



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

# SPIRITUALISM.

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## FREE-WILL *versus* FATE, OR THE LIMITS OF HUMAN RESPONSIBILITY.

INSPIRATIONAL DISCOURSE DELIVERED BY W. J. COLVILLE, IN CAVENDISH ROOMS,  
SUNDAY, EVENING, AUGUST 2ND, 1885.

We have this evening, undertaken to deal with one of the profoundest and most difficult problems ever presented to the mind of man. Can we solve it? That may be an open question. We can, at least, give it our earnest and thoughtful study. We can try to consider it from various points of view, endeavour to deal with it impartially, and request you all to give it your own most prayerful consideration.

We are on every hand confronted with boundless obstacles. Our power is so weak, our knowledge so limited, our horizon so small, that though some can see further ahead than others, all alike, spirits and mortals, learned and illiterate, must confess themselves in total ignorance of where Life comes from, or how it originates in the universe. At the same time, though the absolute eternity of life may be beyond all finite grasp, knowledge is constantly increasing, as to where, when and how types of life originate on earth. For while the physical scientist is dilating learnedly on Evolution, spiritual teaching is being furnished to all minds prepared to receive it, concerning Involution, which precedes Evolution.

Some persons still profess to see no point of agreement between Religion and Science. They deem the one altogether opposed to the other, whereas they both are in perfect union; and could we but stand high enough upon some imposing mental elevation, we should see where the two sides of a stupendous arch meet above the clouds; while observers in the valleys see the sides of the arch separately, but can trace no connection between them. This pointed and beautiful illustration is one of the most appropriate and telling ever brought forward by divines, when discussing the vexed question of Divine sovereignty and human free-agency. We can think of no happier or more lucid one, and thus we have introduced it to you as a fitting simile in this discourse.

Henry Ward Beecher, one of the most gifted and deservedly popular preachers of the present day—we may say, the most popular preacher in America—has very wisely said, that creeds begin at the wrong end: they commence with statements concerning Infinitude and Eternity, and then work downwards to the earth, and deal at last with practical questions of human brotherhood. It would be very incorrect to suppose that streams do not take their rise amid lofty mountains, and derive their birth from clouds which float above the earth, and then gradually descend into the valleys; but

to those who dwell in valleys, and cannot climb the steep mountain paths, which lead to the source of rivers, their birth-places are necessarily inaccessible; and thus the dwellers in the lower countries, into which the streams descend, have to work their way up from the river's estuary to its source, thus tracing the progress of the current backwards.

The estuary of the Nile is easy to discover; its source has always been a mystery. It is ever so with man on earth, in relation to things spiritual. The mind dwelling on earth, accustomed during the waking hours of the body to contemplate everything from an external and material point of view, can only be brought to see the truth of spiritual ideas by physical analogy, and is compelled to work inwards, from the circumference to the centre; while the Divine Soul, which is seldom heard from directly by the ordinary human intellect, does calculate from the point where the creeds of churches begin, and works its way outwards from the centre to the circumference.

On earth, everything spiritual is seen inverted. The material world appears to the external thinker as the basis or resting-place of the entire pyramid of existence; while, in the spiritual state, the emancipated and truly illumined mind sees that everything reposes on a spiritual foundation, material objects appearing but as tiny outgrowths from the tree of existence, scarcely more than parasites upon a vine.

You have often heard it recorded, that spirits, when detailing their experiences shortly after entering spirit-life, have said that their lenses of observation have been totally reversed; that everything solid, real, objective appears to those in the body ephemeral and subjective, while the so-called realities of the material state appear to the spirit as little more than chimera or delusion. It is therefore impossible for minds deeply imbued with materialistic philosophy, sunk in the night of atheistic arrogance, to behold spiritual objects in their true proportions; but still the Spirit has a message for the Atheist, and stoops to overcome the blindness of him who grovels in the dust of Materialism, by taking the very dust of the ground itself, explaining its properties, and demonstrating, by reference to its motions, the necessity for admitting the existence of a power beyond it, which moulds and fashions it according to the behests of mind. If this power were altogether foreign to man, it could never

be demonstrated to his consciousness; but man himself possesses it in a measure: it is the breath in him which causes him to live, and the sole source whence he derives a virility superior to common animality; while even the animal in a lower degree possesses this power of life or mind, and by it is enabled to make provision for its wants, and in a measure control the vegetable kingdom.

