictates of reason and the moral sense. We often think persons who go to the Bible as to an infallible oracle, treat that book very much as though they looked upon it as the last will and testament of a departed God. Instead of teaching that

God has spoken but speaks no more, we refer you to the Scriptures, which are ever being written in the heavens above your heads and the earth beneath your feet. Verily the heavens declare the glory of God. Modern astronomical researches introducing to us worlds and systems of worlds innumerable, in the vast expanse of the heavens, enable us to throw meaning into these old Hebrew words which none but the very few learned ones of old could possibly have made them hold. The revelations of Spiritualism to this age, are like the revelations of science. Facts do not alter, truths do not change, but man's ability to understand and assimilate truth is certainly subject to increase. If any one knew the earth was round in centuries long gone by, when Galileo, Copernicus, Bruno, Columbus and other great minds were ostracised and condemned as heretics and blasphemers because they stepped out of the beaten track, and pronounced in favour of facts beyond the ken of the multitude, that knowledge is unaltered and unalterable. We do not require science to tell us something different from what the ancient savans knew; but the boast of this age, with its plentiful and cheap schools, its legislation in favour of universal education, is not that truth is to be invented, not to a very wide extent that that truth shall be discovered, but rather that knowledge may be generalized, and that which was formerly the special private property of the few, may become the common heritage of the multitude.

SPIRITUALISM IN MELBOURNE.

Dear Mr. Burns,—It is now somewhat long since I last had the pleasure of addressing yourself and readers. I have been gratified to observe the solid and thought-provocative matter which has filled the columns of your paper from week to week for some time past, and congratulate you thereon. Your Christmas number is most attractive.

I always welcome the latest news as to the progress of Spiritualism in England, America, and elsewhere. Surveying the Movement in England from this distant point of vantage, taking, so to speak, a bird's eye view of it, I am able to see it with greater clearness than whilst I was in the midst of it. I think there is much reason for congratulation. It appears to have attained a solidity which augurs well for its future. It has emerged greatly from the sensational stage, when phe-

genuineness of all that we placed before our readers, with so much labour and expense. During all these years, these remarkable phenomena have never ceased, and though the keen interest in them became satiated, the grandeur and truthfulness of these stupendous results never grew dim in the appreciation of minds able to realize their importance.

Recently Mr. W. Eglinton has given investigators the opportunity of witnessing some of the wonders that occur in his presence. Mrs. Burns and a lady friend received a kind invitation from him, to sit privately with him at his rooms, 12, Old Quebec Street, near the Marble Arch. The sitting came off on Monday, April 28, in the afternoon.

Previous to starting, Mrs. Burns bought a couple of slates, that there could be no possibility of their having been written on in any way by Mr. Eglinton. Writing was obtained on these slates, also on slates produced by Mr. Eglinton. All the slates were carefully cleaned before the experiments commenced.

The rooms consist of front and back drawing-room, connected by an open door. There are several windows in the front room and one behind, and as the sun was shining, a better light could not have been desired. There was no attempt at mystery or concealment. A plain table was used, at which the party sat: Mr. Eglinton with his back to the back window, Mrs. Burns to his right, and her friend opposite to him. On the wall opposite to the vacant side of the table, a looking-glass as large as a window is placed, so that the whole proceedings could be observed either in the looking-glass or by scrutinizing the table.

The lady wrote the name of a spirit on the slate, and it was placed on the table, with a small piece of slate-pencil underneath it, and with the name of the spirit towards the table. A reply was received, but communications were received more freely from other spirits. Several messages were obtained by Mr. Eglinton holding the slates close under the top of the table, a small piece of slate-pencil being placed on the upper surface of the slate so used. On these occasions, all hands were joined on the top of the table, with the exception of Mr. Eglinton's right hand, which held the slates, and which was in view.

The slate whose inscription we reproduce was written upon as follows: One of Mrs. Burns's slates had a small piece of slate-pencil placed on it, then another slate was laid on the top. One end of these slates was held by Mr. Eglinton, and the other by Mrs. Burns, the slates being thus held in space, higher than the table, and at some distance from it. The slates, indeed, were held up in the air, so that they could be seen in every direction. Thus held, writing was heard going on between the slates. Then an interesting experiment was tried: Mr. Eglinton withdrew his hand from his end of the slates, and the writing ceased till he replaced it again; Mrs. Burns also withdrew her hand with a similar result. The inscription was as follows:—

Dear Mrs. Burns,—We hope you will accept our earnest sympathy with you and your good husband in the trials and difficulties besetting you through your efforts to promote the well-being of the Cause in the manner best calculated from your point of view to do good. The one great consolation remaining to you both is the fact that your reward is [will] not be here on earth—and the consciousness of having done your duty is perhaps a sufficient recompense for all you have suffered. Accept, we beg, the assurance of our fraternal good wishes, and believe us when we tell you we, in common with many of your friends, are around you both and aid you to the best of our power. God bless you.—ERNEST.

Mrs. Burns says that while the writing was going on, the slates were enveloped in a light-coloured luminous aura, in which there was mixed a bluish tint.

Mr. Eglinton took every possible care that there should be no complaint as to the genuineness of the manifestation. We have made an illustrated report, to place our readers as far as possible in possession of the facts. We do so with the certainty that this is a manifestation to be implicitly relied on. No act of Mr. Eglinton's, in the future, can in any way deteriorate the importance of this manifestation. Mrs. Burns is of opinion that the result is unassailably complete. She sees no way in which it could be impugned.

This is only one of many similar phenomena through other mediums that we have personally experienced. If anyone of such stood alone, there might be room for doubt, but, taken together, they constitute a mass of evidence that places direct writing in the unanswerable position of a scientific fact. So many rumours are passed round discrediting mediumship, that we emphasize these particulars, that readers may settle their minds as to the certainty of direct writing on slates being a reliable feature of Modern Spiritualism.

SPIRITUALISM AND CHRISTIANITY.

THE RICH MAN AND LAZARUS.

A DISCOURSE BY J. BURNS, O.S.T.

Mr. Jones, of Hammersmith, has sent me a letter received from a relative in New Zealand, referring to addresses in connection with Spiritualism which had been given at Wellington. The following is from the "Evening Post" (Wellington, N. Z.), February 25, 1884:—

A lecture on "Spiritualism" was delivered at the Free-thought Hall last evening by Mr. J. O. Harris. In the course of his remarks he reviewed the possible future of Spiritualism, pointed out the close relationship existing between evolution and Spiritualism, argued that the force known as modern Spiritualism was the same force which was manifested throughout ages, explained that Spiritualism had no quarrel with the churches, and concluded by expressing a hope that a Spiritualistic Association might be formed in Wellington. The lecturer was accorded a hearty vote of thanks.

The correspondent does not think Spiritualism and the churches will amalgamate, but rather that when Spiritualism becomes prevalent churches will cease to exist.

One of the leading Wesleyan ministers in the colony preached against Spiritualism, the following report of which incident is taken from the "New Zealand Times," February 18, 1884. These particulars have been forwarded to me that I may be able to supply the views of Spiritualists thereon. I give a few thoughts that occur to myself, but as the text quoted is a standing objection to spirit communion with the orthodox, I would recommend every Spiritualist to give the matter personal attention, and be able from his own standpoint to deal with it as opportunity may arise.

THE REV. R. BAVIN ON SPIRITUALISM.

At Wesley Church, last evening, the Rev. R. Bavin delivered a most impressive sermon, his text being taken from St. Luke's gospel, xvi, 31: "And he said unto them, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The preacher forcibly reminded his hearers that Holy Writ was sent to us for our edification, and should guide the human race through all the difficulties and shoals of everyday life. After referring to the fact that if the world refused to listen to the word of God, he remarked that it would be more impossible for them to be convinced even "though one rose from the dead;" and he instanced as a striking example, and one which our Lord had possibly in view while giving the parable of the rich man and the beggar Lazarus, the miracle of his raising from the spirit-world His beloved one Lazarus. At the conclusion of his sermon, Mr. Bavin said his text struck a blow at the claims and pretensions of what was known in Old Testament Scripture as Necromancy, and in modern times as Spiritualism, or, as he preferred to call it, spiritism. It was the fashion with many to pooh pooh the phenomena of this development, and to declare they had no foundation in fact. Many asserted that the whole system was a delusion and a fraud. Now, he had no doubt whatever, it was possible to hold communication with departed spirits; otherwise why did God forbid the practice? He could at least claim Scriptural authority that the system known as modern spiritism was possible and had an actual existence; but he had likewise the sanction of Scripture in saying it was an unhallowed and forbidden thing. It might not be at once evident why God had forbidden it; but the system, if such it might be called, had now been long enough before the world to examine it by its fruits, and what did they find? Had ever one life been changed by it from sin to purity. Had one soul ever been led by it from selfishness, greed, and evil practice, to become a humble follower of the Lord Jesus Christ? Not one. Let them look at the whole matter in the light of divine truth, and they would see how strikingly the text was confirmed. "If men hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The preacher makes one observation as to the use of Holy Writ—as it is conventionally called—which it would be well for all Christian ministers to profit by. That the passage quoted by him in the present instance has not tended to his "edification," I hope to show. By Christians, the Bible is wholly misunderstood and its meaning perverted: particularly is the spirit of the Gospel made of none effect. This is abundantly evident in the universally deplored fact that the principles,

methods, ministrations, and practices of Christians are notoriously in opposition to the Gospel narratives, so that it has become a necessity of speech to speak of "modern Christianity" in contradistinction to "primitive Christianity."

This is because the traditions of the Church have been in all ages, since the Church existed, made superior to the Scriptures in authority. At the Reformation it was presumed that Popery had been cast aside, and that since then man might use his judgment openly and freely in the interpretation and understanding of Scripture to his own needs. This is not so. The Christian Church in all its sects is still modified forms of the Papist Church, only that amongst the heretical sects the popes are legion. All of them are at one in that huge offence, of (a) taking the letter of the Bible as a plenary revelation of the will of God to man; and (b) of openly disregarding and perverting its teachings when they have done so.

It behoves every man who has a spark of the love of truth, or reverence for the Divine Mind, in his constitution to carefully inquire and inform himself as to the nature and origin of the Bible, before he dares to impose its authorship upon the Father of all. There is no human being but would resent such a liberty taken with himself, and that because no man or body of men could defend their conduct as the alleged authors of the Bible. The authorship being attributed to God, it is implied that to criticise it is impious and presumptuous on the part of any man. Thus the glorious privilege of private judgment in respect to divine things is set at nought; blasphemy is committed in attributing such a work as the Bible, or indeed any book, to the Divine Being; this imposed dogma is enforced on the human mind to the shutting out of the Spirit of God from the intellect of man; infidelity is engendered by the assumption that Divine Truth is made to rest on a lamentably faulty foundation; and religion is thus placed in antagonism with the living power of the Creator as it is manifest both in Nature without, and in the intuitions of the soul within, man. It is not my attempt to deny that the "word of God" is contained in the Bible, and indeed in many other books; but to render it certain that such a priceless boon can be received by the human mind, man must be free from the shackles of churchal tradition, and open to that divine light which endows him with the faculty of criticism and analysis, whereby divine truth may alone be demonstrably realized; for we Spiritualists hold that man is the child of God, an incarnation of Deity, in form and degree, and that being so, communion between the Divine Soul and the human soul is not only possible, but a necessity. The Living Word, we hold, speaks thus to man to-day, if he who has ears will use them. In the Bible there are records of what men in the past have heard of divine things; but no certain sound of such matters can reach the human mind, unless the Living Word, made flesh in the individual man, be in an active and healthy state. In other words, before a man can see the "word of God," in a lively, not merely a dogmatic, sense in the Bible, he must first have it in himself.

But the origin and constitution of the Bible is well known to scholars. On this point the Christians occupy a false position, but as that position is essential to their existence and influence, they hold by it blindly, refusing to look in the direction of light and truth. Instead of the New Testament having originated in Jesus and the apostles, as is generally received, its materials were gathered from previously existing systems, which can be traced to Egypt, Persia, Jewry, and local spiritual sects, something like the Spiritualists of to-day, who, though having no church, are exerting more power on the spiritual thought of the world, than all the churches put together.

