



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

SPIRITUALISM.

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THE TRUE BASIS OF SPIRITUALISM.

INSPIRATIONAL DISCOURSE delivered by W. J. COLVILLE.

CAVENDISH ROOMS, LONDON, SUNDAY MORNING, JULY 12, 1885.

In again taking up the thread of our ministrations in the British Metropolis, we have resolved to commence our present series of efforts by asking and endeavouring to answer the oft-repeated question: What is the true basis of Spiritualism?

Though it is now more than thirty-seven years since the attention of the American public was first called to Modern Spiritual Manifestations, it appears that there are still many millions of fairly-educated people in the world to-day, who are as ignorant of the real import of a spiritual revelation, as though no voice had ever sounded from the immortal world, or if no messenger from beyond the grave had ever appeared among men, to demonstrate the continuity of man's existence beyond the grave. Indeed, so dense is the thick darkness which enshrouds almost all the schools of modern science, philosophy and religion, that not one of these three powerful witnesses to many forms of truth, is capable of giving other than an evasive or dogmatic answer to the oft-reiterated question: What is your knowledge concerning Modern Spiritualism?

Science, ever agnostic to all things spiritual, is continually endeavouring to reduce Spirit to matter, and failing in the attempt, denies altogether that there is any spirit, of which mortals can know anything. Herbert Spencer, one of the brightest scientists and oldest philosophers of the day, among the agnostics, frankly acknowledges the existence of an Eternal Energy, which he pronounces the Unknowable; but though such an admission may be the only correct position concerning the alpha of existence, and the ultimate of man, from the standpoint of the great evolutionist, there can surely be no light, information, consolation or satisfaction derived from such a conception of the universe. The scientist, who has what may be termed spiritualistic predilections, ably discourses upon the scientific basis of Spiritualism; but Spiritualism has no basis in material science, and can have none, because the things of the Spirit must be discerned spiritually, or not at all.

We admit fully that if the word *science* be used to signify knowledge, there is no objection to applying it to the basis of Spiritualism, as Spiritualism is founded upon fact, and no one can be a true Spiritualist unless he has facts upon which to build a philosophy; but the *facts*, which underlie a genuine

Spiritual Philosophy, are *spiritual facts*, and these facts cannot be duly estimated except by persons whose development is such that they have means at hand for apprehending spiritual realities.

We are not at all anxious that everybody should at once become a Spiritualist. Perhaps there are many who are as yet so wholly unprepared for spiritual truth, that it would be sheer folly for any one to endeavour to instruct them in the first principles of Spiritualism, because such teaching would be altogether beyond their ken. We never aim at making proselytes, we have no desire to drag in everyone to our meetings, but we do feel it to be both a duty and a privilege, devolving upon all who are themselves enlightened, even partially, to throw open their doors and afford opportunity to others, to come and drink freely of the waters of spiritual knowledge. The Spirit and the Bride ever say Come! but only those who are thirsty will feel the need of coming, or the desire to come. Thus our policy is ever to invite all, but to compel none. Let all be invited to the spiritual banquet, let the tables be spread with the choicest viands and beverages at your command, but let no one be forced to partake of any dish or beverage for which he feels no craving.

Spiritualism has come into the world designedly as a supply to meet a pressing demand. Wherever a human heart or mind is longing and crying out for consolation and guidance, there ascends a prayer for revelation to the spheres of Spirit. Though spontaneity has been, and still is, one of the most remarkable and characteristic features of the spiritual manifestations of to-day, this seeming spontaneity is, after all, an answer to the world's prayer for truth. Thought is a substance infinitely more durable and powerful than the hardest material substance. States of mind have far more to do with spiritual results than all outward conditions put together. You may have the most approved tables and planchettes, as aids to spiritual development; your rooms may be filled with the odours of the rarest exotics; faultless music may be supplied; even fasting and ablutions may be resorted to; coloured glass may be procured; special robes may be worn at all seances, and every condition that art or ingenuity can devise may be complied with, and yet there may be no spiritual response. The one absolutely needful condition may be unobserved, even unknown, and for that reason the seance in the palace

may be barren of results, while miners and colliers may be rejoicing in the clear light of the Spirit, which no grime and no darkness of material formation can ever becloud or obscure.

It is recorded in the Gospels, that when Jesus came, the announcement of his birth was proclaimed as "good news to all people." Orthodox Judaism ever insists upon the supremacy of learning. It relies upon the authority of a Sanhedrim, and therefore utterly ignores the preaching of illiterate fishermen, no matter how persuasive their eloquence or self-evident the truth they proclaim. Up to a certain point the Rabbinical position is a correct one, but when exaggerated it becomes fatally erroneous, as carried to an extreme it exalts secular training unduly, and undervalues the exercise of spiritual perception. Philosophers and Scientists, Rabbis and Clergymen, Priests and Doctors are alike specialists, and no doubt possess information on the particular topics in which they have been drilled, but no amount of intellectual unfoldment, no amount of scholastic cramming can do duty for spiritual penetration. Thus many of the world's most gifted *litterateurs* are lamentably deficient in all spiritual directions.

Spiritualism has evidently come into the world to perform a distinctive mission. It agrees, indeed, and that entirely, with the fundamental truths in all systems of religion and philosophy, and cannot positively be in opposition to any well-attested fact of science, as truths are never discordant, but accord perfectly when their true relations are understood. Spiritualism is not Judaism, neither is it Christianity, neither is it Mohammedanism nor Orientalism; as all of these systems are something less than pure Spiritualism, which includes the truth of all, but is confined by the limitations of none. In all our teachings we aim at definiteness, and at the same time endeavour to avoid dogmatism as much as ambiguity. Did we not feel assured that Spiritualism has something positively affirmative to say to the world, we should deem its cause unworthy of espousal. Did we deem it a simple revival of old myths and fancies, we should dismiss it as a delusion or will-o'-the-wisp, short-lived because incapable of standing the test of honest scrutiny. But regarding it, as we do, as a new revelation of truth to the world, we deem it right that Spiritualism should frame its own text-books, coin its own phraseology, and make whatever inroad may be necessary upon prevailing thought and custom.

To those who are fully satisfied with their present positions and attainments, we have only to say: happy are ye in your own self-complacency. Our only hope is, that that to which you cling has sufficient truth within it to ennoble and sanctify your lives; but to the teeming multitudes, who are now more than ever dissatisfied with the existing order of affairs, Spiritualism comes as rain and dew to refresh the thirsty earth; as an oasis in the desert, as springs of water amid dry ground. It is a noteworthy fact, that wherever one turns, one must observe the great interest taken in Spiritualism by those in need of consolation; those who have met with reverses of fortune; those who have been disappointed in their worldly expectations; those who have been bereaved or wounded in their affections; those who are struggling with poverty; those upon whom the world looks coldly are more ready than any others to accept spiritual light and truth; while, on the other hand, we meet a large number of thoughtful young persons, and those in early middle life, who are eagerly demanding a solution of the great problems of existence, which daily beset them in their studies, and which neither Materialism nor the prevailing creeds of Christendom can satisfactorily resolve.

Spiritualism, according to Epes Sargent, and many other able and powerful spiritualistic authors, has a scientific basis; and yet Sargent himself, in his own work upon the subject, declares that the cardinal fact of immortality is only an inference of Science. Inferences are often only sand. An inference may or may not be correct. There is a wide difference between an inference and an ascertained fact or demonstrated truth; and if Science can only *infer* the truth of what Spiritualism *reveals*, then the bed-rock upon which Spiritualism reposes surely cannot be material science. But without in the least perverting the word, or even slightly straining it, Spiritualism may be said to be a *superior* Science, as science cannot exist apart from fact, and wherever fact is there science may be upreared. The basis of Spiritualism is fact, truth, and upon this rock all divine institutions can be built, and upon this Rock of Ages alone can any building rest securely.

To say that Spiritualism is built upon any man, is to cripple

it and destroy its universal character. Methodism is built upon John Wesley; therefore, every preacher in the Methodist body is pronounced unsound if his sermons do not accord with Wesley's. Swedenborgianism is built on Swedenborg, therefore the so-called New Jerusalem Church is non-progressive; and while the Seer of Sweden was a marvellously great man, he was not infallible; and to build on his works, as final authority, is a great mistake. Mohammedanism is built on Mohamet, therefore the Turks cannot abide the thought of any revelation beyond the Koran. Christianity is built on Paul, and therefore his epistles are the great bar to further progress. Judaism is built on the Law and the Prophets, with Moses as lawgiver and leader of Israel, therefore, Judaism is in its orthodox phases stationary. The religions of Asia, founded upon the Sanscrit documents, so highly prized by "Theosophists" in India, and their disciples in this country and the U.S., are only partial unfoldments of truth, while the far-famed Solar Worship and Hermetic Philosophy of ancient Egypt, again bows before the attainments of privileged orders of mankind; and though throwing immense light upon many of the facts of the universe, is not adapted to meet the requirements of all the world.

The essential difference between the new revelation of truth and those revelations which are recorded in history, is that those of older time addressed themselves to a privileged caste, a chosen few, who were alone adapted to receive them, while with the unceasing progress of humanity, an ever-enlarging company are ready to accept the wisdom which in past times was granted to seers and sages only. You must not, however, understand us to assume that Englishmen and Americans to-day are so far in advance of all preceding races of mankind, that a supernal revelation of truth can be vouchsafed to modern Europe and America, acceptable to the masses, while no country of the past was ever prepared to accept and appropriate so divine a gift. There have undoubtedly been upon the earth races of men far superior to any now existing, as there have been culminating epochs in the world's history, summer seasons and harvest-tides, which have yielded abundant spiritual fruition. But these races are no more. The lands which they inhabited are now the bottom of the sea, while the peoples of to-day are slowly advancing towards like perfection, on portions of soil, geologically-speaking, redeemed from the waters at a comparatively recent time. Even 80,000 years is mentioned by some geologists as a mere day, or period of brief duration, in the history of the world. Is it surprising, then, that no words are extant save those engraven upon rocks and stones, and written with the finger of time itself, even in the depths of the seas, that can in any true sense be said to be in the handwriting of the Almighty? Shakespeare it was who found the sermons of stones, rivers and babbling brooks most eloquent of all. The prophets of Israel cared little for tradition. Jesus did violence to all accustomed usages, and the Scriptures are loud in their assertion that the voice of the living prophet is ever more authoritative than that of any written volume.

A spiritually-minded Unitarian minister of this country, has recently declared that no truly great man was ever an infidel or atheistic. He has cited the views of Kepler, Newton, Copernicus, Herschel, and many other brave and true reformers and discoverers, men of unsurpassed ability and surprising culture, to fortify his position. These men, and thousands like them, have indeed borne testimony to the facts of spiritual existence, and have stated in unequivocal language that their researches into the arcanum of nature have in no way weakened, but on the contrary vastly strengthened, their faith in a supreme and universal Spirit. These men were open to the voices and sights of the spiritual realm, as well as to those of the material. Their physical researches did not disqualify them from prosecuting psychical research also; but if we were to choose men to form a psychical research society, if such a society is a necessity, we should certainly not select men simply because of their scientific proficiency, as the spiritual-mindedness of all the great scientists already referred to, and not the fact of their being scientists, caused them to apprehend the truth of a spiritual universe.

In America, at the present time, the interest in what is known as "psychical research" is simply enormous; but Mr. Thos. Hazard, the veteran Spiritualist, who is so deeply interested in the Seybert bequest to the Pennsylvania University, is not far wrong when he objects to certain gentlemen being permitted to form a committee to decide as to the

genuineness of certain phenomena. Natural adaptability to the work is an indispensable prerequisite. What would a trained singer be who had no natural voice? Surely anything but an *artiste*, who could thrill an audience and stir the soul. What is the value of a mechanical actor, who never feels his part, and merely appears on the boards reluctantly for the sake of his salary? What great discoveries or inventions can we trace to persons who had no special liking for their work? Special training may be a requisite in many instances, but natural fitness is always indispensable to real qualification. Many persons have so long been accustomed to take everything on trust, to receive all their information second hand, that they feel utterly lost, unless they can rely upon a new priesthood. The Christian ministry no longer controls the masses of educated people, but a priesthood of arrogant scientists will tend no more to uplift humanity than a race of dominant ecclesiastics.

Many avowed Liberals and alleged Freethinkers condemn theological domination, but yield at once to scientific usurpation. They quote the opinions of certain men of scientific and literary renown, as though a new Bible had just been written, and they accepted it as an infallible revelation. Old habits of mind are not easily got rid of. Mental slavery in its consequences can only be wiped out after many generations. We feel it to be as much our duty to protest against scientific as theological assumption, and therefore urge you not to be biassed by what professors of academies decide, any more than by what the common herd advances as truth. Every book that is written, every idea that is advanced, deserves unbiassed consideration, and ought to be impartially analysed, whereas the prevailing tendency leads people not to inquire as to the value of something written, but merely as to the prestige of an author. Words falling from the lips of a bishop or a lord are received with open mouth, but were they uttered by one whom fashionable society would pronounce "a nobody," they would be scornfully and immediately rejected, and that without investigation.

Spiritualism does not rest upon a sandy foundation of great names. The favour shown it by illustrious persons may make it popular, but cannot add one iota to its real worth, therefore we are always pained to learn that in certain quarters Spiritualism is presented as a truth to the public, because a long string of high-sounding names can be made out, proving that the nobility and even royalty have deigned to investigate its phenomena or espouse its philosophy. The basis of Spiritualism being one of living fact, cannot possibly be composed of mere testimony or hearsay evidence, though testimony, if trustworthy, is not a thing to be ignored, and can never be regarded as valueless by intelligent persons; but were we called upon to judge of the value of Spiritualism, or anything else, by the testimony which could be brought forward in its favour, we should look with quite as much suspicion on that of royal personages as on that offered by laundresses and boot-blacks; as the rich and influential are quite as likely to be biassed as the poor and unknown.

