

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

# SPIRITUALISM.

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## FLORAL SERVICE

IN

MEMORY OF MRS. MAKDOUGALL GREGORY.

CAVENDISH ROOMS, SUNDAY, JUNE 7, 1885.

The Hall was crowded with a highly respectable audience, including old friends of the deceased lady, who do not usually attend spiritual meetings. Many fine flowers were presented, including a box from Sir Charles Isham, Bart., Northamptonshire. These, with several growing plants, were arranged on the table, and along the front of the platform up against the table, so that they had a very good effect. The Order of Service, including the music as given below, was distributed to the congregation. It was regarded as very appropriate, and expressive of a continuous chain of sentiment. We reproduce it here for the guidance of those who may desire to engage in a similar service. In the case of a male or a child, the third hymn would require to be changed. There are suitable verses in the "Spiritual Lyre" for all occasions.

Seers from different planes witnessed a variety of scenes, in which the presence of the deceased was unmistakably recognised. A floral arch (spiritual) encircled the platform, in which the spirit was seen in a transfigured state. Nearer the earth plane, she was seen in her accustomed place, when she used to attend these meetings. She also passed near several personal friends, and her influence was felt by some.

INVOCATION.—MISS YOUNG.

(In Trance, under Spirit-influence.)

Our Father God! Thou who art the Great Progenitor of all life and light; Thou who art our Father, the Great First Cause: we come to Thee to-night in radiance of Spirit, to ask Thy blessing on Thy children assembled beneath this temple. Bless us especially to-night. We come in one bond of sympathy and union, in loving memory of one who has passed from earth-life to the bright Home beyond. We gladly come to Thee, in the realms of space, even as Thou permittest the spirits of those gone before to return to earth. Let it be peopled by thy loving angels, whom Thou sendest to help the sick and afflicted. O Father! let the Angel of Truth be their guide, that they may understand the ministry of angels. Help them to know there is no death in thy wide universe—only change. Oh! bless them to-night, that deep in the realms of Spirit they may feel there is life beyond the grave. Help them to understand their spiritual nature, to know that it may be developed brighter and brighter, or degraded, according to their life on earth. All have talents; help them to seek to develop them, that they may be as

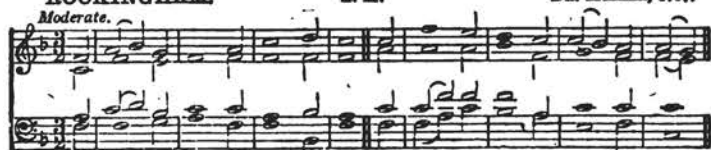
beacon lights to guide some wanderer out of darkness into Thy glorious light. Teach them so to live, that when they pass on to the Brighter World, they may leave behind a loving memory and example, like her for whom the tribute of these flowers is made. Bless them in their various walks in life: bless them in their household associations: bless them in their circles. Help them faithfully to worship Thee in spirit and in truth. Purify them from day to day here, that they may seek to live the life that shall best fit them for the one beyond. Oh! bless each home spiritual temple, that the angel world may enter to cheer them onwards and upwards. Wipe away the fear of death, and give them victory over the grave. O Loving Essence! help the broken-hearted and sorrowing; wipe away the tears from their eyes; teach them to know that they will meet those loved ones gone before, on the bright shore of Spirit Land!

Walk in the way of her, whose dear spirit form we see in front of the table. We say to one and all: Farewell!

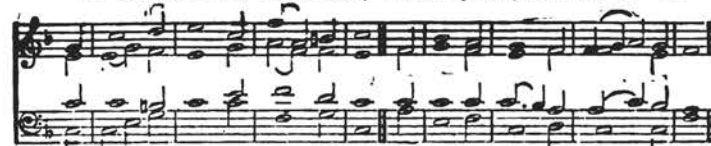
PIANOFORTE ... MISS FRANK.

"SPIRITUAL LYRE," HYMN 42.  
L. M. DR. MILLER, 1787.

ROCKINGHAM.  
Moderate.



We do not die—we can-not die; We on-ly change our state of life



When these earth-tem-ples fall, and life Un-mov-ing 'mid the world's wild strife.

2 There is no death in God's wide world,  
But one eternal scene of change;  
The flag of life is never furled,  
It only taketh wider range.

It goes, a life that's real to claim,  
As if in this it had but slept.

4 Then let us not speak of "the dead,"  
For none are dead—all live, all love:  
Our friends have only changed—have sped  
From lower homes to homes above.

3 And when the spirit leaves its frame,  
Its home in which it long hath dwelt,

## JERUSALEM.

D.C.M.

"SPIRITUAL LYRE," HYMN 164.



"O Grave, where is thy vic - to - ry? O Death, where is thy sting?"

2 Our cypress wreaths are laid aside  
For amaranthine flowers,  
For death's cold wave does not divide  
The souls we love, from ours.  
From pain and death and sorrow free,  
They join with us to sing—  
"O Grave, where is thy victory?  
O Death, where is thy sting?"

3 Immortal eyes look from above  
Upon our joys to-night,  
And souls, immortal in their love,  
In our glad songs unite.

Across the waveless crystal sea  
The notes triumphant ring—  
"O Grave, where is thy victory?  
O Death, where is thy sting?"  
4 "Sweet spirits, welcome yet again!"  
With loving hearts we cry;  
And, "Peace on earth, good will to men,"  
The angel hosts reply.  
From doubt and fear, through truth made  
With faith triumphant sing— [free,  
"O Grave, where is thy victory?  
O Death, where is thy sting?"

## READING. — MISS MALTBY.

## "REFORMERS" ... Lizzie Doten.

Where have the world's great heroes gone,  
The champions of the Right,  
Who, with their armour girded on,  
Have passed beyond our sight?  
Are they where palms immortal wave,  
And laurels crown the brow?  
Or was the victory thine, O Grave?  
Where are they? Answer thou.

We shudder at the silence dread,  
That renders no reply—  
O Dust! from whence the soul hath fled,  
Thou canst not hear our cry.  
The violet, o'er their mouldering clay,  
Looks meekly from the sod,  
But tells not of the hidden way  
Their angel feet have trod.

Where are they, Death? thou mighty one!  
To some far land unknown,  
Beyond the stars, beyond the sun,  
Have their bright spirits flown?  
Their hearts were strong through Truth and  
Life's stormy tide to stem. [Right,  
O Death! thou conquerer of might!  
What need hadst thou of them?

The earth is green with martyrs' graves,  
On hill, and plain, and shore,  
And the great ocean's sounding waves  
Sweep over thousands more.  
For us they drained life's bitter cup,  
And dared the battle strife;  
Where are they, Death? O, render up  
The secret of their life!

We listen—to our earnest cries  
No answer is made known,  
Save the "Resurgam"—"I shall rise!"  
Carved on the burial stone.  
O Grave! O Death! thou canst not keep  
The spark of Life Divine;  
They have no need of rest or sleep;  
Nay, Death, they are not thine!

Where are they? O Creative Soul!  
To whom no name is given,  
Whose presence fills the boundless whole,  
Whose love alone is heaven,  
Through all the long, eternal hours  
What tolls do they pursue?  
Are their great souls still linked with ours,  
To suffer and to do?

Lo! how the viewless air around  
With quickening life is stirred,  
And from the silences profound  
Leaps forth the answering word,  
"We live—not in some distant sphere—  
Life's mission to fulfill;  
But, joined with faithful spirits here,  
We love and labour still."

No laurel wreath, no waving palm,  
No royal robes are ours,  
But evermore, serene and calm,  
We use life's noblest powers.  
Toll on in hope, and bravely bear  
The burdens of your lot;  
Great, earnest souls your labours share;  
They will forsake you not."

## BELMONT.

C.M.

"SPIRITUAL LYRE," HYMN 67.



She passed in beau - ty! like a pearl Dropped from a di - a - dem.

2 She passed in beauty! like a ray  
Along a moonlight lake;  
She passed in beauty! like the song  
Of birds among the brake.

3 She passed in beauty! like the snow  
On flowers dissolved away;

She passed in beauty! like a star  
Lost on the brow of day.

4 She lives in glory! like the stars,  
Bright jewels of the night;  
She lives in glory! like the sun  
When at meridian height.

## ADDRESS. — J. BURNS.

## "THE SPIRITUAL WORK OF MRS. MAKDOUGALL GREGORY."

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, Inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?  
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt., xxv.

It is not of my own desire that I occupy this position on the present occasion. Circumstances have determined it. I have considerable to do with the work of this congregation, as I also had fifteen years ago, when Mrs. Gregory was a regular attendant, and occupied a chair in front, where Miss Young saw her during the invocation. She was a most generous and enthusiastic worker in this Cause, while she was associated with it. Her enthusiastic spirit was the success of any speaker. On one occasion, a medium, from a factory in Yorkshire, spoke from this platform, having seldom appeared in public previously. The result was quite successful because of the enlightened sympathies with which the medium was received. At the close Mrs. Gregory contributed £1 towards the travelling expenses, out of gratitude for the visit of our Yorkshire co-worker.

Of late years the friend whose memory we are met to honour, frequently visited our home. Though in the midst of the world's society, she was in certain respects solitary and lonely. In our family she found an element of comfort, which was indeed a poor return for many years of kindly acquaintance on her part. But we all grew to love her as one who was dearer to us than an ordinary friend. It was a spiritual union, which has placed upon us the feeling of sincere regret at the parting which her demise has occasioned. As of one who was of our own kindred, we have regarded the event. It is only a few weeks since her last visit. Tottering and feeble, but full as ever of the masterful spirit that distinguished her, as I assisted her upstairs I felt it was for the last time. Therefore any tribute I can pay her, as a member of this congregation, as a Spiritualist, or as a friend, is only a simple act of duty.

Mrs. Lisette Makdougall Gregory was the representative of several historical Scottish families; and if we regard heredity as a scientific principle, she could not help but be of remarkable characteristics. In early life, with personal attractions, intellectual vivacity, accomplishments and social position on her side, she might have won her way high up in the ranks of nobility. Another destiny was before her, and she allied herself with intellect rather than fashion, and became the wife of Professor Gregory, of Edinburgh.

Her husband had an equally remarkable ancestry. We have heard her say that he was the seventeenth Professor Gregory. He was of a family of distinguished intellectual men. One of them was a Professor at one of the great English Universities some 200 years ago, if I rightly remember.

Edinburgh, at the time Professor Gregory came upon the stage, was the great centre of progressive thought. A previous generation of intellectual prodigies in literature, metaphysics, and science, was followed by the Phrenology and Physiology of the Combes, the natural research of Robert Chambers, eventuating in Spiritualism, and other great minds, whose desire it was to know the truth and scatter it abroad for the enlightenment of the world. Into this rich intellectual soil, the Professor and his true mate were planted, and took firm root. He was, perhaps, the most progressive mind of his time. All the new ideas found him an interested observer. I remember, when a boy in Ayrshire, greedily devouring every form of reading matter that came in my way, falling in with his tract on phonetic spelling, a humorous attempt, by a "Lover of bad spelling," to spell his "Letter" in the worst manner possible, but with an authority from the recognised spelling of words for the course he took in every case. A couplet, in his poetical sketch of homœopathy, I still remember, as—

— "Dosing with brandy, a gent in a state  
Of intoxication too sad to relate."

He was an ardent student of science, and his text book on chemistry took a high place. Microscopical observation, then a new form of research, greatly interested him; and possibly his deep attention to that seductive instrument tended to shorten his days on earth, as nothing so congests the circulation and deranges the nervous system than too close applica-



tion in a concentrated form of attention. But it was as a student of and writer on Mesmerism, that he stands more intimately related to our special subject. His "Letters" on that subject were at once out of print, and the work has recently been republished and much read.

Mrs. Gregory entered eagerly into all the intellectual life around her, and commenced upon the study of Spiritualism, an experienced psychologist, and with a highly cultivated intellect. My first acquaintance with her dates back from twenty-three to twenty-five years. I was then employed in Mr. Tweedie's publishing house, and I persuaded him to allow me to advertise spiritual books, in the name of the firm, on the cover of the *Spiritual Magazine*. I had become acquainted with the spiritual literature through importing the works of Fowler and Wells, from America, the remarkable "Electrical Psychology" of Dr. J. B. Dods, being my first reading, followed by the works of A. J. Davis. There was no depot for such literature in London, and I was eager to supply the want. In response to the advertisement alluded to, Mrs. Gregory was the first customer. Her husband must have been but recently deceased, following which she came to London. That first knowledge of her was to me a revelation. I had never seen such a lady. Many good temperance people I knew in the way of business, but there was an intelligence, a soul, a personal interest about this lady which was quite a novelty. She did not merely buy books, but she evinced an inspiring enthusiasm for the Cause. From the North herself, with that educated yet Scottish accent so grateful to my ears, I felt that I had met a friend as well as a customer for books. No doubt that early influence tended much to direct me in the path which I was shortly afterwards destined to enter upon; indeed I had already taken the first step.

After my starting the Progressive Library at Camberwell, and on the removal to the present premises of the Spiritual Institution, Mrs. Gregory remained my firm friend, and did her part most generously in the necessities of the case. She took a great interest in all public events connected with the Cause. In 1872 she travelled with me to Darlington to attend a National Convention of Spiritualists, and during the two days' sessions she was in constant attendance, and took an active part in the proceedings at that Convention. Without any act of mine, the Spiritual Institution was regarded as the public centre of the Movement in this country, with a hearty recommendation that it should receive the cordial support of all friends of the Cause. A year afterwards another convention was held at Liverpool, originated by those who feared that the Spiritual Institution would signally benefit by this act, and therefrom an association was formed in Great Russell Street, as a counter-movement. To this competing centre great efforts were made to gain adherents, and Mrs. Gregory was laid siege to. The resolutions passed at Darlington were partly her act, and, loyal in spirit, she asked me whether I would recommend her to join the association subsequently formed. I said I did not approve of such combinations, that they were sure to work mischief, but that I would not seek to influence her mind in any way. Again she appealed to me, saying, What shall I do: I can get no rest. My reply was as before: to follow her own judgment entirely. Next time I saw her she said she had succumbed, as they said they could not do without her, but she hoped we would not be the worse friends on that account. Neither were we: that act of "organization," though it disorganized mutual bonds of co-operation and respect that had gently linked many souls, never had the effect of causing my friend to take any part in the aggressive policy from which I suffered painfully for many years. Though absorbed, for the time, by other associations, she was still the true friend, the spotless soul, the unbiassed woman.

