



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

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 800.—Vol. XVI.]

LONDON, JULY 31, 1885.

PRICE, 1½d.

A SPIRITUALIST OF THIRTY YEARS' STANDING.

THE EXPERIENCES OF THOMAS R. HAZARD, Esq.

In October, 1838, I was married to Miss Fanny Minturn, daughter of Jonas Minturn, of New York city. A few days after our marriage we left for Europe, in the ship *Quebec*, of Grinnell Minturn's regular line. My wife's eldest and favourite brother Rowland accompanied us on board the ship to Sandy Hook, and returned with the pilot to the city, the picture of health in every respect. We landed at Portsmouth, proceeded by land to London, and thence to Paris, where we tarried some weeks. We were in the constant receipt of letters from America, all announcing the uninterrupted good health of our friends, including my wife's brother Rowland. Notwithstanding these assurances, a strange fantasy seemed to take possession of my wife's mind in regard to her brother Rowland's health. After remaining in Paris some weeks, I purchased a carriage, and started with my wife and my two sisters on our way to Rome by post, *via* Lyons, Avignon, Nîmes, Toulon, Nice, the Maritime Alps and Genoa. During the trip we were in the constant receipt of letters forwarded in advance of us by our bankers, from both London and Paris, all as heretofore, bearing good tidings from home. Still, my wife's ill-forebodings in relation to her idolized brother increased from day to day. These she kept to herself, but it was painful to the party to witness the suppressed mental struggles she was subjected to by their presence, which I in vain strove to remove or palliate, by referring to the favourable news we were in almost daily receipt of from home. At Genoa I was awoke suddenly from sleep, and I found my wife weeping bitterly. Said I, "What is the matter, Fanny?" She replied that she knew that something dreadful had happened her brother Rowland, for he had just appeared to her, looking pale and ghost-like, with his arm and hand pointing upward. One morning, a short time after our arrival in Rome, my wife awoke in great distress, and told me that Rowland had just appeared to her again as he did at Geneva, looking pale and death-like, and pointing upward. An hour or two after this, on my entering our parlour, I found my wife sitting on a lounge, intently gazing on a letter lying on a centre table, that had just come from our bankers. This I seized, and broke the seal, exclaiming, "Why Fanny, this letter is from your brother Rowland!" On more critical examination, however, I found the letter was not from my wife's brother, R. R. Minturn, as I had supposed, but from her cousin, the late Robert B. Minturn, announcing Rowland's sudden death, I having been led into an error through the similarity of the initials, R. B. to R. R. Minturn. Our eldest child and

daughter Mary was born in September, 1839. On the night succeeding her birth, my wife's brother Rowland again appeared to her in ghost-like form, pointing upward as he had done at Genoa.

On the 4th of January, 1842, Mary died of scarlet fever, in New York city. Both my wife and myself were overwhelmed with grief on the occasion. On or about the night on which Mary's death occurred I had a vision, which future experiences have satisfied me entitles its being placed on like ground as much of the spiritual phenomena of the present day. I was in a forest of tall trees, with gun in hand, looking for game. Sailing slowly over the forest were two large birds, the one nearly twice the size of the other, with bodies resembling white doves, but much discoloured with filth and clay, and they had the heads of hawks. The necks of both birds were extended downward as they peered searchingly into the wilderness, looking for prey. Just at this moment I observed a dove sitting pensively alone on a neighbouring tree, and I raised my gun to shoot it. For some cause I could not get my gun to go off, the trigger giving way under the pressure of my hand, as if it were made of leather, as often as I attempted to shoot. Finally the dove left its perch, and descended towards me with a spiral motion, and regardless of my threatening attitude, passed the muzzle and barrel of my gun as if not at all in its way, and after placing its bill within my lips, returned to its perch. Just at this moment I heard a gun go off near by, when a little light-yellow bird, resembling a canary in shape, fell at my feet. It was borne on my mind at the time, that the dove I had been striving to kill was a representative of the spirit of Truth, that had been driven into the wilderness by persecution, and that the little yellow bird that fell dead at my feet represented my recently deceased little daughter.

MY FIRST EXPERIENCE WITH THE ROCHESTER RAPPINGS.

My wife passed to the higher life in April, 1854. For some months after her decease I had received from various sources divers invitations, purporting to come from her spirit, soliciting interviews with me, to one and all of which I turned a deaf ear, not at that time having the least confidence in the belief of a tangible communication between spirits in and out of the mortal form. My younger brother, Joseph P. Hazard, had become a believer in the phenomena of Modern Spiritualism some time before I had. In the month of November, 1856, he handed me one day in the street in Newport a little slip of paper, on which was written: "I

want to meet my husband here and converse with him," signed, "Fanny." In reply to my queries, my brother told me that in passing through Providence recently he had held a "sitting" with Miss Thorpe, a writing and also a rapping medium, who lived in the south-west part of the city, at which sitting the writing was executed by the hand of the medium, under the control, as was alleged, of the spirit of the deceased mortal who purported to be communicating. There was something in the details of the seance, as related to me by my brother, that impressed me seriously, and I resolved to go to Providence and see Miss Thorpe myself. But so suspicious was I of trickery or fraud, that before going I required that my brother should go with me, and act as my spokesman, firmly resolving that I would not open my mouth once during the seance, lest the medium should learn something of my antecedents or thoughts on which to patch up a plausible story. Miss Thorpe lived in quite a pretty, small story and a half painted cottage, but which I regarded as we approached it with supreme contempt. This, then, thought I, is the holy temple in which an angel from heaven is to manifest her presence to her husband. But when on a knock at the door a little feeble-looking epileptic girl opened it, and in answer to my brother's inquiry, told him she would give us a seance as soon as she had put away the breakfast things and swept out her kitchen, my contempt for the whole thing knew no bounds. This, then, said I to myself, is the priestess who will introduce us to the angels, as soon as she gets through sweeping out her kitchen. It seems the family had just eaten their breakfast and gone out to work, leaving the medium to put things in order during their absence. True to her word, so soon as Miss Thorpe had swept out her kitchen and put away "the things," she took a little slab stand, and passed with it into a small front room, perhaps ten by twelve feet, when she threw a thin cloth on the stand, and placed a printed alphabet on top of it. Fortunately for my scepticism, Miss Thorpe was a rapping medium, who did not require the placing of her hands on the table, or whatever might be used for the spirit battery. She sat some two feet removed from the stand, the electric element, as alleged, passing from her feet, which she held in a quiet position just beneath the edge of the table, but all the time in full sight. The thin cloth on the stand excited my suspicions, and I broke silence. Said I, "Is that cloth necessary?" "Not at all," said Miss Thorpe, as she threw it on a chair in a distant part of the room. I sat on one side of the stand, Miss Thorpe in full sight on my left, and my brother opposite to me. Scarcely had we become composed and still, before the little stand seemed alive with rappings of all kinds, from the heavy rap of a strong man to the gentle tick of a child. The little stand absolutely creaked and trembled with apparent excitement, which was afterwards explained to us as arising from the fact of my spirit friends' pleasure on account of their having finally induced me to meet them at a spirit circle. Said I, "Can't the spirits rap somewhere else than on the stand?" Immediately the whole room seemed alive. Raps of all kinds followed in quick succession from the ceiling of the room, the walls, the floor, the chairs, the stove. The spirits were evidently holding a jubilee over my conversion, for converted I was; nay, absolutely taken by storm. I was now instructed how to use the alphabet. In spirit parlance one rap signifies negative, or no; two raps signify doubtful, or don't know; three raps, affirmative, or yes.

RESULT OF MY FIRST SEANCE

I remained sitting at the table for perhaps two hours, during which period more than twenty of my deceased friends manifested their presence and proved their identity beyond a question, and among them our little daughter Mary, at whose grave I had so often poured out my soul in agonized prayer to God, that He would grant to me some tangible evidence that she still lived in the unseen world. That prayer was now answered in full, and in a way so convincing that I know all the powers of darkness can never for a moment cause a doubt of the truth of a continued existence of the soul after this life passes through my mind. The great question of all questions, "If a man die, shall he live again?" that has proved such a stumbling block to the philosophers, scientists, religionists and sages of all times, was here fully solved in a little eight by ten feet room through the ministration of a simple-minded, unlearned maiden spirit-medium. Such was my first experience in the spiritual phenomena as given through mediums. All the columns of *The North American* for a year would not suffice to convey to its readers a tithe

of what has since been witnessed by me in my thirty years' investigation, commencing with the rap, and following on through the thousands of forms, phases and shades of the phenomena, up to that last most glorious of all, viz.: "Form materialization."

On my return home (some thirty miles distant) after this first spiritual seance, I was followed, so to speak, by the raps, which for days and weeks seemed to follow me wherever I went, generally without being accompanied by any discernable intelligence, but not so always. For instance, not many days after my return from Miss Thorpe's, I sat in my library reading a book. Our little daughter Esther disturbed me by her romping play, and I called to her and made her sit down close to my feet. Just at the instant a loud rap fell on the page before me, which I felt as well assured was made by my spirit wife, in reproof for my too harsh treatment of the child, as if I had heard her reproach me in her natural voice. I framed an excuse, and sent the child out of the room. Similar tokens of spirit presence in multifarious variety have followed me ever since, and have often to my certain knowledge, exercised an important influence on my life in its various relations, sometimes in the most vital connections. I have always been more or less subject to the night-mare, and time and again I have been aroused from its attacks by sudden knockings over my head on its near approach, or by the passing of one of my children's materialized hands through my hair. It was only last night that, just at the moment I was seized with the stupefying malady, the giggling voices of half a dozen playful spirit-children fell upon my ear, and awoke me before I was fully overcome by the insidious power. I know that such experiences as these excite naught but the spirit of ridicule in most minds, who regard them as evidences of weakness or distempered imaginations. But to me they are very suggestive, for my tens of thousands of spiritual experiences have proved to me beyond a doubt, that man may as well attempt to enter the Kingdom of Heaven by the force of artillery as to seek to enter the kingdom of Modern Spiritualism on the hard, dry, plane of intellectual wisdom alone; and that until seekers after its benign truths become as little children in their minds, it will ever prove an impossibility that they shall find an entrance, though they seek for it throughout all the realms of space, and expend millions of gold in its fancied pursuit.

THOMAS R. HAZARD.

Vancluze, R. I., June 20, 1885.

FLOWERS MADE OR BROUGHT BY SPIRITS.

In reporting, in a second article, a sitting with Mrs. Caffray, at which his materialized wife and daughter handed him beautiful roses, Mr. Hazard thus concludes:—

"That spirit chemists have the power to form flowers such as roses, pinks and lilies, by the systematic aggregation of the necessary elements elicited from the atmosphere, and to imbue them with corresponding odours, I know to be a fact, as I have witnessed the performance of such feats in divers instances, wherein pinks, roses and lilies have been formed in a good light in the palm of my own open hand, the spirit artist's hand and fingers being plainly in view the whole time the performance was progressing to entire completion. But spirits as a general rule seem to prefer flowers they design to bring to their earth friends of natural growth, and to obtain them from neighbouring gardens and conservatories, with a singular disregard of *meum* and *tuum* rights. There seems to be, however, one singular fact connected with the spirit's theft of flowers. Of the many hundreds I have had handed or showered upon me by unseen friends, I have never observed one that has been severed by an edged instrument, they always apparently having been broken, wrung or twisted from the parent stem. I may add in this connection that I have known quite a large apartment to be filled with the most delightful fragrance without any visible cause, save an unusual suffusion of moisture on one of the medium's hands who chanced to be present."

STAR-SYMBOL OF SPIRIT-IDENTITY.

Mr. Hazard then continues:—

"As being germane to the subject, I may say, that it is generally conceded by my spirit friends that my wife is called in the better land by the pet name of "The Star." On scores of occasions when I have held seances with mediums, some of whom I had never sat with or seen before, they

would remark, "Your Star is here." In countless instances her presence used to be made known to me during my earlier experiences, in the absence of any medium, in the shape of a bright star. It was my wife's practice, for some years after my conviction of the truths of Modern Spiritualism, to greet me after my retirement for the night with three taps on the wall at the head of my bed that sounded like drops of water gently falling on a board. This well-known sign would be quickly followed by a bright little star appearing directly in front of my eyes. After the materialization of spirit-forms commenced she often presented herself to me with a star on her forehead. But never in all my experiences did I witness so striking an exhibition of the kind as was presented to me by my wife on the occasion of my last seance with Mrs. Caffray, when she presented herself to me with a star on her forehead rivalling in apparent dimensions and brilliancy the planets Jupiter and Venus."

SPIRIT LEGERDEMAIN.

A number of other spirits having manifested, Mr. Hazard relates the following incident:—

"It was now little 'Patience's' turn, who is a very important accessory to Mrs. Caffray's circles, and takes an active and highly useful part in the materialization of the forms. 'Patience' is very fond of sugar plums, but whether she eats them in her own proper person or by proxy through her occult connection with the medium I never could learn, as their mastication or munching is always conducted behind the cabinet curtain. A year or more ago, when I attended my last seance with the Caffrays, I gave 'Patience' quite a lot of assorted candies, keeping a few pieces in my own possession, among which was a large, red sugar-plum, which 'Patience' managed to get into her possession by some hocus-pocus sleight-of-hand unknown to me on several occasions, and as often returned it to me. Finally I placed the big plum in the bottom of a hat that stood beside me, and then challenged 'Patience' to get it without her being detected by me in the act. I kept my eye steadily on my hat, but nevertheless 'Patience' soon held the plum up to me as a trophy of victory. Said I, Give me back my plum? This 'Patience' refused to do, but said she would return it to me before I got home. Caffray was then located somewhere in the East Forties near Third avenue, more than a mile from the St. Denis Hotel, where I was staying. I now forgot all about the sugar-plum, but when I got out of the Third avenue car at Tenth Street, opposite the St. Denis, on putting my hand into my coat pocket I found the missing sugar-plum there. Whilst at the Caffrays on that occasion we held for a few minutes a totally dark circle. My wife came and placed the fingers of one hand on my forehead. As she did so, bright lights emanated from each of her finger ends, by means of which I could distinctly see her materialized hand up to the wrist. I understood from her that the light that emanated from her finger ends constituted the healing aura by which the cure of disease was accomplished by the manipulating process practised by modern mediums, which was the same as the 'laying on of hands' in the olden time. I now asked my wife to repeat a phenomenon I had known done before, by which the number of our spirit children, together with herself, should be indicated. Immediately eight bright lights were extemporized, which is the exact number of my family in the spirit-world."

FEATS OF ASIATIC MAGICIANS.

"It is rather a curious fact," said a gentleman and unprofessional prestidigitateur to a correspondent of the *Philadelphia Times*, "that none of the shows and circuses that use so many adjectives in describing what they have got, bring to this country a really fine troupe of magicians. We have no adequate idea of the tricks that are executed by some of the jugglers of the East. Where have you the magician who will step out upon the stage naked, with the exception of a strip of cloth about the loins, and allow himself to be perfectly examined, and then produce all the tricks with fishes, &c., that are their stock in hand? It can't be done, or rather they can't do it. You would find in inside pockets the glass covered with rubber that held the fish, and in other pockets here and there the various objects of his trade, so that the sole wonderful part of the performance would consist in taking these things out without being seen. Now, with the best magicians that I have seen in the East all this is done away with, and they even court scrutiny, close at that."

"As an example," said the speaker, "direct your eyes upon my thumb," and this member was held up in the air within a foot of the listener's face.

"You see nothing? No? Don't remove your eyes from the nail," continued the owner of the thumb. "Now what do you see?"

The observer, who had not changed his glance, read an Arabic word. An instant later it was gone.

"You saw it?" asked the gentleman. "Well, I didn't paint it there, or slip it from my sleeve. It was done before your eyes, and that is the way it should be, if it is called magic."

