



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

SPIRITUALISM.

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GERALD MASSEY'S EXPERIENCES IN SPIRITUALISM.

A LECTURE DELIVERED IN SYDNEY, N.S.W.

At West's Academy, on Sunday night, Mr. Gerald Massey delivered a peculiarly interesting lecture on Spiritualism, which he calls "A Leaf from the Book of my Life." The lecture was chiefly interesting from being to a large extent a plain statement of extraordinary facts in Mr. Massey's life, giving support to the belief in a spirit-world which can and does communicate with this world of ours. In his opening remarks Mr. Massey said:—

"We have a class of journalists in London who grin for the public through the horse-collar of the Press. They laugh for their living, and their duty is to make fun of all that is foreign—the more the seriousness the greater the absurdity for them. Such jesters are not wholly unknown to the colonial papers. Their duty is to play the fool. They have no comprehension and can have no respect for the love of truth, which alone could compel a man to tender his own testimony in a case so painfully personal as this. In the course of my life, I have been a fighter in the forlorn hope of more than unpopular cause. But these grinning, drivelling fools of the present time need not think that I am therefore, the champion of an unparalleled imposture. Some of my hearers would possibly have preferred a short and easy lesson upon Modern Spiritualism, in which I should tell and teach them the whole that I have learned, and they could go away, knowing all about it, in 70 or 80 minutes. But what I have to offer to-night is a story of personal experiences, and I will answer for my facts with as much certitude as Mr. Cocker has done for his. I speak in all sincerity, and mean exactly what I say, never doubting that the truth, truly spoken, will ring truthfully on the touchstone of all true souls. But in relating an experience so personal and peculiar, it is only fair to myself and my subject that I should ask your attention to one or two facts which with the unprejudiced, if there are any such, may count in my favour as an observer. In the first place, then, I am no visionary, and have no predisposition to superstition—no predilection for wonder-mongering in any department. I have had to earn my own living by hard work of various kinds ever since I was eight years old. During that time I have had to form the habit of looking facts in the face as fully and squarely as possible, with the view of getting a good grip-hold of reality. Nor did I start with any original tendency to 'mooning'—all my abnormal experiences came unsought. I had no wish to try the spirits—they tried me too much. My testimony may be questioned

on the ground that I am sometimes called a poet, and poets are supposed by some people to be born liars. But even in poetry it has always been my desire and endeavour to get at the truth. I never could derive any inspiration from unreality, and I have spent some years of my literary life conscientiously trying to tell the truth. The facts now presented are those that I recorded just as they occurred."

Mr. Massey then proceeded to explain how he, some 33 years ago, was invited to see a young clairvoyant, who afterwards became his wife, and he then narrated some remarkable phenomena which he experienced through the mediumship of that lady. Many things, for example, were communicated to him by her while in the trance condition, which could not be accounted for but by the working of some intelligence external to this life. Events were recorded by her on the date of their occurrence, at great distances from them at the time, with perfect accuracy, as subsequent inquiry proved. Some of these events were trivial, others were of importance, and one touching instance of this abnormal power may be related in Mr. Massey's own words:—"Washing up one night, my wife said "Mother is dead!" "Why do you think so?" I asked. "She told me so, and showed me the letter pushed under the bedroom door with the black seal upwards. At 8 o'clock the same morning* I saw the letter pushed under the door by the servant with the black seal upwards, and which letter verified my wife's vision by announcing the fact. "For many years," continued Mr. Massey, "I used to look on the trance conditions as only showing an exalted form of the same personality. But by degrees I was forced to the conclusion that there was more in it than one individuality manifesting under some duality of obscure brain conditions—that, in fact, other persons, individuals, or intelligences had the power to make use of these conditions, as if they, also, could magnetise and put their patient into a trance, take possession of the human machine, and run it on their own account; that these conditions were those of mediumship betwixt two worlds, the unseen and the seen; and that the kind of manifestations on the character of the operators were in keeping with the nature of the conditions. That is, to put it roughly, health, mental or moral, is conducive to the manifestations of good or pure spirits; whilst disease, whether mental or moral, lets

* This must mean next morning, unless the conversation reported took place after midnight. In other places we have found errors in reporting.—Ed.M.

in the lower, darker, earth-bound kind of natures to make use of the victim for their gratification. I know whereof I speak, and if need were I dare stand here to say what some of you would not dare to sit there and listen to. Some of us could present facts so hard that they would strike the blatant sceptic and shut him up dumb, as with a back-handed blow on the open mouth."

Mr. Massey then gave further facts in proof of spirit communication, relating one instance where it seemed the spirit of his wife's mother and of his little daughter absolutely conveyed certain intelligence by means of rapping, which was the means of preventing his wife being consigned for a time to an asylum for the insane. He also referred to a number of manifestations he had obtained, and phenomena experienced, as for example when he received a direct communication from Müller, who was hanged on a charge of murder, and in whom he (Massey) had interested himself in consequence of a communication made through the medium that Müller did not actually commit the murder, laid to his door. "As soon as executed he (Müller) purported to come and thank me in trying to save his poor neck." Other experiences in the same direction, which the lecturer told his audience were of a weird and gruesome character, as for example when a certain house occupied by his family was haunted for a term by the restless spirit of a departed murderer, the scene of whose crime was that same house, his victim being an illegitimate child, whose body he buried in the cellar. In this instance it was the medium who suffered most, the supposed spirit of the murderer taking complete possession of her, and in the most horrible language demanding possession of the discovered bones of the murdered child. "If we had never touched the other world before, it looked as if we had broken into it now, and that it responded in a frightful manner. When the supposed spirit was in possession of her organism, the medium would become to all intents and purposes a male, consumed with a craze for rum and clamorous for tobacco. Other and even more peculiar manifestations were apparent when the seizure was on her and the transformation took place. It is not my purpose merely to tell you a thrilling story, or I might repeat some of the details that may be found in 'Tale of Eternity,' but I would rather set people's brains at work within the skull than see their hair standing on end outside of it. For myself, I wonder I did not come out of that awful experience white-haired."

Mr. Massey then quoted a portion of his "Tale of Eternity," in verse, giving an account of this particular experience. Continuing, he said—"Before passing away, the medium promised to come back and prove her presence with the children by rapping a clock, and those raps were of common occurrence for years, and at my first sitting with the medium Home my wife purported to speak to me, giving her experience of the time when she parted this life. The contact of the spirit-world is to me as real, as active, as that of the natural world. I have touched it at various points, and joined hands with it for the doing of better work in this world. I have proved that spirits can be evoked whether good or bad, Heaven-soaring or earth-bound, in strict accordance with the nature of our longings and desires. I have had my own hand compelled to write without any volition of mind hundreds of times. I declare when I come to think of it, that these miserable, despised, and repulsive facts in their mental transformation have been such a lighting of the earthly horizon, and such a letting in of the Heavens, that I can only compare life without Spiritualism founded on fact to sailing on board ship with the hatches battened down, and being kept below, 'cribbed, cabined, and confined,' living by the light of a candle, and then being allowed upon some splendid starry night to go up on deck to see the glory of the starry heavens overhead, and drink in new life with every breath of the wondrous liberty." The lecturer proceeded at considerable length with an analysis of the Spiritualist's belief, but was careful to say that for him the belief was based solely on facts. A Positivist critic and opponent of his had admitted that he (Mr. Massey) had accumulated and presented such a mass of facts that it would take half a dozen philosophers to deal with them. Spiritualism was at once the oldest and the newest light in the world.

In bringing his lecture to a conclusion, Mr. Massey said he had to confess that the Spiritualists as a body were possibly the most curious agglomerate of human plum-pudding-stone in the world, an aggregate of the most crooky and kinky individualities ever massed together. They were drawn, but by no means bound together by the facts to

which they testified in common. They were an inchoate and an incoherent cloud of witnesses. Of one thing only did they speak with one voice. That was the reality of their facts; the actualities of the phenomena, to which he bore true witness that night. But mark this. It was not Spiritualism that created, or was accountable for this bustling crowd of crooks. They were the diverse outcome of other systems of thought. They were the warts on the stricken and stunted tree—the thistles and thorns of uncultivated fields—the wanderers during forty years in the theological wilderness—the rebels against usurped authority. They stood with all their divergencies distinct, but massed together like a *chevaux de frise* of serried spears around their central truth whoever might advance against them, or touch it. Spiritualism meant a new light of revelation in the world from the old eternal source. The old grounds of belief were breaking up rapidly. The foundations of the orthodox faith were all afloat. They had built as the Russians rear their winter palaces on the frozen river Neva, and the great thaw had come suddenly upon them. The ominous sounds of a final breaking-up were in their ears. Their anchorage and place of trust was crumbling underfoot before their eyes. They had built on many things that had sealed up the living springs and stopped the stream of prayers. They arrested for the purpose of resting. And here was the hint of the Almighty that they must move on or be moved off. Spiritualism, as he interpreted it, meant a new life in the world, and new life was not brought forth without pain and partings and sheddings of old decay. New ideas were not born in the mind without the pains and pangs of parturition, and to get rid of old ingrained errors of false teaching was like having to tear up by the root the snags of one's own teeth by one's own hand; but by one's own hand this had to be done, for nothing else could do it. Light and life, however, did not come to impoverish, they came to enrich, and no harm could befall the nature of that which was eternally true. It was only falsehood that feared the purifying touch of light, that must need shrink until it shivered away. Spiritualism would prove a mighty iconoclast, but the fetishes and idols it destroyed would yield up their concealed treasures, as did the statue which was destroyed by Mahmoud, the image-breaker. The priestly defenders offered him an enormous sum to spare their god, but he resisted the bribe, and smote mightily with his iron mace, and as it broke there rolled out of it a river of pent-up wealth which had been hoarded and hidden within. "It will take a long time," said a learned professor the other night, "before this sort of thing—Spiritualism—saves the world." And this expression of an obsolete system of thought was no doubt considered to be a "modern instance" of wisdom. But the world had never been lost, and consequently never could be saved in the sense intended. Such language had lost its meaning for others. It had become one of the dead languages of the past. Spiritualism would have done its work if it only abolished the fear of death, and enabled them to live as free men and women, who would do their own thinking in that domain where they had so long suffered from the pretensions of the sacerdotalists, who ignorantly peddle the name of God—a system of thought, the sole foundations of which, as it was his special work to show, were to be found at last in misinterpreted mythology.—*Sydney Daily Telegraph*, May 26, 1885.

SPIRITUAL RESEARCHES.

GLIMPSES OF THE BORDER-LAND.

BY A. J. SMART.

(Continued from last week.)

Some of our seances were held, as I have said, in the open air, and one quiet Sunday morning we sat down (seven of us) for this purpose on the heights above Castell Coch. After several of the guides had spoken through the medium, they brought another of these poor ignorant ones, and placed him in control. He seemed dazed by his position, and asked if we were going to put him in "the iron place." Almost immediately he began to feel his death-wound, seemed to get weaker, and then appeared to die, or go, as we termed it, through the "death process," suffering so far as we could judge, from a stab or cut in the throat, and another in the side, the medium's hands being placed there as in pain. The medium exhibited all the symptoms of such a gradual death, quivering at the limbs, gurgling at the throat, stiffness, and lastly perfect quiescence. Presently he revived, the spirit

still in control, but displaying, instead of distress, the utmost delight. He found himself in some state which he called "heaven," and spoke with rapture of a beautiful being whom he saw, clad in white robes, with gold round the neck, and long flowing hair, who brought him flowers, and beckoned him to come to a house that he saw on a hill, sparkling with light, and he exclaimed that he must go to where they were waiting for him.

The deep dead-trance into which the medium usually lapsed for a few moments on these occasions, was at first disquieting to us, but the guides had so great control over his organization, that there was no cause for alarm, and they said, if necessary, they could go so far as to produce, without danger, a state in which the beating of the pulse would be so faint that he would be pronounced dead, and yet they could restore him. It was during these few moments that they were gradually withdrawing the spirit from control, analogous, I presume, to the rising of the spirit of a dying person, and great care and delicacy were required.

One feature to which I desire to call special attention, is the minute and faithful re-enactment of the last scene of the earthly lives of these spirits, which will receive illustration in the next instance which I shall give, and still more in the one following that. "Joseph Cunningham" was the name given by one who was brought at one of the sittings, eighty years of age, under whose control the medium had much of the behaviour peculiar to a decrepid old man. He was much terrified, thinking he had been taken out to be beheaded, and entreated piteously to be allowed a little time to pray. Kneeling down for a few minutes, he suddenly threw the medium on the floor, seemed to be struggling for a time, and then passed through the "death-process," after which he revived, and was taken away. The controls explained that at the time of his actual death as a prisoner, he had, while on his knees, drawn off the attention of those around him, and then suddenly thrown himself into the well, and this scene he had, to an approximate extent, re-enacted before us through the medium.

It was not always individuals of the humble class that were brought to be thus dealt with. It was sometimes those who in earth-life had occupied high positions. Their spiritual darkness was, however, quite as dense, and they seemed even less readily than their humbler fellows to enter upon the path of progress. Their boasted rank in earth-life had generated a self-pride which became a sad barrier in their way, and had given occasion and excuse for many a wrong deed that weighed heavily against them in the strictly impartial scales of eternal justice, which takes no account of artificial titles and man-bestowed position; but looks upon the individual as he spiritually really is. There was brought to the circle one who, on controlling the medium, exhibited great haughtiness of demeanor, and talked familiarly of "my lord the King" and "my lord Somerset." Here also there was a re-enactment of the last earthly scene, accompanied by what might very well have been the last words of a man in such a position. Speaking through the medium, he began to talk of the uncertainty of life, and felt as if he would die before long. He did not like to die out of his own house, and wished he had not come out that night. He then seemed to get weaker, and wished for his father confessor, in order that he might give instructions as to the disposal of his wealth. He desired to leave all his estates to "my lord the King," as he had bestowed upon him a good appointment, and he thought it was only right he should leave his property to him. He bequeathed the "Seal" and a ring to the care of his confessor, also a charm that he wore about his person, "and tell him," he continued, "that it was worn upon the breast of one who died faithful to the Church." He exhorted those around him to be like him, faithful to the Church, and all would be right. He comforted himself with the thought, that he had taken the sacrament that morning. Suddenly the spirit of his wife appeared to stand by his side. He became alarmed and angry, calling her "a devil," and apparently not liking the sight of her at all. (Afterwards we learned from her that she had been deeply wronged by him.) Just then it seemed as though his last moment had arrived, and for a time there was silence. Reviving, he again took control, but how changed his state! Now he was affrighted by what he called "devils" all around him,—*"not with their heads off now."* He said he did not think it would be like that, but that he would be with the saints in heaven. He was told that he must now cultivate humility, and seek the pardon of those whom he had injured, and reconciliation with them, but this he was loth to think of. He accused himself of cruelty, and in great

agony of mind cried out to know if the great God would not send someone to earth to tell those he had left behind not to do as he had done. At length he became more subdued, and begged forgiveness. He was given to understand that he would have to minister to those who in earth-life had suffered cruel and oppressive treatment at his hands. He saw before him (perhaps a representation) one whom he had caused to be severely whipped, and it was intimated to him that he must wash the sores. This was but the beginning of trials that he had to undergo, for the purpose of expiating his wrong-doing, cultivating humility and kindness, and other virtues which he had neglected on earth, teaching him his duties to his fellow-creatures, and developing his long-buried spiritual nature. He came often to the circle afterwards, in a better frame of mind, and each time we observed improvement and progress, though he complained bitterly of what he had to endure.

