



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. 801.—Vol. XVI.]

LONDON, AUGUST 7, 1885.

PRICE 1½d.

## THE USE AND ABUSE OF MEDIUMSHIP.

A Control by "Thomas Paine"; Answer to an Inquirer; Illustrative Examples.

### THE SPIRITUAL RIGHTS OF MAN.

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., July 15th, 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: So it is, dear Recorder; it is true that such promiscuous gatherings destroy the careful conditions, which have been built up by the careful attention of years, and under which conditions the intelligent amongst those who have passed over that gulf, hope to convince the most sceptical amongst thinking men, for they know that without these conditions their efforts to obtain credence would be futile.

You cannot realize the difficulty, which exists in placing a normally illiterate Sensitive on a public platform to address abnormally an intellectual audience. It has been done without any of those preliminary conditions; but by so doing glimpses of the self of the Sensitive have disturbed the harmony of the utterances, and grievously untrue statements, and grave grammatical errors have helped; not to enhance the cause of Immortality, but on the contrary to damage the Cause, and to destroy the newly-awakened interest of many of the hearers; so that without those, which your surroundings think to be necessary conditions, the public appearance of some of the Sensitive is to be discouraged as being amongst the things which are doing more harm to the Cause than good.

I do not mean to aver that, under any condition of genuine control, rays of startling conviction may not penetrate some clouded reason respecting futurity; as for instance the control of yesterday, and the incidents mentioned, in the normal condition, in the conversation of this morning; but for one such good effect, arising from immature or ill-prepared mediumship, there can be placed against it as many failures or even more than the successes. In the Sensitive's impassioned desire to make known to others, that which had come to them and also to your surroundings amongst the number unexpectedly, who allege that he was totally unprepared, sprang more harm to others than good; more harm to himself than success; yet in those days he would have gone anywhere, and before any one, or before any number of persons, prepared, as he thought, fully to prove that, of which after the thousands of years, that have passed, a considerable portion of humanity are still in doubt.

It is correct, when I state, that in those days he would ascend the platform, unannounced and unexpected; and the controlling spirits, assisted largely by the sympathetic conditions surrounding the Sensitive, would be enabled to give, what might well be considered a faultless address respecting the importance of spiritual knowledge, which would be supported by many convincing facts and accurate tests, concluding with a promise of being there on a following Sunday evening with this result; a crowded hall; but despite the surrounding spiritual element, the former Sunday's experiences had drawn together an overwhelming sceptical influence, which rendered it impossible to put the Sensitive into an abnormal condition, and with this consequence, that the fervid oratory of the previous Sunday was followed by an absolute mutism on the succeeding Sunday; this being one of these failures causing regret on the part of those believing, and ridicule on the part of those, who had come expecting the experiences of the Sunday previous, of which they had heard, and being disappointed expectation became changed into ridicule; regret also being deeply felt by those surrounding him in those days. Thus these experiences, which are not his experiences alone, but belong to every Sensitive throughout the world, instead of convincing, rather tend to cause injury, which your controlling spirits say could be obviated by careful development.

The question has often been asked: "Why is Spiritualism amongst us to-day?" And I give the same answer as has been given by some of your Controls, "only more concisely: It comes to produce many effects; it comes to free the intellect. If it is asked: "What I mean by this?" The answer is a plain one: By freeing the intellect, I mean that spiritual power of giving liberty to thought, and of breaking at once and for ever the doctrinal chains in which the reason of men has been held, since the thralldom of theology, since the founding of the Christian dispensation. This answer is a plain one, and I would to God that all, who are on my side, would speak this plainly, and not be bound by any false consideration of disturbing the harmony of the family to which they are related, and by whom they are welcomed.

The man or the woman who has received spiritual knowledge, has an earnest desire or love for Truth, and some, actuated by this great love, remain in a measure unfettered by their own passions, and allow no prejudice or self-interest to disturb their passionate love of truth. Then Spiritualism, or the knowledge of Immortality, is innate liberty, and it authorizes every believer to freely exercise his faculty of

reason on all assumptions, more especially religious assumption; and if liberty be once exercised on theological questions, it will be found that it is a liberty that has taken root, and has begun to inquire into that fundamental question on which liberty itself is based.

All noble minds of to-day, and also of the past, have no deeper grievance, no more sorrowful trouble, than that of oppressed interests. To me there is no more pitiful sight under the sun, or in God's universe, than the surrendering of intellectual liberty, and bowing down to the yoke of superstition. This surrendering of intellect arises from many causes. Sometimes men are too lazy to think; another section of humanity are too fearful to think; and another section find that in thinking they are attacking their own self-interests. "I would believe," cries one, "only it would not pay." "There is nobody loves more than myself," cries another, "than having dealing with one who can afford to give his reason fair play." Another cries: "We are not so badly off as we might be, and we might be worse; we know by the return of explorers from Africa, that hundreds of thousands are sunk in the bonds of heathenism; that hundreds of thousands worship and adore the man Mahomed, and that hundreds of thousands bow down and adore the vicegerent of Jesus, the Christ, at Rome; but, thank God we can breathe free in this land of Protestant belief." But I say: "What does it matter if the mind is in chains, whether these chains are heavy through the governance of heathenism; a trifle lighter through the advanced knowledge of Mahomedanism, and the teaching made a trifle still lighter through Roman Catholicism, and lighter still through the advancement of Protestant thought?" The real question with which Spiritualism deals is this: "Why should the reason of man suffer these chains, be they either light or heavy?" Spiritualism is freedom of thought, and every control is working to set thought free.

Spiritualism asserts the rights of man, at the present day, far more emphatically than when I wielded my pen on that subject. Like the Judicial Oath of this country, the human being was made for Truth; not for a part of the truth, but for the abounding acquisition of all truth. It is no wonder that men passionately love it, for Truth is as expansive as the universe itself; it is as glorious as the light of the day, and penetrates, permeates and pervades the whole world: it comes from, and belongs to, God. It was in the beginning; it will go on for ever. And what is Truth? It is what the theologian does not like to acknowledge. It has been banished from the social system of many highly civilized nations. Truth has frightened tyranny, and tyranny has existed from time immemorial. Truth struggles for liberty, yet it has had to bear more chains than the mind of man can conceive. It is this work of Truth, on which your surroundings are engaged, to try and set it free, so that its innate energy may act as a lever to uplift humanity. The progress, which its universal acknowledgment would bring about, even the highest angels in heaven cannot conceive; cannot even conjecture.

We know the first step in the attempt to give freedom to Truth; for this we have worked in the past; for this we are working in the present, and it will be our work in the future, and our work is to help humanity to throw from them the gloomy errors of Theology, and thus to prepare themselves to stand free and unfettered; to accept the pure and simple Truth, which has had its dawning on this earth. What will be the consequence of its acceptance? If Truth is feared to-day, why should it be feared in the future? If a certain teaching be founded on the fact that reason must be fettered, and that faith must supersede and be in advance of knowledge, which is untrue, what is the consequence of such teaching? My answer is, that the experience of centuries will prove that it has acted inadequately in keeping under the passions of the flesh. Such teaching cannot break the power of bodily passions. Take the present day; with the intellect, the power of thought, the might of wealth, the false teaching, and the low morality: and why is this? It is because Truth has been violated; but thanks be to God, it is receiving new life; bringing in its train goodness and greatness to humanity; a time when men shall be pure on principle, and live lives consecrated to grand purposes. Spiritualism shall do this, for it is the knowledge, the sure knowledge of a conscious Immortality.

Take the whole of the Controls you have had: the hundreds that have been published, and the hundreds that have still to come before humanity, and you will find the same spirit running through the whole of them; that spirit is the spirit of Love. This is the first feeling in the soul that is

generated from Truth; without this Love Eternity would be a bugbear, and Immortality a curse. Human suffering, under all and every form, appeals to this Love. The testamentary myth, of the impossibility of awakening pity in the breast of Abraham by the appeal of Dives, is false in theory, and untrue in fact; because it opposes Love. Man was made for Love; he can only live by Love, and the fulness of his actions, the largeness of his heart, and the liberality of his soul, are proved by Love. He is born, and enters the arms of those who love him; he is nourished on the breast of Love; the miraculous force of Love proves itself under every form of domestic life; but Love will not be confined to home; it will not be content to be the small rivulet; it will flow outward and onward, expanding circle beyond circle; its waves of sympathy shall be as wide and as broad as the Atlantic; and in ever-flowing tides it shall, and does, embrace the whole of humanity.

By imprisoning or fettering Truth, you destroy the freedom of Love, and of private welfare, and then the advancement of Self becomes the first consideration. Therefore, pure spiritual orations or controls can be proved to be true and genuine, by this spirit of Love, which permeates every statement, which is breathed in every line. There is not a human being of any nationality now living, who has not eternal hope; there are some who pretend to be bound by the enthralling sway of God's creation, and that His creation severs them from Him, the Creator.

The most profound feeling was that one expressed by Gautama Buddha, and believed in by his followers of the present day, and by all in the interval between. I am alluding to the doctrine of Nirvana; that grand emotion of the soul; that longing for an unbounded good; that aspiration to be with him who is All-pure, All-good; although this will never be, for the law of everlasting progress enters the strongest protest against the soul ever reaching perfection.

It is noble spiritual work to invite those who are captive to the visible, who, like doubting Thomas, can believe in the material only. You heard the confession made normally by the Sensitive this morning: you heard, and will soon weigh the words of yesterday morning's control, for I admit that Materialism can imprison Truth as effectually as theological error or assumption. My tongue is inadequate to give expression to any sufficient thought, of how that spirit felt when it gained its liberty, when it broke away from the illusion of inferior good, and came into the fair region of Truth itself; for I use the word "inferior good" knowingly, for I believe that there has been good to humanity under all forms of religious thought, but it is only an inferior good, not like that superior position of the soul, when it can say: "I am free to embrace Truth!" Happy is the soul in that position; he then becomes a pupil of progress, the indomitable signs of hope then belong to, and are in possession of, that soul. That soul is strengthened by knowledge, and vistas of unexplored future are revealed with all their fairest prospects, with all their unfading joy.

This condition of soul, in my opinion, is priceless beyond conception. A man does not wish to die; but the Truth releases him from the cowardly fear of Death. Truth teaches, that the soul is at liberty to progress through endless vistas of Eternity; that earth's experiences are but the beginning of everlasting progress. You, beloved One, know, that I myself cannot conceive of any height of intelligence, of any power, or any beneficence, or any bliss, that the human soul is not destined to ascend to; nay, I even shock some by conceiving that era of eternity, when the spirits of men should not only govern material worlds, but aid each other in creating them.

May God bless your work! The Truth has come to you; make it welcome; do your best towards making it welcome to others. Remember, that you have warmed many souls who love you. You have lifted up many reasons; you have through your work inspired many, who before were hopeless. There are rewards to those, who aspire to goodness; to those who follow out God's purpose, which is to purify and fit man for a higher life; to make perfect, as perfect as the human opposition will allow, the individual soul of man. There are many who believe in God, but how? Only in accordance with theological teaching. Your spiritual surroundings say, that such belief is pausing on the very threshold in the journey of experience. I love to see you at your work of teaching men to look right through their bodies to the Immortal Spirit, which is theirs, which is God's gift, and which is still infinitely precious to Him. Some men will not know their own souls. They cannot realize, that this is the immortal



soul's infant stage; but this truth must shine out; it is gaining in power every day; It has dawned; its morning light is rising. May the blessing of God, the Father of the Universe, be on you. May He who has promised humanitarian purity; He, who has called us into the heirship of glorious eternity, keep you in strength; settle you in purpose; making you perfect. In God's Great Name, your loving Guide asks this for you; and, May God bless you!

In reading the above Control, and also the one in the preceding week, it will be seen, what the object has been. "The Irish Preceptor" is impatient; he wonders, why others yet in the body should not have the same power of sitting with the Sensitive, as he had, and of receiving direct conviction. My guide, with more experience, says: "Take your time; leave us to act; when we find conditions suitable, we are as anxious to advance the Movement as any one still in the flesh can possibly be; but we do not wish to mar the Movement by hasty steps, through which immature influences can act on the Sensitive, and throw ridicule and discredit on Spiritual Communication. We ourselves, with all our experiences, cannot say how or why these influences act; the time may come, when we shall know the reason, but at present we only know the fact, that strange influences are introduced even in private sittings, and that as a rule even with the very best and highly developed Sensitive; the highest controls cannot, in a promiscuous meeting, ensure good results."

I have learnt to submit, even if at times I get impatient at the restraint; for I have found any disturbing cause, either on the part of myself or the Sensitive, leaves its mark for a considerable time. I trust that these remarks will be taken as my answer to those anxious applicants, who are so constantly asking me to admit them to my seances, and which I would most willingly, were it likely to be attended with good results.

### MEDIUMSHIP: AN IMPORTANT QUESTION.

To the Editor.—Dear Sir,—Some time ago I read in your valuable journal, that it was injurious for some persons to cultivate mediumship, or even attend the spirit circle; the writer, a Spiritualist, stating, that she had known some who had been so injured.

Have you, Sir, after having studied man—the whole man—for so many years, and having had to do with all kinds of mediums; or any of your intelligent and experienced readers, acquired sufficient knowledge and made sufficient observations, so as to be able to state, with some amount of certainty, which temperament is most likely to be injured by attending the spirit-circle? It has never injured me, so far as health is concerned, but I have read and heard of those who have been so injured, although they have gained spiritual knowledge, which can be gained in no other way. Much evil, I have no doubt, comes from our ignorance and perverseness while at the circle; and, in some instances, through the insufficient experience and lack of judgment on the part of some spirits; still, it may be, that some temperaments should be content to read the spiritual literature, and make the most of that, and leave the spirit-circle to others.

I am, yours truly,

MAURICE JO. SMITH.

6, Cressy Place, Buckland, Portsmouth, July 28, 1885.