Every human being should rely chiefly on his own individual experiences, except in cases where his own powers failing him, he is compelled to trust to the discoveries of others. If you feel the heat of the sun you could not be convinced that the sun was not shining, because a very learned man was shivering with cold or was too blind or impervious to realize its brilliancy. If an angel form enters your home, and reveals to you the fact of spirit presence, you surely could not be insane enough to deny a fact which had been demonstrated to you. Spiritualism is an individual concern, a personal matter, with every one of you, and they alone are justly entitled to the name of Spiritualists, who have had such experiences as have convinced them of the reality and nearness of spiritual beings. The Gospels tell us that Jesus was accustomed to inform his hearers that they must become as little children, or they could not see the kingdom of God. Seeing the kingdom of God doubtless alludes to spiritual perception, to interior vision, to the apprehension of spiritual things by the employment of spiritual powers. A little child is often the best of mediums, because his innocent and unsophisticated mind accepts without cavil or question whatever is presented to it. A child has nothing to unlearn, no false teaching to uproot, no prejudices to overcome, and thus a child's receptivity is often far greater, and his spiritual realizations far more vivid and conclusive than those of older people; while the most hard-headed sceptic would scarcely accuse his own little one of an endeavour to deceive.

Certain prejudiced and self-conceited men there are who are determined to attribute everything to hallucination,

idiocy, or disease, either of the mind or body. In the case of such the old proverb holds good: There are none so blind as those who will not see. Those who set their wills deliberately against seeing, shut their eyes and then complain of darkness. As the visual organ is the natural channel through which light and colour are admitted to make impressions on the brain, it is idle to try and prove these realities to the wilfully-blind. Whenever we come across people who arrogantly taboo all things spiritual, and laugh to scorn the very possibility of there being anything but fraud, delusion and disease as the basis of Spiritualism, we pity their ignorance and pride, but we are content that those who prefer darkness to light should gratify their abnormal preference until darkness tires them and cloys upon them, then they will seek after the light; and though mountains do not travel to reach a Mahomet, when Mahomet undertakes to journey toward a mountain, he discovers that the mountain does not flee at his approach.

It is no more absurd or unnatural to put in a plea for special qualification on the part of those who are to intelligently study Spiritualism, than to demand necessary prerequisites for all other branches of research. Children have in all ages been the greatest of seers, and though seership is not confined to any age, it usually shows itself very early in life. But so do all talents. Mozart was a great musician to the end of his days on earth: he passed to spirit-life while composing a requiem, one of the sublimest of all his compositions; but when only three years of age, he understood the thirds and fifths in music, and was a phenomenal performer when still a very little boy. Have not poets, authors, painters, sculptors, all displayed their talents very young; if they were ever destined to make a mark in their profession, have they not loved their work devotedly? Has it not been dearer to them by far than everything beside? The hireling or professional, who is an *artiste* only in name, is not a shepherd, and can never truly lead a flock: he is one who climbs over a wall into the sheep-fold, and does not enter by the door; while high or lowly, great or small, he is a true minister to the needs of some portion of humanity, at least,—no matter in what part of the vineyard he may labour, or what his work may be,—who conscientiously adheres to a heaven-appointed task, and walks in a way pointed out to him by the unerring finger of Nature, which is the oracle of Nature's Sovereign Lord.

As many well-meaning people are constantly in sore distress concerning the conduct of certain representative mediums, it will be well for every Spiritualist to look well to the foundations of Spiritualism, and see how far his faith ought to be shaken, even granting the stories in circulation, to the discredit of certain prominent mediums, are thoroughly veracious. Now, if Spiritualism were built upon an individual, the character and reputation of that individual would be a matter of immense importance. We could then thoroughly agree with a certain clergyman who said, not long ago, that because he had reason to believe certain prominent mediums had been guilty of vicious acts, therefore he could place no reliance upon Spiritualism. Such a position comes natural to a clergyman, who has always preached the necessity of taking a man for our guide, and who has told his congregation that they must imitate their master. Now, if that master be found faulty, if his words be proved unreliable, what would become of his disciples? They would be all at sea; they would be like a ship tossed rudderless and anchorless upon the surging billows, left to the mercy of the winds and waves. But prove the unreliability of every man who has ever been called a leader, and of every book that has ever been held up as an authority, Spiritualism can smile serenely at the wreck of all, because God speaks, the sun shines, the Spirit-world reveals itself, and the true Spiritualist, trusting to the living Word, to the shining sun to the speaking Voice, has his answer to every caviller in that which here and now appeals to himself individually, and cannot possibly lose its convincing power, because something and somebody somewhere else and at some other time, has been weighed in the balances and found wanting.

Let a mysterious hand convert every Church and College into a Belshazzar's palace, and write upon its wall the awful words: "Mene, mene, Tekel, Upharsin:" the sons of the bondwoman may quake for fear, because their kingdom is dissolved, and the crown and sceptre thrust from their monarch's brow and hand; but the children of the freewoman will have no cause for fear, as they have not built upon the sand of human frailty and tradition, but on the hard, immovable rock of demonstrable and demonstrated fact.

Spiritualism is the foe of all restricted organizations and limited brotherhoods, because it plants its foot firmly upon the granite hills of universal brotherhood. Cliques and associations will be born and die, like insects upon the leaves of forest trees: a single generation will witness perhaps a hundred or more endeavours to monopolize and concentrate all the spiritual energy there is in the universe. Men of wealth will build gigantic and costly temples, and will expect these towers of Babel soon to reach the skies, and explore the very secret of the Almighty; but the confusion of tongues will drown the heavenly voices, till the fate of modern temples may be like to that of those of olden time.

Too many people regard Spiritualism as an external movement, officered by men. To such it is one out of many sects, but their endeavours to sectarianize, tend in almost every instance to throw mud upon the statue, and dust into the eagle's eyes. In America, at the present moment, herculean efforts are being made to organize Spiritualists, and in this country, as well as across the sea, some persons estimate success by wealth and numbers. But who can look around and see the stately Gothic Churches,—with their costly marbles and lofty spires, and see how little good many of them are even attempting to do, compared with what is carried on by a humble band of self-denying, unpretending, often persecuted workers in a modest hall or mission chapel,—and fail to realize how utterly out of proportion, in many instances, are gorgeous appearances and real success. Many a fashionable city church, in New York and other large American cities, has cost a fortune, and is architecturally well nigh, that is, a spiritual failure, though a brilliant financial success, while a poor, little mission chapel, belonging to the same denomination, is crowded at every service by an eager band of worshippers and listeners. Music, flowers, paintings, statuary, oratory, and every sumptuous accessory may be in vain, but real, honest, noble, self-denying labour for the good of others, constitutes in every instance the true basis of success.

Let us then not measure success by numbers or by aristocratic connections. Whitechapel is as near heaven as Belgravia, and as the minister of Little Portland Street Chapel remarked at a conference a year ago, no virtues should be advocated as necessary to the welfare of the poor, without also being commended as indispensable to the rich and influential. Such sentiments are needed at the West End and at the East alike, and while we appreciate true excellence wherever we find it, in these days we do not turn our eyes to a modern Babylon, or Rome, or Athens, but rather to a Bethlehem or Nazareth, when we look for the fruits of the Spirit.

Spiritualism is the New Religion—new yet older than time. It is co-eval with eternity, old as the throne of the Infinite, and yet, to men on earth, new as the light is new to the eyes that first behold it, or as sounds are all new to those whose ears are just open to detect them.

Our work as a special band of intelligences operating through a chosen instrument whom we have influenced from earliest childhood, is antagonistic to the work of none whose object is to enlighten man and help him to unfold the spiritual side of his being. We are working now for a brief time in England, not with a view of diminishing in any sense from the work or detracting from the meed of recognition and honour afforded to any. The vineyard is large; every worker has a work to do peculiarly his own, and the teachings which we shall give in this place, and elsewhere during our brief sojourn among you, will be simply our honest exposures of truth, as we perceive it. Our aim will ever be to assist you, one and all, to the utmost of our power, to cultivate your own spiritual nature. We shall never compromise with what we consider to be error; at the same time we hope never to be guilty of uncharitableness. A sense of duty impels us to plain speaking. We shall at all times uncompromisingly adhere to our position: that spiritual work must be placed upon a spiritual foundation. Knowing that the love of truth and the desire for it must be at all times necessary to its attainment, and ignoring all differences of creed and race, which are usually, almost entirely accidental and external, we shall hope, during our short stay, to lead our audience, if possible, step by step, a little nearer to that sublime and happy state, where the Soul, which knows, informs the Intellect.

OPENING: Mechanics' Institute, Pottery Lane, July 5.—Mr. R. A. Brown, of Wigan, spoke acceptably, afternoon and evening, to good audiences.—F. Shires, 56, George Street, Ashton Old Road.

THE SPIRIT-MESSENGER.

MODERN CONSERVATIVE VIEWS, OVERHEARD AND REPORTED.

A CONTROL BY "URBAN."

Recorded by A. T. T. P., July 9th, 1885.

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

The Sensitive, under control, said:—

I heard a talk of the Federation of the English-speaking races, which would act as a safeguard in the cause of peace throughout all the world, and which was proposed and hoped for in the immediate future by one amongst the most trusted of thinking minds in the United States of America; and I say, if such a federation is to be, if the old England and the new England are to be united, it will only be when the Toiling Millions on either side hold out their hands to be clasped in amity by all.

You will most undoubtedly wonder, when you are told by your immediate surroundings, that the politicians of to-day are weighing well many of the Controls recorded by you, which have a political tendency. Well may you wonder, for you must bear in mind, that your work in this Cause is given to the public only under your initials. You must also remember, that in several of the Controls has been appended this your expressed wish: "I have no wish for notoriety; I am well contented to serve the cause of truth without having my labour disturbed either by any correspondence or the attending any conferences. My labour in the past has placed me in a position equal to any hopes entertained for my old days. Neither, after a term of retirement, do I consider that it would add to the tranquility of my declining days to be within the beck and call, for notoriety's sake, either of Legislator, Diplomatist, or Lawyer." As this is so, and your surroundings, fully acquiescing in this necessity, are contented that the work be done, and that all attendant toil and unnecessary trouble should be spared you.

We are on the eve of a dissolution, and the next Parliament will be elected under an electorate of the newest design. You will remember, that I pointed out to you, that those who were raising the cry against the Toilers, of wishing and working for the annihilation of the prestige of this Empire, were false to themselves and maligning the class to which they were referring. I specially pointed out, that the workers themselves had a deep stake in the Empire; that they were the possessors of hundreds of thousands of pounds of their own money gained through the unity, which Trades Unions had brought about, and also how the Toilers of this Nation found this money to be absolutely required. You will also remember, that I gave you a statistical account of these trade and benefit associations of Toilers, and distinctly stated, that at the next general election this vast body of voters would at all cost rigidly guard their own interests.

These comments of mine, which were stated in the Control to which I am alluding, have become matter of great controversy between the Chief of the present Administration and those by whom he is surrounded, and the result is this, that from enquiries made by some of them, this which was stated by me was found to be absolutely correct. I heard one of them say: "Although this Cabinet is principally formed of Peers, or of the sons or relatives of Peers, we have this fact to face boldly, namely, that property is surrounded by a labour combination; bad enough, if they had combined merely to diminish the hours of labour or to enhance the value of their products; but if we have found this statement true in part, namely, that there is a combination amongst the Toilers of this Empire, still we have found that they are not the slaves of the wire-pullers, but men who will think and act, when the times need both thinking and acting. We have proved this by the experiences which this labour unity has prominently brought before the public, namely, an increase of wages, and, further, a great diminution in the hours passed in their labour.

"This emanation, said to be from a spiritual source, however, carries the danger into a wider field; it positively assures the Legislators of the time being, and the moral teachers, who are protected and sheltered under our wing, that through this Act of Redistribution of Seats, following the greatest Reform Bill that has ever passed, that for the first time Labour will make its voice heard in St. Stephen's Hall, and will give to this unity a political birth and a political use. Shall we consider it a political misuse? Shall we be guided by the opinions of many hereditary Peers, who say, that the

ancient Peerage of this country does not stand on that sure and unmovable foundation on which the nobles of the land consider they ought to do, and that there is danger to their ancient titles, and to their land claims and proprietary rights, and that the nucleus of a great danger is appearing, and that the same beginning, which had for its ending the overwhelming and overthrowing of an Empire and an Empire's aristocracy, has commenced. If we take this view, we alienate the Toilers from our interests; we dissociate ourselves from them as entirely as if the broad Atlantic divided the two classes.

"But I ask you: Is there any need of this class battle at all? The ambitious Radical will argue, that there is the need: but these men, as a rule, are generally of the lowest form of the labouring class. Many of these rough and ready, unreasoning Radicals come from that class, who allow their sons to be brought up in idleness, or next door to idleness, and who when dying transfer their fortunes to their care, and their care is to make ducks and drakes of what they get as soon as possible. Where do such men drift, I ask? They must eat, and drink, and sleep, and they are, in fact, a mere drug on the labour market. They cannot take a seat in an office, for they know nothing of book-keeping; they cannot share in any mechanical labour, for that needs both time and trouble, neither of which have they ever considered necessary, and so they become cab-drivers, and if they fail in that, and there are many able and fitting men trying to get on in that line, they then drift to the dock gates, as hungrily eager for a day's hire as the meanest son of Ireland. Then these men get soured and angry with the class which, when they were with them, they did their best to disgrace. It is such leaders, who are unreasonable, extreme Radicals, and cannot be looked on as belonging to the class of *bona fide* English Toilers.

"Now, the question arises," continued this speaker, "what have we as Conservatives done for these self-helping men? And if we have done any thing, let us, ere their decision is given, lay what we have done clearly before them, so that they shall be able to judge, whether their power shall give a Radical tendency to the succeeding years; a tendency without check, and perhaps without the power of governing itself; or whether the modern Conservative shall govern? The modern Conservative means those, who under providence are in possession of the needs and requirements of social life; and if this be true, then I would that all humanity were Conservatives. I want our party to choose between the two alternatives: whether we shall dissociate ourselves or whether we shall prove to the real working men of England, that we are their best friends? Shall we leave it in the power of declamatory demagogues to prove the contrary? or shall we speak up for ourselves? Then comes the question: Can we?"

"There was in the old penal laws a clause, which ran as follows: 'It is penal for any workmen to band together for any purpose whatever, either in connection with their trade, or for the alteration of the hours of their labour, or for any increase of wages; and it also declared that if there be any movement, it must be individually conducted; and also if two make the same request on the same day, it it shall prove a collusive conspiracy.' Now, I ask the Workmen of this Empire, where would have been their boasted associations of to-day? Where would have been the accumulations of their capital, which to-day gives them so much credit? What would have been the answer to their demands for increased wages and shortened hours of labour, had not these laws been repealed? They have politicians belonging to their every society. I ask them to answer: What Government it was that helped them to wipe off from the Statute-book these iniquitous laws? Certainly they were laws, which were considered obsolete, yet they used to be brought to bear against the amalgamation of labouring interests. I answer them: It was a Tory Government, in the years from 1822 to 1824, that abolished these laws, and laid the foundation of that, for which you thank God to-day.