It needs no argument to show, that Will is the potent sovereign, armed with invincible might: ruler, creator, lord of all things. Man is a god when compared with the lower animals. A well-developed man, who has experienced an intellectual and moral growth, is a god to the untutored savage. What is it that makes man, but will, intellect, reason, intelligence? Without superior mentality, man, with his small, feeble, almost defenceless body, would be the vassal of every fierce and powerful monster of the earth and sea. Is civilized man a larger, stronger being than the savage? Not at all: many a cannibal is more powerful bodily than the finest specimen of Circassian or Anglo-Saxon, while an orang-outang, or wild-man-of-the-woods, is far better defended by nature than a cultured European or American.

Man, physically, is a pigmy; his strength is but weakness. He is the most poorly defended of all creatures on the earth: and yet he is lord and master, sovereign and victor, over all. But what men are the most victorious? Surely good and great men, those whose purity and bravery have made them irresistible. Moral and mental distinctions are as evident to savages, and even to animals, as they are to your fellow-beings. The lower types of character instinctively yield to the higher, while the utmost ferocity of the brute can be tamed, and is tamed, by highly-unfolded men and women.

We perceive on every hand that Freedom is a strictly relative quality, and an ever-varying quantity. Dominion can ever be exerted over the inferior, by the superior; and though man belongs to a superior type in nature, unless he lives in accordance with his prerogatives as man, he is unable to exercise his rightful authority over the lower species.

Kindness is always a test of greatness; cruelty is in all cases an evidence of meanness, and is a most conclusive proof of smallness of soul and inferiority of intellect. Were we to be asked to select rulers from among the boys and youths of the period, we should invariably choose the gentlest and most humane. One has only to read the biographies of great men and women, those who have risen to high station by reason of innate nobility, and their rendering of important benefit to society, to become convinced that gentleness and greatness are invariably inseparable.

The first beatitude in the Sermon on the Mount, is a very singular benediction, and one that requires careful consideration before it can be accepted as a truth; but the poverty of spirit eulogized in the Gospel, is surely that conspicuous absence of pride, self-assertion, and the tyrannical and domineering spirit, (so often resorted to by pretenders to a greatness which is in no sense theirs), which commends the really great to the honour of all mankind.

True greatness never needs to advertise itself, except by exhibiting, as it ever does in daily life, the meek and lowly spirit which forgets self in remembrance of others. Self must be lost in art or in philanthropy, in the pursuit of knowledge, in schemes for universal well-being; or intellects must remain petty, and man's true dominion must be unknown. To inherit the Kingdom of Heaven, to be a ruler in a kingdom which is not of the outer and lower world, to have no crown, no title, no regal robes wherewith to make a mark in the eyes of those who adore wealth and pomp, and yet to be a monarch, is to have attained to a height of grandeur, of true and noble manhood, which expresses on earth something of the nature of government in spheres celestial.

Admitting the existence of a Supreme Ruler of the universe, the mind naturally arrives at the conclusion, that there can be only one Almighty. We know the fallacies of Atheism can by sophistry be rendered so attractive as to win the admiration of many an aspiring but unbalanced and inexperienced mind; but no God, in plain English, means a supreme devil. Everybody believes either in God or the Devil. No one can really believe in both, as the mind naturally arrives at the conclusion that the universe is ruled by something, or by some one, and that the power that rules supreme in every department of nature, is one, and has no equal and no rival. To believe in God, as the Supreme

Ruler, requires simply that the mind accept as a truth the self-evident proposition, that out of nothing nothing can proceed, and the kindred truism, that for every effect there must be an adequate cause.