The story of the rich man and Lazarus, is inserted into the chapter without any connection with the other contents. It is presumed that Jesus made use of it,

but it is not indicated to whom, on what occasion or for what purpose. Its conclusion is so directly opposed to his mission, that it is impossible that he could have spoken it at all. In this instance we get a glimpse of the construction of the "word of God." We find it a combination of antagonistic materials, derived from sources which at the time were in opposition to one another, and therefore contradictory. This is the reason why there are so many antagonistic sects, all based on the one book, from which they can quote texts in support of their conflicting dogmas. If God had indeed given man a book for his instruction and guidance, it would not have been one of such a character.

Looking into the previous passage, we see the conflict still more clearly defined. Jesus is supposed to say to the Pharisees that "the Law and the Prophets were until John; from that time the gospel of the kingdom of God is preached;" but he goes on to say that "it is easier for heaven and earth to pass away, than for one tittle of the law to fall." [R.V.] The law of divorce is cited in illustration. This seems to imply that though the law and the prophets were not then the only sources of divine teaching, that no moral principle enforced by the law was abrogated on that account, but rather that all subsequent teachings were a fulfilment of the truths which the law had endeavoured to set forth. But a higher authority had stepped in, so that the old curriculum was superseded.

This combination, somewhat antagonistic yet pointing in the same direction, was from Talmudic and Essenean sources, just as we have the orthodox and the Spiritualists to-day. The Talmudists based their teachings upon instructions derived from books, the Esseneans spoke from the light and fulness of the Spirit within. External authorities could not make a man wise and good; but if he possessed the inner light, these literary fragments could be used as symbols to convey its teachings. Hence the employment of parables,—of no use whatever to the spiritually-minded, but necessary to convey what they meant to those less enlightened.

In this allusion to the "law," we find a palpable instance of this inevitable antagonism between the orthodox, literalist, Talmudists, and the freethinking, spiritualistic Esseneans, of which Jesus is put forward as the type. He did not originate the parables which he spoke; they were portions of the Talmudic (or what has since been called Talmudic) lore; and the object of thus using them was to show that an eclectic system might be effected by a junction of these somewhat antagonistic materials, but in the case of the rich man and Lazarus, the editor has performed his part so clumsily that instead of there being a blending there is repulsion. The orthodox element, loth to give way, enforces itself so positively that the whole system of the Gospel is rebuked in so doing, as I shall proceed to show. It is remarkable that this anecdote does not occur in any other book of the New Testament, and it is placed in its present position without any other apparent purpose, than to assert the majesty of the Jewish writings as opposed to the methods of the Essenean Spiritualists. The compiler thought he could strengthen the then orthodoxy, by citing the opinion of Abraham in the spirit-world, as opposed to the methods of the Spiritualistic Dissenters of that day.

The first mistake that has to be pointed out, is the common one, that Jesus gave as his opinion on the matter, the text as to mankind hearing Moses and the prophets in preference to one from the dead. Now Jesus did nothing of the sort, for if he had done so, he would have condemned himself. His whole ministry comes into direct conflict with the opinion given in this text. The close of his career, his rising from the dead, is regarded by Christians as the culmination and demonstration of his system of spiritual instruction. This being so, this text is wrong, or the acts and resurrection of Jesus are wrong. The two classes of teaching are

in direct opposition, the one to the other, and both of them cannot be right and true.

Further, we must observe that Jesus raised another Lazarus from the dead, and made direct use of the fact to promote the objects of his ministry; thus by the testimony of experience disproving the dogmatic assertion of spirit Abraham in reference to the other Lazarus! This is a very remarkable "Theological Conflict," and one which the millions of Christian ministers in the ages that have passed, have apparently overlooked. Mr. Bavin might derive considerable "edification" from a study of this most palpable contradiction in the "word of God," in which two rival sectarian systems are warring with one another as to the greatest amount of divine sanction appertaining to each. Read eleventh and twelfth chapters of John, and it can be seen that the raising of Lazarus is put forward with an evident purpose, as the story of the beggar Lazarus is also put forward with a purpose, and these purposes are in direct antagonism, the one against the other. The use of thaumaturgic arts, miracles, spiritual phenomena, or what Mr. Bavin calls "Spiritism," or "necromancy," is denounced in the one, but in the other the same thing is set forth as one of the "signs" of the superior system followed by Jesus; and its importance in this respect is repeatedly accentuated by reiterated allusions, and Lazarus appearing at supper, so as to make as much capital as possible out of the case. The Gospel method of winning men to a recognition of spiritual truth, was, then, by raising the dead, and other necromantic works, which is plainly in opposition to the dictum of father Abraham in spirit-life.

But if we look at this story still closer, we find it not consistent with itself. What does it purport to be? Is it a paragraph quoted from "Moses and the prophets?" It is no such thing. It is a spiritual communication, but terminating with a self-stultifying conclusion. If "Moses and the prophets" were all sufficient, what need of this Parable? It is truly strange to be told by one who is dead, that it is of no use to receive messages from the dead! Unless Spiritualism be true, how was it possible to obtain a report of a conversation that took place in the spirit world, between this rich man and Abraham? Looked at in that light, Spiritualism is illustrated and endorsed by this narrative. While it may have been promulgated to keep men from spirit communion, and enslave their minds to the priestly-enforced letter of the law, from which Essenean influences tended to woo them, still there is another light in which the concluding admonition may be viewed. It may be held to teach that spirit communion is of no use to minds wholly unspiritual in their tendencies: that unless a man can appreciate spiritual truths already extant in the world, he would not listen to them even if they purported to come from another world. There is great truth in this view, and we wish Christians would give it their earnest attention:—Moses and all the prophets were mediums. Moses talked with the spirit whom he called God, face to face, in the direct voice, as Spiritualists talk with spirits at this day. The ten commandments were written on stone by this spirit, as Spiritualists get direct writing on slates at the present day. All the prophets had spiritual gifts identical with those possessed by mediums of the present day. Take, then, the "Spiritism" out of the Bible, as Mr. Bavin chooses to call it, and where would the Bible be? Clearly there would have been no Bible had it not been for spirit communion, or "Spiritism."

In justice to the truth, I point out that two gross perversions of the text occur in the newspaper report quoted at the commencement of these remarks; whether these errors were committed by Mr. Bavin in the pulpit, I know not. In the opening statement of the text, the phrase, "And he said unto them, if they hear not Moses," &c., is used implying thereby that Jesus actually gave the text as his personal opinion on the matter. This is a false view of the occurrence. It was not Jesus who said the words of the text at all,

but Abraham in the spirit-world, who told the rich man that it was of no avail to raise one from the dead to try to convert his brethren. The chapter in Luke does not actually state that Jesus used the Parable at all. It is just stuck in without motive or relation to the contents, except what I have already shown. It is altogether in opposition to the work of Jesus; and I would ask, if Jesus thus expressed himself against the propriety of rising spirits from the dead, why did he himself rise from the dead? And with the effect, too, of convincing one of his Apostles, whose scepticism was not only impervious to "Moses and the Prophets," but to the personal life-work and teachings of Jesus himself!

The other perversion of the text occurs in the last sentence of the report of the sermon. There it is stated, "If men hear not Moses," &c. This is another false view of the question. Abraham, in the Parable, makes no such sweeping statement. He limits the unavailability of raising spirits from the dead, only in the case of these selfish worldlings, and men like them, whose minds are not on such a plane of development as to be amenable to spiritual phenomena or ministrations. We Spiritualists quite agree with the spirit of such a recommendation. We say further, that the Bible, though it condemns certain forms and uses of spirit-communion, only does so to guide mankind therein, but by no means to forbid it; for throughout the Bible the good and the bad forms of Spiritualism are placed side by side that the tendencies of each may be noted. Spiritualists have no quarrel with the Bible on that score, and with this Parable in particular.

There are now as there have been in the past, those who would forcibly shut up the Kingdom of God, and traffic upon that which has been received from it in former ages. All priestly orders of men now as in the times of the prophets and Jesus, war against individual communion with the spirit-world. The prophets were persecuted for their prophecies and spiritual works. Even Moses was grieved at the apathy of his people, and Jesus was put to death for the very act of raising Lazarus, and even Lazarus himself was in danger. How, then, can Mr. Bavin dare to insinuate that this miracle is an argument against Spiritualism? On the contrary it is an argument against Christianity; and the Christian ministers of every sect and party occupy a position to-day analogous to that held by the Pharisees of the olden time. It is the trade in preaching, and the interests of the vast order of men that profit by it, that is the grand object held in their view, and not the spiritual enlightenment of the people. But if the Bible teaches one truth more than another, it is that sacerdotal orders and ecclesiastical institutions are powerless in the face of the spirit world, the instruments of which, though apparently obscure and weak, can be made to exercise an influence in the face of which the "commandments of men" are nowhere. I therefore say, that this anecdote of the rich man and Lazarus is a pointed reproach to the Christian body, whose policy is altogether opposed to that of "Moses and the prophets," and therefore they are blind to enlightening influences from the spirit-world, as were the brethren of the rich man.

A very important point is the teaching in respect to rewards and punishments in the spirit-world. It is not stated or inferred that the rich man and his brethren were "bad men." They may have occupied good positions, been "highly respectable," wore "evening dress" of the most approved cut, and supported the church in a commendable manner. Lazarus, on the other hand, was in a state of disgusting filth and wretchedness, was no saint, and could not, on account of his poverty, give any grace or support to religious institutions. In neither case is the profession of religion taken the slightest notice of, as indicating their spiritual states. All that is made apparent is, that the rich man was selfish, and the beggar suffered because of that selfishness. Here is a

basis for religion that the Christian Church has apparently lost sight of. The inference is clear, that the religion enforced by this narrative is not one based on theological belief, but upon the dictates of justice and humanity. All human beings are equally entitled to the means of subsistence. If a certain class of the human family appropriate more than their share, and thus allow others to perish for want, they commit an offence, according to this Parable, worthy of the flames of hell. Lazarus may have had in his youth, an opportunity to be a rich man, but he was an honest man, and did not crave to possess by the tricks of trade, that which did not belong to him; or he may have been shamefully taken advantage of by that usurious rich man, and hence he is rewarded with "Abraham's bosom," whereas the other class is punished with anguish unutterable, and yet redemptive, for he now sees his fault, and is inspired with a kindly regard for those on earth who are dear to him, and are in the same danger.

The teachings of this story shatter to the very foundations, the flimsy and false edifice of Christian theology. In this teaching, and others in sympathy with it, there is no shadow of the scheme of salvation insisted on by the Christians. The religion of the Gospel is unselfishness, justice; and its motive power is to be derived from spiritual sources within the soul and conscience of man, and not from an intellectual adhesion, or professed adhesion, to dogmatic propositions.

The "humble follower of the Lord Jesus Christ" dogma of the Christians, is quite foreign to the Gospel. If Mr. Bavin be a follower of Jesus Christ, let him try his hand at raising the dead; if he cannot "follow," then let him and others with him cease to profess. How much better is Mr. Bavin than the humble Spiritualist in his colony, whom he seeks to asperse by his false and uncharitable distinctions? Who made him a judge in this matter? We might in reply say that this theological dogma, the invention of men regardless of God's honour or the truth, instead of leading men to purity, has brought millions into the hell of hypocrisy, which, in the sight of Gospel teaching, is the foulest form of impurity. Was it not those who made the outside clean, and prayed and professed so loudly, that received the most severe denunciation? Let Mr. Bavin and his brethren seek "edification" in this view of the subject, and refrain from self-laudation, for their profession is hollow as their imputation on Spiritualism is false, and a direct attack upon that God at whose will and by whose power the manifestation of the Spirit has, in this and other ages, come into the world.

Amongst Spiritualists, there are all sorts of men and women, but spirit-communion and the teachings deducible therefrom are beneficial to all. I do not accept as Spiritualism all that is done in its name, by the hordes of ignorant persons who have come out of the Churches and elsewhere. There is right and wrong in spirit-communion as in everything else, but the wrong is so palpable that it is—from darkness to light—the shortest road to right.