The name he gave was one well-known at a certain period of English history. The spirit of the woman who had been his wife, and whose appearance had so distressed him, was also brought to the circle. Her story was a sad one. Forsaken by her husband, who had left her and fled with another woman, she had followed them to his mansion, situated (at one time) not far from Cardiff Castle, but on her arrival was thrust into a dungeon, and there so cruelly treated that she died. Animated by the desire of revenge, she had remained about the place, alarming the occupants by strange noises and cries. Once, so strong had been her desire for vengeance, that she had been able to make herself visible to the woman who had assumed her own rightful place, and terrified her out of the house. She had now been told by those who brought her to the circle, that these revengeful feelings had kept her chained all this time to this spot, and hindered her spiritual progress. She had taken their advice, and become reconciled to her husband, whom she was now assisting in his pitiable condition. Afterwards, too, she found the guilty woman whom she had driven away, and helped her also.

"Mary Coons" was the name of a poor girl whom the spirit-friends discovered and brought to the circle about the same time to be released from her miserable state. She had been a maid in the service of Lady Somerset. Her mistress was at first a Protestant, but afterwards became a Roman Catholic. Mary was desired to make a similar change of faith, but refused. When her master and mistress came to their country residence in the neighbourhood of Cardiff, she was handed over to the tender mercies of certain monks to be "persuaded." (There used to be three monasteries in the vicinity, Black, White, and Grey Friars.) She was placed in a cold and miserable stone cell, situated in a subterraneous passage running from the building in the park, underneath the "North Road" to the "Blackfriars." (Subterraneous communications in the neighbourhood are referred to in various works as having existed, and the local guide-book says: "that there were passages extending from Cardiff Castle to some place unknown is certain.") Here she was left for some days, but being still stubborn, was taken thence to a large tree in the adjacent park (now part of the enclosed domain round the castle) and there,—a cross-beam of wood having been placed upon one of the arms of the tree,—most cruelly crucified. She thus suffered death for adherence to her faith. Actuated by strong feelings of resentment at such unjust persecution, her spirit remained close to the spot where her blood had been so cruelly shed, where she wandered round and round breathing vengeance. In consequence of this she became unable to leave the spot. This had occurred in the reign of James I. On taking control of the medium she felt pain. She told us her story, and wished to be revenged on her persecutors. She was talked to kindly and soothingly, and advised to feel forgivingly toward them. On her asking how she could leave the place, we told her that she must be submissive to those who had brought her to the circle. She then passed through that peculiar change, analogous to the last few moments of physical death, which seemed in nearly every instance a necessary prelude to relief, after which she found herself happier, and free from pain, and recognised some persons in spirit-life around her. They seemed to offer her robes, which she refused for a time, saying she was not worthy of them, but finally accepted one from those who had nailed her to the tree; after which she was taken away by the friends.

"John Arundel" was another victim of ecclesiastical wickedness. When brought to the circle, he said he had lived at Newport, in the reign of James I., and had been placed at

Blackfriars to be educated. The monks persuaded him and his father to sign some documents relating to their estates, to which he was the only heir. After this they placed him in a loathsome dungeon below the level of the river, where he died from want and exposure, their object being to secure the estates for themselves. He said that before he died, the spirit of his father came to him, and told him that the monks had poisoned him in the holy sacrament. In consequence of this experience before his own death, he understood better the fact of his being brought to our circle. After he died, he had haunted the place, seeking opportunities for revenge, the desire for which was so intense, that once, while the monk who had specially injured him lay on his pallet one night with a light by his side, he had been able to make him unconscious, and then push the light against the clothes, so that they took fire, and the monk was burnt. On controlling the medium, he was still filled with resentment at the treatment he had received, but at length gave way to a better spirit, and went with the friends, who—perhaps to gain his confidence—contrived in some way to put before his vision a representation of the armorial bearings of his family, which he at once gave indications of recognising.

Salutary lessons were often impressed by the guides upon these undeveloped spirits at the circle, as in the following instance. "Benjamin David" was the name given by one who was brought for this purpose. He stated he had been one of the gaolers at "Lord Somerset's," an office which in those barbarous, bloody and oppressive times was certain to entail the performance of much cruelty. He had been stabbed to death, and felt the pain acutely on coming in contact with the sphere of the medium. He passed through the "death scene," as I have before described it, and on his regaining consciousness spoke of seeing someone standing before him whom he called "the Lord," holding up an open book, on the leaves of which were depicted his crimes. He could not shut his eyes to them, and cried out that he was in hell. Then came the grand and encouraging lesson, worthy to be blazoned in letters of gold, as the key-note of a truer and more spiritual religion, now dawning upon the world;—across the leaves of the book appeared written: "JUSTICE IS SEVERE, BUT SHE LEADETH TO HEAVEN; THOU MUST WORK OUT EVERYTHING."

(To be continued. Commenced July 17th.)

MAIDEN TRIBUTE TO MODERN BABYLON.

TO THE EDITOR OF THE "PALL MALL GAZETTE."

Sir,—In thanking you, in the name of myself and every other right-minded Englishman and woman, for your courage, will you allow me space in your Journal to make observations on this subject from a Spiritual and Occult point of view? and, in doing so, I trust I shall not offend the most delicate mind of man, woman or child!

The Jews were chided and taunted by a Great Teacher, that though they could discern the face of the sky they could not tell the signs of the times. Eighteen—almost nineteen—centuries have produced but little increase of ability in that respect, or else the suddenness of the thunderbolt you have thrown, and the lifting of the dark curtain shrouding these crimes, would not have been so felt.

You, Sir, say you gave your readers forty-eight hours notice; allow me to tell you the Spirit-world gave the physical world of London forty-eight months' reiterated notice.

Messenger after messenger was sent, and tried to deliver his message. Frewer was called a lunatic and locked up; Charrington was forbidden. Names of others that would be unrecognised I will pass over. The Churches (all) were silent or worse. The life (spirit) has long gone out of them, and the squabble over the length, colour and cut of the clerical petticoats, and the placing of a few brass candlesticks on a table or shelf, occupied all their time and the prolonged attention of Judges, whilst the sorrows of the daughters of Albion were passed unregarded. Rachel might weep for her children, but they regarded not her lamentation.

Another instrument of instruction the Spirit-world then used,—the Stage: and drama after drama was produced touching some side of this evil. A serious warning was conveyed by "Claudian." For months this messenger cried aloud, and thousands with eyes saw not, with ears heard not, the warning. That message failed to arouse the English conscience. After a few months, another and more sublime message was sent—"Lucretia." The

words of this message were so terrible that the messenger, after a time, had to cease. The Spirit-world, in mercy for remembered painful scenes centuries ago, spared both those in the body and out of it further mental torture. You, Sir, may know how sublimely the German poet-warrior's wife performed the scene enacting his death, and though all Vienna (I think) were mad to see her act, Köhner's wife could never be induced to again perform.

The Churches, finding their feeble life gradually flickering away, have joined the *elder* teacher, and made what they call a "Church and Stage Guild," much to the detriment of the stage.

Lucretia's voice silent, the wailings from West Ham were again heard, and from many a quiet, industrious English woman and lady, the cry of commercial anguish passed through the portals of the physical and entered the spiritual side of existence; that despairing cry—"O God! that flesh should be so cheap and bread so dear!"

The air became thick and choked with sobs, and the piercing shrieks of the ravished. Many of the victims have lost one or both parents. Think you the ears of spirit-mothers and fathers, sisters and brothers, and those dearer still—Spirit-guardians—are less sensitive than Napoleon Buonaparte's? Did he not say, after two years had passed, that he could hear at night the repetition of dread sounds and awful cries that filled the air during the three fearful days that followed the taking of Toulon? How long, how long was England to be unheeding of the sounds of mourning issuing from one end of her capital, and shrieks of ravishment from the other?

England had closed her ears to her own babes' cries, and like a fiend seemed gloating over the *bayonette* writhings of the sun-darkened, bleeding children of the Soudan, and with this cup of blood she became intoxicated—for a while.

Human beings have but one sense—perception,—the channels of which are many. English ears were stopped; they could not perceive with them. The Spirit-world, ever fruitful in resource, tried to force the perception of this message through another channel (so as to reach the main-spring of the action of the soul—the heart) and chose the eyes this time.

It sent messengers by night, through every street of this Metropolis, and wrote its message in the *largest type* upon all its walls. The messengers, bearing these tidings of great crimes and coming joy, were very ordinary men—simply bill-posters.

The message was curious in its *directness*, its *details*, its *result*, and its *prophecies*. It was *thoroughly purposeful*.

People curious in such matters will tell you, that on window panes during early morning, whilst a country is at war, figures and names seem traced by invisible hands on the glass, and will remain some time, especially after a severe battle has been fought. Old soldiers say the earth crumbles from banks hundreds of miles away, if there is a fight progressing. These may be more or less fanciful conceits, and their elucidation may be left to the many brilliant physical philosophers England has been endowed with during this half century. But that this message written on London walls is not fanciful—it may be perhaps curiously coincidental—any one who takes the trouble to read it can see. He that has eyes to see, let him see, and seeing, *perceive*.

What was the message? The message was the wrongs woman and child were suffering; their liberation; the method; the battle; the defeat of the enemy; the physical results; and the thanks given to liberator; and prophetic future.

Will you, Sir, tell London people to walk into the streets, whilst they read the messages one by one: read the message of wrongs which they professed ignorance of. Look on these placards with the word "BABES." See you not in this the villain wrongs to boy and girl, led off to (moral) death? And on this larger one of the ruffian, child, and monkey on stool. Does it not loudly tell of apeish tricks that have degraded the man, elevated socially a little higher than his fellows, into the similitude of a beast?

You know all now, and this subject is anguish-filling enough, without further illustration.

Look on this next placard ("Drink"); a woman on the ground dead; a man in gentle costume with knife in hand; a man in ungente costume capturing a woman. Does not the message speak of the loss of virginhood in grown woman by fraud or force?

Though there are many varied illustrations of the subject, one suffices. They were all merely preludes to the concrete

message, "The Slavery of Woman," and this was shown graphically in the right hand side of this other placard ("Excelsior"—right side of large poster). O Albion! see thy daughter in chains, with her face bowed in unmerited shame, her golden locks unbound, uncared for, flung over her shoulder. She that thou boasted wast fairer and purer than her sisters! Who has done this evil? Look a moment. See you not her slayer: serpent on heart and fiend-smile on lips, the gloating of lust in his eyes. By St. George! is chivalry dead in the land it flourished in longest? Woman! where are thy emancipators? Throughout this wealthy city, is yours the only exception to the rule of political economy, that the demand shall call forth the supply? Too long, too long has the piteous demand gone forth; till now there has been no champion supplied. When thou hast called, has none answered: no one arisen to deliver thee from forced embraces.

What is this picture here? (Khoosh Bitters placard). See, it seems a woman mounted on a tiger, and waving a banner on which the legend "Health" is inscribed. Surely her sister woman has come to her help. Yes, and the army she commands,—See, do they not resemble ink-bottles with pens? They are many, the enemy few, the battle short, the victory complete, *a perfect rout*.

See this other ("A true Story"), the arrest of the men; the large army outside the widow, the small number inside. Can you not see in the latter the small army of Salvationists, and in the former the great army of spirits always ready to assist the good cause when physical instruments permit? Are not the details of the fight, just passed through by you and our fair country-women, fully wrought out in this message?

But its results are also shown. Look at another placard of this same subject ("A true Story"). Does it not portray a happy, natural union of love and affection in both contracting parties? The wedding party is complete. That will be *one* grand result, be assured, of this movement; another the rising to consciousness of the womanhood of England, and I may say, the civilized world, of the debt of gratitude they owe you; and, if I read the message aright, their heartfelt testimony to your conduct.

See this placard (Cherry Blossom) of English girlhood, and read the testimonial, signed, "Marie Rose." That will be the result as regards the elder victims. Look on this placard (Borwick's Baking Powder) as to result to the little ones. Can you not see the villainous Minotaur, embodied in this animal glaring through the window at his usual prey, who are happily and unconsciously nibbling their staff of life (which, thanks to socialistic movements, they will soon have more of). The prey, through your noble courage, are safe. See the large knife (the Law) ready at hand to protect them, and then the applicability of the legend beneath—"Out of reach."

Now as to the already sacrificed. Is there no message in regard to them? Oh, yes! and that a divine one. Gaze on this beautifully-formed girl (Cleaver's Terebene Soap). Can you not see in her, with the vase of water on stand, soap in one hand, and the invitingly-beckoning finger, a message to this effect:—"Suffer the little children to come unto me, and I will wash them and make them clean?"

Stay one moment before it.—you who have had the childhood of youth under your care for centuries;—you clergy and priests of all denominations and every church; also you ladies engaged in all rescue and reformatory work,—can you not see in the beautiful, frank, open countenance of this lady, the embodiment of mental purity, to whose mind the stains upon the children she invites to be cleansed are only *superficial*; their minds only temporarily dirty; their souls as pure as her own? See her dress, that is: of what fashion, colour and shape? Is it after the hideous costume of nun, deaconess, sisterhood, or what not? No, she shuts not up her charms in *cant* apparel, as an insult to the Divine sculptor who fashioned them. In simple and becoming womanly attire she is going to do her work, and from the joy of her countenance the little ones shall catch joy also, and become joyous human beings, and not so many little human prison-cells of gloom, restraint and hypocrisy, as too many now become, who pass into your hands.

Learn from this messenger, this divine message, ye who wish to engage in this cleansing of little ones: Go first and take off your veils and dresses of all kinds—Catholic, Anglican, and what not; and be like her—*human*. Your countenances then shall shine like hers with divine goodness, and your minds, now always alternating between darkest

gloom and foolish hysteria, shall be calm and serene; your faces beautiful—holy to look upon by all men.

Return to the enchained one ("Excelsior" placard). See! the shackles are off her limbs. She is erect and free, and beneath her feet, struck to earth, her torturer lies; his power is ended. Above her head is the star of her destiny—a beacon and light to the world in her hand. That is "the prophecy" contained in the message from the Spirit-world; perhaps this generation may not pass away before some portion of its fulfilment may be seen.

Your readers may call all the above "fancy." Be it so.

