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## W. J. COLVILLE'S FAREWELL.

### SPIRITUAL BROTHERHOOD.

An Inspirational Discourse, delivered by W. J. COLVILLE, in Neumeyer Hall, London, Friday, September 19, 1884. A.T.T.P. in the chair.

On this, the last occasion of our speaking before an English audience prior to our resumption of work in America, left in June of last year, for an indefinite period, that we might minister among you for a time, we have selected, in accordance with the desires and feelings of many friends, "SPIRITUAL BROTHERHOOD" as the theme of our Discourse; not a novel, startling, or sensational topic by any means, but one eminently calculated to suggest and bring forth ideas and truths of the utmost importance at all times, and peculiarly necessary to be enforced at the present critical juncture in the history of Spiritualism in England. And not only here, but in all parts of the world wherever Spiritualism has obtained any footing, the question of how best to fraternize for mutual aid, protection, and advancement, and for the furtherance of the general work for the common good is a peculiarly pressing and prominent one.

We shall endeavour, in this our valedictory address, to emphasize the fundamental points of agreement among all Spiritualists, rather than enforce any views which may be said with any degree of fairness to appertain to side issues. Many points, often called side issues, are far more important than those who seek easily to dismiss them, sometimes with a sneer, can in their present supercilious mood easily discover; but at the same time it cannot be denied that far too much time and strength among Spiritualists and others is unfortunately wasted in what are little better than useless dissensions; for while some truth may be discovered and brought forward by them, they generate so much acrimony and bitterness between persons who should have only kind words to say of each other, that the good coming out of them is often sadly counterbalanced by the harmful effects of heated disputation and resentful feelings among those who in a common cause should fight shoulder to shoulder against a common enemy.

To love all mankind is a duty, and without universal love there can be no permanent happiness and safety among mankind. Because you do not count all men your neighbours, and love them as yourself, you have to pay dearly for your hostilities by supporting standing armies and navies, and a most expensive and intricate police and detective force; not to mention judges, solicitors, and the innumerable officers who are supported entirely at the expense of man's inhumanity to man. When all men love each other, war will be impossible. When you regard no one as your enemy you will make war on none, and to this blessed consummation every

war draws you somewhat nearer, for a warlike policy is suicidal. Every war teaches you how horrible a thing is war, and the very perfection of your machinery for destroying life, renders you at the same time more invincible and more loath to set that destructive machinery in motion, knowing how deadly it is.

Universal Brotherhood is the ultimate of brotherhood, and nothing less than this can rightfully be regarded as the goal to which humanity must ever aspire; but until the Golden Age has come, until the true millennial day shall dawn, lesser brotherhoods may be formed and kept alive for the express purpose of cultivating those kindly sentiments, one towards another, which are the only true bulwarks of defence for any nation, community, or individual. And even when the reign of universal love shall be fully established, associations of kindred minds may still exist, as smaller circles within the larger, and those who are especially attracted by mutual tastes and sympathies must ever enjoy peculiarly close and sweet unions, even in the immortal world, when they shall have reached the estate of angelhood, and attained to the celestial degree of spiritual life.

Whatever cultivates benevolence, sympathy, regard for others, and desire to serve them, is good because it does so; or to state the proposition otherwise, to reverse it and express a more interior truth: whatever cultivates a spirit of mutual affection and esteem, does so because it is good. Things which are good in themselves must of necessity produce good results. The good results cannot be said to make the source good whence they spring, but they are evidences that the source is good, for good fruit gives evidence that the tree on which it grows is good, that its root is sound and healthy.

This is avowedly an age of expediency. The utilitarian bears the palm in every centre of the modern world. Romance, spiritual fervour, ecstasy, intuition,—all are banished from the severe schools of modern culture, in which rationalism has taken such deep root that Spirit is only tolerated when admitted at all; while in modern seminaries, religion is either dwarfed in the swaddling-clothes of a demeaning superstition, or kept outside the portals of the college of modern thought, because it deals with fancies and imaginations, and not with the stern and sober facts of science, as science is interpreted by its modern representatives.

If Spiritualism comes into this age, daring to question the supremacy of matter, and dispute the theories of every physicist of the age, who bases all his conclusions upon a conception of the material universe as the total sum of existence; if, not only arraying itself against the materialism of schoolmen, it provokes the ire of ecclesiastics by denouncing sacerdotalism, making war upon priestcraft, and wresting from the hands of the clergy the monopoly they have so long enjoyed;—is it surprising that antagonism should be declared, both by scientist and theologian, against the new revelation

and its adherents? This opposition is only what might reasonably be expected. It is a species of legitimate firing from an enemy's camp. Where misrepresentations and vulgar abuse are not resorted to, Spiritualists have no right to be annoyed, or feel wounded or aggrieved, because neither the Church nor Materialists countenance Spiritualism as a reformatory movement. But both ecclesiastics and materialistic schoolmen have been, and still may be, won over to the new light, by persuasive argument and adequate demonstration, if they are not among those who are too blind or conceited to desire to add to their present knowledge of existence.

The real foes of Spiritualism are the traitors within the camp; those who are envious, jealous and mendacious; those who are ever ready to criminate their brethren, and join the mob in hooting down those who, equally with themselves, are convinced of the truths of Spiritualism, and possess mediumistic powers in equal or greater measure, but who have incurred the displeasure of the spiteful or jealous, because they would not bow their necks under some self-appointed leader's yoke, or because they have succeeded well enough to excite the envy of others, who, not being so gifted or popular, see in those who are to the front, rivals whom they should dethrone, while they ought to regard them only as pioneers or outposts, who by their success and popularity are making the way easier for all others in the ranks, for those in the rear quite as much as for their companions in the foreground.

We know the lesson of charity is a hard one to learn. We know the practice of self-abnegation and personal abasement is not easy, and we freely admit that it is no one's duty to sacrifice himself unnecessarily, or make himself a martyr when the good of others does not necessitate the giving up of one's own honour and glory; but in the school of humility the highest lessons are ever learned, there the deepest wisdom is ever found. Bunyan was not wrong when, in his "Pilgrim's Progress," he made the Valley of Humiliation contribute so greatly to the unfoldment of all that was noblest and purest in Christian's character, while he in his visions (inspired as he undoubtedly was) saw also the benefits to be derived from even the Slough of Despond and Doubting Castle, besides the mental and moral growth only to be attained by accomplishing the laborious ascent of the Hill of Difficulty.

Bunyan's allegory is as fresh and new as ever: like some really great picture, statue, or song, it does not grow old with the years. Human nature has changed so little since the days of Shakespeare, that when you see one of his plays well performed by actors, who are more than pieces of mechanism run by clockwork, you feel as though Shakespeare must have known your friends and acquaintances, done business with the people you meet every day at your business, and in your walks, and pointed out their peculiar eccentricities for your especial edification. Costumes may change, set phrases may alter, manners may vary somewhat, but human nature never changes, it only unfolds; and if there be true progress among men and nations, the progress consists in the multiplication of virtues and virtuous people, not in any radical change in the constitution of human nature itself.

If you preach from an Old Testament text, and illustrate your subject by reference to characters who walked upon the stage of the earth 3,000 years ago, you find your illustrations often quite as appropriate to current circumstances as though you founded your theme upon the leading article in the daily newspaper, published only an hour or so before you delivered your lecture. The very wars in which the Ancients engaged, afford texts for homilies upon the wars of to-day. The motives which corrupted nations, the practices which led to the overthrow of dynasties and the fall of empires and republics in the old world, are the crying sins of England, France and America to-day; and he who would uplift the race morally, must remember that with every recurring cycle the same scenes, or similar ones, are enacted over again, which long since were gone through with in the ancient world, only there are new actors in the company, the scenery is changed, some of the scenes are shifted, but in all main particulars the play is unaltered. It is the one story of the Serpent warring against the Spirit. Passion and prudence, love and hate, wisdom and folly, selfishness and justice, are always the combatants, and happy only is he who can, with love in his heart for all, utterly destroy the real enemies of man in every encounter, banishing hate, injustice, pride, and passion, and exalting love, truth, humility, and reason, till

they occupy every ruler's seat, that the demons who seek to destroy can gain no office and exert no sway.

Probably no movement in the world is quite so complicated and varied as the movement known as Modern Spiritualism. Every Church has its Creed; the Jews have their Law. Spiritualists know allegiance to no creed, book, man, or council. They pride themselves upon their unrestricted personal liberty of thought, word, and action. Some have just cut loose from the galling chains of ecclesiastical bondage, and their first impulse when free is to let their newly-acquired liberty degenerate into license. Some are like boys and girls, who have been kept down very severely, either at home or at school, and they have run away, or just attained their majority, or in some other way suddenly become their own masters; the mere sense of liberty is so sweet to them, that they hate everything that bears the slightest resemblance to their house of bondage, and the discipline enforced within it,—regular hours, a systematic plan of work, the orderly routine of regular life,—all good in themselves, are distasteful to those who have for a considerable portion of a lifetime, been compelled unreasoningly to submit to them. Immediately the mind breaks away from unwelcome restraint, no matter how wholesome that restraint may sometimes be, it is like the pendulum of a clock, which, from having swung excessively far in one direction, oscillates to an equal distance in the other, prior to gaining its true equilibrium.

When you remember that Modern Spiritualism is less than thirty-seven years old, and that those who have flocked to its standard are many of them persons who never were able to give any satisfactory reason for the faith which they formerly held, not as a conviction, but as a mere matter of blind belief, you need not wonder at the often rude and arrogant iconoclasm which many ex-church-members manifest when the subject of system or discipline in the Spiritualistic ranks is broached to them. They tell you at once that they abhor organizations of every kind. They are uncompromising individualists; they regard all associative effort as savouring either of tyranny or superstition, and cannot at present be made to see that any good thing can come out of co-operation. Communism to them is antipodal to freedom, because they do not view themselves as members of a corporation in any sense, but as isolated individuals responsible to no one for their conduct, and determined to be bound by no laws, human or divine, of which they cannot see the utility. Among persons of this stamp are many earnest workers and original thinkers. Such persons though not included in the very highest and most spiritual type of humanity, are often very useful, and there is much that is grand in their dogged self-will and rugged independence, when they are not overweeningly egotistical or absurdly self-conceited.

Many such persons are true Spiritualists and valuable mediums. They will always be on the outskirts of every movement; they can never be thoroughly brought within any defined traces, and they will always display some unpleasant angularities. They have many angles and sharp corners which need rounding off, but they are frequently clear diamonds though in the rough. They have the courage of their convictions, are never afraid or ashamed to speak their mind. They stand in awe of no potentates, they dread no tribunal, and the sturdiest among them would make martyrs if this were the age of the stake or guillotine. As it is, they often get into "hot water" with those who share their opinions to a considerable extent, and would be their colleagues if they were not such out-and-out radicals.

This class occupies an extreme wing in the Spiritualistic ranks. Its representatives are often met with, and a mistake is only made when such people are molested and not allowed to go on in their own way, without interference. They are called to a special work in the spiritual vineyard. They can clear ground, they can move rubbish, they can pave the way for the builders who are to come after them; and though they may offend many, they do more good than harm, even when they assail tenable as well as untenable premises; even when they attack truths as well as errors, for truth being deathless no attack upon it can ever weaken much less destroy it, and as many persons hold truths in a very slender grasp, scarcely knowing why they hold them at all, it does such people good to have their belief shaken, that they may look to its foundations, and then if after searching for the base of their theories they find it solid rock, they will be the better able to defend their positions in the future, and explain them for the edification of others, than they ever could have



been were they allowed to go on in easy contentment, scarcely ever troubling themselves to enquire into the why and wherefore of the fundamentals of their faith and hope.

In speaking recently of the Commandments, we called the attention of our hearers to the great service which modern infidelity is doing to the cause of true religion and morality. Only sandy foundations can be shaken, and though we have laws among us on our statute books, and made common law in the lands we inhabit, it is not for us to place blind reliance on the lawgiver, and believe without evidence in the divinity of the law. When Moses made known the law of Sinai to the Israelites 3,000 years ago, he found them a people who could not be remonstrated with and made to understand the why of all the commandments they were ordered to obey. He had to say to them: God has given you this law, and you will disobey at your peril. He had to attach very severe penalties to the law, that the ignorant and wilful might be constrained to observe wise and needful laws, which they would have ignored totally were it not for the fear of consequences; and thus to secure the well-being of a people committed to his charge, a wise ruler or parent, guardian, teacher or chaperone is obliged to enforce the law with penalties attached, if he or she is unfortunate enough to have to deal with children or adults who cannot be made to intelligently recognise the wisdom of the commands which they, for their own good and that of others, are called upon to yield to without reserve.

The goodness of the law can only be practically demonstrated when someone breaks it and suffers for so doing,—suffers in accordance with the decrees of God revealed through nature, which no one can overrule or set aside. If any one doubts the necessity of obeying the eighth commandment, he need not go in these times to a priest or minister or rabbi, and hold a consultation with him on the inspiration of the Scriptures, and the probability or improbability of the Lord having appeared to Moses on the top of Sinai, and delivered to him the ten commandments, mysteriously written on two tables of stone. He has only to refer to Professor Tyndall, who is, theologically speaking, neither a Jew nor a Christian but simply a scientist, a man who is the very impersonation of the modern doctrine of expediency. And what does Tyndall say, but that you must not steal, for were you to practise and encourage theft, society could not exist where theft was practised. Professor Tyndall speaks truly when he says society demands honesty. Honesty is necessary to the preservation of the state and the maintenance of social order. Honesty is politic, convenient, expedient, yea, necessary, even if you dismiss from your minds all thought of a God, a moral law, and a hereafter. But by proving itself so necessary to the well-being of mankind, it attests its own divinity: it proves itself to be a law of God, a law of heaven.