Let me here say, that I have never in the course of my spiritual work attempted to do another's thinking, or exercised any personal influence over others to bring them to my way of thinking, or to suit my plans or convenience. As a public worker I have had occasion to solicit public co-operation—as I may do again—but I have always left the individual to decide for himself as to whether he would accede to my request or not.

One of the chief objections I have had to our London societies is, that they give individuals the power to exercise an undue controlling influence over the minds of others. The officer of a society, or a partisan, becomes invested with attributes that exceed those which he claims as a private individual. He exercises an insinuating intrusiveness which he would not dare to employ were it not on behalf of the "asso-

ciation." The irrepressible upstart, the needy adventurer, the mercenary hireling, the Jesuitical pervert, once elected to office, assume dangerous importance, and coolly place their legs under mahogany and eat dinners, where they would not dare intrude on their personal merits. This painful infliction is one of the chief "benefits" that "organization" has conferred on us in London. In such a case the spiritual side of affairs gets lost sight of entirely, and self-seeking human minds take the place of the angel world in "controlling" the aims and objects of all friends of the Cause, who have hospitality to offer or money to part with. I may say that my early impressions respecting our London "associations," &c., have been borne out by sad experience, so that the allusion to the matter here may be useful and instructive in many ways.

Mrs. Gregory was a society in herself: her house was truly a Spiritual Institution. Her meetings and seances were regular and frequent. She had a happy knack of bringing people together; some to instruct, others to receive instruction. Her innumerable dinner parties, followed by seances, were the means of introducing many to Spiritualism. Nor was she a hunter after big names, and those of worldly renown: many in humble circumstances enjoyed her hospitality, and were privileged to meet with those whose social relations are of the exclusive order. In these home gatherings Mrs. Gregory exercised great tact and ability. She was capable of defending the Cause in all its phases, and if her big guns missed fire, she was ready at hand to make up for any deficiency. At her seances all available mediums have sat, and many remarkable phenomena have been witnessed.

The unflinching conviction that the phenomena were true, that spirit-communication was a fact, constituted the bulwark of Mrs. Gregory's unceasing efforts. Being true, and being, therefore, of such unspeakable importance, she felt it to be her duty to let all know the truth as far as lay in her power. She attended the meetings of the Association for the Advancement of Science at Sheffield, that she might seek opportunities to introduce Spiritualism to the notice of scientific men. The courage and resolution expressed in this noble act, show the sincerity and strength of mind this lady possessed.

But Mrs. Gregory was not a phenomenalist merely; she was equally interested in all phases of mediumship; but she had a keen sense of the importance of facts in reaching the prepared investigating mind: she delighted in witnessing and studying the facts; for therein she found food for the scientific intellect. Yet her interest was of a much deeper character, as her own life and its generous acts showed.

In addition to these seances and conversations, Mrs. Gregory carried on a more private work, through personal conversations and correspondence. Many long letters she has written, full of sound argument, in reply to the objections of clergymen and others to whom she had introduced the subject. Had she been as fond of appearing in print as some, she might have figured largely as an author. Her desire was not to aggrandise self, but to be of use to others.

Let it be said, also, that in her intercourse with clergymen and others she never lowered her flag nor entered into any compromise with the view of making proselytes. She took the stand of an uncompromising Spiritualist; and to her position she graciously and ably led those who were the objects of her solicitations. She was singularly free from the phrases and foibles of the vulgar theology of the popular sects; and she passed away as she lived, a true and consistent undenominational Spiritualist, relying on the Divine presence within—her Creator and Sustainer.

It is noteworthy that in all this work the light was not by any means hidden in an affected obscurity. Mrs. Gregory was desirous of having her seances and parties reported as widely as possible. Many of these reports I have printed. Her motive was to give all the support she could to an unpopular cause, by making her own adhesion and the co-operation of friends as public as possible. She thought it was the duty of all true Spiritualists to be open and straightforward in their Spiritualism, so that as much advantage as possible might accrue from their attachment to it.

A word should be said as to our friend's universal generosity, but here I feel as if her hand was placed over my lips. In all things she desired no credit for what she did, more particularly in her many acts of beneficence. It was to her a duty, for which she could claim no merit. But to such a one the heaviest burden of life is to say "No" to the numerous applications that continually beset a West End lady, thought to be wealthy. But Mrs. Gregory was not rich, though it

was in the family; she had her portion, and how she did so much with it, is only known to those who have the heart to do rather than the desire to enjoy. If ever she craved to be more wealthy, it was that her ability might be greater to obey the generous and enlightened impulses of her nature. She has been known to freely bestow on the needy that which she had carefully saved for her own indispensable necessities. To accept from such a liberal hand, too prone to exhaust its supplies, is one of the bitter experiences of life to a public worker, who has to solicit the co-operation of others; for the impulse of such a one is to add to the store so well dispensed, rather than reduce it still further.

On these domestic matters, I am not so well enabled to enlarge as some, as I never was Mrs. Gregory's guest. My place is *at work*, and when I have done all that nature will enable me to perform, still there is so much left undone, that an evening away from home would be an act of extravagance on my part, and an unwarrantable inroad on resources better spent in beneficence than in banqueting those whose duty is elsewhere.

But we must draw near to the close of that long, varied, active and useful life. No transition could have been less painful or unobscured by the dark pall of foreshadowing. On that day she was exceedingly well; had enjoyed her refreshment; was joyous and musical, and anticipated a particularly happy drive out in the afternoon. Shortly after receiving a call, the bell was heard to ring; the servant ran up, met his beloved mistress at the door, as if to come down stairs, speechless with the flow of blood that had issued from the ruptured artery. The end soon came, nor could it be said to be painful, neither was it protracted. On the crest of the tidal wave of this life, she was floated on to the Shore of the life to come!

It is when the vital forces are most highly stimulated and active that the greatest danger is to be feared, in the case of nervous elderly people whose tissues have become attenuated and weak. The strain of the bounding current of life breaks down the frail banks that have so long resisted the imperious stream. In apparent debility, languor, there is really more safety.

The intuitions of humanity instruct us that old age should be approached with restraint, subdued feelings and reverence. By such states of mind, our more interior or soul powers are extended towards them; and thereby we sustain their highly spiritualized aura by our finer emanations. They familiar advance of "friendship" may be more inimical than the diffident approach of the retiring and worshipful stranger. Some of us, too, have a deranging and weakening influence on sensitives: we reduce their strength while we at the same time agitate the forces that remain. These considerations are valuable to all thinking persons, who would prolong the life of the aged and the refined.

Then came the last earth duty, in the placing of the body away in Brompton Cemetery, in new ground, near the Central Avenue, close to the catacombs. It was beautiful, dry, gravelly soil, a "new sepulchre" into which human remains never had been laid; but that last act overcame my spirit with a sadness which took away all power of speech. A remarkable sensation accompanies the interment of a friend, no matter how completely reconciled we may be to the transition. It is the spirit's last farewell to all that is of earth. The placental attachment to the material sphere being then finally severed, the remains of the earthly mantle fall from the spirit, enshrouding cursours in the gloom of that which has proceeded from the earth-ward aspect of the ascending one. Such a cloud seemed to settle itself upon me as I turned away from that open grave, and the thought came to me: Did that spirit for the moment realize, that the body so long tenanted had been there and then placed in alien ground, and not in some of those historic nooks ayont the Tweed, rendered doubly sacred by the remains of the loved of past generations? Certainly it was the wish of the departed that her ashes should mingle with those of her race. But in a little while the dark cloud began to arise from my spirit; again the brain was open to impressions, and the final resolution was represented in the fact, that the arisen spirit had in its course through time severed itself from the realm of traditional thought entertained by its race and people; and it was well that in like manner the body should rest in a place also apart and peculiarly its own. Is there not an eternal fitness in all things?

And what of the one who has left us: her state, her enjoyments or cares? I am told she craves for rest. Life had come to be a weariness to her, had it not been for her great

activity, which never left her. This overactivity comes to be an evil, which militates against the repose of the spirit after the transition. It has been said: Better to wear out than to rust out; but there is a middle course, which is better than either. The close of a normal life should be marked by repose, to allow opportunity for the harmonization of the spiritual forces. Too much activity exhausts these, whilst lethargy infills the fluids with foreign and waste matters, which weigh the spirit down. The departed one requires rest, but she will not attain it all at once. Activity will still be her attribute, but with that greater control over conditions, which few are enabled to acquire in earth-life.

And what is our duty towards those that have gone from us? Let them rest! "Call me not back to earth," said one, as she was about to draw her last breath. She has come back, and many times, but not quite "to earth." It has been to the spirits of those she loved that she has come, as she saw need, and not at the behest of earthly cravings. There are many ways in which spirits can revisit us: there are the spiritual ways and there are the earthly ways. This is important for all to consider who practise spirit-communion. It is our spiritual side—not our earthly one—that we should always present to our spirit friends. To drag them down lifts not us up. Our attitude towards them should be soulful rather than mental. Mind, thought, is organic and earthly, and, directed towards a spirit or living person, enthralls and depresses. We should never send out strong desires and self-centred purposes towards either spirit or mortal. Love and self-abnegation should form the chief ingredient in all that we extend towards one another, whether in the body or out of it; even our mental exertions here to-night may disturb the spirit whom we profess to honour thereby. The fullness of our soul's deepest feelings, the spirit can appreciate and be strengthened by. There is the eloquence of tears, without grief or regret; the oratory of the heart, without spoken words; the language of the soul, without form of speech: These are the only true "prayers" to sooth the wounded affections of those who are severed from us, or to elevate those whose abode is still in the shadow.

#### SACRED SONG. — MISS WADE.

"AT THE PORTAL" ... .. Nicola Ferri.

(Words by Madame L. Diani Ferri.)

Mem'ry's book of ages, yesternight with care,  
From thy many pages found I image rare;  
And while looking fondly on one darling face,  
Solace to me only came in sleep's embrace.  
Thus in dreams beguiling, I that face of yore  
Saw again, in smiling, heard that voice once more,  
Heard that voice saying, so gently, gently, to me:—  
"Here, at the Portal, wait I for Thee."

'Twas a pledge, a token, Heaven had given to me,  
That in dreams unbroken soon that face I'd see;  
And ere long in sleeping hear that voice once more,  
Thus in dreams' sweet keeping reach the angel shore.  
So ere dawns the morning, soft I'll fall asleep,  
To give my darling warning vigil watch to keep,  
And, at the Portal, take both my hands,  
Lest I awaken ere I reach those strands.

#### ADDRESS BY MISS YOUNG.

Dear Friends,—It may not be out of place for me to pass a few remarks, in my normal condition, on dear Mrs. Makdougall Gregory, as I knew her; whom to know was to love, and I may say revere. It was my good fortune to be introduced to Mrs. Gregory, nearly three years ago, through our chairman. She was a most kind, sympathetic Spiritualist, and particularly so to sensitives. I may state, after receiving my first letter, she was anxious to know my surroundings. She took my letter to a lady clairvoyant whom I have never seen, only heard her name, and the lady in question gave Mrs. Gregory a faithful description of me, of my dear mother, and my home surroundings. After this Mrs. Gregory said to me, the first time on entering her drawing room: "We seem to have known each other before"; and told me what her clairvoyant had said. I felt truly thankful that she had found her true; and one day she drove down to my home, to see my dear mother, after which Mrs. Gregory and I seemed to meet in spirit. Dear lady: she loved truth; she loved a true mind, and she ever tried to study her mediums, in gathering round each persons in sympathy with one another. At every seance she introduced several fresh sitters, but the arrangement of the seances she left entirely to my guides. When dining with her guests, I have received some of my best clairvoyant visions, showing the harmony of her surroundings. She would say to me: "I love my servants and my home is ruled by love."

I have lost in her one of my kindest friends. She put aside her position in society, and treated me with the greatest



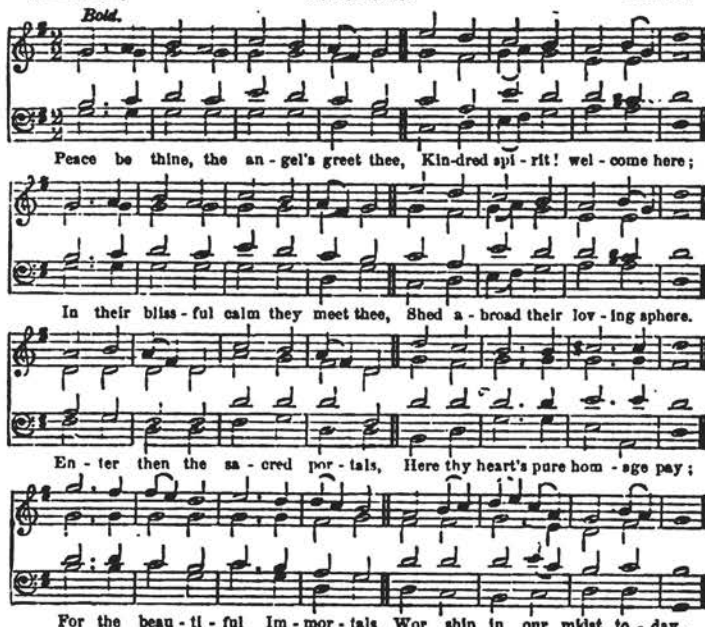
kindness. She is close beside me now. I see her smiling face. She has left behind her bright examples, which every flower upon this table to-night in memory speaks to me. The sweet narcissus speaks of purity of motive; the lily and forget-me-not all speak of kindly acts and deeds. Wherever on earth she could do good she did it. These little kindly acts of everyday life help each and all on the road of progress.

Friends: take a lesson from Mrs. Gregory. Surround your sensitives with the best conditions. You can—if ye all have not music and cannot play a note—sing with your lips. If you cannot sing aloud, you can all pray for one another, that the brightest truth and knowledge may be given you.

May the glorious light of Spirit dawn upon you, and surround you ever, wherever on earth you dwell, giving you comfort and consolation in every trial of life. There is an Almighty Power breathing upon all space. Friends! be prayerful and earnest, and joy and peace will be yours.

## VIENNA.

"SPIRITUAL LYRE," HYMN 80.



2 With us all the meek-voiced angels  
Reverent and adoring stand;  
While we hear divine evangelists  
From the Soul's great Fatherland.

Oh! though sorrow's chain hath bound us,  
All our grief shall pass away;  
For the Father's hand hath crowned us  
In his glorious courts to-day.