Now to put away fancy and talk fact. The movement you have nobly, and, on the whole, so judiciously inaugurated, is one of momentous import, and Spiritualists and Occultists know it well. Many, like myself, have been watching its nearer and nearer approach, and did we not know how powerful are the angels who direct this wave of progress, we should indeed become like those in the seventeenth century, "tremblers" and "quakers," mentally and spiritually.

The opening prelude has come just in time—not a moment too soon. The English public (after nearly a century) are taking up what Charles Lamb urged so pathetically, and Dickens unsuccessfully tried, *viz.*, Playgrounds in cities for town children. Lord Brabazon is to be congratulated on the success of this movement. But every gift of land, ornamented with flowers, for girl or boy to disport in, would have become worse than the most fatal plague-spot in blighting child-life, had the miscreants who administer to the most unnatural of desires been allowed, like foul beings, to creep within and without them.

Over each of these beautiful little oases, in a dusty city, bands of spirit-guides of children hover; and one heart-beatless of anxiety will your action have caused them. Had your action been delayed, too many of those now invisible ones would have had cause to weep before high heaven, because of the fantastic tricks played in its sight by rich men dressed in a little brief authority. The children's guard-*a*-i-angels' thanks, then, are yours. A deeper source of anxiety was in those of more mature age. Each year a larger and larger number of the gentler human element is seeking liberation from parental dependence, to earn a livelihood in large cities, or rather a living death-hood; for the low wages and hours of labour leave neither leisure nor cash to enjoy the natural gifts they may be endowed with, or the opportunity of pleasure and intellectual recreation. Except a few of the lowest of the faculties, all the varied and beautiful powers of their minds are neglected or dwarfed. The girlhood of England will give you her thanks, for now she can be assured against her employer's or his assistant's *tyranny*, if not their legal rapine. Perhaps these little know or value their escape or liberation, but there are others who will always and increasingly thank you. I mean those who, like myself, love and admire beauty in all its varied expression of joyousness, whether in person, voice, motion, intellect, or soul.

The certainty of total absence of likelihood to molestation might cause the natural right of beauty to please to assert itself. Virginia, no matter how prettily dressed, would trip the market-place without fear, and ladies of more mature beauty and age would not think each person who gazed at them in public would take the first opportunity to pointedly annoy, or raise by questions undesired thoughts or ideas.

A crying shame would also soon be remedied, that there exists in this wealthy Metropolis: so few and mean public dancing places. The debarring of the graceful freedom of motion to the lower limbs will soon be seen in a few generations. What other young creature in nature is doomed to perpetually *walk, walk, walk*; when free, it is generally frisky and healthy. Half the morbid ideas of woman and man come from unnatural stiffness of motion, voice and manner.

You and the Commission, who have engaged to grapple with this great evil, may be surprised at the successful and early result. You knew if "the conspiracy of silence" were once broken, good must follow, but may have doubted as to the necessary time. May I inform you that, whilst a short time since "the air was filled with wailing," during this week the spirit-atmosphere over London has been in intense agitation. Those that were for you were veritably greater than those against you. Band and band, circle and circle, group and group, in endless succession, came down and camped over this town, forming numberless centres of action. In watching them I was forcibly reminded of the wild dance of the Parisian populace during the first French Revolution; but

while in one case it was the activity of joy, in the other it was the wild delirium of liberated passion.

There is, unfortunately, in the average English nature little philosophy and rational thought, and from one extreme, after remaining at it for years, they rebound suddenly to the other. Much decision; little circumspection and reflection. The heart of the whole nation is grieved; not a doubt about that. The danger will be in rushing to the wrong remedies, and applying them without sufficient consideration. The recommendations you gave as to alterations required in the Bill now under consideration, are each and all so moderate and good that they *must* be carried out.

But the remedies I most trust are to be found in other quarters than Acts of Parliament.

Look at the causes of this evil. Does it not arise from erroneous teachings in school and college, church and convent? For centuries the infant and adolescent mind has been taught he is a "child of sin." No wonder, then, he takes care to become "a chip of the old block" as he gets older. He is drilled to the notion of "the vile body," by priest and parson, and he acts accordingly. Did parents teach their children *truth*, and not let the priest or parson teach them *lies*, what a different world this would be! Why not teach a child, as soon as it can comprehend, what the body really is,—an instrument to express the limited desires of the Soul, while attached to physical life; that it is a temple, made without hands, fashioned within and without with the most wondrous beauty conceivable,—*built to guest a God in!*

This conspiracy of suppression, in regard to the next life, will soon cease. Teach the child that it is accountable for every *wilful* action, according to the degree of circumstances surrounding it, and not all the prayers in the universe can undo its evil deeds; that it will have to undo them itself, paying the uttermost farthing of the debt; that the after-life will be but the continuance of the chapter of life left off here, and the deeds and thoughts form the scenery and dress of this inner or spiritual existence. How many of the Minotaur's victims would have escaped, had he been fully persuaded in his own mind of these *facts!*

There has, as you know, been this long conspiracy of silence, to shroud this great evil. Are you aware that there is also, to the disgrace of Liberal and Intellectual England, a conspiracy of silence and *misrepresentation* in regard to another matter—which hundreds know to be true and deem a very great good—spirit-materialization?

You, Sir, perhaps, unwittingly, have been the instrument to remove this. Spiritualists will tell you that nearer and nearer are coming those who preceded us on this planet; they remain visible in our seance rooms longer; and now you have commenced to sweep the streets, and, what is better, the minds of so many persons clean, we may induce them to appear in public places. As soon as it is perfectly safe for an English lady in the flesh to walk absolutely secure abroad, perhaps some of the many thousands of English ladies in the Spirit-world will venture to come visibly and do likewise.

In referring to remedies, I see the British mother is still clinging to the side of the Church. Lift up your voice on high, and warn her of her grand mistake. The Churches were all dead to this question, and also other and more vital questions; the public pulpit was empty when you stepped into it; *keep there* for a little while, till this work be accomplished, and great shall be your reward.

At all the meetings on this subject, the Clergy have thrust themselves as usual into the upper seats. Tell them to be humble, and take the lower ones. For as a leading thinker says, "The evils that afflict society to-day are the produce of 1,000 years of the popular theological teachings." Do your work thoroughly, like a good workman and not a hireling.

I commenced my letter by pointing out the significance of the messages on the walls of London. Oh! do you, Sir, bid the parent-hood of this country to listen to the last messenger, sent only a few days since. In the most solemn manner I bid you comply. Listen to this last, most touching message, and restrain your tears if you can; it, too, has come at exactly the right time.

You have struck off the chains from little children, and liberated them bodily from the lustful. The Spirit-world is frantic in case they should have a worse fate, and suffer the present fearful mental bondage. Look at the messenger: a lady locked within prison bars,—a mother in the next state of existence; to her flies a most beautiful white bird, with crest

of fire, and a broken chain to its foot.* It is her child you have just liberated from sexual vice. The chain has been caught by the vane of the Church, *i.e.*, remitting the child into the hands of clerical teachers, and its shrieks are so piercing that the lady, who cannot assist it, desires the lightning from heaven to strike it, and put it out of its misery.

Did the other messages foretell truly? Does not this agonizing sight portray, all too realistically, the state of things at this moment?

The Spirit-world thanks you for your noble vindication of the character of the English woman, whose inclination or circumstances have caused her to administer to the sexual emotional nature of decent English gentlemen. Much could be said on the subject, but the public mind, after being under the care of the clergy for 2,000 years, is too impure to admit of its discussion.

I speak from a quarter of a century's experience among all classes of so-called "social martyrs," when I say that the amount of Faith, Hope, and Charity, (mental) Purity, Long-suffering, Benevolence and Kindness, possessed (in varying degrees) by those whom Mrs. Grundy pharisaically deems "outcasts," and the Clergy whilst condescending to *preach* at in public not infrequently toy with and use in private, is so great, that although they form but a fraction of the community, it might almost be said to equal the aggregate of these virtues in the remainder of the population.

With hearty thanks to Mr. Bramwell Booth and all his co-workers, I enclose my card, and am, Sir, yours faithfully,
"A SPIRITUALIST."

P.S.—Since writing the above, the messenger sends tidings of the deliverance of the bird. May we not look forward to at least five bold men, who, tying the long ladders (of evidence) together, shall release English childhood once for all from its present teachers. No doubt the little creatures, like the bird, will be unable to recognise its liberators—and *act accordingly*—but surely courage is not a lost virtue, even in the Press of to-day.

OPENING OF A LIBERAL CHURCH.

THE CHILDREN'S LYCEUM ASSISTS.

Mr. J. Commodore Street has called our attention to a report in the *Banner of Light*, which we reprint below.

Mr. H. W. Smith called on us several times, when he was on his European tour some ten or twelve years ago. Of recent years we have often looked at the Smith American Organs, in the window of the London Depot, 59, Holborn Viaduct, but did not go inside to inspect them closely, till Friday last. It occurred to us that as we were about to reprint an article relating to Mr. Smith's work on behalf of Spiritual Truth, it might be interesting to be able to report upon the Organs; especially as Congregations who read our paper are occasionally procuring instruments suitable for the use of their services.

We are pleased to state that we met with every courtesy and attention at the London Depot. A variety of instruments were tried for our entertainment, and prices were quoted. There are differences of tone and casing to suit all tastes and necessities, but the lowness of prices astonished us more than anything. That the instruments should be up to the high quality for which American Organs are celebrated was to be expected, but that prices should be so reasonable was more than we could have anticipated. Before making arrangements elsewhere, we would recommend intending purchasers to send to "The Smith American Organ Company, 59, Holborn Viaduct, London, E.C.," for their illustrated catalogue. We feel certain that a selection of instruments might be made at a figure far below anything that could be quoted by the trade generally, as, of course, the Company supply them at first hand.

In some respects one of these instruments is far more congenial to the requirements of a family of Spiritualists than a piano. They are particularly adapted to the rendering of spiritual music, and their tones induce those conditions favourable for spirit control.

We did not expect to say so much by way of introduction; but we thought these particulars would be of practical use to our readers:—

The dedication of The Independent Liberal Church, founded by

* This refers to a letter to the *Pall Mall Gazette*, written by Mrs. Weldon in Holloway Goal. A fine white cockatoo which had escaped, got caught by the chain at its foot, on the vane (weather-cock) of a church opposite her window. The prolonged struggles of the bird in its inaccessible position, so harrowed the benevolent prisoner's feelings, that she penned the most touching letter alluded to. The bird was ultimately released, by a man going up, as her letter suggested. There is something significant in this, as there is a good deal of the "weather-cock" element in the Church, when matters of importance come before it.—Ed. M.

Henry W. Smith, Esq., of Greenwich, Mass., took place Wednesday, May 27th.

The day was pleasant, all nature smiling upon the occasion, and the church was filled to its utmost capacity. Many were present from Springfield, Amherst, Athol, and surrounding towns, as well as from Boston. The exercises were opened at about 11 o'clock with a piano selection by Mr. Milligan, of Boston. Its closing measures were merged into a march, when suddenly at the two entrances of the church appeared the flags and banners of the Children's Lyceum, and the sound of singing was heard. Up the two aisles of the church marched two lines of children with their leaders, the girls dressed in white, and all bearing the beautiful flags and banners of the Lyceum. As the more than fifty children marched slowly towards the stage, their young voices rang out in the stirring notes of their "Banner March": "Happy are we as we march along." The effect was beautiful beyond description, as they moved along holding aloft the silken banners inscribed with beautiful mottoes in golden letters, and the varied lights falling upon them from the stained windows of the church. They filed upon the stage, where the singers formed in line, and repeated the stirring stanzas of the song.

At the close of the singing the children were seated at the back of the stage, and an introductory address was delivered by Mr. H. W. Smith. He reviewed the causes that had led him to build the church, and stated its most worthy and generous aims and objects. He asserted his personal belief in Spiritualism, but declared that he demanded that belief of no one else without the evidence to produce conviction. He said:—

"I did not build this church for myself alone but for the community; not alone to embody my personal views, but to permit free expression of the views of all honest and earnest seekers after truth. We dedicate this church to God—that eternal Life and Soul that is over all, through all and in all. We dedicate it to the preaching of the word—not the word alone of Moses and Jesus, but the combined wisdom of all nations; the knowledge embodied in the records of the race; the truth embalmed in the libraries of the world. We dedicate it to perfect freedom of thought. We demand assent to no settled creed. I wish this church to be broad enough to recognise truth wherever found. Unitarians, Universalists, Spiritualists, Materialists, and those whose belief has yet no name, let all unite in the study of the great problems of life and duty. Larger than all creeds, nobler than all personal views, is the grand doctrine of philanthropy—the love of humanity. My own personal views are well known. I believe in the ministrations of angels. I believe God's angels find it their duty and pleasure to labour for the uplifting of humanity. I have called myself a Spiritualist, because that word is the only one that expresses a belief in the living presence of the angel-world. My own experience has brought to me absolute knowledge of the interblending of the two worlds, a certainty beyond doubt or cavil, that the grave is not the end of life. I know that beyond the tomb lie the fair, bright fields of eternity: where families, sundered by the hand of death, are once more united in the bonds of love; where the wrongs of earthly life are righted by the hand of eternal justice. Upon this ground let us stand, and let enthusiasm for our common faith be united with loving charity for our little differences of opinion. Thus we shall stand with a united front opposing the hosts of darkness, the enemies of Progress."

No report can do justice to the large liberality and glowing freedom of this comprehensive, clear and forcible address. The Lyceum then sang a hymn of adoration to "Our Father in Heaven," after which Rev. C. W. Emerson, of Boston, offered an invocation and delivered an address on "The Mission of a Liberal Church." He said that the past is not all wrong. We must recognise that the mistakes of the past were made in an honest search for truth, and we must take up the work where the past has left it. We must be earnest. The failure of the Orthodox churches to-day is due to lack of earnestness. We should guard against an antagonistic spirit. The mission of a liberal church is not to destroy, but to build up. We must be believers. No man or nation was ever great unless life was guided by belief. No man has a right to build a new church unless he believes—not less, but more than the old churches. He may not believe what you or I believe, but he must believe something. He said that the church which stands for Liberty is in a perilous condition. It has no party, for every party is in pursuit of some creed, written or unexpressed. Charity is the end of the commandment. He said "not one church-member in five hundred knows what he believes. Faith is not blind assent to a creed—it is a perception of the soul. Faith in humanity is a perception of the divine nature of every human being."

After the address came the *Dedicatory Poem*, an inspirational production, recited in a distinct and pleasing manner by little Angie Lurvey, of Cape Ann, followed by the *Dedication Song*, in which two girls knelt upon the stage, with three others standing behind, holding banners, inscribed "Truth," "Love," and "Wisdom," and the remaining singers standing in line. The three kneeling sang in sweetest tones: "Father in Heaven, we dedicate to Thee this temple, and to all humanity," and the others responded, "Spirit of Truth, abide with us, and crown our works of love so that fruit may abound." Then, all standing, sang "Evangels"—a beautiful piece, picturing the visits of angels to mortals. This closed the morning services.