Modern scepticism is doing for the truth what religious fervour cannot possibly accomplish. It is sifting the chaff from the wheat, dividing the weeds from the flowers, eliminating the precious from the vile, and opening the way for a rational and yet eminently spiritual religion, which ere long will supersede all the morbid and defective systems of to-day, by uniting science, philosophy and religion, so that the three may be but one and indivisible.

Man is a three-fold being, possessed of bodily senses, mental powers, and moral faculties; and in these three divisions or sets of faculties are included the artistic or æsthetic, the aspirational or religious, and the intuitive and affectional. No mere dry, cold system of ethics will satisfy the world; no barren physicalism will content the human affections; no mere controversial attacks upon religious foibles will content the world without spiritual realities; and no solitary mode of presenting truth will reach all classes of minds and states of feeling. Thus the spirit-world displays its wisdom in providing such variety of spiritual food for so great a variety of spiritual palates and digestions, and however divided and discordant the work of Spiritualism appears on earth, remember it is a unite in the spirit-world, a homogeneous not a heterogeneous mass, in which all the component parts fit into each other with perfect nicety and completeness, as the varied members in the human body are each necessary to the other, though it needs special training, observation or perception to discover their true relations and comprehend their separate utility.

As there are some in the Spiritualistic ranks who are extremely iconoclastic in their tendencies, and are adapted to render good service to the truth even by questioning it and disputing it at every point, weighing and analyzing it, and

calling it up to judgment, so an equally good and needful work, though in quite another part of the vineyard, is being performed by those who are so conservative in their ideas and methods, that they seem scarcely yet able to creep forth from the chrysalises which are now giving way around them. They feel that their old beds are too short and narrow for them; they cannot stretch themselves upon them any longer, for they have grown, and the beds never become any larger. They know they have outgrown their old clothing, and need new garments, but they are so afraid of stepping out, so afraid of anything like a leap in the dark, that they keep hovering round the old nest, fearful to fly, and yet knowing all the while the nests they are about vacating are only proper for birds who have not yet gained the use of their wings.

It is true that if all reformers were moderate Liberals, we should need neither Conservatives nor Radicals, but if we have ultra-Conservatives we must have extreme Radicals to balance them. If we have out-and-out Socialists, Conservatives are useful. One extreme necessitates another, and in the present transition period of modern thought, the extreme Radical and the extreme Conservative are useful in the ranks of Spiritualism, quite as much as Lord Randolph Churchill and Charles Bradlaugh are both necessary to English political life at the present moment. Both sides must be fairly represented; all sides of a question must be discussed; observations must be taken from all points of the compass, or philosophy becomes partial and partisan. Let us welcome the worker who, on the very verge of Atheism, can nevertheless afford an antidote to Atheism by working among Atheists and showing them such partial light, and light so near their own plane, that they are often disposed to welcome it, while they would turn away from a brighter beam, which would only confuse and dazzle them; and let us welcome with equal cordiality the timid soul, who fears to leave the Christian ark, but is nevertheless courageous enough to speak of spiritual experiences to his fellow church-members, who would never listen for a moment to the utterances of an iconoclast, and indeed would never be likely to go where they could be delivered.

In the Church of England there are men who yet occupy pulpits in the Established Church, who have subscribed to the three creeds and thirty-nine Articles to be found in the Book of Common Prayer, and yet whose sermons contain teachings diametrically opposed to the doctrines taught in the Church's formularies. These men are many of them doing a grand and noble work, and a much greater work in the present condition of things than though they seceded from the Establishment, and failed to maintain their prestige or carry their congregations with them.

You know us well enough we hope not to accuse us of a compromising policy, which necessitates one's tampering with one's conscience. If there is one vice we hate more than all others, it is time-serving, pretending to be what you are not, that you may continue to receive a salary or hold an honourable place in the eyes of men. When we are speaking of spiritual workers, either in or out of the Church, we do not include in our category a single person who is attempting to run with the hare and hunt with the hounds, or to be on both sides of a fence at once, that he may please all parties and offend none. Such persons usually soon betray their own weakness and lack of moral principle, and become despised by all parties and beloved by none. When we speak of clergymen in the Church of England, who preach what is not in the creeds and catechisms, and who are doing good inside the pale of the Establishment, we are speaking only of conscientious and upright men, men who feel that they are not there for filthy lucre's sake or for the applause of the world, but for the performance of some God-given task. Among such we feel sure we can safely mention Canon Farrar, of Westminster Abbey; Archdeacon Colley, of South Africa; and among those recently passed to spirit-life, Dean Stanley, and Bishop Colenso. All of these men may be quite as sincere as the Rev. Stopford Brooke, who withdrew from the Church of England, or Rev. Charles Voysey, who was turned out of it for heresy, and who would persist in speaking his mind frankly though it cost him his living and subjected him to much persecution and many embarrassing losses. In quite another part of the Church of England we find the Rev. Mr. Maconochie, a gentleman with whose views on sacerdotalism we do not sympathise, but one who is entitled to the very deepest respect and kindest consideration by reason of his willingness to bear even martyrdom itself, if called upon to do so, in the interests of what he feels to be the true religion.

An honest man or woman always carries a good influence, and stimulates others to tread the path of virtue. From a moral standpoint there is always so much to admire in a really conscientious person, and so much to agree with, that an honest Pope and an honest Infidel are not anything like so far apart as they at first sight appear. When Dr. Parker addressed the Congregational Union, assembled in the City Temple, last spring, on Orthodoxy of Heart, and rebuked the extreme Orthodoxy of Head people for their exclusiveness and bitterness, he did not necessarily commit himself to any unorthodox statement of his own views on doctrinal points. He simply told professing Christians to follow the alleged founder of their system, to do as Jesus did and as Jesus commanded, place sincerity on a pedestal above all other virtues, and then crown it with charity, the sweetest and most enduring of all the virtues, thereby imitating and truly following not only Jesus but every teacher who was truly sent of God since the world began.

The lesson of Charity is the greatest and most important of all lessons to be learned in the school of earth. Without it the most brilliant intellects are corrupted, the most sagacious and far-seeing devote their heaven-born powers to mean and sordid ends. If we do not succeed in learning this lesson, we can have no place among the angels, for in spirit-life they ever stand the highest who have the deepest love and broadest sympathy for all mankind. But angelic love is neither blind nor indiscriminating: it is far enough removed from that foolish fondness which sees no failings in an idol, and is the worst enemy to those it would befriend, because it refrains from motives of morbid delicacy from pointing out another's faults, so that seeing them he may remedy them.

No sensible person objects to a moderate share of criticism, no matter how severe it be, provided the critic is ready to be criticised in turn. In all true brotherhoods, and in every well organized and united family, the greatest freedom is allowed to kind and honest criticism; but if brothers and sisters would advance each other, one must never assume a position of superiority over others. If one is superior, his or her superiority will make itself felt. People who sing of their own virtues are usually possessed of virtues in such minute proportions, that no one would detect there were any unless their attention was particularly called to them. It is with virtue as it is with talent. Genuine nobility, sterling goodness, can make itself felt as possessing an authority, utterly unlike the authority of priest or civil magistrate, but as far above it as the heavens are above the earth.

Every worker should strive to remember that though his work cannot be left undone without grievous injury to the entire fraternity, still his work is no more important than that of others, who may fill, in the eyes of the world, much lower and far more insignificant positions. Has it never struck you how thoroughly dependent Mr. Gladstone is on his cook, his tailor, and the various tradesmen and domestics who provide him with things necessary for his body? while those who manufacture and sell the ink, paper and pens with which his speeches are written, are as necessary as he is himself to their perpetuation. You take up your daily paper and read Gladstone's latest speech, admiring the eloquence of every line. As you proceed you give the man the credit of the whole. You call him great, crowds flock to hear him, his name is on every tongue. We do not say—Refuse to pay homage to a brilliant intellect, a master mind and an eloquent tongue; but we do say, when you praise him who stands so prominently forward in the first ranks of England's gifted children, do not forget the many, who though not so gifted or notorious as he whom you call great, are nevertheless so essential to his greatness that were it not for them he could never stand up in Parliament as he does and electrify the nation; for he would, in their absence, either have to spend his time and strength in making personal provision for his wants, or quickly languish without the necessities of existence.

True spiritual communism is not a grasping or a levelling system. It makes room for stately cedars, and modest, retiring violets; it allows that some must be to the front, and others remain in the rear; some must rule and others must serve; but distinctions must be neither those of birth nor blood: they must be of merit only, so that if the peasant's son be nobler and wiser than the prince's, then the peasant's boy must stand before the young prince, for no one should be either praised or blamed, punished or rewarded for what his father was before him, but only for what he is himself. True equality, true liberty, true fraternity will not imply an ignoring of natural or merited, but only of artificial distinctions. In an ideal community, no one will be wronged, and no one will

be favoured, but every one will have an equal chance to rise; and though some may fill more illustrious places than others, because of peculiar qualification for exalted office, all who are equally sincere, all who work with equal zeal, no matter how they work, will be equally respected. Only the drones and laggards will feel that society receives them coldly, and does not appreciate or respect their useless mode of life.

To press the subject of Fraternity immediately home to each one of you, we do not wish to be understood to say, that the love of neighbour, the love of your neighbour as yourself, necessitates the crushing out of those natural impulses of human nature, which lead to special friendships, and very interior associations with some you cannot have with others. Nature displays attractions and repulsions in all her workings and atomic combinations, but the natural law is never opposed to the divine; for the two are one, only operating under the gaze of different faculties of human nature. Antipathies of a purely physical and even mental kind may exist to keep people apart, without infringing in a single particular upon the law of charity and universal brotherhood.

The parable given to illustrate the neighbour, is often handled to prove that everybody is our neighbour. All that Jesus said was that every one whom we can benefit, or who stands in need of the relief we can supply, is our neighbour. A certain man, says the parable, went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and departed leaving him half dead. When a priest, and likewise a Levite saw him, they passed by on the other side, but when a certain Samaritan came where he was, he had compassion upon him, bound up his wounds, pouring in oil and wine, set him upon his own beast, took him to an inn, and paid for his entertainment to the proprietor, even going so far as to trust the unknown stranger, and offer to refund the host for whatever he had laid out upon him over and above the amount he had advanced, when he left him in the hotel keeper's charge. This parable needs no spiritualizing; it is already spiritual enough. Its literal meaning is so transparent that the inner truth shines through it as clearly as the sun shines through a clean white window, on the brightest summer noon, as clearly as a deep and tender soul looks out through loving and expressive eyes, which are most justly called by poets its windows.

Our neighbours are all whom we can comfort, help, instruct or heal, and surely it is a most happy and inspiring belief, that no one is ever thrown across another's path accidentally or for no mutual good, even those who injure you and whom you injure in return are some day to be your friends and companions. If you have ever been forced into others' society, no matter how reluctantly, you have had some secret work to do in shaping that other's destiny, while his influence upon your life, even though baneful at the time, has been for your good. Those who occasion the crosses and losses of others, are not their enemies except apparently. The time will come in spirit when they will meet as friends, and learn to look with sorrow and regret upon their past unkindness or injustice to each other. Then when love has completely banished hatred, and full expiation has been made for wrongs inflicted, the uttermost farthing will have been paid; and then, when entering upon the untold bliss of angelhood, the purified spirit commences a reign of perfect tranquility and love, the revelation comes to the soul as a baptism of surpassing light and knowledge, that even when wandering furthest from the Father's House, the prodigal was watched by angels who prompted his return. For, as Whittier beautifully sings, and the Gospel emphatically declares, no soul can ever stray so far that it is beyond the embrace of the Father's arms, and outside the circle of his infinite loving care, which in its all-embracing round encircles all souls in the universe, so that if there be devils now, these as well as men are children of God, and though fallen are still dear to the heart of the Infinite, and will yet be reclaimed and restored by his boundless love.

It is only the broadest Universalism that chords with the deepest, most potent and successful measures of reform. If some ask: Why engage in the discussion of theological topics? Why not confine your energies to agitating questions of vital moment to the present life, and the material world? We answer: When we are discussing theological questions, we are discussing matters of vital moment to the dwellers on earth, as well as to those who have passed to spirit life. We are dealing with topics which have a direct and very powerful moral bearing upon every question relative to the government and constitution of earthly society: for the views which are held on earth, concerning the nature of man and his hereafter, cannot fail to influence man's actions.



His conduct to his fellow-men must always be to a great extent regulated by his faith or unbelief.

It is not necessary for us to enter here and now upon the subject of the influence of a living faith upon the life of believers. Whatever you believe sincerely must influence your conduct, and the only logical reason that can be assigned for the enormous stress laid upon faith in the New Testament, is that a belief in the righteousness of right, in the truthfulness of what is true, is necessary to give the world that hold upon the truth, which will cause them to appropriate it, to make it their own, and frame their lives in accordance with it. A dead, barren faith is but an unfruitful tree that cumbereth the ground. To believe that Asia lies to the east, and America to the west, will not take any one to either continent, but if you are setting out on a journey, it is extremely important that you should know which is the right direction for you to take, or if you believe the wrong way is the right way, it is only natural to suppose that you will go wrong, believing you are going right, until something or some one shows you your error, and persuades you to change your course.