## BENEDICTION.—MISS YOUNG.

Part in peace! and may the Father of All Light go with you, wherever you dwell. May the Spirit of Truth, the Comforter, abide with you, giving you that knowledge and wisdom, that the world to-day cannot receive nor take away. May we follow in the path of all bright pioneers of truth and love, leaving behind us footprints on the sands of time, that, like the flowers, may shed their fragrance when you shall be called higher. May the meeting to-night bring some spiritual comfort and blessing to all. AMEN.

It is difficult to arrive at all the clairvoyant experiences seen in such a meeting, but several corroborative reports have reached me. One was to the effect that "Mrs. Otway," a lady who had been her neighbour, and a very sincere Spiritualist, recently deceased, was seen in company with "Mrs. Gregory." Hand in hand they walked amongst the people, as hand in hand they were spiritual students when in the body.

Since the service "Mrs. Gregory" has controlled a medium, and thanked me for what had been done. The words were spoken in a whisper, and much that was said I could not recognise. It was only when a few words were jerked out in a louder tone by a spasmodic effort, that I could hear what was uttered. All the time, the left hand of the medium moved with the nervous twitching which was so characteristic of the deceased in earth-life. She said she was now united with her husband. She repeated the words given in direct writing by "Bruce," with the direct drawing, through Mr. Eglinton, and which was reproduced in the Christmas Number of the MEDIUM: "Leal and true." These words were repeated several times, with great effort and emphasis, as if some particular importance was attached to them; possibly to intimate that she had been in company with the spirit who gave them in direct writing through Mr. Eglinton.

The manner of the control was so characteristic, that I can have no doubts of the presence of the spirit.—J. BURNS.

## A FEW THOUGHTS ON THE FLORAL SERVICE.

Dear Mr. Burns,—The floral show was very good, and exceedingly kind of all the contributors. I only hope that all who witnessed such a sweet recognition of worthiness, may in time receive a similar testimony.

The flowers would have been much better on a table or stand separated from the platform a short space. Each of the sensitives who spoke, caught the influence of sympathy from the givers of the flowers, and also the grateful acknowledgment of the arisen one, whom they had met to pay tribute of affection to. These influences are requisite to understand under all circumstances, so that the best conditions of expression can be given to the angel-world, and for the comfort and homeliness of the sensitives. No doubt many could give further information respecting the conduct of such a service, which would be an excellent way of getting the best and most advanced ideas on such a subject. The ideas which convey the gem-like beauty of truth should be adopted on all future occasions. The sympathetic influence affected the speakers, whereas under the conditions above indicated, the speakers would have been in a more independent aura, hence would have felt more freedom, and a happier influence altogether. I hope you will pardon the seeming presumption on my part; I only wish to express what I feel to be just, true, kindly, and generous to all mankind. Endeavouring to do that, as much as we possibly can during our short journey through this life, we each shall best keep in holy memoriam, our good sister and friend, Mrs. Macdougall Gregory.—Yours faithfully, E. I. YOUNG.

65, Chobham Road, Stratford, E. June 13, 1885.

[Mr. Young's suggestion is very important. Though the theme was most congenial, yet the speakers did not reach their wonted degree of merit. Miss Young spoke best by a long way. Mr. Burns's speech is written in a much more ample form than it was spoken. The hall was crowded, and the influences necessarily mixed; but Mr. Young's opinion no doubt explains the chief cause of the impediment laboured under.—ED. M.]

## OBITUARY.

## THOMAS SANDACOCK, PLYMOUTH.

On Saturday, June 13th, after a short illness of four days, our beloved friend, Thomas Sandacock, passed on to a higher life, leaving a wife and three children to bewail his loss in the form. He was 25 years of age, and passed away on his wife's 23rd birthday. He was an earnest and devoted worker for the Spiritualistic Cause in Plymouth, and a nephew of our Vice-President, Mr. Best. The Plymouth Society greatly feel his loss in the flesh, and give their sympathy to his bereaved friends on this side of life.—PLYM.

## MARY ANN WILSON.

The beloved wife of John Wilson, Batley Carr, passed on to the higher life on the 10th inst., aged 56 years, and was interred in the Dewsbury Cemetery on the 13th, by Mr. J. Armitage. While in health and strength she was an ardent Spiritualist, working zealously for the Cause which she dearly loved. She was one of the oldest Spiritualists in the district, her investigation being contemporary with Mr. Armitage's. For a number of years she had been afflicted, and patiently awaited the change which she felt was approaching her, and which she welcomed as her deliverer from the pain and suffering of the physical form. Her funeral was that of a Spiritualist; a large number of members, and the senior members of the Lyceum, forming the procession. Hymns Nos. 58, 161, and 183, "S.H.," were sung over her; the first at the door, the others at the grave side. The occasion drew a large number of spectators, who manifested much surprise at what took place.—ALFRED KIRKSON.

## THE SPIRIT-MESSENGER.

## MODERN PHARISEES AND MAN'S PROGRESS.

## A CONTROL BY "URBAN."

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

The Sensitive, under control, said:—

Have I forgotten all the dearest instincts of my nature? is a question that has been already put to me by ecclesiastics in Spirit-life, and it is a question, that will be put again and again by your readers, to themselves, respecting my controls; but ere they pass their judgment, I bid them to remember the difference, that exists between their knowledge now, and my knowledge then when on earth. I not only lived in the midst of all the then written manuscript, but manuscripts by many penmen, all more or less under the influence of the ministrations of him who had suffered that glorious death on Calvary's Mount.

Many beliefs were then in existence: strange and distorted, amongst the superstitious and vulgar, uninfluenced by the intellectual; but those, who exercised any influence, who were they? The Christian Pharisees, a sect whom Jesus of Nazareth rebuked, and tried to weaken; but a sect which having laid its foundation on that perishable commodity, earthly ambition, cannot become extinct until gross selfishness becomes eradicated; hence it was, that in my days on earth, the sect had increased; but it has multiplied a thousand-fold since my day, and the world to-day teems with men of the sect of the Pharisee, who are the very last to set about the

task of self-reform, and are always found to be the first, who condemn all innovations which in any way attack their much-abused privileges.

Have I forgotten all the instincts of my nature? God forbid! Part of my nature when on earth was to be honest; I have not forgotten that now. It was my nature to be bold and fearless in chiding greed and selfishness, by whomsoever wielded. They may call themselves by any name they may choose; be it that of Angels of the Church; Ministers of God; followers of the Prince of Peace, but my honesty urges me to call them Pharisees. I am now beyond the reach of malice; any serious opposition to my views cannot touch me now; neither Church banns, anathema, legal process nor human cruelty can bid me place a guard on my tongue, or can command me to veil and hide my thoughts from the humanity of the nineteenth century.

Thanks to God for the external liberty given to us in coming back again, and thanks to God alone. You, who are the ministers of the peace, which is of God, I have nothing to thank you for. You would repress my thoughts; you would bind me down to the choice of words; but why? Do you fear that I shall make men wicked; that I shall counsel them toward sin; that I shall draw them away from the living God; or that under the guise of truth I shall advocate a lie? Do you believe this and fear it? No—these are but secondary considerations; that, which you fear, is, that an ecclesiastical voice should be raised against religious tyranny; that a theologian of old should chide the theological and the pharisaical spirit, that prevails to-day. Like to many others, I shall be charged with helping to swell this great wave of democracy, which threatens to overwhelm the Council of this great Nation.

Where is this great democratic wave? for I fail to see it. Reform is coming; but it is that reform, which is prayed for by reasonable and sensible Toilers. You allege this democratic wave is going to destroy all the vested interests of this Empire. Ye liars and hypocrites! who are they who raise this cry of menace? Does it come from the lips of the Toiling Millions? or does it come from your own craving, trembling lips? The theory and practice of co-operation has prevailed throughout every corner of this land, and he who would be mad enough to speak of barricades and anarchy here, would be relentlessly struck down by the nearest Toiler who heard him.

There is need of healthy reform; but the slander, that vested interests are in danger, comes not from the workshop, but from the pulpit; for the Toilers of this Empire have vested interests: they are the possessors of property, of funds, which have sheltered them from many of the storms of adversity, and have kept them free from the workhouse door, and have fed their little ones, whilst they, the Toilers, have been laid on the bed of sickness; these funds have decently interred their little ones when death has made its peremptory call: and will you doubt them? Will you dare to deny my assertion, and laugh to scorn the Toilers' interest in the welfare of the Nation? I tell you, and statistics will prove it, that they have hundreds of thousands of their hard earnings stored up to meet the casualties of their everyday life. Will you preach, that these men are willing to join in any unreasonable democratic league? For shame; for any and every slander is a shame. But what you really do fear is the increasing power of the Toilers, and the deeper interests they are taking in their country's welfare; an interest which is taking the place of that fear with which you once governed them so successfully.

I like to listen, and to hear argued out the Toiler's protest against your exactions. The use of the local swimming-baths in your principal cities and towns has formed one of the Toilers' protests against your ruling; they wanted to have the privilege of cleansing themselves after their week's toil; the practical or secular section of humanity thinking, that cleanliness was next to godliness, supported what they considered as a reasonable request. Now let me take the fervid oratory of one of the other side, which was, to offer nothing of the kind. He said: "That God spoke to humanity on Mount Sinai's blazing summit; and was it for nothing, that with His own fingers He inscribed these words: 'Remember that thou keep holy the Sabbath day'? Ask God's help, my dear hearers, that we may keep holy this day; for a plot is ripe in our very midst, and the plotters are possessed of the cunning and subtlety of the misleader of mankind himself, for they want to make this day unholy; they want to secularize this day by using these reservoirs of water for cleansing purposes; these reservoirs which are under your control: will you lend

your consent to this vile and unholy request?" You, minister of peace; it is written in character as large, and in characters as many as your own black deeds, that that, which I am stating is true. You would have made it a sin to keep the body clean: what is physical comfort if it makes the slightest inroad against your pretensions?

It may be said: "That spirit was the spirit of the past, and does not belong to the Church of the present." Softly, gently: the democrat, the enlightened Toiler, will no longer stand this spirit of the past; but it still prevails; the sect of the Pharisees has not been reduced in numbers since the time of Jesus the Nazarene; but on the contrary it has reproduced itself a thousand-fold. Take the Lords Spiritual, who claim, by right of their service to God, a seat in the Council of this Empire; what have they done that intellectual democracy should spare them? Every intellectual wave, which has lifted the Toiler on its crest, has found them shoulder to shoulder acting as breakwaters against that wave's encroachment. He who in earth-life is bold enough to speak of these things, places himself in the same position, that Jesus of Nazareth was placed in during the last few months of his ministry. Understand me well, both spiritual hearers and modern readers still in the body: I assert emphatically, that the waning power of the Jewish Nation has its counterpart to-day in the waning power of those, who have misused ecclesiastical privileges, and preached theological lessons with no other view or result than that of increasing their own interests. He, who is foremost in making known this decadence of Church power, is in the same position as Jesus of Nazareth; for if he be a business man, his world of customers is narrowed; his company is shunned, until in his heart he can cry aloud, in the very words of the Nazarene, "The foxes have holes and the birds of the air have nests," but those, who are willing to ask of God, through His Laws, shall be hated by man and become homeless wanderers.

But this shall not be for long; the crisis, that has been spoken of through other lips than mine to the same listeners, is coming; your pains-taking and hard-working Recorders have spoken of this crisis. Its coming is with signs and portents: working men are raised to your magisterial benches; agricultural labourers now sit on your local boards; these are signs that give assent to the potency of an increasing democratic power, and prove that the crisis cannot be much longer delayed. Your power of persecuting the innovator, whilst still in the body, may still remain to you, as it remained to the Pharisee. There still remains with you the power of imprisoning for years those, who dare to ridicule, that which in the eye of common sense is foully indecent. The new doctrine of universal freedom must come; the Toilers are already in the vanguard; those earnest, pains-taking ministers of God: that, which to-day is naturally rejected, shall very soon become a national glory; that which is being rejected to-day shall guide and govern humanity in the future.

I do not want to hear any unreasonable democrat use terms of bitterness and reproach; we who are spiritual may do this, for we are free; but not so those, who are still in time; neither can I expect that intellectual toilers will put up with ecclesiastical oppression philosophically; but remember, ye Toilers of the British Empire, that the Church and its supporters have always been famed for harshness in controversy, and the abusiveness of the Church is an historical theme running through centuries. Of course their dupes will say, "This cannot be the soul of Urban, else he knew no distinction between abuse and ministered gentleness." Oh! you ministerial eagles; so clever in disguising yourselves, that your believers take you for doves; but I, who was one of you, know you. I admit your power of making use of the keenest invective: I have heard you very often; too often, in fact; you are filled with the sweetest relenting to those who are absolutely guided by your teaching; but to those who speak of liberty and reason, your anger and your rage is like a whirlwind, which once fanned into flame the faggot in your public places, here and elsewhere, and branded with infamy and disgrace (ending with death), your enemies. Can you deny this? Can you deny that this spirit does not now prevail? Can you deny, that the only bulwark to keep back and defy your cruelty, is the intellectuality which belongs to this present century, and which is the outcome of the right use of Reason and Will?

A new world was found when humanity realized a living conscious immortality. A new humanity shall be the result of the formation of this new world, when men shall accept the real in lieu of the mere appearance of what is real. I speak



in no spirit of antipathy; but the religion of the heart must necessarily be opposed to the pharisaical religion, which springs from bygone traditions. Can it be wondered at, that we being now permitted to come, to listen, to hear, to speak here again on earth, that the vast mountain mass of tradition should no longer have any hold over our reason? I, Urban, the first of the name, tell you, that although you may pass many years reinterpreting your "infallible word"; although you may number your thousands who are willing to protect it, that this mountain mass of rubbishy tradition is doomed; all your precautions in protecting it will prove to be puerile. What is the actual truth?

Oh! may God bless the proclamation of the assertion of that which is the work of Modern Spiritualism! In the first place, it is a successful conflict against ministerial and official hypocrisy. This is true; however long Spiritualists themselves may take ere they believe it; the biblical theology must pass away, ere God can bestow His fullest blessing on regenerated humanity. And why is this? It is because the Bible has to do with the past; all its teachings are of the past; all the foundations of its doctrines belong to the past; whereas those who come from eternity, and enter again into time, have an entirely different teaching; one which ignores the past; which teaches and breathes only of man's eternal future; whose mission it is to lay the foundation of an eternal and an unchangeable religion for all humanity. This is the mission of your surroundings, and recognised by the highest and nearest to the Throne of the Everlasting.