The ignorance which asks if any man has been religiously benefitted by spiritual manifestations, is amazing. Does Mr. Bavin read the New Testament? Does he not find that in the case of the raising of Lazarus, the most powerful results accrued from the effects of that act? So it is taught throughout the New Testament. Spiritual powers and ability to lead men to God and goodness go hand-in-hand. And for want of that power, the Christian Church is impotent for good to-day. Why can such a heresy as Spiritualism exist, if the Church be what it so loudly proclaims itself to be? Why does injustice, sin, misery, and crime abound, if the light of Christianity be what it professes? That men calling themselves Christians, do good, I admit, but that is not because of their Christianity. All mankind do good: for the good is in man,

and not in his creed. This attempt to foist creed on to man as the All-good, is practically to dethrone the Deity in the human soul, and is, therefore, the most insidious and flagrant form of infidelity. We find none of it in the Gospel; we have it refuted in the Parable we have been considering. It is not those who cry "Lord! Lord!" that are accepted, but those who, as best they can, live in accordance with the light that the Creator has placed within the soul of all.

As a fact, it is no boast nor exaggeration to state, that through Spiritualism, Millions, during these forty years, have been brought from the darkness of Materialism to the light of Spiritual Truth. This is a mighty fact, and one which nothing but the power of God could accomplish. In this respect, Spiritualism has already modified and elevated the whole tone of Christian teaching, though Mr. Bavin, in a distant colony, seems to be in ignorance of the fact.

On man's moral nature spirit-communion exercises a specially elevating effect. Intellectually, the Spiritualist does not simply see that in the next life he must reap as he has sown in this (as taught in the Parable), but he has a spiritual aid afforded him to strengthen his weaknesses and help him to overcome the chief obstacles to his progress. Millions have been completely reformed in their habits through spirit-communion. They have abandoned vices, bad habits, and unjust courses, and commenced to realize in their own lives the existence of the kingdom of heaven on earth. The powers of the spirit render it impossible that a man can follow an evil course without its being known by others; so that his most secret sin is made manifest. A man must go straight, or retire from the field of Spiritualism in its progressive work.

To give one example out of millions that are transpiring in all parts of the world, I will cite the case reported to me by a Spiritualist, who is a member of a Christian Church. A relative had been in the habit of abandoning tobacco during Lent, as a penance, but he suffered great privations in so doing. After he became a Spiritualist, and spirit-communion was established amongst the members of his family, the appetite for tobacco lost its power, and he left off the habit of taking it, without the slightest inconvenience. I know another gentleman, who failed to conquer the appetite for tobacco years ago, but since he has been a Spiritualist, it has given him a positive pleasure to lay the pipe aside.

These are instances of one single habit, but it is the same in the case of other evils that war against man's spiritual welfare. The Spiritualist who tries to improve himself, is aided by the angels who are ever ready to minister to weak and erring children of God, who would strive to be perfect even as their Father is perfect.

But are the Spiritualists an immoral people? God forbid that I should boast, for I am too conscious of my own failings, and that if I were proud of my fancied strength, I might the sooner fall on that account. Spiritualists, as a body, though glad to testify in a general way to the moral advantages of spirit-communion, yet modestly refrain from those ranting displays of self-sufficiency, so loudly upheld as an article of commerce by some religious bodies. The still, small voice, that penetrates most deeply into the soul, is never heard at street corners and in the market place; but in the private closet, as was the Essenean custom, it reigns in the soul supreme, and its fruits may be seen in millions of mended and happy lives.

Persons of all kinds call themselves Spiritualists. There is nothing to hinder them. Even Mr. Bavin is a "Spiritist" after a fashion. A licentious fellow, or an unprincipled adventurer, may from interested motives ally himself with Spiritualists, and bring disgrace on the cause of which it is innocent, for all these rascals have had a Christian bringing up. But I will consent to this test of Spiritualism as a moral agent: I will allow all the Spiritualists, so-called, however little they

may be able to lay claim to the name, to be placed in one category, and I will put the Christian ministers of every denomination, in another category. I feel sure there are more Spiritualists, all told, than there are Christian ministers. My test is, that there are more Christian ministers convicted of crime, than there are Spiritualists, the fraudulent mediums included.

I do not think Mr. Bavin, or any other Christian, can object to this adjudication of "fruits," whereby all manner of trees may be known, and until some such test as this is put in force, it would be a credit to Mr. Bavin, and others, to refrain from unseemly imputations, which imply a contempt for the majesty of God as manifested in the power of the Spirit, and an uncharitable view of his fellow men, who, though not supporters of his profession, are not on that account less worthy of that charity, which we are enjoined to bestow, even on our enemies.

HUMAN PROGRESS.

INFORMATION ON THE ORDER OF SHAKERS.

A LETTER BY ELDER F. W. EVANS.

Mt. Lebanon, March 7, 1884.

W. Baker, Sen., Otago, New Zealand:

Esteemed friend,—Your interesting letter of 8th Jan., is received. It is good news from a far country. To learn that in that far-off land of abundance in earthly things, there is, at least, one who hungers after a knowledge of an Order so unpopular as Shakerism, is really good news. I shall proceed to give you answers to your several questions, in the order you have put them, without re-writing them.

Some years ago, I had a correspondent, John Finlay, in Ballarat, Australia, to whom I sent a good deal of reading matter. He was a schoolmaster. He died. Did intend to come to America. In England, I held many meetings, the most important was in St. George's Hall. Am glad you have that Lecture. Have you seen Hepworth Dixon's "New America?" If not, you had better read it; that would give you "how and from what class of society our Societies are kept up." Also, how new Societies originate—the material that composes them. Religious Revivals are the preparatory processes. (1) By Religion, we mean all forms of truth, from Materialism to Shakerism. Believing that in Christ are hidden all the treasures of wisdom and knowledge, and that no good thing will God withhold from those who truly love and serve him. (2) There are no better ages for new-comers than from 21 upwards. It is easy for young men and women to become Shakers. At that age, they know something of the world, yet have not used up their life energies. Young men and women are strong to overcome the world, to bear the burthens of Society. They are the first guests called to the Marriage Supper. The second class, from the streets of the city, are widows and orphans. The third class, compelled by necessity, from the highways of travel and the by-ways of sin, come for a home, and to be saved from the weaknesses they have fallen into. Many of them are thus called, and few of them are chosen. (3) Only a small proportion finally remain permanent members. But the labour upon them is not lost. Good will come of it. Having once had a taste of community life among the Shakers, they never forget it, but either do, or will, in or out of the body, re-enter the Order, to go no more out forever. They are our loudest preachers, because the world will believe what they say. I speak now of the honest and sincere, not of reprobates, violators of their own consciences, who defile the flesh, speaking evil to cover their own wickedness. (4) All real Shakers do as did Jesus and his Apostles—make themselves eunuchs for the Kingdom of Heaven's sake. They are not made eunuchs of men. That is but circumcision, that is of the heart and of the Spirit of God. It leads men and women not to look at each other with lustings. (5) About Doctors, &c. You have heard the Spanish proverb—"Every man is a fool or a Physician." The Law of Moses was of God. It saved its subjects from all the diseases of the Egyptians: "The Lord your God shall take all sickness away from the midst of you," was the promise. Should not the Gospel retain all the good of the Law? which was only a schoolmaster to bring to, or prepare souls for, the Gospel: "No man cometh to me, except the Father prepare him." As yet, we are only in the

first of seven cycles, that will develop Shakerism—the Gospel. (6) When a people are prepared for a religious community life, they usually have property enough to begin with, and they soon create more. Shakers all labour, and nothing is lost by idleness, waste, nor sensual pleasures. Godliness is profitable for all things, the world that now is, and the world that is to come. It creates heaven upon earth, and supplies all normal wants.

(7) About a second visit to England. I think Co-operation, Community, Infidelity to a false Church, Temperance, Physiological reforms, and many other forms of truth, have, in England, well-nigh prepared a people for our Order. (8) The rate of mortality of Quakers, in England, is about eight years beyond the mass of the population, as near as I can come at it. The rate of mortality among Shakers, is about ten years above the average. It should be twenty-five years, when the system is fairly tried. I have sent a letter by Vincent, and also a paper, published in the "Tribune," our leading paper. I will send other things, as I get time, the Auto, for one. We have volumes of the "Shaker and Shakeress," that I will send to Libraries, if they will pay postage, and have them bound. There are three years. Libraries are glad to get them on those terms. Will send specimens. Shall I hope to hear from you, as soon as these presents reach you?

Weather: We are in the midst of winter—good sleighing. Do you have snow and ice? What have you done with the cannibals? I always think of man-eating in connection with New Zealand,—that they eat their Missionaries. Is it any greater crime for Christians to eat one another, than it is to shoot each other? Would they do either if they did not violate the command: "Thou shalt not kill?"

I send my love to all who believe in doing right, until there be no cross in it, and that sin consists in seeking happiness in wrong-doing—in unrighteousness.—Your friend,

F. W. EVANS.

P.S.—(9) It is charged: "The Leaders are better paid," &c. Do not see how that can be, where none are paid.

A COLONY OF SPIRITUAL FAITHISTS.

At the first convention of Faithists and their friends, held in their hall, in New York, November 24th, 25th, and 26th, 1883, nearly all the Eastern, Northern and Middle, and some of the Western States were represented. Sixty-two students were admitted, besides the New York initiates and members.

The proceedings were not only harmonious, but enthusiastically entered into and carried out. At the last meeting, on the 26th, a colonization society was organized, and a committee appointed to take steps for procuring a tract of land, from one hundred thousand to a million acres, in either Southern California, Arizona, New Mexico or Mexico. A number of women and men present immediately volunteered to go to the place that may be selected, and erect the homes, schools, factories, etc., etc., preparatory to receiving the foundlings, orphans and other uncared for children from our great cities. These volunteers agree to go without wages and without price, and also to contribute their money and means, and even the work of their lives to the cause. The object is not only to provide a way for the members to live higher and purer lives than is possible amongst the world's people, but to raise up the children where they shall not witness drunkenness, crime and profanity; where they may be taught, on the kindergarten system, all kinds of trades and useful occupations, with a time to sing, a time to dance, a time to play, a time to work and a time to pray. They will be taught the universal brotherhood, and to have faith in Jehovah, their Creator; to be non-resistants, to abjure war, to practise the commandments and to do good. They will be developed in all their talents, and raised to hold all things in common. From three hundred to five hundred will be raised in each home, in suitable houses, and the houses at convenient distances apart on the same domain. In fact, the plan described in OAHSPK, the new Bible, will be carried out.

To accomplish this great work the benevolent women and men of America are asked to co-operate with us. The land should be sealed in perpetuity for the object named, and never to be sold for benefit of the individuals.

The society is satisfied that a sufficient number of volunteers can be had. They will go as workmen and teachers, and only ask for material to work with, asking nothing to be donated to them for their own profit in any respect. They say, "Let it be recorded that we, the readers of OAHSPK, are resolved to work for Jehovah's kingdom on earth."

There are thousands of foundlings and orphan babes in our great cities that die every year, which if cared for, would live. And even where such little ones now do in some cases live, they grow up to become inmates of poor-houses or prisons.

We also solicit more volunteers, especially such as are will-

ing to live the pure life and practice laid down in OAHSPM. Communal life has been tried with adults, but never with children. Communal life has been tried on a worldly basis, but never on the basis of our Father's heavenly kingdom, as described in OAHSPM, and for the higher development of the soul.

Our volunteers hunger for a purer and holier life, where it may be possible to love one's neighbour as one's self, and to do unto others as one would be done by. There have been and now are, many who are believers in religion, but the Faithists consecrate themselves to fulfil it in practice. Ours is not a work of charity; we propose to raise up a new race of people, who, after one or two generations, will be the Father's kingdom on earth.

The convention authorized the publication of this notice.

Communications on the subject, to the OAHSPM Lodge of Faithists, should be addressed to

MISS E. A. PENNIMAN, SEC. O.L.F.,

128, W. 34th Street, N.Y.

The Lodge has appointed as corresponding secretaries, to act in such parts of the country as they can reach, the following persons:

John R. Cooper, Alleghany City, Penn.

Andrew Bates, Cambridge, Mass.

Miss F. Vandewater, 128, W. 34th Street, N. York.

Mrs. Mattie Patterson, Elgin, Ill.

WORK AT NEWTON ST. CYRES.

Those reading the MEDIUM, who are well and deeply instructed in the spiritual philosophy, scarcely need to be told that the grand purpose and influence of Modern Spiritualism, are not to be stimulated by what is merely made tangible and evident to the bodily senses. Nay; every one knows that the mere external manifestations of this Great Movement, in the "circle" and on the platform, are but the merest fringe thereof—features the most insignificant of this vast subject. Nay; the grandest work of Modern Spiritualism is that which has been wrought in those realms of existence which are beyond the mortal sense; the crowning glory of Modern Spiritualism consists in the redemption and deliverance it has brought to countless myriads of souls, in the lower spheres of spiritual existence. During these thirty-six years, a vast work of enlightenment and emancipation has been going on to countless generations of human souls, who have passed from earth. This has been and is, the real and essential purpose and result of Modern Spiritualism. All else is comparatively speaking mere trifling.