After a plentiful repast, served in the vestry, to which all were cordially invited, the people assembled again in the auditorium. The afternoon services were opened with singing "Welcome, and March of Progress," by the Lyceum, followed by a solo from Miss Gracie Smith, entitled, "I know a place where angels dwell," with response by the Lyceum. In order that the programme might be completed by train-time, Mr. Lauer withdrew his preliminary address. The Lyceum sang a stirring piece, entitled, "Valiant men, Reformers bold," in which gestures with the flags produced a vivid effect. Miss Gracie and Mr. H. W. Smith then sang, "Indians of my native hills and vales," with fine effect, the Lyceum singing a response.

Mrs. Nellie J. T. Brigham, of New York, now stepped forward, and after offering an invocation, delivered a fine and touching address, taking as her text, "Ye are temples of the Holy Spirit." She said we cannot comprehend God. If He could be comprehended by man He would not be God; if man could comprehend Him he would not be man. She said we might gain a slight knowledge of God in proportion to the development of our minds. A little water in a rose-lipped shell tells the story of the mighty ocean. We see manifestations of the Divine Mind in nature, and from these we can learn something of the attributes of

Deity. Man is the highest expression of the Divine Mind, and so is truly the temple of the Holy Spirit. As such he should care for his body, and never permit its defilement. She said although the number in attendance whom we could see was large, yet the number unseen by mortal eyes was much larger. She spoke of the love, sympathy and joy depicted on the faces of these interested ones, and with some particularity told of the Indian spirits who were present. This was a fact of highest interest to those who knew that these dusky children of our common Father had been earnest in their words of encouragement and hope, all through the heavy labours incident to the founding of this important institution. Mrs. Brigham closed with an extemporaneous poem, into which were woven in a marvellous and charming manner the various mottoes which adorn the walls and ceiling of the church.

After this a sweet, flaxen-haired little girl came forward, and, kneeling with hands clasped and eyes upturned, sang a prayer-song "Father, Hear a Little Child." As she sang two other girls, representing angels, came and stood beside her, holding their hands over her head, and sang the response:—

"Dear child of earth,
Born for a higher birth,
Holy ones hear thy sweet prayer,
And are ever near," etc.

The effect was beautiful beyond description, and thrilled the hearts of all present. After this came the song, "Finale":—

"All hail to Truth!
Truth immortal will be
The morning star,
The bright star of Liberty!"

in which all engaged. It was a stirring piece, set to thrilling music, and roused the enthusiasm of the audience to a high pitch. Mrs. Brigham closed the services with a benediction, and the audience dispersed, feeling it was good to have been there.

The next day, Thursday, interesting exercises were given by the Lyceum and others. Miss Nellie B. Lochlan, of Greenwich, read a fine inspirational poem with tender yet firm expression, entitled "Moral Courage." She was followed by the venerable J. M. Spear, of Philadelphia, who spoke to the children of his own childhood and advantages as compared to theirs, and emphasized the gratitude due to Mr. Smith for his untiring labours in their behalf. Their love and regard for him were evident in their behaviour, for they had done nothing throughout the two days that the most fastidious teacher could object to, and their performances bore testimony to the faithfulness and grand capacity of their leader, Mr. Smith, who composed all the music and nearly all the hymns rendered on this memorable occasion. Mrs. Brigham gave an address on "Spiritual Gifts." She claimed for their exercise the refining influences of civilization—the uplifting of human nature from all that debases. Bigotry, prejudice, malevolence and brutal passion cannot exist, she said, where these gifts have found place and away. Her clear, sweet utterances carried conviction and longing to every aspiring soul, for that spirituality with which the Author of our being endows mankind as his crowning work. Her words went to the heart as sunlight and dew to flowers, purifying, invigorating and beautifying. The improvisation of several fine poems held the almost breathless attention of the audience for more than an hour. Little Rosa Wilbur, sent by the Shawmut Lyceum, of Boston, gave several recitations in a manner to carry with her the emotions of the whole audience; and little "Marguerite," of Boston, sang several pieces in her inimitable style. The closing piece was given by the Lyceum in full chorus, and when all was over everybody felt that the dedication had been a grand success, inaugurating a brilliant and useful future for the new church.

HEALING AND CLAIRVOYANCE.

To the Editor.—Sir,—Will you allow me to recommend such of your readers as desire the benefits of Magnetic Healing, to apply to Mrs. Hagon? She seems to me to possess the gift in a very large degree, and combines with it the gift of clairvoyance, which is of immense value in diagnosis. Some of her cases have come under my special notice, and I can testify from personal knowledge to the remarkable way in which she has discovered the seat of the malady, and then applied magnetism with marked effect. Mrs. Hagon's address is 21, North Street, Pentonville, N.—Yours truly,
D. G. M.
July 9, 1885.

[In a private note this lady says, though she prefers to give initials only for publication, that she will be glad to give a personal reference, on application through Mrs. Hagon, removed, since the date of the above letter, to 22, Hunter Street, Brunswick Square, W.C.—Ed. M.]

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, July 19.—In the morning we had an experience meeting, and my guides spoke for a time on "Progression, and Unity of parts to perfect the whole," as I am unconscious of the remarks uttered through my organism, I can only say that those present thought the advice given was, if carried into practice, sufficient to bring about the progression and unity of the whole family of humanity, and bring them into a field of labour, where they would find work enough in seeking to elevate those that were in the meshes of degradation, vice and crime. In the evening we had the pleasure of listening to Mr. Gellietie, from Middlesborough, who was on a visit here. He gave us some of his own experiences in his own home, and likewise the experiences of Mr. W. Crookes, Mr. A. R. Wallace, and other scientific men of the present century, but he said that the manifestations that he witnessed in his own family circle convinced him of the truth of Spiritualism. He urged all that were not acquainted with the facts, to seek for truth in the family circle first, and they would be amply repaid, if they commenced and conducted their investigation in a spirit of truthfulness, and a desire to acquire spiritual wisdom and spiritual unfoldment; and last, not least, ultimate happiness and peace to all denizens of earth and in the spirit spheres. Mr. H. Wardell described the spirits of the departed, and was successful.—D. W. ASHMAN.

STONEHOUSE: Union Place, July 19.—11 a.m., attendance fair, subject, "Essentialities"; medium, Mr. W. Burt. Circle, good attendance. 7 p.m. subject, "The World of Soul." Attention deep, delivery powerful. Circle well attended. Mediums in good demand; friends desiring odd numbers to complete volumes may likely obtain them of Mr. Burt.—Cos.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 24, 1885.

NOTES AND COMMENTS.

Gerald Massey's lecture reads fresh, and to the point. His truthful, straightforward utterances are a charming contrast to the compromises with Agnosticism ("psychical research") and Superstition (the popular mythology) so much affected by some little people. Sydney Spiritualists require more back-bone, heartiness; they are too much under the sway of time-serving "Free-thinkers," whose speciality is, not to think at all above the mud bottom of the stagnant channel of ignorant negation. Mr. J. B. Slowman says: "Gerald Massey has been lecturing on Sunday evenings to good audiences. I heard him for the first time before I ran up to Queensland. He was well received, and his lecture appeared to give great satisfaction. He took good care to have a good say about Spiritualism during its delivery." "Scotch Gardener," to whom we are indebted for the report of Mr. Massey's lecture, says: "Gerald Massey has been lecturing here for some weeks. He draws good houses, and I believe is helping the Cause considerably. It is very much needed in Sydney." Mr. Massey's personal experiences of Spiritualism are very similar to the view of spirit surroundings presented in Mr. Smart's essay.

S. Kristnaswamy writes from Tanjore in the *Theosophist* for July, describing spontaneous burnings of cottages in the village of Vallam, in his district. This destruction occurs annually, unless a buffalo be sacrificed to the goddess Avari Amman, whose ancient temple stands near the village. The villagers being poor agriculturists, defer the expense as long as possible, and suffer accordingly. The sacrificer is a person of the lowest caste, who strikes off the head with one blow of the sacrificial sword. The blood passes into the ground. Rice is cooked and offered to the goddess, incense is burned, the people eat, and take what is left home with them; as it is assumed to have become "magnetized" by the ceremony, and the eater is placed in a friendly relationship with the goddess. This reminds one of 1 Cor., x., respecting the eating of food that has been offered to idols, and making the "Lord's table the table of devils." Paul was not very particular on the point, actuated, as usual, more by policy than principle. This eating and drinking business is evidently a survival of that which abounded amongst the Jews, whose god appears to have had much of the same appetite as the Indian goddess. Some Christians believe their god to be objectively present in the "elements" consumed by the devotees at the "Lord's table." The moral of the whole thing is, that these sacrificial-sacramental customs are intended to keep mankind in a state of slavery to spiritual tyrants, who derive subsistence from being able to possess themselves of the bodily emanations of their devotees. The sooner they are discontinued the better. A more positive mind, and a higher degree of spiritual development and intelligence inhabiting that district, would render the goddess's efforts unavailing.

Turning to Mr. Smart's essay, it is painfully evident that much of the surface of the earth is spiritually polluted by the remains of past deeds. Hence the uses of conquest, by which a race of mankind, not in sympathy with the influences of the past, take possession of the soil, and are less vulnerable to earth-bound spirits and "gods" than their predecessors. It is evident that Spiritualism must be well combined with intellectualism to keep the balances even, otherwise the lower powers would gain sway over a negative state of mind, and reduce any intelligent population to the level of the inhabitants of Vallam. The great use of the Christian system has been to sweep away the worship of all the gods, with the exception of its own familiars; and since the Protestant Reformation the peddling saints and sub-deities of the Christian system have been greatly obliterated, much to the elevation of the spiritual outlook of to-day. Atheism to tyrannical gods is a spiritual duty, which, like Daniel of old, Spiritualists should not hesitate to adopt. A colony of uncompromising iconoclasts, settling amongst the people of Vallam, would, no doubt, soon render the "goddess" impotent to further annoy or demand sacrifice.

A letter, for which there was not space in the *Pall Mall Gazette*, appears in our columns this week. The allusions to the messages to be read on the walls of London, will be somewhat difficult to realize unless one has been about the streets to see them. Reference is made to various pictorial advertisements, some of them in colours, and all of them of striking character and of considerable artistic merit. These announcements our correspondent regards as a "hand-writing on the wall," warning Londoners of the doom overhanging them, because of the evil ways which have been exposed in the *Pall Mall Gazette*. As indications of the tendency of things, Mr. Bradlaugh's determined effort to publish a book which the law sought to suppress, should not be overlooked. As to illustrated placards, we have often looked with disgust on a gigantic coloured portrait of a forcible-brained rake, with a jaunty hat on his head and a cigar in his mouth, admonishing the thoughtless mob to smoke a certain kind of tobacco. We regard such advertisements as not only an offence against good taste but also against public morals. To the discerning mind, there is more to be seen in these phenomena of social life than appears to the superficial observer.

The use to which Children's Lyceums can be put, is well illustrated in the article reporting the opening of a Liberal Church in America. A Bradford correspondent writes on the march of the Bradford Lyceum to Bowling Anniversary on Sunday morning. He says: "This was the first time I had seen or heard of our children coming to the front, and letting the public see their faces. Would it not be well if all the societies could agree to have the children thus take part in their Anniversary Services?" The Morley children sang through the town on Whit-Monday, and upwards of £2 was collected for the funds.

PRAYER HEALING.—A lady whom we have known for many years, has had her health quite restored through the aid of the *Beth Shan* at Holloway. A lady visited her, and prayed with her, and she was restored without any manipulation other than a touch with oil on the forehead. She has also attended the healing meetings, and the conference which we recently alluded to. Her grand-daughter, an infant, was dying, but the prayers of the healing party being asked for, they were granted, and from that time the babe began to revive, and was restored to health, though it never was near any of those operating in its behalf. A woman at Eastbourne has had several cancer wounds for a long time, and they almost prostrated her: they are now much better, and her general health is so far benefited that she can attend to duties for which she was previously incapable. When she desires a treatment, she writes to the healing party, and prayers are offered on her behalf. These meetings are held every Wednesday, at 3 o'clock, at the *Beth Shan*, Drayton Park, Holloway. The effects remind us of the work of Dr. Newton. He healed many instantly without touching, and frequently at a distance.

A correspondent speaks well of Mr. Plant's clairvoyance at Bradford, on Sunday, July 12th. His trance speaking was also appreciated.

Rawtenstall Lyceum has not been commenced for want of a room. Our correspondent thinks there need be no difficulty if the person in control had more system and energy about him.

In the report of Stonehouse Anniversary it should have been printed that Mrs. Williams (not Mr.) sang two songs. Our correspondents should be careful in writing, as it is impossible to distinguish sometimes.

DEPARTURE OF MR. J. J. MORSE.

To the Editor.—Dear Sir,—Kindly allow me with one effort to reply to my many friends all over the kingdom, who have written to me wishing me God-speed, and to take this means of publicly thanking them all for their kind wishes. Some I may not see again on earth: may their entrance into Immortality be all they hope for! May those who will remain be true to our common Cause, and by a personal recognition of spiritual principles in daily life give evidence of the sincerity of their Spiritualism!

By the time these lines are read throughout the United Kingdom, my wife, daughter and myself will be *en route* for New York, and on the way to that mission my guides have marked out. I obey their call, and will serve it truly.

I thank you, Sir, for many acts of kindness, and trust that your work will be sustained in all respects as it deserves. Let us work for Spiritualism, and do it with spiritually-mindedness, and our labours will bear good fruit.

Farewell, dear friends, for a few years, and when we return home again, may all clouds have rolled away, and fraternal bonds unite us all.—Very truly yours,

Liverpool, July 23rd, 1885. J. J. MORSE.

W. J. COLVILLE'S ANNOUNCEMENTS.

On Sunday next, July 26. W. J. Colville's subjects at Cavendish Room, will be: 11 am., "The Women clothed with the Sun" (Rev. xii.); 7 p.m. (by request) "The great Pyramid of Egypt: by whom was it built and for what purpose?" All seats free; voluntary collection for expenses. The weekly offerings last Sunday were very liberal, and the committee feel much encouraged at W. J. Colville's hearty reception in London.

W. J. Colville wishes to inform friends in London that he is open to engagements, public or private, in or near the metropolis, until August 13, after which date he will re-visit Paris for a short time, and then pay a fortnight's visit to the provinces. If provincial friends can arrange to secure his services on consecutive evenings, at places within easy reach of each other, the terms can be made very reasonable.

W. J. Colville, during his recent visit to Paris, delivered five addresses, followed by answers to questions, and impromptu poems. Two of the meetings were open to the general public. A full report of the proceedings has been taken, and will shortly be published in a neat pamphlet.

W. J. Colville is at home for reception of friends, at 16, York Street, close to Baker Street Station, on Tuesday afternoons between 3 and 6 o'clock, when all who feel so disposed are cordially invited to call. All letters for W. J. Colville should be sent to that address.