A knowledge of man's spiritual nature and destiny, is of overwhelming importance to the world at large. The truths revealed by spirit intercourse are more practical than all the theoretic knowledge which can be acquired in all the universities of the earth. All secular knowledge leaves the future a blank, and life an impenetrable mystery to all, and to many a bitter disappointment, a hollow sham, a grievous mockery. Knowledge of spirit-life is absolutely needed to demonstrate the existence of the Divine Justice, which is the soul, centre and cause of all things, the life of Law and the motive power which guides every pulsation of life throughout the universe. The Laws of Nature are their own vindication; the Divine Justice which governs all is displayed in them, but it never can be until you know sufficient of these laws, not to limit your horizon to the brief span of a few fleeting years, comprising a single earthly lifetime. If individuality be not an attribute of spirit, if identity of soul be lost at death, if unborn generations of other souls should reap what you and your forefathers have sown, while you and they shall be in no conscious sense partakers of their joy, then justice is not revealed in nature. The theologian is right when he says, without a special revelation from heaven we could know nothing of God or immortality; he only gets wrong when he limits that special revelation, as God has never limited it and does not limit it. He who speaks of miracles as attesting the divine origin of Judaism and Christianity, and says the age of miracles has past, is talking blindly and ignorantly of what he knows not of. God's special revelation to the olden world was through mediumship, as it is to-day.

Some there are who are called to the mediumistic office, and endowed with peculiar qualifications, fitting them for the discharge of high and holy functions. Not one whit more holy, however, are those duties which are commonly called "sacred" than those which are ordinarily denominated "secular," but to meet man's varied needs there are diversities of gifts though there is but one spirit, one law, one motive. One God guides and directs all, and when the chaos shall have been transformed to order, when the confusion and noise of building shall have ceased, when the debris shall have been removed, and the fair temple of the spirit shall display in complete grandeur the perfection of its whole, then shall the world perceive—but not till then—how all the workers have been called and chosen to their respective parts. Equal honour shall be paid to all who, with zeal and earnestness, have done their own work, no matter whether it won the praise or called forth the reprobation of mankind.

Our last word is to every worker, whether a medium or not: Never covet or even desire the gifts of others, but be content to use your own. Hewers of wood and drawers of water are as honoured in the sight of heaven, and as needful to the raising of the pile, as architects and master builders. Let brotherly love not only continue but increase. Strive for deeper charity, broader toleration. Let none despise or condemn the work of others because theirs is different, but, in honour preferring one another, do each the task to him assigned. And then when the harvest hour shall come, not one will be on the left hand, or destitute of golden sheaves or wedding garment for the harvest by-and-by!

#### THE SPIRITUAL TEMPLE.—FAREWELL!

It is building of Stone, most precious, stone quarried from every mine,  
That beautiful Temple of Spirit, whose cupola, golden, doth shine

With the light of the heavenly city, where, over the jasper sea,  
The angels are gliding in light canoes, where the blessed shall ever be.

It is building, that heavenly temple, of the stones which are polished below,  
Which are sculptured and graven, made precious, by many a biting blow.  
But the sculptor is ever wary, he will never wantonly slay,  
Will never destroy of the marble pile one atom, but all some day,  
Though lying awhile debased, and trodden 'neath feet of men,  
Will shine in its place most glorious, but we cannot say always when.

There are depths, there are heights, in God's wisdom, no angel can e'er explore,  
Transmuting in fiery crucible life's metal, bright angels pore  
For ages over the problem of the crucible and flame,  
But they never consume one grain of wheat,—'tis only the chaff the fires can claim.

In the Temple of Spirit, surpassingly fair, there are pillars of granite strong;  
There are floors of marble, and walls of stone, and windows so broad and long  
That the light ever streaming from heaven above, through the casement when  
opened wide,

Is so utterly bright that ye cannot gaze on its lustre, but hide your face,  
And bow with your eyes downcast 'till the noontide glory of light does pass.

But when evening's shadows make dim the aisles, and veil the columns grand,  
Some work every hour with willing hands, except as a far-off strand,  
Dimly outlined in the evening sky, it is then, in the gathering gloom,  
With the light subdued, with the lamps grown faint, that the incense with sweet per-  
fume,

And the breath of the countless blossoms there on the altars the twilight veils,  
Comes near to your senses and steepers them all with a breath that ye each inhale.

Then the music of organ and mighty choir, you can hear as a distant tone,  
Sounding like echoes from far away, which toward you have swiftly flown  
On the breath of the zephyrs at eventide, 'tis then in the hush so dim,  
That your spirits can hear though but faintly oft, the music of heaven's hymn.

But, Oh! give us more light! cries a weary soul, chafing, impatient, wild:  
Oh! give us a louder anthem of joy! murmurs a trembling child.  
And the angel who flits through the temple dim, looks on with a loving eye,  
And whispers, My children! there'll be more light, but not until by-and-by.  
For your eyes are weak, they cannot bear the dazzle, the radiant glow  
Of that beautiful light ineffable, which angels forever know.

There are workmen at work on the Temple still, and women and children small;  
Some work every hour with willing hands, and a loving word for all;  
But others are listless, and fret the while, that their tasks are so mean and poor:  
Oh! why must they delve in the dark, cold night, or only make steps to the door?

The lord of the Temple will come one day, to the consecration feast,  
He will call all the workers from near and far, from north, south, west and east.  
He will gather them all in his judgment hall, he will tell them their thoughts and  
prayers,

And make them remember their every deed, for no cloak the spirit wears  
But the angels see through it, and when at length, from the work-room you're called  
away,

To receive your wages and face your doom, if with garlands fair and gay—  
If with songs of rejoicing you'd march along, to the palace to gain reward,  
Then see ye now that each fleeting hour doth some noble work afford.

Not for cringing worship the Judge doth look, nor for flattery doth care;  
He owneth the Universe himself, to dispute it with him none dare.  
But he is all-loving, and for his flock so tenderly doth care,  
That each little lamb is so dear to him, that he doth in his bosom bear,  
Not only the lambskins but everyone of the sheep of his pasture large,  
Who have guided or tended the weakest lamb, he has given into their charge.  
If ye know not the shepherd, he knows you well, for he speaks in your hearts a way;  
His spirit in conscience makes known God's will: follow this, 'twill ne'er lead  
astray!

Say not "farewell" with tearful voice, or with a streaming eye,  
When friends depart to lands remote, when cold their bodies lie:  
For this sweet word breathes only hope, 'tis benison and prayer,  
It says: I wish you every bliss, great joy, oh! may you share.

Farewell, Good bye, Adieu, these three divinely beautiful words  
Convey no sorrow in their breath, but when by-angel's heard,  
If said sincerely, all they speak, from heart to heart is this,  
May God be with you, every good, may it your spirits kiss!

Friends never part on earth or sea, or in the realms unseen,  
For those are closely blended aye, who've e'er united been  
In bonds of spirit; for that love which springeth from the soul,  
Will ne'er grow less but more and more, while countless ages roll.

Farewell! say this to each and all, translate your wish to deed,  
And by love's pure and earnest act root up each noxious weed;  
Plant flowers, sow seeds which bloom in heaven, where blight can ne'er destroy,  
True love, true friendship, sympathy, the grave can ne'er destroy.  
But every change, that men call loss, will make love brighter gleam,  
Where every artifice and veil is rent by its pure beam!

## THE SPIRIT-MESSENGER.

### REASON AND BELIEF.

A CONTROL BY "J. W."

Recorded by A. T. T. P., August 20, 1884.

From what I could gather, someone had picked up the Sensitive, and taken him to the Health Exhibition, treated him to a dinner, invited his friends to meet, and had a sort of triumph over the Sensitive in his normal state.

There are many, dear Recorder, who delight in taking extracts from conversations, or from sermons, in fact on all subjects. These copy-takers of extracts are always ready to meet you with something that fell from your own lips. You know that your Sensitive, normally (I believe that is the word

used), when in a normal condition, when fairly "cornered," to use a vulgarism, is fearlessly outspoken in respect to his opinions; but it is, after all, a poor triumph for a man of education to boast of, in having gained advantage in arguing over the Sensitive in his normal condition. But, sometimes such a triumph is permitted, to feed self-gratification, the better to prove the possibility of a power other than that of the normal sensitive.

One had evidently enjoyed a permitted triumph, and had by his cogent reasoning silenced the man; but it was evident that then the Sensitive and the querist were alone. Then came the second part, when the querist desired to make a public triumph over one, whom he had heard was a spiritual Sensitive, expressing a desire to have an argument amongst a chosen few. I was present. Little as my experience is of the life which is now mine, I was fully convinced that the petty triumph that he had gained alone, would be more than balanced by his public defeat.

I can now fully remember his tirade against spiritual superstition, and that those were thoughtless clods who were so deluded and misled, and if I could have remembered the whole of this half-hour's discourse, palatable as it was to him, and to his orthodox listeners, you certainly would not have had patience sufficient to be wearied with the reiteration. The answer that he expected, came not from the Sensitive, but from a different source. The ignorant man was gone; his bodily form stood before them, and a cultured soul breathed forth its utterances through his lips.

He said: "St. Paul said of old, 'I speak and tell you of a mystery'; but I say, this mystery of a change of bodily form is no mystery greater than the most modern of orthodox can conceive."

Rising to his feet, and facing him whom he knew best amongst that half-score assembled, the Sensitive said:—(here he who is your guide grasped his opportunity of replying saying): "Superstition: how do you define it? What is truth to me, revealed by and through God's mercy, is superstition to you. You speak of the unknown, and that the only realization of the unknown is through revelation, which alone makes God known. You class as superstition my desire to go to a revelation other than the one which you revere. Every star in the arc of heaven breathes forth its revelation to my soul. The dread and boundless divisions of space breath forth to me of my God; in these millions of effects springing from millions of causes, through all of which there is found neither desire nor disorder: all these breathe of God. The very fingers of my hand, the power of my ear, all prove that this great God was with me even in the womb that bore me. The same God, Who formed this world in space, laid the foundation of the feeble vision which is mine.

"You ask me how I know this? I know it by all that forms my self-hood. I give to God personality: the Great I Am amongst all who claim individuality. It needs no miracle to convince me of His power; it needs no miracle to prove to me that I am immortal. It needs no time-worn revelation, for the God whom I worship is a God for all time, for all eternity. He reveals as much to-day as in the past; a God, Who will reveal Himself throughout all time, Who is the God of eternity. You trust to revelation: I trust to reason. Reason has led me to my God; revelation has presented you with a God: there is the difference. You accuse me of not believing in miracle: neither do I. Nature, in all its revelations, is God's proof of supremacy. Beyond nature would be beyond God, if reason could conceive of such a thing. If then you claim this as a correct rendering of miracles, that the well-known laws of nature are held by God in abeyance to permit the working of miracle, I do not believe it; and yet you ask me, has it not been asserted that all the miracles of old have been produced in these modern days? If you choose to call them miracles, then I admit they have been reproduced in these days. I believe that Jesus of Nazareth might have walked on the waves, and I will not admit that in doing so there was any need of nature's inviolable laws being transgressed, even by the great God Himself. I do not take the time-worn argument of the Atheist and say no man ever walked on the waves; no man ever rose from the earth, and was revealed to his fellow-men in mid air, like the alleged position of Mahomed's coffin.

"I do not indulge in vituperative language against these old Gospel manuscripts, because I know that man's opinions of what is nature is as limited as the knowledge he possesses of himself; but there are portions in that revelation which distinctly allege that natural law was over-ruled: that at the bidding of Jesus of Nazareth, the winds and the waves stood still. This I do not believe, because it is not rational. God's nearest angel could not take five ounces of one metal, and place fifty ounces in the scale against it; and divert or overrule the natural consequence, that the lightest weight will ascend, and the heaviest descend in the scale.

"There are noble truths in the book you love; there are, also, impious and irrational statements; but I dare not surrender my gift of reason for a few pious words, stamped with alleged infallibility. Believe if you will this revelation, which has no foundation; for my part I choose another and another still, and each God's witness, each clear revelation differing only from yours in this respect, that the

revelations which I accept speak clearly, whilst yours are vague, discordant, and irrational.

"Earth, and sea, and sky, are unchangeable records, are ever open for man's perusal; all generations of men proclaim the fact, that earth, sea, and sky has through each of them, been an open page for the study of humanity in all ages; the same uniformity, the same inviolability, the same unchangeable law: these are my witnesses. Well, but yours, your miracle-working age is but a span in time; your miracle-workers have gone; they are mere shadows to-day. In these shadows which have sprung forth from the revelation, which you choose as your witness and foundation; on these have been based your priesthood; your church's claims; your dominion over intellect and reason. 'He who doubts is damned' has had its day. It no longer appals men, nor fills them with fear; something more solid, more durable, more glorious, is taking its place. The law and order, which springs from God, is beginning to rule to-day; that peace which He prepared in the heavens has been promised to the earth which He created. Thank God, this is truth, and of all men who recognise it the least, are those, who are adorned with collegiate orders, and who find that, although arrayed in surplice and stole, the power of the Church is on the wane, and the power of the priest is broken. There is an indwelling in the hearts of the people of that law and that order, by which God rules and governs; it is that alone which is lifting men above that with which you have charged me, namely, superstition, which means, according to my interpretation, sacrifice to graven images, and genuflexions to a man's name.

"You ask me what I conceive to be religion, and I would to God that your conception was as clear as mine on this question: I say submission; earnest submission; work and unflinching trust in Almighty God. That is religion, besides that there is no other. Revelation may command men to partake of bread and wine in commemoration of a bloody sacrifice; may lead you to deny both reason and argument; but this is not religion, this is not the mission and earnest work of God. Revelation may bid you prefer affliction and poverty to industry and wealth; but ask of reason which is preferable.

"The life of man is only elevated by the knowledge, which is given to self-hood. Work is but another name for industry, and work is holy service to God. Work on, for God does not press on the shoulder of anyone a burthen he cannot bear; work on in truthful submission, giving way to reason in the action through which self-hood is to be governed. Revelation bids you believe, that God at creation worked like a day labourer, resting at night, and making for himself a sabbath. Reason, which is self-hood's revealer of self-hood, if you will only listen, points out a flat contradiction to this. The earth itself appeals to reason against revelation. Trace through the different strata of the earth's formation, and you prove the extinct types of life, which were produced through countless ages; life-form succeeding life-form; then think of the long ceaseless flow of life proceeding from God's hands for ever and for ever.