I ask the forgiveness of those who have been hurt by any irony, that has appeared in any of my controls, praying them to believe that all that I have said comes not from any love of raillery or sarcasm; but out of that pure love of truth, which God has made known as humanity's safest and best guide.

In the forepart of this address, dear Recorder, I spoke of the difference that existed between my days and the days which belong to humanity in the present. You are closely approaching nineteen centuries, from the work which was done by Jesus of Nazareth, in Nazareth, Galilee, and Judea; and I want it to be well understood by modern divines, that that work was much closer to my time than to theirs—for to-day that work is a far-off tradition; but when I ascended to the position of the Pontificate, the relatives of those, the direct lineal descendants of those who worked with him, who believed in him, who saw him suffer, and themselves suffered for their belief, were living in my day; beyond the power of any contradiction, actually living and holding the names intact, which were borne by the immediate followers of Jesus of Nazareth.

I have carefully avoided what may be termed the knowledge possessed by the theologian up to the present; but that does not deter me from saying, that I succeeded to the Pontificate, after Calixtus, *Anno Domini* 222, and held my position as head of the Church for eight years; to be succeeded, and I was succeeded, by Pontinus, who was a sufferer from that growing ambition of the Church, which became so publicly notorious, that he was deposed, and in order to silence him he was exiled; so that I may speak of Christian verity with a closer knowledge than either the modern Greek or Latinist; and I say that never, in the highest flight of Jesus of Nazareth's indignant protest, did he ever realize that in these days of intellectual advancement his absolute divinity should be urged as a doctrine, or that he was to be considered infallible in his work; he knew that death would be his reward; being fully aware as a Thaumaturgist or Spiritual Sensitive, that his soul was indestructible. In some of those invectives which he urged against those "whited sepulchres"; those who praised God that through their holiness they were not as other men were, he used on this fervid occasion the words, the "Son of God," meaning, that all, who kept God's Laws, were his sons, but he never considered that every word that fell from his lips should literally become the foundation of a doctrine, to question the infallibility of which meant torture and death in the middle ages, and social ostracism in these more modern days. This I assert, that no such views of Jesus of Nazareth were entertained by the early Christian Church, and it is the steel band which pharisaical cunning and duplicity have tempered and forged, the better to protect their selfish and base interests. Your Protestant Church has had to forego the absolute impiety of the real presence in the bread and the wine; it has had to forego the interference in heavenly concerns of the mother that bore him; and however strongly they may cling to the immaculate conception and divinity of Jesus of Nazareth, man's reason has con-

demned it. Intellectualism has passed its judgment, both on the birth, the resurrection, the ascension, and the divinity; all these must pass away before the rigid claim of right reason, and common sense, through the plain, unchangeable Law of God, which stands revealed in all its beauty and regularity to every living unit of God's creation.

May God hold you in His keeping, heir to Eternity; and may you be blest in your work on earth. Good day.—FINIS.

#### DEPARTURE OF MRS. KATE FOX-JENCKEN TO AMERICA.

We remember well the arrival of Miss Kate Fox in London; accompanied by Mr. J. Wason, of Liverpool, we met her at the Railway Hotel, Paddington Station. A charming atmosphere of enthusiasm surrounded her, evoked from the souls of grateful Spiritualists because of her belonging to that historic family in which Spiritualism had its origin. As a medium she was and is worthy of all appreciation that could be bestowed on her. The manifestations that have since then, many times, occurred in her presence, have been of the grandest description. Her stay with us has been full of life's vicissitudes. She became the wife of Mr. H. D. Jencken, barrister-at-law; she bore him two sons; he passed away and she was left a widow. With the best of intentions she desired to use her almost unparalleled mediumship for the support of herself and children. Her grand powers and her fame would have deluged her with sitters. The love which we all bore her would not permit of an open acknowledgment of faults; but it must be said that Mrs. Fox-Jencken was found extremely difficult to manage. Even her best and most devoted friends got exhausted in their patience and assiduity on her behalf.

How painful it is to write this we alone can know. It is not said in reproach: the love of truth and of the unhappy sufferer compels it. Whether hereditary or acquired, the influence of alcohol had assumed far too much control, and the paroxysms increased in frequency and intensity. For much of this the "friends" of mediums are to blame. Exhausted with a hard sitting, amongst a class of worldly, respectably-vicious people, the medium is, at the close, plied with "refreshments" in the form of intoxicating drinks. The spirit imbibed fills up the vacancy in the exhausted nervous system, and thus becomes a "second nature," which ultimately takes a *first* position.

We allude to this, not so much to drag the failings of any unfortunate medium to the front, as to point out the danger of intoxicating drinks to all mediums, and to warn those who have the interests of mediums and the Cause at heart, to banish the intoxicating cup in all its forms from the "refreshments" used at circles. In short, a drinker is not a "fit sitter," and alcohol, even in the fluids of one of the sitters, should not be allowed to enter the circle. The alcoholic atmosphere is the abode of a class of spirits whose drunkard's appetite still remains, and they seek the surroundings of the "respectable" tippler, as a cleaner and more eligible means of gratifying a still remaining morbid propensity, than to haunt the dramshop or cling to the sot.

Lately Mrs. Fox-Jencken's condition occasioned such solicitation, that a firm attempt was made to send her home to America. Much perseverance was required, and few could have carried the attempt into execution. At an expense of some £60, a kind friend of the Cause fitted herself and children out, paid their passage, and they sailed from London one day last week. It is hoped that friends in America will be enabled to save her and the children from further suffering.

Such cases enforce the consideration that public mediumship, as now carried on, is utterly bad, alike for the Cause and the mediums. We have never known a public medium, who persisted in the calling to the bitter end, who did not come to disaster. Mediumship can only be exercised within a certain limited area of restraint; overstep the bounds, and ruin is a certainty. All mediums should seek an independent position, based on industrial considerations, and thus be free to sit or refuse, as their enlightened impulses may direct. The sit-for-all-comers course is the rapidly-declining scale, that ends in all that is deplorable.

A CORRECTION.—The Soprano vocalist mentioned in the MEDIUM, last week, was Persiani, not Perseana.—AMATEUR. June 15.

THE "MEDIUM" IN READING READING ROOM.—I have succeeded in getting two copies of the MEDIUM stamped and placed on the tables of the Reading Library. Mr. Greenhough, the Librarian, will accept weekly copies if someone will supply them gratis.—CHAS. BAKER, Reading, June 15, 1885.

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 19, 1885.

### NOTES AND COMMENTS.

In Mr. Thomas Hazard's "Ordeal of Life," a collection of 1,500 psychometric delineations of individuals, mostly in spirit life, the following occurs respecting the spirit from whom the Control of this week purports to emanate:—

POPE URBAN 1ST.—Him's be a mighty much shiney brave. Him's was much good brave, and him's goes much long shiney hunting ground. Him's be a very good brave. Him's be helping many braves get out of superstish, an' him's have much light, and him's love big spirit.

The peculiar phraseology of the Indian spirit expresses a character quite in keeping with that manifested by the Control. A. T. T. P. had never seen the book till we called his attention to it when he returned the proof of the Control. A large number of his controlling spirits are treated in a similar manner in Mr. Hazard's interesting work; and at once a decided harmony could be observed between the the matter received by him and by Mr. Hazard. These corroborations, extending over such a wide field, are very interesting, and the comparison might be further carried out with advantage.

The mythical and theological character of Jesus, the Control will have none of. On Sunday we spent some time looking into the New Testament; and it was at once apparent that the Christ and Messiah idea (which are literally the same) is scarcely visible in the Gospels. In its most pronounced form it occurs in that paragraph in which Peter is addressed as the "rock" on which the church would be built. The whole paragraph was no doubt specially manufactured to suit the needs of the Papacy, whose "rock" would have been groundless had it not been specially instituted by a divinely-anointed "messenger of God." In fact, there seems never to have been a Messiah, a messenger of God, in the Christian sense, and in that, which some mediums so industriously promulgate. A most pointed allusion to the idea is made by one, distasteful alike to Jew and Christian, namely, the Woman of Samaria; a very much over-married woman, and not to be regarded as a spiritual authority.

Anent Jehovah, be it observed that the Old Testament testifies that he was a controlling spirit in a particular tribe. When he posed as the "great and unseen Creator," he described himself as "I AM," not "I was" or "am to be." The reason is apparent, because we are told that with the Creator, there is no yesterday, to-day or to-morrow. The "Creative soul" is not an inhabitant of the time-sphere, and is not subject to the almanac. How can the Creative One be subject to his creation in any form? If the "new religion" and "living word" are so nigh at hand, what need of a parade of these musty and crazy dogmas, which have so long "incrustated in error" the Truth?—which never needs any symbol. Error alone has recourse to masks, to hide its ugly visage.

We have been amused at a friend's correspondent, who seems to define "liberality" as largeness of swallow for

theological statements, and that the liberal spiritual thinker is in duty bound to accept all that has been said and written in connection with ecclesiastical dogma. Such a course would be slavery, not liberality. The more belief the less faith. The more a man receives of assumed historical "facts" and hypothetical statements, the less of that which is spiritual is he likely to fall in with or accept. Implicit confidence in goody-goody stories or fables is not spirituality; that light within sustains and exalts, though all external props should prove rotten and fall away.

Hence what matters it whether this or that person lived; or how he died? The existence upon earth of the "Gospel," or a system of spiritual truth, does not depend on any person of whom history can give any record. Moses did not originate or institute that which is contained in the Pentateuch; hence there never was a "Mosaic dispensation"; neither was there ever a "Christain dispensation," for in both cases the materials pre-existed in full operation. Even if Jesus lived and worked and taught, as "Urban" asserts, he did not originate those parables and spiritual teachings, which all pre-existed. "Urban" strips the narrative of its mythical or "divine" qualities, so that all theological interest is abolished. Hence, grant the existence and work of Jesus, and yet you derive not one iota of support therefrom for "Christianity" or any other sectarian doctrine. There are no "truths" peculiar to certain religions. There is only one Truth, indigenous to the human soul, and "religions" being products of the soul, they must contain traces of that truth. To illustrate: Take Christianity; all that is true in it is universal—not distinctively Christian; all that is distinctively Christian is not true. The same of all "religions." We commend these remarks to the consideration of the readers of Mrs. Richmond's report. Sectarian truth would be a contradiction in terms.

We deny no Spiritual Principle or Gospel Truth. Our aim is to render these clear, that they may not be mixed up with and mistaken for mythical statements and assumed historical facts. All this is on the assumption of the possibility of a Jesus being somewhere in spirit-life, who must feel deeply pained that such a gross misuse is being made of his existence, and that positions and pretensions are so abundantly assigned to him, which he never claimed, and which no honest spiritual teacher would dare claim.

"Urban's" delight, at the freedom of expression which he as a spirit exercises, is an important point. When men become free in spirit themselves, then they give freedom also to the spirit-world. Let us suppose that "Jesus" greatly desired to set people right as to their notions respecting him; could he possibly succeed in doing so while men's minds and spirit-spheres were enthralled by illogical dogmas, and incredible stories? Become truth-seeking, discard all that opposes truth or is proofless, hold the mind free to let in light, and if there be a truth-loving "Jesus," anywhere, such a state of mind is sure to draw him to it. That is our constant aim in all these spiritual investigations. We must fixedly assume nothing, not even a problematical "Jesus," in case it should act as a fetter to the Spirit and a barrier to the Light.

But to "Urban" we beg to be allowed one word, as to the responsibility involved in his utterances. True, he is beyond the malice or evil act of earthly ones; but is dependent nevertheless on human beings to aid him in giving his expressions to the people. Should a persecution or prosecution arise as the result of his words, Recorder and Publisher would have to withstand the thrust; which would be aimed at the spirit were he in the body. Read our Publisher's pitiful appeal in another column, and it will be seen that he by no means passes scathless, by his attempt to uphold freedom of the Spirit. Should he be allowed to bear so much?

Miss Godfrey's beautiful story, "A Mountain of Pride," will be gladly read by those who enjoyed her other sketches, over the signature, "Viola." Being clairvoyant, and capable of entering the spiritual state, she can report what goes on there, with the same facility as ordinary people can repeat what they observe around them. We wish Miss Godfrey would permit herself to be controlled, and give some of her narratives at Cavendish Rooms.

MR. RAPER'S VISIT TO THE NORTH.—Mr. Raper, 12, Montpelier Street, Walworth, London, S.E., contemplates a few days' trip to his old residence on the Tyne. He hopes to arrive in Newcastle, per steamer, on June 30. He will visit Jarrow, Sunderland, and other convenient places. His desire is to be of use to those who are in suffering, and to meet old friends in the work of the spirit-world. He will be glad to receive correspondence from friends before he leaves London, that he may be able to dispose of his time to the best advantage, and disappoint none. Write as soon as possible; address as above.



## THE TOUR TO THE TOWER.

The Railway Company will issue tickets at single fare, that is, 7s. 8d. third class and 15s. first class for the double journey, if 250 can be guaranteed. Now, as there is a considerable risk, we would be glad to know who would go at these rates. Write at once. We have not had their answer yet as to a Sunday. As to the probable date, much will depend on the demand for tickets. Should that be slow, then longer time will be required to work up the number.

## MRS. GROOM AT CAVENTISH ROOMS NEXT SUNDAY.

This long-looked-for visit will take place this week end, and on Sunday Mrs. Groom's many friends London will have the pleasure of meeting her at Cavendish Rooms. No subject has been sent; but there will be a trance address, followed by the description of spirits in the audience. This form of spiritual work is attended with great interest. Be in time, that the meeting may settle down in due course, so as to ensure the best conditions.

Cavendish Rooms, 51, Mortimer Street, Langham Place, at 7 o'clock.

## ILLUSTRATED ISSUES OF THE "MEDIUM."

Early in July we hope to give a fine view of A. T. T. P.'s Tower. There is great inquiry as to the excursion to view it. Arrangements are in progress, and next week we hope to state particulars.

In August we desire to give a fine portrait of Mrs. Groom, with an account of her spiritual experiences. These are so unique and highly instructive that her thousands of friends will look forward to the account of them with great interest.

Following that, we have in preparation the portrait of Alderman Barkas, of Newcastle, accompanied by much scientific information on Spiritualism. From his long acquaintance with the subject, remarkable opportunities, and special ability on his part, the "Alderman Barkas Number" will be of peculiar merit, and quite distinct from others.