"I do not say," continued the speaker, "that we can tell the workmen, that there were no trade associations existing before the repeal of these penal laws! but this I will assert, that where there are now to be met with in our main thoroughfares, courting the scrutiny of the world, then these clubs and trade associations were kept secretly and not openly, and were held on sufferance only and not legally.

"For many years the Workmen transacted their own business; but not satisfactorily. They found that from unity of

interests capital sprang into being, as an inevitable consequence. They found that shillings in their tens or twenties were valueless; but they also found, that when they were collected in their hundreds of thousands, they realized that they had a capital value with the power of increasing; and at once the honorary secretaries and assistants became paid servants, and being unused all their lives to handle large sums of money, and being unprotected by law respecting the trusteeship of their funds, they were subject to loss, not only through robbing by their servants and officers, but of others, and the way in which the workmen saved their money, only to be robbed by some one or the other, became a byword and a mockery. I ask: Who was it that gave them this required protection? And who was it who brought in the Bill making it penal for any misapplication of the funds of Working Men's Societies? Who placed on a proper footing the adequate security of these funds? My answer to this is: It was a Conservative member, under the leadership of the deceased Benjamin Disraeli, the Earl of Beaconsfield. Nay: the Conservatives claimed it as an honour to sit as a fellow legislative colleague of the Trades Union representative. Surely it is in our power to tell the Workmen of this Empire, that we have shortened the hours of labour for the women and children of the United Kingdom; that we claim as ours the Employers' Liabilities Act, and yet there are many amongst ourselves, who are faint-hearted in making a Conservative appeal to the Working Classes of this country.

"We are credited with many things, and myself, at Manchester, amongst the number; and these many things are said to have been against the Toiler. Take, for instance, the thrill of indignant horror, that ran through the toiling masses at the injudicious answer of a noble Lord, now present, on the question of strikes. His answer was this: 'That the same originators who put these vast strikes into action, will, when the time comes, that is, when you give to every able-bodied workman a vote, these same wire-pullers will refix their wires on the voter, and enter the political arena; and then on that day you shall see, in one solid, compact mass, these votes hurled against the highest and dearest institutions of our country.' It will be a shame if the Workmen are allowed to misjudge the whole of the Conservative party, because of the injudicious answer of one Peer of the Realm; I do not believe that as a body, we can be so condemned; neither does the account, presumably emanating from a spiritual source, to which I am referring, say one word that we, as a party, ought to be so condemned; neither is such an account true, but just the contrary, as witness this statement which I now read to you: 'The hundreds of thousands of British Workmen, throughout the United Kingdom, have as much respect and veneration for the law and institutions, and the sacredness of property, as any Peer of the Realm.'

"I ask, then, that we may be fairly judged. There is nothing in this proved unity of the masses, that should frighten us, for I say that for every beneficial act, that the Liberals have granted to the working masses, the Conservatives have granted ten. I will give a literal reiteration of a conversation between two working men, then I am done (continued the speaker). It took place in the comfortable parlour of a public house, and they were all Toilers there; all of them hard-handed, honest workmen from head to foot. There came in one with a shabby frock-coat, with frayed sleeves, polished elbows, boots that could not have been trusted by any means in wet weather. He had a *bonhomme* of style, and was fluent in conversation. He began to talk of Liberty, Fraternity and Equality. There was a thick-set working man amongst the hearers there, he looked to me like a stone-mason, who got up and ostentatiously buttoned up his trousers' pocket, at the same time looking at the new comer full in the face. 'Thank you,' said the stranger, 'I have paid for my half-pint; you did not think I was going to ask you to pay for it, did you?' 'No'; answered the mason, 'but when I hear those words—Liberty, Fraternity and Equality—I think of many good men assassinated in France; of many leaving their paternal homes, that had been in their families for generations; hounded like thieves from the land that gave them birth. I like my own country, where no such rubbish is heard; here life is safe, and there the assassin's knife gets full play; here personal rights are respected, there lawlessness and murder prevail; here a man is free, and the law protects him against his enemies, even if they were as many as the hairs of his head.' Therefore, I, for one, my Lords, hail with both hands this changed electorate, and so far from making the numbers

less, I would increase them by permitting the whole of the Metropolitan Police Force to become voters, even under the condition of the lodging which is provided for them by the Government."

Now, dear Recorder, I have dilated somewhat at full length on this conversation, for this purpose (although it is not my intention to bring forward names, much as they may be wished for): to prove the interest that these spiritual matters are awakening, and the depth of enquiry they are stirring, and the conclusions which they are helping in forming.

The particular Control to which the Statesmen in question, whoever they may be, are referring, was published in the *Morning*, of the 19th of June of this year. "Urban" refrains from publishing the names of the actors referred to, but he says quite enough to enable one to make a tolerably fair guess. I firmly believe that the Control is speaking of what has really happened, for I am quite certain that the Sensitive, in his normal state, has not sufficient powers of imagination to make up such a story. If the parties referred to, or some of them, have read the Control from which passages were cited, they will in all probability read this present Control. Even if they have not the moral courage publicly to avow their belief in unseen but intelligent witnesses, able to hear and repeat what they say in private, still they must acknowledge that there is a power at work, which, I say, cannot be accounted for other than through some unseen, intelligent agency.

SPIRITUAL RESEARCHES.

GLIMPSES OF THE BORDER-LAND.

By A. J. SMART.

During the first half of the year 1879, a series of communications of a highly interesting, instructive and elevated character, entitled, "Glimpses of Spirit-Life," were presented to many of my present readers, through the columns of this paper. They were received by the Cardiff "Circle of Light," through the mediumship of Mr. George Spriggs, who has since become more widely known in connection with the phenomena of Spirit Materialization, and were precisely what the title expressed, brief "glimpses," or revealments of many of the varied states and conditions existing in spirit-life, beginning with such as were more akin to the earth-plane, but proceeding by degrees, until those of an exceedingly lofty and glorious character were attained.

The experiences which I now propose to lay before my readers, are of an entirely different character, and pertain to a very different region. Although paralleled in the experience of other students of spiritual knowledge, they are very much outside the domain of what ordinarily occurs at circles, and on that account will, I believe, be found interesting, as well as capable of yielding to the thoughtful and earnest mind lessons of great value, and pointing to some little-understood mental laws which affect the state and surroundings, or apparent surroundings, of the disembodied spirit. They will serve to show also that Spiritualism comprehends other things besides physical phenomena and mental tests—a fact which should not be lost sight of,—and that mediumship and circle-holding may be applied to other ends and uses. The occurrences to be related took place at an early period in the history of the Cardiff Circle, prior both to the "Glimpses of Spirit-Life" and the evolution of materialization phenomena, when the sitters and the spirit guides of the medium had become thoroughly familiarized with each other through the channels of writing and trance-speaking, and opened up to the mental vision of the members a region, which I have denominated the "Border-Land," because it is like (speaking figuratively) a narrow strip lying between the earth-plane and the spirit-world proper, the conditions of which latter the spirit people inhabiting this strip of border-land had not—in consequence of intense mental and spiritual darkness—yet realized, or been able to blend with and enjoy.

In the "Glimpses of Spirit-Life," the experiences set forth were those of enlightened spirit friends who, visiting in succession such of the various states of spirit-life as were within their reach, returned from time to time to the circle, to impart, though in a broken and fragmentary way compared with the grand reality, some portion of what they had gathered, they themselves being moved thereto, and guided by higher intelligences, who were actuated by the desire to help forward the great and glorious work of making known on earth, if only in a comparatively imperfect form for a time, the true nature and conditions of spirit-life, in order that the people might the sooner be emancipated from the injurious leadership of blind guides. These "Glimpses of the Border-Land," on

the other hand, are the experiences of myself and other members of the circle, witnessing the demeanour of the medium, physical and mental, exhibited in accordance with the varying influences to which, under the superintendence and control of his spirit-guides, he became subjected; and further enlightened by the explanations and information furnished by the benevolent spirit intelligences, under whose wise governance the whole took place. Darker though they may be, they are yet fringed with silver, and from them lessons of equal value may be learned.

I may further preface my narrative by stating that, in the part of the world from which I am now writing, occurrences similar to these could have no place, for its civilization is too new. The conditions which made them possible could only exist in some such locality as that in which the lot of the Cardiff Circle was cast, which had been the scene of the restless struggles and passionate strivings of a hundred successive generations; of great wrongs and great heroisms, of barbarous cruelty and oppression, of darkness relieved, however, here and there by the rays of divine light flashing out from some precious jewel of goodness, mercy, or refinement,—a scene replete with historical memories that carry us back into the remote past. To the mind that feels the solemn thrill and fascination of antiquity, it was enchanted ground. Within easy reach were spots surrounded by the halo of this antiquity, where the brave primitive natives of the soil, the martial and conquering Romans, the fierce Danes, the warlike Saxons, the aggressive Normans, had in turn left their mark, in the rudely carved monument, the cairn, the ancient road, or the ruins of once stately castles, whose walls and court-yards, now silent, grass-grown, and deserted, retain to the physical eye no trace of the crimes and virtues which they have mutely witnessed. Here, too, had once flourished those sacred groves, in the heart of which worshipped those mysterious and interesting people, the Druids; there had risen spire and abbey, symbols of the usurping faith. Interesting as these relics of bygone human life were from a physical point of view, that interest became a thousand-fold enhanced when taken in conjunction with their spiritual side; and it was amongst such scenes as this that the members of the circle were accustomed, during the pleasant days of summer, when the sky was bright, and the air fragrant with the scent of wild flowers, and musical with the song of birds, to wander, in company with the medium, frequently holding seances there, with no floor but the emerald grass beneath, and no roof but the blue sky overhead. It is a little of the experience acquired under these circumstances, with which I propose to acquaint my readers, in the belief that what I shall state—which I have taken from careful notes made at the time, and which is simply a plain, unvarnished narrative of curious facts,—will be found, as I have before said, both interesting and instructive.

Between five and six miles from the town of Cardiff are the remains (now restored by the present owner, the Marquess of Bute, in accordance as far as possible with its former state) of a very ancient structure known as Castell Coch, or the Red Castle. It is situated on the brow of a rocky, wooded eminence of considerable elevation, reached by a precipitous pathway from the main road, and must have been well nigh impregnable in its day. It was long the residence of Ivor Bach, a gallant Welsh chieftain, of whom I shall have occasion to say more later on, but afterwards came into the possession of the Normans, by whom it was enlarged and strengthened. We frequently enjoyed a ramble about this interesting locality, and after one of these, at the next sitting of the circle (usually held at the house of our well-known friend Mr. Rees Lewis), the medium's guides represented to us that in one of the dungeons of the old castle were certain spirits in a dark and degraded condition, who appeared to have been there for a long period of time; to have been while in the physical form prisoners there confined; to have perished from starvation, or other violent and unnatural means, but who, although long since freed by the hand of death, were still linked to the spot, not comprehending their true state, ignorant of the possibilities of progression; and they solicited us to revisit the place in order, that by the aid of the medium, they might bring to bear upon them such influences as would lead to their emancipation. To this we agreed, and on a Sunday morning shortly after we set out on our mission, and paid our promised visit to the spot. Finding that the workmen engaged in repairing the ruins, had barricaded the narrow, temporary bridge which they had constructed across the moat, the medium and myself descended

into the latter (no longer filled with water, but dry and leaf-strewn), clambered up the mouldering, ivy-clad wall, and made our way down into the gloomy dungeon. Almost immediately the medium was controlled by one of his guides, who spoke a few words, and then relinquished control in favour of a stranger, who began to speak rapidly and earnestly, first taking the medium's handkerchief, and shaping it into a kind of cap or covering, which he placed on the head. He gave the name of "Father Francis." He stated that in earth-life he had come from a neighbouring abbey to that castle to minister to the spiritual needs of its occupants. He took a great interest in the prisoners there confined, for whose miseries he had felt deep sympathy, and had relieved them as much as possible. In consequence of this, he had been suspected of an intention to set them at liberty, and had one night been taken outside the castle walls, and secretly stabbed. In spirit-life he had still occupied himself in assisting them as they passed over, but from their dark state he had found the greatest difficulty in producing any impression upon them. There were many in that condition, and it had seemed to him, when we entered the dungeon, as though a saviour had come. He ceased speaking, we left the spot, and proceeded homewards. In the afternoon of the same day, the circle held a sitting, at which the spirit-friends brought one of these "prisoners" (as we always called them, not only on account of their being still linked to the spot where they had miserably perished, but because also of their being in the thralldom of mental and spiritual darkness). They were able thus far to affect a removal, in consequence of our visit to the locality, which they had utilized by preparing in some way the object of their present efforts, placing him (they stated) temporarily in a kind of mesmeric sleep, by means of an influence taken from the medium, and so forming a connection between him and the circle. When placed in control of the medium, he exhibited signs of distress, complained of great hunger, and besought food. After a time this feeling appeared to become less intense, as the guides by some means alleviated it. Under his influence, the wrists and ankles of the medium became fixed, one across the other, exactly as if manacled, and so tightly, that only by great effort were they forced asunder. On being told that his "fetters were broken," the control seemed at length to realize that the chains which, to his imagination, still bound him had been removed, and showed indications of pleasure. He was quite unaware of his "death." Sometimes he seemed afraid, and to think he had been brought there to be killed. The combined influences of the circle and the spirit friends at length produced a favourable impression upon his mind. He began to understand his true position, that he had left the physical form, was freed from his fetters and his prison-walls, and would be assisted by kind friends. He said death was what he had been waiting for, and he was very grateful. He gave the name of "David Milsom," and stated that he had been taken for a spy, and thrown into prison. He thought this was about ten years before, and was quite oblivious of the great length of time that had elapsed since that event. He was then removed from the circle, and we were informed that he would be taken to a Home in spirit-life that had been prepared for the reception of those like himself, where he would be instructed and assisted to progress.