"Who shall stop this great tide of never-ending vitality? Who shall judge of the destiny of God's greatest work; of that form known as man, alone of all animated matter capable of reasoning, capable of offering him submissive service. Nature wants neither fire nor flood to perform its tasks. The sea wants no dividing rod of Moses to cast back its ever restless waves; nature wants no support from fiction. It is there, and God makes known His law through nature, or the consequence of this law to man. Still there seems ringing in my ears the charge you have made against me, that because I am permitted to hear with other ears, and see with eyes with which you cannot see or hear, that the charge of being irrationally superstitious must be laid at my door.

"Sometimes I ask myself, is it possible that your position is a true one? Is it possible that you do not so much believe in revelation, as that you fear to disbelieve. Is your belief but the fashion of the day, having its foundation at the mother's knee? Has it not in common justice another name? viz., that of habit. Do you fear to know the truth, and so submit to serve God irrationally, rather than be ostracised?

"Sometimes I think, when I realize how many good and noble men are to be found amongst the orthodox, that their belief is a religion of fear, and that their inner consciousness tells them there is a God, the Lord and maker of all worlds, Creator of all life, and that the common acceptance amongst men is alleged revelation and one unflinching dogma of the church, which is, that he who doubts this revelation is damned. Yes, sometimes I think orthodoxy is based on fear. I have wondered how many there are, who do not feel at all sure of the miraculous conception, or of the death, burial and resurrection of a human Saviour, but who nevertheless perform all Christian rites, and every orthodox function, because perhaps it may be true. Here is the foundation of fear, and if any benefit is to be derived, I may as well follow orthodoxy and receive the advantage. Believe me, when man is convinced of immortality, when he knows that the soul is free to think and to act for itself, directly it feels itself released from the coils of the body, then religion is but another name for love and loyalty to God.

"You who are teaching and preaching, and ye who are



parents, think not that your duty belongs alone to the present. I tell you that the future also claims your thoughts, and your actions; according to your negligence or your carelessness shall the next generation bless or curse your memory. You have charged me with superstition. I am a stranger amongst you; strange to your thoughts; strange to your ideas. I am one set apart from that, which you superstitiously revere, namely, your revelations; but despite this, that immortality, is God's universal gift which should bind us together in one undivided family. By that immortality which is mine and yours and all men's, I bid you to think, and pause; be bold and be truthful, for God is not to be feared, but in accordance with the law which He has framed, He bids us to be submissive to His ruling, and if I have said that I think that you are fighting against God's highest gift of reason, it is not that I wish to provoke, but that I may through plain, truthful speaking urge you to follow submissively, not alone God's great gift of reason, but to follow submissively that road, which He has made so clear and so broad for all those who will rationally follow it in lieu of the crooked way of revelation." May God in heaven bless you. J. W. bids you good-night. —FINIS.

#### AMONGST MANCHESTER SPIRITUALISTS.

During his recent trip to Lancashire, our representative, in addition to seeing Mr. Colville on board and doing duty at Pendleton, made all possible effort to look in upon friends old and new. His first concern was to make the acquaintance of the working representatives of the Pendleton friends, with whom he was most intimately associated. This society has got no "committee," the whole society looking after its own work, the details of which are entrusted to "representatives," who are impressed to undertake special duties, and are therefore the representatives of the spirit-world as well as of human delegation. Our old correspondent, Mr. I. Thompson, of the Trinity Hall Society, we had never seen face to face, and it was with much sympathetic concern that he was found with his right foot elevated in front of him, having received a deep cut in the instep on Thursday last, from the bursting of a lemonade bottle. It will be some time before he can make free use of it, as it had to be sewn up. Mr. R. A. Brown had with him Mr. Cheetham and Mr. Dodd, and with the addition of Mr. Clarke it was quite a little conference. There is a grand new life budding forth in this quarter, assuming the form of the Children's Lyceum, of which Mr. Dodd is an enthusiastic promoter, and from past experience well calculated to aid the work. The old forms of work seem to decline and break up, like the imbricated covering of the flower bud, which separates and falls off, only to let the flower concealed within burst forth to view. We should never repine at the changes that the spirit-world imposes on our labours, but in faith perceive that wiser designs than our own are at work. Pendleton, Salford, and Manchester are each on distinct and different paths, and they more they do the more they will sustain each other. There can be no rivalry in true spiritual work: for then we serve the unseen Husbandman and not ourselves.

Calling on Mr. Oxley we found him busy in a fertile field of his own. The author of successful works becomes a literary institution in himself, and touches planes of thought which the usual forms of advocacy cannot reach. The phases of spiritual work are multifold, and it is only those minds who see beyond the individual cell, that can estimate the grandeur of spiritual work, and the gratifying successes it is constantly achieving.

A hopeful phase of the movement is the number of young men who are eagerly striving to make themselves useful in the service of the Spirit. Their names we print from week to week, but to see them is to see a hopeful family of well-beloved sons. Mr. Bowmer came from near Buxton; Mr. Schutt, from Accrington; Mr. Roscoe, from Oldham; Mr. Tetlow, from Rochdale; Mr. Plant, a young man of Manchester is clairvoyant, and Mr. Schneiderit is a phrenologist. Then there is the venerable Mr. Brierley, and Mrs. Cunningham, a medium whose name is on every tongue.

Well known faces, but whose names memory fails to recall, presented their welcome appearance in the meetings. We will not attempt to name those, some of them who took a prominent part in our conferences a dozen years ago. Some well-remembered were not present in the form: Mr. Sandy has attained to the higher state, Mr. Fitton was on duty elsewhere.

To run up to Preston and call on Mr. Foster was a pleasing desire which could not be denied gratification, and to renew the acquaintance of Mrs. Foster and a promising family. But we were introduced to another Mrs. Foster, the mother of our host, 93 years of age, the great-grandmother of many, and who talks of the angels and the certitude of spirit-life as to her the greatest facts in existence. The light now closing is only a dim, sad shadow compared with the light of the New Day, the dawn of which regales her longing eyes. There is something unspeakably impressive in being in the presence of one so far advanced in this life, and so soon to go from us into that state to which we are all tending, though, unhappily not with the beautiful assurance of this aged friend, so soon to renew her eternal youth.

There we met with Dr. Brown and Mr. Burrell, from Accrington, accompanied by Mr. Schutt. Mr. Swindlehurst and Mr. Beeby joined the party, and a very pleasant reunion it was. All were aflame with an enthusiastic desire to promote the cause of truth.

Dr. Brown has recently removed to Accrington, where he has opened a branch of his Burnley establishment in the interests of herbal medicine. In this line as in all others competition has to be encountered. If however it be intended to disparage our friend by singling him out in print as the "local medium," the aim is futile. The grandest names that history cherishes were servants of the Spirit and healers also. Their names are immortal, whereas those who regarded the alleviation of human suffering as a trade merely, more valuable to the "shop" than the patient, have long ago passed into well-deserved oblivion.

#### A MAN IN A TRANCE ALMOST BURIED ALIVE

A thrilling sensation has been experienced at Bridgwater during the last few days. A man named George Chilcot, labourer, living in close proximity to Wembdon Church, fell into a trance on Friday, the 5th instant. The man has a wife and large family. On the day he fell into the trance they thought he had died very suddenly. They ordered a coffin for him, which was made, and the supposed deceased was put into it. They next communicated with the Vicar of Wembdon, the Rev. A. Newman, who expressed a wish to see the supposed corpse on them telling him the facts. After seeing the body he said it was not cold enough to satisfy him of actual death having taken place, and he declined to allow it to be buried. The family was intent upon fixing a day for interment, but the vicar would not give way. However the supposed corpse was allowed to remain in the coffin, and was taken into the church, where it was visited frequently by the rev. gentleman and others. The body continued warm, and about eight o'clock on Monday morning, the 9th inst, there were some slight movements of the body in the coffin. At last it was deemed prudent to take the man and the coffin away from the church to his house, where he was taken out of the coffin and placed in a bed. He slowly recovered, but was extremely weak. A medical man, Dr. Marsden, was called in. The man after recovering from his eight days' trance, did not speak for three days. He is now able to walk about his house, and is "picking up a little," but still continues to be very weak.—"Echo," Monday.

SUNDERLAND: Albert Rooms, September 21st.—Mr. John Thompson, of Shildon, gave a stirring address, to a very fair audience considering the state of the weather, on "What Sceptics and Spiritualists say concerning the man Jesus." Mr. Thompson was quite at home on the subject, which he discoursed upon for three quarters of an hour, frequently bringing forth bursts of applause from the audience. He quoted a great number of texts from the Scriptures, clearly proving that Jesus was not the creator, as taught by the "God the Father, Son, and Holy Ghost people." He also showed that the so-called sceptics were greater followers of the examples taught by Jesus than were the orthodox. This he proved in a most conclusive manner, by quoting from the writings of a great number of the master minds. Mr. Thompson brought a clairvoyant medium with him, who gave a number of delineations to the friends in a very courteous and gentlemanly manner. The thanks of the friends in Sunderland are most cordially given to Mr. Thompson and his clairvoyant friend, for the generous manner in which they have given their services to the cause of Spiritualism in Sunderland.—G. H. PYNE JONES, Sec., S.S.E.S.

MORLEY.—We had a grand feast here, on Sunday last. Mrs. Ingham was our speaker. We had a very intelligent audience, who gave her a very hearty welcome. Mrs. Ingham's guides gave us a very beautiful address, on the advisability of doing right. They urged us to do right, not for the applause of man, not with the expectation of receiving a reward, neither with a fear of being punished for not doing right; but to do right for right's sake, and because we love right, and it is our duty to do right. They earnestly entreated us to live honest, noble, and virtuous lives; to so let our lights shine that outsiders might see there is something elevating in the much-abused Spiritualism. After speaking about half-an-hour, her guides took her into the audience, and gave five descriptions of spirit-forms, which were all recognised. One gentleman got up and testified to the correct description of his friends. But the most touching part of the service took place just as the chairman was about to give out the closing hymn, when "John Hollings," late of Churwell, assumed control with a cheering word to old friends, and a few remarks respecting his own family. Then he recognised his son in the room, called him to the platform, and shook hands with him. Telling him to be kind to his mother, to honour her in her old age, and make her path through life, on to the spirit-life, as smooth as possible, and he would never regret his work, we all realized the fact that,— "Though one's in heaven and one on earth, they are together still."—B.H.B.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, SEPTEMBER 26, 1884.

### NOTES AND COMMENTS.

Absence from town has created great confusion in our work this week. Work had to be given out in advance, which used up all our type, and important matters that came in late had to be cut down or left out. We regret that the details of the Neumeyer Hall meeting have been quite omitted. A. T. T. P.'s beautiful speech ought to be read by all Spiritualists, also the kind words of Mr. Hogan and others should be put on record.

We have had a call from Mr. Stripe, of Cowes, formerly of Portsmouth, a very good trance medium. In the private experience of such, the best evidences of spirit-communion may be obtained. His father was also a medium. On one occasion "John Wesley" announced that he would control the younger medium at the next meeting, and desired that certain hymns from his own collection should be sung at the meeting. The elder Mr. Stripe said he had not got that hymn book in his possession. The spirit said he had, and told him where to find it at the bottom of a certain box of old books and other lumber. The search was made, the book was found, and at the pages indicated, the hymns quoted by the spirit were printed, as so clearly pointed out by the spirit, and of which matters the mortals present had no knowledge whatever. What saith the conjuring "Thought-reader?"

Miss Dale Owen will speak at Liverpool on Sunday, and at Pendleton on the two following Sundays. She was with the Manchester Secularists on Sunday last. Our Representative had the pleasure of meeting her in Manchester. She looked well after her trip to Scotland, and was full of satisfaction at the kind treatment she there received.

Mr. Ware was at Pendleton on Monday, looking better in health than we have ever seen him. He has passed through a painful time of prostration, and he expresses great gratitude to friends in Leeds and Belper for the kind care bestowed on him in his affliction. He is now enabled to enter upon fresh fields of usefulness.

Mr. Teague, of Cape Town, expects to be in Glasgow in a few days, after which he will return South, and arrive in London during the first week of October. We hope the friends will be able to come in contact with him in all the places he touches.

I acknowledge with sincere thanks the receipt of 9s., the proceeds of seance given by Mrs. Yeels, of South Shields, at Weir's Court, July 29th, 1884. Hoping she may long live to do good, I am yours, a worker in the cause of Progress,—WILLIAM. HORWOOD.

NEWCASTLE.—Those who were prevented by the wet weather attending our meeting on Sunday last, lost a great treat. Mr. J. B. Tilley, of Sunderland, delivered a very able address, entitled "The Artistic Power of Deity in Mind and Matter." Although not a Spiritualist in our sense of the term, he treated his subject in such a broad, liberal, and comprehensive manner as to win the hearty and deserved approval of all who had the pleasure to hear him. It was subsequently urged by some who heard him, that we should invite him to re-deliver it in order to afford others the same pleasure, and that it was worth hearing a second time.—ERNEST.

## THE LIABILITIES.

Circumstances have caused an utter neglect of this important matter in these columns this week. That is how it has always been—others first, self last. The case is a most urgent one, for the £400 must be forthcoming in a few days. Collecting cards will be ready on Monday, but what is wanted is £200 in lumps to add to the £200 already offered, then small sums collected will be useful to meet other claims.

Mr. A. D. Wilson, 3, Battinson Road, Halifax, desires it to be known that he will speak anywhere in Lancashire or Yorkshire, for bare railway expenses, on his vacant Sundays in October, on condition that the whole or half of the collections be sent to the Liabilities Fund.