We solicit the encouraging co-operation of all our readers, so that these special efforts may carry a knowledge of our Cause to at least 100,000 new minds.

## - A SPECIAL "LIVERPOOL NUMBER" ON JUNE 26.

Mr. Morse has had the kindness to intimate that he will supply a report of the opening services of the New Hall, at Liverpool, which will appear in our issue of June 26. No doubt there will be a good representation of Lancashire Spiritualists present, but that the occasion may be rendered as widely useful as possible, we offer special quantities of that MEDIUM at the distribution price of  $\frac{1}{4}$ d. each, 4s. per 100, £2 per 1,000.

Mrs. Cora L. V. Richmond, under control of her spirit-guides, will deliver an inspirational discourse at Kensington Town Hall, Sunday, June 21, at 7 p.m., on "What is the New Religion?" Body of the hall free, reserved seats, 1s. Due present series of discourses will terminate on Sunday, July 12, inclusive. The next series will commence on Sunday, September 20. The notice will be given.

LANCASTER: THE NEW HALL.—A correspondent states that the Spiritualists' New Hall is well situated and the most commodious in the town. The lower portion will seat about 200, and the gallery 150. It is next door to the theatre which will hold 1,000, and it may be obtained on special occasions. The result of the bigotry which turned them out of their former hall, has, as we anticipated, ended in a substantial benefit to the Cause.

PENDLEBURY.—We received a few weeks ago one of Mr. John Blake's spirit drawings, done with a common pencil on a large sheet of cartridge paper, nearly as large as the MEDIUM when spread out. It is mostly filled with ornamental work, all worked into one another in a harmonious manner. Some definite objects and words are introduced. He has done some much larger. We have seen much of this kind of drawing, but of infinite varieties of form and character. What it all means has not been made clear. We would be glad if those who have spiritual discernment, would endeavour to unravel the mystery.

A SALFORD READER.—Out of compliment to you, we state that in the whole course of our experience, we have never heard a whisper of dark seances being made a convenience for "flirtation," as is the statement of the Conjuror to the newspapers. No one but a babe or a fool believes what a conjurer says: his first act is to lie; his second, to deceive. "Flirtation" is matter of universal experience, amongst mankind in all ages of the world, and we think we can refer to the universal testimony of the race, that of all places that could be conceived of, a seance would be the most inconvenient for the purpose. No: those who desire to "flirt" will: but, wise in their generation, they will not misapply their time and means (5s. each) by prosecuting their purpose in a seance, amongst a multitude of more favourable opportunities. Dark seances have been greatly abused by the introduction of unsuitable sitters, to the disgrace of the Cause and the ruin of mediums. We know no medium who has made money by it. At the same time we highly appreciate the materialization experiments (in dark or such degree of light as the condition may suggest) for scientific purposes. The time is coming when the truly spiritual investigator will enter this laboratory, and by diligent and reverent research discover the most vital truths in biology. Already much has been done in this direction, but the time for laying it before the public has not yet come. To all readers we say: cherish a grateful appreciation of all the methods which the spirit-world has chosen whereby it has revealed itself to man. They are all good, wise and holy in themselves, if accepted and utilized by the good, wise and holy, in the same spirit in which they are bestowed.

## AN APPEAL ON BEHALF OF TRUE RELIGION.

One year is now completed, since I visited Leeds at the opening of the Psychological Hall, and when Mr. Dixon proposed that Spiritualists should make an effort to lighten the burdens that have devolved upon me in continuing the MEDIUM and other spiritual work, through a time of contention and depression, when I had to incur a liability of several pounds a week for years or allow the work to collapse. Many friends responded to the appeal of the Leeds Committee and afterwards of the London Committee. Hundreds of small contributions came in, with some that could not be called "small," and three of £100 each. The claim of Messrs. Sharrow and Anderson was about half met, and some were reduced and others paid off altogether. All this was essential to the continuance of the work, and those who took part in the contribution have the satisfaction of knowing, that the continued existence of the agencies in my care have been due to their kindness; for which I and all true Spiritualists are sincerely grateful.

That Leeds Conference was one of the most remarkable that ever was held in connection with the Cause. The spirit of Truth and Justice which pervaded it seems to have proved a blessing to the Cause universally, particularly in the Yorkshire district. In no year has the movement made such strides there and universally, showing how essential to true progress are true principles.

And still the difficulties of my position are as trying as ever. The Liabilities are by no means defrayed; and those that remain hang heavier day by day. Creditors become more and more exasperated, the longer their claims remain unmet; and their attitude is more threatening and unbearable. Something must be done, and that immediately; by the beginning of the week I must have help.

These Liabilities are not *my* debts. All my capital, which was considerable, went before I incurred a single farthing of Liabilities. For nearly ten years, all my efforts have been solely for the Cause. The MEDIUM, the Institution, the public work have been sustained; but I have not been able to promote my own interests, in a business way, as *my all* has been swallowed up, in addition to the burdens that I have had to incur in addition.

Now I ask kind, true and just Spiritualists everywhere to take this matter up. I have faith that full reparation will be made, and hence I state these facts.

For years my position has been utterly unbearable, and the longer the galling load remains, it eats the deeper into the vitals. How I can do spiritual work under such conditions, will be a wonder to many; but it is a wonder to myself how, after losing all, and working still for naught, I should be able to bear up in the face of the forces that continually threaten me.

The spiritual work here does not yet bear its own expenses; so that subscriptions to the Spiritual Institution are needed. But if I had not to bear far too much of a burden that belongs to the Cause, I would be enabled to do more business, and thus contribute to the loss incurred in the spiritual department. Burdened as I am, I am crippled.

Surely there are some friends scattered up and down, who will believe my report and pity my condition. But if personally I am considered unworthy of sympathy or justice, think of the Work, and of the honour of the Cause, in which all Spiritualists are personally involved.

With the hope that the Angel World will influence many to acts, which would redound to the welfare of its work and the credit of the same, I place this appeal before the Readers of the MEDIUM.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London, W.C.

As we have had a number of applications for Mrs. Gregory's "In Memoriam" card, we beg to state that another supply has been printed, and copies may be had, post free, 2d. each.

Mr. W. J. Colville is expected to speak at Cavendish Rooms, morning and evening, on Sundays, July 12, 19 and 26 and August 2. He will have a few weeks to spare for the provinces previous to his return to Boston for the winter season.

MR. KING'S TESTIMONIAL.—Mrs. Hawkins will give a seance for this object on Thursday evening, June 24, at 8 o'clock, at her residence, 43, Fitzroy Street, Euston Road. There will be a collection for the Fund at the close. The report of Mr. Towns's seances on Tuesday week did not reach us in time for last issue. The collection was £1. Mr. Norman speaks highly of the efforts of Mr. Towns's controls, and hopes metropolitan Spiritualists will not neglect this movement on behalf of one who has quietly laboured for the Cause for many years. Contributions should be sent to Mr. J. J. NORMAN, 10, Southwark Bridge Road, S.E.—Messrs. Williams and Husk will give a seance for the Fund, at 61, Lamb's Conduit Street, on Friday evening, July 3.

SKETCHES FROM LIFE;  
Or, Leaves from a Clairvoyant's Note-Book.

A MOUNTAIN OF PRIDE.

Passing one day with some angels through a lovely valley in the spirit-world, I perceived in the distance a huge barren rock, tapering up, bleak and desolate, from the midst of a scene of such surpassing beauty, that I could not help uttering an exclamation of wonder and surprise.

"Well may you be astonished," said the angel; "it is a sad blot in the otherwise beautiful landscape, as the thing it represents is a sad blot on the two hearts whose lives it spoils, and keeps them separate, when, united, they might be blessed indeed."

"Tell me about them," I said, eagerly.

"They live close here, and as we have to pass round that rock, you shall see them both, for one lives on one side of it, and one on the other, each longing to meet the other, and yet neither of them willing to acknowledge themselves in the wrong."

"And which is in the wrong?" I inquired.

"Neither or both," replied the angel, "I cannot tell you which, and I do not think they know themselves very well, but in earth-life they quarrelled about some trifling thing, as married people often will, and, although inwardly longing to make it up, each waited so long for the other to make the first advance, that the breach grew wider and wider, until, although living in the same house, they scarcely spoke to each other except in the presence of friends, and then in such a cold and studied manner that helped to make the breach wider."

"At length, when things had gone on in this way for some months, the man, who was utterly miserable, proposed through a third party that they should live apart, at the same time offering his wife a handsome allowance, and proposing himself to go abroad, ostensibly on business, to prevent slander."

"To this arrangement the wife agreed without a word. Still proud and angry, she scarcely seemed to care; she had many relations and friends, and for a time she was really more at her ease, for her husband's cold, haughty manner was growing positively hateful to her. And he—well, he was so angered by the cool manner in which she acquiesced in the separation, that he swore a bitter oath that he would never forgive her, living or dead."

"They never met again on the earth side, and although they have been here many years, they still seem as far apart as ever."

"How very sad!" I remarked. "Will they never meet and be reconciled?"

"Yes," replied the angel, "I think the time is drawing near when both their hearts will be softened. They have already begun to regret the past, and to wish they had acted differently. Some angels have told them that one day they will meet on the top of that mountain, and they often climb to the top in the hope of meeting, but up to the present they have never reached the summit together."

"How is that?" I asked.

"Well," answered the angel, "although they start with the full determination to be sorry for their own share of the misunderstanding, before they reach the top they have argued themselves into the conviction that they are quite blameless, and that the other only is in the wrong. But, see, we are close to the bower where the woman has made her home. See how pretty it is, with the roses and clematis climbing around it!"

At this moment a woman came forth from the entrance, and stood for a few moments with her back turned towards us, and gazed wistfully up the path that wound round the mountain to its summit.

She was a fine, handsome figure, tall and well proportioned, clad in a loosely-flowing garment of some soft, fleecy material of a bluish-grey colour, not in any way symbolizing a bad spiritual state; but when she turned and perceived us, I was shocked at the dreary and forlorn expression of her countenance, and the sad, pleading look in her large, bright eyes, and by noticing the heavy, iron chains which bound her wrists and her ankles.

"Oh!" she said, when she perceived the angel, "you have come again. I have been up the mountain many times but he does not come."

"Why do you not stay there and wait for him?" questioned the angel.

"I do not know," she said, drearily; "I try to, but something within myself drives me down again."

"Still unforgiving," said the angel.

"No," she replied, "I have indeed forgiven the past, and will tell him so as soon as he asks me."

"Why wait for him to ask?" questioned the angel. "Why not say to him, 'Forgive and forget—we were both to blame'?"

"But I was not in the least to blame," said the woman, petulantly, "and I cannot and will not ask pardon like a disobedient child."

"Oh! this pride, this pride!" replied the angel, sadly. "See how it disfigures your dress and shackles your limbs!"

"These nasty black rents in my dress again," and she gazed with disgust at some huge black patches which disfigured her dress. "I rubbed them all out yesterday, indeed I did, and made them come again to-day by hard thoughts."

"Oh, my dear friend," said the angel, "I fear you will never see your husband until you can forgive as freely as you hope to be forgiven."

"I do, I do," said the woman, weeping and wringing her hands.

"And you will tell him so?" anxiously inquired the angel.

"Yes, if he asks me to."

"Do not wait to be asked," persuaded the angel.

"I must," firmly replied the woman, as the hard look again overspread her face—the hard look that I first saw there.

"Alas," exclaimed the angel, when we had taken our leave of the woman and resumed our journey. "I fear it will be a long time before they meet. It is the time when the man is to be found on the top."

As we continued our ascent, the angel explained to me how difficult it was to eliminate such fixed ideas from the minds of such people, as this woman we had just left and her husband.

"They are both so good in every other respect," he added, "that it is a thousand pities this blot remains, as it mars their lives and destroys their power of usefulness to others."

"What would their employment be?" I asked.

"If," replied the angel, "they were freed from this stupid notion, they would be just the people to place about others who were open to like temptations."

"Surely there are not many people who are so stupid?" I remarked.

"Alas!" replied the angel, "there are only too many, who, like these two, say they forgive with their lips, but in their hearts do nothing of the kind, and many of them while upon the earth at least openly say, 'Yes, I can forgive, but I cannot forget.' Now, if they really forgave they would as surely forget, or, at least, never remember the thing, whatever it might be, as an offence."

"Then you do not think these people have really forgiven each other?" I inquired.

"Most assuredly they have not, for if they had, this mountain would disappear, and they would be united."

As we neared the top we saw a man leaning upon a long staff, looking anxiously towards us.

When we reached him, he came quickly up, and after gazing curiously in my face, turned wearily away with a heavy sigh.

The angel took his hand and said, gently, "My poor friend, I am very sorry for you, but you know it is really your own fault. Why do you not stay up here, as I have so often advised you, until she comes?"

The man replied in a tone of sadness, "I often stay here for hours and hours, until I get cross and wretched, and then I return to my hut to fret myself ill with the agony of hope deferred."

"Will you go back to the friends you were with so long? You were there usefully employed."

"No," said the man, "I cannot; the sight of others beloved and happy maddens me. No, I must stay here."

"And wait and pray," added the angel, gravely.

"Yes," said the man, "I do pray God to make her sorry. If she would only say that she repented, I would take her to my heart at once and pardon everything."

After a little further conversation, he departed, and the angel said to me, "You now perceive where the difficulty lies."

"Yes," I replied, "each wants the other to make the first advances. But the mountain of pride which they have raised in their hearts prevents this. I should so like to see the meeting between them," I continued; "do you think I might?"

"Yes," he answered, smiling, "I think your curiosity may be gratified. No doubt they will be too much taken up with each other to care who looks at them, and we could slip away as soon as we perceived our presence to be an intrusion."

At the expiration of several weeks, the angel summoned me to accompany him, saying, "These people, who interested you so much, will meet now in a few hours. They have at last realized that perhaps they were in the wrong, and so have determined to ask, rather than to exact, a request for forgiveness."

"What has brought them to this conviction?" I asked, suddenly.

"A friend of ours met with a couple in one of our cities, who had made a similar mistake; these have visited our two friends and at last convinced them of their folly. They are both now wearily climbing the mountain, we all hope, for the last time."

As he spoke we stood upon the summit, which I fancied looked less bleak and desolate.

"Sit down by these bushes and watch the result," said the angel.