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. W. J. COLVILLE'S LECTURES.

On Sunday last, July 19, Mr. W. J. Colville was greeted by large and most appreciative audiences. In the evening, although the weather was anything but fine, Cavendish Rooms were filled to their utmost capacity. At each service the music was beautiful, Miss Wade's solo in the evening being a very agreeable feature, while Mr. Koenig's playing exhibited much taste and feeling, and the singing was harmonious. Previous to both lectures, Mr. W. J. Colville, under influence of his guides, gave a beautiful invocation, and gave answers to some important questions.

The morning lecture was on "The seven-fold nature of man," and may be styled a profoundly philosophical and metaphysical effort. The seven principles laid down in Mr. Sinnett's work, "Esoteric Buddhism," were enumerated and commented on, while the seven spiritual spheres and the old idea of the seven planets received their due share of attention. The text on which the discourse was based will be found in Prov., ix., 1, "Wisdom hath builded his house and established it upon seven pillars." The human body is the tabernacle of God, the shrine of the immortal soul. It is not built by chance, nor by the blind action of supposed self-existent laws of nature, but is upreared by the action of mind over matter, and though at present lamentably deficient, all the steps the spirit takes on earth or in a spiritual world are stepping-stones towards a celestial plane of being, whereon all mysteries will be plain, and every mist rolled away which now obscures the sun of righteousness. It would be impossible in a brief abstract, even to faintly outline the thread of the lecturer's remarks: suffice it to say, therefore, that an enquiry was made into the cause, nature and extent of hereditary influences, and the moral sense was defined as the prompting of the divine soul, the seventh and highest principle, urging all that is beneath it to rise into perfect oneness with the indwelling divinity. Nirvana and the Kingdom of Heaven were declared to be only two names for the same condition of spiritual attainment. To be in Heaven or in Nirvana simply meant to have arrived at that degree of purity when all conflict between the outward will of man and the will of the Divine Soul ceases. Then, though knowledge may be eternally pursued, rest and peace are the perpetual possessions of the spirit. A very appropriate poem on "Work" concluded the services.

In the evening the subject, "The Bibles of Men and the Bibles of God," was discussed. The lecturer took the ground that all bibles, from the earliest Egyptian and Hindoo writings extant to Oahspe, the latest bible produced, are natural growths, and spring into existence as the result of races and individuals attaining at different epochs in their history different intellectual and spiritual heights. All bibles contain a word from God, as all contain some truth, and truth and God's word are identical. The permanent and transient elements in bibles are eminently conspicuous to every thoughtful reader; the decalogue and the

two great commandments, upon which both Hillel and Jesus said all the law and prophets hang, are true for all time, and have an intrinsic value, which makes it unnecessary for us to know how or when they were first given to mankind. While commands, sanctions and prohibitions innumerable are scattered throughout every bible on earth of an evidently local character, that what in one age is no doubt a necessity for the guidance of an undeveloped people, becomes an impediment in the way of progress in another. The Bibles were very highly prized in days when there was no open vision, but the living word through the living prophet is to be preferred above all ancient records. Bibliolatry implies that God has withdrawn farther and farther from the world as the ages have gone by, but the truer idea is expressed in one of the chants in Dr. Martineau's prayer-book, which begins with, "Blessed be the Lord God of ages, who ever delighteth to draw more nigh." God reveals himself more fully to the world of to-day than to the Jews of ancient Palestine, because the human mind has become transparent with the lapse of ages. Still there were a few who caught supernal glimpses of deific life amid the wilds of Syria and Arabia, while the patriarchs dwelt in tents and the people's habits were nomadic; but every bible has grown up after a period of prophecy, and a prophet is one who hears a voice from heaven, while a priest or scribe only echoes what another has listened to. The sacred books of India, Persia, Egypt and other countries were spoken of, and contrasted very impartially with the Jewish and Christian scriptures. Every 600 years or thereabouts, according to history, there has been a wonderful upheaval in thought and action in some part of the world, and the time has now fully come for a new wave of prophecy, and the compilation of a new bible. Oahspe, is the result of the inspiration of spirits from various sectional colonies in spirit-life, endeavouring to amalgamate and give the earth the result of their united labours to trace the history of the spiritual government of earth. With all of Oahspe the guides of the lecturer could not agree, but they recognised it as an endeavour on the part of the spirit-world to give an insight into spiritual laws and history not very generally understood. A pleasing poem on "To-morrow" and "The Helping Hand," closed the meeting.

Mr. Towns's usual weekly seance will not take place at 15, Southampton Row, on Tuesday, August 4.

Mr. C. Poole, Bradford, Secretary of the Yorkshire District Committee, has been appointed to a situation in Manchester. This will occasion the necessity of electing another officer to undertake the duties which Mr. Poole has hitherto so diligently performed.

MRS. BRITTEN AT BRADFORD.—Mrs. E. H. Britten will lecture at the Temperance Hall, Bradford, on Sunday, August 9. Morning, 10.30, subject—"Spiritualism in many Lands"; at 2.30, six subjects to be chosen by the audience. On Monday evening, at 7.45, subject—"Spiritualism, the World's Redeemer: A Challenge to all Opponents."

Henry Kelsall, Manchester, greatly dislikes Modern Spiritualism. He moreover thinks the only constituent of man is a bad heart, from which nothing but evil constantly proceeds. If so, he had better hold his tongue, for the world must therefore contain nothing but falsehood and evil, to which his opinion and his dogmas are no exception. Mr. Kelsall need not trouble us with any more of his correspondence, with which we differ fundamentally. Of course he has never heard of a certain saying, that "the Kingdom of Heaven is within you." To people who consider the Bible to be the word of God, it must be a great crime on their part to select and twist it to suit their devilish doctrines.

ASHINGTON: July 19.—In the absence of the speaker expected, our chairman, Mr. Greaves, discoursed on "The Spirits of the Prophets are subject to the Prophets," which he handled to the satisfaction of a very fair audience.—Next Sunday is our School Anniversary, when about thirty-six scholars will recite poetry, dialogues, &c. We expect all our friends, that can make it convenient, will come and hear them.—J. R. ROBINSON.

HETTON-LE-HOLE: Miners' Old Hall, July 19.—Mr. R. L. Fearby gave a beautiful address on "The bright side." He was listened to by a very large audience, and was much applauded.—On Sunday, July 26, we have our camp meeting, at which the following gentlemen will appear:—Messrs. W. H. Robinson and Tetlow, of Newcastle; Messrs. Grey and Stevenson, of Gateshead; Mr. Westgarth, of Sheriff Hill, and Mr. Rutherford, of Sunderland. Mr. N. Morgan will preside, and the hours of service will be, morning, 10.30; afternoon, 2; evening, 5.30, in the New Miners' Hall.—J. H. THOMPSON, Sec.

SHEFFIELD: 175, Pond Street, July 19.—The controls of Mr. B. Plant, of Manchester, spoke in the afternoon on "The Facts of Spiritualism," and in the evening on "It's never too late to mend." Both lectures were given in splendid style, and at their termination, the surroundings of several in the audience were clairvoyantly described. In the evening the controls took the medium about the room, describing diseases and giving receipts to about a dozen. This is the third time Mr. Plant has visited our town, and we hope to have him with us again very shortly.—W. HARDY.

THE CAUSE AT STONEHOUSE: FINAL APPEAL.—Many thanks to kind friends who have so liberally subscribed towards clearing off my Liabilities; but as the amount so far received from all sources amounts to only 23s., I venture to ask for assistance from friends connected with the Societies, whose reports appear in the MEDIUM. I much regret that necessity compels me thus to encroach on the sympathy of friends unknown to me personally, yet linked together with me in the work of the public advocacy of Spiritualism.—W. BURT, 10, Hoegate Place, Plymouth.—[When we were opening our letters on Tuesday morning, the thought occurred to us that Spiritual Workers might make special collections in aid of such a genuine case as that of Mr. Burt, but we felt that the commencement should be made in the Three Towns. Then we read the Devonport report, and were rejoiced to see our thought there stated. Mr. Burt's appeal was read last, and now we append our suggestion that the friends unite as proposed, give special collections on behalf of Mr. Burt's Liabilities, and no doubt the example will be largely imitated in other places.—ED. M.]

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

V.—LETTICE NORTH.

CHAPTER. V.—THE PEACH.

She led her into a long room, down the centre of which ran a table covered with a fine, white cloth. On it were placed baskets of fruit, and large loaves of bread; crystal vessels filled with milk were placed here and there. Presently the other sisters came in, and after the eldest of them had pronounced a benediction, all sat down and began to eat. The kind Ruth placed Lettice beside herself, and helped her to bread, milk, and some beautiful, rosy-cheeked apples, and afterwards some ripe green figs.

There were some peaches on the table, and Lettice looked at them with longing eyes, and the desire to have one grew stronger every moment. She did not like to ask, but hoped that one would be given her later on. Attracted by her strong desire, a fine peach rolled from the side of the basket, close to the place where Lettice was sitting. She glanced furtively around, and feeling sure that no one was looking, seized the peach and hid it in the folds of her dress.

The meal was soon ended, and some words of grateful thanksgiving offered; the sisters then all returned to their various occupations. Ruth told Lettice she might go in the field again, and amuse herself with the lambs and flowers. The child was glad to go, but moved very slowly, looking down, and scarcely heeding her kind friend. She was anxious to get away, that she might eat the stolen peach.

When she was quite alone she took it out and looked at it, but she could not make up her mind to eat it. So she sat down once more upon the grass, and began to think of all she had gone through so recently: the stolen purse, the crushing wheels, the pleasant house where she was so kindly treated, and gentle Ruth. Then she remembered all the good resolutions she had lately formed: the promise she had made never to steal again; and now, what had she done? It seemed to her excited imagination that the flowers at her feet were talking to her.

"Why did she not give you one?" said a little, yellow, withered buttercup.

"There were enough and to spare," said a bright-red poppy.

"It was very nasty of her, indeed it was," thought Lettice.

"You will be punished," said a large nettle; and "Serve you right," said another tall, prickly-looking plant.

"Why do you not run away?" said a dark-green lizard, with two sharp horns, and very bright, fiery-looking eyes, who just then crawled up Lettice's dress.

She shuddered, and brushed the reptile off.

"Dear little one!" said a pretty pink-and-white daisy, "do not listen to these weeds, but take my advice. Go to sister Ruth, and give her back the peach. Say you are sorry; she will forgive you, she is so good."

"Then," said a thorn, "you will be whipped and sent to jail."

Lettice felt very strange, she could not make it all out; so she got up, and was moving away when she thought the daisy called and said:—

"Do! pluck me, and put me in your bosom!"

So Lettice gathered the little flower, and placed it in the bosom of her dress; then she walked on feeling very sad and uneasy. She was followed by a chorus of wild, mocking laughter coming from the weeds and withered leaves.

"Oh dear!" said Lettice to the daisy; "dear little flower how happy you are! You cannot do wrong."

"You need not either," said the daisy. "Now, do go at once to sister Ruth, and give her back the peach."

"I will, I will," said Lettice, crying. "I cannot eat the peach. I will give it back to her, and if she beats me I must bear it, for it will serve me right for being so deceitful and ungrateful."

The daisy nestled itself closer to Lettice's heart once more.

"Ah! go and be whipped," shrieked the nettles.

"Be whipped; yes," said Lettice, "and then try and be good."

"Ask God to help you," whispered the daisy.

"Please God! make me good, if you can," added Lettice. "I will try, but, please, we are all a bad lot; and I really can't, I can't, I can't," and she sobbed aloud.

"Why, Lettice, Lettice! What is the matter?" said Ruth, who had just appeared. "Are you hurt?"

"Oh! so bad, so bad," sobbed the child. "Please, whip me, and forgive me; I will try never to steal again."

"Dear child!" said Ruth, putting her arm around the repentant girl: "I am delighted to find you so truly sorry for your fault. I saw you take the peach, and it grieved me deeply."

"Oh! take it, take it, please," said Lettice, thrusting the fruit into Ruth's hand. "Why did you not take it away from me?"

"Because," replied Ruth, "if I had done so it would have prevented remorse in your own heart, thus making your repentance voluntary."

Then she wiped the tears away from Lettice's face, and, kissing her fondly, said:—

"Where did you find that pretty daisy?"

"Among the grass," replied Lettice. "It seemed so strange; all the things were talking to me: some nasty, stinging things laughed and jeered, but this dear little daisy said:—'Go to sister Ruth, and give her back the peach'; and then I remembered how kind you had been to me, and I was sorry, and I was coming to you."

"I saw you kneeling to God," said Ruth.

"Yes," replied the girl. "It came upon me to ask Him to forgive me first, and I thought then maybe He would speak to you, and ask you to forgive me if I try never to take anything again. But, tell me, what makes the flowers talk, for I am sure I heard them, and it frightened me?"

"Dear Lettice," said Ruth, "I will try and explain. The evil desire in your heart to possess yourself of the peach was so great, that you took no heed of the voice within you, which men call *conscience*. No sooner had you obtained the coveted fruit, than that still small voice began to make itself heard. You were then uneasy. You could not

eat the peach, neither could you enjoy the beautiful things by which you were surrounded. The scraps of conversation which you have overheard since coming here recurred to your mind, and, without any volition of your own, produced the apparent conversation of the flowers. For here thoughts and feelings become objective. Thus the evil thoughts in your mind have caused your dress to appear both soiled and torn; but your quick repentance has also covered the disfigurement with an overskirt, lighter and brighter than the other."

"Oh!" cried Lettice, "what a strange place this is. I cannot make it out. You were not with me all the time, and yet you know all about it. Do, tell me, for it frightens me."

"Do not fear, Lettice; in this place you will meet with many wonderful things, but nothing that need alarm you. One should fear nothing but the evil which springs up in their own hearts; but do not trouble any more now," she added, kindly, as she noticed a look of pain and perplexity on Lettice's face; "we shall have plenty of time to talk over these things."

Lettice thanked her kind friend, and smiled as the lambs came skipping up and rubbed themselves against her, as though inviting her to another game of romps.

"Dear little things," she said: "Why did you run away just now?"

"Your looks were changed when the evil influence was upon you, and the lambs being symbolical of purity could not approach you."

"I will never do it again. I could not bear the pretty creatures to run away from me another time."

"Dear child!" said Ruth, "do not make rash promises, only say, 'I will try,' and ask God to help you, then all will be well."

They then returned to the house.

The next morning, Lettice awoke calm and peaceful, and after bathing and dressing in the altered dress (which looked to her much prettier in the bright morning light), she went with the others to a delicious meal of bread, fruit, milk and honey; but to-day there were no peaches, and Lettice was glad, for they would have reminded her too painfully of her fault.

When they retired from the table, Ruth took Lettice into a beautiful garden at the other side of the house, and walking about with her showed her the plants and flowers, telling her their names, and, in many ways, both interesting and amusing her.