### REMARKS IN REPLY.

From generalities let the mind gradually converge to particulars.

Let it be observed, first, that life, as a whole, or in any of its phases, is not an unmixed good. For every advantage we derive, a price has to be paid.

All the faculties of our being involve toil, disease, and perversion, because of organic inharmony, and consequent ignorance and misdirection.

To these general considerations mediumship is no exception. It involves a new set of responsibilities; it incurs its own disasters; it is followed by its peculiar train of morbid or diseased conditions; but above all, it has its own rewards and enjoyments, which, if truly earned, are higher than most that falls to man's lot on earth.

Mediums are born, not made. If we are born mediums, we cannot alter the fact. The only thing we can do is to select which path we shall follow in the exercise of our spiritual faculties.

Many Spiritualists have got it in their heads that mediums must of necessity sit in a "circle." Circles have been the ruin of many mediums.

We know plenty of mediums who are not aware of their mediumship, and we would do all in our power to keep them from entering circles. They are remarkably susceptible to spiritual influences, and readily respond to the impact of spiritual beings or psychical surroundings. But they are interiorly empty of vital force and spiritual light; and in the circle they would lose what they cannot spare, and, like drains in marshy ground, gather up all the dirty, surface water, whereas the deep, pure, spring water would not reach them.

Persons of weak mind, delicate health, low spirits, melancholy disposition, and inclined to insanity or suicide, should never enter circles. They are excellent mediums; and all they require to do is to avoid foul, evil influences; seek the company of pure, spiritual minds, and by increasing their

spiritually and interior development, they will become more healthfully mediumistic, and avoid the evils that may arise from circle development.

If circles were companies of spiritually-developed and gifted men and women, who understood the spiritual laws, and had no evil influences hanging to them, then all such morbid mediums as we have said should not enter circles, might safely do so, and receive spiritual good and strength therefrom. As it is at present, we cannot bring together many individuals who have the wisdom and harmony to make it safe for them to receive all indiscriminately.

The "abnormal" form of mediumship is superficial, unsatisfactory and somewhat dangerous. By increase of interior development, it may be substituted by a much higher form. The belief in circles, abnormal states, &c., are the superstitions of ignorance. They are facts, and needful in certain states, but they are not of universal applicability, nor are they final excellencies.

There is much more "normal" than "abnormal" mediumship in the world. To concentrate the public attention on the "abnormal" is to foster a new form of priestcraft, give rise to affectation and hypocrisy, and mislead the people as to the true motive of man's spiritual faculties.

We firmly believe in that scriptural declaration, which speaks of the Spirit being poured out on "all flesh," not on "mediums" only.

Let us show that not only abnormal mediums, but all mankind, have spiritual relations and faculties, which can be exercised to advantage, and through which alone every man and woman must arrive at spiritual truth on their own individual account. There is too much of the vicarious element in the supposed advantages conferred on us by the mediumistic services of others.

Having spoken of the "circle," it is proper to observe that many mediums now find that they do best in an isolated position; and many of the highest mediums work best when only in the presence of one; or when alone, communicating the results to the parties interested afterwards.

The next thing to observe is due temperance in the use of mediumship. We have universally observed that the use of mediumship as an exclusive occupation is ruinous to the medium, and misleading to those who receive what is given thereby. All mediums should have an *occupation*, and earn their living by honest labour. Then they would balance their organisms by harmony of action, and be better mediums.

Mediumship should not be at the beck and call of any one, either for money or caprice. When stirred by the superior wisdom of the spirit within us or over us, we are moved to do deeds of spiritual beneficence, then safety and good accompany our mission. We are working for the Higher Power, not for pelf, self or somebody; and we have the spiritual reward. It is when the plans and purposes of the lower nature control events, that they turn out hurtful and misleading.

The traffic in mediumship of all kinds has been a matter that we have always deplored. It may appear to do well for a time, but ultimately it degrades the Cause and those who take part therein.

We wish all Spiritualists would commence a new and a higher "investigation," of "Spiritual" not "psychical" research. Let them begin to seek for light on the grand function of relationship with the higher spheres. This would elevate all concerned, and shed light abroad on that which is at present to many a kind of hocus-pocus mystery.

We do not point out anything that bears on the temperaments; we might be misunderstood, and thereby do evil. If general principles are applied to all, then a peculiar knowledge, adapted to each individual case, will be the result. At present almost all mediums are subjected to injury or are the cause of injuring others. If the medium be of a positive, drawing temperament, he may feel all the better, but some more refined and delicate organisms in the circle may be drawn from and impoverished.

We have not space to say all that this matter demands. We hope many will take up the work, and spread light.

BAD SPECIMENS.—Mrs. E. G. White, writing on the work of Paul at Ephesus, in *The Signs of the Times* (Oakland, Cal.), sets forth the power of Paul over the local sorcerers, and then has a turn at Spiritualism: "The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants, and fortune tellers of to-day." Mrs. White must have been singularly unfortunate in her investigations. Per-

haps her knowledge of the subject does not extend beyond the class described in the following paragraph:—

There is nothing that injures the cause of Spiritualism so much as the pretensions, deceits and falsehoods of mediums who practice for money. I say mediums, because some who act thus are real mediums. Strangers to the phenomena are puzzled why the invisible intelligences, that co-operate with these lying mediums, will continue to aid them. But a large experience ends their surprise at anything inconsistent with their preconceptions. The injury done to the cause is when so many persons, on the threshold of their inquiry, are met by such base, low, grovelling money-grabbing. You address some famous mediums, who advertise to give you communications or likenesses, or something else from spirit-land, for two dollars, say, and five stamps. You get a reply or a likeness rather general and undefined, just enough to provoke a question, and very unsatisfactory, with excuses that "conditions are unfavourable"; you naturally "want to know, you know," and are politely informed that on sending the invariable price, two dollars, you will get more. Any correspondence without the cash is against the rule. This, with the frauds, is the common unvarying course. You dare not complain, lest you be laughed at for being such a credulous fool. I have always been willing to expend a little money to find out things, and have thus ascertained the modes of doing by which some of these gentry get a big, fat living.—*Light for Thinkers.*

To the above we say Amen! When a man or woman works for the truth, that master is served. When they work for self, then the tricks of trade creep in, and the work as a whole has to wear the stigma of what these noisy traffickers attach to it. But true Spiritualism, the great work noiselessly going on through the power of the angel-world, is doing a vastly higher and nobler work than Paul undertook. All the gracious things which Mrs. White says of Paul's work, are really true of Spiritualism. On its peculiar plane of action the Christian Church is as debased as was that of Diana. This is what Mr. George Chainey (who was a Methodist minister) says of its professors, in his lecture on Walt. Whitman:—

The first doubt lodged in my mind against the claims of the Christian Church and ministry, was the first time I spent an evening in the company of three ministers. I expected, innocently, that the conversation would be on the subject of religion, and touching the advancement of the church. To my surprise and horror they spent the whole time in regaling one another with smutty yarns. I never was made to blush so much for the company I found myself in, before or since. I soon found, however, that this was quite a common practice in the ministerial profession. At camp meetings, while one or two of their number are thundering at men and women better than themselves to repent or go to hell, the rest are secluded in their private tent regaling one another in this choice fashion.

When such people become "Spiritualists," what can we expect of them? But let us be charitable. Human nature is pretty much the same in all ages and departments of society. There are the good and the bad everywhere; and there are good and bad streaks in us all.

#### A STRAIGHTFORWARD TESTIMONY.

To the Editor.—Dear Sir,—For a time I was a desperate opponent to Spiritualism. Perhaps you would ask me for reasons for such opposition. To be candid and truthful, I could no more give a reason than a born idiot could.

It has been my happy privilege to attend three private circles, Mrs. Trueman, of Plymouth, being the medium.

The first I attended was at the residence of Mr. Pine, at Saltash. It was there I had one of the grandest manifestations of the presence of my Mother's Spirit, which had passed away twenty years since. She described to me her presence by what occurred when in earth-life, in a most unmistakable manner, while none but ourselves knew anything of the circumstances. I resolved before going to this sitting, I would go free of prejudice, and decide for or against the results. That night convinced me of the reality that the spirits of the departed are always with us, and to guide us, if we only act to the influence we feel when impressed by those happy and loved ones (spirits).

The second circle. My wife and self attended at Mr. Pine's, Mrs. Trueman being the medium. We had splendid manifestations. The spirit of my Mother clearly described the uniform I wore when I entered H.M. Navy, in 1853, and how angry she was at my doing so; also describing me when at a crisis of nearly passing away in the Red Sea, from the effect of heat apoplexy, and she was present at my bedside watching me. The spirit of my Mother affectionately embraced my wife (through the medium), and asking her if she knew my wife's name, the reply was, "Yes! E-liz-a-beth." I have given the name as precisely as my departed Mother used to express it. I never heard the name Elizabeth expressed by any living creature as my Mother used to express it.

This alone, without the previous manifestations given, would have been conclusive.

At the third sitting, held at my house, we had truly grand manifestations; about thirteen present; this was on the evening of the 29th inst.

"John Ridley," who passed away 300 years since, controlled Mrs. Trueman. The invocation and the inspirational address were really good to all present, after which my Mother controlled and gave us some wonderful manifestations, which were all true. Then a spirit known as "Jonathan" controlled, and gave excellent clairvoyant descriptions. I will give two or three cases. My first wife passed away about twenty-six years since, and prior to that a little daughter passed away at the age of five-and-half years. The mother was described as thirty-two years of age when she passed away, the cause being consumption; this is very correct. The mother and child were together. The mother, to make clear to us, had the word "Mother" on her breast, and to impress us that she was the child's guide.

Now with my present wife, some years since a little boy, two-and-a-half years, and a little girl four years, of age passed away. They were beautifully described to us, and the name of the little boy given as "Harry" or "Henry," the little girl as "Maud"; both are partially correct, sufficiently so to convince us of their sweet presence. I forgot to name that the little girl by my first wife was called Clarissa, and we asked for her name, and it was given "Clara," which was the name she was known by.

There was a lady present, but very anxious her name should not appear, who had a splendid test from her departed Husband.

I feel, as I was such a desperate opponent to Spiritualism, without any reasonable or just cause, I ought, and will be just as earnest to proclaim its truths.

I was speaking with a Wesleyan preacher a few days since, on the Philosophy of Spiritualism; and he said, there was nothing in the Scriptures to warrant him to believe that the spirits of the departed ever returned to this earth. In my opinion, Scripture is full of it, if read and interpreted correctly, and without prejudice.

I asked him if he had ever attended a seance. His reply was No. I retorted, as a Minister of the Gospel, it was his duty to do so, and obey the commands of the apostle, "Prove all things, hold fast that which is good."

I was speaking with a member of the Wesleyan body yesterday, and speaking of the "lake that burneth with fire and brimstone for ever and ever," he kindly told me I should go there, and burn for ever and ever, because I would not believe what my Master had written there. My Master is not a vindictive, cruel God. I admit his justice to the sinner, but tempered with his grand and lofty attribute of mercy.

If you think these few but truthful remarks worthy of mention in the MEDIUM, you are at liberty to do so, as I think all facts for or against should be published.

I am, dear Sir, yours respectfully,

H. C. JONES, C.E.R.N.

Knuston Villa, Saltash, Cornwall, July 30, 1885.

N.B.—We had a servant for twenty-four years. She passed away about twenty months since. She clearly manifested herself with the two little ones, and said she was our humble servant, and we her faithful friends. This I think also highly satisfactory.—H. C. J.

## SPIRITUAL RESEARCHES.

### GLIMPSES OF THE BORDER-LAND.

By A. J. SMART.

(Continued from last week.)

In the vicinity of Cardiff Castle, there used to be a monastery called the Friars, and from the place once occupied by this ancient structure, the controls brought one who had been a recluse occupying one of the cells. His behaviour, when controlling the medium, was very singular. He seemed to deprecate the presence of light, sought to hide himself from it, and entreated to be taken back. He was distressed at the thought of having broken his vow by leaving his cell, and coming again into the outer world. He spoke of praying for the souls of those who had died in battle, and went through a sort of gesticulating representation of the crucifixion. On the approach of one of the "fathers" who had associated themselves with the band in this work, he became more composed, and at length said that he found we were not to blame, that he had been brought there for a purpose, and



would henceforth follow the holy father who had come to him. He gave the name of "Leno," and appeared to have been one who, in pursuance of a vow, had shut himself up in a cell, away from the light of day, for the purpose of praying for the repose of the dead, and had there remained until (and also after) his physical dissolution; not knowing, in his ignorance (despite his sanctity) of spiritual existence, that he had passed into the invisible world.

As if to contrast the experiences last recorded, and shew how wide a range there was in the individualities with which we had in succession to deal, we next had a visit from one of the ancient class of jesters or buffoons. He exhibited shrewdness and intelligence, and gave us some interesting particulars, mentioning familiarly the names of Robert, Earl of Gloucester, and Fitzhamon, (both historical names closely connected with the early history of Cardiff Castle, having been the Norman leaders with whom the celebrated "Ivor Bach" contended so gallantly). He gave no name, but stated that he had been in Gloucester's service. He said the three monasteries (Black, White, and Grey Friars) had been built by Gloucester. He made merry over the human frailties of the "pious" monks, of whom he had seen a great deal, and called them black, white, and grey "devils," and who used to visit the castle and carouse there.

I will not weary my readers with particulars of too many of these experiences, as that would involve unnecessary repetition. I only desire to say enough to enable them to realize the existence of this "Border-Land," to set them thinking about its denizens, and inquiring into the strange mental and spiritual laws pertaining to that mysterious realm.