ACCRINGTON.—Committee: Dr. Brown, Mr. Schutt, Mrs. Crawshaw, Mrs. Burrell, Miss Eastwood; Mr. B. Burrell, Secretary, 109, Avenue Parade. Mr. Schutt intends giving six trance addresses free for the benefit of the Fund.

PLYMOUTH.—Mr. R. S. Clarke's meeting is postponed on account of his health.

DERBY.—Dear Mr. Burns,—I enclose 1s. 6d. worth of stamps, wishing you God-speed.—J. A.

BIRMINGHAM.—Mr. Burns,—I enclose you 1s. towards the debt, which I hope you will accept, as I feel interested in your paper, also the dreams in this week's. I may say that I had a boy of twelve, who dreamed that two women appeared to him, and asked him not to swear but go to their home. He looked very excited when he came down stairs on the Sunday morning, and told us his dream, and began singing "Gentle Jesus." That day fortnight he died, but during his first week's illness he said, "I am going to leave you. Do not fret but come." His foreseeing his death has caused me to attend the meetings here, and it was at one of them that I bought a MEDIUM, and have had it every week since. We shall be very glad when there is another meeting here.—E.

My father wishes to contribute his mite (2s.) towards the Liabilities, hoping you will be released from your difficulties.—ALFRED LUXFORD.

MEDIUMSHIP.—To the Editor.—Sir,—The question of "Transfusional Mediumship," or how far mediums and their controls are affected physically and mentally by the quality of mind and state of health of said mediums and their auditors, is to my mind a very important matter, and I hope that the question being now fairly started, we shall have a large expression of experience and opinion through our old friend the MEDIUM. The questions suggested by Mr. Wallis in your issue of August 29th are very good, and I anticipate much valuable information if our friends will all contribute of their knowledge to the symposium; but I think that an important factor has been omitted by our friend Wallis, I mean the opinions held on these questions, and the general experience gained by the managers or chairmen of seances. Having taken an active part in some hundreds of seances during the last twenty years, I have noticed that the chairman has a great opportunity of gathering knowledge and making observations, and so I write to suggest to you, sir, that chairmen and prominent friends be invited to join us in the present inquiry, and then we shall look to you as Grand Chairman to sum up the whole matter, and give us of your large experience and deep thought.—RAB.

BLACKBURN.—Mr. and Mrs. Newall, of Accrington, occupied the platform at Paradise Lane, Sunday week. Mr. Newall gave two addresses on "Is Spiritualism true?" in which he urged upon the audience not to believe anything that might be said for or against Spiritualism, but investigate the subject for themselves, and rely solely on their own investigations and judgment. After his addresses Mrs. Newall, who claimed to be under influence of the spirits of departed individuals, supported this claim by impersonating their death scene. Her manner of doing this was by going about the room, under the influence of the spirit, and selecting a person and leading him or her into an open space near the platform. She then in the presence of the crowded audience enacted a fac-simile of the various scenes these people had witnessed at the passing away of their relatives. The audience required no assurance of the truthfulness of these controls, as the sudden outburst of tears on the part of the selected ones testified sufficiently when she touched some chord of affection by this wonderful power. To many it was like lifting the coffin lid from a well-remembered face. During the afternoon and evening meetings, she had no less than ten changes of control, every one of which was recognised. The room was over crowded, many being unable to obtain admission.—COR.

ASHINGTON COLLIERY.—On Sunday evening our old friend Mr. Greaves gave an interesting discourse which was highly taken with by the audience.—JNO. ROBINSON.

MARYLEBONE.—Mr. Dale will carry on the Mission Rooms, 167, Seymour Place, during October. See list of meetings.



## A LEADING AGNOSTIC BECOME SPIRITUALIST.

AN INTIMATE ASSOCIATE OF COL. INGERSOLL.

George Chainey, a prominent Agnostic of Boston, U.S., and an intimate associate of Col. Ingersoll, has recently become a Spiritualist. Formerly he had been a Methodist, then a Unitarian. He found the doctrine of immortality based upon the resurrection of Jesus; but when he discovered errors and contradictions in that story he began to doubt, and was compelled to say, "I do not know." He could not accept the immortality of the Church. Better be dust in the highway, trodden by feet on errands of mercy, than writhing in the flames of hell, or sitting with folded hands in the orthodox heaven, passing an eternity in idle nothing. He had never said one word against the immortality of the Spiritualist, in which the unfulfilled hopes of earth are realized, and we shall clasp the hand of those we have loved and lost. He had delivered and published 120 Freethought lectures in Boston, but that labour and the care of a weekly paper had broken down his health. After two years of such labour he found that Agnostics had little enthusiasm in the propagation of their ideas. A mere negation has not the force of a grand and living truth. He became disheartened, and began to think of preparing himself for the stage, confident that the drama could be made a grand instrument for the propagation of truth. In that state of mind, a strange incident brought him to Cassadaga Spiritualist Camp Meeting. When he arrived he had no more expectation of becoming a Spiritualist than of jumping over the moon; but now he no more doubts the fact of spirit-communion than he can doubt his own physical organism. Between slates are written communications from loved ones in their own handwriting. In dark circles, where all are adults, childish fingers, soft and delicate, lovingly caress the cheek. He thus concluded his speech declaring his change of views: "I now experience a new desire to pray, not to an unknown God, but to the arisen friends that stand by our side, and know our griefs and wants, not in a formal, ritualistic way, but as a friend calls upon a friend for sympathy and aid." He spoke with greater enthusiasm than on any previous occasion, and outdid himself in eloquent flights and touching pathos. He is prospective President of the National Liberal League, unless his former materialistic associates abandon him on account of the stand he has taken for Spiritualism. The result in that respect will show how far Agnostics are entitled to the honourable distinction of Freethinkers.

EXETER: The Mint.—On Wednesday and Thursday week, we had the pleasure of having Mr. Towns, of London, with us, when he held a public seance each evening at our rooms which were crowded. On Wednesday evening Mr. Towns gave us some of his experiences in Spiritualism, and how the spirit-friends had helped him, and invited questions on the subject, after which questions were asked mentally by the audience, and answered very satisfactorily considering the large number asked and so many present. After the meeting several friends stopped behind to have their cases diagnosed. On Thursday morning Mr. Towns promised to be at the rooms from nine to twelve, to give those interested an opportunity of seeing him privately, but as so many friends wanted to see him he was occupied most of the day. In the evening we again had the place crowded, and standing room all occupied, many turned away. Mr. Towns, after giving an address on the spiritual teachings, again answered mental questions. At the close of the meeting, on a vote of thanks being proposed by Mr. Page and seconded by Mr. Parkhouse, Mr. Towns was entranced and his guides gave us a very appropriate address.—T. H. D.

WEST HARTLEPOOL.—On Sunday Mr. Jos. Stevenson, of Gateshead, gave two very interesting addresses to limited audiences. The morning subject was "Spiritualism, its Origin and Progress," and the evening subject "Spiritualism and its relation to the Masses." On both occasions he evidently spoke to the point and evinced great tact in placing the truths of our doctrines before the people, as instanced by the earnest enquiries made at the close of each address by the strangers present, and taken altogether we have reason to think much good will result from his earnest advocacy of its teachings. We are impressed with the necessity of having our public services every Sunday during the winter months, commencing with November, and shall do our utmost towards that end, and hope to have the assistance of all our brother Spiritualists in the town who have not yet identified themselves with us. We trust that influence from the spirit-world will impress them with the necessity of joining us, and doing battle for those truths we all hold so dear. We shall have Mr. Wm. Scott, of Darlington, on the 5th, and Mr. Jno. Geo. Grey, of Gateshead, on the 12th., proximo, all being well.—Wm. WARPPELL, Sec., W.H.S.A., 5, Havelock St.

## SEEING MR. COLVILLE OFF TO AMERICA.

It was a very charming meeting, that held in Neumeyer Hall, London, on Friday evening of last week, the last meeting addressed by Mr. Colville before his departure for America. It was a warm and delightful sunset to a glorious summer day. At 11 o'clock the hall was cleared. There was a "cup o' kindness" partaken of at the Spiritual Institution, and Mr. Colville left by the midnight train from St. Pancras. The writer's appointment to speak at Pendleton on Sunday, enabled him to proceed thence a few hours earlier, and have the great pleasure of accompanying Mr. Colville to Liverpool and see him on board.

Through his kindness in taking beds in the Pulman Palace Car, the night's journey became lost in the oblivion of sleep, and long after the train reached its destination we awoke refreshed. Breakfast at Miss Johnson's and calls on friends, then off to Liverpool just in time to catch the tender. Had it been made public, no doubt many friends would have been on the landing stage. Mr. Fowler, ever large hearted, had most kindly invited Mr. Colville to his hospitable mansion during his last night in England. The changing of the London meeting to Friday frustrated that kind offer while Mr. Colville was inaccessible in Germany. But Mr. Fowler was on the landing stage, accompanied by several friends of the Society. Mrs. Clegg was the first to present herself.

A ramble over the *City of Rome* to a habitually-immured Cockney, is a novelty and a pleasure, but the chief point in the writer's satisfaction was to be present at the going off of a dear friend and brother. It reminded him of the going off of John B. Gough in 1860, under similar circumstances. To go away and feel no emotion would be to miss all the enjoyment of the occasion. There was feeling, but it was not animal regret but spiritual hope for all good to be achieved in the future. The pillar of Fire stretches its pinions across the expanse of waters, and the light of Truth influences, simultaneously, minds widely apart in the geographical sense.

Mr. Colville goes not alone, but has with him a good, sound, young and unassuming Englishman, an artist, Mr. Bradley, who it is hoped will find opportunity to exercise his accomplishments in the most polished city of Great America. In a gentleman's mansion near London we have seen some of his charming views of "Mountain and Glen," spots of the old country sacred to memories enshrined in history, song, and romance. These gems of colour—nature improved upon by human nature—will surely find a place in the æsthetic abodes of many refined Americans.

The following was received on Tuesday:

## TO ALL MY FRIENDS IN ENGLAND.

Through kindness of my good friend Mr. Burns, from whom I parted very reluctantly at Liverpool on Saturday, September 20, I have this last opportunity of saying a few words to all my friends in England, before finally quitting Her Majesty's domain.

This is written on board the *City of Rome*, and posted at Queenstown, Sunday, September 21. My friends in England—and I have substantial evidence that their name is legion—must not think me unkind, ungrateful, or unmindful of them, because owing to constant travel and press of numberless engagements, I have not been able to answer the numerous kind letters with which they have favoured me. These evidences of their esteem and regard have filled me with pleasant recollections of dear old England, and hopes that in the not distant future I may see my English friends face to face again.

The *City of Rome* well deserves to be called a floating palace. The accommodation is sumptuous, quite equal to a very grand hotel. The passengers are numerous, but the vessel is not overcrowded. Most of them seem to be anxious to be mutually agreeable. Mr. Bradley and myself have a splendid room. We are both in excellent health and spirits, and thoroughly enjoying our passage across the briny deep. There is an excellent pipe-organ in the saloon, besides a splendid piano. Some of the passengers are very musical, and time instead of hanging heavily seems to fly as on the wings of the wind.

Looking back upon my nearly fifteen months sojourn in England, I cannot but feel that the great interest manifest in the work accomplished through my mediumship, is one out of many encouraging signs of these times, that the Cause of Spiritualism is progressing rapidly and really in England. Almost every place I have visited has yielded me only plea-

sant memories, and nowhere have I failed to find congenial minds and earnest fellow-workers.

I hope by the time this appears in print, the Volume of Lectures, &c., will be in the hands of subscribers. I deeply regret my visit to the Continent delayed its publication till after my departure.

My address in America is, "Care of Colby and Rich, 9, Bosworth Street, Boston." I hope all my friends will remember that if any of them are so kind as to write, their letters will be very gratefully received and highly prized, by one who will never be forgetful of the kindness and sympathy of many friends in old England. With every good wish to one and all, I remain, your sincere friend,

W. J. COLVILLE.

#### A FAREWELL TO MR. AND MRS. WALLIS, WALSALL.

Sunday, September 14th, will mark a notable day in the history of Spiritualism in Walsall, for we had the best meeting I ever saw in our Rooms, which were completely filled with earnest and attentive hearers, to listen to the farewell addresses of Mr. and Mrs. Wallis. The audience, both friends and visitors, were delighted with the discourses, and showed their appreciation by repeated applause. There seemed to be a burning zeal and eloquence that superceded any of their previous lectures.

On Monday we had a farewell tea and entertainment. After about seventy had partaken of the realities of life, so nicely provided by Mrs. Alderley, the president, Mr. Washbourne, opened the meeting by a sympathetic speech. He spoke on the work which had been so well done by Mr. and Mrs. Wallis during the eleven months they had been with us. He also spoke in the highest terms of the mediumistic powers of Mr. and Mrs. Wallis, and their capability to fill any platform in England. He regreted that the friendship that had been so closely formed and knit together should now have to be parted, but not he hoped for long. He would hail the time when they might be able to pay a visit to Walsall. He felt sure that the members and friends would come in large numbers to see and hear them. He concluded a well-delivered address by wishing them God's speed in their future field of labour, and bade them farewell and said: May you succeed and be useful instruments in the hands of the angel-world, to convey to the dwellers on this earth plain messages of love, knowledge and truth, is the earnest wish of my society, who convey to you their best wishes and hopes for your future prosperity in your new sphere of labour.

A most touching speech was then delivered by Mrs. Roberts, who stated that when first Mr. and Mrs. Wallis came to Walsall, she was sanguine of success; and although we had not been so successful (a little band as we were) we had done great things, inasmuch as many had found a joy which had made their hearts glad. She wished them in body, but not in spirit, farewell; "and may God bless you in your future work."