"The finest exhibition I ever witnessed," resumed the speaker, "was in Anam. I was travelling through the country with a party of German officials, when we stopped one night at an inn where it chanced that a number of magicians were resting. There were six of them, four men and two women, all very small, except one, who was a fleshy giant, resembling the typical wrestlers. I soon made their acquaintance, as I was then greatly interested in legerdemain, and soon won their good-will. They were very eager for me to show them an exhibition of my skill. I did so, but in every case they caught me and laughed at my efforts, excepting once. At that time, though it is not known, of course, to the public, I was the equal of any prestidigitateur in this country, and had tried points with them all. I mention this to show you how skilful these natives were, as I tried some of our best tricks upon them, and, curiously enough, the most stupid one of all fooled them."

"It was this. You remember the old Pharaoh's serpents that were much in vogue some years ago. They looked like peas, but when touched with a match, began to grow, and squirmed out into snakes six or ten inches long. I had a lot of these made of a large size, so that when they developed they were of the exact size of my fingers, and of the same colour, which was then a dark brown. I had little cups on the end of each finger to conceal them, and when I tried the trick, which was in the evening, in the public room, I stepped over to the candle that stood on the floor, and deliberately put my fingers into the flame. This caused a stir among all assembled, as they expected to see them burn, but I said, as heat made the plants grow, so it would my fingers. Then each finger began to lengthen, slowly squirming out, inch by inch, crossing each other, and twisting in the mysterious way these objects do, until finally they were all fully ten inches long, presenting such a horrible appearance, that the entire party started back, and a number of the natives left the room. Seeing that I was going too fast to last, by a quick movement I knocked off the ashes, and made my fingers assume their natural appearance. To say the natives were astonished hardly expresses it. They begged for the secret, and before I left I exchanged it for the trick I showed you on the thumb nail."

"After I had finished the doors were closed, and only those admitted who paid a regular admittance fee—a small sum—and soon, the apartment being filled, the magicians began their performance. The audience sat on the floor about the fakirs, so that they had no way of concealing themselves, or of hiding anything. At their request, I examined them, and satisfied myself that they had nothing about them. Then one of the women stepped into the enclosure, the rest remaining behind the spectators, who formed a close ring about them. The light was now turned down a little, and in a moment the woman's face began to be illumined by a ghostly light, that extended quickly over her entire body. She then began to move round and around, uttering a low, murmuring sound the while, gradually quickening the pace, until she was whirling about like a top. A moment of this and the light that had clung about her seemed to be whirled off by centrifugal force, and assumed a pillar-like form beside her. As soon as this was accomplished, she stopped, turned, and began to mould the light with her hand, and though I could distinctly see her hands move through the light, as if it were a cloud, it began to assume human form. We saw the arms, hands, and legs all moulded, and finally a face and head gear. She next called for a light, and the candles being relighted, there stood an utter stranger, a native seemingly, evolved out of Cloudland. He stepped forward and grasped me by the hand; his hands were moist, as if with perspiration, and he was a very healthy spirit. After he had talked and drank a class of rack, he took his place beside the woman again, and began to whirl about."

"The lights were dimmed, but not so that we could not see, and in a few moments the figure began to fade, soon

assuming the appearance of a pillar or form of light, and then attaching itself to the woman, and seemingly being absorbed by her. All this was done in a very short space of time, before the eyes of at least fifty people, and not ten feet from myself. The girl appeared greatly exhausted afterwards. Now this would be explained by the Spiritualists as a materialization, and by the Psychological Society as some new sense or power, &c., but between you and I, who know that all things can be explained by cold facts, it was merely a clever trick, so skilfully done, that I did not discover it in any way or shape.

"The next trick was equally mystical. All the party now stepped into the ring, and began to chant and move about. In a few minutes they ceased, and we observed that one was missing, though no one saw him go. A moment after the whirling was repeated, and another was found to have disappeared, and so on, until in fifteen minutes only the giant was seen. More light being given us, a noise was heard at the door, and upon some one going to it, there stood the mystic five clamouring for admission. That ended the performance for the night, and I sat up for the rest of it, or well into the morning, trying to figure out how it was all done. The natives accepted it as magic without debate, and I began to think that was about the easiest way out of it.

"The following day another performance was given at mid-day, that was even more wonderful. The giant, as I called him, caused the audience to sit on a grass plat, leaving a circle of about twenty-five feet across, and in this the jugglers took their places, the giant opening the entertainment by taking a roll of ribbon, and by a dexterous toss sending it up fifty feet or so, where we distinctly saw a small hawk dart at it, and carry it up higher, until we nearly lost sight of it. It then seemed to enter a cloud, that I assumed, was caused by something burning on the ribbon; but from the cloud came sliding down, first a dog, then a snake—a good big one, too—that wriggled off the moment it touched the ground, and was captured by one of the men. Then a larger object was seen sliding along, and one of the women, leaping forward, received and held it out of the crowd, a laughing native baby. The giant had all this time held the end of the ribbon, and releasing it, it seemed to disappear in the air; at any rate, we saw it no more. A few moments later they all joined hands, and began to move about rapidly. When they moved to the right I distinctly counted twelve persons in the circle; when they changed the movement we saw only eight, and some one appeared to be standing in the centre.

"These are only samples of the marvels, as I might say, that they went through; but the last one puzzled me as much as ever. The party left, except the giant, and he, taking a large native parasol, asked if I would carry it back to the inn for him. I assented, and he then politely requested me to take it in five minutes by my watch; and mind you, he was surrounded by a dense throng. Proceeding to the centre of the plat, he squatted upon the ground, and drew the umbrella down over him like a cone over dice, thus hiding himself completely. In five minutes I lifted the covering, and to my amazement he was gone.

"Yes: it was empty, and the sod was solid under it. The crowd looked up in the air, and yelled. I shouldered the umbrella, and going directly to the inn, found my friend the giant smoking a cigarette on the verandah. He greeted me with a smile, thanked me for the umbrella, opened it with a quick motion, and pulling down a seemingly inner lining, motioned me to look in. Doing so, I saw hanging on a hook my watch and chain that I had not missed.

"We parted the next day, much to my regret, and I learned only a single trick as you see," and the speaker held up his thumb, where the Arabic figure stood out in bold relief on the nail, and slowly faded away before the eyes of the astonished witness.—*The Englishman*, Calcutta, June 9, 1885.

SPIRITUAL RESEARCHES.

(GLIMPSES OF THE BORDER-LAND.)

By A. J. SMART.

(Continued from last week.)

One Sunday morning the medium and myself paid a visit to the ancient city of Llandaff, where a very old cathedral is to be seen. It is in good preservation, having been restored, and is used for various services. Outwardly, the style of architecture, and the quaint figures of apostles and early

bishops placed at different points, carry back the mind to an early period; within, its gloom, its antique roof, its storied windows, and time-stained tombs with their life-size marble figures of knight, priest or lady, prostrate, serene and still, contrasted curiously with the modern seats for worshippers, new lectern, and other ecclesiastical furniture, brightly polished wooden fittings, and gorgeous Bishop's throne. We entered the cathedral during the time that "Divine Service" was being gone through, in a somewhat mechanical way before a listless congregation. After coming out, we walked about the adjoining fields for a time. The medium was here influenced, and some one spoke to us through him who appeared to have been an old religious father. He said that he was glad to see we had not "bowed the knee to Baal," and spoke very earnestly about the decay of spirituality in the Church, and exhorted us to do all we could to restore life to the worship of God, and to bury out of sight the dead carcass which men now worship. The controls told us that during the dry and lifeless service which we had witnessed, there had been, *on the spiritual side*, a beautiful service carried out, with processions, and other things. This seemed to illustrate what we had often been given to understand, that movements carried on amongst us on the earth plane often correspond to what takes place in the spirit-world, the motive power or impulse of the former proceeding from the latter.

In the vicinity of the cathedral are the ruins of Llandaff Castle, below the rugged walls of which may be seen some of those grand old trees, twisted and gnarled, over whose heads centuries have passed, and which have been the mute witnesses of many a strange scene in the past. For the purpose of psychometrical examination we brought away some stones belonging to the ruined wall. The medium was impressed by the controls (who probably had in view an object of his own) to take these from a particular part, the inside of a rude cavity or cell in the thick wall, which had been opened up through a quantity of the brick-work having fallen or been broken away. On our road home we had a singular experience. The medium was controlled by someone from the locality we had just quitted, who besought me to throw the stones away. On refusing to do this, he cursed us "in the name of the Holy Church," and threatened that he would wither the arm. The medium's right arm became stiff and helpless. I dispelled the strange influence by a few "passes," but it immediately returned. It was at length banished entirely, and the intruder left, as though drawn back by the attraction of the spot he had quitted, or yielding to some force or impression brought about by the guides. He was brought to a subsequent sitting of the circle. He expressed great contrition, and stated that he had been the gaoler at Llandaff Castle. Two of the prisoners from there were also brought, who gave the names of "Thomas Wild" and "John Jones." Though placed in control of the medium, they seemed unable to speak, or believed themselves so, for we learnt that they had been treated with the most atrocious cruelty, one of them having had his tongue cut out, his arm cut open, a cross cut on the breast, and boiling lead poured into the gaping wounds, and his head knocked about against the wall close to the point from which we had taken the stones; the other, who had been a soldier, had had both his arms cut off. Why the "gaoler" had so earnestly entreated us to throw away the stones, I do not know, unless he felt instinctively that in some way they would help to bring these crimes, though so long ago perpetrated, to light.

On subsequently revisiting the locality above described, we had results of an analagous character. We brought away more stones from the dungeon, also some pieces of the bark from a venerable tree standing in the centre of the adjacent park, a few hundred yards from the castle. Again, on our homeward way, some one took control, and, in a peculiar dialect, entreated us to come back and help them. We promised to do so, and once again visited the spot, the medium's steps seeming to be directed specially towards the tree. Underneath its spreading branches we stood for a time, and the medium happened,—casually, or perhaps under some impulse,—to take hold of one of the boughs just over his head. His hand seemed at once fixed there, and he could not remove it until the mysterious influence was dissipated by one of us placing our hand for a few moments over his. At the next sitting of the circle, the controls brought several from this place. We gathered that they had been prisoners in the castle, and that it was the barbarous practice of their captors to take them out, suspend them by the hands and wrists to the branches of that tree, and then shoot at them, as they hung helplessly there, with arrows from the walls of the

castle. When placed in control of the medium, they seemed again to feel something of the excruciating agony which they must have suffered, and the medium's hands were raised in a contorted attitude above his head.

Sitting alone with the medium one evening, he passed into trance, and his spirit seemed to be travelling in company with the spirit-guides. They shewed him, while in this state, the Home to which those who were relieved at the circle were conveyed, which he described to me. On his approaching the entrance, he was met there by some of those who had been from time to time brought to our circle, and assisted to progress out of their dark state. They greeted him with great demonstrations of joy, and even tears of emotion. He was then shewn the neighbourhood of one of the places (Castell Coch) that we had been visiting, and there he observed, in the spiritual state, the figure of a short, stout man, like a military leader, standing leaning on the side of his horse, surrounded by the prostrate forms of numbers of slain warriors. This was probably the representation of an earth-scene, presented by the guides to his spiritual vision. He was given to understand that it was amongst the spirits of those who had perished on this battle-field of the past, that a work had to be done. At the same time, the most exquisite music vibrated to his perceptions from the higher spheres, as though an expression of joy at the prospect of assistance being rendered to those on a lower plane.

At the next sitting, the controls brought to the circle the man whose short, stout figure the medium had seen and described. He proved to be much superior in mind to most of those with whom we had to deal, spoke with much force and intelligence, and seemed able to enter into subjects of a lofty character. He gave the name of "Ivor Bach," related some particulars of his earth-life and military exploits, and spoke and acted in a very dignified and impassioned manner. When we explained to him our objects, he was able to enter into them, and extended to us "the right hand of fellowship."

"Ivor Bach" is Welsh for "Little Ivor," and this name was borne by a brave chieftain of the twelfth century, who long resided at Castell Coch, and who was very successful in his resistance to Norman encroachment upon Welsh territory. He is said to have carried Cardiff Castle by assault in a single night. He appears to have been as generous as brave, for it is recorded of him that he insisted upon a liberty of twelve miles round the town of Cardiff for the unfortunate Robert, Duke of Normandy (confined in Cardiff Castle by order of Henry I.), though he belonged to the hated usurping race. After his first visit to the circle, he became deeply interested in the elevation of those who had been associated with him in earth-life in his struggles for freedom and independence, a great many of whom were brought to the circle, and who exhibited the same loyalty and touching devotion to their chieftain, as had characterised and animated them when in the body.

(To be continued. Commenced July 17th.)

THE SPIRIT-MESSENGER.

HOW A SECULARIST BECAME A SPIRITUALIST.

A CONTROL BY "THE IRISH PRECEPTOR."

Recorded by A. T. T. P., July 14th, 1885.

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

The Sensitive, under control, said:—

Yes: it is many years ago, since I saw this man through whom I am now speaking. I shall never forget our first meeting, and the feeling of contempt I experienced, at that which I considered was either folly or hypocrisy.

I was brought up from my youth in a hard, sceptical school; believing in annihilation, through the imposition and insane doctrines taught to me by the Roman Catholic Church. Whatever the abuse of their power in my home in my own village and in the surrounding neighbourhood may have been, you Protestants can hardly realize the power, exercised by the Roman Catholic priests in any rural district of Ireland; they are mighty potentates amongst the low and ignorant, and are the guests, whether welcome or not, with the wealthiest of the Roman Catholic laity. Through close watching and earnest reasoning, I obtained my personal freedom from bigoted intolerance, and came to England with my wife and children; and being of spare frame, and in years,

I found that my offer to labour was an useless one, and that the labour of a man getting into years, whose form gave no promise of any unusual exertion of strength, became a drug in the market, and the wolf of want not only came to my door, but entered into my home.

I had received a good education, having been kept at school to an unusual age, for the best of all reasons; that a pecuniary one. As a lad I became the most prominent scholar, and was retained by the priest, who was the preceptor, in the office of his fag; doing nearly all the work of tuition, and receiving as wage my keep and clothes, until I entered into that folly, which is the curse in respect to worldly gain to so many in my position in life: that is, I got married, and with my marriage the only happiness that I had ever known commenced, and with it increased suffering from poverty. St. Paul's words were often repeated to me, and the priest unhesitatingly said, that the state of celibacy was particularly the lot of young men in the position I occupied.

I will not enter into the details of our mutual sufferings; the wife and I bore them until forbearance became impossible, and in a ship devoted to cargo we obtained a deck passage to that elysium of ruined hopes in their native land, to England. On arriving in this Metropolis I opened a day school for boys, and also an evening class for the higher branches of education for adults. I taught drawing, architecture, mathematics, and those other studies, which make life more happy and more useful. My terms were so moderate, as I only wished to live honestly, that many of the working classes joined in this evening tuition, and amongst them were some of those, who in opinion were like myself, sceptic in reference to a future, and who believed that the grave was the end of all things personal. These men were members of a sceptical institution, one of those branches, that belonged to that parent stem situated in Old Street, St. Luke's.

After some years had passed they advised me—the master as they called me—to take the chair at their secular meetings, and as the exigencies of old age's troubles were slowly but gradually overwhelming me; for it was not poverty alone that I had to complain of; I had laid the wife and faithful friend, who had shared all the disappointments of my life with unvarying constancy,—I had laid her, in what I considered was her final resting place; and had it not been for my two daughters, then but mere children, I could and should have said like the last written words of that determined French student, who before he had lifted the fatal glass to his lips, which he knew contained a speedy and nearly a painless death, yet had found time to write that which was so often in my thoughts during my earth life: "Zut, I am tired of life." So it was with me; but my children kept me from the unhappy choice of self-murder. But sorrow is annihilated by time, however deep the wound may be. I took the advice of some of my grown-up pupils, and occupied the chair, and gave lectures occasionally, which were designated as rationalistic, and were without one tinge of the much-ridiculed existing theology. Our belief was, that the effect of noble actions and pure life was to leave the world better than what we had found it, and that this was a more sufficient reward than the fabulous heaven or the unreasonable eternity of the orthodox; the first springing from religious doctrine, the second, from human hopes.