At our next sitting we had an experience, if possible, still more singular. From the next locality the spirit-friends brought some one who, on controlling the medium, was very angry and violent. He represented himself to be the gaoler, demanded his prisoner, and by what authority he had been taken away. He seemed quite ready to carry his rough behaviour to an unpleasant extreme, but was restrained by the superior power of the controlling intelligences, who did not permit him to control the medium's lower limbs, so that he could not rise from the chair. In our after experiences we often met with similar roughness, but the knowledge and power of the guides was always equal to the task of preventing it from proceeding to disagreeable lengths. Suddenly he became possessed, perhaps by their impression, with the idea that he had lost his key, a discovery which diverted his thoughts, and reduced him to an abject state through fear of punishment. We then told him that he had died. He refused to believe this, but said he had had a dream once, that he had let a prisoner escape, and that his head was taken off for it. (The "dream" was the reality. In many cases we found the actual death had faded into the indistinctness of a dream.) He at last seemed to admit the idea, and reproached himself for staying about the castle, and

became eager to learn as much as possible. At a subsequent sitting he came, and expressed his sorrow at having been so violent, spoke of his ignorant state as an excuse, and was anxious to atone by assisting in the freeing of others.

In their efforts to assist these people of the "Border-Land," one of the greatest difficulties usually encountered by the spirit-friends, was in impressing upon them the truth that they had passed out of the physical body. To accomplish this more effectually, they adopted a method which I shall describe in connection with the next few instances.

The spectacle which we witnessed at the next sitting, was one that occasioned us mingled pleasure and pain. Two were brought to the circle to be relieved. The first, on being placed in control of the medium, seemed to be suffering much, and said as we had given him nothing to eat, he must die. The medium then displayed symptoms as of a person in the last throes of death. His body became rigid, and apparently lifeless. After the lapse of a few moments, there were signs of returning animation. The same spirit again took control, but the pain and misery had vanished, and he was in a totally different state of mind. He appeared to himself to be awakening, just after death, in "heaven," where he saw his wife and others that he knew, waiting to welcome him. The emotions which he exhibited, and which were expressed through the medium, were quite affecting to witness. The other who was brought also passed through the same stages. He gave the name of "Louis Punette," and said he had been a French sailor on a ship from Marseilles, which had been wrecked on the coast, and the crew had been taken and thrown into prison. He, too, had been starved to death, and in this case again the medium behaved as though under the influence of the distressing pangs of extreme hunger. It was, in fact, invariably the case that there was a revival, while the spirit was in control, of the painful sensations peculiar to the nature of the physical death suffered, the symptoms of which were reflected upon or through the medium to our observation. These were at times even distressing to witness, and would be too minute to describe; as, for instance, in the case of starvation, they would seem ready to gnaw even the clothes and flesh, or anything that was near, even catching at the hands of the sitters. This of course was only a momentary state, and the controlling intelligences, by their wisdom and skill, were always able to quickly relieve it, and also to remove from the medium any possible after ill-effects.

By this temporary reproduction of the state immediately preceding actual death (and which was either the natural and inevitable result of the spirit's once more coming in contact with the external earth-plane, or else was intentionally brought about, or perhaps intensified, by the spirit-friends), there resulted the possibility of more effectually influencing them in the desired direction.

Before proceeding to paint any further pictures,—which words, I find, are miserably inadequate to do,—of similar occurrences, I may here say generally, that we found ourselves embarked, in conjunction with the controls, in a specific work which was carried on for about twelve months, during which period we had the like experiences with several hundreds of individuals, from which I can, of course, only select a few typical instances. The members of the circle solemnly pledged themselves to associate in this benevolent mission, with the band of advanced spirits who had taken it in hand, and it was persevered in until it was found to have become too exhausting for the medium, and was superseded by other phases.

(To be continued.)

A delayed letter from Sydney, N.S.W., has just been received, containing report of a lecture (cut from the *Sydney Evening News*, Dec. 2, 1884), by a Mr. Kirkham Evans, delivered before the Young Men's Christian Association, as an exposure of Spiritualism. It had allusion chiefly to a circle held by Mr. Reimers at Adelaide, certain of the sitters conspiring to produce false phenomena. Then Miss Wood came upon the scene, just before her death, and Evans says he was in the rafters of the building, "controlling the spirits as he liked." What truth there may be in these statements does not matter much. All we would point out is, that certain persons, who make themselves busy in Spiritualism, continually result in bringing obloquy on the Cause, leaving its true friends with a host of reproaches and other difficulties to contend with. Our false friends are our worst enemies.

"GRIEF."—We scarcely know what you are driving at. We do not like to disseminate wholesale accusations from an anonymous source. Mercenary and self-laudatory mediumship will no doubt live while fools exist. But it will not be put down by firing from behind the bush. Come boldly forth, and attack the enemy face to face; if you do not rout him, you will be in a position to show your courage by taking tit for tat.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 17, 1885.

NOTES AND COMMENTS.

Mr. Colville's lecture is important. Spiritualists should never ignore SPIRIT as the eternal basis of *Spiritualism*. The churches have placed records of human and spirit action in the place of Spirit. The Spirit is always giving testimony of itself: in man, in immortals, in angels, in Deity—everywhere, as we have the ability to gather up the import of the ever-flowing record. Existence never misrepresents itself, if we try to read its voice aright. No man in giving an account of himself would collect a summary of all opinions which had been uttered respecting him: he would say: "Here I am; I desire to be known as I am—read me. Be not mistaken through the default of other observers, or misled by the reports of indifferent historians." Thus speaks the Infinite, in the infinitude of finite forms. "Spiritualism" is the experience, we are eternally acquiring, of the vast universe in which our career is placed. While we tell to one another what we realize on the way of our pilgrimage, it is not with the view of superseding that Voice and Vision which may be heard and seen of all. Hence Spiritualism places no barrier between Man and the Infinite.

Whether or not the origin of the Control be as stated, it is an adroit Conservative plea. Those acquainted with the facts, can decide upon the truthfulness of its statements. The great majority of these controls of late have been most suggestive "leading articles" on the burning questions of the time. Coming through the lips of an entranced labourer, they present a problem and a power, which commands wide and ever-increasing attention. Those high in office could not do better than give such utterances most serious consideration. The Spirit-world has, in various ways and at all times, taken an important part in human affairs; and frequently when the human instruments were quite unconscious of the value of their work, their mission has been of the utmost significance to humanity.

Mr. Smart's most interesting and thoughtful Essay raises many suggestions, which are all considered as he goes along. We have given about one-fourth of the paper this week. The remaining portions increase in interest as they proceed.

"Lettice North," a clairvoyant tale, by Miss Godfrey, recalls the great interest that is being excited just now in unprotected little girls. Our little heroine is of evil origin and perniciously surrounded, but she is taken unexpectedly to the spirit-world through an accident; and what she experiences there will be told in future issues. We hope our friends will industriously introduce the MEDIUM to those who delight in reading tales. We promise interest and novelty, which is unattainable in ordinary literature, and much instruction on spiritual matters, which those tales almost alone supply.

PHOTOGRAPH OF A MATERIALIZED SPIRIT.

We have received a copy of one of the best photographs of a materialized spirit that has yet been produced. It represents "Geordy," Mrs. Mellon's spirit guide. She was recently on a visit to Edinburgh and Glasgow, where she was the essential element in some very interesting and successful experiments. The photograph before us was taken by Mr. Smith, in his own house in Edinburgh. A draped recess was constructed in the corner of the room, in which Mrs. Mellon took her seat. Several photographs of spirits were obtained, but that of "Geordy" is considered the best. The details of the face are somewhat indistinct, being slightly out of focus. The eyes are nearly closed, as if to shut out the light, and the brow is wrinkled down the centre. It is a remarkable face, indicating that distinct individuality for which "Geordy" is well known. The spirit drapery on the bosom is beautiful—almost transparent, and the spirit holds up the curtain in front of it, as is frequently seen in these materializations.

At one sitting three materialized spirits were out talking vivaciously at the same time, one of them being "a person of colour."

Similar phenomena through the same medium have long asserted their genuineness. When none but true sitters are admitted, and a medium properly used and not over-worked, there is nothing more certain and satisfactory than these wonderful manifestations.

The suggestion which has been made to publish Mr. Morse's Masonic lecture, given at Leeds, cannot be carried out, as the report has not been furnished by the reporter.

PELLING: Park Road.—On Saturday, July 25, a coffee supper will be held in the Society's Rooms. Tickets 9d. each; children, 6d.—J. T. Hogg.

KIRKCALDY.—The friends of the Cause in Kirkcaldy, who have been meeting for some months past with Mr. Duguid, are desirous of holding an Open-air Service, and to be accompanied with tea and refreshments. All information regarding the above announcement, can be obtained from Mr. Jas. N. Anderson, Dovecot Crescent, Dysart.

LIVERPOOL: Daulby Hall, Daulby Street.—On Friday, July 24, at 8 p.m., a farewell concert will be given to Mr. J. J. Morse, previous to his departure to America. We shall be glad to have the support of the friends, to give him a farewell greeting before leaving our shores on his pilgrimage round the world, on the spirit's mission.—D. CONSON, Sec.

FAREWELL VISIT OF MR. J. J. MORSE TO TYNEDSIDE.—Mr. Morse is announced to lecture as follows:—Seghill, School Rooms, on Saturday, July 18, at 6.45 p.m.; Newcastle, Weir's Court, on Sunday 19, at 10.30 a.m. and 6.30 p.m., and on Monday, 20, at 7.30 p.m.; North Shields, Society's Rooms, 6, Camden Street, on Tuesday and Wednesday, 21 and 22, at 7.45 p.m. On Thursday, 23, the Local Societies combine in having a Farewell Tea and Social Gathering at Weir's Court, Newcastle. In the course of the evening a Testimonial will be presented to Mr. Morse, as an acknowledgment of his untiring zeal and devotion to the Spiritual Movement, for a long period of years, and the very able advocacy of our Cause by his Spirit Guides.—Con.

KENTISH TOWNS: 88, Fortress Road.—On Saturday Mr. Walker gave a short address on "Mediumship," and then described spirits successfully. On Sunday, Mr. Swatridge lectured to a good audience on "Happiness, what it is, and how to attain it," giving great satisfaction to all present. —On Saturday evening, at 8, Mr. Walker will give a seance for the benefit of the Spiritual Institution. On Sunday evening Mr. Swatridge would be glad if some kind friend would oblige with a short address, or clairvoyance. Mr. Swatridge will be absent from the 19th till the 22nd, at Northampton, Birmingham and Leicester: other places to follow. He will be glad to receive invitations before leaving town to-morrow.

HOXTON: 227, Hoxton Street, N., July 12.—Singing by the choir, a reading by the chairman, and invocation by Mr. Walker, were followed by an address from his guide on "What is Spiritualism?" which was well received by a respectable audience, after which several questions were asked, and answered satisfactorily. A subject for a poem being demanded, the audience chose "The harmony of flowers," the poem on which was well received. A circle was formed, but not with our usual good conditions. The guides of Miss B. May made an eloquent appeal for more brotherly and sisterly sympathy. A benediction closed our meeting.—I am requested to state that a night will be set apart for subscriptions to the Liabilities Fund; hoping all friends will respond to our appeal for so good a cause.—D. JONES, Sec., H.P.S.

KILBURN: Creswick House, Percy Road, July 12.—One of those nice, comfortable meetings, so characteristic of the seances held at Mrs. Spring's, took place, which, notwithstanding the counter attractions of Mrs. Richmond at Kensington, and Mr. Colville at Cavendish Rooms, was well attended, the room being comfortably full. After the usual opening hymn and reading, Mr. Hoppercroft, who kindly consented to take the service, being controlled by "Richard Smith," who was burnt at the stake, at Smithfield, for expressing his religious ideas, offered an invocation to our Father and our God, who sees us in secret, and making allusion to the chapter just read, the subject given for our consideration was, "Spiritualism versus Materialism." The pro's and con's were nicely weighed, and ably handled, occupying about fifty minutes. When in a normal condition, the mediums gave several clairvoyant descriptions of spirit friends, which, in nearly every case, were clearly recognised. The singing of "May the grace of Guardian Angels," and a benediction, "The peace of God, which passeth all understanding," brought a very pleasant sitting to a close.—ANTIPODEAN.

W. J. COLVILLE'S LONDON MEETINGS.

SUNDAY, AT CAVENDISH ROOMS.

On Sunday, July 19, at 11 a.m., subject: "The Seven-fold Nature of Man"; at 7 p.m., subject: "The Bible of God, and the Bibles of Men." All seats free; everybody welcome; voluntary collection to defray expenses.

The committee of the Services Fund desires to acknowledge, with many thanks, £4 from Mr. Hogan, and 17s. 6d. from a friend out of London.

SPECIAL TEACHINGS ON HEALING.

Through the kindness of Mrs. Tebb, W. J. Colville is enabled to deliver a lecture and hold a conversation at 7, Albert Road, Gloucester Gate, Regent's Park, on Wednesday, July 22, at 3 p.m., when he will deliver special teachings on Healing by Spirit-power. There will also be some fine music. Admission by ticket, 1s.; to be obtained at the Spiritual Institution at any time, or at Cavendish Rooms, on Sunday.

A special lecture, followed by answers to all relevant questions, on "The Science of Healing, considered Spiritually," including an exposition of cures by faith, prayer, &c., will be given at 15, Southampton Row, on Monday, July 20, at 8 p.m., precisely. Admission, 1s., at the door.

CAMBERWELL.—On Friday, July 24, the lecture on "Healing," as stated above, will be given at 81, Wells Street, Camberwell, at 8 o'clock. Tickets, 1s. each, are on sale by Mr. Rumble, and at the door on the evening of lecture.

SPECIAL EVENING.—On Monday, July 27, in aid of the Liabilities Fund, a lecture on "Man's Liabilities" will be given at 15, Southampton Row, to commence at 8 o'clock. During the evening songs will be sung by Miss Wade, Mr. Colville, and Mr. Rudolf Koenig. Admission 1s.

Mr. Colville will lecture on Spiritual Healing, in public halls or private drawing rooms, on receiving an invitation to do so. Address: 16, York Street, Baker Street, W.

MRS. CORA L. V. RICHMOND'S DISCOURSES.

The last address of the present series was delivered at Kensington Town Hall, on Sunday evening, to a full audience, on the subject, "The Final Religion of the Earth." Many interesting questions were replied to, and an impromptu poem was given on the subject: "Good-bye for a while."