Mr. Gray, of Birmingham, testified to the good he had received through the mediumistic powers of Mr. Wallis, and how pleased he was to hear their lectures. He assured them that a hearty wish came from Birmingham, that they would be successful in their work in Glasgow.

Mr. Tibbitts next spoke. He traced the work of Mr. and Mrs. Wallis since they came eleven months ago to Walsall, commencing with a course of lectures on social questions, which were well attended and much good was the result. If there had been more willing hands to the plough, the seed would have fallen deeper in the minds of more people than it had done. He hoped that when Mr. and Mrs. Wallis had gone to their new sphere of labour, they would renew the work with fresh vigour and rally round the workers, doing all they could to make it a success. In wishing their old and valiant workers farewell, those who remained would feel the great responsibility of continuing the movement. Their departing friends had done their work well, and the good that had been done could not be estimated, for not only have they had lectures on social subjects, but political, scientific and religious, all of which had been treated in such a masterly manner that even those who had read up such questions, had caught new ideas and thoughts, not written in books, but which live in the bosom of the spirit-world. He hoped ere long some would be called into the ranks, that could help to support a medium to carry on the work of the spirit-world. He spoke of the worth of Mr. and Mrs. Wallis, and their qualifications as mediums, and their willingness to do work for humanity. The good feeling that had been developed he hoped would never die. He felt sure that he was expressing the wish of all the members and friends present, in wishing them success in their new sphere and a hearty farewell.

Mrs. Wallis then said that it gave her pleasure to see so many happy faces to give them a farewell and wish them success in their new calling. They were workers, and had a duty to perform in delivering a message to the world—the gospel of Spiritualism. They wished to be in that sphere that would be productive of the most good to the greatest number.

They had found that they must devote the whole of their time to the work, and hoped by God's help, and that of the spirit-world, that many hearts would be made glad, many stricken ones would be raised to joy, and that their future work would be productive of much good. They would soon be gone from valued friendships that had been formed, and the work would have to be carried on. She wished those who remained God's speed, and hoped that the seed that had been sown would bring forth much fruit; and that the angel-world would bless and keep them in the bonds of love and true fellowship was her earnest prayer.

Mr. Wallis rose much affected. It seemed hard to have to part with those who had done so much, where friendships had grown so close. But a glorious consolation it was to know that an earthly separation was not one for ever. The work which he and his wife had done to the best of their ability, he hoped would be taken up by willing hands. His sympathy would be with them. When time and opportunity presented itself, he should be very happy to pay Walsall a visit (applause), when old friendships would be revived, and the cordial recollections of the past would become fresh again. He sincerely thanked all for their sympathy and good wishes.

A happy evening was brought to a close by an entertainment and dance.

GLASGOW.—On Sunday morning last, the friends assembled in conference, to consider what course should be carried out for future work. Mr. Wallis laid before the meeting a suggestive plan for himself and Mrs. Wallis, which was discussed and agreed to as practical and comprehensive. It was resolved to spend the Sunday mornings in an informal manner for interchange of ideas. At 6.30 p.m., a goodly number of friends assembled to welcome Mr. and Mrs. Wallis. Mr. Watson, in the chair, made kindly and appreciative reference to the occasion. Mrs. Wallis offered a beautiful invocation, followed by Mr. Wallis on "The Work and Purpose of Spiritualism," who in a practical address indicated the mission of Spiritualism to the world. Mrs. Wallis brought an interesting and happy meeting to a close by some earnest remarks as to the necessity of living the principles of Spiritualism in daily life. On Friday the 26th inst., a soiree of welcome to Mr. and Mrs. Wallis will be held. Sunday, the 28th, members meeting at 11.30 a.m.; at 6.30 p.m., public meeting; Mr. Wallis will speak on "A Spiritual View of Prayer." On the Tuesdays of each week, from 10 till 2, Mr. Wallis will be "at home" to callers for private consultation. On Thursdays, from 2 till 5 p.m., Mrs. Wallis will also receive callers. They will also hold a reception seance on Wednesday evenings at 8 p.m., at Carlton Place, and a similar seance on Friday evenings, at their own home, from 7.30 till 10 p.m., open to members and friends and inquirers. They will also visit friends for chamber meetings, or seances, by arrangement, on application at 3, Dixon Avenue, Queen's Park, Crosshill, Glasgow.—PILGRIM.

#### INAUGURATION AT PENDLETON.

On Sunday the Pendleton Society of Spiritualists opened the Town Hall for a series of fifteen Sunday meetings, for the promotion of Spiritualism. It is an elegant modern building, and the hall will accommodate 700 sitters. A thunder storm with showers came on at mid-day, and no doubt thinned the attendance. The publicity was also not sufficiently early nor extensive, but the special efforts made secured a representative and harmonious audience. The president, Mr. William Clarke, occupied the chair at the afternoon meeting. Mr. Lyon led the musical exercises with the American organ.

#### THE CONFERENCE.

The chairman said he would leave the speaking in the hands of representatives from local bodies, whom he saw present. He desired that all would say a few words, and tell how the Cause prospered in their immediate locality. He first called on Mr. Hiram Ross, president of the Trinity Hall Society, Salford.

Mr. Ross gave a sketch of the experiences through which he had become convinced of spirit communion. The usual teachings did not satisfy him, he desired personal investigation, and formed a circle in his own house with eleven friends of both sexes, and in three sittings they had answers to questions. Furthermore, they had a spirit light that illuminated the whole room. A seer described the manifesting spirit, and from such experiences he became convinced that there was something in it. Mr. Ross's testimony was so interesting that he would do a kindness to the Cause if he threw it into the form of a special article.

Mr. W. Johnson, of Hyde, spoke of the great progress which the Cause is making. In Haslingden a large hall had been crowded to excess. Opposition when it did occur was useful in bringing the truth and its adversaries face to face. In Rochdale it was feared that out-door meetings would lead to disorderly contention, but instead of that they greatly increased the indoor meetings which followed them. In Bacup, Accrington and Oldham good work was being done. He did not believe in the fossilizing process of too much society forming and official supremacy. Let there be a free platform,



there should be freedom of thought. The grand contention was on the question of eternal punishment, and the Spiritualistic doctrine of a progressive future was doing the work in this matter. Many ministers were Spiritualists, and preached our doctrine in their pulpits.

Mr. Kershaw, formerly of Oldham, now of Manchester, desired to see co-operation. The grumblers should be set plenty of work to do, just as kicking horses are cured by excessive toil. He had received great personal benefits from having engaged in spiritual work, first having proved the truth of it in his own family. He was as certain of a hereafter as of his present life. In Oldham they now had a society second to none in Lancashire. Rapid progress was being made. It was so in Manchester, though appearances might not say so, yet public opinion was coming round rapidly. The Co-operative Hall meetings had done much good, and he held a surplus from them for future use. Now the Spiritualists could secure the use of a chapel, with pulpit, organ and all for a small rent, when formerly all such places were denied them.

The chairman said the Pendleton Society worked on the woman's rights principle: where they had a man in office they also had a woman.

Mr. Rodgers in responding to the call of the chair spoke for Pendleton. He alluded to the light thrown on spiritual and theological questions by Spiritualism,—questions which the old theology was quite incompetent to grapple with. As in the past there had been seers and prophets so there were to-day, and their labours gave an experimental reality to spiritual truth, such as is recorded to have taken place in the past.

The chairman spoke on behalf of the Morecambe friends, who were making progress against those difficulties always associated with the early stages of work. In Lancaster there was theological antagonism; they were remarkably fond of hell there, and contended warmly for its continued existence.

Mr. J. Burns closed the meeting with a few remarks. The gloomy day and the rolling away of these thunder clouds were to him significant of the past, and were indicative of the brighter day of the future which they presaged.

#### THE LECTURE.

In the evening the audience still fell far short of occupying the hall. There were visitors from a great distance, many of them workers whose names appear frequently in these columns. There was a more settled influence in the meeting. The president being very unwell, the vice-president, Mr. Rodgers, presided, and Mr. Burns in his lecture endeavoured to answer three questions: "What is Spiritualism? What is it to be a Spiritualist? How can we best promote Spiritualism?" He thought that would be the worst meeting of the series. With more famous and able speakers and increased publicity, the work would grow and prove encouraging to the promoters. He bespoke a particularly hearty reception for Miss Rosamond Dale Owen, for whom special efforts should be made to secure an audience worthy of the occasion.

#### THE TEA MEETING.

On Monday evening, John Street Hall was the scene of a truly happy and united family party, only disappointing expectations in the question of numbers. There were many mediums present, and well-known workers, old and new.

After tea Mr. Clarke presided, and Mr. C. Ware opened with an invocation. The chairman said it was the intention to leave the proceedings pretty much in the hands of spirit friends, and he hoped mediums would kindly yield to influence, and that their controls would favour the meeting with short speeches.

Mr. Brierley, a feeble, old gentleman with snowy head and beard, gave a remarkable experience as a seer. This we intend making the subject of a separate article on another occasion.

Mr. J. B. Tetlow, entranced, gave a glowing spiritual exhortation, as an opening for other mediums.

Mr. Schutt was then entranced by a spirit who was in the act of giving some good advice in the Yorkshire dialect, when he received a remarkable interruption.

Mr. Roscoe, of Oldham, sat on the right of the chairman, and right in front of him, in the first row of sitters, was a black gentleman from the West Coast of Africa, who is at present in Manchester on commercial business. As Mr. Schutt was speaking, Mr. Roscoe jumped from his seat entranced, shouted and danced in the open space in front of the audience, and then ran forward and grasped the hand of the dark gentleman, all the time appearing to talk in some language, but it was unintelligible "gibberish" to the meeting. Not so apparently to the African gentleman. He put a few questions quietly to the entranced medium, in a language unknown to the meeting, and he appeared to get most voluble answers. The spirit then took Mr. Roscoe back to his seat and relinquished control. The chairman asked him if he knew the language he had been speaking. He replied that he did not profess to know English. The African gentleman was then appealed to, and he said he had been conversing with the spirit in an African dialect. Mr. Clarke emphasized this reply in repeating it to the audience, but the matter seemed so extraordinary and of such importance that the meeting desired to hear more about it. The African

gentleman was appealed to again, and he repeated what took place, question and answer. The spirit he said had spoken in his mother tongue, a dialect used on the West Coast of Africa by the black people who are natives of the place.

The African gentleman (whose name we did not catch) then sang a portion of one of the hymns on the paper in excellent taste, Mr. Rickards accompanying him on the harmonium. He is evidently an accomplished English scholar, and we would be glad if he would favour us with an account of the occurrence.

Mr. Rickards said the gentleman was a friend of his. He had been in Manchester for a few months, and would return to Africa shortly on mercantile business, at the same time taking Spiritualism with him.

Mr. Ware gave a vigorous address on the grandeur of the spiritual work and the sacrifices it involved.

Mr. Roscoe under influence gave an exhortation on the proper conduct of Spiritualists.

Mr. R. A. Brown in his normal state alluded to his spiritual work in its various phases, particularly the medical. His aim was to submit to the original methods introduced by his spirit friends, and not to be influenced by conventionalities.

Mr. Crutchley gave an historical sketch of the Movement in Manchester for the last few years.

Mr. Burns gave a short address on the proper use of mediums. The chairman made a warm appeal on behalf of the Liabilities Fund. He proposed that all the local bodies of Spiritualists make a distinct effort for a few weeks hence.

Mr. Burns thanked Mr. Clarke for his eloquent words, and also the other speakers for the allusions they had so feelingly made. The spirit-world had brought the means which enabled these liabilities to occur; because he felt if he went on steadily for no personal end of his own he would be sustained and pulled through. He felt that his tenacity would give, in days to come, joy and satisfaction to many Spiritualists, and that feeling of being of use to others solaced him through many years of severe trial and bitter suffering. When all was cleared off he would not be one penny richer, but his chief recompense was to be useful to others in spiritual work. Give him as many means as possible of being useful, and that was his highest reward.

STONEHOUSE: Sailors' Welcome Lecture Hall, Union Place.—On Sunday morning, the guides of Mr. J. Paynter spoke very ably on the parabolic language of the rich man and Lazarus, showing that like a great number of scripture passages, it must not be explained literally; that the existence of a burning lake of brimstone and fire and the tortures of a never-ending hell punishment is altogether unreasonable, illogical, at variance with the divine law in its spiritual and natural significance. He closed with an earnest appeal to all to so model their lives and conduct whilst embodied in the flesh, as to escape the punishment of a burdened conscience and the sting of guilt awaiting all who fare well in earth-life, and despise their poor and afflicted brethren. In the evening, the guides of Mr. W. Burt spoke very lengthily on "Spiritualism in its adaptability to meet the requirements of this Atheistic age," and by an investigation of its phenomena, resulting in unanswerable manifestations from the spirit friends, must inevitably lead to an inquiry as to what unseen agency is at work to produce such phenomenal intelligence; giving those who are engulfed in the darkness of Secularism (as to its non-belief in a future state) and Atheists a full share of credit for their sincerity in their belief and practice of that, which owing to the teachings of orthodoxy, has enforced itself upon their minds. He called upon all Spiritualists to acquire and disseminate all the truths and knowledge which their minds are capable of grasping, so that the rapid progress of atheistical advocacy and adoption may be arrested, and the light of truth having beamed on their minds, they may turn their attention to Spiritualism, extending its number of adherents, many of whom may ultimately become good and earnest and powerful mediums. He closed with an affectionate appeal to all Bible believers, ere they denounce Spiritualism as vain and pretentious, to peruse the various accounts of angel ministration, the remarkable phenomena of invisible works of the spirit world; writing upon the walls of the banqueting house of the great Belshazzar Feast and its signification; dwelling at considerable length upon the balance of truth and justice, and the necessary conditions for entrance into the various spirit spheres. The audiences were exceedingly attentive and influences very harmonious.—OBSERVER.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Sept 21.—Mr. Johnson, of Hyde, addressed our children, and afterwards answered the questions of inquirers, the most interesting being, "Is there a potency in the Human Will alone? or, Does a strong will bring spirits to our aid to perform what we desire? And does the soul go forth when the mind is wrapped in slumber to act upon persons and things at a distance?" The subjects were further continued in the evening, and elicited great satisfaction from the audience. On Sunday next, Mr. B. Plant we hope will be with us.—J. M. H. Sec., M.S.S.S.