We visited other notable ruins, for instance, St. Andrew's Castle, situated at Dinas Powis, six or seven miles from Cardiff (said to be the most ancient in the county,—a mere shell of a place, the outer walls only being left standing); also Caerphilly Castle, one of the largest and grandest in Britain, and which having been situated on the "Marches," or border-line between England and Wales, was a stronghold of great importance to either party, and was consequently the scene and object of innumerable fierce and deadly contentions. Its ruins are magnificent, and it possesses a remarkable "leaning tower," some eighty feet in height, and inclining eleven feet from the perpendicular. Wherever we wandered, we found the same field for work of the kind I have described, the same glimpses of a border-land, the same truth impressed upon us, that when Milton wrote of "Millions of spiritual beings who walk the earth unseen," he wrote what was a great deal more than a mere poetical figure. Brief visits to other parts of England, the beautiful city of Bath, Westminster Abbey, the Tower of London, with their grand and touching historical associations, procured like results.

There were several fields, in the neighbourhood of a little village called Whitechurch, a few miles from Cardiff, which the medium and myself could never cross, without his being influenced by some of these spirits. While in control of him, so far as they were permitted, they would at times exhibit a great deal of roughness and even a tendency to violence, altogether opposite to the medium's usual demeanour. These fields would appear to have been the site of an ancient camp, occupied by those who were attacking the Norman strongholds. Those who controlled the medium on this spot had evidently been soldiers, spoke and acted as such, some as though in authority, demanding whence we came, and our business there, and their earth-life seemed to be still a reality to them. They spoke of tents around them, and so real to their vision did these seem to be, that while one of them was controlling the medium, he ran a few spaces off, stooped down exactly as though entering the low door of a tent, and sat down upon the green sward. Another, after threatening us for being there, suddenly—in obedience to some superior influence—changed his demeanour, said we should have given the "mark," and offered to show us round the camp. It must be understood that this was all through the medium, and I mention these incidents in order to give some idea of how completely these spirit-people had failed to realize the fact of their physical dissolution, and their transition to the realm of spirit, if this "Border-land" can be properly called such. On another occasion, when we passed across this field, the medium was similarly influenced, and the spirit controlling him, associating me with those who in earth-life had been the foe, repeatedly attempted to seize me, and it was only by exercising my will-power in opposition that I could, with the aid of the guides, force him to relinquish control, though he came again, each time entranc-

ing the medium, and using him for the same purpose. The guides said he had been so unusually strong in his influence as to give them much trouble. At the circle held in the evening he came again, and was still violent. He had been one of the followers of "Ivor Bach," and when the latter came to the circle, and the soldier understood that we were friends, he became quieter, and begged forgiveness. The devotion he displayed to his leader was quite touching, and he was at once ready to follow him to the Home in spirit-life, which the band of workers had prepared.

In the neighbourhood of Cardiff and Bath we visited localities which had been the scene of desperate conflicts between the soldiers of Cromwell and the Royalists, and here—or afterwards at the circle—the medium would be controlled by some of those who had fallen on one side or other in battle, and who would speak of "the King" in very opposite terms, as if that fierce contention, so long ago faded into the past, were still raging.

We had taken a walk one day along some of the country roads, and in the evening held a circle. To this circle the guides brought the spirits of two men. They were successively placed in control of the medium, and seemed in great fear of being found out in some wrong deed. They wanted to know if we were "the king's servants," and why we had "come out there this morning." They were very apprehensive as to what we wanted with them. The first, at times, seemed as though compelled to begin making some disclosure, but would suddenly check himself as if he wanted to hide it. This may have been the work of the guides, endeavouring to force him to speak. They seemed able to compel these spirits to disclose the truth, and to re-enact, through the medium, the closing scenes of their earth-life. At length they were obliged to confess that they had set upon the coach which travelled on that road just where it passed by a wood, and killed the people. They said, that the coach and horses and people were there still, and that they themselves had been hiding in the wood ever since. This, it transpired, was in the time of "King Henry." On questioning the guides, there did not seem to be any appearance of "the coach" visible to them, but only the people. As in all other cases, however, these objects seemed to be still a reality to the earth-bound spirits.

In course of time, as the spirit-friends proceeded with the work they had undertaken, and acquired, as a necessary consequence, greater experience and facility in connection with it, they became enabled to effect more readily their purposes, so that a much larger number could, at one sitting of the circle, be subjected to those mingled influences from earth and spirit-life, which were necessary to their progression from the state in which they were found. The method they adopted produced very remarkable results. They first placed the medium in a very deep trance. Then, instead of those who were brought being allowed to fully control, they were simply placed successively in contact for a moment with the sphere of the medium, which was found sufficient to make upon them the desired impression. We gathered this from the statements of the guides, for to us, the only external indication of what was passing was, that the organization of the medium, then in a condition of extreme sensitiveness, seemed each time to receive a tremendous shock, and exhibited in rapid succession symptoms of deaths from various causes, generally of a violent nature, such as strangling, stabbing, shooting, or starvation.

Among the many important lessons which our sittings brought before our minds, one of the most prominent was, that crime, however long undetected, must come to the light at last. Two spirits were brought one evening, and the first who took control, and who gave the name of "James Benson," appeared greatly distressed, and said he "could not get away from that place." When pressed to say more, he confessed that he had committed suicide by drowning himself. When asked the reason, he reluctantly confessed that he had murdered a man, and thrown his body into the water, and had afterwards been compelled to commit suicide. He could not remember the date, but said it was when the Queen came into Wales in order that her son might be born there. He was anxious that we should speak to the other, who had been brought with him. The latter was then permitted to take control. It was the victim of the sad crime. At first he displayed great anger, but became calmer after we had talked to him awhile. Eventually the two were reconciled, and promised to assist each other's progress, whereas before they had been mutually a torment to each other, and a misery to themselves. The first one, who had committed the crime,

then again took control, and was fervent in his expressions of gratitude. At a following sitting, another equally unhappy spirit was brought. He too, was in great distress at the remembrance of some crime, and expressed an intense desire to put an end to his existence. He seemed totally unconscious of the fact that his spirit had already long ago quitted its physical body. He then passed through the "death process," from which it appeared that the cause of his actual decease must have been a wound, self-inflicted in the throat. When he again came to himself, still controlling the medium, he was lamenting that he could not escape from life, and the remembrance of the deed, or hide himself away. Another evening, one came to the circle, who stated that he had been born in Cardiff in the year 1687, and had been attracted there on account of a deed which stood black in his history. Prompted by an influence he could not resist, he had taken the life of a poor, innocent, little girl, and then he too, had been impelled, by the tormenting recollection of his crime, to commit suicide. For a long time he remained in a terrible state of darkness and remorse, and at length was brought face to face with her whom he had injured. He trembled at the sight of her, and fell down senseless. But she came, not with the fierce arm of justice, but with the arm of mercy. Justice had been severe to him; now Mercy came with outstretched arms, in the person of the one he had injured. He could not look upon her, but she touched him kindly on the shoulder, and said: "*Brother! arise; thou hast suffered for thy deed.*" She bade him shake off these thoughts, and look up to a higher source, and promised to give him help and instruction.

(To be continued. Commenced July 17th.)

### SPIRIT, SOUL, AND BODY.

PART FIRST.—Continued from No. 796.

31.—The *plenum*, as absolute Substantial Being, is the centre of all sentient and created being, and, as an absolute necessity, it is the radial opposite of a *void*, which is therefore circumferential; yet both are omnipresent, the one as a necessity, and the other as an impossibility. Between this centre and this circumference exists all sentient and created being, as the volitional and possible, bounded by the necessity on the inner, and by the impossibility on the outer, as to manifestation, but rising superior to both as a blend of the qualities of both (30).

32.—On this Medial Plane exist all Planets, Suns and Systems, and Spiritual Worlds, and all volitional or created being whatsoever; and each and all, as key-stones of innumerable arches, hold the *plenum* and the *void* apart, that they limit not the sphere of the possible. For when the *plenum* and the *void* meet, then the medial plane is reduced to matter. Then Law reigns supreme, and the sphere of the volitional and possible is reduced to zero.

33.—This is Matter, and the materiality is a function of the briefness during which it occupies any one position; that is, its materiality varies directly to its velocity, and is, therefore, to the extent of its mass and velocity, the power of the Universe as a volitional cause spent. Materiality is, therefore, *shortness of duration of contact* with any one point of the *plenum*.

34.—The Soul, or *Spiritual*, is the radial opposite of the *Material*. Its powers increase directly to the magnitude of the instant of duration, that it is in contact with any one point of the *plenum*. It is Motion arrested, that is, materiality brought to a state of rest, at which point, on the wings of the Spirit, the material qualities are shed in warmth, light and colour; and renewed and shed perpetually, with a rapidity that surpasses thought. But ere this can be clearly understood, it is necessary that the reader fully comprehend the nature of attraction, and this we will presently proceed to explain.

35.—Materiality is Motion *unresisted*; Spirituality is Motion *arrested*; and Spirit is Motion *resisted*.

36.—The distinctive quality of Spirit is, that whether great or little in quantity, its substance must occupy every point of Infinitude, because it would then be in the same state as the *plenum*, which being absolute, necessitates that every thing on the same plane or state shall be omnipresent (30), and therefore a part of its absolute unity. This state is the antithesis of Space, and is that state in which all distinctive qualities that were ever possessed by any being,—whether sun, planet, flower, tree, animal, man, angel, or Deity,—are held in eternal

remembrance; in short, an absolute compendium of the eternal history of the universe, and of every atom in particular; and the reason for this is, that every phenomenon that has ever taken place in the universe, was the *passive* result of an *active* principle.

37.—This active principle is the principle of *increment*, and this absolute state is the *infinite sum*—the memory of the universe as one being. It is the spirit-counterpart of every distinctive characteristic evinced by any being in every stage of its existence, reduced by specific ratios of centralization to a mathematical point, namely, *infinitude*; at which point all characteristic differences become *one eternal unity*, without any qualitative difference,—the distinctive characteristic not annihilated, but reduced to a *qualitative zero* by a *quantitative climax*—absolute pressure.

38.—This is the great Positive Power of the universe, and is an *unconscious state*, for a diametrically opposite reason, that matter, is an unconscious state; but, for the reason that it is an unconscious state, *there* consciousness may begin.

39.—It is a most important point this to keep in remembrance, that any *quality* has its beginning in an *opposite quality*, for the reason, that a *beginning* can only be begun *where it is not*, and that is in the opposite state or quality; bearing in mind that a *beginning* is the attenuation of the quality or property referred to, to a degree that blends its *existence* with its *non-existence*: that is—if the main proposition of these articles be correct,—there is only one Substantial Verity, and that all differing *qualities* inherent in being are the results of differing *states*; in fact, that all differences are mathematical, and are eliminated when reduced to a centre, the centre in this case being Infinitude.

40.—To return. The reader will readily perceive, that this *quantitative climax*, with all characteristic distinctions reduced to *zero* or *germ-state*, corresponds in its nature to the *memory quiescent*, out of which unconscious state is evolved the distinctive qualities to be remembered; all the elements of evolution being, so to speak, at hand, namely, the *germ* or *zero* of the distinctive quality as the *modelus* of the evolution; the Substantial Climax, the substance to be evolved, in which the distinctive qualities are inherent; and the luminous, volitional Soul, as the attracting power, that sets the evolution in process.

41.—The reader will further perceive, that this infinite *quantitative climax* and *qualitative zero* correspond to the idea in the mind, of the *past*,—Time appearing to the mind like a ceaselessly-flowing river, originating in the future, culminating in the present, then flashing into unity with the past, the store-house of the mind in which the scenes and events of life are piled.

42.—But here it is necessary to state, that the mind *reverses* the true order of time, and takes what it is not—the *negative* for the *positive*, in the same way as it (the mind) substitutes an infinite *nothing*, Space, for the infinite *something*, the *plenum*.

43.—Briefly while on this point the *true Time* is Spirit, and is the principle of *increment*,—the active cause of all phenomenal changes in the universe; and becomes, *Itself*, the eternal record of said changes as a portion of the eternally-enduring Substance of the *plenum*. The direct opposite of *true Time* is Motion, and the *plenum* is the state of *Motion resisted*; that is, resisted to an absolute degree, and is therefore Spirit in the absolute sense, an *Eternal Now*, without a past and without a future.

44.—This infinite and substantial *Unity* is the Spirit-world; and it is not graded into planes (15). *It is the souls, whose centre It is, that are graded*, they being different degrees of circumferences, that is, occupying different distances on the qualitative radius of the universe, which the reader now perceives to be the possibility of an infinite number of degrees, of circumferential states,—materialization being a process of reduction, like two converging lines that still draw closer and closer but never meet, because converging by a constant ratio; but being a *passive* result of a *volitional* cause, may be held in equilibrium, at any distance from the centre.

45.—From what we have here said, it will be evident, that the Spirit-world being one infinite and undifferentiated *unity*, the various souls inhabited by It, because of the specific nature of each, provide a specific attraction for the drawing out of Its pent-up qualities, differing in every case to the extent that the souls differ; thus giving to every individual soul a universe of its own, bright and radiant, and peopled with forms of beauty, or scenes of grandeur; or dark, dank and dismal, with no cheering prospect.



46.—Further, this Spirit-world, as an absolute record of the inner life of every being, not excepting Deity, nor ought between that and the most minute of animalculæ, is the *basic* Spirit of every being; hence every being in its innermost spirit is an absolute *unity*, and omnipresent; so all knowledge is possible to him who can remember *deep enough*, because the record of all knowledge is within himself, and is himself *unconscious*, awaiting but the attractions of an earnest and warm soul to unfold, within the inner life of every child of God, these eternal verities as living forms of resplendent beauty.

47.—Those scenes of eternal beauty and grandeur that adorn the inner life of the advanced sons and daughters of God, are the *memory of the Eternal Father, remembered by His children*, because they in their eternal progress have reached a stage on which the ideas that held possession of The Divine Mind, and now recorded as eternal verities in the *plenum* or inner Spirit of God, become, by the attractions of their resplendent beings, substantial ideas in their inner life, a thousand times more substantial than the "everlasting hills."