The next incident you will have had mentioned in all probability to you before this; but truth will bear reiteration, and it answers my purpose to tell it as it makes lucid that which will follow after. I should mention the fact again, that at one of our Sunday morning gatherings of Secularists, just as the meetings was closing, and I was preparing to leave, and we were gathered, preparatory to leaving, in groups about the room, that we simultaneously burst out laughing at what was considered rather a sharp reply, given by our door-keeper to a late visitor, who had asked modestly "whether he might enter." "Enter with welcome," answered the door-keeper, "but we are on the point of closing the meeting," and looking at the visitor up and down from head to foot said: "You are listening to the doxology which usually closes our meeting." He meant to cause the laughter, which he knew would follow his reply. The visitor, thus good-humouredly ridiculed, was this Sensitive, who said: "I should like to go in even now;" and he went in, and when he came in to me, for I was inside, I asked him why he should have picked me out? He answered: "I do not know," and he then asked me as to what I was laughing at, and why the others joined with me. I said, we were laughing at the folly of the doxology referred to in the answer given to him by the door-keeper; and he answered:

"I do not see any sufficient reason for hilarity. To me, the words, which compose it, are the most beautiful and sacred. What appeals more strongly to the soul than the first lines: 'Praise God from whom all blessings flow'? Surely you would not praise an idol for the blessings that are given us every hour of the day. You who are getting bent by years: whose strength is withering, and whose grey beard and grey hair denote the seal, which marks those on whom death will call the soonest: surely you do not consider it folly to give your praise to God in that beautiful closing service, in which 'all creatures here below' are ordered to praise the living God, having the example of all the host of heaven, who praise Him."

I said: "I neither believe in God, nor in heaven, nor in hell, nor in any future except that of the world, which men are compelled to leave: happy in their death if they have done well to the humanity, that will succeed them; unhappy, if by their actions they have sown the seeds of misery amongst those, with whom they lived, and which evils after their death shall produce evil in the humanity, that succeeds them. You are comparatively young to me; I once had all your burning zeal; but now those hopes, that spring from delusive teaching, are dead, and in their place are the conclusions of cold reason. No man can ever revive them again. I do not know under which condition I am the happiest. This I know, that my life has been calm and uneventful, flowing on steadily towards the river of death."

"What then?" said this Sensitive, looking at me with sparkling eyes, trembling limbs, and flushed face, which changed to a ghastly paleness, to be flushed again in successive times: "What then?" I answered: "Neither you, nor I, nor any one, indeed, care to question."

"Do not believe it," he said: "I have lived a life trying to be like what my father and mother, my brothers and sisters had been before me. I tried to stifle these feelings against orthodox doctrine. I have appealed to the pastor, and asked him the reason why, whilst peace and contentment sat so lightly on all belonging to me, I could not rest? Many suggestions and much advice followed. 'He is over-worked,' said one; 'he must go to the sea-side as a remedy for a wearied brain.' These remarks gave me no relief; the discontentment continued, until one evening I learnt, that Immortality was capable of proof; that the dead could and did return, and speak face to face with the living." I said to him: "You have got into the net-work of Spiritualism," and asked him: "Did this give you the satisfaction, which you had before failed to obtain?" An unhesitating yet unexpected answer was the consequence of this question. He said: "No! patient inquiry by me only increased my unhappiness; every manifestation of immortal life compelled me to drift further and further from the religious opinions, which seemed to satisfy the longings of the majority of the English people; but although it has not given me the happiness and peace of mind, which I expected, it has proved incontestably to me that there is life: a continued personal existence after the grave."

"Prove this," I answered, startled out of my stoical calmness, "and the gratitude of my life shall repay you." "Nay, that would not be my due," answered the Sensitive: "It should be that your gratitude and service should be given to God at all times and all seasons."

Then came the question of how we should make this attempt, and when, and where; and the Sensitive made an appointment, in which he was to be accompanied by Spiritualist friends to come to our meeting. This arrangement he fulfilled in its entirety, and there was formed the nucleus of an investigating party. Two sittings were held in my own home; two sittings, which throughout eternity I think I shall never forget, and at both of which this Sensitive attended.

There were several present; clear-headed, shrewd, sensible men. My two children also were there. I have often wondered since, how it is, that some are continually investigating, and never seem to be brought fully within the charmed circle of positive knowledge; whilst another receives conviction as suddenly as if from the stab of a knife or the bullet of a gun. If that, which took place for the first hour and a half, had continued for years, I should have been as far from acknowledging life hereafter, as those to whom I have alluded. I should have joined with them in being a life-long investigator. I had seen convulsive shiverings through inclement weather, and could detect no apparent difference between shivering from cold and the shivering alleged to arise from spiritual causes.

I knew, that there is an inherent feeling or ambition in all of us to be thought something out of the common, therefore, when a young man with closed eyes and extended arms began to address God as that Living Power: that Father of Light and Love; that Parent of Equity and Justice, my conviction was not strengthened, that this had anything to do with spiritual agency. Another one present was rapping his hands on the table, and beating his head occasionally, and talking gibberish, which seemed to have no meaning, and if spiritual it certainly was its ridiculous side. I put it down to that hysteria which arises from overtaken expectation. Then the table oscillated, and bowed sometimes to one side and sometimes to the other; this again was no evidence to me, although it has been received as evidence by many, as being in fact the turning point from scepticism to the knowledge of an eternal future. I only speak for myself, and say, that had table-tipping or rapping continued to the end of my days, I should have been no nearer to belief.

I had been watching the Sensitive with certainly a more respectful attention than I had given to the others, for the others had undergone but very little physical change, whereas the Sensitive sat listlessly unconscious, inattentive to all going on around him; his paleness was that of a corpse; even his lips were nearly as pale as his cheeks; his hands trembled with a quick and inward trembling, which it would be hard to simulate; beads of perspiration were on his forehead, the only proof, that he still lived. He held in his right hand one of my adult pupils, who was a sceptic, and in his left was the hand of my little girl.

He rose up; he let go his right hand, and he clutched the child and brought her up to the front of me, and said: "She is growing like me, but do not set your heart on her, for I am come to take her away, for I am lonely." "Whom are you addressing?" I asked; and yet a strange trembling came over me, and the voice said: "I am addressing you, my husband." I then asked: "What was your name when you lived?" and the answer came readily. I said: "You had another name, remembering the pet names we called each other; a name seldom used in the company of others. Again the answer came readily, and then came these words, slowly and sorrowfully uttered: "Why do you resist? for you already believe, and remember, you will not lose her, for we both will be always with you."

I saw this child pass away from me, as peacefully as she had passed to sleep in my arms, hundreds of times. From that day I never entered the Hall of the Sceptics; bearing the cross of life with patience; waiting in hope for that day, in which I should meet both of them in that heaven, which I had before denied.

I cannot think what your surroundings are trying for. The same man lives, he who saved me from a hopeless ending of my days. Why, why is he not permitted to do the same good to others? May God forgive me, if this feeling arises from my over-anxiousness. Surely they are wiser than I can be: they have in their hands the threads of this entangled skein, and they must be able, having the assistance of the Almighty, to realize the best mode of useful action I have heard this man ridiculed many times, since I have passed into eternity. I have heard him made a mockery and byword amongst those, who considered themselves the very acme of rational beings, and I have prayed to God for power or for patience: for power that I might restrain them from doing this, or for patience that I might bear with it.

In Thy time, O my God, not ours, let Thy will be done, and when finished it shall be recognised throughout the bounds of the earth, as Thy work; and then alone to Thee be all the honour that humanity can offer now and for ever.

May the peace, arising from good work and from self-sacrifice; from actions, which draw the soul nearer to its Maker, be yours, dear Recorder, throughout eternity; for you can say: I have earned that peace by steadfastness; which I pray may continue with you, producing a lasting eternal happiness which shall never fade or weaken. I intend, when I can, to give another control, and would have you head this the "Irish Preceptor." I am coming again for a purpose: I want some one in Listowel to realize my identity. I am enabled to do this, but not having any wish to set about it, so that the acknowledgment may be prevented by vagueness or the charge of guessing or the happy coincidence of circumstances, I refrain from giving my name.

May God bless you! Good morning.

This spirit has controlled before. He then told me about his being converted to a belief in Spiritualism, but gave no account of his early life, or as to where he met the Sensitive for the first time. Like all

other spirits that control, he had an object which crops out towards the end of the control, when he asks: "Why is the Sensitive not permitted to do the same good to others?" This object I will explain: A dear friend of mine, who has just returned from New Zealand, and who in the days of my earlier experiences sat with me on several occasions, was anxious to sit again. I told him that unless my guides gave permission, I could not invite him. At the very next sitting, whilst one of my guides was controlling (one who controls very often), I put the question, and was met with an emphatical No. I remonstrated strongly, saying it was making me a slave to my surroundings, and depriving me of the exercise of my own free will. I was met by the answer, that if my guides thought the time was ripe for the admission of strangers, they would inform me of it; that they were fully as anxious for the spread of spiritual knowledge as I was, and asked me: "Why destroy the effect of all the time and money expended and trouble taken, by trying to enforce conditions of your own?" This little difficulty has borne its fruit. The two next sittings were fruitless, and the third was one of "The Irish Preceptor," who seemed anything but satisfied with the doings of my surroundings. My own personal guide, who never fails to come when I am in trouble, and to throw oil on the troubled waters, controlled on the day following the control of "The Irish Preceptor," and gave an explanation which I trust will appear in next week's MEDIUM.

W. J. COLVILLE'S MEETINGS.

On Sunday last, July 26th, Mr. W. J. Colville again addressed large and sympathetic audiences in Cavendish Rooms. At 11. a.m. the lecture was on the twelfth chapter of the book of Revelation, which opens with the glowing description of a woman clothed with the sun, which has elicited considerable enquiry of late in many quarters. The guides of the speaker in dealing with so highly figurative a narration were of course obliged to indulge somewhat in a consideration of the meaning of symbols, but notwithstanding the highly allegorical character of the text, the discourse was for the most part intensely practical. One question was sent up to be answered before the lecture, but as it bore upon adepthood and the sovereign power of spirit over matter, the reply was interwoven with the address. The woman is a significant emblem of the intuitive side of human nature, and may also be taken literally to signify woman's position in the new era. True civilization always elevates and enfranchises woman, while barbarity oppresses and confines her. The present impurity in society is largely due to woman's being the tool of man's caprice, instead of his equal and helpmeet in all things. Woman's era is now commencing, and it will be an age when purity and intuition will be allied with intellect and strength in the enlightenment of earth. There is infinite truth in the gospel of virginity, but the virgin mother of the deliverer, the true *theotokos* or bringer-forth of God, need not be a miraculous personage. She must, however, be pure and true, and above all sensuality. The moon under the foot is a symbol of the wisdom of the world, which is possessed by a truly unfolded spirit, but is subject to the soul; while the twelve stars, which constitute her diadem, signify the full-rounded intellect, which must work in perfect harmony with genuine intuition. Wisdom must be clothed with love and love with wisdom. Love and wisdom are each hemispheres; their perfect union can alone produce the golden sphere of perfect truth, whose efflux is perpetual light, light that is not hid in the chamber of the spirit, but which having its centre in man's interior pierces through the entire mind and organism, and shines before men to the glory of the Eternal. In a powerful peroration the lecturer urged all who were interested in true reform to endeavour to develop the state, indicated by a woman clothed with the sun, in their own lives. They would then, in spite of all the opposition they might encounter from the dragon, succeed in bringing forth a male child who will rule the earth with a rod of iron: at first sight a severe expression almost suggesting tyranny, but when rightly understood merely implying indomitable will, resistless power to overcome evil and subdue passion. We must either rule our lower appetites or be ruled by them. The dragon is the lower nature. Michael, the archangel, represents the spirit. War in Heaven is symbolical of the conflict ever going on between good and evil, in the individual and in society at large on earth, and in spirit spheres. The individual is a type of the whole. Personal saviours are spirits more dominant over flesh than ordinary; these allure others into paths of virtue instead of sin. Let us strive to do a messianic work ourselves, and realize our own individual responsibilities with regard to human redemption, instead of trusting to coercive extraneous aid. Ask and ye shall receive, must ever imply concerted action on the part of angels and men. Following the lecture, a poem of considerable merit was improvised.

In the evening, when the hall was really crowded, a very powerful and instructive lecture was given on "Egypt and its Great Pyramid," followed by a fine poem on "Reason and Intuition," and "The Word of God." Frequent applause greeted the speaker, who has evidently this season made a deeper impression on the London public than ever before. Many enquiries are made as to whether some at least of the lectures will not be published. The music at both services was very pleasing, and a remarkably good influence was felt by all sensitives.

CAMBERWELL.—On Friday last, a considerable audience assembled at 81, Wells Street, Albany Road, to hear Mr. Colville on "Healing." It was a most interesting lecture, followed by answers to many questions.

SPIRITUAL INSTITUTION.—On Monday evening, Mr. Colville spoke on "Man's Liabilities," on the basis that man is most liable to virtue. From this standpoint all kinds of relations, social and spiritual, were reviewed, resulting in a very instructive and elevating discourse, which was followed by a poem on "Sympathy." There was a considerable musical entertainment consisting of two songs by Miss Wade, two violin solos by Mr. H. Koenig, two songs by Mr. Colville, and pianoforte music by Mr. R. Koenig. The sum of 23s. was realized towards the Liabilities Fund. Mr. Burns, in thanking Mr. Colville and his kind friends for their services on the occasion, referred appreciatively to the excellent programme of the evening, and expressed regret that it had not been given in a much larger place, so that many more might have enjoyed it.

CROYDON.—Mrs. Cora L. V. Richmond delivered an inspirational address in the Public Hall, Croydon, on the 21st inst. Considering that only about three days notice could be given to the public, the attendance was very good, there being about 150 persons present. We believe that this is by far the most aggressive move Spiritualism has hitherto made at Croydon, and its success will be a great encouragement to further efforts in the same direction. The subject of the address was "Spiritualism as a portion of daily life," and was treated in a most practical, vigorous, and dignified manner. The calm and graceful bearing of Mrs. Richmond at once disarmed all unfriendly feeling, and enlisted the sympathy of the audience, who listened with the greatest attention. An interval at the commencement was devoted to answering questions, and the manner in which some most difficult questions were grappled with seemed to strike the uninitiated with wonder. But wonder rose to astonishment when upon the audience choosing a subject, an impromptu poem of much merit and beauty was immediately delivered upon it. A great impression was undoubtedly made, and many expressed themselves highly gratified. It was felt that "sweetness and light" of so much attractiveness could come from no uncanny source, and that no reason nor motive could be assigned why power or culture of such unmistakable elevation should stoop to senseless simulations, and assume utterly unprofitable and useless disguises. The feeling therefore was widely spread, that after all, "there may be something in this Spiritualism," and many have expressed a desire to see more of it. Mr. J. H. Mitchiner, F.R.A.S., presided, to whose wise and energetic care in the arrangements, a share of the success is due. Great interest has been excited in the subject; it is contemplated repeating the experiment when Mrs. Richmond returns in the autumn.—*Con.*

LANCASTER: Athenæum, St. Leonard's Gate, July 26.—Mr. Swindlehurst, of Preston, gave us two splendid and powerful addresses. The afternoon subject was: "What is the use of Prayer?" The lecturer showed that there were uses and abuses of prayer. The abuse consisted in the repetition of vain and empty forms of supplication to some imaginary Deity, and trusting to that deity to answer them without any further effort on their part. True prayer was work; work for the good of others, alleviating suffering and wrong; breaking the fetters which held men's minds in subjection and bondage, and teaching them to be free. As an instance of how true prayer answers itself, the lecturer dilated on the untiring efforts of Lloyd Garrison and his noble compeers for the emancipation of the slave. In words which sank deep into the hearts of his hearers, he gave the history of that fateful struggle, and showed how at last the prayer was answered, the goal was won, and the slave was free! The subject for the evening was "Spiritualism Exposed." There were three classes of expositors: the Pseudo-Scientist, who attributes it to conjuring and feats of legerdemain; the true Scientist, who says it is a law of nature not yet found out; and the Clergy, who denounce it as unscriptural and unchristian, and based upon the devil. After disposing of the objections raised by the Scientists, the lecturer examined those of the Clergy, and dwelt at some length on the fact that they have ever been the bitterest enemies of those who advanced any new theory for the enlightenment of mankind. All progress has been denounced as unchristian and unscriptural. The rack, the inquisition and the torture chamber have been the fate of all who dared to be in advance of the priests, and when through the force of public opinion the power of life and death has been taken from them, they have still been the bitterest foes to the onward march of civilization. Mr. Swindlehurst then proceeded to deal with the last assertion, that Spiritualism was based on the Devil. Before that point could be debated, the existence of that interesting individual must first be proved. His Majesty was the best friend the Church had, and if the fact of his existence be not proven, the Church must fall. If there were no Devil to tempt, there were no fall; if no fall, then no atonement was needed, no sacrifice of a crucified God. Thus it was contended that not Spiritualism but Christianity was based on the existence of that much ill-used and vilified individual, the devil.—*J. HOLM.*

SUBSCRIPTION PRICE OF THE MEDIUM IN GREAT BRITAIN.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.