## WORK AT SOWERBY BRIDGE.

If there were one place more than another to which we should look as a nursery for mediums, it would be Sowerby Bridge. As a matter of fact, however, notwithstanding its advanced position in the Movement in many other matters, it has until very recently done but little in this respect. The friends have now taken up this work in a very earnest and systematic manner; two special workers being engaged weekly in promoting a systematic work of development. The result is that considerable activity is being manifested in this direction. In addition to several of the older friends whose mediumistic gifts are devoted to the service of the Cause, there are several young people of various ages who are being influenced and controlled in a very interesting manner. The work now going on affords promise of much substantial advantage for the Cause here in the future.

The platform, on Sunday, was occupied by Mrs. Bailey, of Halifax. I first heard this lady at Leeds a few weeks since, but she has greatly improved since that time; and her work on Sunday was quite up to the mark of Mr. Kitson's interesting report last week of her services at Batley Carr. After an earnest and suggestive address, she proceeded to give descriptions of spirit friends amongst the audience. I was much struck with the graphic and vivid character of these descriptions, and the minuteness and extreme particularity with which they were given. Equally impressive was the promptness with which the recognition was in nearly every case acknowledged. I felt a thrill of wonder when by request, on several occasions to complete the identity of invisible friends, the name was so readily given. For example, after a minute and vivid description of a spirit friend it was asked, "Can you get the name, please?" After waiting a moment the medium replied "Her first name, she says, is Anna." "Quite correct," was the response; "It is my aunt." There was a splendid congregation present. I am glad to say that the Cause here altogether is in a very healthy and promising condition.

TODMORDEN.—Steps are being taken to do something for our Cause at this place. A venerable friend, Mr. Holt, is negotiating for a public room. When this is secured, the writer with friends from Rochdale and elsewhere, has engaged to deliver a public address. OMEGA.

CAVENDISH ROOMS: 51, Mortimer Street, W.—On Sunday evening last a numerous congregation again assembled at the above meeting place to take part in the usual exercises under the direction of Mr. J. J. Morse. The subject of the address by Mr. Morse's guides was "The Evils of Heaven," and its matter was sufficient in importance and interest to keep the large company spell-bound for a much longer period than is usually required for the addresses delivered through the medium. An examination of the various ideas of Heaven, its inhabitants, their pursuits and surrounding circumstances, as depicted in the old-fashioned and still extant teachings, constituted the opening portion of the control's remarks; and then followed a critical examination of the vicious foundations upon which an unearned entrance to this supposed heaven rested, and it was suggested that the assumed hosts of heaven were largely there in violation of what in any other case would seem to be every sentiment of justice. The controls then considered the effects upon the individual soul that were supposed to take place on its entrance to this kind of heaven, and which were summed up in the sentence describing them as "de-humanising" to the individual, and "dishonouring" to the Supreme. Various considerations, showing the great contrast between such opinions and the teachings of the spiritual philosophy on such matters, were eloquently and forcibly put, and during some passages—remarkable for their eloquence and feeling—there was scarcely a dry eye in the assembly; indeed this speaker's power was never in better action than now. The address was received with every evidence of pleasure, and warm commendations were expressed upon it at the close. In terminating the exercises Mr. Morse announced that on Sunday evening next, the collection would be a special one and the proceeds devoted to the fund being raised to remove the liabilities of the Spiritual Institution, and he at the same time in a modest little speech expressed the pleasure that he felt in being "able to do just this little" to aid the matter, alike as a slight tribute of grateful remembrance to Mr. Burns for his many past kindnesses. The service commences at 7, and the subject of the address will be "What know we of God?"—BETA.

MIDDLESBOROUGH.—In the morning Mr. J. Dunn discoursed upon "Universal Progress." In the evening the audience chose—"If Moses talked with God face to face; and if Enoch walked with God,—If God be a spirit, he must have materialized himself." In opening the subject the guides remarked on the great number of "ifs" which had to be considered in establishing any basis of fact. They then went into the great change that had occurred in various ages as to the definition of the word "God." The subject was dealt with to the evident satisfaction of the audience. Mr. Dunn is one of our best speakers, and our best wishes go with him in his work.—A. McSKINNING, Sec., M.A.S.

HALIFAX: September 22nd, 1884.—Dear Mr. Burns,—Our platform on Sunday was occupied afternoon and evening by Mrs. Wade and Miss Musgrave, of Bingley. I can testify to the effective way in which they fulfilled their duty in the evening. Both mediums spoke forcibly on the practical aspects of Spiritualism. Miss Musgrave, a pleasant-looking young lady, certainly under twenty years of age, when under the influence of her guides, discourses in a fervent and impressive manner. She has a fair and easy flow of language, and her eyes being open, her countenance now and again is illumined with a fine glow of spirituality: hence her listeners must feel exalted and spiritually benefited by her inspired utterances. Mrs. Wade, also very young, is a fair instrument for spirit teaching. Though not near so felicitous in her expressions as Miss Musgrave, nevertheless her delivery is more vigorous and trenchant, and brings an elevating and rousing influence to bear over her auditors. Considering what these mediums are in themselves, they undoubtedly constitute marked evidences of spirit control, and with personal culture and practice I am sure they will yet make most excellent speakers. Apropos of Mr. Wallis's investigation as to the reliability and characteristics of mediumistic utterances, I must express my firm conviction of the fact, that most if not all trance utterances are coloured by the personal characteristics and even prejudices of the mediums: hence the necessity of more knowledge, care and culture in the training and development of mediums. Perhaps I may before long contribute an article on this subject.—I remain yours, A. D. WILSON.

YORK.—Mr. Harper, of Birmingham (who along with Mrs. Harper has been paying a visit to this city), gave an elaborate and exhaustive lecture on "Commonwealth," in the Market-place on Sunday, September 21st, at 3 p.m., and was listened to with great attention; the people eagerly drank in every word as it fell from his mouth. At the conclusion of his lecture questions were invited, but so thoroughly had he explained his views on this subject that none were asked. In the evening he gave an address at the residence of Mr. J. Dickinson, on "Spiritualism and its utility," to some thirty friends. This subject was handled in a masterly style, and was appreciated by all. Mr. Harper and other friends then suggested that something might be done to further the Movement in York, and at Mr. Harper's suggestion a committee was chosen to carry out that object. A hearty vote of thanks was then given to Mr. and Mrs. Harper.—J. D., Sec.

BRADFORD: Walton Street Church, September 21st.—In the absence of Mrs. Hollings, Miss Wronesley and Mr. Worsman spoke in the afternoon—the lady first pointing out the excellency of spiritual teachings and the joyful state of activity it presented in the future life. Mr. Worsman followed an anthem by Mr. Firth, accompanied on the organ by Mr. Arnold, with an address on the intellectual difficulties of the orthodox system, and the clear views of truth obtainable from spiritual sources. Notwithstanding the weather the audience was very good.—It is appropriate to record in connection with this church, the farewell meeting accorded to Mr. and Mrs. Thoroton, on the eve of their holiday trip to America. A number of friends of the Cause met these old and highly respected Spiritualists at their own residence on the evening of the 15th, and wished them a safe and happy trip across the Atlantic, and a speedy return to their many friends in Bradford. Since an early stage of the movement these staunch friends have maintained an unflinching attitude amidst the scorn and approbrium of the orthodox community. We commend them to the kind consideration of our brethren in America.—PINDER.

BOWLING: Harker Street, September 21st.—In the evening the chairman read the parable of the Prodigal Son, and explained it in a very interesting manner. Then Mrs. Illingworth, who has been twenty-six years a public teacher as a medium, gave an address on the great value of angel teachings in leading man to a knowledge of the higher life, and that these views of the unseen should be accompanied by kindly manners on the part of mortals who essayed to aid in the heavenly work. Miss Illingworth, who is following worthily in her mother's footsteps, then was entranced and spoke most touchingly of the undying love of our friends in spirit-life, and how much they do for us, though we often fail to recognise it. Miss Slade then appeared before the public for the first time, as a medium, and spoke in a very appropriate and lady-like manner on the "Kingdom of Heaven." A circle was held at the close, attended by forty-eight sitters, when many forms of mediumship were exhibited, including foreign tongues. Strangers present seemed to enjoy it very much.—PINDER.

SALFORD: 83, Chapel Street.—On Sunday last there was no circle held in the afternoon, owing to Mr. Burns being at Pendleton. Through a chapter of accidents we had no speaker for the evening, which was formed into a circle, when the guides of Mrs. Hesketh essayed some clairvoyant tests. Next Sunday, September 28th, we shall have Mr. Roscoe, the President of the Oldham Society, on our platform.

HETTON-LE-HOLE: Miners' Hall, September 21st.—Mr. J. Livingstone delivered a splendid address (while entranced) subject—"The Prodigal's Return," which was laid down in a very grand light, and gave great satisfaction. He was loudly applauded at intervals.—JAS. MURRAY.



**NEW MILLS.**—On Sunday evening we had a social gathering, a few strangers being present, when the controls of the medium (Mr. Bowmer) expatiated upon the redemption founded upon the words from Isaiah: "He was wounded for our transgressions, he was bruised for our iniquity: the chastisement of our peace was upon him; and with his stripes we are healed," setting forth most clearly the non-necessity of any particular individual intervening for the salvation of the people, but that on the contrary, all men have proved factors more or less in the development of the soul. They who are advanced in thought and of sympathetic natures, seeing the ignorance and darkness of others, have been wounded by their transgressions, and to such an extent, have wept, being the results of bruising by their iniquity; and the satisfactory peace which ignorance revels in, is the chastisement and hatred of the enlightened sensitive, and by the exemplary life and conduct of good, brave, and true men, it becometh as stripes to those who have spurned the truth, but eventually by his stripes they are healed or made more whole. The address was beautiful, the audience being highly satisfied. No discordant note was sounded, and the poetical effusions of the speaker added to the harmony which pervaded the meeting.—**MERCURY.**

**NORTH SHIELDS:** Camden Street Lecture Hall, Sept. 21.—In the morning we had, along with our friend, Mr. J. G. Grey, Mr. Murray, of Newcastle, and Mr. W. Gilbertson, of North Seaton, Mr. H. Appleby in the chair. Each of the three mediums took part in the service, which rendered it very enjoyable. In the evening one of the guides of Mr. Gilbertson, through the mediumship of Mr. Grey, improved on the passing away of our departed sister, Mrs. Simpson. At the close a poem was given entitled "Jephthah's rash vow." A hearty vote of thanks was given to Mr. Grey for his valuable services.—**J. T. McKELLAR, Cor. Sec.**

**LEEDS:** Edinburgh Hall.—This hall has recently been decorated. It holds 230 persons. Having been in use six months as a meeting place for the Sheepscar Society of Spiritualists, a social tea and entertainment took place on the 17th. Seventy persons of those present had, it is said, become adherents through the ministrations presented in that hall. About a dozen of them are reported to be developing satisfactorily as mediums. After tea Mr. R. Scott conducted the entertainment, consisting of music, readings, and thought-reading, successfully performed by Mr. O. Rhodes. After prayer by Mrs. Menmuir, the chairman gave his views on the work before them, and read a letter expressing the opinions of Mr. R. S. Clarke, Plymouth. Resolutions were arrived at determining that a Wednesday evening seance and a series of circles should be instituted, and that the contributions of members should meet the expenses and gradually reduce the debt incurred by decorating the hall. Visitors on Sunday may be supplied with tea between services at 3d. each.

The reports from Haslingden, Plymouth, and Victoria Park, cannot appear till next week for want of space.

#### SPIRIT COMMUNION AT PLYMOUTH.

To the Editor.—Sir,—In accordance with a promise made at Plymouth, I herewith send you particulars of my experiences at a private circle held at the house of my friend, Mr. Best; with whom I have been staying there.

I may say that until very recently, I had looked upon Spiritualism as a sham, and had declined to give the matter any attention whatever; but when I found it had worked such a change in, and produced such an impression on, the mind of my friend, already mentioned, I resolved on his recent visit to London to investigate the matter for myself. I accordingly accompanied him to Mr. Husk's, and one or two other circles. What we saw at Cl, Lamb's Conduit Street, I need not describe, but it was quite sufficient to convince me that Spiritualism is delightfully real, and to produce within me an earnest desire to know more about it, and to use the means thus placed within my reach to communicate with the dear ones who have passed away into the Spirit-world.

My wife's health being somewhat broken, I proceeded some month ago to Plymouth, as recommended by her medical attendant. On the Wednesday night succeeding our arrival, our friend's circle was held. A young married lady, who has been for many years in the employ of my friend, has developed into a medium. Her name is Mrs. Truman. On this occasion, however, Miss Bond (another medium) was present. There was also a considerable number of friends, and although the meeting was very interesting, and we had a variety of phenomena such as spirit lights and drapery, there was nothing of special interest to me, and I felt a little disappointed, but I noticed that as soon as the medium was controlled, she stood and offered prayer, and also before the close, and what particularly struck me was that my wife's state of health was the burden of the prayers, and this continued at each circle I attended. I also received a promise at this meeting, that I should receive a message on the next occasion we met, about my wife's health.