It was announced that the Committee, encouraged by support offered in response to their appeal, had arranged for a resumption of the discourses on the 20th September next, at the Kensington Assembly Rooms, the Town Hall unfortunately not being available. The length of the new series will be regulated by the amount of support received. Offers of assistance to be forwarded by letter to Mrs. Strawbridge, 11, Blandford Square, N.W.

CONCERT AT CAVENDISH ROOMS.

To the Editor.—Sir,—The Cavendish Rooms Sunday Services have been so useful, and successful in many ways, that I feel sure no apology is needed to introduce their claim to the attention of London Spiritualists. As they are conducted on a purely voluntary and self-supporting basis, there being no subscribers nor holders of paid seats, it is necessary to have a Social Gathering about this time, to secure funds to continue the meetings during the coming winter; and, in addition, to bring the friends together in a social manner, which is to a great extent the strength of a public movement. With these objects in view, I have pleasure in stating that Cavendish Rooms have been secured for a Concert, to take place on Wednesday, August 12, and a very excellent programme is in preparation. The tickets will be: reserved seats 2s.; admission 1s. That the funds may benefit as fully as possible, I am desirous of receiving subscriptions towards the expenses, in which good and necessary work a beginning has already been made. Friends in various parts of London will greatly oblige by applying for tickets on sale; and our well wishers will assist very much by purchasing tickets, and if they can favour us with their presence they will receive a cordial welcome.

I remain, yours in the Cause, A. F. MALTRY.
41, Shirland Road, Maida Vale, W., July 10, 1885.

Mrs. Groom's lecture, reported in last week's MEDIUM, has given much satisfaction in Birmingham, amongst those who knew George Dawson. It has been well received amongst our readers generally.

Messrs. Hagon have removed to more convenient rooms at 22, Hunter Street, Brunswick Square, where seances and meetings will be held: on Sunday, at 11, General Service; at 7, Healing Seance; on Tuesday, at 8, Developing Circle; on Thursday and Saturday, at 8, Trance and Clairvoyance.

A spiritual worker who has to respond to many calls, and yet finds it hard to meet the requirements of this life, is often told: "Oh! your reward will come in the next life." On this point our friend remarks: "I do not suppose our tradesmen will come there, in our prosperous times, to collect their bills; at least I have not the assurance to ask them to wait until then." No spiritual worker labours for "reward" (that hateful word, always on the tongue of selfish, soulless, worldlings) but in obedience to the divine impulse within. The true gratification of the spiritual worker is to see others similarly actuated. When they only see a greedy acceptance of all they can do, and a look for still more, they feel that they have almost laboured in vain.

DR. BABBITT'S CRITICISM OF OAHSPÉ.

Dr. Babbitt is "simply amazed" at our remarks on his attack on OAHSPÉ. His "gentle, calm expressions" have been "overwhelmed with epithets" by us, for which he thinks we ought to be ashamed! Now, Dr. Babbitt has himself to thank. Had he not taken the very particular trouble to send his article to our publisher, in a special and personal manner, we would never have seen it. We did not take up the pen in defence of OAHSPÉ, which is able to take care of itself, as all worthy works are. Our words were on behalf of common literary decency, and the duty which true Spiritualists owe to their mediums. Dr. Babbitt took it upon himself to speak on behalf of the Cause. As an organ thereof, we felt called upon to resent the act in the most pointed and unmistakable manner. It was a challenge to us to bow down to the decision of a man who has an "inspiring guide," and therefore thinks he should play pope for the Cause of Spiritualism, or to do our duty, or neglect that duty. We adopted the middle position; and having looked at our remarks, we find we have nothing to withdraw, to regret, to amend, or to be "ashamed" of, but rather we accentuate all we said, in proportion to the "bounce" of Dr. Babbitt's present rejoinder.

After the head of froth has been blown off, the remainder of Dr. Babbitt's reply becomes somewhat apologetic, but marvellously inaccurate. He labours to make us admit that the Bible is of "infallible inspiration," to impale us on the other horn of OAHSPÉ infallibility. But we did not write a syllable implying our belief in the infallibility of either of the volumes. Nor do we take up this matter as a "believer" in anything but freedom for mediums to give to mankind what the Spirit-world has to bestow, without being submitted to such a dastardly attack, as Dr. Babbitt has been guilty of on the present occasion. Another false issue of his is, the mixing up of what he calls the "Faithists" with OAHSPÉ. We simply deal with that book as a literary production, apart even from the medium through whose agency it was given. Dr. Babbitt's "infatuation" (a frailty of his own that he labours to inoculate us with) causes him to fulsomely laud OAHSPÉ over "the old Hebrew Bible." This is ground that we have not touched upon; nor have we manifested any "enthusiasm" further than a well-deserved appreciation of OAHSPÉ, as a set-off to the detraction of an inverted enthusiasm, such as Dr. Babbitt delights in in the present instance.

To conclude, we will not be led into a personal wrangle either with Dr. Babbitt or those who take sides in communistic disputes. Those whom he cites as having gone to the heights of folly in enthusiastic rapture, now go to the opposite depths of folly, in recrimination and regret. Please, Dr. Babbitt, do not class us amongst your "friends" in this category! But it is illogical to point out, as the doctor does, that because OAHSPÉ has given birth to enthusiasm, that therefore it is the cause of human frailty, unbalancedness and angularity. Men have become crazy and imprudent under the "enthusiasm" of Temperance, Antislavery, Freedom, Social Rights, Religion, and yet none of these things are to blame for the cranks of ill-balanced individuals. As well might we blame Babbitt's "Light and Colour" for the illogical prejudice, mistakes, and what not, that Dr. Babbitt has imported into his regret, at the folly of a friend of his over a certain book and its social teachings.

Do not let us mix up things in argument that are in no way related. It not only spoils the argument as a rational proceeding, but it causes the dispassionate mind to form a very unfavourable opinion of the mental ability of those who act so inconsistently.

There will no doubt be a torrent of objections to OAHSPÉ. Leave mediums alone for running one another down! All larger and newer thoughts have to withstand the charge of the small fry. These terribly mighty people with "guides" must either be the centre of the spiritual universe, or they will break a hole in the firmament somewhere, stick themselves into it, and shout to the sun and the planets to retire, because the reign of Luna has been proclaimed!

A WEST RIDING DEMONSTRATION AT LEEDS.

It will be seen from advertisement that Leeds Spiritualists have arranged to hold a series of meetings at the Horticultural Gardens, Woodhouse Moor, commencing on Sunday, July 26, when Mrs. C. L. V. Richmond will deliver addresses in the large hall, at 2.30 and 6.30. Mr. Schutt, Mr. Johnson, Mr. R. A. Brown, and other speakers will take part on subsequent Sundays.

SKETCHES FROM LIFE;

Or, Leaves from a Clairvoyant's Note-Book.

V.—LETTICE NORTH.

CHAPTER I.—A STREET SCENE.

It was a cold, bleak day in February, the wind blowing hard, the rain falling steadily, as it had done for many hours, and the night fast closing in, when from a dirty house, in a low, disreputable neighbourhood, issued screams and loud cries of distress, accompanied by curses and blows.

The door was burst open, and a girl rushed forth, followed by a woman brandishing a huge stick. The girl (apparently about fourteen years of age) was bleeding from wounds in the head and shoulders, and after running some yards, caught her foot against a stone, and fell heavily to the ground.

The woman had already raised the stick to strike again, when a man seized it, and, wrenching it from her grasp, threw it to some distance.

He then lifted the girl in his arms, exclaiming to the woman:—

"You will be hung yet, I do believe, with your drunken devil's temper."

"Oh," screamed the woman, "it is you again, is it? If I do swing, Green, it will be through your always interfering between me and Let. The ungrateful varmint! Out all day yesterday, and only brought in sixpence, and this morning, when I sends her to the market, brings back only a few taters, two carrots and a turnip, and says she can get no more, for the bobbies knows her, and she is afraid!"

At this the man tossed the virago a shilling, and said:—

"There! I will keep Let for the rest of the day to clean up my place a-bit, and look after the kids; they all like Let, and Peggie will wash her head, and put a bit of plaster on it."

So saying, he carried the sobbing girl into a house a few doors off, while the drunken hag, after picking up the money and putting it in her pocket, went off cursing and grumbling to herself.

CHAP. II.—WHO WAS LETTICE NORTH?

Her father was transported for robbery, and, some time after he had left the country, her mother shared the same fate for passing counterfeit coin. Poor Lettice had run wild in the streets, often sleeping on steps and in entries, and picking up a precarious living as best she could; begging, stealing, and sometimes earning a few pence.

His wife was dead, and he was left with several children, the eldest being a crippled girl. This girl was very fond of Lettice, and would gladly have kept her always with them, but the old woman (Mrs. Brookes) claimed a sort of proprietorship over Lettice, and made use of her in every way she could, claiming all she earned, begged or stole, and beating her most unmercifully in her drunken furies, which were very frequent.

Poor Lettice! what a sad fate seemed opening out before thee! Beset on every side, by wretchedness and evil, and overweighted by thy own hereditary tendencies to dishonesty; alas! poor child, what can save thee? Nothing, surely, but some miraculous interposition of Providence.

But the time of such things is past, says the doubter. They never were, cry the disbelieving. They were, and are still in the hearts who know and love the Lord. God's ways are not as our ways. He saw the danger of His child, and stretched forth His hand to arrest her in her downward path, and save her from a life of evil.

For some weeks after the scene we have described, Lettice lived on as usual, developing more and more the evil tendencies of her nature; the old woman teaching her all the arts of deceit in which, through long practice, she had become proficient. Who that walks the streets of our great cities has not seen hundreds of such outcast children as I here describe: ragged, half-starved, miserable little ones, seeking a precarious existence, and sinking ever deeper and deeper into the abyss of guilt and utter woe.

CHAP. III.—THE ACCIDENT.

Late in November, about five o'clock in the evening, a thick fog was fast obscuring everything; the lamps could scarcely be seen, and the passengers had to grope their way along carefully. The great traffic was gradually subsiding, the shops had on their gas to the full, when Lettice, who was prowling about in a very bad temper (for all things had gone wrong with her that day), was accosted by an old lady, who said:—

"My good girl! will you kindly help me to find a book-shop? My eyes are dim, and the fog renders it almost impossible for me to see my way."

Lettice was just going to run off without replying, when, noticing that the lady had a large reticule on her arm, an evil idea crossed her mind, and she answered, politely enough:—

"Certainly, marm: this way; I knows just the shop you wants."

So saying, she took her by the arm, and leading her down several streets into a perfect labyrinth of courts and alleys, suddenly seized the old lady by the wrists, and wrenched the bag from her arm, then ran off at full speed.

The old lady cried out, men and boys pursued, screaming and shouting, "Stop thief!" On sped Lettice, but managed to open the bag and secure the purse, which lay just ready to hand. Throwing the now useless bag away, and coming to a more open street, she attempted to cross it, and thus baffle her pursuers. But, alas! on account of the fog she did not perceive the heavy dray, under whose horses' hoofs she ran!

As she fell she uttered a piercing shriek, and then, oh! horror of horrors! the broad, heavy wheels went over her, crushing and mangling her fair young form, out of all semblance of humanity!

Of what avail now the stolen purse, the cries and shouts of the men and boys; of what avail the pitying horror of those who helped to raise that crushed and bleeding form, or the grief of the shocked old lady, who came up at this moment with two policemen? Oh! the crowded streets, the careless drivers, the starving, homeless children. Oh! the want, the destitution, and the crime.

And after all, what did it signify? Only a wretched, dishonest child escaping from a life of sin and degradation; perhaps from the gallows!

CHAP. IV.—HER FIRST AWAKENING IN SPIRIT-LIFE.

Some forty-eight hours after the scene described in our last chapter, we find our poor Lettice lying, still partially unconscious, in a large darkened chamber, in which several kind-looking, motherly women were softly moving about. They were all dressed alike, in long, loose gowns of some soft, grey material.

Lettice sighed, and moved uneasily. One of the women spoke to her, and said:—

"Dear child! are you awake?"

Lettice tried to raise herself, saying, in a kind of dazed manner:—

"Who speaks? Where am I? Oh! the pain. I am so thirsty."

The woman gently stroked her hair and replied:—

"You are with friends who will take care of you for the future. Keep still, drink this milk, and now try to sleep again."

The child closed her eyes, and again fell into a restless kind of sleep, murmuring, and tossing about her arms as though unable to find repose.

A woman approached the bed, and kissing Lettice on the forehead proceeded to stroke her head, arms and back, in a soothing way. She then left her to sleep, and, going to a window and looking out, began speaking to one of her companions, saying:—

"Is she not a very long time in coming to herself?"

"Yes," replied the other, "but the shock was very great, and she is so uninformed respecting her present condition; but if we are careful I think she will soon improve. I perceive that all her hereditary tendencies have been downwards; now all will be changed, and in time she will be introduced to good and holy things."

Lettice now spoke, and sitting up pushed the hair from her forehead, and looked round the room with wild wondering eyes:—

"Where am I?" she again queried. "Is it a prison? I was run over. Is it a hospital? It must be, and you are nurses! Oh! how kind you are, and I really do not deserve it. It was so bad of me to steal the lady's purse. Was she run over, too? Oh! dear, what will they do with me? Shall I be transported? My father and mother both were. Mrs. Brookes said we were all a bad lot, and I suppose we are."

"Yet," she continued, "we could not help it; why did God make us bad? Hap, he did not. Sometimes they call me 'devil's imp.' Hap, God made me in a hurry, and could not help it! Oh! dear; oh! dear!"

"Dear child!" said the woman, "do not talk so, and do not trouble yourself with thinking at all just now; only be certain you will be cared for and loved. Think for a moment how good God has been to you, just when the terrible cart was upon you (Lettice shuddered, and covered her face with her hands) the Lord then stretched forth his loving hand, and you were brought here, to be carefully tended until you recover. You will remain here and be taught to know good from evil; to love the right for its own sake, and all things conducive to make you wise and good; then you will also be happy!"

"I don't know," replied Lettice, doubtfully. "Peggie is wise and good, and she is not happy! She can read and write, and do sums, and the visiting lady says she is good, for she knows her catechism and collects, says her prayers night and morning, and sings hymns all day long; yet see her back, she is always in pain, and never will be better. The doctor says she cannot be cured. God does not love her any more than he loves me, though I am a bad 'un. Don't believe he knows or cares anything about it."