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

Advertisements are inserted in the MEDIUM at 6d. per line. A Series by Contract.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 31, 1885.

NOTES AND COMMENTS.

Mr. Thomas R. Hazard has communicated to us the first two chapters of his *Experiences*, which he is now publishing in the *North American*, Philadelphia. It will be seen that Mr. Hazard is a gentleman of position, and has no personal interest in the matters he records. It is equally evident that his spirituality of temperament admirably adapts him for the work to which he has devoted the last thirty years of his life. It is a truth, that those to whom spirit-communications come, are as much adapted to receive them, as the mediums are to give them; in other words, Mediumship is a gift, and so is the ability to receive. Many persons blame mediums, spirits, Spiritualism, the weather,—all sorts of things to account for their failures in spirit communion, when the whole difficulty resides in themselves. Let psychical researchers and spiritual investigators begin with the old Greek monition: Know thyself!

Mr. Hazard's observation as to the way in which flowers are broken or gnawed off, that are brought to seances by spirits, we have seen corroborated in many instances. We have heard it stated that the spirits separate the fibres of the stem by an electrical process, and not with the aid of any material tool or implement. Amputations from living bodies effected in that way might heal much sooner than when the operation is performed with a sharp instrument. Here we have a problem for science, and a key to painless and dangerless surgical operations in the future.

Mrs. Harrison's poem contains excellent moral thoughts and spiritual teachings. It is intended that she give her experience of becoming a Spiritualist, in Accrington Town Hall, in a short time. Mrs. Harrison has considerable literary ability, and is possessed of valuable spiritual gifts, so that her narrative ought to be of an instructive and pleasing character.

The MEDIUM this week is full of interesting reading to the outsider. Mr. Smart's essay continues to unfold the dark side of spirit-life. Miss Godfrey's tale opens up the silver lining, and Mrs. Harrison's poem gives a reflection of the same. The Control shows how priestcraft makes infidels, and Spiritualism removes the cloud and lets in the light. Let us give no countenance to that false Spiritualism, which with a specious and deceptive "liberality" inclines to lead Spiritualists back again to the dark abodes of Papalism.

There is a great difference of opinion amongst Spiritualistic lecturers. A report of Mr. Colville's lecture on Rev. xii., appears this week. A few weeks ago we reported a discourse by Mr. Burns on a portion of the same chapter. The question arises: Is the chapter a record of moral truisms wrapped up in symbolical fudge; or is it really spiritual, prophetic, a genuine "Revelation"? If there be no "revelation" in this chapter, then there is none in any part of the book, and its title is a misnomer. Our opinion is, that it is an ancient Scripture re-edited to suit the views and objects of the Christian party. In some Pantheon we once

saw Venus, as an engraving, occupying a position similar to that of the "woman clothed with the sun." It would not be a difficult task to sift the original matter out, and show what perversions it has sustained. But in all works of this kind let the operator be careful that he does not cast the dust in the eyes of the people, and keep the worthy matter back. But the truth will come out, notwithstanding the effort to protect Christianity from honest and much-needed introspection.

Referring to Mr. Ware's sermon at Collumpton, it is nowhere stated in the Gospels that Jesus, or any one man, is "the light of the world." Jesus in his sermon is reported in Mat. v., as saying to his disciples: "Ye are the light of the world." In John, i., it is stated that "the life was the light of men;" and "He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." In all this the assumptions of Christianity are blown to the winds. Innate depravity and the special divinity of any one man are alike overruled. In every point the Christian system is diametrically opposed to the Gospel, i.e., Spiritual Truth.

MAGIC.—A friend in India sends us a paper from which we quote an article on Magicians. It is written by an amateur showman, for an American paper, and is as genuinely contradictory as the utterances of "prestidigitateurs" invariably are. He knows that these Orientals do it all by a simple trick; but he takes good care not to divulge it. Then he admits that it is magic, because it is the easiest way out of the difficulty. His own tricks seem to have been quite ridiculous, and if he had told how he could get the Arabic on his thumbnail, then we might judge as to the skill (and of what kind) exercised by the Orientals. The materialization of the "healthy spirit" he boldly attributes to trickery, which is a contradiction in terms. Mr. Hazard's experiences give us the key; they resemble those of Mrs. Esperance, Mrs. Mellon, Dr. Monck; and other mediums have had the same results without trick, whirling round or moulding of the white cloud that passes from the side of the medium. No volition is exercised by our mediums. The materializations are due to plans and purposes that no one present is in possession of. We have seen the relations of entire strangers materialized, strangers who had never been in a circle before. The medium could not have magically willed the materialization in such a case. Had the author of the article been a materializing medium, he would no doubt, as an equal, have learned much more from the Indian magicians.

As to the transference of the magicians by an inscrutable process,—we have had not a few cases in Spiritualism of the same thing. If "Patience" could "conjure" away Mr. Hazard's sugar-plum, why not extend the operation to a human being? The term "conjure" involves the effecting of physical purposes by concealed volition. Sleight of hand is another matter altogether, though its results may be assisted by unseen influences.

MASS MEETINGS.—Now is the season to bring the truths of the Spirit before thousands without money and without price. We are glad to see this important duty taken up in various forms. At Leeds, Mr. Scott informs us per post card, Mrs. Richmond's services at the Horticultural Gardens gave great satisfaction. There were about 500 present at the evening meeting. At Hetton-le-Hole they had over double that number, addressed by a variety of speakers, whose names appear elsewhere. A correspondent says: "The addresses were models of practical brevity, clearness, and spiritual elevation, and were received with immense enthusiasm by the large audiences." We like to see this self-helpful style of work. Without cost or risk the work may be done, if people will only use their brains. We will be glad to supply literature for these occasions.

SPECIAL MEETINGS.—See the Directory for much important local information. On Sunday: special services at Bacup, Blackburn, Sowerby Bridge. Anniversary at Otley Road, Bradford. Mrs. Richmond at Horticultural Gardens, Leeds. Middlesborough Lyceum Anniversary. Open-air meetings at West Auckland. On Monday, Exeter friends have an outing to Newton St. Cyres. August 16, meetings at Spennymoor.

The programme of the concert at Cavendish Rooms, on August 12, appears on another page. It is very full and presents great variety. The tickets are now ready.

Dr. Mack and Mr. J. C. Street have removed to 17, Prince's Street, Cavendish Square, W., where letters for them may be addressed. At present they are absent for a six weeks' vacation.

W. J. COLVILLE'S ANNOUNCEMENTS.

On Sunday next, August 2, W. J. Colville's subjects at Cavendish Room, will be: 11 a.m., "The Perfect Way, or the finding of Christ"; 7 p.m., "Free Will versus Fate, or the limits of Human Responsibility." All seats free; voluntary collection for expenses.

W. J. Colville will lecture again on Sunday, August 9, and take part in Concert, August 12. A movement is on foot to induce him to prolong his visit to London as the ministrations of his guides, both in public and private, are now exciting so much attention. If the support accorded the meetings warrants their continuance, it is possible they may be continued a few more weeks, but this matter will be determined by the voice of the people.

CAMBERWELL: 81, Wells Street, Albany Road.—This evening Friday, at 8, a second lecture on Healing, continuing the subject from last week.

BANK HOLIDAY DISCOURSE.—On Monday evening, August 3, Mr. Colville's discourse, at 15, Southampton Row, will be on "Work, Rest, and Recreation in the Spirit-World." To commence at 8 o'clock. Admission 1s., which will go to aid Mr. W. Burt's Liabilities, Stonehouse, Plymouth.

W. J. Colville will deliver a special lecture and answer questions on "True Theosophy, or the supreme power of Spirit over Matter, as illustrated in the healing power of Mind," on Tuesday next, August 4, at 245, Kentish Town Road. Organ Recital by Mr. Rudolf Koenig, at 8 p.m. precisely. Admission 1s.

W. J. Colville is at home for reception of friends at 16, York Street, W., close to Baker Street Station, on Tuesdays from 3 to 6 p.m., when everybody is invited. The Special Instructions on Healing, Development of Will, &c., are given at the above address, on Wednesdays and Fridays, at 3 p.m.; admission on a single occasion 1s. All letters for W. J. Colville should be sent to the same address.

W. J. Colville will be open to engagements in Paris, on Sunday evening, August 16, and five following evenings. All who are interested in the spiritual philosophy, and can understand a discourse delivered in the English language, are invited to correspond with Madame Kahladler, 28, Rue Washington, who is arranging for a course of lectures.

HALIFAX.—Mr. Appleyard desires us to correct speakers for August thus:—August 2, Miss Reeves; 9, Mrs. Gregg; 16, Mrs. and Miss Gott; 23, Mrs. C. L. V. Richmond; 30, Mrs. Illingworth.

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."

NEW DELAVAL.—The Spiritualists of this place and Newsham, intend holding a picnic (in a small way), at Mitford, a village about three miles from Morpeth, on Saturday, August 8, and invite any Spiritualists who can make it convenient to join us. By this means we think the friends of the Cause in the district will be brought more together, and united more closely in the bonds of true friendship.—Signed on behalf of the circle, C. HALL.

MR. JOHN C. McDONALD'S VISIT.—Mr. McDonald hopes to reach London on August 15. He speaks at Cavendish Rooms on the 16th. A reception will be arranged at the Spiritual Institution on Monday, August 17th. Mr. McDonald would address one or two other meetings before he leaves for Jersey at the end of the week. Those who can make arrangements for Tuesday and Wednesday evenings, should apply as early as possible. He speaks in Jersey on August 23, and at Plymouth on the 30th.

THE THREE TOWNS.—Mr. Chapman, Secretary, Plymouth Society, observes in reference to the local centres helping Mr. Burt, that his Society requires the liberal support of struggling members, in addition to collections, to keep the work going. As to co-operation with the Devonport friends, a proposition to take part in the visit of Mr. McDonald was not entertained. It appears that the friends all have plenty to do to keep their ships afloat, and in doing so they are worthy of all praise. There may be a deep desire for friendly reciprocity, and yet any one of the parties may shrink from entering into a speculation. In these matters it is well to remember that to urge one another is often to widen the gulf. What the struggling brother or sister wants is sympathy, help. Go to one another in the spirit of benevolence, help to push the car along, and it will disarm opposition and bring the help of the spirit-world to you all. The Three Towns do most nobly in carrying on so much work with local talent. A judicious exchange of workers might strengthen the whole. Their work is greatly admired by those who look on from a distance, and we feel they will soon see the bright side of their surroundings. Mr. Chapman very beautifully remarks: "I heartily trust the spirit-world will strengthen them to pull through, as we are trying to in Plymouth; and let us feel in sympathy with each other for the scarcity of mediums." Mrs. Trueman and Mrs. Chapman, neither of them able to take a whole service, do the most of the work at Plymouth, occasionally favoured with the grateful assistance of Mr. Williams. Mr. McDonald may help them all; keep him busy when he is on the ground.

THE TOUR TO THE TOWER.

Though a great number have expressed their desire to join the proposed excursion, still there are not by any means sufficient to cover the cost of a special train. Applications have been made for tickets at roadside stations.

There is a very great desire on the part of some to go, and the best plan will be to take a carriage in the ordinary train on a convenient day. Sunday is not available, as the trains run so slowly as to leave but little time on that day.

We will be glad to hear from all who would join in such a trip, and the matter will be carried to a successful issue.

The engraver has in hand a very fine plate which will occupy a whole page of the MEDIUM. It will give various views of the Tower and of the adjoining mansion. We hope this Tower Number will appear next week or the one following. Price 1s. 4d. per dozen post free, or 6s. per 100 per rail, carriage extra.

LITERARY NOTICES.

CONSOLED. By Antoinette Bourdin; translated by Miss M. B. Baldwin; edited by W. J. Colville.

The above is the title of a well got up pamphlet, of 66 large size, closely-printed pages, published in Boston, U.S.A., in November last. The contents of this little volume are, to say the least, both fascinating and extraordinary, and purport to be a consecutive series of spirit-communications received by an almost heart-broken mother in the freshness of a sorrow caused by the sudden passage to spirit-life of her beloved daughter, a charming girl just approaching womanhood. The language is very beautiful, and in the original French reads as rhythmically as a poem. In its English dress it loses very little of its native ease and sparkle, and is certainly, from an artistic point of view, a very charming composition. The teachings it contains must, of course, be commented upon by every reader for himself. The work is written in graceful colloquial style, and gives one the idea of its being largely what it represents itself to be,—an actual narration of facts observed and experiences passed through in spirit-life. To those who enjoy reading what spirits, who have recently passed from earth, have to say for themselves, concerning their new home and mode of life, this narrative will be deeply interesting and full of food for thought and enquiry. Copies can be obtained at 61. each, of J. Burns; post free, 7d.

THE HANDBOOK OF PHYSIOGNOMY, by Rosa Baughan, author of "The Handbook of Palmistry," "Chiromancy," &c., &c. London: G. Redway. Price 1s.

The author of this chatty pamphlet is quite a successful bookmaker on themes of this kind. Her pages are brimful of matter, but whether it is all reliable, the student must settle for himself. She has dipped deeply into writers of a forgotten age, some of whose statements she reproduces more to amuse than instruct. The doctrine of the temperaments and countenance according to the influence of the planets, is largely dwelt on. We know of no work of the compass in which Astrology is so fully associated with man's physical structure. The chapter on "the signatures of the planets on the face," will interest many. The descriptions of the complexion, &c., of certain temperaments are more ravishingly imaginative than likely to be met with in actual life. There are ample rules for the reading of character from all features of the "human face divine," possibly much more largely culled from authorities than derived from personal experience.

THE SPIRIT OF THE NEW TESTAMENT, an inspirational lecture by W. J. Colville.

We have on hand a few copies of this lecture, elegantly printed in America, forming quite a large-sized pamphlet. The lecture is an unusually long one, and was given on the occasion of the publication in Boston of a book recently issued "by a Woman," bearing the above title. Those who are acquainted with the usual style of Mr. Colville's platform utterances will be quite prepared to find that in this review the method is bold and analytical, and the subject matter well worthy of perusal. It may be read with interest and profit by persons differing widely in opinion regarding the historical side of the New Testament narrative. Copies, 2d each, can be obtained of J. Burns; post free 2½d.

TWO REMARKABLE BOOKS.