48.—In the *plenum* all things are immortal, because it is the Memory of God; but only those beings that have an immortal soul possess a conscious immortality. But in the Spirit-world the distinctive qualities are reduced to zero, until the attraction of a more circumferential state draws them into conscious life.

49.—Thus animals and plants of earth, not having immortal souls, may in the Spirit-world be resurrected into the inner life of those souls who desire it, for purposes of instruction, and also into the inner life of many souls who do not desire it, for purposes of reproof or warning. Indeed, the lower soul, or *spiritual worlds*, in most consists of earthly things resurrected into the inner life of those concerned.

50.—It is necessary to bear in mind that the *plenum* is the state of *absolute life*, and that things come thence into the consciousness by *reducement*.

51.—In concluding this part of our subject, we would say that spiritual progress is *Involution*, a process by which the whole universe of being becomes involved in the consciousness of the individual; who looking back beholds the earth-life not a beginning. For with a memory that can stretch backward for thousands of years before he prattled his infant prayer at his earthly mother's knee, and with foresight that can look forward to an equal extent, he perceives that his earth-life was a *middle point* in an Eternal Now.

52.—The memory and experience of thousands of earth-lives, by the process of *involution*, has become his own; and when, by the eternal progress of his being, he stands on a still higher altitude, he will remember when the morning stars first sang together; still higher, and he will know himself to be the very God!

(To be continued.)

#### W. J. COLVILLE'S LECTURES.

On Sunday, August 2nd, Mr. W. J. Colville was again most cordially received at Cavendish Rooms. The morning audiences have steadily increased since the commencement of the morning services, and the hall since the second day has been always full in the evening. The subjects of the lectures last Sunday were remarkably well adapted the one to the other, and the questions asked before every lecture plainly showed careful thought and earnest enquiry on the part of the questioners.

In the morning, "The Perfect Way, or the finding of Christ," was treated from a spiritual, therefore an interior, standpoint. The guides of the lecturer did not attempt to defend the verbal accuracy of the New Testament, neither did they enter into any discussion relative to the historic element in the gospels, but proceeded at once to declare that the essential Christ was the Spirit of Truth, to be discovered within the spiritual nature of man himself. In the Orient the *atma* or divine soul is called the 7th or highest principle in the human constitution, and to find its divine life within ourselves, and to harmonize our intellects and wills completely with it, is to tread the "perfect way," to live the perfect life. The human perfection, such as is possible of attainment, certainly does not imply the attributes of absolute Deity. Omniscience, omnipotence, omnipresence, these can only be in possession of the Infinite One; but there surely is such a thing as moral perfection, apart from infinite knowledge; and this moral perfection, may be as great in the possessor of

our talent as of many. A man having ten talents at the start, brings twenty at the close of his career; the man setting out with five brings ten; he who had begun with two brings four; and to all alike are the approving words addressed: "Well done, good and faithful servant." The parable does not imply that the man who had only one to use was expected to bring in more than two on the day of account, but instead of bringing two he brought back the one unused, and therefore found himself thrust into outer darkness. A sadly prevalent and most noxious idea has run riot in Christendom, that God deliberately hands over certain souls to the devil, and confines them eternally in a place of torment, because they have offended him. Such perverted views of God create Atheism. On entering spirit-life, every individual will find himself confronted with his own imperfections. Angels would gladly welcome him to their abodes, celestial beings never spurn nor kick the sinner; they hold out their loving arms to take the vilest wanderer in. But in the case of those who have not cultivated their spiritual parts, it is as though birds appealed to man and invited him to share the air with them. Alas! he has no wings, he cannot navigate it, he must wait until he develops the power to fly before he can join the dwellers in the air. The wings of angels, as a beautiful song says, are developed by patience and prayer. It is not without effort that we can climb the heavenly steps, not without exertion can we become regenerate, and able to perceive and enjoy celestial life. We have all a divine nature; in some this is more developed than in others. It is susceptible of unfoldment in all, and only when the inner life is brought out can man recognise or enjoy celestial realms and occupations. To tread the "perfect way" is to consult the moral sense before every undertaking; not to blindly follow the lead of either spirits or mortals. However imperfect one's knowledge and weak one's abilities may be, to do the best one knows is to tread the royal ladder step by step till from the lowest round to the topmost progress on earth and in spirit spheres may be made. After the lecture a fine impromptu poem was given on "The love of God."

In the evening "Freewill versus Fate, or the limits of human responsibility," called forth a lecture of great power and eloquence. Many strangers as well as regular attendants observed how widely different was the manner of delivery to that of the morning. Though the teaching was in no way discordant, the individualities of the inspiring spirits were clearly marked. After dealing with the great problem of divine sovereignty and human free agency at considerable length, the speaker concluded his oration by emphasizing two essentially practical points in his philosophy: the one being, that as man is unquestionably largely influenced by his surroundings, it is the duty of all to make these surroundings as far as possible magnets which allure to virtue; the other, that when earthly life is over, and the spirit realizes its effects upon the life beyond, not the victim but the victimizer will be the one to suffer. A poem, which elicited much applause, was improvised at the close of the service, on "The transition of Sir Moses Montefiore," to whose memory the speaker paid a graceful tribute. The music, as usual, was very pleasing. Mr. Koenig played admirably. Solos were well rendered by Miss Wade and Mr. W. J. Colville, and the congregational singing was hearty and effective.

The Fifth Annual Report of the London Society for the Abolition of Compulsory Vaccination indicates a year of great activity. In addition to steady work all round, some munificent acts have been performed. Mr. P. A. Taylor supplied 500 copies of "The Story of a Great Delusion," by W. White, for presentation to the Editors of leading newspapers. This exhaustive work is regarded as "a complete *vade mecum* for Anti-vaccinationists." We perceive from the newspaper reports, that Mr. Tebb is doing good work at the International Congress on Anti-vaccination at Charleroi. There are now 300 newspapers that admit of the free discussion of the Anti-vaccination question.

MISS LOTTIE FOWLER.—I have already given my experience with this gifted and useful clairvoyante. She not only gives graphic descriptions of departed friends, so that you realize their presence, and thus have proof, that they still live and love as they did on earth, but she gives such useful business information for the present and future, that I think no one could grumble at the fee charged. I find a son of mine visited her some time since, and his experience tallies with mine. Miss Fowler, through her guide "Annie," gave him information of circumstances that would occur in connection with him and others—private, everyone of which took place, though he had not, or could not, have any idea at the time of the things prophesied, showing it was no mind-reading. I trust Miss Fowler is having a large number of visitors.—T. DOWLING, The Manse, Framlingham, July 28, 1885.

Mrs. L. Bailey, Trance Speaker and Clairvoyant Medium, has removed to 5, Ellen Royd Street, Range Lane, Halifax.

### 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, AUGUST 7, 1885.

### NOTES AND COMMENTS.

A most eloquent and discriminating Control strikes the key-note this week. There are fervid passages in it worthy of any apostolic age. It speaks wisely on Mediumship, and the subject is continued in succeeding articles, including the noble testimony of Mr. Jones, of Saltash, and a case of healing and minor forms of mediumship. There is some danger of Spiritualists fossilizing down into the customs and methods of the infancy of the Movement, and neglecting to advance with the times. The sphere of mediumship seems to be much more sensitive and delicate than it was twenty years ago; especially with those who have been for some time under spiritual influences. Our methods of using mediumship must advance accordingly. What is more necessary than aught else, is that every Spiritualist should study his own development, and seek to know his true place in the work. Then the spirit-world would have scope and freedom to do what they know best how to accomplish, in respect to those that are more distinctively the instruments of spirit-control. Hitherto callous and ignorant sitters have too much dominated circles, and without seeing to their own duties and responsibilities, have made far too great demands upon mediums and their spirit guides.

Mr. Colville started out on Sunday morning to "find Christ," but according to the report elsewhere, he soon dropped the hunt, and returned otherwise accompanied. In the dispensations of providence this is a matter of great significance. As regards "the verbal accuracy of the New Testament," be it observed that there are two religions set forth therein: There is the Gospel, and the worship of Christ. These two systems are antagonistic. The Gospel was pre-Christian. A certain Jesus, who was said to be a teacher thereof, did not "preach Christ," though a few interpolated-looking passages indicate that "Christ" was occasionally thrust at him, showing that it was not his teaching, but a notion that had another origin. The whole tenour of the teaching attributed to Jesus is opposed to the Christ doctrine. That was another system, and hence people talk to-day of two "Christianities" one of them "primitive" Christianity and the other churchal Christianity. This is all nonsense. There is only one "Christianity," the worship of a certain being called "Christ," as the god of a sect. This Jesus did not teach. It is opposed to the Gospel. We congratulate Mr. Colville on losing this god. Spiritualists have nought to do with him; he belongs to the Christians.

In a tract entitled "Christianity and Spiritualism Irreconcilable," William Emmette Coleman says: "Christianity is based upon the life and teachings of one individual—Jesus, the Christ." Men of a certain stamp scruple not to make materials to suit their purposes. With a stroke of the pen Mr. Coleman confounds "Jesus"

with "the Christ." Continuing, he makes this "individual's life and teachings" the basis of Christianity. It would have been important if Mr. Coleman had "based" his remarks on ascertained facts of some kind. Who was "Jesus"? What is "the Christ"? These important factors are assumed without identification or definition; and then comes the wholesale assumption, that this character was the basis or origin of Christianity! Perhaps "Christ" was connected with it; by which we mean that a spirit calling himself "Christ" instigated men, as mediums, to write and act in such a way that that rehash of Paganism, called "Christianity," was the result. But all this had nothing to do with "the life and teachings of Jesus." Mr. Coleman sneers at those, but if Christianity paid the slightest attention to them as a basis, be they historically real or fictitious, then Spiritualism and that system would not be quite so "irreconcilable."

SCRIPTURAL CRYSTAL SEEING.—It strikes us forcibly that the allusion, in 1 Cor., xiii., 12: "For now we see through a glass darkly; but then face to face," refers to seeing the spirits *in a glass*, and not "face to face" as would be the case with spiritual sight freely opened, or if one were actually an inhabitant of the spiritual realm. In 2 Cor., iii., 18, we have: "With open face beholding as in a glass the glory of the Lord," alluding to a changed state of man spiritually, when "the glory of the Lord" will be seen, not "as in a glass," but face to face, openly. It is evident that the first translation, "through a glass," is wrong. Spirits are beheld by the seer *in* the glass, not *through* it. The correct idea is represented in the second passage, where the "glory of the Lord" is spoken of as being beheld *in a glass*. The translators do not seem to have understood what was exactly meant by these statements. The Revisers manifest still greater ignorance. The first passage is rendered: "For now we see in a mirror, darkly." Why require a "mirror," when men can look at one another? And if they were spirits, how could they be seen in a *mirror*, unless a seering mirror is referred to? That this is not meant, the revised translation of the second passage bears evidence: "But we all, with unveiled face reflecting as a mirror the glory of the Lord." This is altogether a different idea from that set forth in the old version. The spiritual man, in the new version, is likened to a mirror to "reflect the glory of the Lord," but in the old version, it is distinctly stated that through an improved development of the seeing power, the "glory of the Lord" will be beheld "with open face," as now it can only be seen "in a glass"; in other words, instead of a clairvoyant vision in a glass, as hitherto, then the glory of the Lord will be seen openly, as an object that appeals direct to the perceptions. This is equivalent to saying, that now we see spirits in a crystal, but with improved spiritual development we would see them openly. This indication of the development of spiritual faculties, transcending those evoked by the use of the mirror or seering glass, gives quite a fresh significance to these chapters. We cannot help feeling, that the translators either do not understand Greek, or that these epistles are so faultily written that nobody can tell what is intended to be set forth in them. Perhaps the next revision will be in the hands of Spiritualists, and then a different tale will be told. But after all, What matters it? Our views are not built on a faulty manuscript, badly translated. If ordinary humanity only knew the muddle that clerical translators constantly find themselves in, their work would be treated with great distrust. On a study of these passages, another evidence is obtained of the fact that these "epistles" are derived from *older documents*, which were unscrupulously "doctored" in favour of the new god of the Christian sect. "Search the Scriptures," unbiased by Christian prejudice, and wonderful things they will reveal! It is to the interests of the priesthood, to gloss over all absurdities and wink at all evidences of imposition.

BIBLE TRANSLATION.—If any able man did a new translation of the Bible, the result would be far more satisfactory than if the work of a company. In the latter case pointless conventionalities would exceed evidences of genius. Translators hitherto seem to have been a most incapable class of men, governed by traditions and prejudices in the rendering of leading ideas, and culpably careless in the matter of words and connective phrases, thus vitiating the meaning considerably. G. A. Young & Co., 45, George IV. Bridge, Edinburgh, send out specimen pages of "Young's Analytical Concordance," giving materials from which any intelligent person may ascertain the true meaning of Scripture words



equal to "nine-tenths of professional students." As an example, the word "abide," which appears to be very frequent, should be substituted in fifty-seven places by go into, sojourn, encamp, lodge or pass the night, stand still, rise up, tabernacled, was, turn up and down, remain in a courtyard, rub through or away, remain steadily, remain, remain along side of, made or wrought, remain behind, able to bear, can bear, cleave, remain on, be joined to. Those of our readers who are studious should send to Messrs. Young for specimens of their works, particularly of the Concordance.

**REPORTS.**—There are some noble thoughts in the reports from various places this week. The aged patriarch, David Richmond, speaks with power on the New Dispensation. The Jersey friends are finding out what we are endeavouring to teach about mediumship. Mr. Hopcroft is doing excellent work at Plymouth, and Mrs. Trueman's powers, as reported by Mr. Jones, leave little to be desired. How we long to be able to relieve the sore burden that presses on the shoulders of the workers in that district! There are sickness, toil and a difficulty to get the few shillings to pay expenses. But there is a Power behind, greater than worldly patronage. We would counsel our friends to bear up and take courage: all will come right.