The most blessed experiences I have known in connection with this Movement, have resulted from the glimpses I have had of this work in the spheres, and the part I have taken in the liberation and elevation of disembodied souls. As a Spiritual Revivalist I have always felt peculiarly in my element in this work—as was the case with me of old in the Methodist communities; and during the past three years I have witnessed a great deal of this work in many places, but most extensively by far, in our own home circle at Newton St. Cyres. I know of no circle existing in a higher spiritual element than this one; and I know no medium through whom so much is done and realized of the kind of work I have mentioned, as with Mrs. C., the medium of this circle.

We were thus engaged during most of last week. It began with an extraordinary and overwhelming demonstration of spiritual power, connected with the deliverance from earth-bound conditions of one who has just passed away in the village, a tradesman of great intelligence, and occupying prominent public offices, whose body was then lying in his earthly home. The strong current of power thus introduced, resulted in the liberation of countless numbers. So we were told, and so indeed we felt, if feeling be any criterion in the matter. This glorious revival work went on each evening of the week, reaching a climax on Sunday, when for three hours the work went on continuously. Through the medium we were permitted to have glimpses of the grand work going on—concerning the reality of which I can only say, that the entire company were, during most of the time, filled with deep emotion, and if there be any such thing as "revival power," I have never felt anything more like it than on this occasion. At any rate, we have all felt a spiritual uplifting in connection therewith!—OMEGA.

PHYSIOGNOMY:—A large audience attended Dr. J. Simms' fifty-second lecture at the Athenæum last evening. His lectures have always drawn large audiences here, as well as throughout these colonies. Each lecture is an intellectual feast of itself, with wit and fun sufficient to enliven the merry yea in among the audience, and attract thousands who are taught the science of physiognomy ere they are aware of it. In proof that the mind is affected by what we eat, and that the blood, being fed by certain kinds of food, tends to produce health, other kinds causing disease, he cited an instance where a man had wholly lost his memory, and another was paralysed, and both were helped by infusing the blood of young animals into their veins. A case of insanity was quite cured in this way. Denys introduced into the veins of an idiot the blood of a calf, and he recovered his reason. A person suffering from ague and another from lepra were by this system also perfectly cured.—"The World" (Melbourne); March 9th, 1884.

GREETING TO MRS. CORA L. V. RICHMOND AND MR. RICHMOND.

GIVEN BY "WINONA," THROUGH HER MEDIUM, W. J. COLVILLE, at Neumeyer Hall, Sunday, May 4th.

We greet two noble workers,
Who, in this room to-day,
With kind and loving presence
Sweet sympathies display;
They who from o'er the waters,
With swiftest speed have flown,
Obedient to the spirit,
To make glad tidings known.

We give you joyous greeting,
O Workers tried and true,
We bring you hearts receptive,
For work ye have to do,
Appealeth from the spirit,
To such spirits as have need
Of the pearls of truth ye bring them
To make them rich indeed.

In years gone by sweet voices
From our bright Spirit Home,
Resounded through this lady
Who o'er the world must roam,
To scatter seeds from heaven,
To the toilers on earth's way,
That in their inmost being
Rich harvests may display,
In days to come, the richness,
The goodness of the soil,
The harvest it is certain,—
No power God's truth can foil.

Across the waters swiftly
Did "Water-lily" glide,
Her noble consort with her,
A "Sapphire" at her side:
The water-lily symbols
Inspiration, speech, and love;
The sapphire, ever constant,
Is the blue of heaven above.

The "Water-lily" opens,
Her petals to the light,
And, lo! you find within her,
'So gladdening to the sight,
A heart of golden glory,
A wealth of wisdom's store,
A fount of inspiration,
For ever bubbling o'er
In streams of fairy crystal,
While glinting sunbeams shed
Their glory to the crystal,
Till the gold and white are wet.

As the sapphire blue of heaven
Is needful to the flower,
Or on the limpid waters
It could not ride in power,
So unto hearts all tender
With loving kindness rife,
Sweet sympathy is needful,—
'Tis the very soul of life!

Bring words and deeds of kindness,
To cheer these workers true,
But, more than word or action,
Bring sympathy's deep blue:
Constant attentive hearing,
Ye've given in the past,
The hearing ear and willing mind,
Both faithful to the last.

And now a higher message
Than in the bygone time,
Is brought by loving spirits,
From heaven's supernal clime;
Fresh draughts of inspiration,
And truths of high renown,
The angels through their Medium,
Will bring to London town.

And so with words of greeting,
And welcome pure and deep,
Call forth to bless your city,
The powers which silent sleep,
Until your needs arouse them,
Then answering to your prayer,
The "Lily's" petals open,
Shedding fragrance everywhere.

HETTON-LE-HOLE: Miners' Hall, May 4th.—Mr. J. G. Gray gave an eloquent inspirational address, subject, "In my Father's House are many Mansions," which was well handled. After the address, another guide recited a poem on the same subject.
—JAS. MURRAY, Sec.

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The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 9, 1884.

NOTES AND COMMENTS.

The Control this week (if that be the proper term for it) is of a very spiritual character. Passages in it remind one of portions of the Psalms. We know several who can enter these pure spiritual states. It is most strengthening. A short time ago, a medium was relieved of serious indisposition by passing into a beautiful place in the spirit-world. These facts show how important it would be for mankind, if these forms of spirit-communion were more prevalent.

"Lucretia" succeeds admirably in giving her Tale a very instructive spiritual finish. We hope it will be for her the beginning of a brilliant and useful literary career.

Correspondents sometimes ask us for rules for Societies. In our advertising columns, will be found the most recent version of this sort of thing, adopted by the friends at Salford.

The Auto-de-fe is announced of a reactionary Journal at Newcastle. We may almost confess to having had the same honour in various places: yet we hope the reason assigned was of a different nature. But who is to judge?

A correspondent who has not had the advantages of a school education, expresses his ardent desire for mental and spiritual progress. He has discovered that man did not come into the world as an idler, but that incessant industry should be applied to the questions of—Why and wherefore man's existence? and how to live it truly and teach its lessons to our fellow men. Men to-day have all the faculties that were possessed in the olden time, so that if in the past great workers for humanity came forth, why not now? Then instead of looking for our Saviour in the past, our correspondent would seek for help from the Coming Man, who may come to all of us, enlightening our ignorance, purging us from sin, and helping us to aid one another in doing the good work of eternity. We have been much gratified with our correspondent's letter. We find that the uneducated labourer has just as noble ideas as the most accomplished scholar. The Great Light is the Father of all.

We have had frequent inquiries as to the "Associated Homes" proposals of Mr. Gulline, as expressed in his letters in the MEDIUM. We have to state that he started with a party of friends a week ago for Tasmania. He is accompanied by Mrs. Dobson, the medium, of Batley. Their destination is Hobart Town. Mr. Gulline takes with him material to commence operations, as it is his intention to institute some kind of community, with personal responsibility as its basis. We hope to hear from Mr. Gulline frequently. He and his party possess many interesting talents, and progressives in Tasmania will be pleased to make their acquaintance. At present we can give no address by which they may be reached. We gave Mr. Gulline the address of one friend, Mr. O. Button, of Leven, but that is at the opposite end of the island.

EMIGRATION OF MR. DE MAIN.—Dear Mr. Burns,—Owing to the precarious condition of trade, and the gloomy commercial outlook in County Durham, Mr. De Main, in obedience to the urgent entreaties of his friends and relatives in America, has resolved to emigrate to that country when the necessary preliminary arrangements have been made. Inducements of brighter prospects and more salubrious conditions having been offered him, he will therefore leave this country immediately a reply is received to the letter dispatched, soliciting further information on the subject.—yours faithfully, C. G. OYSTON.

NEW SOUTH WALES.—We hear from Mr. T. M. Brown, by the hand of Mr. Oodrington, who has just reached London from Sydney. He has suffered from ill health, but family are well. The climate is bad for weak eyes. He gives private sittings in Sydney, and has made some successful tours to other places. He intends to visit New Zealand, Melbourne, and then England. He is disappointed at the position of Spiritualism in the Colonies, and finds there is no place like home in that respect. Mr. Tyerman is the only Australian Spiritualist who faithfully advocated the Cause, but he was starved out, and now they have put a monument over his corpse. The lecturers find that it pays best to talk about Secularism, and so that is upheld, whereas Spiritualism being less popular is neglected. There have been a vast number of lectures delivered in Sydney, and yet the result is not very perceptible, as regards the progress of Spiritualism.

A WARNING TO SPIRITUALISTS.—Under this heading we have received a letter from Mr. Carl H. Hartmann, Range Nursery, Toowoomba, Queensland, warning Spiritualists against an American, rather dark and deaf, called St. Just de B. Mackay. He gets into people's debt, and then makes tracks. A letter is enclosed from Mr. D. Drysdale, "Dispatch" Office, Fort Augusta, giving a view of this person's character, which proves him to be a very undesirable acquaintance indeed. Mackay is supposed to have left Australia for Europe or America. He generally followed the profession of a journalist.

Dr. J. Simms, Physiognomist, criticises the dogma of the phrenologists as to size of brain indicating power. With this the phrenologists couple the complementary dogma: "Other conditions being equal." The notion of mere cerebral weight indicating intellectual power is a vulgar superstition, for which the science of phrenology is not answerable. Thus the comparatively small size of Gambetta's brain "caused much dissatisfaction in France," as it was no doubt presumed that being an apt, able man of action he would have a large brain. But Gambetta was not a thinker—but a worker, hence he did not require a brain of the thinking type. He had a compact muscular organism well supplied with nerve; his brain had a full base and well developed perceptive; he was susceptible to such impressions as enabled him to direct his efforts at the proper time and place; and action was with him prompt and efficacious. A great brain, even if thought-productive throughout, would have been such a misfortune to Gambetta: with it he would not have been Gambetta at all, and France would have been without his services.

"The Australian Woman's Magazine and Domestic Journal," published at Melbourne, is a very handsomely got up periodical. The March issue contains an article on "Eminent women of worth," by Dr. Joseph Simms, the eminent physiognomist, who is at present in Melbourne.

OBITUARY.

ADELINE CLARKSON.

Dear Mr. Burns,—I enclose you a "Memorial Card," by which you will see we have lost from outward presence our oldest daughter, who left us for her "Home with the Angels" on the 18th inst. She was reduced to a mere skeleton (her illness being consumption), but as the folds of mortality were being removed, her spiritual nature was quickened in a remarkable manner.

Often she spoke of her conscious nearness to the Divine, and of the happiness that awaited her when the change came, a change which she looked forward to with joyful anticipation. No gloomy doubts or fears troubled her, but on the contrary she experienced a calmness and peace of mind that was delightful to witness. A blank is caused in our aching hearts, for she had so endeared herself to us by a life of loving obedience and of kindness to all. We rejoice however in the knowledge that she is now in the enjoyment of a New Life, a life of health, of beauty and of gladness, and that in her translation to a Higher Sphere she may be able to render us a larger and better service than we can fully know.

The remains of our dear child were interred in Oathcart Cemetery, on the 22nd inst. According to the custom in Scotland, no service was held at the grave. We, however, were fortunate in obtaining the aid of our good friend and neighbour, Mr. Hay Nisbet, who read the hymn No. 60 in the "Spiritual Lyre," by T. L. Harris, commencing—"Death is the fading of a Cloud"; after which he made a few remarks upon the Translation of Adeline to the "Summer Land," in consonance with our belief in Spiritualism, into which philosophy, I may here add, we were initiated by yourself some 22 years ago.—Yours sincerely, W. CLARKSON.

MRS. ELIZA HEEL.

At Peterborough, on April 24, Mrs. Heel, passed away somewhat suddenly. Mr. W. H. Robinson has communicated some thoughts concerning her. She was of very sensitive temperament, and reported to be a good medium, and spirits were in the habit of carrying objects. She also wrote several long communications, one being on "George Stephenson," which we alluded to at the time Mrs. Heel and her husband visited London, and left it for our perusal.