We have received specimen copies of two important works from America. The first that came to hand is "Beyond the Valley," a sequel to the "Magic Staff," an autobiography of Andrew Jackson Davis. It is perhaps the most intensely interesting and widely instructive of any of his volumes. It is illustrated with a variety of clairvoyant views of the death-scene. We expect a supply in a few days. The price will be 6s. 6d.

The second volume, just received, is Prof. Buchanan's work on "Psychometry." It is an excellently got up and ponderous volume, weighing two pounds, and much larger than was at first announced. It is a most interesting work. A large supply is on the way. The price will be 8s. 6d.

MRS. E. H. BRITTEN AT NORTH SHIELDS.

On Wednesday, July 15, Mrs. E. H. Britten gave an inspirational address at 6, Camden Street, subject, "Death and the After-Life." She traced the earth from its beginning, and showed up the periods of its progress, each succeeding period being the after-life of the preceding one. The same was said concerning the changes in form of the earth's crustations: e.g., coal is the after-life of the dense forest, and the work performed by coal to-day is the after-life of the coal. The social and intellectual progress of man was the same; the civilized being the after-life of the savage; and ultimately the after-life of man, was his entrance into better conditions, or into his future immortal realms. The subject was treated with the usual eloquence, and the meeting was one of those which is seldom to be met with. But for the interruption of one individual, which caused Mrs. Britten to decline another visit, we should have been able to pride ourselves on another treat.

On July 19, the guides of Mr. J. G. Grey gave a continuation of last subject, "Life is what you make it." They tended to show that although man was to an extent a "Creature of circumstances," yet he had the power if he would, to overcome them, and by so doing better himself. They also pointed out that our ancestors had considerable to do with the making of our "circumstances," and we in turn the making of posterity's, which should merit and obtain great consideration.

7, Stanley Street.

R. HEDLEY.

MR. HOPCROFT wishes to inform his friends that he leaves town on August 1, for a week or so, having had an invitation to visit Devonshire, LEICESTER: Silver Street, July 26.—Mr. Bent delivered an inspirational address on "The Testimony of the Ages, as a proof of God's Omnipotence."—S. A. SHEPHERD.

PLYMOUTH: 10, Hoegate Place, July 22, 8 p.m.—Manifestations very good.—26th, 3 p.m.—Clear messages; great physical power.—Rao.

SKETCHES FROM LIFE;

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

V.—LETTICE NORTH.

CHAP. VII.—A REVELATION.

One day as Annie and Lettice were sitting in the garden, Lettice suddenly said:—

"Annie: Do you not think, now I have been here so long and have learned so much, Sister Ruth would let me go and see how poor dear Peggie is, just for one hour, to tell her of my escape, and get her to write a letter to mother to tell her where I am; and perhaps they would let her come and see me, for she is my mother, and was very fond of me once, before Father was sent away?"

"Dear Lettice," replied Annie, "I have often tried to say something to you, but your utter unconsciousness of the true state of things made it difficult. You remember being run over." (Lettice shuddered, and covered her face with her hands.) "Well," continued Annie, "When those horrid wheels went over your body, they crushed all the life out of it, and, when lifted up, it was quite dead!"

"Oh!" cried Lettice, in a terrified manner, "Then what and where am I?"

"You are a spirit, and you and I are in one of the many mansions which Jesus of Nazareth spoke of to his followers."

"And are you a spirit?" asked Lettice; "sister Ruth, too, and the others?"

"Yes," said Annie, smiling at Lettice's scared look, "there is nothing to be afraid of!"

"But," said Lettice, "we have bodies, and we eat and drink, and sleep, and do naughty things sometimes; surely spirits can do none of these things!"

"Oh yes, they can," said Annie.

"Oh dear," cried Lettice, "shall I never see mother and father again? I had made up my mind to tell them all the things I have learned here, and try and coax them to be good and not steal any more, and now I cannot. Oh dear! Oh dear!" and the poor child buried her face in her hands, and wept bitterly.

"Do not cry so," said Ruth, drawing near, and taking the sobbing girl in her arms. "Be comforted; God will provide a way by which you shall do all this; only be patient, and gain all the knowledge you can so that you may know what to say and do, when the time comes."

Lettice gradually became more composed, and whispering to Ruth said:—

"Keep hold of me a little while, then I shall not be afraid, and tell me all about it."

"I will not leave you until you have done all in your power to help those you love," answered Ruth, caressingly.

"And you will help me, dear sister?"

"Yes," replied Ruth, "with all my heart."

CHAP. VIII.—A PLEASANT EXCURSION.

One morning a large company of angelic spirits called at the Home, to bring a message to one of the sisters. They had with them two little children, one four, the other two years of age, whom they said they were taking to one of the heavenly homes prepared for such little ones, and where they were brought up, and trained for the duties appointed them.

"Should you like to go with us?" said one of the spirits to Lettice.

"Oh! so much," she replied, eagerly; "and Annie may come, too, may she not? I know she will like it."

"Yes," replied Ruth, "run and find her. A sweet, loving nature," she remarked to one of the new comers, "so unselfish; she cannot enjoy the slightest pleasure alone."

The two girls soon came up to them, and they all passed down a road which led from the fields at the back of the house. In a short time they came to a wide and beautiful river; here they saw a ship.

"Oh!" cried Lettice, "how lovely! Do they really have ships here? and what a river! it is like the Thames, only much clearer. Why: I can see the bottom! What a lot of pretty stones and shells, and fish, too. How nice! how nice!"

When all were seated in the ship, Ruth explained to the children the reason for ships, rivers, &c., in heaven as well as upon the earth.

"The earth is the outside of God's universe, the external side of things; the spiritual world is the reality; the earth and all its belongings are only the reflection of this world. People are born upon the earth, for it is the cradle of the race; some live long there and learn most of their life's lessons whilst still in the flesh; others come here early, we believe, because God sees that the training can be done more perfectly than there."

"Oh, dear!" said Lettice, "I cannot make it out."

"Dear child," said Ruth, "I am not surprised, for older and wiser heads than yours cannot make it out either. Do but notice attentively all the things you see and hear, and knowledge and enlightenment will come in time."

The ship, in the meantime, was sailing swiftly onwards, between banks of waving grasses, drooping trees, and sweet-scented shrubs.

Often they passed stately-looking mansions and pretty flower-covered cottages; and once a large village, where several hundred houses were massed together. A picturesque-looking church stood on an eminence overlooking the river.

"What place is that?" inquired Annie.

"Why do they want a church in this place if it is heaven?" questioned Lettice.

"There are some people," replied Ruth, "who like to live among their fellows; they feel they can do more good, and themselves progress more rapidly in this way: and as people's wishes and desires become objective in this world, these persons are surrounded by such things as are in harmony with their internal spiritual conditions."

"There are men working in the fields!" said Annie.

"Oh!" cried Lettice, "I see a woman milking a cow; I did not think people needed to work in heaven."

"Nor do they," said Ruth, "in the sense in which you understand. Everything here is symbolical, and represents an idea; thoughts and

feelings take shape, and become objective realities. When we see a man sowing grain, we know that the seeds of good are being planted in his nature; and if we watch him we shall see him water the ground, and carefully pull up and destroy every noxious weed which may spring up with the grain. Then when it is quite grown up and ripened, it is cut down and stored for his own use or the benefit of others. The man may plant more grain, or he may plant trees and vineyards, cultivating them according to the bent of his mind. Some build ships, and sail in them; others, houses. Some weave beautiful fabrics, with which they clothe themselves and others; all these employments being typical of their spiritual condition at the time; all are employed in some congenial occupation, everyone according to his ruling love. Even the evil or undeveloped spirits are made useful in their several degrees. Every temptation they proffer is turned to use, as it affords an opportunity of exercising self-control, and shows how much of good is in the spirit. While man is still on the earth, he is at all times surrounded by good and evil spirits each striving to gain the most influence over him. But the man retains the power of taking which side he chooses: if he leans to the side of evil, more evil spirits come to help the others; if he sides with the good, higher influences surround him until he becomes thoroughly regenerated. Those who turn to evil can always be restored into a better path, by resisting some wrong inclination, or doing some good thing when all the worst or lower part of their nature inclines them to that which is against purity and goodness. I taught you to pull up the weeds from a piece of ground, and I told you it represented the rough, uncultured condition of your hearts; and how as the time went on and you learned more and more, you not only cleared the place of all that disfigured it, but planted flowers and sweet-scented herbs in their place."

"Yes, I remember," said Lettice, "and how hard it was to get some of them up, and how often they grew again and again," when we thought they were all gone. I shall never forget," added Lettice, cuddling close to Ruth, who smiled, and kissed her fondly, "how kind and patient you were with me."

"It is my heart's love," replied Ruth, "to teach and train the young; and a joy beyond expression when they become as you are,—more perfect each day as the time goes on."

The river had for some time now been winding through a thick forest of cedar and palm trees. Presently they came to a part of it where huge rocks stood up out of the water, on one side so high as to prevent one seeing anything that was behind them, on the other, green smooth turf sloped gradually down to the river's brink. Here sheep and lambs grazed, and the soft cooing of many doves was heard.

"Oh! how pretty!" exclaimed both the children, in a breath.

"We are going to land in a moment," said one of the angels; and they soon saw a little boat coming towards them from the shore.

As it drew nearer they perceived that it was rowed by six youths, dressed in pale blue tunics, fastened down the front by silver clasps; the sleeves were short and loose; their feet and legs were cased in soft brown boots, ornamented with silver points on their upper edges.

When the boat reached the ship, Annie, Lettice, and Ruth were assisted into it, accompanied by the angels with the children. They were soon on shore, and after walking a short distance along a winding path leading upwards, they came to a large arched gallery covered all over with climbing roses.

Here they were met by several matronly spirits, to whom they consigned the children. They then proceeded onwards until they reached a beautiful house, built of polished cedar wood. Ascending twelve steps of white marble, they entered the house through an arched entrance, draped with purple velvet, into a large chamber in which there seemed more than a hundred children, disporting themselves in various ways. Some were skipping, some dancing, others rolling upon the floor in innocent enjoyment. Some, a little older, sat on seats, listening to tales of wonder and fun, which were related to them by the attendant spirits.

Lettice and Annie joined the children, romped with some, played ball and skipped and sung with others.

"Who are these people?" queried Lettice.

"They are persons," replied an angel, "who in their earth-life loved innocence above all things, and having also the love of children largely developed, now find their greatest happiness in tending them, and doing all in their power to make them happy."

"And do they spend all their time with these children?" asked Annie.

"Certainly not," replied the angel; "that would be too tedious for them. They have many other occupations; they read, sow, walk, ride, and sail in boats as you have done to-day. They converse with their friends, and often draw near to earth to visit some loved one left behind."

"Oh, yes," sighed Lettice, "I shall do that by-and-bye, when I am good enough to help and comfort father and mother."

"Dear Lettice," said Ruth, fondly, "your work, at least some of it, is ready."

After they had partaken of some fruit and milk, Ruth and the two girls returned to their home, leaving the two children to be brought up in one of these homes of love which God has provided for His little ones. Who that has lost a child would not rather rejoice, could they but see the home of joy and peace which the dear Father has provided for those who pass from earth and its many sorrows, while still in the sweet innocence of childhood.

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

MAN'S INHUMANITY TO MAN.

I knew him in life ere a sorrow had cast
Its shade over earth's sunny sky;
Ere sickness had bound him, or death's cruel blast
Had warned him that he, too, must die.
His beautiful home every comfort could boast—
This world's sordid wealth can obtain;
And they who could flatter and honour him most,
Sometimes his cold favour might gain.

A sacred position of honour and trust,
 In proof of religion, he held;
 And woe to the poor erring creature of dust
 Whom he fancied had slightly rebelled.

No mercy, no pity, no thought, would he show;
 No tale of distress would he hear;
 He was proud and self-righteous, and gloried to know
 He had never been moved by a tear.

With a few he could pass as a great and good man,
 For they measured his heart by his gold;
 But the poor honest toilers, the hard working clan,
 Could his real secret nature unfold.

They could tell you of hearts that had languished and bled;
 Of noble souls plunged in deep sorrow;
 Because he withheld what would furnish them bread,
 And brighten their darkened to-morrow.

They could tell you of those, who had prayed him to save
 From a life of starvation and dread;
 Who, in accents more touching than words from the grave,
 Had pleaded for work and for bread.

But, no! this inhuman professor indeed
 Had never been known to relent;
 They were told he had nothing to do with their need,
 And empty away had been sent.

My poor brother Burns! I would cry thus with thee;
 Oh, why such contemptible scorn?
 Oh, why should such cold cruel tyrants as he
 Compel us to suffer and mourn?

But dying-time came, and he left his proud name
 With his titled estates all behind him;
 And a beautiful monument, reared to his fame,
 Will show, if you wish, where to find him.

The minister prayed—as all ministers do—
 That the life of our friend might be blest;
 And urged us to live out our lives quite as true,
 And earn the same glorious rest.

Now, I having doubts, as to whether or no,
 This man of profession and creeds
 To the brightest and best of all heavens should go
 To sing of his noble earth deeds;

And knowing a way to that wonderful land—
 Though a private one only, 'tis true,—
 Yet this I would have you at once understand,
 It leads to the grand final view.

The key is in nature's own keeping, I know,
 And sometimes I wait for her long,
 But yet I can tempt her her secrets to show
 If I breathe her a poet's sweet song;

Availing myself of this wonderful tide,
 I launched from the shores of old time,
 And soon I was far from these regions of pride
 And filled with a rapture sublime.

Away, still away, over worlds fair and bright,
 Still higher I soared on my way;
 I left far behind me the shadows of night,
 And found a more glorious day.

I entered a world of most exquisite bliss—
 A region of holier birth,
 Outvying a thousand fair worlds such as this,—
 Eclipsing thy grandeur, O earth.

I gazed on its cloudless and beautiful sky,
 Illum'd by celestial light;
 While sweet little choristers flitted me by,
 Of plumage transcendently bright.

Its rivers of rippling silver and gold
 In musical waves swept along;
 While thousands of wondrous delights, never told,
 Enlivened its murmuring song.

Trees fairer than any this earth ever knew,
 And laden with fruits of the clime;
 And flowerets still fairer than Eden e'er grew,
 All bow'd to the wonderful clime.

And sounding afar, and yet near, came the swell
 Of voices so happy and free;
 So wondrously sweet I was puzzled to tell
 Whether angels or mortals they'd be.

I turned my bewildering gaze all around,
 In search of some angel, or friend;
 But met only grandeur more vast and profound,
 Which seemed of an infinite end.

Transfixed by some wonderful mystical spell;
 O'ercome by a sense of such bliss,
 I murmured, Oh, is there no being to tell
 Who dwells in a world such as this?

My murmur was heard, for before me one stood
 In a halo of beauty sublime,
 Whose life on the earth had been wondrously good,
 Ere he passed from the regions of time.

He was known in our midst as the working man's friend,
 Many sorrows to him had been told,
 And to all would his practical pity extend,
 For he worshipped no idol of gold.

He was full of that mercy which comes from above,
 He would bend to a brother in need,
 He could win a proud heart by his pitying love,
 He was Benjamin truly indeed.

He liv'd out this life unassuming and free,
 Nor cared for the world's bitter scorn,—
 Would heaven that many more gems such as he
 This life's darkened skies might adorn.

He smiled as of old while he kindly replied:—
 "To thy murmur I gladly respond;
 They dwell o'er that silvery, rippling tide,
 Who have earned its bright glories beyond.

"By their life on the earth, by their mission of love,
 By the help on the way they have given;
 By the honour they brought to the Father above,
 They have entered those regions of heaven."

"Not by the distinction of name on the earth,
 Nor the weight of their silver and gold,
 Have they gained their position of holier birth,
 But by deeds that have never been told.

"Not because they have given their wealth to adorn
 Some proud architectural plan,
 But because they have brightened some life's dreary morn,
 And rescued some poor fellow-man.