Presently the man appeared at the top, and, after looking eagerly around, sighed heavily and murmured,

"O, Ann! Ann! pray God you may come quickly, if you have suffered as they say you have. What a wretch I have been to feel so unforgiving!"

At this moment the woman, whom I had before seen, reached the top, and when she saw the man, she sprang forwards, exclaiming in a choking voice, "Frederick! Frederick! forgive me; oh! forgive me."

For some time they stood thus clasped in each other's arms, weeping, and murmuring half-articulate words of sorrow and endearment.

In their excitement they did not at first notice how the ground beneath them was rocking and heaving as though shaken by an earthquake. But presently the woman noticed it, and clinging tightly to her husband, cried, "Oh! Fred, what is it? Are we again to be parted?"

"Oh, not that, not that, my God!" fervently cried the man, sinking on his knees, with his wife clasped close to his breast.

"Do not be afraid," said the angel, advancing, "the agitation of the ground will soon cease; as the mountain of pride is shaken from your hearts, so this mountain which it represents will disappear from the beautiful landscape which it has so long disfigured."

So we all stood as quietly as we could, the angel holding my hand reassuringly, for I could not help feeling somewhat nervous, while the ground quaked and trembled so under my feet.

The man knelt on the ground, alternately kissing his wife's pale, frightened face, and wiping away the beads of perspiration which coursed down his own terrified countenance.

Meanwhile, the angel was whispering words of hope and comfort.

After a time the commotion subsided, and only an occasional shivering of the ground was perceptible.

After a while this also ceased, and we were able to stand upright once more, for during the most part of the time we had been kneeling on the ground, the man and woman praying so fervently to God for forgiveness and pity, while the angel and I were uttering ejaculations to the same effect.

When we had become more composed, I perceived the huge mountainous rock upon which we had been standing had sunk down almost to a level with the surrounding landscape, and only presented the appearance of a grassy slope, rather disfigured, it is true, by bare patches, rough tangled weeds, and rough stunted bushes, but these the angel said would soon disappear, now that the feeling which had engendered them was removed.

"And is it gone for ever?" questioned the woman, looking wistfully into the angel's face.

"Yes," he replied, kindly, "the whole thing was merely a fantasy of your own creating. Think of the long years of misery you have entailed upon yourselves by not attending to those words which you must have heard so often—'Let not the sun go down upon your wrath.'"



"Yes, indeed," replied the man, "it would have been very easy at first: indeed, I often tried to speak during the time before we parted, but the hard, set look in her face drove the words back from my lips. Even the very night before I left home, I walked up and down the street under your window, my wife, and could not tear myself away."

"And I," said the woman, sobbing, "spent that night in vain regrets and angry tears, because you seemed too proud to speak. I determined to harden myself more and more, and how terribly I succeeded!"

"Dear friend," interrupted the angel, "do not dwell on these things now, but let your minds rest for awhile and look forward hopefully to the future."

"Yes, kind friend," said the man, "we will be in all things guided by you: will we not, wife?"

"Yes, indeed," replied the woman; "how sweet it is to hear you call me by that name, like you used to in the times of old, before the demon of spite and pride got possession of us, wrecking our happiness and poisoning our lives."

We now all walked together for some distance, until we came to a prettily-built house, standing in what appeared to have been intended for a garden, but was at present quite bare, and the house which we entered, though quite clean, was empty.

"Is this my house?" said the man, turning to the angel, "the house of which you have so often spoken?"

"Yes," replied the angel, smiling as he noticed how both husband and wife looked ruefully at the bare walls and empty rooms; "all this will soon be remedied, now you are reunited and have come home."

"In the meantime I should advise you to live out of doors, until the place gets furnished, and when you can spare time for yourselves and want employment, go down that path," and he pointed to one which wound its way along at some little distance. "It leads to a small town in which there are many discontented and grumbling spirits; there you will find employment for yourselves and, very possibly, do good to others."

After a little further conversation, the angel and I took our leave, promising to return soon, and see how they were progressing.

"How very wonderful it all is," I remarked. "I was quite frightened at one time; I thought the earth would open and swallow us up, but if it did, it could not have hurt you."

"Oh! child," said the angel, "I wish your faith was more assured. Do you not know that even on the natural plane, if the earth were to open and engulf you, no harm could happen to you unless it were His will."

"Yes," I replied, "but I should be afraid nevertheless."

"I suppose so," he remarked, smiling, "that is only natural, but surely here you need not fear, as God for some wise purpose of his own permits you to come here and see so many wonderful things. He will assuredly take sufficient care of you."

"Do you think those people will be happy now?" I asked.

"I feel sure of it," he replied. "They are both kind-hearted and upright; that was the only blot on their characters, as it was the only ugly thing in their surroundings."

"But their house was empty, and their garden bare."

"That is true," he answered, "but better so than dirty and filled with rubbish. It is so much easier to plant cleared grounds than to root up evils and eradicate falseness from the human soul."

"I hope they may be happy," I remarked; "they seemed really very fond of each other."

"Let it remind you," said the angel, "never to cherish anger against any one, even for a single hour. There is no knowing to what heights it may reach if not crushed at once."

We visited them many times after, and noted with pleasure the rapid improvements which were made in themselves and their home. They were both handsomely dressed, their house was magnificently furnished, and their garden was radiant with lovely flowers, and redolent with the fragrance of sweet-smelling shrubs and plants.

Themselves beloved and happy, they earnestly strove to prevent others from wrecking their happiness, as they had done, by erecting before them "A Mountain of Pride."

VIOLE.

## PROGRESS OF SPIRITUAL WORK.

### MRS. CORA L. V. RICHMOND'S LECTURES.

The discourse announced last week was delivered on Sunday evening last, at the Kensington Town Hall, to a full audience.

Before the address a quarter of an hour was devoted to answering questions, propounded on the subjects of "Faith-cure" and "Astrology."

The address was powerful and impressive. It commenced by stating that there could be no mysticism in Truth. The Divine had in all ages revealed Truth to man, and had restored the message to its pristine purity as often as it became incrustated in error. The same eternal principles were each time inculcated, though in form adapted to the special wants and conditions of advancement of each succeeding age. Christianity was the latest revelation, but not therefore the only true religion. Other beliefs were not idolatry. Each had their central truth, long before Christianity was ever heard of. Truth became obscured as forms and symbols were used to portray it, and in time the inner meaning of the symbols became lost, and the forms themselves alone were worshipped, and thus true worship was changed to idolatry.

In ancient times the Sun was made the emblem of Deity. No earthly symbol could be more appropriate. That resplendent orb diffused light to the earth, its influence

governed the planets, and its beneficent rays caused the earth to bring forth its increase and nourish its creatures. The devotees of this ancient cult did not worship the physical Sun, but saw in it the symbol of the great and unseen Creator.

In India men typified the Creator under the three-fold form of Brahma, Vishnu and Seva, to denote his eternity. The great I was, I am, and am to be. In Egypt he was worshipped also in the three-fold form of Osiris, Isis, and Horus. In the Mosaic dispensation his name was Jehovali, denoting the same trinity. In the Christian religion the same three-fold symbol is still typified.

Revelation became buried in concrete allegory. Idols and temples were reared. Symbols were worshipped instead of the truths themselves. The Jews were repeatedly warned by their prophets of this idolatry: the worship of the form instead of the spirit. Even Christians have become enslaved to symbols and dogmas, and have overlooked the inner meaning of their faith. He who worships the form and ceremony and not the "living word" commits idolatry, whether he be Christian or follower of any other belief.

Religious truth is not to be found in searching out the ancient forms of revelation. Though they bear witness indeed of the truths testified in olden times, they are dead now and have fulfilled their purpose. They were adapted to the condition of the past ages in which they were given. The world can no longer understand them, or perceive the true interior meaning. We cannot put new wine into old bottles, neither can we thrive on the manna that was suitable for the children of Israel.

The plant puts forth its buds and flowers, and as each flower fades, other buds expand. The new flower is not the one that has faded; though the type is preserved in successive changes controlled by the law of life within the plant.

To-day there is dawning a new religion, a new living word, suitable to the needs of the present hour. The same truths, the same precepts of universal benevolence, the same devotion, the same unselfishness are set forth. We are to worship in no temple. We are to be ourselves the temple of the living Word. The Kingdom of God is within each of us. It must blossom out in our individual lives as a living truth.

After the address an impromptu poem was given on the subject chosen by the audience, namely, "Christ: his mission on earth."

It was announced that the services would be continued for four more Sundays, and that the subject for next Sunday would be "What is the New Religion?"—COR.

### THE CAUSE IN DEVONPORT.

To the Editor.—Sir,—In a special appeal from Mr. Burt, published on the 29th ult., I notice these words: "That the Cause at Devonport and Stonehouse owes its origin and establishment entirely to the sole and personal indefatigable exertions and untiring zeal and energy of myself."

Without at all wishing to depreciate the labours of Mr. Burt, I must take exception to this statement as far as Devonport is concerned. It may possibly be true that Mr. Burt assisted to revive the public profession of Spiritualism in this town, but I would ask him whether last year, without assigning any reason and only giving three days' notice, he did not abruptly relinquish the services in Devonport, allowing the entire responsibility, financial and otherwise, to fall on the shoulders of Miss Bond and her family? Since then, with one exception, Mr. Burt has never publicly spoken on Spiritualism in Devonport, but this lady has ever since perseveringly and cheerfully carried on the Cause, and by her unremitting industry in the good work has attracted around her a little band of workers, who are doing much to spread the philosophy and teachings of Spiritualism.

I trust that on the principle of giving honour to whom honour is due, you will give equal publicity to this as to the special appeal of Mr. Burt; and I would say that although our finances will not permit us to engage a professional medium, should there be any friends desirous of helping the glorious Cause, we would be most grateful for their assistance, as we are very short of speakers, and we find the demands on Miss Bond are more than her physical organism can bear, and we are anxious that Spiritualism may speedily become a power to be known and felt in Devonport.

Owing to our not receiving our usual supply of MEDIUMS for May 29, this matter has only just come under my notice.

Yours faithfully,

J. MEADLEY.

Vice-President, Devonport F.S.S., June 9, 1885.

MACCLESFIELD.—The annual meeting of the Paradise Street Free Church was held on the evening of June 14. The report of the proceedings of the past year proved encouraging in every way. The financial statement showed, with all debts paid, a considerable balance in hand. The statement was all the more satisfactory, seeing that no external aid whatever had been received. Our minister (Rev. Adam Rushton), who always persists in refusing to be elected for more than one year, was with general and warm expressions of esteem unanimously elected minister for the coming year. The Free Church, with its several connected institutions, was shown to be in a healthy and harmonious condition.—S. HAYES, Sec.

## MR. J. S. SCHUTT AT NORTH SHIELDS.

On Tuesday, Wednesday and Thursday, June 9, 10 and 11, the guides of Mr. J. S. Schutt gave three lectures in our hall, 6, Camden Street, from the subjects:—"Inspiration, True or False," "Man's Responsibilities," and "Spiritualism" respectively. They were all treated in an able manner, and I think were received with admiration by the majority present. Inspiration was defined as the operation of the "Intuitions," that when ideas strike us we are inspired. The guides held that all men are inspired more or less, and in such degree and quality as best suits their natures, or rather "they get what they are capable of receiving." Inspiration like other things must be judged by its fruits. In regard to Bible inspiration the guides said, "that a deal of it came through very dirty channels, and of course became foul, but there are many truths to be found also, and truth, no matter where found, is worth having." After the address the medium was taken by another control who gave a concise but splendid series of hints concerning Marriage, &c., which was highly appreciated.

In "Man's Responsibilities," they held, that man could not offend the Infinite; that man had fallen upwards, if at all, that man was responsible to man for the present condition of things. They treated upon hereditary descent and the gradual growth of the human brain.

"Spiritualism and its Opponents" received its share of attention from the guides. I only heard the latter part, which went to prove that Spiritualism was not anti-Christian, but orthodoxy was; that if Jesus lived at all he was, together with his disciples, a teacher of Modern Spiritualism. [Therefore he was not a Christian.—ED. M.]

Sunday, June 14, the guide of Mr. J. B. Tetlow, of Newcastle, gave a very good discourse from the subject "Spiritualism: What does it teach us?" At the close questions were asked, which were replied to by the guides. The whole throughout was much appreciated by the audience, which was an exceedingly good one. R. HEDLEY.

MIDDLESBOROUGH: Granville Lecture Rooms, June 14.—In the morning the guides of Mr. J. C. McDonald gave a very elegant address on "The Realm of Mind and its Rulers," which was listened to by a very good audience, in the course of which he fully showed that mind was existent before matter, and that it was mind which formed the world. The Bible stated that God made this earth in six days and rested on the seventh; but surely if God was a spirit he had no need to rest. In the evening the subject was "The Age of Progress." At the commencement he made a few remarks on the morning's address; in all ages of the world's history there has been a class who represented themselves as leaders of the people, and have kept them under their power, and he showed that on the other side such a class has its counterpart; there exist spirits who try to keep humanity in the dark. He impressed us very earnestly to try the spirits, and guard ourselves securely against those whose intentions are evil. Mr. J. C. McDonald will be with us until Friday.—A. McSKIMMING, Sec., 54, Nelson Street.

MANCHESTER: Temperance Hall, Tipping Street, June 14.—Mrs. Butterfield's controls selected for the morning's subject the one word "Forward!" After narrating the general belief in the creation and fall of man, the controls said they did not believe that man was ever created a perfect being, nor did they believe that our Father God would ever make such a blunder as that ascribed to him by the story of the fall. If there were no future life, there would have been no desire created in the human race to have a peep behind the scenes, nor any desire to ascertain the nature of the beyond—a desire which was inherent in all thinking minds. The fact was that our theological friends viewed man from a wrong standpoint; they looked at him from a fall, but Spiritualism taught us to view him from a development, something more than bowing and kneeling; it is a development of oneself and a blessing of one's neighbours. The subject of the evening's discourse was the "Chemistry of Character." Man has always been a mystery to himself, and has been held down by creeds and false teachings. Man is a world within himself, the climax, the apex of all created things.—W. LAWTON, 46, Gray Street, Kirby Street.