SERVICES BY MRS. RICHMOND, AT KENSINGTON TOWN-HALL.

The Guides of Mrs. Richmond desire to announce that this series of Discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of Spirit. Therefore, they wish to announce that the subject for the first discourse, which will be given on Sunday, May 11th, at 7 p.m., will be:

"THE SPIRIT OF SPIRITUALISM, OR, THE BAPTISM
OF THE HOLY SPIRIT."

Tickets for reserved seats may be had at the office of this paper, 2s. each.

The Guides of Mrs. Richmond announce that they have a work in the Provinces after the series of Discourses in London (which may extend to the end of June) have been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place. These visits to the North and Midland Counties, will begin about July 1st.

MR. COLVILLE'S NEUMEYER HALL MEETINGS.

On Sunday next, May 11th.—Morning service, at 11 a.m., will include selections from the "Messiah." Soprano, Miss Jenny Eddison, daughter of Mr. and Mrs. Eddison, of Leeds, who have been for years earnest and indefatigable workers in the Spiritualistic vineyard. This young lady has earned well-merited approbation. The music next Sunday morning at Neumeyer Hall will be a special treat. W. J. Colville's inspirational discourse will be on "Theosophy true and false, and the true relations of Theosophy and Spiritualism."

At 3 p.m. soloist, Miss Alice Kean. Subject of lecture to be chosen by audience. All unreserved seats free. Voluntary collection at both services. Everybody welcome.

Wednesday, May 23, Grand evening concert, for the augmentation of Sunday Service Fund. Full particulars and programme next week. Stalls 2s. 6d.; Area 1s.

W. J. Colville holds a public reception at the Spiritual Institution every Friday, at 8 p.m., to which all our readers and their friends are heartily welcome. Let us have a crowded room to-night.

Mrs. Jones invites all who care to attend, to her pleasant rooms at 273a, Albany Road, Camberwell Gate, on Monday, May 12, at 8 p.m., when W. J. Colville will hold a reception for the giving of spiritual teachings in answer to enquiries, also music and poems.

Voluntary offerings for the work in Neumeyer Hall.

Phrenological demonstrations will be given by J. Burns, O.S.T., at 167, Seymour Place, on Tuesday evening at 8 o'clock. Those who have the head examined will contribute 1s. in aid of the Aged Poor Fund.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday our platform was occupied by our President, Mr. W. Clarke, who gave two addresses, at 2.30 and 6.30. Subjects—"Miracles," and "Martin Luther's earth-life." Both were admirably dealt with to a fair and intelligent audience. On Sunday next, Mr. Gallagher, of Heaton Chapel, will speak at 6.30. All strangers and friends are cordially invited. On the 18th, Mr. W. Johnson, Mr. R. A. Brown; 25th, Mr. H. E. Schneiderei.—O.

LEEDS: The visit of Mr. Ogle and Dick has been somewhat marred by the determined opposition of a small party that seemed to master the situation. Mr. Ogle should learn that antagonistic persons have no business in the presence of a sensitive. We cannot convince those who do not desire to be convinced. There can be no doubt about the genuineness of these demonstrations, but no clairvoyant can be a "good clairvoyant" if placed in conditions inimical to the proper exercise of the faculty. Ignorant persons think that a clairvoyant ought to see under any circumstances. But travelling exhibitors of psychical phenomena are to blame if they sell themselves into the hands of parties who place the experimenters in the midst of unpleasant surroundings. All professors ought to be teachers of conditions, and unless these are of the proper kind, they should refuse to operate.

A Private Lady wishes to join an Inquiring Circle. An earnest Inquirer.—J. B., 70, Upper Gloster Place, N.W.

A gentleman, who is an experienced Spiritualist and a medium, would be glad to join a private circle in Brompton or Uxbridge. Address—"L. L.," 15, Southampton Row, W.C.

Mr. Wm. McMaster, 9, Robert Street, Blackfriars, S.E., has had some satisfactory experience in Spiritualism, but he would like to be admitted to a family circle for further insight into the matter.

"The Court Journal" notes the fact that Mr. Jesse Shepard, the musical medium, has arrived in Paris from America. Zouave Jacob's new periodical, "L'Anti-Miracle," contains an article on him.

A SPRING OF WATER LOCATED BY THE USE OF THE DIVINING ROD.

MR. W. TOWNS, MEDIUM.

Two or three months ago, Mr. Towns called and informed us that he had received an invitation from a lady in Somersetshire to visit some property of hers, and endeavour by the use of the divining rod to indicate the locality of a spring of water. He had no experience in this sort of thing, and felt very undecided as to making the experiment. We told him that the usual form of the rod was a hazel bow, cut like the letter Y, which was held by the two points, and when the spring was approached, it made certain movements.

With this very fragmentary information, Mr. Towns started on his mission, first supplying himself with three feet of spring keel (a thin band of spring steel, like a piece of hooping), which he had been impressed to procure. Having arrived at the lady's residence, he was driven to the place where water was required. He commenced operations by placing the ends of the piece of spring keel in the palms of his hands, pressing them gently together till the steel band stood out in front of him like a bow. In this manner he walked over the ground, and as he did so, the steel sprang out of his hands and fell to the ground, a short distance in front of him. He marked the exact spot with a stone, and repeated the experiment by approaching the place from the other three points of the compass. In each instance the steel sprang from his hands, and fell on the same spot.

He then used the hazel rod (which he procured from a man cutting a hedge as he drove along), by balancing it on the palm of his hand in a horizontal position. As he passed over the ground, as he had done with the spring keel, the piece of hazel was violently tossed off his hand by an unseen agency, and made to fall on the place where the spring keel had fallen, as had been previously marked.

These phenomena appeared so conclusive, that Mr. Towns declared water would be found at that spot, indicating the number of feet that would be required to sink the well before the spring was reached. It was on somewhat elevated ground, to the superficial observer a most unlikely spot, but the lady in faith pushed forward operations, and her effort was crowned with success.

This is such a genuine case of finding water with the rod, that we call special attention to the particulars. Mr. Towns had no previous knowledge of this operation, and could bring no art or skill to bear in carrying it out. He simply performed the experiment as it had been described to him, and the result was attained by a power over which he had no control. It is remarkable that he should indicate also the depth at which water would be found.

We have received the following letter from the lady, in testimony of the facts:—

STRATTON.

Mr. Burns.—Dear Sir,—I forward you the particulars concerning the wonderful powers of our friend Mr. Towns, in discovering water. Having some cottage property that was not well supplied, I determined to try and obtain some by sinking a well; but was much exercised in my mind lest it should be a fruitless undertaking, water being very scarce in the neighbourhood. I therefore resolved to ask Mr. Towns to try his powers with a Divining Rod, of which I had often heard. He came, bringing with him a piece of spring keel, and holding it between his hands, walked carefully for a few times over the ground. At one particular spot the steel appeared to be acted on by some attractive power. Mr. Towns then said, "You will find a spring here, but you will have to sink some fifty or sixty feet." So marking the place with a heap of rough stones, he left, and I immediately had the sinking commenced, though many were the scoffs and jeers of the passers-by and lookers on, as the work went on; I myself almost in despair of finding water, but I determined to go the depth named, and I am happy to say at the depth of fifty-two feet, we came to a splendid spring, greatly to the astonishment of all the neighbourhood. If this would be of any interest, you are at liberty to publish it.—I am, dear Sir, yours truly,

S. M. PLUMMER.

"The American Visitor" (21., weekly) is published by Cousins and Co., 3, York Street, to give strangers complete and accurate information as to the best means of occupying their time in London."

No 1 has appeared in Paris of "L'Anti-Miracle," a bi-monthly Journal edited by the Zouave Jacob, so famous as a healer. He contributes several articles. The Office is at 55, Avenue Saint-Ouen, Paris.

Mr. W. H. Harrison has just returned to London from Switzerland.

A COLUMN FOR THE YOUNG.

SPRING-TIDE.

A Tale written under Spirit-Control.

By "LUCRETIA."

(Concluded from last week.)

For some time poor Mabel sits where Herbert had left her, sad at heart, but she bravely determines to bear this separation from all that could give her happiness in this world, for she knows she will have strength given her to sustain her in this, her first sorrow. Herbert has made her a convert to his belief in the revisitation of those to earth who have died; she believes this, for already she has seen the bright beings who inhabit that peaceful world, but her greatest wish, to see her father, has not yet been given her, still she feels at last this will come to her. Herbert has given her many books treating on this subject, and these will employ her time, and prevent her thought dwelling too much on her absent love.

Months pass on, and again we see Mabel in her home. Her mother is now so ill that she is obliged to keep her bed, and it is Mabel's loving duty to wait on her and administer to her wants; this is no easy task, for Mrs. Reynold is at times very peevish and exacting, as invalids generally are, but still although she often finds fault, she appreciates Mabel's care of her, and often wonders what would become of her without her daughter, for she is quite alone in the world.

Clara Fairleigh felt deeply her lover's desertion, and for a time she was inconsolable, and looked so ill and worn that her father sent her abroad with some friends, hoping a change would benefit her, and that new scenes and new faces would obliterate from her memory all thoughts of Herbert. The change has had the desired result, and Clara does not now brood over her sorrow as formerly. Her heart is not capable of a deep, lasting love, and she will yet console herself for the loss of one lover by gaining another.

She guessed who it was that had taken Herbert's love from her, but she blames ~~HERSELF~~ deeply for what has happened, for it was through ~~HER~~ that they were thrown so much together.

Mabel has not heard of Herbert all these weary months: whether he be alive or dead she knows not. Many sad hours she has had in thinking of her love, and longing to hear something of him—to know he is alive and happy is all she desires; but no word, no news can she gain of him.

His name is never mentioned by the Parson in her presence, and she cannot tell whether he knows the cause of his abrupt departure, and the rupture of the engagement that existed between him and Clara. He is as kind to her as formerly, and is glad to have her with him, when she can leave her mother's sick-bed for a little while.

The doctor gives no hopes of Mrs. Reynold's recovery, and he has prepared Mabel for the worst.

When this knowledge first came to her she seemed stunned. What could she do without her mother—the mother who had been all in all to her? Tears relieved her heart, as she threw herself on her bed in despair.

She lay there long, and in her sorrow she prayed that God would take her, too, and not leave her in the cold world alone. Then she thought of what Herbert had told her, of the souls of the so-called dead revisiting the friends and relations left behind, and a ray of hope came to her, and she prayed that her dear mother might still be permitted to be with her—to comfort her.

She was still absorbed in these thoughts, when she felt a soft, gentle touch on her head. She sprang from her bed, and beheld before her the form of a young child, clad in a flowing robe of an azure hue; round her head was a small circle of pearls, that seemed to transmit a brilliant light of many colours. Her face was grave and sad, and as she looked at Mabel the sadness deepened.

Mabel with bated breath gazed on this fair apparition, and she felt that her prayer had been answered, and that this angel child was sent to console her.

Listen! what is this she hears? A sweet, faint, childish voice is speaking to her.

"Do not weep! You distress me and those around you. We are sorry for you, and will help you bear this heavy grief if we can. Your mother will be happy, and will still be able to watch over you. She goes not far from you, and your loving thoughts will ever have power to bring her to your side."

"Has my cry indeed reached to heaven, and have you been sent to give me this consolation?" exclaimed Mabel.

"Yes, we are ever ready to help those in sorrow; your prayer has ascended and I come."

"Who are you, dear friend, for I have not seen you before, although I have seen many of those in your world?" asked Mabel.

"I belong to a band of children, whose mission it is to come to those who suffer when death parts them from those they love, and in our hands we carry a balm if they will only accept it, and this balm is the belief of a continued existence: we

would teach them that after death there is still life—life in its fullest sense; that all on your earth are but preparing for a more joyous, more useful existence in the hereafter. Some are afraid of us, and call us false prophets, and say what we would give them is untrue; but we wait, and in good time their minds will be opened to the reception of these truths."

"Tell me, spirit, more of your life; I cannot yet conceive your land," said Mabel.