**THE DIRECTORY.**—It will be noticed that several new places have been announced. Visitors to the East Coast should call at Mr. Tink's, Lowestoft. There is also a Portsmouth centre announced, and meetings have been commenced in Huddersfield. Look to the list of Special Meetings for New Delaval picnic to-morrow.

We would be glad to see a general work attempted on the principle of the Progressive Tract Mission, the report of which appears in another column. Mr. Taylor's appeal for work of this kind is truthful as it is touching. We hope to hear from friends who will commence the work, and let their neighbours know that truths are in our midst not generally recognised.

#### THE CONCERT AT CAVENDISH ROOMS.

The programme is given elsewhere of the concert which is to come off on Wednesday evening. It will present another opportunity for the Spiritualists of London to mingle together under free and harmonious conditions. We hope to see a good muster. Mr. Colville being in town, it will give his friends an occasion for congratulating him on his present work amongst us.

#### NEXT WEEK'S "MEDIUM."—IMPORTANT.

By request of members of Mr. Colville's congregation, we will publish in next week's *MEDIUM*, his lecture of last Sunday evening, entitled, "Free-will *versus* Fate, or the limits of human responsibility." The poem on "The Transition of Sir Moses Montefiore," will also be given. It will be an excellent number for circulation. Price 1s. 6d. per dozen, post free, or 8s. per 100 per rail, carriage extra. Special terms for large quantities to circulate at mass meetings. Orders with remittances should reach us on Wednesday, that a sufficient quantity may be prepared.

#### A FINE ENGRAVING OF A.T.T.P.'s TOWER.

On Saturday, August 22, we will give a fine plate, occupying a full page of the *MEDIUM*, containing a series of views of Arnewood Towers, the Great Tower being a special feature. A descriptive article will accompany this engraving. Two years ago the article which we gave was very popular, and copies of the *MEDIUM* containing it have been asked for continually since. This engraving will be of much greater interest, and we give early notice that our readers may receive a sufficient supply. Such an article will introduce the subject of Spiritualism to many who would not otherwise take notice of it.

The engraving is in the hands of Mr. W. Groom (son of Mr. and Mrs. Groom, of Birmingham), and it will be produced in the most careful and artistic manner.

A large number of copies must be sold to cover the expense necessary, but no addition will be made in the price. One dozen copies will be sent post free for 1s. 6d.; 100 per rail, carriage extra, for 8s. Orders are already being booked. If our friends take it in hand, this number may do a good work.

**BURSLER:** Newport Street Assembly Room, Dalehall.—On Sunday, August 16, Mrs. C. Groom will deliver addresses in the afternoon at 2.45, and in the evening at 6.30. A collection at the close.

#### W. J. COLVILLE'S ANNOUNCEMENTS.

On Sunday next, August 9, W. J. Colville's subjects at Cavendish Rooms, will be: 11 a.m., "*Karma*, or the Law of Sequence"; 7 p.m., "Is Spiritualism an Incentive to a Holy Life, and is it a Practical Religion?" Both lectures are delivered by request, and were suggested by a review of Mr. Sinnett's new work, "*Karma*," which appeared in the *Times* of Friday, July 31. All seats free; voluntary collection for expenses.

W. J. Colville will take part in Concert, August 12.

**SPECIAL TO LONDON FRIENDS.**—On Monday evening, August 10, at 15, Southampton Row, Mr. Colville will discourse on "Human Aid in Spiritual Purposes." The contribution of 1s. will be in aid of the Testimonial Fund of J. King, O.S.T.

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.

Miss M. B. Baldwin, 28, Rue Washington, Paris, begs to inform the Public that she, and other English-speaking Spiritualists in Paris, are making active preparations for a course of lectures, answers to questions, and poems to be delivered through the mediumship of W. J. Colville in that city, commencing Sunday evening, Aug. 16, and closing Friday evening, Aug. 22. All interested in the above project are requested to apply at once to Miss Baldwin, at the above address, for all particulars. Letters for W. J. Colville may be sent to 28, Rue Washington, Paris, between Aug. 14 and 22.

W. J. Colville will lecture in Leeds, Sunday, Sept. 6, and two following evenings; at Manchester, Sunday, Sept. 13; Sheffield, Sept. 14, 15 & 16. Provincial societies are respectfully informed that W. J. Colville will accept an engagement for Sunday, Aug. 30, and for week evenings (not already engaged) between Aug. 30 and Sept. 16. Immediate application is necessary to secure a visit. Address, W. J. Colville, 16, York Street, Portman Square, London, W.

#### MRS. M. E. WILLIAMS.—COMPLIMENTARY RESOLUTIONS.

Whereas Mrs. M. E. Williams is an active member of the Theodore Parker Spiritual Fraternity, of New York, and is one of the most remarkable and reliable of mediums; and, Whereas Mrs. Williams, as Medium, Teacher and Editor, has done yeoman service in the Cause of Spiritualism; and, Whereas Mrs. Williams is about to visit Europe, for recreation, rest and to meet the wishes of her friends in England, therefore—

Resolved (first) that this Fraternity hereby expresses its admiration and regard for Mrs. Williams, as a member, a co-worker and friend. Resolved (second) that this Fraternity commend Mrs. Williams to Spiritualists everywhere, as one entitled to their confidence, esteem and sympathy. Resolved (third) that the *MEDIUM*, and *Light*, of London, the *Banner of Light*, of Boston, and the *New York Beacon Light*, be requested to publish these Resolutions.

Signed: MARY E. WALLACE, Sec. of Theodore Parker Spiritual Fraternity.

On motion, the Secretary was directed to inform Mrs. Williams of the above action of the T.P.S.F.

Mr. Towns's seances will be resumed at 15, Southampton Row, on Tuesday evening, August 11, at 8 o'clock.

**DONCASTER:** 124, St. James Street.—Mrs. Yarwood is expected to pay a visit on August 16 and 17.—J. STREAS.

**LEEDS:** Horticultural Gardens.—Having had no reply to our inquiry respecting announcement, we withhold it, not knowing whether the meetings are being continued.

**PENDLETON.**—The Town Hall meetings are expected to be resumed on September 13, on which occasion J. Burn, O.S.T., is expected to be present. He will be glad to meet the readers of the *MEDIUM* in the Manchester district.

**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." It will be observed from the Directory, that most of the Bradford meetings are closed on Sunday.

**MR. BURT'S LIABILITIES.**—On Monday evening, Mr. Colville gave a discourse at the Spiritual Institution on a Bank Holiday theme: "Work, Rest and Recreation in the Spirit-World." Notwithstanding the fact that it was holiday, there was a worthy audience, who enjoyed an intellectual treat. The sum of 12s. 6d. was contributed, and as the room was given free by the Spiritual Institution, the whole sum has been forwarded to Mr. Burt, 10, Hoegate Place, Plymouth. We hope others will follow Mr. Colville's example in this matter.

**GLASGOW.**—On Sunday, Mr. E. W. Wallis will speak at the Monument, on the Green, at 4.30, on "Spiritualism, Devilish or Divine?" At Carlton Place, at 6.30, Mr. and Mrs. Wallis will take part in the service. The Discussion Union meets at 2, Carlton Place, on Tuesdays at 8 p.m. All friends welcome. "We had Mr. Armitage with us last Sunday. His inspirers moved him to speak forcibly and eloquently. The practical nature of his discourse soon won the sympathies of the audience. He carries home with him the hearty good wishes and esteem of all friends."—E. W. WALLIS.

**MR. JOHN C. McDONALD'S VISIT.**—Mr. McDonald hopes to reach London on August 16. He speaks at Cavendish Rooms on the 16th. In the morning his subject will be, "True Development," and in the evening, "Why do Spiritualists differ?" or a subject chosen by the audience. 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.

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

V.—LETTICE NORTH.

CHAP. IX.—MRS. NORTH'S RETURN.

Some months must now elapse before we again take up the thread of our narrative; in the meantime we will return to the earth, and see what had happened there.

Great was the consternation in the neighbourhood of Little Tunnel Street, when it became known that Lettice had been run over, and deep the sorrow of Peggie, her father, and the children.

"Oh! the little fool," said Mrs. Brooks, with many sobs and maudlin tears interrupted by hiccoughs; "she was a bad un, she was; I always said so; but now she is in heaven. Whoever is to tell her mother and father! They'll be back soon. Oh dear! oh dear!" and she sent for more beer, exclaiming fretfully: "Crying makes me so thirsty."

Peggie's father went to the parish authorities, and had the body of Lettice decently buried; and the shock of her terrible fate made him a better and wiser man from that time forward.

Peggie and he often talked of Lettice, and wondered if she could see them; and one night Peggie had a strange dream. She thought she saw Lettice wandering about in a beautiful garden, in which were many lovely flowers and birds. She seemed so happy, and was singing as joyfully as the bird which sat on her hand. We know this was not a dream, but Peggie thought it so, and yet it was a real comfort to her, and she never again thought of her lost friend as dead, neither did she call her "poor Lettice" any more. She told her father and the children, and the little ones often asked her to try and dream about Lettice again.

One miserably wet day, a poor, wretched-looking woman came to Mrs. Brooks, and asked for Lettice. Mrs. Brooks, who was only half-sober, stared wildly at the poor creature before her, and then, as though half-recognising her, shrieked out:—

"Oh, Lord! it's Mrs. North. Why did you come back! Let. is dead, run over by a dray, and buried beautifully months and months ago."

Poor Mrs. North staggered from the door, and fell backward into the street in a dead faint. Peggie's father, who was just returning from his work, accompanied by his eldest son, came up at this moment, and asked the frightened Mrs. Brooks who the poor woman was.

"Why it's Mrs. North, Let.'s mother," she replied.

He lifted the unconscious woman in his arms, and carried her up to his own room, sending his son to tell Peggie about the affair. One of the children was sent for some brandy, and he began to chafe one cold hand while Bill and Peggie rubbed the other. The brandy was brought, and a few drops forced between her teeth. After what appeared to those about her a long time, her eyes quivered, and a slight tremour ran through her frame, then after a little more brandy being given, she sighed heavily, and opening her eyes, she exclaimed:—

"My Lettie! where are you? She said you were dead; oh! it is a dream."

"Dear Mrs. North," said Peggie, taking her hand, "it is unfortunately too true. Lettice is gone, but let me beg of you to lie still on the bed, and I will soon make you a cup of tea. When you have drunk it you will feel better, and able to listen while I tell you all about it. We were very fond of Lettice, and she of us, so you need not feel at all strange here; we will do all we can for you for dear Lettice's sake."

After Mrs. North was rested and refreshed, they told her all about Lettice's accident, and the poor mother shed many bitter tears for the loss of her child.

"However shall I tell her father when he comes home? I think it will break his heart, he was so fond of her."

Peggie then told Mrs. North of the dream she had had, which surprised her very much.

"I wish it was true," she replied, "I think I could feel more reconciled to her loss, if I could be sure it was so."

It was agreed that Mrs. North should stay with them that night, and share Peggie's bed, but the young girl found her a restless companion. In the early morning she started up in bed, her eyes gleaming, with a strange, joyful light shining from them, and said to Peggie:—

"I have seen her, looking so sweet and beautiful only much older than when I saw her last. She was dressed in such a pretty dress, peach-colour and white, and a wreath of daisies and forget-me-nots on her head. She gave me some and said: 'Do not forget, I am so happy, you must not fret, it hurts me. I shall be often near you and will try and help you to be good, then God will love you, and make you happy.' Then she seemed to fade away, and I awoke to find it but a dream."

"And a blessed dream it was," said Peggie.

It was soon arranged that Mrs. North should stay with them, keep things tidy in the house, and take care of the children; also take any work she could get in order to find herself in clothes. And so the time went on. Peggie's life was much more comfortable since Mrs. North came amongst them, and every one felt content and happy.

CHAP. X.—PEGGIE'S TRANSITION.

One morning, noticing that Peggie looked pale and serious, her father said:—

"What is the matter with you, Peggie; are you ill?"

"Not very well, father," replied Peggie, "but it is not that which makes me look serious."

"What is it, then?" asked her father.

"Lettice came and talked to me in the night, and told me the angels were soon coming to fetch me away to be with them in Heaven. I should be very glad, for my back gets worse and worse, and you know there is no hope of cure; only I am sad to leave you all if only for a time."

"Do not cry, please," she said, hysterically, as she saw they were all in tears, her father, also, strong man though he was.

"Do not talk like that, child," he said, kissing her tenderly; "it is not true; I will not believe it. I cannot and will not let you go!"

So scarcely waiting to finish his breakfast, he told Mrs. North of his intentions, and, calling at his place of employment, asked for leave of absence, which was granted him.

He went to a celebrated physician, for whom he had frequently done some work, and begged him to come and see his daughter. The good doctor, pitying his evident anxiety, promised to call and see the girl during the afternoon. About half-past three, the doctor came, and after a careful examination of the case, sounding both heart and lungs, looked very grave, but he spoke to Peggie in a cheerful tone, bade her keep up her spirits, and promised to send something to do her good. Then turning to the anxious father, he told him to come with him to a chemist's, where he would have a prescription made up. No sooner were they in the street than he said:—

"Bear it like a man, my good fellow, there is no hope; she will go quickly and quietly, most probably in her sleep."

"No, no, I want no fee," he said quickly; "I will send the medicine, and will look in every day while she lasts." "It will not be long," he said to himself; as he hastily squeezed poor Green by the hand, and hailing a passing cab was driven quickly away.