"Poor little one!" said the woman, who had before spoken; "yours has been a sad life, but now all things shall be changed. You will be taught to do many good and kind acts for others."

"Oh! that will be nice," cried Lettice, excitedly. "If I might only rub Peggie's back, and make it straight, so she could sit upright, and walk about, and take the little ones into the Park sometimes: Do you think they will let me, if I am good and promise never to thieves again? I am well now, and perhaps Peggie's visiting lady would help me to get something to do, if you would please speak for me, and say I will not steal any more!"

In her earnestness, Lettice fell upon her knees, and with streaming eyes, raised her supplicating hands to the woman before her.

The woman, looking upwards, cried aloud in ecstasy:—

"Father! I thank Thee for giving me this tender plant to train and nurture, and for showing me to what excellence the full-grown tree may attain hereafter."

"Why do you cry?" said Lettice. "Have I said anything to hurt you? Indeed, I did not mean to!"

"No, dear child! These are tears of joy and thankfulness for the words you have just spoken, showing me that there is much good in you, which may quickly be developed; but I see you do not quite understand. Eat and drink some of this bread and milk, which sister Ruth is bringing you."

"You are very kind to me," said Lettice, as she eagerly drank the milk given her.

When she had finished, sister Ruth said:—

"Would you like to come out in the fields? It is very fresh and green there, and it will do you good."

Taking Lettice by the hand, she led her through a door at the end of the room into a long corridor at the end of which a wicket gate opened on to a flight of stone steps, leading down to a very large meadow in which many lambs were feeding. The girl clapped her hands with delight, and said:—

"May I run on the grass, it looks so nice and soft?"

"Yes," said the gentle Ruth, "you may run here as much as you like, and also pluck some of the daisies, and little blue flowers that grow in the grass; and you may play with the lambs; they will soon come and make friends with you. I must now go back to the house as I have other things to attend to."

So saying, she left Lettice to amuse herself. The child walked demurely about, then sat down on the grass, and wondered in a vague kind of way what it all meant.

"It seems to me that waggon went right over me, yet I am not crushed, only a little squeezed! What a nice place, and the women, they call 'sisters,' are all dressed alike, but their faces are quite different one from another. The one they call Ruth likes me a bit, I think. How funny, no one ever liked me before but Peggie and the children. Peg's father said he liked me; he used to give me things

and kiss me. I did not like that; he looked so strange sometimes. He used to beat his wife; and Mrs. Brookes says it was through his being drunk, and throwing her down stairs, that Peg is a cripple. But it is nice to be here!"

So saying, she got up, and, plucking some grass, tried to coax the lambs to come and eat from her hands. This they soon did, and several hours passed away in such pure enjoyment as Lettice in all her life had never known.

When at length sister Ruth returned, she found Lettice lying on the grass, fast asleep, her hands full of grass and flowers, one arm thrown around a little lamb, against whose snowy fleece her face was nestled. What a picture of innocence and peace!

"Who, that could look upon such a sight as this, could ever doubt thy goodness, O Lord," said Ruth; then lightly touching the sleeping child on the shoulder, she called her gently by name.

Lettice started to her feet, exclaiming:—

"Where am I? Oh yes, I know, I have been asleep, and dreamed I was in heaven. There was a great white throne, like Peg read to me about in one of her books. A voice came from it and said:—'Lettice North! Lettice North! Where are you?' but there was no one there, only a voice. It frightened me, and I awoke."

"Called so early," remarked kind Ruth to herself; "then, indeed, is there work that no one but herself can do; and we must hasten on with her instruction."

Turning to Lettice, with a tender smile, she said:—

"Come; I have something for you in the house."

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

TWO EXCELLENT SERMONS.

COLLUMPTON: Unitarian Chapel July 12.—In the afternoon our discourse was on "Praising God," from Psalms, xxxiv., 1, 2: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad." Reference was made to the importance of cultivating the spirit and habit of praise, that being an essential element of religious life. Existence itself should be to us naturally glad and joyous, the spirit of praise and adoration emanating from the same source as that which causes the flowers to put forth their fragrance and the birds their song. The religion that did not make us abundantly happy was not worth having. Too often religion was made to repress, instead of stimulate, the glad and cheerful instincts of our nature. The popular conception of the future life was, that happy souls were engaged in praising God; that must necessarily be so, because they are filled with the spirit of praise. It is the spontaneous outflowing of their thoughts and feelings: praise is as natural and spontaneous to them as breathing is to us. The exercise of praise must be remembered as an obligation.—a duty; we must render unto God that which is due to him. To receive all the blessings, and to enjoy all the benefits of existence, without rendering thanks to the Giver, is the worst kind of unselfishness; and if we would join in the exercise of praise in the next world, we must commence the practice here. Nothing tended more to promote the attractiveness of religious worship, and the general happiness of life, than the cultivation of this exercise. The source of genuine praise, is love and gratitude. It should not be performed merely as a duty but as a delight; we should delight in God as a child delights in its parent, praising God because we cannot help it; it should be the habitual and spontaneous flowing out of thoughts and feelings. The writer of these words made this resolve because he was full of the spirit of praise. The effect of this exercise is to make others realize the attractiveness of our religion; they would perceive that we possessed the true element of heavenly life, and thus they would be glad in our gladness. We cannot do better work than this: by our own happiness to make others happy.

The evening discourse was from Isaiah, lv., 2: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." It was pointed out that we are being taught to-day concerning the conditions of existence in another world; that which is called death is really a birth—the birth of the spirit, the real being into the real state of existence. The nature of that birth, whether honourable or dishonourable, whether with glory and gladness or with shame and confusion, whether into the higher spheres of glory and brightness or into the lower spheres of darkness and wretchedness, will be determined for each one of us by the nature of our life here. In these words of the ancient prophet, we have an earnest expostulation and an earnest invitation. The expostulation is that mankind are living to a wrong purpose, living for the shadow instead of for the reality, neglecting their real interests for a temporary and passing gratification. The words "money" and "labour" mean that they were devoting their thought and anxiety and exhausting their whole energies for the attainment of that which is not real and which cannot give permanent satisfaction. Witness the mad scramble after wealth, the competition for power, the lust for gold, the pursuit of pleasure, the indulgence of bodily tastes and appetites. Witness also in the Churches the fanatical devotion to empty creeds and ceremonies, the blind faith in cherished dogmas, the prodigious expenditure of means and efforts to save men from an imaginary hell to an imaginary heaven. The meaning of the expostulation is, that the tendency of the world is to Materialism, to the total neglect of the requirements and interests of the spiritual life. Hence the leanness and poverty of soul which prevail, and the undeveloped condition of humanity spiritually. The earnest invitation is, that we should make the attainment of spiritual food our aim; it is an earnest appeal to live the spiritual life. Our great interest, if we only know it, is to begin to live here and now the life which we know we have to live when we leave the body. "Put ye on that which is good," viz., the truth and knowledge, the purity and goodness, which constitute the life and beauty and blessedness of spirit. "Let your soul delight itself in fatness," indicates the healthy, flourishing condition of soul which is the one real source of happiness.

OMEGA.

HOBSON: Mr. Coffin's, 13, Kingsgate Street, June 30.—The clairvoyant descriptions of spirits in the flesh and out of it, given by "Zoud" through the mediumship of Mr. Webster, are increasing in interest at every succeeding sitting. Mr. Hawkins was told of a fatal accident which happened in his presence some thirty years ago, even the names of the sufferers were given with great exactness, and fully recognised. Mrs. Hawkins received a very satisfactory account of the passing away of some of her relatives in infancy which Mrs. H. well remembered. The writer had correctly described to him the peculiarities and disposition of a gentleman still in the body, in whose employ he was for many years, consequently he is in a position to endorse all the control said. Each one in the circle had one or more very satisfactory descriptions. At every sitting (with one exception) strangers have been admitted, and it is marvellous (to me) how the control can see into their surroundings. This great gift of clairvoyance must (in my opinion) be more convincing to strangers and sceptics than any other phase of mediumship. July 7th.—Upon this occasion there were three strangers (gentlemen), present, when Mr. Webster was controlled by "Thos. Wilson," who delivered quite a lecture in reply to the question (put by one of the gentlemen) respecting "Life in the Spirit-land," which occupied most of the time, but gave to one and all every satisfaction. "Zoud" next took possession of the medium, and seemed very pleased in recognising one of the gentlemen who sat with him seven years ago, and not met since. This gentleman affirms, that "Zoud" at that time told the principal events in his life for that period, the whole of which had been verified in a wonderful manner. The third gentleman was very much affected by the truth of the business and family revelations, past and present, very minutely described by the control. Each member of the circle was highly gratified with the information they received. Knowing your space is so valuable, I will not trespass further with this very brief report.—JAS. R. MONTAGUE, 102, Bridport Place, N.

WALSALL: July 12.—Mr. J. Bent, of Leicester, delivered a short address on "The coming religion." He pointed out the fact that unfoldment, development and progress are marked in every step in human life. Some may say: My religion suited my forefathers, and why should I change to another religion of which I know nothing, and has been branded as delusion and humbug? Ridley and Latimer died at the stake to unfold a new religion, and we need a further unfoldment of religion, freed from a devil, priestcraft and popery that will come forth, in intellectual and spiritual might, so that the light of our Father God may shine in every human soul. The much-despised religion has come to the world free, and yet to join all humanity in one great harmonious whole. Mr. Bent's visit came almost unlooked for, so that he was not received by such an audience as his merits deserve.—J. TIBBITTS.

HETTON-LE-HOLE: Miners' Old Hall, July 12.—Mr. W. Westgarth spoke on the following subject chosen by the audience: "Is the present state of civilization amongst the most advanced nations of the Earth due to the social, moral and scientific teachings of the Bible; if not, what motive power has produced it?" The speaker pointed out that the Bible and Science were antagonistic. The advantages of civilization were due to the thinking powers of man since he attained freedom of thought. The motive power was the inner principle of man, which inspired him to struggle for higher conditions, but the people who stuck to the Bible did all they could to keep man back, and impede his progress by shackles of all kinds. These were cast off one by one, which enabled man to attain a higher position. The large audience applauded heartily at the close.—J. H. THOMPSON, Sec.

MIDDLESBOROUGH: Granville Rooms, Newport Road, July 12.—In the morning Mrs. Yarwood spoke of the drawbacks that had been experienced locally, more of which were yet to come. When men got their eyes opened, they found fault with one another, forgetting that all are parts of a whole, and brotherly love and mutual sympathy must overcome the spirit of criticism. She concluded with successfully describing spirits seen in the audience. Her subject in the evening was "Christianity, what is it?" pointing out the great discrepancies between the Gospel and modern Church teachings. Where was the forgiveness so clearly illustrated? Where were the wealthy, ready to share their possessions with the poor? More descriptions of spirits were given at the close.—The half-yearly general meeting was held July 8, for the election of officers for the next six months. The following is the result: Mr. Knewshaw, President; Mr. Gellertie, Vice-President; Mr. Johnson, Treasurer; Mr. A. McSkimming, Secretary; Mr. Valey, Librarian and Newsagent. The auditors gave their report which was very satisfactory.—A. McSKIMMING, Sec., 54, Nelson Street.

BURNLEY:—For a long time past a great want has been felt in Burnley, by a large number of small circles of Spiritualists, namely, a public place of meeting where friends could gather together and let the public see that Spiritualism is a growing power in the town. At last this has been accomplished; a society has been formed, and named "The Burnley Spiritualists' Society." A room has been taken, capable of seating about one hundred persons, and was opened on Sunday by our old and kind-hearted friend, Dr. Brown, who is I think the oldest Spiritualist in Burnley, and the only individual who has thrown open his doors time after time for the admittance of the outside public, and at the same time closed them on his patients. The meeting commenced with the chairman (Mr. Briggs) making a few remarks on the objects, &c., of the Society; then the Doctor's guides gave us a very able discourse on "The Philosophy of Death," which was treated in a very nice manner, and fully appreciated by the meeting, numbering about fifty, and consisting entirely of Spiritualists, and as a large number were not aware of the existence of the room, it being only taken on the Saturday previous, this number speaks well for the success of the society.—B. CROSSLEY.

KEIGLEY: Spiritual Brotherhood Lyceum, July 12.—The Sunday School Anniversary Services in connection with the above Society were held in the Temperance Hall—afternoon, 2.30, evening, 6 o'clock—when two trance addresses were delivered by Mr. J. Armitage, of Batley Carr, to large and intelligent audiences. At the afternoon service four children were named, and one in the evening. Our lady friends officiated as collectors. Hymns and anthems were sung by a choir of about 100, including instrumentalists. The collections amounted to the grand total of £16 4s. 11½d., for which the Committee are very thankful.—PROGRESS.

MR. W. J. COLVILLE'S VISIT.

Mr. W. J. Colville arrived in London, on Friday last, July 10, about 2 p.m. He was met at the station by Mr. Burns and other friends. Immediately after luncheon, he proceeded to the residence of Mr. and Mrs. Wm. Tebb, 7, Albert Road, Regent's Park, where he took active part in a charming informal gathering, composed of many friends of Spiritualism, both new and old. During the afternoon two beautiful poems were improvised by "Omina," through Mrs. Richmond; and Mr. Ward played and sang delightfully. Mr. Colville being called upon, answered a variety of pertinent questions on themes of considerable general interest. The answers were lucid and comprehensive, and were received with much appreciation. A subject for a poem being called for, "The Future" was suggested, upon which topic some fine verses were immediately improvised.

Mr. Colville informs us that he has met a great many old friends and made some new ones since his return to London. The interest in the work accomplished through his mediumship seems greater than ever before. As his stay in London will be very brief, friends will do well to make immediate application, if they desire his services, either in public or private. He and his friend Mr. Koenig left for Paris early on Monday morning. They return to London on Saturday evening. All persons wishing to join the class now forming, for special instruction in Healing by Spirit-Power, and the cultivation of the Gifts of the Spirit, are requested to apply to Mr. Colville on Sunday next, July 20, immediately after the morning and evening service in Cavendish Rooms, where and when all particulars will be furnished. A single lecture and conversation can be given to a select audience at a private residence, if desired.