"Our life here is so happy, and we would impart a little of this happiness to others," replied the child. "No one can tell what beauties—new joys—we each day discover, always loving friends near us to teach us what is needful. Our glorious life is not to be conceived by those in the material body. Here all is joy and happiness born of love of each other, and the love of God and the appreciation of His wondrous works—works that He has done for us His children. Our life is without that strife and misery that is inseparable from the earthly life. Here our time rolls on like a placid river, smooth and unruffled, save when joy, as a gentle breeze, disturbs our tranquil existence and fills our hearts, at the approach of a new member who will share with us the pleasures of our life. To such we hold out a hand, and our hearts open to receive them. More I cannot tell you now, because you would not understand. Fear not, you are under our protection, and we will sustain you in your affliction."

Her face now wore an angelic look, and once more placing her hand on Mabel's head, she vanished.

Mabel sank on her knees by her bed, and lifted up her soul in thanksgiving. Her heart was lighted, and she now fully believed her mother would be able to come to her after death.

Oh! blessed light, that had come to her and dispelled the darkness that seemed to be so thickly gathering round her. Now she can bear all—even her mother's death—fortified with the knowledge that death cannot rob her of that dear friend.

Again time rolls on, and we find Mrs. Reynold dying. By her bedside are Mabel and the Parson. No fear of the future disturbs her last moments, for Mabel has told her of the child's visit, and she believes she will still be able to be with her daughter. She also believes in a continued life, and she is glad this truth has been brought to her, and that the life beyond the grave is not so dark and unfathomable as it had hitherto appeared to her. She feels herself getting weaker and weaker, and she asks for a moment's private conversation with Mabel. Noiselessly the Parson leaves the room, and mother and daughter are alone.

"Dearest Mabel," said Mrs. Reynold, her voice weak and faint; "when I am gone, do not let your grief be great. Remember what you have told me, and the comfort you then gave me, take yourself. God will take care of you, and at last we shall be united in heaven."

"Mother, dearest mother, I shall mourn your loss, but there will still be hope in my breast. I will wait patiently until the happy moment arrives when you will come to me. I do not lose my mother. Hark! do you not hear that voice?"

"No, I cannot hear anything," replied the widow. "Tell me, Mabel, what you see and hear," and she looked eagerly at her child.

"I hear these words, mother: 'Fear not, children of the earth! fear not death, for it is through that door you enter into life eternal. Look beyond this hour of sorrow and suffering: Do you not see the golden gates opening for your passage into a world of exquisite delights? Music calls the souls together; flowers bloom for their pleasure; love, harmony, and perfect content is here. Look beyond the veil that lies between the worlds, and all fear, all sadness, will depart.'"

The voice ceases, and the widow thanks God for the grand revelation that has been made to her. She is calm, and a smile of holy peace is on her face, and clasping Mabel's hand she says:—

"Dear child, I am now happy, for I see my husband—he calls me to him, so I must go."

She motions Mabel to kiss her, and then the mother, still with this calm peace on her face, gives a gentle sigh as if the weary heart were at last at perfect rest, and then her spirit flies to her home in the Hereafter.

Mabel with dim eyes gazes on her mother. She cannot wish her back in this world—back once more to struggle through its trials and cares. She softly kisses the brow of the dead, and kneeling in heart-felt prayer for her mother's happiness she leaves the room.

In the village churchyard there is a simple, little grave on which Mabel has planted some flowers, and she goes there daily to tend them, and here she will sit and think of those two happy souls bound together for all time. In fancy she can see her father and mother enjoying the sweets of the Summer-land, and waiting for her to join them.

Since her mother's death a new life has begun for Mabel—a life of solitude, it is true, but she is not unhappy. It is her delight to retire to her little room, and there recall the incidents in her life, that have been so powerfully impressed on her mind. Here, too, she converses with her spirit-friends, who are ever distilling more knowledge into her mind; there she often has pretty visions, too.

Her constant heart still yearns for news of Herbert, and she is hopeful that some day such news will reach her. She can-

not forget him; his presence seems always with her. She sent him away of her own free will, but now how gladly would she welcome him back again, and ask him never to leave her more.

She has heard that Clara has quite recovered the shock of her lover's desertion, and, it is whispered, that at no distant date she will be led to the altar by a gentleman who paid her considerable attention abroad. Her father is about to leave the village for a large town where he has been offered a better living, so Mabel, deprived of her only friend, will indeed be alone.

One faithful old servant constitutes her whole household, but she is happy. She has her books and her pretty flower-garden to attend to, and even the longest summer's day seems all too short for her. She is often conscious of her mother's presence, and this ever fills her with joy.

We will take one last look at her, as she is sitting quietly in her room: a book lies open in her lap, but her thoughts are far from the matter contained in its pages. She leans back in her chair, her eyes looking far, far away. She is thinking of Herbert—Herbert her own true love. Yes, she will be faithful to him, and when she meets him hereafter, if they should not meet before, she will be able to give him a heart, a love, unsullied and pure. What joy will then be theirs! How can she sufficiently be grateful to the Supreme Father, who has ordained such holy delights for his children.

Her heart longs to see Herbert as she cries to herself—

"Oh, Herbert, my darling, come to me. I call you back. No more will I send you forth. Come to me, for my soul longs for thy dear presence."

"Mabel, dearest, you call, and I am here."

And a manly form springs into the room, and clasping the trembling girl in his strong arms, he cries—

"No more to part, Mabel—no more to part, dearest. I have been faithful and true to you—never for one moment has your dear image been absent from me—never any other been admitted in my heart; look up, dear, and read the truth of what I say in my eyes."

Mabel looked, and saw reflected there truth and goodness as of old. Yes! it was the same dear face, and overcome with so much happiness, Mabel bursts into a torrent of tears. Herbert begs her to compose herself, but there are also tears in his eyes. They are once more united, and locked in a loving embrace. The world fades from out their memory. They only feel a happy content and rest.

Herbert has not been idle during his long absence from Mabel, but he has employed the gifts God had given him in striving to help others, and bringing them to a knowledge of the importance of living good lives here, so shall they be happier hereafter. He has taught them the truths that had been revealed to him, and by so doing he has brought peace and comfort to many a weary, despairing soul, and there are many who will ever bless the name of Herbert Forsythe.

In his utter disregard of SELF, he has bravely fought through all opposing influences, and his reward for the comfort he has been the means of bringing to thousands, is the thought that he has done his Father's will.

Thus we will leave them happy in their love for each other—happy in the knowledge that time cannot sever the union of their souls. But in their great joy they do not forget their Father whose beneficent care has guarded them through life, and who has given them that which is above all price—the assurance that the soul ever exists; that there is NO DEATH.

THE END.

THE SPIRIT-MESSENGER.

THE SENSITIVE'S SOUL VISITS THE SPHERE OF INNOCENCY.

A CLAIRVOYANT SCENE.

Recorded by A. T. T. P., January 5, 1884.

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

The Sensitive in trance, but not under control, spoke as follows:—

If to be unconscious, and to be able to repeat the thoughts of Him who is Supreme in Will, is neither more nor less than the science of Mesmerism, and is a science tested and proved, what then is the occasion of that which I now see and hear? Is it forgotten dreams or imaginings of the past? Or is it communication with another world? You, who are theorists; you, who are Christians, and jealous of your faith, have this to answer.

Well, you ask—"What do I see?" I see the world passes away from me, and with it all its evils, all its human desires, and in its place comes that soul-peace, which passeth all understanding. How many there are who would give a good percentage of their years of life for perfect peace. Who is there amongst men that can say truthfully: I am at peace with all men, loving all and being again beloved by all? Not one, if he and truth stand side by side—No, not one! Then, where there

is perfect peace, there is perfect heaven; there love is no dream, but a reality.

I am permitted to be there. It is no wonder that my tones are hushed, for I can not join their songs of unchanging and eternal love, for I am tainted with the desires of the world that has passed away from me, and with its contentions and its difficulties, which prevent that brotherhood, which love alone can cement. This is called the sphere of Innocency, and you, dear Recorder, have seen forms rapidly traced by an unconscious hand of Beings from this sphere, or from one of these spheres, all of which form one entire heaven. Would that you could conceive their language, or partake of their desires, or share their hopes! You shall; this is my body's craving, not my soul's. You shall; for all that I hear, you shall hear with me. It is time that I should realize what it is to be happy, for I have had many weary hours, and why? The cause has been inexplicable to me; I have reasoned, and enquired of my self-hood, and yet no answer has been returned to me. Where I am now are united worlds—worlds, did you but possess their unity. In all this heaven there is but one heart, that of holiness and love.

The glory that the soul has done and won, can never be undone. The reward is eternal. If it be happiness to have the soul filled with life, that seems like some liquid fire, and for every sound succeeding sound, to be vibrated harmony, to view the soul melting in tenderness towards God, then am I happy. But it is my soul—my soul only—that is happy now. By-and-bye it will join the body again, and in conjunct on bear the body's pain; then every stooping action will ring with a cry of pain and agony from my soul, which is now so happy.

Why, and from whom is this partial liberty? You Theorists will claim to talk of Christian love; but know ye of a love like this? Know ye of a happiness which those around me are enjoying; a happiness, which knows neither time nor space, neither day nor night nor death? It is the sphere of Innocency. Is innocence, then, banished from the world? If so; well may the earth mourn and groan, for such innocence there is neither power nor sustenance on earth. If there be cause for weeping, it proceeds from the earth, and not from the heavens.

How strange and lonely, yet happy, I feel! I see shadowy forms in the distance, coming nearer and nearer, and all living their beautiful lives; all of which the Theorists would call visionary dreams. There is a life without war; without bloodshed; without despair, and without crime, and my soul joins in loud applause to God for this happiness; my soul recognises it, and acknowledges it to be God's gift for the patient tearing of the ills of earth-life. Teach me, O God, to bear life patiently: let me strive with gentle striving, and guide Thou me, and follow me with all love. Let the past be as the ruins of an edifice, helping to the formation of self-hood; for what is earth-life in comparison to this, which I am now enjoying? There is no consciousness that even for a moment makes itself frequent with all the secrets of eternity. My soul, stand still, be dumb: Let thy praises be silent, for eternity becomes a reality in such a moment; the wildest worshipping of man could not lead imagination to the threshold of such a heaven. It is God's gift; here there is eternal restfulness of soul; not that inactive rest, for want of labour, but that rest which alone can be born of peace.

O, ever-living God! who amidst these could but love Thee with a love beyond them? for Thou art in their midst. Thy glory flows, and none can tell its proper source; yet Thy love flows on like a river surrounding these Thy children, and all born of earth. Sometimes I have felt that life is but a weary race, and that death was not a curse, but a great and merciful release; but that was when I did not know my soul, my other self; for I am dual. Even now I know I am of earth, although for this moment the world and my body have passed away, and in this moment the veil is removed, and my eyes can pierce deep into the well of light, and assert that life's current is never stayed, but is to be in Thy hands eternally guided.

At this moment my soul is pure and free. I feel, that like those around me, I am all love. Memory of sin seems deadened, because Thou hast forgiven me. This glory and this brightness will pass away, but my soul will not feel the blow, for memory will not serve me. Another of Thy mercies, O God! Were I impure, I could not enter here; yet if I depended on my own worth, I should never be here; yet, although my soul acknowledges this, their kisses fall on my face, so soft so bright, so loving, that my soul would not keep apart. They will to blow their breath into my ears, and whisper each their Angelic names.

"It is a dream," cries the Theorist, "the dream of a madman, or an impostor." I cannot help it. I am not awake; earth-life seems new, and the past is lost, and the day has neither dawn nor setting. It seemeth to be so there. Do they credit me, and do they say it seemeth to be so vague? Memories are stored to their very depth, with former tints which make this golden vision. Incidents forgotten in the days that are past help to rear it; yet none of them shall say, I myself dream no more. Let me dwell over such dreams as this, for it makes my soul happy. When it returns again to bondage, were it not for this I would not care to live. Rob me of this moment; destroy this dream or vision, and you make the burthen of life heavy to

bear. Why is life a burthen, heavy to bear? It is because I am not as other men. That which is a lie to men is a solemn truth to me, and that which is truth to me is accepted as lying by others.

Every day, were it not that I am spiritually comforted, I should be drawing reluctantly the breath of life, and think that God had forgotten me; but he awakens my heart, releases my soul, and gives me a double power of living, paying me for every affliction with usurious interest. So much for my God, who will enable me to cry when all is finished: "There is no victory that the grave can claim; no sting that death can bring, for if my body is breaking, my soul is gaining. I will not fear; the murmured blessings gather thicker around me, saying whilst blessing me: It is my divinity of manhood."