"Not those who have crushed the poor hard-toiling slave,
 Till he pine for a rest 'neath the sod;
 Nor those who gain wealth through oppression's dark wave,
 Can enter these realms of our God.

"See there," and the bright one directed my sight
 To a fleecy-like cloud by the way,
 Which slowly, but surely, grew clearer and bright,
 Then passed like a beam from the day,

Disclosing a scene of most exquisite joy,
 Of holy and rapturous bliss;
 O earth! thy enchantments are surely a toy
 Compared to the glories of this.

Its lovely inhabitants, blooming and fair,
 Seemed gems of ethereal light,
 No brow bore a shadow of sorrow or care,
 But glistened transcendently bright.

Their beautiful homes were a marvel to see,
 Though built not of silver or gold,
 Each wonderful structure seemed clearly to me
 The page of their life to unfold.

Their work of great love on the earth they had left,
 The kind little deeds they had done,
 From the child they had sheltered whom death had bereft,
 To the hearts they had lovingly won.

The thousand and one little seeds they had sown,
 The joy and the sympathy given,
 With the smile of the father, around them had grown,
 And built them this beautiful heaven.

"And now," said my guide, for by this you must know
 He had somehow detected my thought,
 "To the regions still higher you could not well go,
 And he is not here whom you sought.

"From your mind I perceive he has built on the sand,
 And trusted in dogmas and creed,
 Believe me, my friend, that such lives cannot stand,
 They are shallow pretences indeed.

"When such leave the earth, they awake but to find
 They have passed through its school but in vain;
 That all they have trusted is left far behind,
 And life must be worked out again.

"The one whom you seek is not far from the earth,
 For he trained not his spirit to rise,
 And ere he can hope for a holier birth,
 He must work for the coveted prize.

"Thank God, he can rise from his fallen estate
 To a brighter and happier land,
 For the wisdom of heaven decrees no such fate
 For the work of His own noble hand.

"Return to your world, but remember to teach
 It is life on the earth that shall tell
 That crown of success, or the failure of each,
 And warn them to weave it out well."

He turned with me kindly towards this cold sphere,
 And waved a most tender adieu,
 And a sweet farewell song lingers yet in my ear,
 As the happy scene fades from my view.

To me here's a lesson I tremble to learn,
 Though rendered so plain to my view,
 If a home in those regions of bliss I would earn,
 My life must be holy and true.

Not yet dare I claim the Christian's fair name,
 Nor boast that to me it was given,
 Nor yet dare I trust to these laurels of fame,
 To win me a passport to heaven.

But oh! I dare trust the kind Father above,
 To bless but my little earth grain,
 And hope, yes, I hope, through His goodness and love,
 A suitable harvest to gain.

MATILDA HARRISON.

Accrington, July 22nd, 1885.

—Accrington Gazette.

Mr. C. Wood, late of Saltash, sends us a copy of an occasional publication, "A Light from Over the Ocean Wave." It gives an account of his experiences in Melbourne and neighbourhood.

PROGRESS OF SPIRITUAL WORK.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, July 26.—Mrs. Yarwood gave an excellent address on "Clairvoyance," in the morning to a moderate audience. Spirits were then described, nine of which were instantly recognised, the other two before the hall was vacated. In the evening a respectable and intelligent audience comfortably filled the hall, who paid the closest attention to a lengthy address by Mrs. Yarwood on "Spiritualism." Considering the heat and number present, the conditions were really good, which greatly assisted the speaker in the description of sixteen spirits, twelve of which were readily acknowledged, and one or two afterwards. One lady burst into tears after her mother had been described to her, and she was told that a gentleman stood by her smiling, and bidding her be of good cheer, for he was ever near her. She fairly sobbed out an acknowledgement that it was her husband. Others were in the same way affected, and taken altogether the service was very impressive and effective. The people lingered in the hall apparently reluctant to leave. There is a great desire to know when Mrs. Yarwood will come again. We hope she will soon be able to spend a fortnight or longer with us. She is an honest, fearless medium, worthy of our best sympathy. Her work in private has been most valuable, and afforded us an astonishing exhibition of spirit power.—D. W. ASHMAN, 15, Cumberland Street.

MIDDLESBOROUGH: Granville Rooms, Newport Road.—Mrs. Yarwood remained with us until Wednesday, 23rd inst. On Monday we had a coffee supper, which was got up by Mrs. Lister, while the following members contributed towards it: Mrs. Lister, Mrs. Gibson, Mrs. Middleton Hall and Mrs. Williams. It was held for the purpose of clearing off a small account standing on the harmonium, and I am glad to state that it did that, and left something to go towards the funds of the Association. I must not omit to mention Mr. Johnson, for he was the means of procuring the harmonium, and has also worked hard to clear off the debt. The amount realized was £1 17s. 3d.—We had Mr. D. Ashman, of Hartlepool, with us on Sunday morning, when his guides took for their subject, "Unity of Purpose." They endeavoured to show that without unity strength cannot exist, and progress must necessarily be slow. In the evening they showed in a discourse, entitled, "The Way to Heaven," that while we are walking in this life we are making our own heaven. We do not believe with the Christian that in this life we can do as we like, and when we come to our death-bed, by merely having faith in the blood of Christ, we can escape the consequences of our wrong-doings and be admitted to everlasting bliss. Mr. Ashman is steadily improving as a lecturer.—A. MCSKIMMING, Sec.

JERSEY: July 26.—We had a highly successful circle on Thursday. The influence was of a most elevating and ennobling character. We have also encountered a cross influence at one of our circles, but we trust that we have been guided in discerning the use and purpose of that control, in proving spirit-identity and the fact of spirit-communion. We hope, with patience and perseverance, to be able ere long to eliminate all the discordant, jarring tones, and thereby attain to the full and perfect chord of harmony. We have no physical manifestations to record. Our friends are working on a higher plane, where doubtless they see that work is most needed.—EXCELSIOR.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, July 26.—Mr. J. C. McDonald gave an excellent discourse on "The work of man for God," pointing out that the Church has no conception of man's work for God, but dins into your ears that you are totally depraved, that you were created in sin and shapen in iniquity, and that God accepts no work at your hands, and that whatever you do will fail to please him. He showed that the Secularist newspapers of the day were doing work for God in exposing the rottenness of society and striving to remove it, thus uplifting humanity. They are overriding the Church, and doing the work that the Church ought to do, and work for which the church receives very large sums of money. When man works for God, he must begin by self-examination. He must rid himself of all pre-conceived notions taught him by the Church, and using the reason that God has endowed him with, find out for himself the best way in which to do his work, and what work to do.—The evening's subject was "The dawn of the New Era," the control showing very plainly that there has been a grand foundation laid for the development and upraising of the human race. Mechanical contrivances, scientific discourses, and social progress paved the way for further social changes, after which would come man's redemption from sacerdotal creeds, errors and dogmas.—W. LAWTON, Sec., M.S.S.S., 46, Gray Street, Kirby Street.

HUTTON-LE-HOLE: July 26.—We held our camp meeting in the Dene Field, kindly lent by Mrs. Minto. The following gentlemen took part:—Mr. Robinson and Mr. Tetlow, of Newcastle; Mr. Grey and Mr. Stevenson, of Gateshead; Mr. Westgarth, of Sheriff Hill; Mr. Rutherford and Mr. Campbell, of Sunderland; Mr. N. Morgan, of Sunderland, the phrenologist, in the chair. The weather was very favourable for us, and it brought a large number of people to witness the proceedings. There were 1,200 people present in the morning, and the afternoon audience was much larger. The various speakers gave an account of spiritual phenomena they had witnessed in their investigations; the chairman also made a few witty remarks about table-turning in his own house. In the New Miners' Hall at night, we had a very full house; the speakers were much applauded. I must also state that Mr. Walker, of Hetton, gave an account of his spiritual career. We also had friends from Felling and other places. Everything passed off delightfully, and the tendency of the meeting was to open many minds.—J. H. HOMPSON, Sec.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, July 26.—At 2.30 we had a general meeting of members for the purpose of choosing officers for the ensuing quarter. Mr. Joseph Eales retained the position of Treasurer; Mrs. Meehan, President; and G. Williams, Secretary; to whom all communications in the future must be sent. The Committee consists of Messrs. G. Dodds, R. Lunson, J. Rule, G. R. Harrison, Byers Green, and J. Cocking. Trustees: Messrs. Geo. Dodds, R. Lunson and W. Corner.—At 6 p.m., we had a most excellent meeting. Beautiful addresses were delivered by the guides of Mr. Jos. Eales, Mr. C. Lupton, Mr. W. Corner, Mrs. Meehan, Mr. Rule and Mr. Anglesey. There was good influence, and the most splendid harmony prevailed throughout. Our earnest friend, Mr. John Croudace, presided.—Next

Sunday, August 2, after the morning circle, our hall will be closed. We are going to hold an out-door meeting, afternoon and evening, at West Auckland (by request), hoping that our friends will gather up in strong force.—G. WILLIAMS, 661, Tottenham, Bishop Auckland.

COLLUMPTON: Unitarian Chapel, July 19.—The subject of discourse in the afternoon was on "Letting our light shine," Matt., v., 16; showing that by "light" was meant the character and influence of our individual life. It was in the truths he taught and the life he lived that Jesus was the "light of the world"; the same is true of every good man. "Religion" is the manifestation of God, the manifestation of Divine life in individual lives; every human being is in some degree a manifestation of the Parent Spirit. The attributes of the Divine Nature are Knowledge, Wisdom and Goodness, and it was the manifestation of these attributes in a man that made him a "light" to the world around him. It is the likeness of God in man that makes him a light of the world. "The spirit of man is the candle of the Lord." It was pointed out that the light must be kindled before it can shine. If we have no light within us how can we let our light shine? It is simply the knowledge we have and the life we live that make us a light to those around us; and it is by the communication of that knowledge to others, and the influence of our life upon those around us, that we let our light shine. It was a solemn position to occupy, a position of great honour and dignity and yet of great responsibility, that we should be "lights of the world." Each one should ask, himself, "Am I truly so?" Is my life and character such as to make me a "light" to my fellow man, a guide to the attainment of knowledge and goodness. Those who were themselves in darkness could not enlighten others, as we are ourselves so will be our influence. We must be ourselves enlightened before we can enlighten others; we must be ourselves good and pure and self-denying before we can influence others for good. Then having the light kindled within us we must let it shine; if we have the truth we dare not withhold it from others, knowledge is given to us to communicate to all that we can reach. It behoved every one of us to give the world an ideal and example of holy living; we should not be content to do as others did, but to give the world an example of a Perfect Life; and thus seeing our good works the world will be compelled to recognise and acknowledge the reality and influence of the Divine in man. The evening discourse was on the words, "For we know that if the earthly house of our tabernacle be dissolved we have a building of God, a house not made with hands eternal in the heavens"—2 Cor., v., 1. I would like to remark that the discourse delivered on this passage is printed in full in the MEDIUM, for May 26th, 1882, so that I need not give an outline of it here.—OMEGA.

BRADFORD: 448, Little Horton Lane, July 25.—Our healing meeting was well attended. One case in particular I wish to report, that of a young woman with a stiff knee, caused by the guides at the back of the knee drawing up. After our medium had operated on the leg for a short time, she could almost put it straight out. The joy it gave her friends was unspeakable, and this was done without the aid of physic. We thank God for the power. On Sunday, in the afternoon, Miss Wilson's guides took for their subject, "Is Christ the saviour of the world?" in a masterly manner, claiming him to be the saviour so far as he taught man to do his duty, to love one another, to heal the sick, to open the eyes of the blind, to make the lame to walk, to comfort the bereaved; these are the teachings he laid down, that by practising his works we might gain a good reward. Thus he becomes a saviour like unto many grand and noble reformers. In the evening, after a beautiful invocation, and a poem, they took for their subject, "What is Spiritualism; and what are its teachings," which were unfolded in various ways, giving good satisfaction. Miss Wilson is a very promising young medium.—COR.

EXETER: The Mint, July 26.—Mr. Jas. Hamlyn, in the trance state, gave answers to various questions put by the audience, which were both interesting and instructive. This gentleman is rapidly developing as a clairvoyant. On Sunday he gave a graphic description of the writer's mother and sister. In another instance he gave the description of an old gentleman with curly grey hair, wearing a fur Inverness cloak, also describing the features very perfectly. This was instantly recognised by a young lady as her grandfather. The medium was also able to give the occupation in which he was engaged before he passed to the other side of eternal existence.—R. SHEPHERD.

HOXTON: 227, Hoxton Street, N., July 26.—A moderate audience. After the chairman's reading, Mr. Webster, under control of "Joseph Lawrence," gave a discourse on "Materialization," and answered questions satisfactorily. At the circle, Miss B. May was controlled to give a short address and answer questions. The quaint control of "T. Wilson" through Mr. Webster caused some amusement. Mr. Walker will speak next Sunday, on which occasion the contributions will be on behalf of the Liabilities Fund. We hope the meeting will be successful for a good object.—D. JONES, Sec., H.P.S.

PLYMOUTH: Richmond Hall, July 26.—I am pleased to say our spirit friends gave the sitters some very good advice and encouragement at the morning developing circle, through the mediumship of Mrs. Trueman, and two young mediums, Messrs. Bridgwater and Wotton. At 6.30, attendance fair. Mrs. Trueman opened with an invocation. After the usual lesson, the guides of Mrs. Chapman gave an impressive address on these words: "Rejoicing they were counted worthy to suffer shame for his name," which was listened to with rapt attention. Mrs. Trueman was afterwards controlled by "John Ridley," his subject being, "In my Father's House are many mansions," clearly defining the glorious spheres our Heavenly Father has prepared for those that serve him in spirit and in truth. The address was a great surprise to the audience, it being the best delivered through that lady. The same control gave several clairvoyant descriptions, the names being readily given in each case. They were all recognised. Mrs. Chapman was controlled by our friend "Jonathan," who brought our meeting to a close with prayer, speaking in the Yorkshire dialect. The committee and members are all requested to meet at the Richmond Hall, on Tuesday, August 4, at 8 p.m., to arrange business of great importance.—PLYM.

HUDDERSFIELD: Assembly Rooms, Brook Street, July 26.—Mr. A. D. Wilson's guides gave two beautiful addresses: afternoon, on "The Lord's Prayer"; evening, on "Little Things." Several inquirers were present in the evening, and the discourses were well appreciated.—J. W. HEMINGWAY, Chapel Street, Moldgreen.

THE CHILDREN'S LYCEUM.

CALISTHENICS.

SECOND SERIES.

(Arranged from the "Lyceum Guide.")

POSITION: Body and head erect, the heels touching each other, the toes turned slightly outward, the hands resting on the hips. (Rest arms.)

1ST MOVEMENT.—At the 1st beat, step directly to the right with the right foot; at the 2nd, follow with the left foot; at the 3rd, return with the left; at the 4th, return with the right. Repeat to the right four times.

2ND MOVEMENT.—At the 1st beat, step directly to the left with the left foot; at the 2nd, follow with the right foot; at the 3rd, return with the right; at the 4th, return with the left. Repeat to the left four times.

3RD MOVEMENT.—At the 1st beat, step directly backward with the right foot; at the 2nd, follow with the left; at the 3rd, return with the right; at the 4th, return with the left. Repeat four times.

4TH MOVEMENT.—At the 1st beat, step directly in front with the right foot; at the 2nd, follow with the left; at the 3rd, return with the right; at the 4th, return with the left. Repeat four times, and when returning the last time bring the hands open with the fingers on a line with the shoulders sideways, but not touching them; the shoulders to be thrown well back.