Accordingly, on the Friday night, we met again, and whilst the medium was under control, my spirit-friends around me

were described. Two I could readily recognise as very dear ones who had passed away, one of them ten years before, in the very house in which we were met. But a gentleman was described whom I could not readily recognise, simply because I had not thought about his coming. When asked if he would spell the name through the table, the answer was No. He was then asked if he could give some sign by which I could know him; he said—Yes; and in a few minutes I was surprised to find that he had spelt out through the table, "Old Good Templar." I instantly recognised him as a very old friend of mine, an excellent minister of the gospel, whose pulpit I had had the honour to occupy, and when he found I had recognised him, he manifested great joy through the table, and promised to try to control the medium, and speak to me on the following Sunday. On the following day I met a gentleman who had been a mutual friend of mine and the minister of whom I had spoken. I related to him the circumstance, and found that he had attended one or two circles, but was somewhat sceptical. He promised, however, to come to the circle on the Sunday.

On the Sunday I went in the afternoon to Devonport, and heard an excellent address spoken by the controls of Miss Bond whom I have already mentioned, and two impromptu poems on subjects chosen by the audience. One of the subjects was "Love," and the other (asked for by a Mormon, it was said, who I believe hold particular views on the subject) was on the "Pre-existence of Man." The poem on the last named, whilst not so rhythmical as the one on "Love," plainly declared that whilst man does not, previous to being born into this world, enjoy an independent, intelligent existence, yet atoms of being do previously exist. Very great attention was paid during the whole of the meeting, and I think the whole proceedings were much appreciated. My friends went to Richmond Hall in the evening to hear an old friend of Spiritualism, Mr. Cartwright, of London.

Soon after eight o'clock we held our circle, and according to promise, my friend came and endeavoured to control the medium, but could not speak through her, but one of the other spirit friends wrote a letter, and my friend signed his initials; and my friend, Mr. C., who was at the circle with us, was struck with the signature as being precisely the same as our friend used to sign it, when in this life. The letter also contained the promised message about my wife, which gave me great encouragement. I may say that my friend, Mr. C., whom I have already said was sceptical, had pierced the paper with a pin unknown to any of us, and when the lamp was lit, there was the pin hole in the paper on which the letter was written. But as though to convince him still further, a young girl was described as standing by him, most deeply attached to him, and as reading a book which she deeply prized; and the description was so clear that he at once recognised her as a young friend whom he had visited in her last illness, and had given her a book not long before she passed away, and which she prized so much that she would keep it under her pillow whilst she slept. She desired to tell him that that book had been a comfort and a joy to her, and that she had passed into a sphere of exquisite joy and felicity. My friend, Mr. C., was so overjoyed with his message that he went home and broke the seal of a letter he had written to the young lady's father, another old friend of mine, and gave him an account of what had taken place.

Up to this time my wife had not attended any circle, the state of her health being such that I was afraid of the effect it might have upon her nerves. So we decided the next night to hold the circle in our bed-room, and one of the first to control the medium was an Indian doctor, of whom we had previously heard at former meetings. He first began to chant, in an unknown tongue (to us at least). He then knelt down and appeared to be engaged in earnest prayer, and then he cautiously and noiselessly crept over to the bedside and attended to the patient, who had previously been cautioned not to be nervous; and his delight when he found that he had performed his work, and the patient was not at all frightened, was unbounded. A splendid tonic, consisting of a variety of herbs, was also prescribed, which she has regularly taken as ordered. At this meeting other of my friends came, one an uncle of mine about whose will there has only very recently been litigious proceedings in the Probate Court. I asked him if he knew that the will had been pronounced for in his wife's favour. He said—No, and when I told him it was so, he was over-joyed. I asked him if he had signed any other will, and there was a most emphatic No! He also intimated that he desired to send a message to his widow. He obtained control of the medium, and took my hand, but was only able to whisper "William—my wife," but I am still promised the message, which I shall get before long, in my own circle, which I have just formed. An old friend, a veteran Temperance missionary who was well known in Plymouth, and who had been a friend of mine from childhood up, and who had passed away at a very advanced age, was described as with me at this and other meetings, also several other relatives, and it would simply be a repetition if I were to repeat all that occurred at the other meetings whilst I was there. Various of our friends visited us, notably my wife's mother and father, and an uncle who had passed into the spirit world from America, and some cousins. The usual controls at this circle are a "Mr. May," whose widow attends the circle; "Mark Whitford," who has described himself as the son of a

clergyman; and "George Spencer," the two latter of whom often write poetry. One piece was written whilst I was present, and I have several pieces with me which I shall be pleased to send you for insertion in the MEDIUM if agreeable, for although I was given to understand they were not original but quotations, their excellences are such that I should like to see them published. I am sure, sir, that yourself and all true friends of Spiritualism will be rejoicing at what is being done at the little circle of my friend, Mr. Best.

Before closing this letter I should like to tell you that, on my return to Tavistock, I held a sitting with my brother and sister and my wife only present. We soon obtained power, and my own father made himself known and conversed with us through the table, and we have found no difficulty in our own home. At our sitting last night three distinct bands of spirits came to us, each containing friends and relatives. We also had spirit lights, and a small illuminated star was moved about the table as we sat in the lamplight. We are told that we have several amongst us who will develop into mediums, and no doubt on some future occasion I shall be able to give you an account of our progress.

I should like, in closing, to say that the little circle at Plymouth were desirous of doing a little to recognise the self-denying labours you have bestowed on the Cause for so many years, and the widows' and other mites have been sent me to the amount of 6s. to which one or two of my young friends have contributed, and I have had great pleasure in handing to you 10s. as the result for the Liabilities Fund, and trust that enough will be speedily raised to free you from all further anxiety in the matter.—I have the honour to remain, dear Sir, Yours faithfully,

W. BURNS.

49, Richmond Road, Islington, N.

#### YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE. SPEAKERS FOR THE SUNDAYS IN OCTOBER.

Corresponding Secretary, Yorkshire District Committee, Mr. C. POOLE, 28, Park Street, Barkerend Road, Bradford.

- BATLEY CARR.**—Town Street, 6 p.m.  
8, Mr. T. Holdsworth, Keighley.  
19, Miss Musgrave, Bingley.  
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
- BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.  
5, Miss Willif, Keighley.  
19, Mr. Olliffe, Ossett.  
Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.
- BRADFORD.**—Spiritualists' Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.  
5, Mr. Armitage, Batley Carr.  
19, Mrs. Bailey, Halifax.  
Sec.: Mr. Heap, 23, Sheridan Street.
- BOWLING.**—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.  
5, Messrs. Worsman and Thresh.  
19, Mr. Hopwood.  
Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.
- OTLEY ROAD.**—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.  
5, Mrs. Wade and Miss Musgrave.  
19, Mrs. Craven, Leeds.  
Sec.: Mr. G. T. Stewart, 68, Butler Street.
- HALIFAX.**—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m.  
5, Mrs. Illingworth, Bradford.  
19, Mr. Brown, Manchester.  
Sec.: Mr. Wm. B. Aaron, 31, Marquis Street, Halifax.
- KEIGHLEY.**—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
5, Mrs. Riley, Bradford.  
19, Mr. T. Holdsworth and Mrs. Wade.  
Sec.: Mr. S. Cowling, Marley Street, South Street.
- LEEDS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace 2.30 & 6.30.  
5, Mrs. Bailey, Halifax.  
19, Messrs. Worsman and Briggs.  
Sec.: Mr. T. Craven, 47, Ascot Avenue, Pontefract Lane, Leeds.
- LEEDS.**—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m.  
5, Mr. A. D. Wilson, Halifax.  
19, Miss Beetham, Bradford.  
Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.
- MORLEY.**—Spiritual Mission Room, Church Street, 6 p.m.  
5, Mr. Hepworth, Leeds.  
19, Mr. Morrell, Bradford.  
Sec.: Mr. B. H. Bradbury, 1, Fern Terrace, Britannia Road, Bruntcliffe, via Leeds.
- SOWERBY BRIDGE.**—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
5, Mr. Swindlehurst, Preston.  
19, Local.  
Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

#### MEETINGS, SUNDAY, SEPTEMBER 28th, 1884.

##### LONDON.

- CAVENDISH ROOMS**, 51, Mortimer Street, W., at 7: Mr. J. J. Morse, "What know we of God?"
- MARYLEBONE ROAD.**—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hoppercroft; at 7, Seance; Monday, at 7.45, doors closed at 8, 6d. admission, Mr. Hoppercroft; Tuesday, 7.45, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

##### WEEK NIGHTS.

- SPIRITUAL INSTITUTION.**—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
- HOLBORN.**—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

##### PROVINCES.

- ASHINGTON COLLIERY.**—No Information.
- BACUP.**—No Information.
- BARROW-IN-FURNESS.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
- BATLEY CARR.**—Town Street, 6.30 p.m.: Miss Beetham.
- BEDFORD.**—King Street, at 6 p.m. Wednesday, at 7 p.m.
- BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30.
- BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mesdames Ingham and Scott.
- BISHOP AUCKLAND.**—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: Mrs. Blackburn.
- BLACKBURN.**—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
- BOLTON.**—H. A. Tovey, 20, Halstead St. (off Castle St.), Haigh, Bolton.
- BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Worsman and Local.
- Wade's Meeting Room**, Harker Street, Bowling, at 2.30 and 6, Mr. Peel.
- Spiritual Lyceum**, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mrs. Illingworth.
- DEVONPORT.**—Haydon's Rooms, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss Bond; 6.30: Mr. W. Burt.
- EXETER.**—The Mint, at 10.45 and 6.30:

- GLASGOW.**—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis. Lyceum at 5.
- HALIFAX.**—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. C. Ware. Lyceum at 10.30. Monday Service, 7.30.
- HETTON.**—Miners' Old Hall, at 5.30: Mr. F. Walker.
- KEIGHLEY.**—Lyceum, East Parade, 2.30 and 6.30: Misses Musgrave and Wilson.
- LANCASTER.**—Assembly Rooms, King Street, at 6.30: Mr. W. Clarke.
- LEEDS.**—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Local.
- Edinburgh Hall**, Sheepscar Terrace, 2.30 & 6.30: Local.
- LEICESTER.**—Silver Street Lecture Hall, at 2.30 and 6.30:
- LIVERPOOL.**—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Miss Dale Owen. Jno. Atsworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.
- MACCLESFIELD.**—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Keshon.
- MANCHESTER.**—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. B. Plant.
- MORLEY.**—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Bailey.
- MIDDLESBOROUGH.**—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Thompson, Shildon.
- NEWCASTLE-ON-TYNE.**—Weir's Court, at 6.30: Mr. W. H. Robinson.
- NORTHAMPTON.**—Cowper Cottage, Cowper Street, 2.30 and 6.30.
- NORTH SHIELDS.**—6, Camden Street, at 2 and 6.15 p.m.: Mr. W. Westgarth.
- NOTTINGHAM.**—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
- OLDHAM.**—176, Union Street, at 2.30 and 6.
- PENDLETON.**—Town Hall, at 2.30 and 6.30, Mr. W. Johnson.
- PLUMSTEAD.**—Mrs. Thompson, 146, Maxey Road, at 7.30: Mr. A. Savage, Medium.
- PLYMOUTH.**—Richmond Hall, Richmond Street, at 6.30, Mr. R. S. Clarke. Lyceum at 2.30 p.m.
- ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m.: WALSHALL.—Exchange Rooms, High Street, at 6.30.
- WEST HARTLEPOOL.**—Temperance Hall, Brunswick Street, at 10.30 and 6.30: Wednesday, Circle, at 7.
- SALFORD.**—83, Chapel Street, at 6.30, Mr. Roscoe.
- SOWERBY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Armitage.
- STONEHOUSE.**—Sailors' Welcome, Union Place, at 11 a.m. and 6.30 p.m., Mr. W. Burt.
- SUNDERLAND.**—Albert Rooms, 7, Coronation Street, 6.30: Mr. J. G. Grey.
- TUNSTALL.**—13, Rathbone Place, at 6.30.
- WEST FELTON.**—At Mr. William Tinkler's, 4, Eden Terrace, at 6 p.m.

**MISS DALE OWEN'S LECTURE ENGAGEMENTS.**—LIVERPOOL, Rodney Hall, Rodney Street, Sept. 28. STAMFORD, Sept. 30. PENDLETON, Oct. 5 & 12. ROCHESTER, Tuesday, Oct. 7. CAVENDISH ROOMS, Oct. 19. BIRMINGHAM Secular Institute, Oct. 26. Address: 21, Alma Square, St. John's Wood, London, N.W.

**MR. R. S. CLARKE'S APPOINTMENTS.**—PLYMOUTH: Richmond Hall, Richmond Street, Sunday, Sept. 28th, at 6.30; also Tuesday, 30th, at 8 p.m. No engagements accepted for October on account of health. For other dates, address, 4, Athenium Terrace, Plymouth.

**MR. J. B. TETLOW**, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sept. 28, Blackburn; Oct. 6, Manchester; Oct. 12, Rochdale, Regent Hall.

**MR. J. J. MORSE'S APPOINTMENTS.**—LONDON: Cavendish Rooms, Mortimer Street, Sunday, Sept. 28, at 7 p.m. Subject: "What know we of God." Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

**MR. E. W. WALLIS**, 3, Dixon Avenue, Queen's Park, Glasgow.

**A SEANCE** for the Benefit of the Widow of a Spiritualist, who had been ill four months, will take place at Mr. RAPER'S, 12, Montpelier Street, Camberwell, on Monday, Sept. 29, at 8 o'clock. Medium, JOHN VANGO, Trance, Test, and Business Clairvoyant. On Monday, Oct. 6th, same place, a Seance for the Benefit of the Spiritual Institution. Same Medium.

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