This is my greatest claim. Thank God, this claim is universal, if men would but prove it. The gathering angels make me strong to bear all. They strengthen my earnestness, so that the ghastliest forms of sin shake not my faith, but lead me truly towards knowledge, even if I buy that knowledge dearly.

Help me, O God! Be Thou my central aid; never let me be lonely, for on earth I am much alone. My living soul vibrates and trembles, because it has pierced the veil; it has seen beyond the grave, and its prison house, for the body is weakened as my soul grows stronger. Gain for me the sympathy of those around, for I need it sadly. It is not a secret to be envied to have the inner self revealed; for then there is strife between soul and body. Help me with love's great power, to quell this strife. Thou, O God, holdest all men in the hollow of Thy hand. Thou hast created soul and body; Thou controullest the destiny of both. Help me to fill the place in which Thou hast placed me on earth, and when my soul is entirely free, then I shall brave the highest of eternity's heights, but what I will reach Thee. Thou art watching near and far, over all heavens, and over the earth.

I must finally cross the River, which lies between my soul and lasting immortality. This, to me, is a crossing of no mystery, but when it comes, may the angels help me to bear it with a perfect strength, with a voice and courage to declare, that it is no death, but leaping anew into a higher and better life. My soul has almost got stolen away from my body, and often, if theorists will have it, it is swooning or dreaming. I cannot help it; I know that it is so, and if I am guilty, it is that I resist not, but on the contrary, I like to burst all earthly bonds, and to dwell beyond the influence of flesh. I smile when I know body cannot hold me; I am grave when men will not believe me; grave when my soul is called back again. But it must come back; I would it were not so; I would that there was no more body, and, therefore, no more pain.

I know, that God hath said, there shall in time be an unity of spirit and flesh; but I pray for a divine immortality, and who can give me patience? If men are false to this truth; if Theorists will have their ways of fine, imprisonment, disgrace, and false charges of all kinds following, even then there is rest for the soul; for my soul rests in God; rests in heaven; rests in an eternity. Justice and truth endure for ever. Let no man pity me; rather let them pity themselves. What have I to do with piteous fear; the journey, a dual one of self-hood through time, will soon be over, and what then? Why then the soul will find that earth hath no power to make it suffer longer. Help me, then, ye surrounding angels, to lay my heart and my soul and my life before God's Throne! Men may load me with upbraidings and cursings; yet with Thee I shall walk in liberty; for this moment I am rich beyond the power of tongue to tell; endless stores of wealth could not make me more happy or more hopeful. May the will of God help me! You, that are around, help me to work for that will, which is to draw to Himself the souls of all men, with a love that is beyond all law; a love which forms the very mystery of Godhead; a love which forever unites the creature to the Creator.

There are men, who hear spiritual truths: tenderly help them, that their hearts may be found receptive, that they may accept the Kingdom of God through obedience to His will. There are pioneers, who are walking a path, which few men dare to tread: help them to be brave yet cautious; wise yet simple: for they have penetrated the inner veil of life, and need a strong and courageous heart to inform their fellow men. Help them to lay hold of God. Write Thy law and Thy will, O God, in their hearts, so that they be found faithful and steadfast. What supports me now? The ground is like etheric waves; I seem to have passed through stars and suns. I feel in my soul earnestly, that I have travelled far and quickly; and now that my soul is refreshed, I am journeying earthward—nearer—now I am here again on earth!

At times the Sensitive, whilst holding control over his body, so as to be able to speak through his lips, seems to have the power of carrying his soul in space away from earth, and describing what he sees in the higher spheres. Whether his soul really does visit the spheres he describes, or whether it is some force working on his imagination, I am not prepared to say, but believing as I do in the power of the soul to separate itself from the body, and visit scenes on earth, regardless of space and intervening matter, I do not see why that power should be confined to earth. The matter of this seance must be taken in conjunction with the one that followed it on the day after, when "Busiris" controlled.

WORDS OF ENCOURAGEMENT FROM AN OLD FRIEND IN HEAVEN.

WRITTEN THROUGH THE HAND OF J. S. SCHUTT, ACCRINGTON.

Dear Friend,—We give thee greeting from the spheres; we come with the breath of heaven, bearing the odour of the flowers to cheer thee on thy way in life. Glad are we that thy soul is open to our counsel, for we love to speak joy to thy soul, and to guard thee from the sins of life. Thou art beloved by the bright ones, in that thou hast much of goodness, and thus art like unto them. Angels ever gather round thee, fanning thee with gentle breezes, speaking comfort to thine ear, smiling upon thee and leading thee unknowingly step by step upwards and onwards, higher and yet higher into light and beauty. O Friend! ever cherish love within, and should clouds beset thy path, despair not, but think of us who are with thee, mightier in power than all who shall assail. Thou dwellest in a circle of radiance, and such is the light of thy soul that many in the spheres derive light and joy from thee. Ever live pure and holy; be good and true, loving and kind to all. And when thou shalt stand upon that glad shore, many will wait to lead thee to scenes of beauty, and pleasures that shall never fade. We will stand close by thy side, though thou seest us not. Our presence shall be near to thee in life, to counsel and to guide. Thy brightest thoughts are derived from us, and we will give thee yet brighter; we will lift thee, so thou shalt weep for very joy, and give praise to God always, for the power given whereby thou art sustained.

For the present, friend, good-bye, and receive these words as an offering of love from thy friend, who waits from the other shore until thou shalt come, that he may lead thee to heaven's joys, and to flowing rivers of pure waters, from which thou shalt drink and thirst no more for ever.—"DOCTOR BROWN."

PROGRESS OF SPIRITUAL WORK.

NEUMEYER HALL.—On Sunday last, the morning service was well attended by a most cultured and representative audience, including Mr. Richmond, Mrs. Cora L. V. Richmond, and many influential Spiritualists of long standing. The music was very fine, and the entire service most harmonious and inspiring. A delightful influence pervaded the room, giving excellent conditions for the delivery of Spiritual ideas. Mr. W. J. Colville, under influence of his guides, delivered a very able and perspicuous discourse on "Reason and Intuition." The difference between sensuous and spiritual perception was very finely elucidated. After another solo by Miss Kean, "Winona" gave two poems: one on "The influence of planets on each other," while the closing verses embodied a tribute and greeting to Mrs. Richmond and her companion. These verses appear in another column. At 3 p.m. the subject being left to the choice of the audience, "Prayer, considered in relation to the immutable laws of Nature and Inspiration," gained by far the largest show of hands; these subjects were accordingly dealt with by Mr. Colville under influence of his inspirers, in their usual eloquent and masterly manner. After the lecture questions were invited, when a gentleman of decidedly materialistic tendencies undertook to give a learned essay on the sources from which the word God had been derived; he also made some curious statements, hinting at the infallibility and absolute wisdom of certain specialists. In answer to these enquiries and statements, the lecturer remarked that materialists too frequently only denied the infallibility of the Pope, to establish that of any number of fallible scientists, and told the audience to take nothing on credit if it did not bring conviction to their minds or consciences. What we can neither prove nor disprove may be safely left an open question, until we have light to settle it. With reference to the word God, the speaker did not question the accuracy of the gentleman's statements on its derivation, but they only brought us to a point like unto that arrived at by the Orientals, who said, the earth rested on an egg, and the egg on a tortoise, or vice-versa. What did the egg rest upon? What did the tortoise rest upon? These were the questions none could answer. Neither the tortoise nor the egg could be primal, and certainly nothing could not be the foundation of existence. It was not the word God the speaker insisted upon, but the existence of Spirit as the basis of life. God signifying "good," or the "good one," was a rational term for believers in the essential goodness of the Eternal to employ. The poem was on "Heaven." The music at this service was as pleasing as that in the morning.

SUNDERLAND.—The platform in the Albert Rooms was very ably occupied on Sunday evening last, by our esteemed American friend, in conjunction with Mr. John Rutherford and Mr. V. W. Pinkney, our friend Mr. Tate being unavoidably absent again. We, however, had a very enjoyable evening; the audience seemed to thoroughly enjoy the varied discourses given by the above friends, our American friend being loudly applauded.—Next Sunday evening our American friend, along with Mr. J. T. McKellar, of North Shields, will speak. We trust our friends will rally round us on this occasion, as it will probably be the last time they will have the opportunity of hearing this American gentleman, owing to his leaving this part of the country.—G. H. PYNES JONES, Sec. S.S.E.S.

BRADFORD: Walton Street Church.—In the afternoon the weather caused rather a smaller attendance than usual, to hear Mrs. Hollins. In the evening there was a good congregation, amongst them many strangers seemed deeply interested.—COR.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—Two splendid addresses were delivered in the above Rooms, on Sunday last, Mrs. Barnes (of 5, Paradise Place, Barker Gate), being the medium. Several strangers were present. Subject given by the Controls for next Sunday evening was "Spiritual Gifts, and how to use them." All seats free.—COR.

NEWCASTLE:—On Sunday last we had a Conference instead of a Lecture. The subject discussed was "What advantages has Modern Spiritualism over the Christianity of to-day?" Four or five members took part in the interesting discussion which ensued, which, in the main, was favourable to our Movement. The discussion was conducted with the endeavour to elicit truth, care being taken to avoid a mere wrangle or any endeavour to triumph over each other. It is hoped that such discussions will assist not only to promote our Cause, but also to cultivate and develop ready speakers.—ERNEST.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick.—On Sunday last, Mr. R. A. Brown answered questions in the morning, which gave great satisfaction to all present. In the evening, the guides took for their subject, "Spiritualism, a revolutionary Religion." The guides handled the subject in that grand and eloquent way, which they are so accustomed to when they are laying bare the false and shallow teaching of the orthodox creeds of to-day, and bringing forward the grand and beautiful teachings of Spiritualism. After the lecture, they gave us a beautiful poem on the same subject, both of which were listened to with profound and rapt attention throughout. Many strangers seemed highly satisfied with what they had heard. Next Sunday, May 11th, our platform will be occupied by Mr. Tetlow, of Heywood, both morning and evening.—J. M. HUNNS, Secretary.

NORTH SHIELDS:—Mr. Rowe addressed the members on Sunday last, in his usual clear and instructive manner, and elicited the frequent applause of his attentive hearers. On 30th ult., the friends held their annual meeting. A statement of their financial position was presented, and adopted. It showed a balance in hand of £4 16s. 1½d. Other business having been transacted, the following were elected as the Executive for the ensuing year, viz.:—President, Hy. Appleby; Vice-Presidents, T. Crawford, O. Little, J. McKellar and J. Eskdale; Corresponding Secretary, John McKellar; Financial Secretary, J. A. Eskdale; Treasurer, Mrs. Jos. Barker; Librarian, T. Patterson; Committee, P. McKellar, A. Appleby, Westgarth, G. Scott, H. Moss, and Jos. Barker. The meeting was a pleasant one, and the attendance good. The friends have agreed to give up the rooms now occupied by them, and are looking out for better and more suitable premises.—ERNEST.

BYERS GREEN:—On May 4, we held our meeting at Mrs. Brunskill's, 4, Church Street, in the afternoon and evening, when there were two large and respectable gatherings. Addresses were delivered by Messrs. J. Cockburn, J. Ibbetson, of Byers Green, and Mr. Wm. Brown, of West Cornforth; also our much esteemed friend, Mr. Wm. Hopwood, dropped in in the evening, and favoured us with his services. He dealt with the subject of people trying to so improve their condition as citizens, not only attending their circles, but to attend to their habits in daily life, by abstaining from the appearance of evil. It was a very successful day, and no doubt much good was done. Allow me to say in conclusion, that our friend Wm. Hopwood, of West Cornforth, is about to take a tour into Yorkshire, and will be glad of receiving engagements. He makes no charge, but takes what people feel disposed to give. He is a powerful healer.—JOSEPH COCKBURN.

PLYMOUTH: Richmond Hall.—On Sunday morning last, an address was given by the guides of Mr. Paynter (whose extreme sensitiveness, by the way, prevents more frequent public work on his part), and, as usual, their earnest words on the deep necessity of cultivating spiritual gifts were listened to with pleasure, and I hope, with profit. The public seance in the afternoon still holds "on the even tenour of its way," and on this occasion was well attended. Messrs. Husson, Burt, and Carswell took part in the proceedings, and the remarks of the various controls were to the point, and evidenced an increase in the development of mediumship. It is an interesting fact, that although no "wonderful" phenomena are to be seen, a large number of persons come together week after week, thus shewing that a spirit of enquiry is abroad. In the evening a goodly company assembled, and Mr. Clarke delivered an inspirational discourse in reply to that very old question: "Can man by searching find out God?" The undivided attention of the congregation, and the manifestations of approval at the close, showed that the inspiring spirits had afforded gratification to all present.—DEVONIA.