5TH MOVEMENT.—At the 1st beat, extend the right arm outward sideways; at the 2nd, return; at the 3rd, extend it again; at the 4th, return. Repeat the above. Repeat with left arm. Alternate four times as follows:—At the 1st beat, extend the right arm outward; at the 2nd, extend the left arm outward, and while doing so return the right; at the 3rd, extend the right again, and return the left; at the 4th, extend the left again, and return the right. At the 1st, extend the right again, and return the left; at the 2nd, extend the left again, and return the right; at the 3rd, extend the right again, and return the left; at the 4th, return the right. At the 1st, extend both arms outward simultaneously; at the 2nd, return; at the 3rd, extend both again; at the 4th, return; at the 1st, extend both again; at the 2nd return; at the 3rd, extend both again; at the 4th, bring both directly in front, extended, hands open but not touching.

6TH MOVEMENT.—At the 1st beat, carry them with a downward sweep, as far back as possible—directly so if possible; at the 2nd, return; at the 3rd, carry them again through the semi-circle; at the 4th, return; at the 1st, carry them as far back as possible with an upward sweep; at the 2nd, return; at the 3rd, carry them back again; at the 4th, return the hands to the breast, clenched.

7TH MOVEMENT.—At the 1st, thrust both down simultaneously; at the 2nd, return. Repeat. At the 1st, thrust both out to the side simultaneously; at the 2nd, return. Repeat. At the 1st, thrust both up simultaneously; at the 2nd, return. Repeat. At the 1st, thrust both in front simultaneously; at the 2nd, return. Repeat.

8TH MOVEMENT.—Slap the hands four times; bow twice.

End of Second Series.

(To be continued.)

MIDDLEBROUGH.—At our Lyceum Session on Sunday, we had present 1 visitor, 7 officers and 27 scholars, and the session was entirely devoted to preparing the Lyceum for its Anniversary Services on Sunday and Monday, the 1st and 2nd of August. The various Recitations, Dialogues, Hymns, etc., were gone through in really first-class style, and we trust that the Lyceum will do credit to itself in this its first public service. With the kind permission of the M.S.S., we propose to devote the whole of Sunday, morning, afternoon and night, to the children's services; and on the Monday evening, we are to have a Fruit Banquet and Entertainment, the proceeds of which are to be utilized in giving the children a trip into the country. All friends in the district are kindly requested to come and visit us, and assist in this our initial venture.—R. H. KNEESHAW.

BLACKBURN: Water Street, July 26.—Lyceum at 9.30, Conductor, Mr. John Pemberton. Present: Males, 36; Females, 31; officers, 13; total, 80. At the usual services of the Society Mr. Craven, of Leeds, gave two admirable discourses, on "What shall I do to be saved?" and "Mediums and Mediumship." It is intended on Sunday next to hold two flower services, when we expect to have Mr. A. D. Wilson, of Halifax. Gifts of flowers, &c., will be thankfully received on Sunday morning, at the New Public Hall.—W. M.

ASHINGTON: School Anniversary, July 26.—Upwards of 40 children recited poetry, dialogues and other pieces: one very lengthy dialogue being written by our old friend, Mr. Greaves, for the occasion; and I might say spell-bound the audience. I hold if it were published through the MEDIUM, it would have a telling effect. We had two services, and Mr. James conducted them. The children sang a hymn

between every four or five pieces, led by Mr. Forster with the violin, accompanied by Mr. Andrew Wilson with the violin, and Mr. Greaves at the harmonium. During the services, there were pieces sung by Miss Charlton, North Shields, and Mr. Forster, Morpeth; a piece sung by Miss C., and Mr. F.—"Sweet Galilee"; and "There will be joy by-and-by," by Mr. Forster, were delightful. We had the most enjoyable day that has been spent at Ashington. Sir,—I would like to see more of our friends take up the Sunday School Question, and try to bring more of the rising generation within the pale of Spiritualism, and inculcate into their young minds its philosophy.—JNO. ROBINSON.

SYDNEY (N.S.W.) LYCEUM.—Mr. J. Bowring Sloman says the Children's Lyceum is the only Spiritualists' public work at present in operation in Sydney. The attendance is nothing to what it was, and all the work devolves on the shoulders of a few. One of the friends told Mr. Sloman, that he had thought of writing to the MEDIUM some account of their proceedings. This we would be very glad to receive; and indeed from Colonial workers everywhere we would be pleased to have a report of progress occasionally. We wish our true Sydney friends would see that the MEDIUM has a wide circulation in the city. That would do more to keep true Spiritualism alive than any other external agency. If they tried to establish Sunday evening meetings, they would no doubt succeed.

SHEFFIELD: 175, Pond Street.—On Thursday and Friday evening last week, a few friends had the pleasure of meeting Mrs. Cora L. V. Richmond, when she received a most hearty welcome. During each evening her guides answered questions, gave short addresses and poems. All present expressed surprise at the beautiful flow of language. We are hoping to have Mrs. Richmond again in Sheffield, and a meeting in one of our public halls.—W. HARDY.

DEVONPORT: 98 Fore Street, July 26.—At 11 a.m., Mr. Tozer's guides spoke on "The Unknown God," and in the afternoon, after an invocation by Miss Bond's controls, they again addressed the audience on "Unity," which was followed by clairvoyant descriptions through Miss Bond, the greater portion of which were recognised after the meeting was closed. We were glad to see several friends from Plymouth present at this meeting. In the evening at 6.30, being favoured with a visit from Mr. Williams, of Turnchapel, he was asked to take the meeting, which his guides readily consented to do, and they gave an address on the subject which was chosen by the controls of Miss Bond to deliver through her organism, viz.—"The Grand purpose of Life." The discourse was a lengthy and well delivered one, and was much appreciated by the audience.—HON. SEC., D.F.S.S.

BACUP: July 26.—Mr. George Stott, of this place, delivered two meritorious essays: first, on "The Impeachment of Atheism, and Man and the Universe." From the struggle of savage life, man was traced down to the present. Atheism did not answer the demands of the day. The people wanted something more than This-worldism. The evening's subject was, "Modern Spiritualism: a statement of faith." The philosophy was largely dwelt on, and man's innate spirituality and love of his species were illustrated. A gentleman in the audience gave an interesting account of his personal experience in spiritual phenomena, which gave the other side of the subject. It was a grand intellectual feast. If we had more such men as Mr. Stott, Spiritualism would grow faster and firmer. The spiritual side of man's nature is too much neglected. Mr. Stott reminds one of Rev. Minot Savage, of Boston, whose sermon appeared in the MEDIUM lately. I may add that the audience left highly satisfied.—JOHN BUCKLEY, Clogger, Burnley Road.

M. R. E. W. WALLIS'S APPOINTMENTS.—Glasgow, 2, Carlton Place. Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 50, Langside Road, Crosshill, Glasgow. Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seances for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

M. R. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sundays: 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. 4, Rochdale, Marble Works; Nov. 8, Leeds, Edinburgh Hall; 15, Rochdale, Marble Works.

M. K. S. SCHUTT'S APPOINTMENTS.—Aug. 2 & 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, Blisden, via Leeds.

WORKS ON SPIRITUALISM, &c.

ARCANA OF NATURE. By HUDSON TUTTLE. 2 Vols., 6s. each.

CONCERNING SPIRITUALISM. By GERALD MASSEY. 2s.

DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN. "The New Science;" "Spiritual Ethics;" containing upwards of 50 Orations and Poems. 720 pages. Cloth, 7s. 6d.

EGYPT AND THE WONDERS OF THE LAND OF THE PHARAOHS. By William Oxley. Handsomely Bound in Cloth, Price 7s. 6d.

EXPERIENCES IN SPIRITUALISM. A Record of Extraordinary Phenomena. By CATHERINE BERRY. Cloth gilt, 2s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. By R. D. OWEN. 7s. 6d.

GHOSTLY VISITORS. By "Spectre-Stricken." 3s.

GOLDEN THOUGHTS IN QUIET MOMENTS. By LILY. Royal 16 mo., handsome cloth, gilt edges, blue rules round each page. An elegant work for Present. Price, 3s. 6d.

HIGHER ASPECTS OF SPIRITUALISM. By "M.A." (Oxon.). 2s. 6d.

HOW TO LIVE A CENTURY, AND GROW OLD GRACEFULLY. By J. M. PEEBLES, M.D. 2s. 6d.

IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Dr. CROWELL, M.D. Two Vols. 10s. each.

INCIDENTS IN MY LIFE. By D. D. HOME. First Series, 7s. d., Second Series, 10s.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, AUGUST 2nd, 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; Wednesday, 11 till 4, Free Healing; Thursday and Saturday at 8, Trance and Clairvoyance.

CAVENDISH ROOMS, 51, Mortimer Street, W.: Mr. W. J. Colville, at 11, "The Perfect Way"; at 7, "Free will versus Fate, or the limits of Human Responsibility?"

HOLTON.—227, Hoxton Street, at 8: Mr. Walker, Address and Circle.

KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, "Spiritualism its Claims." Saturday at 8, Mr. Savage, Physical 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.

MARTLEBORO ROAD.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hoperoff; 7 p.m., Seance; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Spiritual Seance, Mrs. Priohard; Friday, 7.45, J. M. Dale; Saturday 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 60, Crawford Street, W.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, Mr. Colville's Lecture. Tuesday, No Seance.

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.

HOLTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.

NOTTING HILL.—Claremont House, 53, Faraday Road, Ladbroke Grove Road. Thursdays at 7.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.

BACUP.—Public Hall, at 2.30 and 6.30, Mrs. Yarwood.

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

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

BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.

BINGLEY.—Intelligence Hall, 2.30, Mr. Holdsworth; and 6 p.m.: Mrs. Craven.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; Afternoon and evening, open-air meetings at West Auckland.

BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Floral Services; Mr. A. D. Wilson.

BOWLING.—Spiritualist Tabernacle, Harker Street, at 2.30 and 6, Mr. Morrell and Miss Sumner.

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

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Schutt; Anniversary.

Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mesdames Sunderland and Whitaker Smith.

Milton Rooms, Westgate, at 2.30 and 6: Mrs. Gregg.

New Room, top of Addison Street, Hall Lane, Lyceum at 9.45. First Sunday in each month, at 2.30 and 6.30.

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

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

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

DEVONPORT.—Haydon's Hall, 98, Fore Street, at 11, Mr. W. H. Tozer; 3 p.m.; 6.30 p.m., Miss Bond.

EXETER.—The Mint, at 10.45 at 6.30.

FELING.—Park Road, at 6.30: No Information.

GLASGOW.—2, Carlton Place, South Side, at 6.30: Mr. E. W. Wallis.

HALIFAX.—1, Winding Road, 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.

HETWOOD.—Argyle Buildings, at 2.30 & 6.15: Local.

HUTTON.—Miners' Old Hall, at 6.30: Mr. J. G. Grey.

Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Illingworth.

JARRET.—88, New Street, at 3 and 6.30: Local.

KILGILBY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Ingham.

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

LANCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, No Information.

LEADS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Local.

Edinburgh Hall, Sheepscar Terrace, Closed.

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

LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11 and 6.30, Mrs. E. H. Britten; Lyceum at 2 p.m., Sec., Mr. Corson, 14, Daulby Street.

MACOLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.

62, Fence Street, at 6.30, Mr. and Mrs. Oldnall.

MALDEN.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mrs. Groom. Bridge Street, Pin Mill Brow, Ardwick, at 2.30. Tuesday at 8.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, 2.30 and 6.30: Lyceum Anniversary.

MORCAMBE.—Bembrandt Studio, Crescent, at 6.30.

MURLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Hopwood.

NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. Kersey.

NORTHAMPTON.—Cowper 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. Attenburrow. Tuesday, 7.30.

OLDHAM.—76, Union Street, at 2.30 & 6, Mr. Johnson.

OPPERHAW.—Mechanics Institute, Pottery Lane, at 10.30 and 6.30, No Information.

OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30., No Information.

PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30, Mr. J. E. Brown.

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, 176, Pond Street, at 6.30: No Information.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Organ Opening: "Service of Song."

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

STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "The Efficacy of Prayer," and Circle; at 7, "The Seven Spirits of God," and Circle.

Medium, Mr. W. Burt.

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

TUNSTALL.—13, Rathbone Place, at 6.30.

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

WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. D. Richmond.

WEST PALTON.—At Mr. Thomas Taylor's Eden Hill, at 6 p.m.

WISSEY.—Hardy Street, at 2.30 & 6, Miss Beetham.

ANNIVERSARIES, SPECIAL SERVICES, &c.

BACUP: Public Hall, August 2, Anniversary; Mrs. Yarwood at 2.30 and 6.30.

BLACKBURN: New Public Hall, Water Street.—August 2, Flower Services, Mr. A. D. Wilson, Speaker. At 2.30, "The Floral Preachers"; at 6.30, "The Ministry of the Beautiful."

SOWERBY BRIDGE: Spiritual Lyceum.—August 2, Organ Opening: Services of Song at 2.30 and 6.30.

EXETER.—August 3. Outing at Newton St. Cyres. A large gathering expected in the woods at Ashford. Plymouth friends desiring to join may break journey by L. & S.W.R., at Newton St. Cyres.

SPEENMOOR: Waterloo Ln. Room.—August 18, at 2.30 and 6, Mr. John Scott, of Hutton, clairvoyant medium, will give two trance addresses and describe spirits. Mr. G. H. Lamb will preside. A cordial invitation to all friends in the district. Mrs. Lamb will provide tea for friends from a distance at 6d. per head.—G. GREEN, Sec.

MACOLESFIELD: Paradise Street.—August 22, Anniversary Services, Mrs. Groom, of Birmingham.

CONCERT AT CAVENDISH ROOMS,

(51, Mortimer Street, Langham Place.)

IN AID OF THE SUNDAY SERVICES.

(To continue them through the Winter.)

WEDNESDAY EVENING, AUGUST 12, 1885.

At 8 o'clock.

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

PROGRAMME.

PART I.

DUETTO PIANOFORTE—"Guillaume Tell" Rossini.
MISS AGNES MALTBY AND DR. BERNHARDT.

CANZONET—"T'amo Ancora" Tosti.
MISS L. M. WADE.

SOLO VIOLIN—"Romance et Bolero" Dancs.
MR. J. W. BOND.

SONG—"Dawn at last" Gerald Lamb.
MR. E. HALL.

SOLO PIANOFORTE—Impromptu R. Koenig.
MR. R. KOENIG.

SONG—"A Soldier's Dream" Dr. W. Stohs.
MISS JESSIE DIXON.

SONG—"The Press Gang" M. Watson.
MR. DUDLEY TOWERS.

SONG—"Waiting" Millard.
MISS PAULINE BERRY.

SONG—"The three Sailor Boys" Marrials.
MAESTRO SIDNEY RICHARDSON.

SONG—"The Silver Shield" Carl Armbruster.
MR. W. J. COLVILLE.

RECITATION—Mark Antony's oration over Caesar's body Shakespeare.
MISS AGNES MALTBY.

ADDRESS BY MR. J. BURNS.

PART II.

SOLO VIOLIN—"Souvenir de Vienne" H. Koenig.
IL MAESTRO HERMAN KOENIG.

SONG—"England rough and tough" H. Hiller.
MR. DUDLEY TOWERS.

SONG—"The Better Land" Cowan.
MISS JESSIE DIXON.

SOLO PIANOFORTE—"Regatta Venezia" List.
MISS AGNES MALTBY.

SONG—"When shall this be?" Gerald Lamb.
MR. E. HALL.

SONG—"The lost Sunbeam" Ferri.
MISS L. M. WADE.

INSPIRATIONAL POEM—MR. W. J. COLVILLE.

SONG—"Flowers of the Alps" Wekerlin.
MISS PAULINE BERRY.

DUETTO—"The Battle Eve" Bonheur.
MR. E. HALL AND MR. DUDLEY TOWERS.

SONG—"I forget thee not" Koenig.
MR. RUDOLF KOENIG.

Conductor: DR. J. W. BERNHARDT.

GRAND PIANO by Messrs. ERARD & Co.

TICKETS:

Reserved Seats 2s.; Admission 1s.

FOR SALE BY

Mrs. A. F. MALTBY, 41, Shirland Road, Maida Vale;

Mrs. BURNS, 15, Southampton Row, W.C.;

And at the Rooms on the night of the Entertainment.