The words of the physician nearly stunned poor Green. In the old days, he would have flown to drink, but since his mind had been turned to higher things by the warning and the curious dreams of Mrs. North and Peggie, he never thought of such a relief for his sad and weary heart. It was indeed hard to loose the child, just, too, as she was becoming such a comfort and companion to him. So he wandered about in a dazed kind of way, trying to pull himself together, as he phrased it. After a time he turned homewards, dejectedly enough, but striving to control his feelings for his child's sake. When he entered the room she called him to her, clasped her arms round his neck, and nestling her thin, wan cheek against his, said:—

"Do not fret, my dear Daddie. I know what the doctor said to you. You do not like to part with me, but it will only be for a very little while. Lettice told me so; she says, I shall often be about you and the children, and she says, Dick will be able to see me, and I can send messages through him; and it is all for the best. And, oh! it will be so nice for my back to be quite straight, and my limbs strong like other folks; and wear pretty clothes like Lettice. It sounds funny, but she says, being good makes folks clothes pretty, and being naughty makes them torn and dirty. And, oh! Lettice had on such a lovely frock, all pink, trimmed with daisies; and she had with her such a lovely little white lamb, and she told me it follows her wherever she goes; and I am sure you will not fret, but be glad. I have so often heard you say, 'Poor girl, what will become of you if anything happens to me.' Now it will be quite right, and you must not worry, but love the little ones, and be good to Mrs. North; and when her husband comes home, tell him to be kind to her, and not steal any more. It makes the spirit look so bad when it is all in rags and dirt!"

What could the poor stricken father do but promise all she asked of him.

Three weeks passed sadly away to all but Peggie; she seemed to grow more cheerful and happy as her body grew weaker and weaker.

It was on a Saturday evening, the western sky was one blaze of gold and purple; Peggie seemed half-unconscious, when suddenly starting she exclaimed:—

"Oh! look; the golden gates are open, and Lettice just outside with that guardian angel of hers, whom she calls Ruth. See, they beckon to me! Listen to the music that comes from inside the gates! Hark, what is it they say?"

'Dear sister, from your bed of pain,  
Come, come away,  
To this bright home of endless joy,  
Come, come away;  
Where angels evermore do sing  
To God, the eternal Father King:  
Come, come away!'

The last words faintly passed the pale lips, a radiant smile illuminated the now transparent face, the patient mouth ceased to quiver, and Peggie was with God. Her brother Dick declared that he saw Lettice scattering flowers upon the bed. Curiously enough those who entered that room, even some days after the body had been removed, noticed the peculiar perfume which was in it,—a scent of fresh lilies, roses and violets.

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

AN OBSTINATE CASE CURED BY MESMERISM.

To the Editor.—Dear Sir,—For many years I have suffered from extreme nervousness, arising in a great measure from want of sleep; and in the early part of 1882, I had a severe mental shock, which so much upset the whole system, that for some time my life was considered in the greatest danger. A complication of disorders followed, which seemed to baffle the best medical skill. I have been under treatment as indoor patient at University Hospital, the Heart Hospital, Soho Square, and Brompton Hospital, but the benefits I received were partial, and not permanent, and for more than three years I have been unable to lie down, or to sleep without narcotics.

By the merest accident I attended one of Mr. Price's lectures on Curative Mesmerism, and was induced to place myself under his care. To my utter astonishment, I at once felt relief, and although I have not been put into the mesmeric sleep, I have ever since the first operation (May 18), felt no inconvenience in lying down in bed, and sleep naturally the whole night through. The result is, I am in every respect better. My heart is much better, and my liver, which was considerably enlarged, is now, I suppose, in its normal condition, as I find my waist is reduced at least six inches, and my appetite is excellent. I need hardly say that my family and friends look upon me as a living wonder, and to show my gratitude I am using every opportunity of making the blessings of Mesmerism known to the afflicted; and I do consider that much credit is due to Mr. Price for the great benefit I have received from him, and that he is worthy of every support. You may make what use of this letter you think fit. I send you my name and address in full, and shall be happy to reply to any questions relating to my case.—I am, yours faithfully,

JESSIE BARTON.

130, Park Terrace, Lower Park Road, Peckham, July 21, 1885.



# A SPIRIT THAT SPEAKS TWELVE LANGUAGES.

The following statement of facts, the verification of a promise given to a gentleman in America, through the mediumship of Mr. Fletcher four years ago, which was fulfilled in my house during the last fortnight, may be of interest.

When I left Holloway I was distinctly told by my spirit-guides to take the house I now reside in. Since I have been here, however, my business has been completely stopped, so that I am compelled to enter the Mission field. But here arrives the question which I have often asked: Why have I been placed in this particular house under such circumstances? Now for the reason which the spirit-world has made apparent. I have introduced Spiritualism to a Mr. Hall, who lately resided in Kentish Town Road, but on my taking this house he came here to reside with me. Mr. Hall and his wife soon became interested, and in their turn introduced the subject to a friend of theirs, Mr. Bartlett by name. For some time past Mr. and Mrs. Hall, Mr. Bartlett, my wife and myself have sat regularly. Mr. Bartlett, who at the beginning was ignorant of Spiritualism, is now developing into a good speaking medium, and his control gives the name of "Christopher," and speaks twelve languages fluently—so it is said—some of which have been tested.

In June last I inserted in the *Medium* an advertisement of a bed-room to let. This found its way to Rottenburg. The result was that Mr. Adams, an American artist, who had been travelling on the Continent, wrote to me concerning the matter, and arrived in London on July 11. What brought that gentleman to London, and above all to my house? He had no definite object, so far as he could see, in coming, for he knew before he left Germany that he was returning to America. He left London on the 18th. His visit to my house enabled Mr. Fletcher's prediction to be fulfilled, viz., that in Europe he would meet with a spirit who spoke twelve languages, who would attach himself to him.

Had I gone to any other part of London to reside, for obvious reasons the object of the spirit-world in this case could not have been accomplished.

T. S. SWATBRIDGE.

88, Fortess Road, Kentish Town, N.W.

## FAREWELL MEETINGS TO MR. J. J. MORSE.

As had been previously announced, Mr. Morse lectured in Newcastle and North Shields from July 19th to 22nd, and very crowded meetings resulted in the endeavour to hear this eloquent speaker prior to his departure for America. It is needless to dwell upon the able style of his guides, which is so widely known and appreciated; suffice to say that they were loudly applauded. On July 23rd a Complimentary Tea and Farewell Meeting was held at Weir's Court, Newcastle. A large number sat down to Tea, and a considerable detachment from Shields joined the Newcastle friends in paying honour to the guest of the evening, Mr. J. J. Morse. In the course of the proceedings some short speeches were made by Messrs. McKellar, H. Appleby, W. H. Robinson, G. Wilson, W. C. Robson, H. Kersey, and Thos. Thomson, each testifying to their appreciation of Mr. Morse's fidelity to our Movement, and the great good which his guides had accomplished by their teachings. The President, Mr. Thos. Thomson, who was in the chair, presented to Mr. Morse, in the name of the Members and friends of the Newcastle Spiritual Evidence Society, a purse of ten guineas, "as a Testimonial of their cordial acknowledgement of his untiring, faithful, and earnest devotion to our noble Cause, during the long period of sixteen years, and the high estimate at which they value the eloquent oratorical efforts of his guides in their advocacy of Modern Spiritualism." Mr. Morse, who was considerably affected, responded in very feeling terms, as also did both of his controls, "Tien Sien Tie," and the "Strolling Player." An illuminated address was also exhibited, which had been presented to Mr. Morse at Shields on the previous day. The evening was enlivened with songs, duets and instrumental music, by Mrs. Miller, Mrs. Jos. Peel, Mrs. Hales, Misses Gilhepsy and Kersey, and Messrs. Kennedy, Young and Lydell Sawyer, who rendered a tasteful selection most charmingly, and greatly heightened the pleasure of the gathering. The proceedings terminated with "Auld Lang Syne" by all the company, after a hearty vote of thanks had been tendered to all those friends who had so cordially united to make the gathering so successful and enjoyable. Brother Morse finally passed through a very considerable ordeal of hearty hand-shaking, coupled with earnest wishes of God speed and success. Thus closed one of the most pleasant meetings in connection with Weir's Court of late years, and one that will not soon be forgotten by those present. Mr. Morse and his family sailed from Liverpool for New York, in S.S. *Wisconsin*, on the following Saturday, and a telegram from him from Queenstown, giving his final adieu, was read at the evening services of the Sunday following.—*Con.*

PROGRESSIVE TRACT MISSION: July Report.—Many persons seem to be waiting to do something great in the world, which seldom comes; when it does, there is a loud report like a rocket, and it is never seen nor heard of again. The Press is a great power for good or evil, but this seems to be little thought of. The common saying of "It's only a Tract," is very often heard. The boys' weeklies have done much harm to youth, life and the character of the future man. Lewd books will destroy the morals of male or female. A newspaper will cause a panic. What would the publicans say if their customers read good Temperance Tracts; the butchers, Food Reform; the tobacconist's, Anti-Tobacco; the Materialists, Spiritual Tracts; the Church at large, Sceptical papers; or Anti-Vaccination tracts being given away at the Vaccination Stations? Let the tracts be leaflets, books or papers, they are doing their work slow but sure. There are open minds and good hearts where we least expect to find them. I ask all to kindly give a paper on some good subject, at least once a day to someone with a kind word. Who knows but you may do to that one what may be a great turn in his or her life, be they old or young. Let us make life worth living. We are here to work, let us do it well, and so advance our common brotherhood and honour God. Read and think. I should like to hear from any who read this. Gospel, Health, Anti-Vaccination, Temperance, Food Reform and Morality books and papers have been given to Vine Street, Marlborough Street, Bow Street, Tottenham Court Road, and Gardener's

Lane Police Stations; Carnaby Street, and Sootland Yard Fire Stations; Holborn Cab Shelter; Poland Street Workhouse, and Children's Hospital. Sunday Labour and Insanity tracts to Orange Street Church Young Men. "Things not generally known" to Sunday School Teachers. "About Tobacco" to Whitfield, Hop Gardens, Soho, Fetter Lane, City Temple, Kingsgate Street, Bloomsbury, Moor Street, Orange Street, Craven, Wardour, and Tower Street Sunday Schools. Prayer Cards, "30 reasons why we should pray for the Holy Spirit," Gospel Hand bills, and "Why buy Butcher's Meat?" to Orange Street Church. Assorted papers to North Kensington Infirmary; Thrift Cards to the Scholars of Orange Street Sunday School.—County work: Crayford, Gravesend, and their neighbourhood.—G. B. TAYLOR, Hon. Sec., 51, Sandringham Buildings, W.C.

## PROGRESS OF SPIRITUAL WORK.

OLDHAM: 167, Union Street, July 17.—Mrs. Hamer did not put in an appearance so we had to rely upon our resources, and we got through in a very satisfactory manner. In the afternoon our President was controlled by his guides, and gave an excellent short address, after which the writer was controlled by a spirit, who was formerly a minister in this town, and gave a short account of his life in the spirit-world, and some good advice; and was followed by a Yorkshire control who had been a weaver in earth-life, who gave some good practical advice in his comical way in the Yorkshire dialect; when the meeting was closed by benediction by the guides of another young medium. In the evening the guides of Mr. Savage gave an excellent invocation, after which several new mediums took part in the proceedings, one medium being controlled by that old veteran Spiritualist, "A. Shackleton," of Keighley, who gave some good practical advice. It was a rich spiritual feast, and was well enjoyed by all present, a good number being strangers.—July 26.—Mr. Tetlow answered questions in the afternoon, in an instructive manner. In the evening there were six subjects sent up by the audience, all treated in an excellent manner for about an hour-and-a-half to the satisfaction of the audience.—JAMES MURRAY, Sec., 7, Eden Street.

PENDLETON: Social Club, Withington Street, July 26.—Mr. Schutt gave two addresses: afternoon's subject being "Life and its purposes." It was a grand discourse, dealing with life in all its various forms, and the purpose for which all have been created. In the evening Mr. Schutt's guides chose for their discourse "Modern Shams." Social, political, commercial, and theological shams were all shown in their truest forms. A good audience was present, and all were highly gratified with Mr. Schutt's guides.—*C.*

PENDLETON: Social Club, Withington Street, August 2.—Mr. Pearson gave two addresses: afternoon's subject, "Man in the Future." It was a fine discourse, showing what power man would have over all material things; and several predictions were given of new inventions, rather startling, which would be given for the benefit of the world. In the evening, Mr. Pearson again addressed a fair audience on "Jesus as a medium."—*C.*

STONEHOUSE: Union Place, July 26.—11 a.m., attendance good; medium, Mr. W. Burt; subject, "The Bright Side"; control very exhaustive, powerful, convincing, touching. The circle manifestations were of an amusing character, and writing by the guides of Mrs. Williams. 7 p.m., attendance very small; subject, "The flesh of Men, Beasts, Fishes and Birds," was thoroughly entered into for the space of an hour, by the guides of Mr. W. Burt. It was thought well, in consequence of the length of discourse, and complete exhaustion of the medium—owing to the excessive heat of the weather—to dispense with the usual circle.—*Con.*

GLASGOW.—After a short recess of two weeks, our meetings were resumed on Sunday morning. We opened under the brightest auspices, being followed with the presence of that noble and courageous worker, whose life-story was so recently given in the *Medium*, Mr. Joseph Armitage, of Batley Carr. Mr. Wallis, under control, first spoke referring to the necessity for us at times to live our bright truth. Mr. Armitage followed in flowing rhyme, quaintly setting forth what was marked in the spiritual teaching. In the afternoon we made our first attempt at outside work, Mr. Wallis conducting a meeting on Glasgow Green. We had an attentive audience of something like 250, who listened with marked attention and growing interest, as the speaker unfolded his stores. He spoke of Spiritualism as being the true electric light of the age, destroying darkness and prejudice and error, throwing light on the most important problems of life and its duties, unlocking past spiritual revelations, and proclaiming in unmistakable characters, the reign of law in all realms. That the knowledge of Spiritualism was of great importance to the Atheist, the Agnostic and the Christian Religionist, with its marvellous facts of a present revelation of immortality; not a dead chronicle of a dead Christ, but a living, breathing testimony to the fact that if Christ rose so may we also; that death was but the twin sister of sleep, and was as natural as birth. In the most simple, natural and persuasive strains, Mr. Wallis spoke for nearly an hour in his normal condition, being evidently inspired by his guides. Each one felt a good beginning had been made with the first dignified exposition of Spiritualism. At the close information was given how to form a circle, and get the testimony for each in their own homes. A large supply of old *Mediums* were greedily devoured by the crowd at the termination of the meeting. The work will be continued next and following Sundays. Returning from the Green to our Hall in Carlton Place, we had a goodly attendance who listened to Mr. Armitage, who gave as his subject, "What are we here for, where are we going to, and what are we going to do when we get where we are going to?" The style adopted was something quite new, but at the same time it was highly appreciated, there being a tone of rough, manly earnestness, full of points, which were felt and frequently applauded. The several meetings in connection with the Association are now being carried on: the Discussion Class on Tuesday evening at 8, the Friday night gathering at the house of Mr. and Mrs. Wallis, 48, Langside Road. Alderman Barkas has kindly offered to give us a lecture once the season is further advanced, when a large hall will be taken, and the meeting prominently advertised. The Glasgow Secular Society has invited discussion with Mr. Wallis, which has been taken up and will take place on September 20.—J. R.