LEEDS: Edinburgh Hall, Sheepscar Terrace.—On Sunday, 27th ult., Mr. E. W. Wallis, gave two excellent addresses: in the morning, on "The consequences of Sin," handled in a very interesting and instructive manner. The evening discourse on "Two days after Death," was remarkably good, and calculated to have a great effect upon the hearers. On Monday, Mr.

Wallis spoke on "The Bible in the light of Modern Spiritualism," which was one of the best we have heard through Mr. Wallis. Tuesday evening was devoted to the answering of questions, and proved to be very instructive and beneficial. On Wednesday evening, Mr. E. W. Wallis discussed with Mr. Lischman, of Leeds, on the question: "Is Spiritualism true: and are its teachings more beneficial than those of Christianity?" In his normal state Mr. Wallis gave facts and personal experience, then under control a statement of teachings. His opponent denied spirit power in the phenomena, and showed that he was not well acquainted therewith. Then he held forth in a dazzling light the good attributes of the Bible God, keeping the other side of his character discreetly in the background. He failed to meet the points advanced by the opener. This is the fifth public debate on Spiritualism in Leeds, during the last six months. On Sunday last, Mr. Wilson, of Halifax, gave two addresses: in the morning on "The new birth," and in the evening, on "The truth, reasonableness, and utility of Spiritualism," which was very good, and set forth the claims in a very able manner.—COR.

SALFORD: Trinity Hall, 83, Chapel Street.—On Sunday last, our service was of a somewhat different character from usual. Mr. Ross, our president, in the course of a lengthy address, reverted to those days, when amongst one of our Christian communities, he was somewhat tabooed, whilst a sense of grief was displayed by the same people when they found he was leaving their ranks through casting in his lot with the Spiritualist body. The same people would to-day receive him back amongst them with open arms, even though he retained his present opinions in regard to theological ideas. For more than forty years he had been connected with one Sunday school and congregation, and he felt principle to be more powerful than creed, hence he was bound to sever long-formed connections. Spiritualism had been to him a beacon on the sea of life, whilst it had demonstrated to him the wonderful mystery of the glorious "by-and-bye." Subsequent to the address, it was announced that one of our lady members (Mrs. Hesketh) would try and give clairvoyant descriptions of friends, and to our astonishment she gave about six, one only of which was not recognised. This feature is about to become a rule with her, whilst her health is good, and our society is only pleased to have on its books so useful an instrument for good. On Sunday next, May 11th, Mrs. E. W. Wallis, of Walsall, will give two trance addresses: in the morning at 10.30, and in the evening at 6.30. On Sunday, May 25th, Mr. F. Hepworth, of Leeds, will occupy our platform; and on Sunday, June 1st, (Whit-Sunday) Mrs. and Mr. Groom, of Birmingham; with clairvoyant descriptions by Mrs. Groom.—I. THOMPSON.

AN EXTRAORDINARY CURE.

To the Editor.—Dear Sir,—If, instead of the dazzling brilliancy of spiritual illumination which has shed such a halo of glory across my material pathway, I should have been favoured by no other light than the rays proceeding from this sweet star of beauty adorning the horizon of my little world,—if no other practical benefit had been derived from my devotion to the Cause of Spiritualism than this one potent and tangible result which I am about to describe, that result alone would afford ample atonement for all the trouble, trial, difficulty, persecution and heart-burnings which I have from time to time experienced. Heedless of the sinister insinuations of those who would impugn my disinterested motives, with a heart overflowing with the most soul-felt gratitude, I here offer a tribute of profound acknowledgment to those indefatigable, sympathetic, philanthropic souls in the higher life, who long and unweariedly co-operated with my strenuous efforts to bring operations to a successful issue. To them I am indebted for the spiritual power necessary, and to them I concede the praise.

My younger brother previous to the application of magnetic manipulations, was afflicted all his life by a complaint which defied all the medical skill that could possibly be obtained. Whether he laboured under this disorganization at his birth cannot of course be known. My mother says that he was always a very cross child, and seemed subject to the acutest pain at intervals. When he was about six years of age, he suffered intense agony, and the violent efforts of nature eventually culminated in the passing of a stone, which had been lodged in the bladder. From that period to the time when I became developed as a magnetic healer, his daily life was a horrible torment. The pain proceeded from the region of the spleen. As he advanced in years the agony became almost unbearable. Local medical skill being unavailing the most eminent physicians in the North were consulted, but in vain. He was placed under the treatment of Dr. Watkins, of Durham, Drs. Heath and Gibb, of Newcastle, and he was six weeks in Newcastle Infirmary. When he returned home, the pain was as severe as ever. He had reached his twenty-third year, when I began to develop the healing power, and although only in the rudimentary stage of development, I resolved to relieve him if it were possible to do so. Accordingly I commenced with the manipulations, and day by day for some months I applied the vitalizing substance. During these operations, his periodical daily attacks were awful to behold. They forcibly suggested

to my mind the analogous circumstance of a soldier on the battle field, with features distorted and exorciating concentration of latent energy, plucking up the grass by the roots in the writhing throes and spasmodic convulsions resulting from a struggle with death. I will not enumerate in detail the process adopted, but let it suffice to say, that these labours have been crowned with an astounding and glorious success. I had a visit from this brother a few days ago, and before he had been in my presence half an hour, he turned round to me and exclaimed: "How singular it is that I have never had a twitch of pain in my side for months!"

To those who may suppose that I have some interest to serve in publishing this cure, I wish to say that I have now abandoned the exercise of healing power. My energies are solely absorbed in intellectual pursuits, which of course cannot have legitimate expression in conjunction with continual magnetic manipulations. I can recognise no applications from patients, therefore I respectfully decline to entertain them. My only motive is to furnish one more powerful evidence in addition to thousands recorded of the beneficent influence of Spiritualism, when practically applied to the wants of a suffering humanity.—Faithfully yours,
C. G. OYSTON.

Hunwick, Willington, Durham, May 3rd, 1884.

[Healing and all forms of mediumship should, except in rare instances, be only exercised in "fits and starts," that is, occasionally, it may be only once in a lifetime, when the Spirit sees the fitness and necessity of the control or operation. In this attitude all mankind might be found to be mediums of some sort. We pervert this communion when we seek to control its action to suit our own wishes. What a blessing it is to restore health and happiness to one life. If all of us even did no more, how happy the world would be!—Ed. M.]

RULES

OF THE

SALFORD (Trinity Hall) SOCIETY OF SPIRITUALISTS.

TITLE.

I. That this Society shall be named and known by the title of THE SALFORD (TRINITY HALL) SOCIETY OF SPIRITUALISTS.

GOVERNMENT.

II. That its Officers consist of President, Vice-President, Secretary, and Treasurer.

III. That the following Gentlemen be the Officers for the First Term:—

PRESIDENT	...	...	...	Mr. H. ROSS.
VICE-PRESIDENT	...	...	...	Mr. W. T. BRAHAM.
SECRETARY	...	...	...	Mr. I. THOMPSON.
TREASURER	...	...	...	Mr. W. GREEN.

EXECUTIVE COMMITTEE.

IV. That our Executive Committee consist of the Officers, with one Member of the Society—to be known as the Executive Member—(five) three to form a Quorum.

V. That the Officers and Executive Committee serve during a period of twelve months, commencing from the first Sunday in May of each year.

VI. In case of any vacancy arising in the Executive, the Executive Committee fill up such vacancy from the ranks of the Society.

VII. That the Executive Committee Meetings be held once a fortnight.

VIII. That the Executive hold half-yearly Meetings, on the first Sundays in May and November of each year, to talk matters over with the Members, and present reports of half-year's progress.

IX. That all business of this Society, as far as possible, must pass through the Executive Committee.

X. That Mr. ROTHERHAM be Executive Member for the First Term.

MEMBERSHIP.

XI. That anyone wishing to enter this Society as a Member, shall first be proposed by a Member—who shall vouch for the character of the person proposed—and shall pass through the Executive Committee for ratification.

XII. That voting powers rest in the hands of Members only.

SUBSCRIPTIONS.

XIII. That the Membership fee be not less than One Shilling and Sixpence per Quarter, payable on the first Sundays of May, August, November and February.

XIV. That any Member whose Subscriptions become four Quarters in arrears—after being notified—without satisfactory explanations in writing, or otherwise, to the Secretary, shall forfeit his or her Membership, but may become eligible for re-election.

ASSOCIATES.

XV. That any person will be admitted as an Associate to this Society—irrespective of creed or belief—by handing his or her name to the Secretary.

TRUSTEES.

XVI. That the following gentlemen act as Trustees to this Society:—Messrs. ROSS, BRAHAM, THOMPSON, and GREEN, and that the Funds of the Society shall be placed in the Bank, as they accumulate, in the name of the SALFORD (TRINITY HALL) SOCIETY OF SPIRITUALISTS.

RESIGNATION OF TRUSTEES.

XVII. That any Trustee resigning his office, the same shall be filled up by the Executive Committee.

MEDIUMS AND SPEAKERS.

XVIII. That our Platform shall be occupied only by such Mediums or Speakers, whose credentials are satisfactory to the Executive Committee.

BYE LAWS.

XIX. That the Executive Committee be empowered, on special occasions, to make a charge for admission to Meetings—in lieu of collections—not less than three-pence each, owing to the limited number of seats.

XX. That any Member or Associate who may have any suggestions, is at perfect liberty to present the same for consideration to the Executive Committee—in writing—who shall decide upon their adoption or otherwise.

XXI. That the Secretary keep a list of names—Members or Associates—who are willing to entertain Mediums and Speakers coming distances.

MEETINGS, SUNDAY, MAY 11th, 1884.

LONDON.

KENSINGTON.—Town Hall, High Street, at 7, Mrs. Richmond: "The Spirit of Spiritualism."

NEUMETER HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "Theosophy, true and false," at 3, Subject to be chosen by audience.

EDGWARE ROAD.—52, Bell Street, at 7:

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Seance; at 7, Comprehensionism; Tuesday, 7.45, Mr. J. Burns, O.S.T.; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hoppercroft. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.

CAYENDISH ROOMS, Mortimer Street, W., at 7: Mr. W. J. Colville.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium BROMPTON.—Mr. Pound's, 108, Isfield Road, Wednesday, at 8, Mr. Towns. HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.

HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleugh Street, at 6.30.

BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Holdsworth.

BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.

SELFR.—Lecture Room, Brookside, at 10.30 and 6.30:

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Misses Beetham and Wilson.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 11 a.m. and 6.30 p.m.

BOLTON.—H. A. Tovey, 16, Halton St., The Hough.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Hepworth.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Messrs. Peel and Crowther.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Illingworth.

EXETER.—Oddfellows' Hall, Bampfylde Street, at 6.30.

GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 8.

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Riley and Miss Harrison. Lyceum at 10.30. Monday Service, 7.30.

HEYTON.—Miners' Old Hall, at 6.30: Mr. William Westgarth.

KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Collins Briggs.

LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30: Local.

Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. Arncliffe.

LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. J. Morse.

MACLESDFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. C. Bashlon.

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. B. Tellow.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Ingham.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.

NEW CASTLE-ON-TYNE.—Weir's Court, at 6.30 p.m.: Dr. Bates.

NORTHAMPTON.—Copper Cottage, Copper Street, 2.30 and 6.30.

NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. Ormsby and Mrs. Hare.

NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30., Mrs. Barnes.

OLDHAM.—176, Union Street, at 2.30 and 6.

PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30: Mr. Gallagher.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. W. Burt; at 3, Circle; at 6.30, Mr. J. Hussion. Lyceum at 10.15 a.m.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.

SALFORD.—83, Chapel Street, at 6.30, Mrs. E. W. Wallis.

SEWABY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mrs. Gregg.

SUNDERLAND.—Albert Rooms; 7, Coronation Street, 6.30: Mr. McKellar and American friend.

TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.

WALSALL.—Exchange Rooms, High Street, at 6.30.

WEST FELTON.—At Mr. John Taylor's, 19, George Street, at 6.

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