There were several nests among the shrubs, some with young birds in, and others with eggs only.

Lettice was delighted, and when a thrush (hovering over a nest in which the mother bird was sitting) burst into full song, she could contain herself no longer, but clapped her hands, and fairly danced with delight, imitating the trills and shakes of the bird with marvellous beauty. Ruth stood as though spell-bound.

"How truly all Thy works do praise Thee, O Lord? And I praise Thee also, more especially that thou hast given me this fresh young life, to guide and train for Thee. She is indeed pure and innocent at heart, and when properly instructed, I plainly perceive can be made a most effectual instrument to raise others to a pure and higher life."

CHAP. VI.—ANNIE.

One morning Lettice awoke, feeling bright and cheerful, and thinking how nice it was to have come here, where everything was so clean and fresh, with no one to scold or swear at her, and bid her do things she did not like. Thus musing she wandered into the garden, smelling the flowers, and (I am sorry to say) in her careless enjoyment of herself treading down the plants and doing a great deal of mischief. Poor Lettice had not been used to gardens, and still less had she been used to think of others, or to study their feelings.

After some time, she saw a young girl about her own age enter the garden. When the new-comer remarked the ruin Lettice had caused, she began to cry, and said to Lettice in a highly-excited tone:—

"Who are you, and where do you come from, and what do you mean by coming here and de-roying my garden? How dare you? You shall be flogged for this, you bad, wicked girl."

Poor Lettice stood perfectly aghast at the mischief she had done, and the shrill, crying tones of the girl. She began to stammer forth some lame excuses, when sister Ruth came into the garden, and looked astonished at the scene before her.

"What is this, Lettice? What have you done to make Annie so angry? And, Annie, I am ashamed of you, showing such bad temper about so slight a thing as the destruction of a few flowers! Look at your hands and dress."

Lettice looked at the girl, and saw that both hands seemed covered with blood, and the dress which only a few minutes before had been a pretty pink, quite fresh and new, now looked torn and dirty.

"Oh! dear sister Ruth," said the sobbing Annie: "What have I done?"

"It means that you have again given way to your violent and excitable temper. When will you learn to be gentle and forgiving under injuries?"

Annie looked abashed, and replied humbly:—

"Oh! sister, please forgive me. I will try, indeed I will!"

"You cannot in your own strength; you must ask for help where help alone can be obtained."

"Come, children," she continued; "we will kneel down and pray to the Almighty Father to cleanse and purify us from all our sins of anger, selfishness, pride, and wilfulness of spirit, making us merciful and loving towards each other; and, O Lord! let thy meekness and loving nature abide with us for ever!"

Lettice was much awed by all she heard, and going up to Annie said:—

"Please, forgive me; and if you will show me how, I will help to make the garden smooth and neat once more. I will fetch some water from that river, and then I can wash the blood-stains from your hands, and rub the dirt from your dress."

"Alas!" said Annie, "you could not wash it off; it is the symbol of my passion and revengeful feelings. My father struck my mother in a fit of rage, and killed her, and she herself was a very violent woman. I ought to guard most carefully against these sudden outbreaks; and I can, too, when I think, but sometimes I forget. O Lettice! do let us be friends, and help each other!"

And taking Lettice's hand, she looked tearfully in her face.

"Sister Ruth," said she, "was going to have a new girl to train, and that I must be kind and helpful; so, if you are the one, I will indeed do all in my power to help you."

Lettice replied, smiling:—

"I will do anything I can for you, only show me, for I am ignorant. I have never been taught to do anything but to steal, and tell lies, and do lots of scrubbing and washing. I used to rub the back of poor, crippled Peggie, in our street. How I should like to see her for a minute, just to tell her I was not quite killed when I was knocked down; and what a nice place they brought me to; and how very gentle and kind everybody is to me! And, see, dear Annie, there is a good deal of the stains and dirt rubbed off your hands and dress. Come and let us put the garden to rights, and then we shall forget all about it!"

"No!" said the sweet voice of sister Ruth; "do not forget, but remember it always, that you may be on your guard against a like temptation: self-forgetfulness is good, but self-recollections is better."

(Commenced on July 17th. To be Continued.)

LITERARY NOTICES.

THE VIRGIN OF THE WORLD, of Hermes Mercurius Trismegistus, translated, with three Introductory Essays, by the authors of *The Perfect Way*. Robert H. Fryar, Bath, 1885.

This work forms a worthy continuation of the series of reprints, begun by the publication of *The Divine Pymander*, attributed to the same author. As the late learned Emanuel Deutsch writes:—"He was reputed to have written many books; but every trace of that literature seemed lost for ever, when, all of a sudden, a number of books came to light, nobody knew exactly how, bearing the mighty name of *Hermes Trismegistus*. They treated, exactly as had been surmised, of the Soul, of God, of Nature, of Transmigration, of Immortality, and other theological and metaphysical questions. They were supposed to have been in Greek, translated from the original Egyptian. These fragments, such as they are now before us, are composed of the most widely divergent elements, but withal cunningly woven into one harmonious whole. The Church Fathers did not know what to make of it at all. It would be interesting indeed to know who really wrote these kaleidoscopic books. There breathes a fervour in them that reminds us of the strange and strong exotic perfume which may cling to a vase during all the centuries of its entombment. A deep yearning for truth, for the understanding of the great mystery of the Cosmos, makes itself felt in every line. And, in picturing the time when these works first appeared, when Christianity in its early days began to make its way, the same gifted writer continues:—"Into the wild chaos of so-called pseudo-pigraphical writings—the missionary tracts of the early centuries, named, in order to carry conviction more easily, after all possible biblical personages—the anti-Christian champions threw their own gospel, cunningly adopting the enemy's own language. Thus in the midst of the thousand prophecies, revelations, epistles, evangelists, ascribed to everybody, from Adam and Ham to Nebuchadnezzar and the three men in the fiery pit, there appears *Hermes Trismegistus*. The principal and most complete of these hermetic books is called *Poemander*, i.e., Shepherd of Men. It is not unlikely that this name was given to it in imitation of the well-known Christian 'Pastor Hermas,' very popular in those days. Among the other fragmentary writings, such as the addresses from Hermes to Tat, his son, to Asclepius, and to Ammon, those of the 'Sacred Book' are the most characteristic and important." He adds: "It is strange how these books of Hermes have been neglected. Even Parthey's edition—the first critical one ever attempted—is not quite complete; and since that learned divine, Doctor Everard's English translation of the Divine 'Poemander' was edited by J. F., in 1650, not the slightest notice seems to have been taken of that remarkable work, or any other remnant of Hermes, in England."

Had Mr. Deutsch lived until now, he would not have had occasion to pen these closing sentences; for, thanks to the spirited publisher of the series of hermetic works, of which the present work under review is an important link, and to the scholarship of those who have aided him by translations and expository introductions, the English public may now freely drink at the refreshing fountain, so long sealed, but now reopened. And well will the meditative reader be rewarded for the time which he may spend in perusing these antique treasures, in which he will find many touches of universal wisdom, mingled though they may be with much that belongs alone to a past and departed age. The present volume contains the tracts mentioned above in the quotation from Mr. Deutsch, together with another—"The Virgin of the World," not mentioned by him, and perhaps not the most important, but the one which gives its name to the volume. All are equally worthy of study; and we cannot do better than recommend the appreciative student to get the book, and try to master its contents, and to imbibe its fine spirit. The style and get up are most attractive; and it ought to meet with such a sale as would tempt Mr. Fryar to reprint it.

C. W. D.

"I KNOW THAT MY REDEEMER LIVETH."

This sentence occurs in the nineteenth chapter of Job.

Recently I gave a short lecture on the above subject, with which I am not quite satisfied. Conditions in the room, or some other influence, seemed much against me. But I beg to resume the theme, as it lingers with me.

"I know that my Redeemer liveth." This seems to be a very consolatory assurance to the human mind; we will therefore inquire: Who is the Redeemer? Where does he live? How he can save us?

In the first place, we must notice who, or what, is meant by the Redeemer. It certainly means a power to save man from his sins. We will review, for a few moments, the orthodox notion of a saviour: Christ is said to be the Redeemer of all mankind, and that his blood cleanses from all sin, conditionally, that we must believe. Now we wish to show, that the conditions, as expressed, imply a doubt; and it would be well to erase the word "belief" from the doctrine of salvation, and declare that we "know" and do not "believe" that our Redeemer liveth. In a civil Court of Law, if a person is called as a witness, he is expected

to have actual knowledge of the fact; if he can only tell that he believes, his evidence cannot be taken. Although he may be a man of undoubted piety and goodness, the Judge would dismiss him as either a fool or knave. We have frequently heard that faith is belief, and belief is faith; but we boldly deny any connection between the two words, for faith is a living principle, acting exclusively on the human mind, but belief is really a doubt, and no one searching after truth, will be satisfied with believing; he must have the fact demonstrated clearly to his mind, and then he is satisfied he *knows* it to be truth; he does not *believe*, for he is certain of the fact. It is, then, evident there can be no consolation in believing, but actual knowledge enables man to rejoice with joy unspeakable.

We will now inquire: Who is the Redeemer or Saviour? The eternal Father of all, in his wisdom, has endowed us with *Mind*, which is the divine principle within us, and is susceptible of all good, and ever stands by to warn us of the approach of evil; this is the time when we need the saviour, whoever he may be, to save us from the evil, which the still small voice within has told us is present. We may cry in vain for the blood of Christ to cover or shield us from the temptation; God will not give again what he already has bestowed upon us—A Saviour. Every child when born, unless it has been deprived, by its mother, while in the womb from accident, or want of knowledge of the proper conditions and developments of Mind, has also a *Will*. Now this *Will*, if cultivated, is the Saviour of Man, the most potent of all qualities which emanate from the Mind. We may rejoice and be glad, seeing that each and every one has a Saviour of his own, and the more ye cultivate this saving power, the stronger it becomes. Mothers! endeavour to the best of your ability to implant lofty and noble impressions upon the minds of your children before they are born. *Will*, then, is the Saviour: for if you *Will* you can be saved.

You may say, perhaps, that man is not free, but bound by fate to such and such an end; that solar and other planetary influences destine him to certain ends and aims in life. We are willing to grant that the planetary system does influence man and all things here below; but we wish to remind you, that they *influence*, but do not *control*. The human soul is so great a thing, so filled with power, that it is difficult to estimate or limit its capabilities.

We are told that man is born in sin and shapen in iniquity; admitting this to be the case, it is man's own fault, for neither God nor the planetary system destined that it should be so. God's laws are all perfect, and he designed that man should be happy, and progress in wisdom and truth.

But, unfortunately, in an evil hour, ages ago, some misguided individual declared that man was no man at all, and that God did repent of having made man, and that his own divine image was not fit to live on the earth, unless he begot a perfect man as an Ideal to sacrifice, in order that his anger might be appeased; and for once be reconciled to the work of his hand. And this designing knave, feeling that this story might not be accepted, as it was only a very lame tale at best, added the conditional and important office—*belief*! Now it is very evident, that in defiance of all the punishment and damnation that was to fall on those who did not believe, all the thinking and sane minds refused to believe in this story.

And we are sorry to say, that insanity is far more prevalent than is generally suspected, for only insane men and women will take anything on belief, as the word expresses doubt; but we generally find that the most ridiculous falsehood is taken before sublime truth. Beware, then, of "believing" and strike the word out of the language as far as possible, and aspire after all that is pure and true, and ultimately our atmosphere will become clearer, so that pure truth can once more reach this earth, and man will rejoice to *know* that his Redeemer liveth, and that he will stand by us at the last earthly day, and say:—

Well done! good and faithful servant, enter thou into the joy of God; for thou hast sown the seeds of kindness, and what thou hast sown to the Spirit, of the Spirit thou shalt reap the high reward. Be not mindful of earthly treasures, for where your treasure is, there will your Mind, Soul, be also. But lay up your treasures where neither moth nor rust can destroy, nor thieves steal. One act of love and kindness is the grandest prayer that can ascend to the Realms of Light and Glory, never to be obliterated throughout eternity. Every noble deed is registered on the garments of the Spirit; endeavour to have your spiritual robes unsullied by evil deeds, which will show also on your spiritual garments. Pray that light and truth may descend upon all; and may you have joy and peace in *knowing* that your Redeemer liveth in you, and that he is not afar off, but your constant companion and guide, both in time and throughout eternity.

STAPLETON CARLINE.

Prestwich, Manchester, 14th 7th month, 1885.

WITCHCRAFT IN WALES.—A strange action for slander has been brought on for hearing at Pontypridd County Court—before Judge G. Williams—damages being fixed at £50. It was represented that a Mrs. Jenkins, daughter of the defendant, lost a purse containing a half-sovereign. The parties were near neighbours, the complainants being tenants of the defendant. The plaintiff was strongly suspected of being the culpable person, and considerable antipathy was engendered between them. As no witnesses were obtainable, a witch at Ystrad was consulted, and she disclosed that the lost half-sovereign was in possession of two women who lived near the residence of the defendant. These ladies were described as being graced—one with black hair and the other with auburn. The witch predicted that if her visitors would abide at her house she would find the guilty person, who would come to her in two days or so for a stated sum. The charmer also undertook to put a palpable mark upon the actual thief, by which she would ever afterwards be known. In evidence which followed it was asserted that the witch had drawn a likeness of the person who, she said, was responsible for the abstraction of the half-sovereign from the purse. The Jury, after a protracted deliberation, failed to agree upon a verdict, and the case will be reheard.

At the last moment reports from Oldham and North Shields have come to hand. Too late.

LEEDS: Psychological Hall, Grove House Lane, July 19.—The services were conducted to-day through the mediumship of Misses Taylor and Mathers. Considering this was their first time upon a public platform, both mediums and controls did remarkably well; and gave demonstrative evidence of superior spiritual abilities. An appropriate invocation having been rendered by Miss Taylor, she went under control of her "Father," who expressed himself much pleased in having the privilege of addressing a public audience, and through the instrumentality of his own daughter. Much was advanced upon this glorious power from our Father God, which enabled those, who having departed from the physical body, to return and comfort the mourners left behind. Miss Mathers, having the clairvoyant faculty, was brought down amongst the people, and gave descriptions of six friends who had passed over to spirit-life, four of whom were recognised. The evening services were of an unique character, exhibiting spiritual talents of great worth. Often the audience were moved to tears which could not by any means be kept back. The conditions being exceedingly good, all felt quite at home; and the loved ones who had gone before, and were described through the mediums, were readily acknowledged. An old Methodist was specially spotted out by the guides of Miss Mathers, who gave such a forcible description of his private life and religious tendencies, that an ejaculatory "Amen," and, "it is so," came very frequently through his lips. The spirit form of his son was also described and recognised. The gentleman at the end of the meeting testified how thankful to God he was, for bringing him amongst a people who had such spiritual light and penetration, and heartily thanked the mediums for the good he felt he had received at their hands.—Mr. Morrell, of Bradford, may congratulate himself, and take much courage, in having under his training such promising pupil, as Misses Taylor and Mathers. His Leeds friends highly appreciate his devotedness to the development of mediums, and Spiritualists all round are much indebted to his indefatigable labours, in this most valuable and necessary spiritual work.—Our congregation is continuously on the increase, necessitating the enlargement of our rooms to their utmost capacity; but our worthy landlord (Mr. Lingford) is equal to all emergencies, and does his very best to meet the requirements of an ever increasing body of spiritual worshippers, who are firmly bent in working on a basis, so as to admit of a super-structure which cannot be either gained or destroyed.—J. D., Sec.—On the 16th, Mr. Britten addressed a well-filled hall in her usually excellent manner. A special feature of the evening was the answering of questions, which was done to the satisfaction of all, giving forth a vast amount of varied information in a very short space of time. It was a very enjoyable treat, a repetition of which is looked forward to.—J. L.