Mr. Colville's first appearance in England, since his return from America, was in Psychological Hall, Grove House Lane, Leeds, on Thursday evening, July 9. The notice had only been out two days, and many of the usual frequenters of the hall were not reached by it, nevertheless between 100 and 150 persons were present, all of whom seemed to heartily enjoy the exercises. Mr. J. Lingford spoke briefly but finely in his address of welcome. Songs were sung by Mrs. Lingford, Mr. Koenig and Mr. Colville, accompanied on a fine organ. Mr. Colville, under influence of his inspirers, delivered a short but very telling address, answered ably a number of excellent questions, and improvised a poem of far more than average merit, on "The temple of the spirit" and "Victor Hugo." He and his friend were guests of Mr. and Mrs. Lingford.

Mr. W. J. Colville commenced his public work in London on Sunday morning last, in Cavendish Rooms, when there was a very select and highly appreciative audience. Several important questions were answered before the lecture, and a fine poem was improvised at its close. The lecture appears in this week's MEDIUM.

In the evening there was a numerous audience, quite different from that of the morning. Mr. Burns introduced Mr. Colville, who gave a discourse on "Spiritualism in relation to existing Institutions." Mr. Colville and Miss Wade sang a sacred song each. One question was answered. Mr. Colville gave a lengthy poem on "Childhood; Devotion; a Mother's Love." There were many expressions of satisfaction at the appearance of Mr. Colville again in London.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, July 12.—In the morning, Mr. J. S. Schutt's controls answered a multiplicity of questions, varied in character, and satisfied all the questioners, the replies being clear and exhaustive. In the evening the subject was "The present-day aspect of Spiritualism; or what can be said for and against it?" They clearly demonstrated that the Scientist, by known laws, failed to demonstrate the position he assumes; also that Spiritualism is not anti-scriptural, but that the Bible abounds with, nay, is full of Spiritualism; and drew a startling picture of the mediums therein portrayed, and the mediums of the present day.—W. LAWTON, 46, Gray Street, Kirby Street.

DEVONPORT: Heydon's Hall, 98, Fore Street, July 12.—At 11 a.m., the controls of Mr. Tozer discoursed on "Progression," considered under four headings, viz., Moral, Intellectual, Physical and Spiritual, for a space of about fifty minutes. At 3 p.m. the controls of Miss Bond opened the meeting with an invocation after which a short discourse was given through Mr. Tozer, on "Ask and it shall be given you; Seek and ye shall find; Knock and it shall be opened unto you." The controls of Miss Bond then took possession of her organism, and gave some good advice to those present on circle holding, and afterwards they gave twelve clairvoyant descriptions, five of which were immediately recognised; and while on the way to the evening meeting, some friends (strangers) met with Miss Bond, and stated that although on the impulse of the moment they did not recognise the descriptions given them, yet after a little consideration they well remembered them to be descriptions of three of their friends who had passed from earth, also that they considered it their just duty to inform her of it. We wish others who recognise the descriptions after they have left the hall would in some way or other make it known to us: it would give us great satisfaction. At 6.30 we received another discourse through our lady medium, on the "The Existence of Evil," which was ably dealt with; all present seeming much interested with it, and we are glad to be able to state that as at the previous meetings of the day, many strangers were present, and we believe that much good will result from the day's work.—HON. SEC., D. F. S. S.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, July 12.—In the morning, at 9, interesting and instructive addresses were given by the guides of J. Eales, W. Corner, and Mrs. Meehan. In the evening, after Joseph Eales had opened the service and had given us a very eloquent address, R. Lunsen was controlled, first by an Italian, who was described by W. Corner as a sailor, and second, by a friend who had lived in the neighbourhood before he passed away. A sister of a person in the audience gave us some loving expressions and shook hands with her brother through Mrs. Meehan. She was afterwards described, together with her mother, and recognised. Eloquent addresses were afterwards given through Mrs. Rule, Mrs. Meehan and W. Corner, and the meeting closed with clairvoyant descriptions, all of which were recognised with one exception.—I am glad to say we are still progressing; we have ten mediums undergoing development, four of which are clairvoyants, and if these continue to develop at their present rate, before long they will become very prominent.—G. WILLIAMS, Tottenham.

BURRADON COLLIERY: July 11.—Owing to the Schools at Seghill being under repairs, our Society had to take Mrs. Britten to the above-named village, where she delivered a lecture on, "There is no death," in the School-room there. We had a splendid audience, every seat being occupied. Her lecture consisted of a recital of phenomena, which went to prove that man lives in an unseen world after he lays aside his body in the grave. It may be said, with truth, that the common people heard her gladly. After the lecture a number of questions were asked, and appropriate answers given thereto. As is usual there were a few would-be-wise men present, who were disappointed because they did not hear something which they could not possibly understand. It is often said of speakers, that so and so was a great speaker, and when asked for a reason of his greatness, we are answered, "Oh, I did not understand a word he said; he was so great a man." In this case the greatness consisted in the fact that all the ideas were conveyed in plain language, so the small critics were disappointed. The intellect and emotions were equally affected, and the meeting will long be remembered for good by the great majority who attended it.—G. F.

LEEDS: Psychological Hall, Grove House Lane.—We had a busy time last week: we had Mr. Colville on Thursday and Mrs. Wallis of Glasgow, on Friday. On Sunday we had a good audience to hear Mr. Morrell, of Bradford, and Mr. Barstow, of Leeds, one of our promising mediums; will make a very good platform speaker in time. He opened with the Invocation, which was very impressive. Mr. Morrell followed with the discourse: "The Origin of the Devil, and who made him." The control expressed a desire to give experiences and views on the origin of the devil, tracing him to the Eden serpent, according to the views of orthodox parsons and priests. In the Christian system he plays an important part. He is always ready to tempt you to commit sin. Who formulated this pope of darkness, and made man his follower? Will your Father God allow his children to fall into the hands of such a Devil? Even the savages would not nor could not believe in such a dogma. It is a priestly doctrine, useful for commercial purposes. The only devil consists of evil, sinful men and women, who leave earth-life. We have no such orthodox devils in the Spirit-world. We find things quite different. We come back to tell you that man was planted on this earth to be free and enjoy himself. Ever knock at the door of knowledge, open out the vast avenues you have at your command, escape the suffering: if you do not it will be your own fault. In the Spirit-world you cannot cloak your deeds done on the earth. There you are known by your actions done on this earth-plane.—COB.

NORTH SHIELDS: 6, Camden Street, July 12.—Our platform was ably occupied by the guides of one of our own mediums, Mr. E. Hornsby. They commenced by giving a beautiful and extensive description of what they called the evolution or progress of a tiny drop of water; which was traced in its descent from the Clouds, to its dash upon the Mountain-side; thence, to the Brook, the Stream, the River, on to the mighty Ocean. The description of each epoch of its course was finished by an appropriate verse, the whole of which was a mighty allegory of the Evolution, or Progress, of Man, from which numerous inferences were drawn during the remainder of the discourse. One of the points touched upon in man's progress, was his various ideas of the Future State. They said: Man's selfishness was accountable for the many erroneous ideas existing concerning the future. It was his selfishness that paved the streets of Heaven with gold; that brought into existence golden harps and crowns, &c. From the same source the bottomless pit got its being; a place to roast their antagonists. This was an ingenious invention: if it had not been bottomless it might have been filled long ago. In conclusion they said that the growth of man's thought was rapidly choking all such conceptions. We got the expression of good at the fountain of evil. Man at the present time is more perfect than he has ever been. We had a goodly audience, and the discourse was highly appreciated.—R. HEDLEY, 7, Stanley Street.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, July 12.—In the morning Mr. J. Scott's guide spoke on: "Now we see through a glass darkly, but then face to face." In the able rendering which called forth expressions of approbation from the audience, it was stated that materialistic thoughts and ideas obscured the spiritual vision of the multitudes. Doubts, fears and superstitions, dread and darkness, shut out the Spirit-world from men's view. Preconceived ideas and self-opinions were obstacles in the way of spirit perception. All the loved ones were declared to be awaiting us with outstretched arms, to be our companions throughout the eternal future. Seven spirit-friends were described, all of which were recognised. For an hour in the evening, Mr. Scott's guides discoursed on "What is Spiritualism?" setting forth the advantages and disadvantages of Spirit-communion. The misapplication and misdirection of spiritual gifts brought disaster and despair, and tended to lead others into the same state. The spiritual faculties, used and developed in accord with Divine law, gave us the second birth, in spirit and in truth. At the close spiritual surroundings were described, all of which were ultimately recognised. After the service we adjourned to Mrs. Hirst's; where the nearness of the spirit-world was proven beyond a doubt, through the mediumship of Mr. Scott and Mr. H. Wardell, who gave some most startling manifestations.—D. W. ASHMAN, SEC., 15, Cumberland Street, Stranton.

SOVERBY BRIDGE ANNIVERSARY.—On Sunday last we held our Anniversary services, at the Lyceum, Hollins Lane, when Mrs. Wallis of Glasgow, gave two Inspirational Addresses. The subjects were, in the afternoon, "A rational view of life beyond the grave;" and in the evening, "The practical value of Spiritualism." Both addresses were listened to with great interest, more especially in the evening, when the crowded audience manifested their approval by a hearty round of applause. In the afternoon the choir did good service by their effective rendering of, "I will call upon the Lord," and "Glorious is thy name," and in the evening Handel's "Hallelujah." The duties of chairman were ably performed by our esteemed friend, Mr. Etchells, of Huddersfield. Mrs. Wallis also spoke on Monday, July 13, on "The need of Reform," and afterwards gave about twelve clairvoyant descriptions, about two-thirds of which were recognised. The collections, in whole, amounted to £12 10s.—I also wish to announce that on Sunday, August 2, we purpose opening our new organ, when the choir will give selections of music. We shall be very glad if friends from the surrounding district will favour us with their presence and liberal support on that occasion, in order to raise the few remaining pounds which are required to complete the purchase.—COB.

STONEHOUSE SPIRITUAL MISSION.

The first Annual Tea and Entertainment was held at the Lecture Hall, Union Place, on Tuesday evening, July 14, when friends from Plymouth, Stonehouse, Devonport, Morice Town, Keyham, Ford and Turnachapel, favoured us with their attendance and support; also messages were received by post and otherwise regretting their inability to attend, including Mr. Pine, Mr. W. Innis and Mr. Dunn, of Saltash; and Mr. Best, of Eldad.

After Tea, which was most excellently laid, producing the utmost satisfaction to all, the Hall was prepared for the public meeting, which was well attended, the programme extending from 8.15 to 10.45; commencing with a musical performance under the conductorship of Mr. Norris, entitled "The Church Parade March," followed by Readings by Mr. Williams; Recitals by Serjeant Broome, R.M.; Songs by Mr. Norris ("Tenderly think of the Dead," and several others), Mr. Watts ("When you and I were young, Maggie"), Mrs. Dareh, Mr. Williams, (two songs), and Miss Carter. Mrs. Trueman became entranced, and walked from the body of the Hall to the platform, her guides giving a splendid address full of sympathy and solid advice. Controlled by another spirit-worker, there was given through her a most sublime and angelic song. The sweet, soft, heavenly sound is still in our ears. Mr. Williams's guides addressed the assemblage in an earnest, sympathetic manner. Mr. Paynter (who is very feeble; Spiritualists would do well to visit this afflicted brother) spoke briefly on the love of the Cause, regretting that his impaired health prevented his appearing on the platform. Mr. Brooks, an advanced Spiritualist, gave a portion of his experience, and of the history of the Cause, and on the hopeful prospects of Sunday and week-night services being conducted at Saltash.

Mr. W. Burt, who acted as chairman, became controlled; his guides speaking on the pleasures of the evening, the difficulties of the past, the prospects of the future. Interspersed were several Anthems by the company. The whole was gone through without a single hitch. All were willing, and cheerfully responded to their call, the chairman expressing his pleasurable surprise at the manifestations of so much local talent; laying the foundation for future, and, we trust, more extended festivities.—Cor.

HEYWOOD: Argyle Buildings, July 5.—We had Miss Robinson, from Manchester, when she gave interesting addresses from questions submitted by the audience. On the Monday evening we had a general meeting of members, for the purpose of choosing officers for the next twelve months. Mr. Pell retained the position of Treasurer, while the Secretaryship was transferred to Mr. Enos Ellis, 85, Manchester Road, to whom all communications in the future must be sent; while the Committee consists of Mr. James Ward, Mr. Horrocks, Mrs. J. Pell, Mr. Ashton, Mrs. Horrocks, Mr. G. Evans, and Mrs. J. Wild.—July 12.—We were entertained by the controls of Mr. Johnson, of Hyde, but the weather being warm, we had not large audiences.—Cor.

JERSEY: July 12.—We are favoured just now with the presence amongst us of an experienced Spiritualist of fifteen years' standing. At our Sunday evening circle his influence was highly beneficial to the development of mediumship. No fewer than four of the sitters were deeply controlled; one said a few words very fluently. We also distinctly heard the direct rap, and a voice was heard clairaudiently by two or three of our members. We truly appreciate the assistance given by this gentleman. His sympathy and enthusiasm are indeed a God-send. We are helped forward when we least expect it, and that help comes from an unlooked-for quarter. At our week-night circle, also, the power was centred in the development of mediumship, the name of the control being written through a writing medium.—EXCELSIOR.

PENDLETON: Social Club, Withington Street, July 12.—Mr. J. E. Brown gave two addresses: afternoon's subject, "When I pass from this world what will become of me?" It was a beautiful discourse, showing all the various associations and developments while passing up the everlasting spiritual ladder of progress in the "Spirit Realm." In the evening, "General Gordon" was to have controlled, giving his life and mission, but time was too short, so a short discourse was given on "The lost Name." "General Gordon" will give his history the next time Mr. Brown comes to Pendleton. After the meeting, the election of officers took place. All were re-elected, and a few added. The President gave a full financial statement of the last six months, showing a balance to the society of over £18.—C.