**BATLEY CARR:** August 2.—The spirit-guides of Mr. Holdsworth, Keighley, addressed us for forty minutes on "Spiritualism and its phenomena." In the course of their remarks they ably pointed out how the various phases of manifestation were severally adapted to appeal to various minds; all being necessary in the spirits' mission to prove that life is continued beyond the grave. They then dwelt on its teachings, and brought their remarks to a close, by urging all to live a righteous life while in time, and then they would reap their reward in eternity. At the close Miss Armitage was controlled to say a few words, which were very pathetic. They, also, gave fine clairvoyant descriptions of spirit-forms. At the close several names were added to the members' list.—**ALFRED KITSON.**

**MANCHESTER:** Temperance Hall, Tipping Street, Ardwick, August 2.—The controls of our esteemed friend, Mrs. Groom, devoted the morning to answering written questions, the audience being a large and intelligent one. Impromptu poems were given on "Charity and Love." The subject in the evening was "The Spiritual-world and its inhabitants." After portraying some of the teachings propounded through ignorance, the control said, that a man who speaks before he knows, is like a little child: he requires a teacher. After describing the ignorance prevalent amongst the various religions, or so-called religious bodies, the control said, that the Mahomedans seek for themselves, and make themselves sure that what they know is the truth before they trust, whilst in England they only believe and hope. If he were to ask any one in the East, where heaven is? the answer would be, Close at hand. The Spirit-world is here all around us. Heaven is where a man is happy, whether in the body or out of the body. The inhabitants of the Spirit-world are full of utility and purpose. You wonder, will you ever see your friends again, who have passed away before you? They are here with you; they know your joys and sorrows, your trials and troubles, and are trying to assist you. There are armies here, often led by women, not to deeds of blood, but they go forth to drive away error and crime. Just as you step into Spirit-life, the deeds done in the body meet you there, whether they are good or bad. The employments in Spirit-life are various and diversified, as they are in earth-life.—I have only given a very faint outline of some of the words of a magnificent discourse. After the discourse an impromptu poem was given, the subject being "The Mahdi." The control was "General Gordon." During the day, Mrs. Groom gave twenty-three clairvoyant descriptions of spiritual surroundings, twenty being recognised. At the commencement of the evening service, Mrs. Groom named an infant. The language used in the performance of the rite and in the advice given to the mother were inspiring in eloquence and grandeur.—**W. LAWTON, Sec., M.S.S.S., 46, Gray Street, Kirby Street.**

**WEST HARTLEPOOL:** Druid's Hall, Tower Street, August 2.—At 10.30 and 6.30, Mr. David Richmond discoursed on "Spiritualism and Spiritual Experiences," to fairly good, intelligent and attentive audiences. He pointed out the usefulness of Spiritualism and Spiritual Experience, especially to individuals, as no two persons experience it analogous. So Spiritualism is not analogous with so-called Christianity of to-day. It is promised in the Bible that in the latter days, God says, I shall pour out my spirit on all flesh; and that this promise was fulfilled when the spirit rap on the table and on the wall was heard. Then was commenced that great outpouring of the Spirit of God on all flesh; and still it is flowing, and will continue to flow and pour into the souls and homes of the children of God; and the children of God are the whole human family; not the Church, not this country and this people, but the whole world and the whole nations of the earth. How beautiful, he says, is the Spiritual Philosophy when we understand it, when we realize that the Spirit-realm and our dear beloved who have passed on into that realm are ever near us, helping us in time of need, guarding us in times of danger, comforting us when sorrow has bowed us down to the earth. How beautiful, when the Spirit-realm is brought within the range of a man's observation. But I say, that all the world shall taste of the vine, and shall drink of the Spirit of the Living God. Then shall the great Millennium come, and the will of God and the kingdom of God will be done and felt on earth as it is in heaven.—**D. W. ABBMAN, Sec., 15, Cumberland Street, Stranton.**

**DEVONPORT:** 98, Fore Street, August 2.—At 11 a.m. the controls of Mr. Tozer discoursed for a long time on "Universal Worship." After speaking of the various forms used by the ancients to worship God, they proceeded to show that these had not the desired effect of drawing mankind unto Him, but that one universal form was required, and that not to be founded on any one sect or denomination, but that every soul, by word and action, which is in itself a form of worship, must devote itself to the performance of that which they know to be the will and desires of the one Universal Father. In the afternoon, the controls of Miss Bond gave a very interesting discourse on "The grand purpose of our Father God," which they proved to be, "that all men should rise," and being more and more spiritualized become more and more like God himself. But men by their own will and trusting to themselves and their own strength had failed to carry out the purpose of God, and had allowed themselves to be bound by things of the earth instead of rising superior to this, and endeavouring to bring about that millennial dawn which has been looked for so long. But they could see changes occurring, and that men were becoming more enlightened; for persons in this town who had previously discarded Spiritualism were now investigating and proving it for themselves. At the close of the meeting, Mr. Hopcroft, of London (who arrived just before the commencement of the address), said he considered it his duty, for the benefit of the medium and also of those present, to describe the intelligence which had controlled the medium, and which was that of a very scientific man when in earth-life. He then gave the description, and afterwards described two spirits who were standing beside a lady sitting in the audience, and who (although unknown to him) proved to be the mother of the medium. These spirits he described with the greatest accuracy, and told the relationship they bore to her, which was very satisfactory. In the evening, at 6.30, Mr. Hopcroft took the platform when his controls gave an address on "Spirit-Life," which was indeed interesting and instructive, and proved by argument how very weak and groundless the belief and statements of persons are, who are bound by orthodoxy and creed, and who rely on the Nazarene to bear the burden of all their sins. Detailing the life of that noble reformer, he showed plainly how different were the beliefs of those

people, to that which was taught by Jesus and the many great reformers who lived previous to him, among whom may be mentioned Confucius, Brahma, and many others. The address, which was given by a very able control, was listened to with rapt attention by a very large audience. After the address, Mr. Hopcroft, who is an excellent clairvoyant and clairaudient, proceeded to give descriptions of the spirits surrounding those present in a surprising manner, in almost all cases giving the names, ages, length of time they had passed away, height, and relationship they bore to those they were attending. He also told a gentleman (our Vice-President) that he had been suffering for a long time in various parts of the head and body; what those pains were caused by, and how to get rid of them; thereby proving that it is not necessary at all times to go to those gentlemen to whose names are appended M.D., &c., &c., &c., to be freed from bodily suffering, but that at the present as in the past men are able to heal. We would like to have such men as Mr. Hopcroft with us a little often, and we can assure him that if the Society had the means, his services would often be required in Devonport, for it was clearly proven by the unanimous vote of thanks accorded him, that his work of Sunday was appreciated by all, and it was a day which will long be remembered by Spiritualists of Devonport. His desire to do all he can for the Cause was clearly shown, by the kind manner in which he accepted an invitation to hold a seance at the house of one of our members after the service was over, where again great proofs of spirit power were shown. One lady, who was present, received an answer to a question which she was desirous of putting to her departed husband, without even mentioning what it was, and also had clearly demonstrated to her the fact that several of her friends were around her. Several messages of importance but of too private a nature to record here, were received by those present; and the accuracy with which descriptions of departed friends were again given was marvellous, and messages which were received from them were truly comforting. If our orthodox friends could only realize the comfort, peace and joy which Spiritualism brings, they would never discard it, for they can find no such comfort or peace in any other belief. Mr. Hopcroft is being kept very busy here, holding sometimes two or more seances a day, but with all the work he seems, as also does his friend, Mr. Batt, of Australia, who is with him, to be enjoying his visit to the West.—**HON. SEC., D.F.S.S.**

**HERRON-LE-HOLE:** Miners' Hall, Aug. 2.—We had the pleasure of Mr. Gray's able services. The audience chose "Faith" as the subject for discourse. It was a masterly address, delivered with great enthusiasm. He illustrated the value of Knowledge as a basis for Faith, by giving his experience of a materialization seance before he became a Spiritualist. He examined the cabinet and all in the room, and found everything right. What he saw was therefore a living fact, which caused him to have faith in the spiritual ideas which it suggested to his mind. There was a full hall to listen to Mr. Gray, and his discourse was received with many expressions of approbation.—**J. H. THOMPSON, Sec.**

**HUDDERSFIELD:** Assembly Rooms, Brook Street, Aug. 2.—This afternoon, Mrs. Illingworth's guides gave us grand addresses, to a very nice audience. Evening, Mrs. and Miss Illingworth's guides gave beautiful addresses, and some very good advice and encouragement to go on with the work now begun in this town. Wishes were expressed that Mrs. and Miss Illingworth would pay us another visit, which they promised to do. We had several strangers present, who expressed their intentions of coming again. It was a very encouraging day to us.—**JAMES W. HEMINGWAY, Cor. Sec., Chapel Street, Moldgreen.**

**BAOUP:** Public Hall, August 2.—We had Mrs. Yarwood for our Anniversary, and a grand day we had. In the afternoon she gave an address in her normal condition. She dwelt briefly on the passages of Scripture where Jesus says, "A new Commandment give I unto you, that ye love one another." She also illustrated the spiritual life by saying, that she would not be comfortable in a white dress immediately after leaving the body, but that she would have to progress to that stage in spirit-life, and become pure and holy before that apparel would be suitable to her taste. She said heaven was as we made it, and advised us to have our heaven on earth. She then gave thirteen clairvoyant descriptions, nine of which were readily recognised. In the evening, in the place of Mrs. Yarwood, Mr. Postlethwaite, of Rochdale, gave a trance address, in which he showed how Spiritualism was accomplished to redeem the world. Mr. Postlethwaite is young but a promising medium, one that has been developed through the instrumentality of Mrs. Yarwood. Mrs. Yarwood then gave five descriptions, all of which were recognised. Mr. Postlethwaite's father was present, and gave a brief account of his experience from becoming a Spiritualist up to the present. Mrs. Yarwood is a true type of a follower of the Nazarene; she has honesty of purpose and the spiritual welfare of her audience at her heart. She is an active and willing worker in the Cause. We should all speak of people as we find them. Speaking of Mrs. Yarwood's general character, we find her all that can be desired, moderate in all things and pleasing people wherever she goes.—**JOHN BUCKLEY, Clogger, Burnley Road.**

**HOXTON:** 227, Hoxton Street, N., Aug. 2.—The choir opened the meeting, after which the chairman read a chapter from the Bible. Mr. Walker's control delivered an address on "Science and Religion; according to Spiritualism," after which they answered questions. Thanks having been accorded to the lecturer, Mr. Dennis congratulated the Society on its progress, and made a few suggestions for further improvement. Mr. Savage also addressed the meeting, after which a collection was made on behalf of the Liabilities Fund of the Spiritual Institution. It was the contribution of members and visitors, a lady sending 2s. 6d. by Mr. May, in all amounting to 12s. Mr. Walker then formed the circle, when, in the absence of Mr. Webster in Bedfordshire on a Spiritual Mission, Messrs. Walker, Dennis and Savage gave clairvoyant descriptions, which were recognised. Miss B. May closed a successful meeting.—**D. JONES, Sec., H.P.S.—**(We thank our kind friends in Hoxton for their generous contribution, which Mr. Jones at once forwarded.—**ED. M.]**

**BLACKBURN:** New Water Street, August 2.—We held our first Flower Service. The congregation and friends were invited to contribute plants and flowers for the decoration of the Hall, and they responded heartily to the invitation. The platform of the Public Hall is fitted with theatrical scenery; this added greatly to the floral display, for with excellent judgment, a drop scene, representing a winding river and undu-



lating country, was used as a background, with appropriate side effects. The front of the platform was converted into a miniature gallery, upon which the flowers were beautifully and artistically arranged. Mr. A. D. Wilson, of Halifax, was the speaker. In the afternoon his discourse was on "The Floral Preachers," and in the evening, "The ministry of the Beautiful." In the evening, Mr. Wolstenholme, in introducing Mr. Wilson, spoke of the elevating influence of beautiful objects, whether in nature or art, and hoped to see the day when in every large town Museums and Picture Galleries would be open to the public on Sundays; and although some present might object to his ideas, he had a firm conviction that it was not a sin to run excursions to the sea-side on Sunday; so that toilers in mills and workshops could occasionally see the grand and beautiful sea. There were large audiences at each meeting, and every one seemed highly pleased with the success of the first Flower Service. The flowers were afterwards presented to the inmates of the Blackburn Infirmary and the Blackburn Workhouse.—*CON.*