BRADFORD: 418, Little Horton Lane, July 12.—In the absence of Mrs. and Miss Gott, and owing to other attractions in the spiritual ranks, we had only a few present in the afternoon, so we formed a circle, and a very harmonious meeting we had. In the evening Mrs. Stead read the lesson, commenting on it to some length. Then Mr. Lee's guides took for their subject, "The harvest is past and the summer is ended, and I am not saved." The discourse was a lengthy one. We had a large audience.—On Tuesday, the 14th, we had Mrs. Wallis, when Psalm, xlii. was read by way of lesson, then followed a very impressive invocation, the guides taking for their subject, "What of the dead?" giving the materialist's idea on the question, and the philosopher's opinion, but after all they claimed that Spiritualism would give a correct answer to the question. The discourse was listened to for an hour and ten minutes, by a very intelligent audience, our room being packed, plenty having to go away. Every person seemed to be highly pleased with the manner the guides unfolded the various truths; even the least scholar could well understand what was given. We were sorry we had not a larger place. We give Mrs. Wallis our hearty good wishes. May she have a long, prosperous life to continue her work of truth. We have also healing meetings on Sunday mornings and Saturday nights alternately, and a great deal of good is being done to the sick.—Con.

DEVONPORT: 98, Fore Street, July 19.—At 10 a.m., the controls of Mr. Tozer discoursed on "Charity." In the afternoon, at 3, the meeting was opened by singing, and an invocation by the guides of Miss Bond, followed by a discourse through Mr. Tozer on "Spiritualism and its teachings," after which the guides of Mrs. Trueman, of Plymouth, gave the descriptions of several spirit-friends who were around those in the audience, in each case giving either the personal or surname, several of which were recognised.—We would be glad for some of the friends in the neighbouring towns to pay us a visit occasionally, as it would both assist us (which we need, as three services are regularly held), and also be the means of uniting the three societies together as one band; by which means help could be given to each place and so make the Cause more generally known.—At 6.30 the controls of Miss Bond again discoursed on "Work in the Spirit-world," clearly showing that man after leaving the physical body is not idle, but that every soul has a work to do; those who pass away in a state of degradation have to work (and work hard) to progress and to unfold their gifts, that they may be enabled to inherit the higher spheres, where they can find that peace and happiness which they long to enjoy; or those who pass away having lived noble and pure lives, and who inhabit that sphere corresponding with their lives and actions, have their work allotted for them, either in descending into the lower spheres to help those in darkness; in returning to the earth-plane to fit organisms, that they can freely use them as instruments through which to give forth their own ideas to the people; or else employed in the Spirit-world performing some of the many works which have to be performed for God. The controls then described at great length the different kinds of work, but it would not be possible to record them here; they knew well that what had been spoken would not be acceptable to many, because progression in the Spirit-world is contrary to the teachings of orthodoxy. Christians may discard it as much as they will, but truth must be given and truth will conquer.—Hon. Sec., D.F.S.S.

OPENSHAW: Mechanics' Institute, Pottery Lane, July 19.—In the morning we had no speaker, so we formed a circle. One of our friends gave us his experience, how and why he became a Spiritualist, which was very interesting. One of our young members asked a question which gave rise to a very interesting discussion.—At the evening service we had Mr. Roscoe, of Droyloden, who gave an excellent discourse on the "Past, Present, and Future, and the hope thereof."—F. SHIRES.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, July 14.—A very harmonious circle of twelve persons (three strangers) was much instructed by the remarks of two controls, who took possession of the medium (Mr. Webster) before our North American "Zoud" had the opportunity of giving each sitter more proof of his clairvoyant powers. One gentleman in particular (Mr. Price, of Hounslow, an entire stranger to all in the room excepting Mr. Coffin and the writer) seemed to attract "Zoud's" attention in a most remarkable manner. As soon as he came in contact with him, he went right away into his surroundings, told him he was a medium, and the nature of the work he would have to do, events which occurred in his past life, his present occupation and his future career, which was of a very pleasing and encouraging nature. He spoke of many things which I knew of, and know them to be facts, but there were many other circumstances narrated which I knew nothing of, but they were fully acknowledged by Mr. P. He would have astonished us with much more, but the time would not admit of it. Mr. Brain (also a medium) received some very valuable information, accompanied with a very kind and opportune caution, respecting the designs of an evil-disposed person. The other two strangers (lady and gentleman) were so very positive, that, with all "Zoud's" hard hammering, he could not make much of them. Miss B. was favoured with the detail of a case which affects her interest very much; she very warmly expressed her gratitude for the information. I am pleased to add Mr. Edgar Coffin's mediumship is favourably progressing.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

EXETER: The Mint, July 19.—Mr. Jas. Hamlyn spoke from the words, "Thy Kingdom come." In all ages, from the earliest records, we find the seeking for this Kingdom has been the greatest aim of the human family. The sole object and inspiration of the Jews as a nation was the looking forward to this Kingdom, and although scattered as a race they still look for its realization. We find in the Mosaic system social and religious laws mixed together, and this system has done a deal of good in its day. The ideal of the Jews was always in advance of themselves. In this way they were led on to do something higher and nearer the Kingdom of God which is a spiritual kingdom, to be found in every human soul, making up the infinite life of one eternal being. Every thing is governed by law; and it is only when the whole system is in harmony, that this Kingdom may come. This is the thought that should inspire each soul. We can go to no priest, no altar, nor shrine; there is only one, that is God, who can speak to each human soul, which has in embryo the Eternal Spirit, through which we can bathe in the sunlight of this Kingdom, and be free from the fetters that now bind us. After the lecture, the medium gave several clairvoyant descriptions of spirit-friends amongst the audience.—R. SHEPHERD, Sec.

HALIFAX: Mechanics' Hall, July 19.—In the afternoon, Miss Keeves, of London, gave a beautiful address on the words: "Behold I stand at the door and knock; if any one will open the door I will come in and sup with him, &c., which was handled in good style. We had a large and respectable audience, and all appeared well pleased. I should compute our number in the afternoon to be 500 or 600; at the evening service it was a 100 more. The discourse in the evening was listened to with breathless attention; it consisted of a control by "Ernest Jones," who spoke on the words, "Let them first show piety at home." The purport of this address was to teach parents how to live and set a proper example before their children. There was however, a due proportion of advice to the young, intermixed with suitable verses. The Yorkshire people would be pleased to secure the services of Miss Keeves amongst them regularly. Although our room may be ready for Sunday next, the Committee have decided to have the Mechanics' Hall again. Services at 2.30 and 6.30 p.m.—S. J.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, July 19.—Mr. W. Johnson devoted the morning to the answering of questions. In the evening, the subject was "The Two Worlds, and their relationship." The control pointed out that the orthodox friends believed that if they went to Heaven the connection with this life would be severed, but if they went to Hell no such severance would take place. Spiritualism taught that there was but one life, that there was no death but one continuous life; that is, it is no use exploring what they called the life to come until they had realized the facts of the earthly existence. They tell you that God will punish you because you have dared to use the reason which he gave you to use. Spiritualism teaches that life is the realization of the conditions which surround you, and that it is your duty to surmount or overcome adverse conditions, and plant in their place conditions of a pure and uplifting character. Spiritualism teaches that man is the brightest expression of deity.—W. LAWTON, Sec., M.S.S.S., 46, Gray Street, Kirby Street.

MIDDLESBOROUGH: Granville Lecture Rooms, Newport Rooms, July 19.—Mrs. Yarwood gave a very interesting lecture in the morning, on "Brotherly Love," showing how little of it is abroad amongst the community at large. Afterwards she gave descriptions of spirits, in which she was very successful. In the evening her subject was "The Origin of Modern Spiritualism." She showed that it was no new thing to have spirit-communion, but our teachers would have us believe that we did not require it now. We had the largest audience that ever we have had since we commenced, and I am sure if we had a few more mediums in Middlesborough like Mrs. Yarwood, the place of meeting would be too small.—A. McSKIMMING, Sec.

JERSEY: July 19.—At our week-night circle, the work of development was carried on with fair success. Our spirit-friends have now discarded the table as a medium of communication. We have reached the next stage—speaking and writing mediums. We had two circles on Sunday. In the evening the conditions were the best we have had till now. A spirit-light was distinctly seen on the hand of one of the sitters, and remained visible to one for several minutes. Some amongst the circle saw more lights than one. One medium was controlled by a female spirit, who favoured us by writing her name. She endeavoured to impress us with the vastness of meaning of the word "Spiritualist." She told us we were on the eve of a New Revelation which would spread over the whole world. She made us a promise to be with us again and to sing to us. Another medium was controlled by a spirit who has been twenty-five years in the Summer-land. He also wrote his name, and the words: "Success to the circle." Altogether that meeting was a great success, and afforded us much encouragement.—EXCELSIOR.

HUDDERSFIELD: Brook Street, Assembly Rooms.—We opened a meeting room here on Sunday, June 21, with two addresses by the guides of Mrs. Morley, of Halifax, before favourable audiences. The following Sunday, June 28, we had a meeting for the appointment of Committee, &c., Mr. John Sutcliffe, Secretary.—July 5.—We had Mr. Taft, of Oldham, assisting in the formation of a developing circle, and an address in the evening.—July 12.—Two addresses, by the guides of Mrs. Swift, of Gawthorpe, which were very well appreciated.—July 19th.—Unable to obtain a speaker, we turned the meeting into a discussion on the teachings of the Bible.—Next Sunday we expect to have Mr. A. D. Wilson, of Halifax, at 2.30 and 6 p.m. We have a wide field for the spread of the Cause in this town, and feel every confidence that we shall have success. There are many inquirers.—JAMES WM. HEMINGWAY, Cor. Sec., Chapel Street, Moldgreen, Huddersfield.

RAWTESTALL:—On July 12, Mr. Thomas Hodson, Haslingden, visited us. We had a ramble in the morning on the hill-side, calling at the old burial ground at Chapel Hill, where we had a short meeting. The spirit of one of the chief officers was awakened, and followed the medium to the meeting-place, at John Gunn's, Springside, which was crowded. The control told us how he fared on entering Spirit-life; after which he described spirits around three strangers, all of which were recognised.—On July 19, we had Mr. Hitchen, Oswaldtwistle, who told us in the morning how he became a Spiritualist, after being a Methodist for over 40 years. In the afternoon he spoke on the "Teachings of Spiritualism," to a large number of his old orthodox friends. Both speakers gave great satisfaction, and their services were bestowed freely.—JOHN BARNES, 19, Rosedale Cottages, Cloughfold.

SOUTHSEA: 41, Middle Street.—We are pleased to state that we are still progressing in the Cause. The last two or three Sundays we have had two or three strangers present at our circle. The guides and controls of Mr. J. Horstead have spoken grand discourses and orations, notably among them being "Socrates," "Herschell" and "Dr. Burgess." The other mediums are also developing, and by the time that the winter commences, we hope to have a strong force and many mediums. Our clairvoyant descriptions have also been exceedingly good, and a great number have been recognised, which has been the means of helping us on.—W. H. TERRY, High Bank, Palmerston Road.

MACCLESFIELD: 62, Fence Street, July 19.—Mr. Taft, of Oldham, addressed the meeting, and was listened to with great pleasure. There seems to be a decidedly growing interest in mediums at these meetings, and we should be glad if some one living within easy distance, would write to the above address, stating terms, &c.—E. W.

LANCASTER: Athenaeum, St. Leonard's Gate, July 19.—We had the favour of a visit from Mrs. Groom, of Birmingham, whose guides gave us two splendid addresses. In the afternoon the subject was a dual one: "Man, know thyself," and "Spiritual Gifts," each subject being treated in a full and lucid style. In the evening an eloquent and instructive address was given on "Spiritualism, and its Claims," in which the superiority of Spiritualism over Christianity was so powerfully and forcibly shown, that it must eventually result in bringing over to our ranks a majority of thinking men and women. After each service the guides of Mrs. Groom favoured the audience with several impromptu poems, on words given by certain of those present. Mrs. Groom also both afternoon and evening gave descriptions of a number of spirit forms, which were all recognised. This part of the service seems to have been particularly enjoyed by the friends, who thus felt assured that the loved and lost were still living and could visit them once more. Altogether these have been two most instructive and enjoyable meetings, and all have been well satisfied.—JOSEPH HOYLE.

HOXTON: 227, Hoxton Street, N., July 19.—A hymn and chapter from Bible was followed by an invocation from Mr. Walker, and an address through him by "Thomas Paine," "Is the Bible the word of God?" which was received with suppressed applause. Mr. Webster, controlled by "Joseph Lawrence," gave a short address on "Puerility and Truth." It was intimated that Mr. Thomas Wilson will give an address on "Materialization." Mr. Webster will exhibit photographs of Materialized spirits. The circle was then formed, and clairvoyant descriptions, admitted to be correct, were given by Mr. Webster. Mr. Walker sang "The Happy Land." Miss Rose Smythe, an American lady, was controlled. Miss B. May closed a successful meeting with a benediction.—On August 2, the contribution on behalf of the Liabilities Fund will take place.—D. JONES, Sec., H.P.S.

PLYMOUTH: Richmond Hall, Richmond Street, July 12.—Service at 7, attendance fair. The controls of writer spoke for forty minutes on the "Religion of the Future." Mrs. Trueman gave a very large number of descriptions, the name was also given correctly in every case. All recognised.—Z. E. WILLIAMS.—July 19.—The morning circle for development was fairly attended. I am pleased to say that, since my last report, we have had three gentlemen controlled to speak, which I hope, with the aid of the spirit-world, will lead to a strengthening of our platform, as the greater part of the work is at present undertaken by Mrs. Trueman and Mrs. Chapman. Our evening meeting was largely attended, when our president read the lessons. Mr. Williams gave an invocation, and Mrs. Trueman, controlled by a new guide, "John Ridley," the martyr, spoke on the responsibility of mediums, and Spiritualism in general. The guides of Mrs. Chapman also gave an address on "What shall it profit a man, if he gain the whole world and lose his own soul?" It was shown that man has a spiritual sphere of action as well as the physical, and that unless the spiritual be attended to, earthly attainments will prove worthless in the future. Mrs. Chapman will speak again next Sunday, and on August 2, Mr. Williams will speak on "The Millennium: How accomplished."—PLYM.—10, Hoegate Place, July 19.—3 p.m., good attendance; friends from Plymouth and Devonport: manifestations good; answers to questions; valuable information. Earnest seekers invited.—REC.