MONTHLY LIST.

OLDHAM SOCIETY OF SPIRITUALISTS: 176, UNION STREET.

SPEAKERS FOR AUGUST, SUNDAYS AT 2.30 & 6.

Aug. 2, Mr. Johnson, Hyde; 9, Mrs. Bailey, Halifax; 16, Mr. Postlethwaite, Rochdale; 23, Mr. Bowmer, Salford; 30, Mrs. Gregg, Leeds.

MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.—Appointments: Manchester, August 2; Foleshill, August 9; Macolesfield, August 23.

MRS. EMMA HARDINGE-BRITTEN'S APPOINTMENTS.—Liverpool, 1st and 3rd 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. CORAL V. RICHMOND'S APPOINTMENTS.—Leeds, 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, 18, Blandford Square, London, N.W.

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

IN VARIOUS FORMS,
Perfect Spheres, and
Heart-shaped.

VARIOUS SIZES
and
PRICES.

FOR
THE USE
OF
SEERS.

For Particulars of Sizes, Shapes
and Prices, apply to

J. BURNS,
15, Southampton Row, London, W.C.

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*.
PHYSIANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 128
pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson,
as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE
SCIENCE AND ART OF ORGANIC MAGNETISM
BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea private* Manuscript Instructions, printed, revised
and greatly enlarged, and containing valuable and practical translations, and the
concentrated essence of all previous practical works. Numerous illustrations of
passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra,
best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secre-
tary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

F. FUSEDAL,

Tailor and Habit Maker,

Style, Quality and Cheapness combined with Durability.

300 PATTERNS TO CHOOSE FROM.

Made on the Premises at the Shortest Notice. Goods direct from the
Manufacturers, all Wool and shrunk.

SUMMER SUITS from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

TO AMERICANS VISITING EUROPE.

GENTLEMEN,—I am now buying direct from the Manufacturers, and
can supply the best goods far cheaper than any other House in London,
having everything made at my own Workshops.

SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk ...	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed ...	2 10 0	"	3 10 0
All Wool Trousers ...	0 16 6	"	1 10 0
Suit of best Angola ...	2 10 0	"	3 10 0
Black Twill Morning Coat ...	2 10 0	"	3 10 0
" " " Vest ...	2 10 0	"	3 10 0

Soliciting the favour of a trial,—I remain, Gentleman, your obedient
servant,

JAMES MALTBY,

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application. City Atlas Bus from the
Bank, and Atlas Bus from Charing Cross pass the door.

CALL AND SEE

MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.

Making one equal to two Shirts, lasts clean double the time, a saving
in washing, and at same price as ordinary Shirts, 3/6, 6/6, 7/6,
a reduction on taking half-a-dozen.

A GENERAL SERVANT wanted in a homely family. An experienced person
preferred. Write to "A. D.," care of Mr. Burns, 15, Southampton Row,
London, W.C.

SPIRITUALISTS Visiting Morecambe are requested to inspect the stock of J. W.
James, Queen's Market Bazaar.—Apartments for Spiritualists, at 3, Parliament
Street: please write for terms.

M. R. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission
to America, Australia, and New Zealand. All letters to be addressed care of
Colby and Rich, Bosworth Street, Boston, Mass., U.S.A.

M. R. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in
Town or Provinces. For terms and dates, address, 42, Goodiers Lane, Salford.

THE CELEBRATED STURMBERG PLANCHETTE. By placing
the hand lightly on one of these little instruments, it will in many
instances write and draw in an extraordinary manner. Price, Post
Free, 4s.

CRYSTALLINE SPHERES, quite round in shape. Price 7s. 6d.

CRYSTALLINE OVOIDS, egg-shaped. Price 5s.

ZINC AND COPPER DISCS for assisting in the production of the
Mesmeric Sleep; well made and finished; various designs, from 3s.
per doz.

J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

MAGNETIC PHYSICIAN.

James McGeary (usually known as **Dr. Mack**)
MAGNETIC PHYSICIAN. Hours from 9 a.m. to 4 p.m.
Defects of Eyesight and Heart Disease Specialities. 17, PRINCES'
STREET, CAVENTISH SQUARE, W.

J. Commodore Street, Metaphysical Hygeist.

Private Classes will be formed for Course of Instruction.
Chromopathy, or Colour Baths, for the Cure of Disease. At Home,
9 a.m. to 12, and 4 to 6 p.m. 17, PRINCES' STREET, CAVENTISH SQ., W.

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Fri-
day, from 12 to 4 o'clock. Patients visited at their own Residences.—43,
Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station.
Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

CURATIVE MESMERISM AND CLAIRVOYANCE

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily
from 2 till 5, at 5, Rue du Mont-Dore, Paris. Clairvoyant Consultation by
letter for Diseases, their Causes, and Remedies. For any serious cases, Professor
Didier would arrange to come and attend personally in England

CURATIVE MESMERISM, by Mr. J. RAPER, Herbalist, also Healer of many
years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from
7.30 till 9.30.—12, Montpellier Street, Waltham.

M. R. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neural-
gia, Lumbago, Epilepsy, General Debility, and several affections of the Head,
Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bal-
strode Street, Welbeck Street, Cavendish Square, W.

MRS. HAGON, Clairvoyante, and Magnetic Healer from birth. Indisputable
references given if desired, or proof positive by one trial. At home from 11 till 4.
R. GEO. HAGON, Magnetic and Mesmeric Healer and Seer. Chronic and Men-
tal diseases a speciality. Patients attended at their own homes.

M. R. JOSEPH HAGON, Inspirational Speaker, and Business Clairvoyant;
diseases diagnosed by letter; open to engagements.
—Address: 22, HUNTER STREET, BRUNSWICK SQUARE, W.C.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of
her Guides, no money accepted.—Letters sent first, with stamped envelope for
reply. 33, Bayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER,
25, Ordnance Road, St. John's Wood Terrace, N.W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hamp-
stead Road, N.W. By appointment only.

THEON, THE EASTERN PSYCHO HEALER, cures all diseases. Consultations by
appointment. Free attendance on Saturdays, from 11 a.m. to 5 p.m. 11, Belgrave
Road, Abbey Road, St. John's Wood, N.W. Eastern sure preventive of Cholera.

M. R. W. R. PRICE, Curative Mesmerist, receives Patients at 7, Duke Street,
Grosvenor Square, for the treatment of all nervous complaints, every morning
from 11 to 1.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power
at an old established private Circle. Earnest inquirers only admitted, on Sunday
at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers
45, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance and
J. Clairvoyance. At home daily from one till five, and open to engagements.

M. R. W. EGLINTON requests that all communications be addressed to him
personally, at 6, Nottingham Place, W.

FRANK HERNE, 8, ALBERT ROAD,
FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT.
Address: Kingsley, by Frodsham, Cheshire.

M. R. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home
daily, and is open to engagements. Address—31, Subbington Street, Clarendon
Square, St. Pancras, N.W.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 16,
Bury Street (entrance in Gilbert Street), opposite the British Museum and off
Oxford Street. Hours: 2 till 7 daily. Open to engagements to visit in the evenings.

MRS. CANNON, 3, Rushton Street, New North Road, Hoxton. Trance, Test,
and Medical Clairvoyant. Seance for Spiritualists only, on Monday
and Saturday evenings, at 8 o'clock. Thursday, developing. At Home daily, from
two till five, except Saturday, and open to engagements.

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth,
Marriage, &c. Fee, 5s. Short remarks alone, 2s. 6d. (Stamps.) Time and
Place of Birth. Sex. Letters only.—ZARL, care of R. Jones, 21, Kingarth Street,
East M. ors, Cardiff.

ASTROLOGY AND ASTRONOMY.

D. R. WILSON may be Consulted on the Past and Future Events of Life, at 103,
Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. At-
tendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

PHRENOLOGY & ASTROLOGY.—Delineation of Character, Trade, Health, &c.,
from photo, 1s. Nativities cast. Questions, and all important events of life
answered by letter.—"WALSH," 2, Iretton Street, Bradford, Yorks.

NATIVITIES CAST, Yearly Advice Given and Questions Answered. Send Stamp
for terms to NEPTUNE, 28, Little Russell Street, London, W.C. Near the British
Museum.

ASTROLOGY.—Nativities cast. Advice on Business, Marriage, Health direction
of success, &c., by letter.—WALSH, 2, Iretton Street, Bradford, Yorks.

ASTROLOGY.—Nativities calculated, six pages of written matter with chart,—
fee 5s. Time of birth required. By letter only, to J. PEARSON, 44, Muschamp
Road, East Dulwich, S.E.

VISITORS to London can be accommodated with Board and Lodging on reasonable
terms, at 16, York Street, Portman Square, London, W., only two minutes from
Baker Street Station, W. Vegetarian diet if required

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will
be taken great care of by a Healing Medium, including Board and Lodging,
for 30s. per week, for the six winter months at this pretty seaside town, which is known
to be particularly salubrious.

ROBT. H. FRYAR, the Inventor of the almost human "Automatic Insulator"
on Crystal Balls, the Planchette of the future—still supplies the Black, Concave,
Ovoid Mirror for developing "Clairvoyant Faculties," (his original specialities) by
which untold numbers have been awakened to Lucidity of Soul-sight. See Oculara.
"Mental Magic," post free, 5s. 6d.—ROBT. H. FRYAR, Bath.

LONDON: 37, QUEEN SQUARE, BLOOMSBURY, W.C.

SHIRLEY'S OLD-ESTABLISHED TEMPERANCE HOTEL.

BEDS, 1s. 6d. & 2s. BREAKFAST AND TEA, 1s. 3d

THIS House has been established 30 years, is very central, quiet and convenient for the West End or City; about four minutes from Holborn, where there is a continuous line of Omnibuses to all Parts. It is the most central part of London for all the Railway Termini.

The following Testimonials, taken from the Visitor's Book, in which there are many hundreds, will show the estimate in which the Hotel is held

J. MACKENZIE ROBERTSON, Esq., Edinburgh.—"Have much pleasure in expressing my gratification at the comfort and courtesy I have experienced at this Hotel during a stay of a week."

Rev. H. E. HOWES, Reading.—"Much gratified with finding so comfortable a Temperance Hotel, and advantageously situated."

J. ROBERTS Esq., Bourne.—"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend SHIRLEY'S to all our friends."

J. POMPERAY, Esq., Birmingham.—"I should like to find such another house in every town I visit."

References also kindly permitted to Mr. BURNS, Publisher of the MEDIUM.

Price 7s. 6d.; Four Copies for the price of Three.

Essays from the Unseen.

DELIVERED THROUGH THE MOUTH OF W.L., A SENSITIVE.
RECORDED BY A.T.T.P.

Illustrated with Ink Photo of the Recorder, and Fac-similes of Drawings done by the Sensitive, of "Thomas Paine," "Julian," and "Busiris."

INTRODUCTORY CHAPTER—HOW THE WRITER CAME TO BELIEVE IN SPIRITUALISM.

AN UNIVERSAL PRAYER, BY THOMAS PAINE.

ORIENTAL CONTROLS, (18 Controls); ANCIENT GREEK AND ROMAN CONTROLS, (22 Controls); MISCELLANEOUS CONTROLS, (11 Controls); CONTROLS OF THE RENAISSANCE, (18 Controls).

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

Startling Facts (Price 10s. 6d.) in Modern Spiritualism.

WITH A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Table-Tipping, Spirit Tapping, Spirit Writing, Spirit Speaking, Spirit Telegraphing; and Spirit Materializations of Spirit Heads, Spirit Hands, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America, since March 31st, 1848, to the Present Time.

By N. B. WOLFE, M.D.

(Cincinnati.)

Revised, Enlarged, and Appropriately Illustrated.

London: Sold by
JAMES BURNS, 15, SOUTHAMPTON ROW, W.C.

WILL SHORTLY BE READY.

BEYOND THE KEN;

A MYSTICAL STORY OF STYRIA.

By CAROLINE CORNER.

A Handsome Volume, Cloth, price 2/6.

Orders to be forwarded to the AUTHOR, 3, St. Thomas's Square, Hackney, London, or the Publisher, J. BURNS, 15, Southampton Row, Holborn, W.C.

The proceeds to go to the support of the Soup Kitchen for Peasant Children, now being established at Gonobitz, Styria, by the Countess Adelta Von Vay.

In the Press, and will shortly be Published.

My Own Philology.

By A. TUDER.

BEING a Continuation of the Parts already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGES, by the explanation of the Ideals, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of Melville's "VERITAS," is sufficient to explain the lines on which the Work is written.

LONDON: Printed and Published by JAMES BURNS, 15, Southampton Row, High Holborn, W.C.

EIGHTH THOUSAND.

Price only Four Shillings!!

NINETEENTH CENTURY MIRACLES;

OR
SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

By EMMA HARDINGE BRITTEN.

To meet the universal demand for this great and celebrated work, and place it within reach of all classes, copies of the last American Edition will be furnished, got up in the highest style of excellence;—550 pages; splendidly bound, and illustrated by 29 fine portraits of illustrious Spiritualists, for FOUR SHILLINGS;—being far below cost price;—sent, post free, for 4s. 1d., on prepaid application to DR. BRITTEN, THE LIMES, HUMPHREY STREET, CHEETHAM HILL, MANCHESTER.

A FEW NON-ILLUSTRATED COPIES, Post Free, 3s. 6d.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. LEAH FOX-UNDERHILL.

This work is a complete history of the FOX FAMILY; the "Rochester Knockings," and the wonderful early manifestations of American Spiritualism. *SPLENDIDLY BOUND & ILLUSTRATED, PRICE PRE-PAID 9s. 6d.* For sale in England ONLY by DR. WILLIAM BRITTEN, THE LIMES, HUMPHREY STREET, CHEETHAM HILL, MANCHESTER.

Psycho-Organic Delineations of Character and Capabilities.

In answer to continuous inquiries, I hereby announce that as far as my other engagements will permit, I am ready to give Delineations on the following terms:—

A Verbal Delineation, 5/-; A Verbal Delineation and marked Chart, 10/6; A Written Delineation and marked Chart, 21/-

Appointments should be previously arranged.

DELINEATIONS GIVEN FROM PHOTOGRAPHS.

J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

SUMMER SERIES OF SPIRITUAL TEACHINGS

WILL TAKE PLACE, AS UNDER, IN THE

HORTICULTURAL GARDENS,
Woodhouse Moor, Leeds.

Conducted by the Leeds Societies, formed for the purpose of investigating the phenomena, and promulgating the higher Truths, of Spiritualism.

SECOND SERVICE (Large Hall), SUNDAY, AUGUST 2, 1885.

WHEN

Mrs. CORA L. V. RICHMOND.

WILL DELIVER

TWO ADDRESSES.

9th Aug, Mr. J. S. SCHUTT, and a second Medium.
16th " Mr. R. A. BROWN, and Mr. F. HEPWORTH.
23rd " Mr. ARMITAGE, and Mr. W. JOHNSON.
30th " Mrs. CORA L. V. RICHMOND.

SERVICES BEGIN EACH SUNDAY AT 2.30 AND 6.30.

Silver Collection to Front Seats; Copper Collection to Back Seats, taken on entering the Hall.

ENTRANCE TO THE GARDENS, ONE PENNY.

Persons staying in the Grounds between the Services, can have Refreshments.

**A CATALOGUE OF RARE BOOKS,
Phrenological, Psychological, Spiritual
Mesmeric, Mythological, Occult, &c.**

ON APPLICATION TO

J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

A LADY, about forming a Circle at Notting Hill, would be glad to hear from friends who would like to join.—A.K., 276, Cornwall Road, Notting Hill, W.

R. PLANT, Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester.—Appointments: 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: Aug. 9, Manchester and Salford Society; 16, Cavendish Rooms, London; 23, Jersey; 30, Plymouth. Oct. 4, Sheepscar, Leeds. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.