COLLUMPTON: Unitarian Chapel.—Last Sunday was remarkable for the great heat that prevailed, as though the climax of summer time was reached. Londoners must have found it uncomfortably warm, but walking along the cool, shady lanes of Devonshire was quite enjoyable. Under the prevailing temperature, all vegetation seems undergoing a forcing process; everything in field, garden and orchard gives promise of early maturity and superabundant fertility, wherever one turns he finds a remarkable exuberance of life and beauty and fruitfulness. One's observation of nature at the present moment suggests the question, is there not a spiritual summer time as well as a natural one; and should not corresponding activity and fruitfulness be looked for and realized in spiritual life and work? It seems to me that it must necessarily be so, since the universe is one great whole and the aspects of nature presented to our bodily senses are simply the external manifestation of nature's activities in the realm of causation. In our Services on Sunday there was much warmth of devotional feeling and spiritual influence, corresponding with the high summer temperature outside. The subject of discourse both afternoon and evening was on "Laying up treasure in Heaven"; an exhortation to make, as our great aim and object in life, not physical indulgence, and the accumulation of that which cannot remain as our permanent possession, but the cultivation of the inner life, the obtaining of all knowledge, and the cultivation of those thoughts, aspirations and benevolent impulses which will remain with us when we leave the body, and become our immortal possession.—OMEGA.

BRADFORD: Milton Rooms, Westgate, June 14.—Mrs. Illingworth spoke to a very good audience in the afternoon. In the evening she was assisted by one of her daughters, and spoke to one of the best audiences we have yet had. There must have been from 150 to 180 persons present, many of whom were strangers to us, but all listened with deep interest to what the guides of our worthy friends had to say. We seem to be getting into a very prosperous condition; our numbers are increasing every Sunday, and we have no doubt but that in a very short time we shall have audiences equal to any Spiritualistic meeting-place in Bradford.—I should like to make an explanation, through the publicity of your columns, respecting our Society, as I find that many persons out-

side Bradford have erroneous ideas concerning us, and seem to think that we have opened our place in opposition to other Societies in the town. I wish to state that our Society has been formed to meet a long-felt want at this end of the town, where, although there are many Spiritualists, there has not before been a public meeting-place. We are entirely at the opposite end of the town from other Societies in Bradford, and as many of us have had to go over two miles to get to a spiritualistic meeting-place, it will be seen what inconvenience we have been put to in the past. Our audiences in the evenings must have averaged considerably over one hundred, and are increasing fast, and when I state that this result has been obtained without any advertising, engaging any great speakers to lecture for us, or making a noise of any kind, and as we have only as yet been open about half-a-dozen Sundays, it will be seen that there is material enough in this district for the formation of a Society that will make its mark in the future history of Spiritualism in Bradford.—JAS. NAYLOR, Sec., 93, Gillington Road.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, June 14.—We held our usual circle meeting; the 91st psalm having been read, we sang the hymn, "All things beautiful and fair"; then the writer took for his text, the 11th verse of the reading, "For he shall give his angels charge over thee, to keep thee in all thy ways," which was dwelt on in an edifying manner for half-an-hour, when another hymn was sung and the subject "Heavenly Communion," chosen for Mr. D. Ashman's guides to dilate upon, and which they did in their usual effective style, their remarks dovetailing in so nicely with those of the previous speaker, making up a continuous and harmonious service enjoyed by all present. In the evening, after the opening invocation by the writer, Mr. Ashman read a chapter and commented thereon very effectively; the writer then took for his subject of discourse "Angelic Ministration," and did ample justice to it, citing all the cases recorded in Jewish history, coupled with those of more modern date, and fully proving that for good or evil we are ever under the influence of the angel world. The discourse was listened to with evident pleasure and let us hope with profit to our hearers, and our only regret is that owing to the beautiful weather, there was not a larger auditory.—WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

DEVONPORT: 98, Fore Street, June 14.—At 11 a.m., the controls of Mr. Tozer discoursed on "The Golden Age"; in the afternoon, at 2.30, Mr. Harper, of Birmingham, gave an instructive and very interesting address on "Deific Manifestations in the Universe." The subject, which has a wide range, was dealt with in a masterly manner, and was so interesting that the audience was held as it were spell-bound for a space of forty-five minutes. It is the first time Mr. Harper has lectured in Devonport, but when we consider the readiness with which Mr. and Mrs. Harper accepted the invitation, which was not given them until late on Saturday, and their expressions of willingness to assist, we hope to have them with us again.—At 6.30 p.m., the controls of Miss Bond discoursed on "The teachings of Spiritualism as compared with the teachings of orthodoxy at the present time," which was listened to with interest by those assembled, and which included many strangers, to whom the subject was one of great importance; for being surrounded as they are by so many who avail themselves of every opportunity to condemn Spiritualism, assigning to it all kinds of names without even being honest enough to investigate and find whether what they say is truth or not, they have been governed by the one story only; but the able manner in which everything was explained, and the arguments set forth in favour of Spiritualism, convinced them that it was not of Satanic origin, but that God, the Eternal Spirit, was the source from whence flowed the Inspiration which proclaims Spiritualism to humanity.—HON. SEC., D.F.S.S.

BATLEY CARR.—On Sunday evening last, Miss Wilson, Keighley, and Armitage, local, occupied our platform in a very able manner. The spirit-guides of the former delivered a very nice discourse, which was characterised by much ardour and warmth of manner, and fluency of speech, which enlisted the deep attention of all. At the close they gave four descriptions of spirit-forms, which were recognised; and brought their labours of the evening to a close with a few pathetic remarks on the passing on to the higher life of Mrs. Wilson, which were deeply affecting. The spirit-guides of Miss Armitage followed, and were successful in inducing a smile to dwell on each face. This was followed by four clairvoyant descriptions of spirit-forms, after which the meeting was brought to a close.—ALFRED KITSON.

JERSEY.—Mr. Hopcroft has left after a very successful series of circles, at the houses of our friends here. His chief control, a female, is exceedingly witty, and quick at repartee. We cannot speak too highly of his disinterestedness in coming over in response to our appeal, and his simple, genial manner has won the esteem and friendship of us all. We hope it may not be long ere he is permitted to visit us again. We had our usual meeting on Sunday evening, followed by a developing circle.—EXCELSIOR, June 8.

NEWCASTLE: Weir's Court, June 14.—On Sunday last we had the pleasure of listening to a new speaker in our movement, Mr. R. L. Fearbey, of Gateshead, who took for his subject, "The Lost Chord." He dealt with the theory of the fall of man, discussed the legends relating to the same, queried had man ever fallen, and enlarged upon humanitarian views in harmony with the theory of eternal progress; the address gave evidence of much thought and research, and was clothed in such cultured and poetic language that it won the hearts of the numerous audience present, and congratulations were exchanged on the advent of such a speaker. Mr. Fearbey was originally intended for the ministry, but finding it too narrow and cramped for his ideal, he abandoned the intention, and sought freedom in a wider sphere of thought; which change caused him the loss of some so-called friends he has been investigating of late in Mrs. Hall's circle, hence his sympathy with our movement. He is willing to help on our glorious Cause where he can conveniently do so; friends in the North, give him a call: you will have a grand treat if you do.—ERNEST.

ASHINGTON COLLIERY: June 14.—Mr. J. G. Grey spoke on "The Rich Man and Lazarus," the subject having been given by a lady in the audience. The guides, who spoke for nearly an hour-and-a-half, handled the subject in a masterly manner; it was the general opinion at the close that such an address has not been given from our platform.—JNO. ROBINSON.



## PHYSICAL PHENOMENA AT MONKWEARMOUTH.

Through the kindness of our friend Mr. Warren, we had on Saturday night the pleasure of attending a physical seance, held at that gentleman's house; the medium being Mr. Ellison, of Chester-le-Street. About sixteen friends met. After singing a hymn the spirit-friends told us to put the light out. We then sang another hymn when the spirits took the bell from the table, and rang it in various parts of the room; after which the tambourine was floated about our heads and beat to the tune of the hymn. After a short rest we heard distinct knocks on the table. Upon asking who our friend was, he spelt his name through the table, "Dick Robson," killed at Ryhope. One of the lady sitters was gently patted on the head several times, and the lady's husband had his whiskers gently pulled by a small hand; there were also several bright lights produced and clearly seen by all the sitters. The meeting all through was very satisfactory.

On Sunday night we again held another sitting, the medium being again Mr. Jas. Ellison. Mrs. Brown, of Chester-le-Street, under control told us there was a spirit in the room who was stopping the phenomena. After some time we got the friend to leave, when the phenomena began. While we sang, two water-glasses were taken from the table and beat to the tune, the bell being rung at the same time. This was kept going for at least fifteen minutes. After a short rest, the spirit-friends took a pot with water from the table and handed a drink to three of the sitters, the water being taken out with a tablespoon. We then heard a large looking-glass moving about. The writer asked if they could put it on his knee, when it was brought close to his feet, a gentleman at the same time getting a soap-dish put upon his knee. We then sang another hymn, when the tambourine beat time and floated about our heads. The spirit-friends then began to throw the bedclothes about among the sitters. After closing our meeting and getting a light, we found the medium in the same position as when we first sat down. The seance was one of the best we have had the pleasure of attending. We have the pleasure of testifying to the above being a correct report.—JOHN WARREN; THOS. APPELBY; JAS. MEIKEN; WM. WEBB; JAS. HALL.

## ANNIVERSARY MEETINGS AT MORLEY.

The Morley Society of Spiritualists will have their half-yearly Tea and Entertainment, on Saturday, June 27. Tea, with ham, 9d. each; children under 12 years of age half-price. All friends will be welcome.

The Society have taken the Co-operative Hall for the Anniversary, which will be on the first Sunday in July, on which occasion, Mrs. Bailey, of Halifax, is expected to address the audience, at 2.30 and 6 p.m. Seeing the report of our procession in the MEDIUM, and the appreciation accorded us in the village, and the audiences we have when Mrs. Bailey is with us, we saw that our room would be too small for the Anniversary. On Saturday afternoon we met at the room to take a walk to sing at Miss Taylor's, the young lady that plays the harmonium for us. We mustered, children 19; youths, adults and friends, 26. Looking over all these things, I think it will be a wise step in taking the Co-operative Hall. We give a hearty and kindly invitation to all friends of the Cause; and more so, to hear the children sing over their Whitsuntide hymns. Tea will be provided in the Hall, so that any friends desiring to stay in the evening can partake of tea with us.

Cross Hill, Beeston, near Leeds.

JOHN ROBINSON.

## A GENUINE CASE OF CHARITY.

Dear Mr. Burns,—The following sentence occurred in a letter sent to me in reference to Mrs. Morris, and I feel a very strong impression to answer it through your columns, if you will permit me to do so, for I have said the same thing, and I doubt not many others have said it also, viz.:—"It was a pity she spent all her money on Mrs. Marshall." And so it seems, if we look on it in a worldly point of view, but if we turn to the other side of the picture, and see the (I think I may venture to say, thousands of) people who have gained knowledge of a future state through the mediumship of the late Mrs. Marshall, if not directly, indirectly, people who never paid Mrs. Marshall a penny, and could not if they would, still received the same spiritual food at her hands; and if money had not been forthcoming from some quarter, these humble ones might have (so to speak) spiritually starved. And what more natural than the woman who loved her should sacrifice herself to her, and I think I might venture to say, to Spiritualism also. But now that she has been entrusted to our care by a Higher Power than any on this earth plane, we will do for her what we can, to smooth the bridge that we must all sooner or later pass over.

In my appeal I asked those to help who really could help, and I thought many would rejoice to do so, and at least do what they could, but if it is not to be, I feel sure we shall be able to do for her all she needs with God's help; but again there is one thing that would grieve me much, and that is, for those to send who cannot afford to do so, for I am sure she will receive all that is needed, without that being done.

21, London Road, Brentford.

M. SKILTON.

I beg to acknowledge with thanks the following for Mrs. Morris: 'The Misses P., 10s.; "Lily," per Mrs. Burns, 10s.

MR. HOPCROFT'S CLAIRVOYANCE.—I wish to add my quota of testimony to Mr. Hopcroft's clairvoyant powers. During his visit to this place, I had a psychological seance with him. He correctly described my character as far as I know it, and also told me of some traits of which I had been till then unconscious, but can now fully testify to their actuality. He also told me of an incident in my past life, and the day of the week on which it occurred, an incident of which I know that myself alone in this island had the slightest cognizance. Besides which he described a box in my room, and a certain paper contained therein, the existence of which I had almost forgotten. He also prepared me for events which are likely to occur to me. When time verifies his prophecy, I hope to acknowledge the same in these columns.—E. A. VIEL, Hon., Sec., Jersey Spiritual Society, June 8, 1885.

We are pleased to announce the probability of Mr. Hopcroft's visiting Plymouth on Sunday next, when he would be pleased to meet the friends of the Cause.

Mr. W. Towns has removed his business and residence to 31, Stibington Street, Clarendon Square, St. Pancras, N.W., where his friends may find him as usual.

## THE CHILDREN'S LYCEUM.

BATLEY CARR: June 14.—Morning: present, 3 officers, 13 girls, and 7 boys. Our programme consisted of singing several hymns, three golden-chain recitations, two silver-chain recitations, remarks by Conductor, marching and calisthenics, physiological and phrenological lessons; after which Lyceum was duly closed.—Afternoon: present, 2 officers, 15 girls, and 8 boys. Our programme consisted of singing several hymns, three golden-chain recitations, three silver-chain recitations, remarks by Conductor, marching, calisthenics, physiological and phrenological lessons, which were of great interest to all; after which Lyceum duly closed.—ALFRED KITSON.

BRADFORD: Upper Addison Street, June 14.—There were present 36 children, 7 officers and 3 visitors. The Conductor opened the season with a few remarks upon the manner the children had been dealt with at Walton Street. After marching and calisthenics had been gone through, 6 groups were formed, the first by Mr. Sunderland, second by Mr. Smith, third by Mr. Bentley, fourth by Mr. Illingworth, fifth by Mr. Keighley, sixth by Mr. Lewis. After which the Lyceum was duly closed.—The opening ceremony will be held in the above rooms on Sunday, June 28, when Mr. Brown, of Manchester, will occupy the platform afternoon and evening.—SECRETARY.

LEICESTER: Silver Street, June 14.—Mr. Bant, under the influence of his guides, gave an address on "Hope." He defined it as a beacon light, a solace under all trials, a blessing beyond wealth, for gloomy clouds will roll apart to let the bright star of hope greet us with its divine rays.—We are desirous of returning thanks to the kind friend who has so generously supplied us with 100 copies of the MEDIUM weekly for the last three months. We hope much good will result from them, and the reward exceed the denial.—S. A. SHEPHERD.