**JERSEY:** Aug. 2.—The conditions were favourable to development, and the influence was good at our Sunday circles. We seem to be undergoing a species of spiritual cleansing. The grosser material or scum, rising first to the surface, is borne away on the ever-advancing wave of light, and consigned to oblivion. The enthusiasm for the Cause is great. The thirst for knowledge is intense, so much so that we have to give a word of caution to our friends, and endeavour to prevent them from squandering their precious gift of mediumship and using it injudiciously. While possessing an equal degree of enthusiasm, it is clear to those who can see the end from the beginning, that moderation and carefulness not to abuse our spiritual powers, but to concentrate them, is the surest way to make satisfactory progress. A sudden and powerful burst of light is apt to cause temporary blindness.—*EXOKLSIOR.*

**HALIFAX:** 1, Winding Road.—On Saturday, August 1, we re-opened our room, which has been closed four weeks for a new roof, painting, &c. We think we have now as neat a room as there is in this part of the country. It will hold about 300. We had a good tea on Saturday, followed by one of the best entertainments we have had, consisting of duets, songs, recitations and addresses: first, by Miss Keeves, of London, who spoke with thrilling effect for about half-an-hour on "The Crying Evils." Mrs. Bailey, of Halifax, gave an excellent address on "Love at home." Mrs. Morley, King Cross, gave an inspirational address on "When the mists have passed away," the control taking the subject from a song, sung in good taste by Mrs. Hirst and the Choir. The control pointed out the importance of living well here, and then, how beautifully the mists will pass away hereafter in the Better Land. Three recitations were given by Miss Mitchell in admirable style, and one by Miss Midgley with credit. The singing was all good. — At the opening services on Sunday, Mrs. Bailey spoke to a fair audience in the afternoon. In the evening, Miss Keeves was controlled by the late Dr. Mellor, who spoke in his usual grand style. Then six subjects were chosen by the audience: "The creation of man"; "How to form a Spirit-circle"; "Blessed are the pure in heart"; "Let the dead bury their dead"; "Modern Babylon." The whole were explained in a clear manner, to the satisfaction of the audience, and the credit of the medium and her guides. After the evening service, our half-yearly balance sheet was read and passed, which showed a good balance in hand. We have also an increase of nearly twenty members this half-year, which shows that the people of Halifax are beginning to realize the pleasure and benefit accruing from spirit-communication.—*S. J.*

**DYABT:** August 2.—Mr. Alexander Duguid, Kirkcaldy, visited us. It was intended to have held an open-air service, but the weather being unfavourable it was held at 30, Dovecot Crescent. The meeting was commenced by singing, then Mr. Anderson read and commented on John, iii., 1 to 13. Mr. Duguid gave some very practical remarks for new sitters. After more singing, Mr. Duguid was controlled. Subjects were asked from the sitters to speak on, but it was left in the hands of the spirits. "George Wishart," the St. Andrew's Martyr, spoke for forty minutes, and held his hearers spell-bound; after which, "Cissy," the Mexican control, who is a fine speaker and a splendid clairvoyant, described the surroundings of several of the sitters, and informed us of the presence of the "Capuchin monk." The next control was an old Scotchman, "David Brown," of Auchtertool, who informed us in his quaint old Scotch, that he had had a warlike wi' a fellow wi' a cloak and cowl on, and he had to tak him awa', for he wanted to speak through the callant, and defend the Kirk of Rome, which "Mr. Wishart" denounces with burning eloquence. This monk was taken away to the old Castle in the grounds of the Earl of Roslin, and left there by our old friend, who dared him to set his face among honest folks again. All the controls were a treat, and will be long remembered by our spiritual friends in Dyabst, and who will welcome Mr. Duguid back again at his earliest convenience.—*J. N. A.*

**OPENSRAW:** Mechanics' Institute, Pottery Lane, July 26.—Mr. S. Carline spoke in the morning on "The development of Spiritual Gifts." We must live pure lives, as the teachings of the Spirit-world are pure. "Spiritualism: Is it Scriptural?" was the subject in the evening. To take Spiritualism out of the Jewish records would rob them of their beauty. Spiritualism is also in accordance with man's nature, showing that the next life follows this one as an unbroken existence, and therefore a portion of the Divine plan; to live in purity in accordance with which is the highest wisdom.—*F. SHIRES, Sec., 56, George Street.*

**OPENSRAW:** Mechanics' Institute, Pottery Lane, August 2.—Mr. B. Plant's guides spoke in the morning on "Is Jesus the Saviour of the world?" Every man and woman must save themselves; we are all "sons of God." Jesus was a good man and a Spiritualist. In the evening the subject was "Body, mind, soul and spirit, and their relations to each other," which was listened to by a full audience. Mr. Plant gave several medical prescriptions after the morning service, telling the people how to deal with diseases. In the evening he described twelve spirits, most of which were recognised.—*F. SHIRES, 56, George Street.*

**STONEHOUSE:** Union Place, Aug. 2.—Morning discourse: "The efficacy of prayer"; evening: "The Seven spirits of God," delivered by the guides of Mr. W. Burt in their usual energetic and convincing manner. The circles were highly instructive. The attendance on both occasions very small, the majority of friends having favoured Mr. Hopcroft with their presence, at Plymouth and Devonport.—*CON.*

# SILVER CHAIN RECITATIONS.

TRUTH.

**CONDUCTOR.**—"The Truth shall make you free."  
**MEMBERS.**—For Truth is God's, and hath a power sacred unto it: a power that stirs the living souls of men, and lifts them up from lowliness to light.

**CON.**—"The Truth shall make you free."

**MEM.**—For Hope, fair Hope, and all her train of eloquent resolves, do stand upon the watch, and guard you well.

**CON.**—"The Truth shall make you free."

**MEM.**—For Faith, strong Faith, stands, sterling sentinel, upon the rock and tower of God's eternal purposes with man.

**CON.**—"The Truth shall make you free."

**MEM.**—For Love, pure Love, is God's divinest attribute, and wins all human hearts to learn and keep His law.

**ALL.**—And Faith, Hope, Truth, that teach us to be free, do culminate and blossom all in Love. For "God is love"; if we but trust Him so, then all these goodly gifts take root in us.

## BEATITUDES.

**CONDUCTOR.**—"Blessed are the poor in spirit; GUARDIAN OF GROUPS.—For theirs is the Kingdom of Heaven."

**LEADERS.**—"Blessed are the merciful; MEMBERS.—For they shall obtain mercy."

**CON.**—"Blessed are the pure in heart; MEM.—For they shall see God."

**GUARDIAN OF GROUPS.**—"Blessed are the peace-makers; LEADERS.—For they shall be called the children of God."

**ALL.**—Glory to God in the highest, and on earth peace to men of good-will.  
—Arranged from the "Spiritual Harp," by A. KIRKSON.

**MIDDLESBOROUGH.**—The first Anniversary of the Middlesborough Progressive Lyceum was duly celebrated on Sunday; when the scholars gave three Services, consisting of recitations, singing, etc. We regret that the morning and afternoon services were so thinly attended, but in the evening we had a good congregation, who gave full expression to their surprise and delight at the proficiency and general good conduct of the Lyceum. On Monday evening we had a Fruit Banquet and Entertainment, and a fair company sat down and enjoyed themselves thoroughly. The several parts in the entertainment were borne entirely by the scholars, and the manner in which they acquitted themselves seemed to give general satisfaction. Several of the friends present expressed a desire that we should give another entertainment ere long. The Banquet was provided by various friends, and the proceeds are to be devoted to giving the Lyceum a trip into the country. The Lyceum Committee desire to thank those friends who subscribed so freely towards the above, amongst whom may be mentioned Mrs. Gibson, Mrs. Vorey, Mrs. Roder, Messrs. Lister, Johnson, Gellertie, Vorey, Middleton Hall, etc.—*ROBERT H. KNEESHAW, 95, Earnest Street.*

**BATLEY CARR:** August 2.—Lyceum duly opened. Present, 3 officers, and 19 members. Our programme consisted of one musical reading, three silver-chain recitations, remarks by Conductor, committing to memory the 4th verse of hymn 28 "S.H.," marching and calisthenics. We then formed into three groups: Group one, led by Mr. J. W. Gale, had lessons out of the New Testament; group two, led by Mr. Abm. Dewhurst, had a lesson on Physiology; group three, led by the Conductor, had a lesson on Phenology; at its close the following, "Life is real, life is earnest, and the grave is not its goal," was chosen as an appropriate subject for a conversational lesson on Sunday next. Lyceum duly closed.—Afternoon: Lyceum duly opened. Present, 3 officers, and 26 members. Our programme consisted of singing several hymns, six silver-chain recitations, marching, and calisthenics; after which the Anniversary hymns were practised. At the close the Conductor announced that on Sunday morning next officers for the ensuing six months would be chosen. Lyceum duly closed.—*ALFRED KIRKSON.*

**BISHOP AUCKLAND:** Temperance Hall, Gurney Villa, August 2.—At 9 a.m., we are glad to say we had a most excellent meeting. Mr. Corner was controlled by "T. W. Robinson," late Barrister, Blackburn, who said it was the first time he was at our hall; he gave us a good discourse. At 2 and 6 p.m., we held our open-air meetings at West Auckland, which we are proud to say were all that could be desired. The audiences were good, and they listened very attentively. The mediums that took part in the proceedings were Messrs. W. Corner, Jos. Eales, and C. Lupton in the afternoon; and Messrs. W. Hill, Jos. Eales, and C. Lupton in the evening. We had a grand intellectual feast, and everything passed off delightfully. Mr. Jno. Croudaoe presided at both meetings.—*G. WILLIAMS, Tottenham.*

**PLYMOUTH:** Richmond Hall, August 2.—Our morning developing circle was fairly well attended. We had a joyful surprise in seeing the welcome faces of Messrs. Hopcroft and Batt, from London. The former gentleman stated how pleased he was to see we had started a circle for the development of young mediums, and gave us every encouragement to continue in the glorious work we were doing. At 6.30, attendance very good. Mrs. Chapman opened with an invocation. After the lesson, Mr. Williams' guides addressed the audience on "The millennium, and how accomplished." It certainly was a most impressive and interesting address, showing them that the millennium was not on this side of life, but by our good and holy deeds to each other, we should receive our reward from God, and find our happiness on the spiritual side. Our President, Mr. Stentford, then called upon Mr. Batt, who gave some of his experiences, and the progress of Spiritualism in New Zealand. At the close of his remarks he was applauded and warmly thanked by all. Mrs. Trueman gave a short address, and several clairvoyant descriptions, and then closed our very pleasant evening with prayer. We are looking forward to a grand treat, as the guides of Mr. Hopcroft have promised to give us an address through him on Tuesday evening.—*PLVM.*

**PELLING:** Park Road, August 2.—Mr. Lashbrook, Newcastle, gave an address on "Life is onward," commencing in his normal condition, and then passing under control, the controls dealing with the subject in a clear and and pathetic manner.—*J. T. HOGG.*





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

**REAL ROCK CRYSTALS!**

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.**

**500 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, 5/6, 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. Barnes, 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.

MR. J. 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 RICE, Bosworth Street, Boston, Mass., U.S.A.

MR. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in  
Town or Provinces. For terms and dates, address, 42, Goodlers 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 8s.  
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 Residence.—43,  
Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station).  
Healing Sance 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, Walworth.

MR. 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, Bul-  
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.  
MR. 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 PSYCHIC 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.

MR. 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  
Clairvoyance. At home daily from one till five, and open to engagements.

MR. 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.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home  
daily, and is open to engagements. Address—31, Stibington 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. Sance 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.—ZAL, care of R. Jones, 21, Kingarth Street,  
East Moor, Cardiff.

**ASTROLOGY AND ASTRONOMY.**

DR. 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.  
Attendance from 2 till 8 p.m. Lessons given.

**Personal Consultations only.**

PHRENOLOGY & ASTROLOGY.—Delineation of Character, Trade, Health, &c.,  
from photo, is. Nativities cast. Questions, and all important events of life  
answered by letter.—"WALLES," 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.—WALLES, 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. FRANKSON, 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 speciality)  
by which untold numbers have been awakened to Lucidity of soul-sight. See Circulars.  
"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. &amp; 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. PUMPHREY, 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.

**CONCERT AT CAVENDISH ROOMS,**

(51, MORTIMER STREET, LANGHAM PLACE.)

**IN AID OF THE SUNDAY SERVICES.**

WEDNESDAY EVENING, AUGUST 12, 1885.

Doors open at 7.30. Commence at 8 prompt.

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" ... .. Dancla.  
MR. J. W. BOND.
- SONG—"Dawn at last" ... .. Gerald Lane.  
MR. E. HALL.
- SOLO PIANOFORTE—Impromptu ... .. R. Koenig.  
MR. R. KOENIG.
- SONG—"A Soldier's Dream" ... .. Dr. W. Stokes.  
MISS JESSIE DIXON.
- SONG—"The Press Gang" ... .. M. Watson.  
MR. DUDLEY TOWERS.
- SONG—"Waiting" ... .. Millard.  
MISS PAULINE BERRY.
- SONG—"The three Sailor Boys" ... .. Marziale.  
MASTER 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" ... .. Cowen.  
MISS JESSIE DIXON.
- SOLO PIANOFORTE—"Regatta Venezia" ... .. Liszt.  
MISS AGNES MALTBY.
- SONG—"When shall this be?" ... .. Gerald Lane.  
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 &amp; 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.

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;—860 pages; splendidly bound, and illustrated by 20 fine portraits of illustrious Spiritualists, for FOUR SHILLINGS;—being far below cost price;—sent, post free, for 4s. 6d., on prepaid application to DR. BRITTEN, THE LIMES, HUMPHRY 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, HUMPHRY 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.

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.

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

ON APPLICATION TO

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

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 LANGUAGE, 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 "VARIAS," is sufficient to explain the lines on which the Work is written.