BRADFORD: 448, Little Horton Lane, July 12.—After a beautiful invocation, Mrs. Gregg's guides took for their subject in the afternoon, "Feed my Lambs," showing that allusion was made to little children, to feed them, not with bread alone, but with spiritual food; telling us to go into the highways and hedges, and give unto those "lambs" spiritual knowledge, that would elevate them and do them good. The controlling powers are fully master of the subjects they take in hand. Afterwards they gave us a splendid poem on "Daisy, Mother, and Lily." Our little room was packed, several having to go away.—In the evening they took for their subject, "Thy will be done," telling how hard it seemed to be when affliction and sorrow are upon us, to say, "Thy will be done." If we would search into our own nature, and understand more of nature's laws, we should be better able to say from our hearts, "Thy will be done." Afterwards they gave seven descriptions of spirit friends, in such a manner that surprised all present, all being instantly recognised; also four spirit guides were described in the audience. The meeting closed in good harmony.—Cor.

CASES OF HEALING.

INJURED SPINAL NERVES CURED.

It is with much pleasure I write to give my experience of the healing power of "Animal Magnetism." Some years ago I had a fall causing a shock to my spine, which injured the spinal nerves in my head, and caused me to suffer very much from bad headaches. For three years I have been under the care of a good doctor, who, although he often relieved the pain, failed to do any real good; for it was becoming worse and more frequent, so that often at nights, I have had to sit up in bed for hours at a time. When I was feeling most discouraged, seven

weeks ago, I went under Mrs. Hagon's treatment for five weeks. After two days, I felt much relieved, and since the first week I have had no return of the pain, and still a fortnight after leaving Mrs. Hagon, I am in sound health and feel my head to be perfectly cured. I cannot express my thankfulness for what Mrs. Hagon (with the blessing of God) has done for me.

E. PALMER.

Cotham Lawn, Bristol, July 7, 1885.

A CASE OF CANCER BENEFITED.

To the Editor.—Dear Sir,—Will you permit me through your paper to express my thanks publicly to Mr. Hawkins (Magnetic Healer) for the great good and attention he has shown me during the past month? I came to London with cancer in my breast, which, thanks to the Great Spirit, he has very nearly cured; and with such excessive weakness in both legs, that I could only walk across the room with the aid of two sticks. Now I can manage with one, and have no doubt, were I able to stay longer, I should find still greater benefit.

Mr. Hawkins always attends my sister, with whom I am staying, and has brought her round from several very dangerous attacks of illness. I feel I should not be doing him justice, if I did not make known some of his valuable healing qualities.—I am, dear Sir, yours truly,

119, Warwick Road, Kensington, S.W., July 12.

F. PALMER.

Home address: The Mount, Aylesbury, Bucks.

These two testimonies present remarkable coincidences. Both the ladies are named Palmer, both were on a visit from the country, residing (one with a sister) in the same part of London. We have investigated the matter, and find that the families are not at all related, and come from different parts of the country. We call attention to these facts, that readers may not suppose that the same patients are giving testimony in favour of two healers. On "circumstantial evidence" of this kind, many have been condemned; when, as in the present instance, quite baseless.—Ed. M.

MR. JOHN SCOTT'S CLAIRVOYANCE AND MEDIUMSHIP.

To the Editor.—Dear Sir,—I am most happy to inform your readers that I have had a private sitting with Mr. John Scott, of Hetton-le-Hole, which has given me great satisfaction. He described my present circumstances and surroundings very accurately, gave me the names of several of my spirit-guides, and made several predictions concerning my mediumship and the future events of my life. One of his predictions has already been fulfilled, and his other prophecies concerning myself and my future life are quite in harmony with what I have received from other good clairvoyant mediums. He further told me that I had an Italian patriot with me who would often speak through me. The truth of this statement has been most clearly demonstrated, for I have had conversations with one or two Italians in their own language, although I have never learnt a word of it. At first I had so much doubt as to the genuineness of my new accomplishment, that I sought out several Italian gentlemen to test my gift, and the result was most favourable.

If any Spiritualists, who have mastered the language in question, will write to me and send their names and addresses, I should feel greatly pleased to converse with them, should a favourable opportunity present itself.

Mr. Scott has told me so much truth, that I feel it my duty to make known his great gifts as a clairvoyant medium. I hope and trust he will be made a great blessing to the world at large, and the happy agent of bringing many to a saving knowledge of the truth.

I am, dear Sir, yours most respectfully,

JOHN THOMPSON.

11, Albert Street, Shildon, Durham.

MR. J. J. VANGO, 22, Cordova Road, Grove Road, E., will discontinue his seances from July 19 until September 6.

A GENUINE CASE OF CHAIR.—Kindly insert the following in the MEDIUM: W. Tebb, Esq., £1; Mrs. Tebb, £1. This makes in all £4 5s. collected for Mrs. Morris.—M. SKILTON, M.C.S., 21, London Road, Brentford.

ASHINGTON COLLIERY: July 12.—We had Mr. J. G. Grey with us, and the audience chose a subject which his guides handled in a most masterly manner, namely, "There is no death." All present enjoyed the edifying remarks of the guides.—JNO. ROBINSON.

LEICESTER: Silver Street, July 12.—The guides of Mr. Sainsbury delivered a very good lecture through him on Acts, xxvi., 28: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The lecture, the second through this medium, was well received. At the close questions were answered through the medium in a satisfactory manner.—S. A. SHEPHERD.

BLACKBURN: New Water Street, July 12.—The usual weekly meeting of the Lyceum was held at 9.30, conducted by Mr. John Pemberton. Present: males, 36; females, 36; officers, 12: total 84. At the usual services of the Society, the platform was occupied by Mr. W. Proctor, blind medium, of Dalton-in-Furness, who gave two trance addresses on "Future Religion, or the coming Golden Age," and "The nature, needs, and destiny of man."—W. M.

WEST HARTLEPOOL SPIRITUAL ASSOCIATION.—On July 8, we held our half-yearly meeting for the election of officers for the ensuing half-year, when the following were appointed:—Mr. Wm. Wardell, President; Mr. F. Westrop, Vice-President and Treasurer; Mr. D. W. Ashman, Secretary; Mr. A. Adamson, Doorkeeper; Messrs. Thos. Brunskill, Wm. Wooton, Jas. Murray, Jas. Thayne, Altid. Smithers, Committee. Thanks were voted to the retiring officials for past services, and the accounts which showed a balance in the Treasurer's hands of £1 13s. 5½d., were unanimously passed, the business being carried through with cordiality, and a determination to go on and do better in the future. As all future official communications will reach you through our worthy Secretary, Mr. D. W. Ashman, allow me to tender you my sincere thanks for your kindness in the past, and to express a hope that you may be long spared to help forward the car of progress.—WM. WARDELL, President, 8, Havelock Street.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JULY 19th, 1885.

LONDON.

BRUNSWICK SQUARE, W.C.—Messrs. Hagon's, 22, Hunter Street: Sunday, at 11, General Service, at 7, Healing Seance. Tuesday at 8, Developing Circle; Thursday and Saturday at 8, Trance and Clairvoyance.
 CAVENDISH ROOMS, 51, Mortimer Street, W.: Mr. W. J. Colville, at 11, "The Seven-fold Nature of Man"; at 7, "The Bible of God and the Bibles of Men."
 HOXTON.—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.
 KENTISH TOWN.—88, Fortess Road, at 7, Address and Circle. Saturday at 8, Seance, Mr. Walker. Wednesday, at 8, Mr. Hagon, Healing.
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; medium, Mrs. C. Spring. The Room to be let on other Evenings.
 MARLBOROUGH ROAD.—187, Seymour Place, Sunday, at 11 a.m., prompt, Seance, at 7 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. Prichard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.

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. HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.
 NOTTING HILL.—Clarendon House, 63, Faraday Road, Ladbroke Grove Road. Thursdays at 7.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BACUP.—Public Hall, at 2.30 and 6: No Information.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30, Mr. Holdsworth; and 6 p.m.: Mrs. Wallis.
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; and at 6, Local.
 BLACKBURN.—New Hall, New Water Street, at 9.30, Lyceum; at 2.30 & 6.30.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 10.30, Mrs. Ingham; 2.30 and 6, Mr. Schutt. Anniversary. Monday, Mrs. Wallis.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 Mrs. Wallis; at 6 p.m.: Miss Sumner.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Ellis and Local.
 Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. & Miss Gott.
 Milton Rooms, Westgate, at 2.30 and 6: Mrs. Butler.
 New Room, top of Addison Street, Hall Lane, No Information.
 CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
 COLLUMPTON.—Unitarian Chapel, at 3 and 8: Rev. C. Ware.
 DERRY.—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. W. H. Tozer; 3 p.m.; 6.30 p.m., Miss Bond.
 EXETER.—The Mint, at 10.45 at 6.30.
 FELLING.—Park Road, at 6.30: Mr. W. Westgarth.
 GLASGOW.—2, Carlton Place, South Side, at 6.30: Mr. E. W. Wallis.
 HALIFAX.—Mechanics' Hall, at 2.30 and 6 p.m., Miss Keeves.
 HAWLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HETTON.—Miners' Old Hall, at 6.30: Mr. R. L. Fearbey.
 HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Local.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KILGILLEY.—Lyceum, East Parade, 2.30 and 6.30: Miss Wilson and Miss Beetham.
 KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, Mrs. Groom.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Local.
 Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mrs. Riley and Miss Harrison.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Local.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, Lyceum at 10.30; at 2.30 and 6.30, Mrs. E. H. Britten. Sec., Mr. D. Corson, 14, Daulby Street.
 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.
 Bridge Street, Pin Mill Brow, Ardwick, at 2.30. Tuesday at 8.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mrs. Yarwood.
 MORECAMBE.—Rembrandt Studio, Crescent, at 6.30.
 MOWLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth; Wednesday, Mrs. Gregg.
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mr. J. J. Morse. See Paragraph.
 NORTHAMPTON.—Cowper Cottage, Cowper Street.
 NORTH SHIELDS.—6, Camden Street, at 6.15: Mr. J. G. Gray.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.
 OLDHAM.—178, Union Street, at 2.30 & 6, Mrs. Hamer.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30. No Information.
 OSWALDSTWISTLE.—At Mr. J. Bargeton's, 9, Fern Terrace, at 6.30. Circles suspended.
 PENDELTON.—Social Club, Withington Street, at 2.30 and 6.30: Mr. Place.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.30, Circle; at 6.30, No Information.
 10, Hogshe Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Bart. (Books from the Library obtainable at these Services.)
 8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.
 Friar Lane, Friday at 8 p.m., Mrs. Sparks.
 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, 175, Pond Street, at 6.30: Mr. Plant.
 BOWNEY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. Green.
 SPENNYMOOR.—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.
 STONHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "Essentialities," and Circle; at 7, "The World of Soul," and Circle. Medium, Mr. W. Bart.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSFALL.—13, Rathbone Place, at 6.30.
 WALSHALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Local.
 WEST FELTON.—At Mr. Thomas Corker's, 12, Grange Villa, at 8 p.m.
 WINSKY.—Hardy Street, at 2.30 & 6, Mr. Hepworth.

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

ANNIVERSARIES, SPECIAL SERVICES, &c.

BOWLING: Spiritual Tabernacle, Harker Street.—Anniversary, Sunday, July 19, at 10.30, Mrs. Ingham; at 2.30 & 6, Mr. J. S. Schutt.

14 RS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.—Appointments: July 19, Lancaster; Liverpool, July 26 and August 23; Manchester, August 2; Foleshill, near Coventry, August 8.

MRS. EMMA HARDINGE-BRITTEN'S APPOINTMENTS.—From July 11 to 15, Newcastle, North Shields, &c.; 16, Leeds; 26, Rochdale. Liverpool, the first and third Sundays, and Newcastle the last Sundays of each month for the present. August 9, 10 and September 13, Bradford; October 12, Birmingham.—Address, the Limes, Humphrey Street, Cheetham Hill, Manchester.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—Sheffield, July 23, and 24; Leeds, July 26, August 2 and 30; Nottingham, August 9 and 16; Halifax, August 23, and week-days; Barnsley, (probably) September 6. Week-days in the vicinity of above places.—Address: care of Mrs. Strawbridge, 11, Blandford Square, London, N.W.

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2nd Aug., Mrs. CORA L. V. RICHMOND.

9th " Mr. J. S. SCHUTT, and a second Medium.

16th " Mr. W. JOHNSON, of Hyde, and a second Medium.

23rd " Mr. B. A. BROWN, of Manchester, and a second Medium.

30th " Mrs. CORA L. V. RICHMOND.

Names of the Second Mediums will be advertised in Saturday Papers.

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MR. E. W. WALLIS'S APPOINTMENTS.—Glasgow, 2, Carlton Place. Mrs. Wallis will be at Walton Street, Bradford, July 19, at 2.30; Bingley, 19, at 6; Bowling, 20.

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 50, Langside Road, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.

Sundays: July 12, Leeds, Edinburgh Hall; 19, Rochdale, Marble Works; 26, Oldham, Aug. 2, Openshaw; 9, Leeds, Psychological Hall; 16, Rochdale, Marble Works; 23, Halifax; 30, Bacup; Sept. 6, Sowerby Bridge; 13, Leeds, Edinburgh Hall; 20, Rochdale; 27, Openshaw; Oct. 18, Rochdale, Marble Works; Nov. 6, Leeds, Edinburgh Hall; 15, Rochdale, Marble Works.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W. July 19 to 22, Northampton, Birmingham and Leicester.

MR. J. S. SCHUTT'S APPOINTMENTS.—July 5, Batley Carr; 12, Ardwick, Manchester; 19, Bowling, Anniversary; 26, Pendleton. Aug. 1 & 16, Yorkshire District Committee; 9, Leeds, Edinburgh Hall; 23, Blackburn; 30, Ardwick, Manchester. Sept. 6, Walton Street, Bradford; 13 & 14, Liverpool; 20, Leeds, Edinburgh Hall; 27, Rochdale. Oct. 4, Walton Street, Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elliott Street, Sladen, via Leeds.

B. PLANT, Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, B. Manchester.—Appointments: July 19, Sheffield; 28, Regent Hall, Rochdale.

MR. J. J. MORSE'S APPOINTMENTS.—SHEFFIELD, July 18; NEWCASTLE, July 19, 20, 21 and 22; NORTH SHIELDS, July 21 & 22. Farewell Meeting; LIVERPOOL, July 24.

NOTE.—Mr. Morse will sail per "Walscott" for New York on Saturday, 25th, inst., on a lecturing tour to the United States, Australia and New Zealand and is, therefore unable to answer any more calls for Lectures during his remaining stay in England. All letters can be addressed until above date to him, at 16, Dunkeld Street, West Derby Road, Liverpool.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: July 19, 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.

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