LEICESTER: Silver Street, July 16.—Mr. Bent's guides gave a beautiful address on "And God said: Let there be light; and there was light." The control spoke of Spiritualism as the light that would purify the hearts and minds of men, and teach them so to live that their bodies may become fit temples for God to dwell in. The address was pleasing and instructive throughout.—S. A. SHEPHERD.

RYE CROFT:—The four services were a complete success. The guides of Mrs. Bailey, of Halifax, served to cheer the hearers with their beautiful addresses. They have the power to reach the hearts of all who come under her notice, and who have a desire to live a higher and nobler life. We should like to see Mrs. Bailey oftener with us, for I am sure she has won the hearty appreciation of all who heard her. Mrs. Bailey gave us some clairvoyant descriptions after each address, which were nearly all recognised. She described the spirit form of a man on Sunday afternoon, to a young man in the audience, which he could not recognise until she gave him the name of the spirit when on earth, and then he recognised him; he had not seen him nor the place where he lived for fifteen years.—J. PARKINSON.

PENDLETON: Social Club, Withington Street, July 19.—Mr. Place gave two addresses: afternoon's subject, "Goodness." In the evening the subject was from the lesson read, "A little leaven leaveneth the whole lump." Next Sunday, Mr. Scutt. All are cordially invited.—COR.

BRADFORD SPIRITUAL LYCEUM: Upper Addison Street, July 10.—In accordance with arrangements made on the previous Sunday, the Lyceum met at 9 o'clock, to be able to get through the work in time to take part in the anniversary at Bowling. The Lyceum was duly opened with singing and prayer. The calisthenics were gone through, and then the officers and scholars formed into a procession and marched to Bowling. Addresses were delivered by the guides of Mrs. Butler and Mrs. Ingham, of such a character as to instruct and give an impetus to greater exertions by both teachers and scholars; pointing out to both that the foundation of a true and substantial unfoldment of natural and spiritual laws, could not be better laid than by Lyceum work and exercises. It was a great treat to all connected to be so nobly exhorted to what each must feel to be their duty. I may say that many of the children, not having been at such a service before, their curiosity and wonderment kept them in entire order throughout the whole of the time. It is the intention of the officers of the Lyceum to conduct the exercises every Sunday morning at 9.45; and to hold a special service for parents and friends on the first Sunday in each month, at 2.30 and 6.30 p.m. In doing this they have no desire to injure or shut up any other place of meeting, but to give parents an opportunity of contributing their mite towards the education of their children. The following ladies and gentlemen have kindly consented to occupy the platform as follows:—August 2, Mrs. Butler, of Cononley; September 6, Mrs. Ingham, of Keighley; October 4, Mr. Tetlow, of Rochdale; November 1, Mr. Schutt, of Silsden. It is the earnest wish of all the workers in the Lyceum that the parents will avail themselves of these opportunities of uniting together in love and harmony for the benefit of their children.—W. BENTLEY, 190, St. Stephen's Road.

BLACKBURN: New Water Street, July 19.—The usual weekly meeting of the Lyceum was held at 9.30; Conductor, Mr. Jno. Pemberton; present, males, 38; females, 35; officers, 13; total 86.—At the usual services of the Society, the platform was occupied by Mrs. Illingworth, of Bradford, who was accompanied by her daughter, Miss Lillie Illingworth. There was only a moderate attendance in the afternoon, owing to a large number of members visiting Mr. and Mrs. Newell, at Oswaldtwistle. In the evening, however, the large hall was quite full, when Mrs. Illingworth had three different controls, each of whom delivered short and instructive addresses.—W. M.

CONCERT AT CAVENDISH ROOMS,

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(To continue them through the Winter.)

WEDNESDAY EVENING, AUGUST 12, 1885.

The following Ladies and Gentlemen have signified their kind intention of contributing to the Evening's Entertainment:—

Conductor:

DR. BERNHARDT.

Instrumentalists:

DR. BERNHARDT (Pianoforte), **The Maestro HERMAN KOENIG** (Violin), **Mr. J. W. BOND** (Violin), **Miss MALTBY** (Pianoforte), **Mr. RUDOLF KOENIG** (Pianoforte).

Vocalists:

Miss JESSIE DIXON, **Miss WADE**, **Miss PAULINE BERRY**, **Mr. HALL**, **Mr. H. LANE-HENRY**, **Mr. TOWER**, **Mr. W. J. COLVILLE**, **Mr. RUDOLF KOENIG**, **Master RICHARDSON.**

Orators:

Miss MALTBY: Shakespearean Recitation;
Mr. W. J. COLVILLE: Inspirational Poem;
Mr. J. BURNS: Address.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JULY 26th, 1885.

LONDON.

BRUNSWICK SQUARE, W.C.—Messrs. Hagon's, 22, Hunter Street: Sunday, at 11, Healing Seance, at 7, General Seance. Tuesday at 8, Developing Circle; Thursday and Saturday at 8, Trance and Clairvoyance.
 CAVENDISH ROOMS, 61, Mortimer Street, W.—Mr. W. J. Colville, at 11, "The Woman clothed with the Sun"; at 7, "The Great Pyramid of Egypt: by whom was it built, and for what purposes?"
 HOXTON.—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.
 KENTISH TOWN.—88, Fortess Road, at 7, No meeting. Saturday at 8, No Seance. 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.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopenroft; 3.30 to 4.30, Comprehensive Association for Mental Emancipation, F. J. Wilson; 7.30 p.m., Seance Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Clairvoyance, Mrs. Pritchard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 60, Crawford Street, W.

WEEK NIGHTS.

8. INITIAL INSTITUTION.—Monday, at 8, Mr. Colville's Lecture.
 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.—Claremont House, 53, Faraday Road, Ladbrooke Grove Road. Thursdays at 7.30.

PROVINCES.

ABBINGTON COLLIERY.—At 2 and 5 p.m.: School Anniversary.
 BACUP.—Public Hall, at 2.30 and 6: No Information.
 BARNOLBY-IN-FURNES.—80, Cavendish Street, at 8.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Ingham.
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30:
 BINGLEY.—Intelligence Hall, 2.30, Mr. Holdsworth; and 6 p.m.: Mrs. Ellis.
 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 2.30 and 6, Mrs. Green.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. C. Collins Briggs.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Morrell and Miss Sumner.
 Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Misses Wilson & Ratcliffe.
 Milton Rooms, Westgate, at 2.30 and 6: No Information.
 New Room, top of Addison Street, Hall Lane, Lyceum at 9.45. First Sunday in each month, at 2.30 and 6.30.
 CALDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
 COLLUMPTON.—Unitarian Chapel, at 3 and 6: Rev. C. Ware.
 DERRY.—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.
 DUNFORTH.—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 & 6.30.
 FELLING.—Park Road: at 6.30: No Information.
 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.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HLEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Local.
 HETTON.—Miners' New Hall, at 6.30: Camp Meeting; see paragraph.
 HODDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. A. D. Wilson.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KILGILLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Holdsworth.
 KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
 LANCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, Mr. Swindlehurst.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Riley.
 Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. Johnson.
 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. No Information. Sec., Mr. D. Corson, 14, Daulby Street.
 MACOLDFIELD.—Spiritualist Free Church, Paradise Street, at 6.30: Miss Plimblett.
 62, Fence Street, at 6.30. No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30. "The work of Man for God"; and 6.30: "The dawn of the New Era," Mr. J. C. McDonald.
 Bridge Street, Pin Mill Brow, Ardwick, at 2.30. Tuesday at 8.
 MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: No Information.
 MORECAMBE.—Rembrandt Studio, Crescent, at 6.30:
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Peel.
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mrs. Gregg, of Leeds; Clairvoyant descriptions of Spirit-friends.
 NORTHAMPTON.—Copper Cottage, Cowper Street.
 NORTH SHIELDS.—6, Camden Street, at 6.15: No Information.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.
 Tuesday, 7.30
 OLDHAM.—176, Union Street, at 2.30 & 6, Mr. Tetlow.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30. No Information.
 OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, Public Meeting; Mr. and Mrs. Newell.
 PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30. Mr. J. S. Schutt.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.30, Circle; at 6.30, Mesdames Trueman and Chapman.
 10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt.
 (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.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. Butler.
 SPENNYMOOR.—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.
 STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "The Bright Side," and Circle; at 7, "The Flesh of Men, Beasts, Fishes, and Birds," and Circle. Medium, Mr. W. Burt.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALDALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mrs. Ruth Yarwood.
 WEST FELTON.—At Mr. Thomas Pickford's 46, Grange Villa, at 6 p.m.
 WIBSEY.—Hardy Street, at 2.30 & 6, Mr. Hopwood.

MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.—Appointments: July 19, Lancaster; Liverpool, July 26 and August 23: Manchester, August 2; Foleshill, near Coventry, August 9.

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; Morley (near Leeds) August, 5 & 6; Nottingham, 9 and 16; Halifax, August 23, and week-days; Barnsley, (probably) September 6, Newcastle, September 13. Week-days in the vicinity of above places.—Address: care of Mrs. Strawbridge, 11, Blandford Square, London, N.W.

MONTHLY LIST.

MANCHESTER: TEMPERANCE HALL, TIPPING STREET, ARDWICK.

SPEAKERS FOR AUGUST, SUNDAYS AT 10.30 & 6.30.

August 2, Mrs. Groom; 9, Mr. McDonald; 16, Mr. Johnson; 23, Mr. Armitage; 30, Mr. Schutt.—W. LAWTON, Sec., Manchester and Salford Society of Spiritualists, 46, Gray Street, Kirby Street, Manchester.

SPIRITUALIST'S HALL, UNION PLACE, STONEHOUSE.

MEDIUM, MR. W. BURT. SUBJECTS FOR AUGUST SUNDAY EVENINGS.

August 2, "The Seven Spirits of God"; 9, "The Coming Age"; 16, "The Fall of Babylon"; 23, "The Number of the Beast—666"; 30, "The Harvest Home."

On the mornings of the above dates, the subjects will be successively:—"The efficacy of Prayer"; "The Atonement"; "The power of the Dead"; "Sympathetic Influence"; "The value of Praise."—Services at 11 and 7.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN AUGUST, 1885.

BATLEY CARR.—Town Street, 6 p.m.

2, Mr. T. Holdsworth, Keighley. 23,

9,

16,

Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

BINGLEY.—Intelligence Hall, 2.3 and 6 p.m.

2, Mrs. Craven, Leeds. 23, Mrs. Butler, Cononley.

9, Mrs. Ellis, Low Moor. 30, Mrs. Wade, Keighley.

16, Mr. Clayton, Bradford.

Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BOWLING.—Spiritual Tabernacle, Harker Street, 2.3 and 6 p.m.

2, Mr. Morrell and Miss Sumner. 23, Mrs. Craven, Leeds.

9, Closed. 30, Mrs. Ingham, Keighley.

16, Mr. Woolston, Leeds.

Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.

2, Mr. Hepworth, Leeds. 23, Mrs. & Miss Gott, Keighley.

9, Closed. 30, Local.

16, Mrs. Gregg, Leeds.

Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.

2, Mr. Schutt, Sliden: Anniversary. 23, Mrs. Hollings, Churwell.

9, Closed. 30, Mesdames Sunderland & Whitaker

16, Local. Smith.

Sec.: Mr. Geo. T. Stewart, 68, Butler Street, Otley Road, Bradford.

LITTLE HORTON LANE, No. 448.—Jackson's Meeting Room, at 2.30 & 6.

2, Mesdames Sunderland & Whitaker Smith. 23, Miss Beetham, Bradford.

9, Closed. 30, Mr. Peel, Armley.

16, Mrs. Ingham, Keighley.

Sec.: Mr. Edward Hartley, 25, Manchester Road, Bradford.

HALIFAX.—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday

evenings at 7.

2, Mrs. and Miss Gott, Keighley 23, Mr. J. B. Tetlow, Rochdale.

9, Mrs. Gregg, Leeds. 30, Mrs. Illingworth, Bradford.

16, Mrs. Cora L. V. Richmond.

Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

KNIGHTLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.

2, Mrs. Ingham, Keighley. 23, Mrs. E. H. Britten.

9, Miss Wilson, Keighley. 30, Mr. T. Holdsworth, Keighley.

16, Mr. Peel, Armley.

Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Keighley.

LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.

2, Local. 23, Mrs. Yarwood; Mr. Armitage, Hor-

9, Mr. J. B. Tetlow, Rochdale. 30, Local.

16, Misses Beetham and Sumner.

Secs.: Messrs. Dyson and Liversedge, 26, Fenton Street, Leeds.

LEKENS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m., Wednesday evenings at 8.

2, Closed. 23, Mr. Collins Briggs, Halifax.

9, Local. 30, Miss Beetham, Bradford.

16, Mr. Worsman, Duffley Hill.

Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimbles Street, Leeds.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

2, Mr. Hopwood, Birkenshaw. 23, Local.

9, Mrs. Butler, Cononley. 30, Mr. Armitage, Batley Carr.

16, Mr. Schutt, Sliden.

Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.

2, Mrs. Bailey, Halifax. 23,

9, Mrs. Holroyd. 30, Local.

16, Mr. A. D. Wilson, Halifax.

Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

WIBSEY.—Hardy Street, 2.30 & 6.

2, Miss Beetham, Bradford. 23, Miss Sumner, Bingley.

9, Closed. 30, Miss Wilson, Keighley.

16, Mr. H. Briggs, Dudley Hill.

Sec.: Mr. Charles Wright, High Street, Wibsey, Bradford.

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M. R. E. W. WALLIS'S APPOINTMENTS.—Glasgow, Carlton Place.
 Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 60, 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.

M. R. J. B. TETLOW, 7, Barelyde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
 Sundays: July 28, 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. 16, Rochdale, Marble Works; Nov. 8, Leeds, Edinburgh Hall; 15, Rochdale, Marble Works.

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

M. R. J. S. SCHUTT'S APPOINTMENTS.—July 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, Sliden, via Leeds.

B. PLANT, Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester.—Appointments: July 28, Regent Hall, Rochdale; August 2, Openshaw; 9, York; 16, Heywood; 23, Rochdale, Regent Hall; September 6, Openshaw; 20, Bacup; 27, Rochdale, Regent Hall; October 4, Openshaw.

M. R. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phrenologist is engaged as follows: July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepscar, Leeds. For open dates and terms, address, Mr. John C. McDonald, 1, Millen Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

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