CAMBERWELL: 81, Wells Street.—On Thursday evening, Mr. Robson kindly gave several interesting and satisfactory spiritual delineations. On Sunday afternoon an open-air meeting was held on Peckham Rye, when an address was delivered by Mr. Emms, of Hackney, which attracted the attention of many to whom the subject was new. It is intended to continue the open-air meetings during the summer months, and friends are earnestly requested to support the Movement.—SEC.

WALWORTH: 43, Manor Place, June 14.—The spiritual guides of Miss Keeves gave an address of a very high order, upon the text: "Blessed are the pure in heart." After the address questions were asked, and answers of a satisfactory nature given.—Our Treasurer has in his possession a purse, which was found in the meeting place, and which the loser can have on application to him on Sunday next. We contemplate closing our room for a short period after next Sunday, as several of our members will be unable to be present during July. From and after next Sunday, open-air meetings will be held on Peckham Rye, at 3 p.m.

HOXTON: 227, Hoxton Street, N., June 14.—A respectable audience listened to the trance address, after which Mr. Colby spoke, and the choir sang a hymn. The developing circle was then formed, when Mr. Webster described the spiritual surroundings of a gentleman, which he kindly acknowledged. Miss B. May, a member of the choir, was controlled for the first time in public, and delivered a most beautiful prayer, to the surprise of all. The spiritual condition of our meeting is greatly improved.—D. JONES, Sec., H.P.S.

MACCLESFIELD: 62, Fence Street, June 14.—Our young medium, T. Hunt, gave a beautiful discourse upon the "Comforter." We were very much pleased and surprised also at the language and style of delivery from one so young, more especially as the subject was chosen from the portion of scripture only a few minutes previously read. We had also a very nice poem on "The Summer Land," chosen by the audience, which brought to a close a very pleasant evening.—E. W.

PLYMOUTH: Richmond Hall, June 14.—At our developing circle this morning we had some good encouragement from the spirit-world to go on and persevere in our investigation for truth, and the time will come when our Heavenly Father will reward us for our labour. In the evening, although it was beautiful weather, we had a fair attendance, and in the place of Mesdames Trueman and Chapman, our esteemed friends, Mr. and Mrs. Harper, of Birmingham, kindly offered their services, which were readily accepted. Mrs. Harper took the chair, whilst Mr. Harper delivered a most eloquent address, taking for his subject the "Universal Covenant of Equity," which proved a most instructive and interesting subject, showing how God gave this planet of ours for the masses and not for a privileged few; that man ought to act with justice to his fellow man, taking for a pattern through life the perfect Equity of our Infinite Father. After speaking for one hour, Mr. Harper brought our meeting to a close with prayer, all appearing pleased with the assistance of our visitors.—PLYM.

BRADFORD: 448, Little Horton Lane, June 14.—The afternoon service was devoted to answering questions from the audience; the guides of Mr. Hepworth gave a very clear answer to each question, afterwards giving a short discourse, consisting chiefly of good advice to all. In the evening the subject was, "What advantage has Spiritualism over Orthodoxy?" selected by the audience. The control handled it in a masterly manner, viewing orthodoxy from the dark ages down to the present time, and what it had done towards enlightening humanity; then coming to the advantages of Spiritualism, discoursing upon them in a manner that kept the audience spell-bound. I venture to say I never witnessed such splendid harmony as that which prevailed in our room. The discourse lasted about an hour.—COR.

BISHOP AUCLAND: Gurney Villa, Temperance Hall, June 14.—At 2 p.m. Mr. John Crondace took the chair. After singing a hymn and offering a prayer, he gave us a very interesting address. At its close he introduced Mr. John Scott to the audience, who also gave us a very intelligent discourse on "What is man, O God! that thou ever thinkest of him?" which he handled in a very able manner. He also gave us several clairvoyant descriptions, most of which were recognised. There was a very good attendance. At 6.30 p.m. Mr. John Crondace again presided, when we opened the meeting in the usual way, and after a short address by the chairman, Mr. Scott gave us another lecture, taking for his subject, "How I became a Spiritualist, and why I am one," which was very interesting, showing us how he was convinced, and telling us of

his development and debates with local preachers and others; how he foresaw a colliery explosion three weeks before it occurred, two earthquakes on the Continent, visions in foreign lands, and several other things. The listeners were deeply interested in the lecture, it being highly satisfactory.—G. WILLIAMS, Tottenham.

**FELLING:** June 14.—On Sunday evening, by way of change, we held an experience meeting, which was addressed by several local Spiritualists, each speaker giving an account of his introduction to the subject, the facts which convinced him, and subsequent experiences generally, which were very interesting.—J. T. Hogg, 8, Stevenson Terrace.

**KENTISH TOWN:** 88, Fortress Road, June 14.—Mr. Swatridge spoke on "The Mighty Dead," to a sympathetic audience, referring to the civilization of the past. Mrs. Hogan was controlled to speak in an unknown tongue, and afterwards by a witty Irish spirit, and ended with clairvoyance. Mrs. Hogan will give a seance on the 27th. Mr. Savage had a successful seance on Saturday evening.—Cor.

**PENDLETON:** Town Hall, June 14.—Mr. Shaw gave a special lecture to a fair audience on the subject. "The influence of the weather on man, and man's influence on the weather." After several preliminary remarks from many scientific works, Mr. Shaw first illustrated what influence the weather had on man, and how it affected him in various ways; then he related some of his own experiences which were rather startling. He said he could cause and quell a storm by his own influence, and he had possessed this power for over twelve years. He related one instance in 1879, when all the ministers were praying for fine weather on account of the harvest, when he gained his power over them. He also invited any scientific gentleman to stay with him and he would give them sufficient proof beyond doubt how he could lift the clouds. Several scientific gentlemen being present, and questions being allowed, some were asked, which led to a very lively and interesting discussion.—C.

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## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JUNE 21st, 1885.

### LONDON.

**CAVENDISH ROOMS,** 51, Mortimer Street, W., at 7: Mrs. Groom: Trance Discourse and Description of Spirit friends.

**HOKTON.**—227, Hokton Street, at 8: Mr. J. Webster, Trance Address and Circle.

**KENSINGTON.**—Town Hall, High Street, at 7: Mrs. Cora L. V. Richmond, "What is the New Religion?"

**KENTISH TOWN.**—88, Fortress Road, at 7, Mr. Walker, Address and Clairvoyance. Saturday at 8, Seance, Mr. Savage.

**KILBURN.**—Creswick House, Percy Road, Carlton Road, at 7, Seance for Healing, by Mr. Hawkins. The Room to be let on other Evenings.

**MARTLEBORNE ROAD.**—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; at 7.30 p.m., Seance; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Clairvoyance, Mrs. Pritchard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.

**WALWORTH.**—Lamb's School Room, 43, Manor Place, at 7, Mr. Swatridge. At 8.30, Healing.

### WEEK NIGHTS.

**SPIRITUAL INSTITUTION.**—Monday, at 8, School of Spiritual Teachers.

Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.

**KILBURN.**—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8. **HOLDORN.**—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.

**HOKTON.**—Perseverance Coffee House, 69, Hokton Street. Friday, at 8, Mr. Webster. **NOTTING HILL.**—Claremont House, 63, Faraday Road, Ladbroke Grove Road. Thursdays at 7.30.

**FITZROY SQUARE.**—"Hearts of Oak" Coffee Tavern, 16, Charlotte Street, Monday, at 8.30.

### PROVINCES.

**ASHINGTON COLLIERY.**—At 2 and 5 p.m.: Mr. Stevenson.

**BACUP.**—Public Hall, at 2.30 and 6: No Information.

**BARROW-IN-FURNESS.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Comdon.

**BATLEY CARR.**—Town Street, 6.30 p.m.: Mrs. Bailey.

**BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30:

**BINGOLY.**—Intelligence Hall, 2.30 and 6 p.m.: Misses Cowling and Beetham.

**BISHOP AUCKLAND.**—Temperance Hall, Gurney Villa, at 9, Circle; at 6, Local.

**BLACKBURN.**—New Hall, New Water Street, at 9.30, Lyceum; at 2.30 & 6.30.

**BOWLING.**—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. Holdsworth.

**BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Misses Wilson and Place.

**Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Hepworth.**

**Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. Armitage.**

**Milton Rooms, Westgate, at 2.30 and 6: Mr. Morrell and Local.**

**CARDIFF.**—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.

**CHESTER-LE-STREET.**—Mechanics' Hall, at 6 p.m.: No Information.

**CUMMINGTON.**—Unitarian Chapel, at 3 and 6: Rev. C. Ware.

**DERBY.**—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.

**DEVONPORT.**—Heydon's Hall, 29, Fore Street, at 11, Mr. W. H. Toser; at 6.30, Miss Bond.

**EXETER.**—The Mint, at 10.45 and 6.30.

**FELLING.**—Park Road: at 6.30: No Information.

**GLASGOW.**—2, Carlton Place, South Side, at 6.30: No Information.

**HALIFAX.**—Spiritual Church, 1, Winding Road, at 2.30 and 6 p.m., Miss Musgrave.

Monday, Service, 7.30.

**HANLEY.**—Mrs. Dailson's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.

**HATTON.**—Miners' Old Hall, at 5.30: No Information.

**HETWOOD.**—Argyle Buildings, at 2.30 & 6.15: Mr. Plant.

**JERSEY.**—68, New Street, at 3 and 6.30: Local.

**KINGHLEY.**—Lyceum, East Parade, 2.30 and 6.30: Mr. Peel.

**KILLINGWORTH.**—At Mr. Holland's, at 6, Circle.

**LANCASTER.**—Athenaeum, St. Leonard's Gate, at 10.30 & 6.30.

**LEADS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mesdames Ingham & Sunderland.

**Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. Walter Hilliam.**

**LEIGHSTON.**—Silver Street Lecture Hall, at 11 and 6.30: Local.

**LIVERPOOL.**—Daulby Hall, Daulby Street, London Road, at 2.30 and 6.30, Mr. E. W. Wallis.

Sec., Mr. J. A. Smith, 106, Granby Street, Princess Road.

**MACCLESFIELD.**—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.

62, Fence Street, at 6.30, Mr. J. Hunt.

**MANCHESTER.**—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30:

Mr. Johnson; Saturday, June 27, Mr. J. J. Morse will give an Entertainment: admission, 3d., doors open at 7; commence 7.30.

**Bridge Street, Pin Mill Brow, Ardwick, at 2.30. Tuesday at 8.**

**MORCAMBE.**—Rembrandt Studio, Crescent, at 6.30:

**MORLEY.**—Spiritual Mission Room, Church Street, at 2.30 and 6: Local.

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

Mr. W. Wardell.

**NEWCASTLE-ON-TYNE.**—Weir's Court at 6.30: Mr. W. C. Robson, "Christ: the Saviour."

**NORTHAMPTON.**—Cowper Cottage, Cowper Street.

**NORTH SHIELDS.**—6, Camden Street, at 6.15: Mr. J. G. Grey.

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

Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.

Tuesday, 7.30

**OLDHAM.**—176, Union Street, at 2.30 & 6, Mrs. Bailey.

**OPENSHAW.**—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, Mr. Greenall, Manchester.

**OSWALDSTWISTLE.**—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, Mr. Z. Newell.

**PENDLETON.**—Social Club, Withington Street, at 2.30 and 6.30: Mr. Heslath.

**PLYMOUTH.**—Richmond Hall, Richmond Street, at 11, Circle; at 3, Circle; at 6.30, Mesdames Trueman and Chapman.

10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Bart.

8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.

Friar Lane, Friday at 8 p.m., Mrs. Spence.

**ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.

**Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.**

**SHEFFIELD.**—Cocoa House, 176, Pond Street, at 6.30:

**SOVERBY BRIDGES.**—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mr. Roscoe.

**SPENNYMOOR.**—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.

**STONEHOUSE.**—Spiritualists' Hall, Union Place, at 11 a.m., Address, "Intuition," and Circle; at 7, "The Universal Tongue," and Circle. Medium, Mr. W. Burt.

**SUNDERLAND.**—323, High Street West, at 6.30: Circle.

**TUNSTALL.**—13, Rathbone Place, at 6.30.

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

**WEST HARTLEPOOL.**—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. W. H. Robinson.

**WEST FELTON.**—At Mr. W. Tinkler's, 2, Eden Terrace, at 6 p.m.

**WISSEY.**—Hardy Street, at 2.30 & 6, Mrs. & Miss Gott.

**YORKSHIRE DISTRICT.**—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

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**M. R. E. W. WALLIS'S APPOINTMENTS.**—June 21, Liverpool.

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26, Oldham; Aug. 2, Bacup; 9, Leeds, Psychological Hall.



**MR. JOHN C. McDONALD**, Inspirational Orator, Singer, Clairvoyant, and Phrenologist is engaged as follows: June 7 & 11 inclusive, Walsall; 14, and week, Middlesbrough; 21 and following days, Belper; 28 and following days, Northampton; July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepscar, Leeds. For open dates and terms, address, *Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester*. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

**B. PLANT**, Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, B. Manchester.—Appointments: June 7, Sheffield; 14, Facit; 21, Heywood; 28, Regent Hall, Rochdale.

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**MR. J. S. SCHUTT'S APPOINTMENTS**.—June 27, July 5, 19, Aug. 12, 16, Yorkshire District Committee; July 12, Ardwick, Manchester; 26, Pendleton; Aug. 9, Leeds, Edinburgh Hall; 23, Blackburn; 30, Ardwick, Manchester; for open dates, &c., address Elliott Street, Siladen, via Leeds.

**MR. J. J. MORSE'S APPOINTMENTS**.—LIVERPOOL, June 14, 15, 16 & 17; NORTHAMPTON, June 21 & 22; MANCHESTER, June 28 & 29; SEGHILL, July 18; NEWCASTLE, July 19 & 20; NORTH SHIELDS, July 21 & 22.

**NOTE**.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, and as all his Sundays are now engaged, application for week-night lectures can only now be answered.

For terms and dates, for week-night meetings, address all communications to Mr. Morse, at 18, Dunkeld Street, West Derby Road, Liverpool.

**MRS. EMMA HARDINGE-BRITTEN**, the Limes, Humphrey Street, Cheetham Hill, Manchester.—Appointments: Sunday, June 21st, Rochdale; June 28th, Halifax; July 5th, Sowerby Bridge; July 11th, 12th and 13th, Newcastle and surrounding districts; and the two last Sundays in July, and the first and third in August, Liverpool; last Sunday in August, Newcastle.

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