We know there are some people who talk about the possible evolution of consciousness from "unconscious mind stuff," which is to us a phrase that we can scarcely speak of more respectfully than to call it "stuff and nonsense"; for, who ever has had any dealings with "unconscious mind stuff,"? To ask us to believe in the existence of something against which our reason revolts, and to ask us to accept so purely hypothetical and incredible an origin for mind, is to seek to establish not the age of reason but of unreason. Good old Thomas Paine endeavoured to found an Age of Reason upon Deism—natural religion, not upon such baseless absurdity as the modern Materialist's sandy foundation for the new temple of intelligence. Herbert Spencer's Unknowable, though not so ridiculous, is an equally unsatisfactory basis for existence, but though the morals of Atheism as a system are simply shocking, many Atheists are excellent people. We condemn the system as irrational. We value the men, who are so unfortunate as to have espoused it, on account of their goodness of heart, which often more than compensates for their philosophical atrocities; but we must not denounce modern Infidelity too sweepingly, without remembering what has produced it; and how it has grown up in Christendom. Before Atheism was fashionable, Calvinism was a prevailing form of faith; and though many daring deeds were done by the followers of the great apostle of Geneva, the doctrine of reprobation was so fearful a blot upon the Calvinistic escutcheon, that we do not wonder the whole coat-of-arms has been torn down, and the flag of so revolting a system trampled in the dust.

Calvinism was by no means new when it was preached at Geneva, between 300 and 400 years ago. About 600 A.D., Mahomet had preached it in southern Europe and Arabia, and it had long before the sixteenth century made its influence felt in three continents. Europe, Asia and Africa have all lent themselves to serve Allah, by shedding blood for the remission of sins, and have all united in holding to the fearful tenet, that wars of extermination were pleasing to the Most High. But before Mohammedanism was Roman Catholicism, and before Catholicism was Judaism, and the Jewish faith had contracted ideas from Egypt, Persia, and many other sources; and all ancient religions, though in their essence pure systems of metaphysics and ethics, were in their outward embodiments combinations of light and darkness, beauty and deformity, truth and error.

We are constantly hearing to-day of Egypt and the Egyptian religion. We are told by many students, that Judaism and Christianity are both of Egyptian origin; and as Egypt was a flourishing and extensive empire before Palestine or Europe were seats of government and education, we can see no reason for disputing the prevailing tendency among scholars to regard Egypt as one of the most prolific sources whence religious ideas as well as forms and ceremonies have slowly made their way to the British Isles and modern America. It is universally acknowledged, by those who have taken pains to inquire into the Egyptian religion, that it was originally at its best an abstruse and complicated religio-scientific embodiment of esoteric verities. Solar worship is a scientific recognition of astronomical facts, and more interiorly a portrayal of the progress of the human spirit from celestial infancy to celestial maturity. Being both exoteric and esoteric, truth can be discovered in Pyramid and Sphinx, in ancient temple, obelisk and parchment, alike, concerning literal history, astronomical and astrological phenomena, and spiritual truths which relate to the interior life of man and of the universe. All ancient literature and hieroglyph being intended to serve a triple purpose: first, to set forward spiritual truths; second, to set forth scientific facts; third, to record historical events, all sacred writings appeal to the spirit, the intellect and the senses; they, therefore, deal with facts, which can only be understood by the soul; with other facts, which make their appeal to the intellect; and, again, with sensuous occurrences, which are matters of earthly appearance and history. The inner truths are alone of utmost value; and could they be fully grasped, their correspondences in mind and matter would be as clear as daylight.

The material world is a world of appearances, correspondences, effects. The spiritual realm is the realm of causation. Pantheism is based upon the truth of the divine immanence, and grasps the one fact which doubtless is a fact, that mind



dwells in matter till everything may be said to be an infinite whole, which is itself divine.

Positivism, a very popular modern form of belief among the semi-cultured, is founded on the truth of the Divine indwelling in humanity. It enlarges the idea of divine embodiments, or incarnations, until all the human race appears to the Positivist as worshipful. He sees in all mankind, in man collectively, the Divine life, as the Pantheist sees it also in the inanimate creation.

Pantheism and Positivism both have elements of truth, which should entitle them to respectful consideration, and not to contemptuous rejection on the score of prejudice. While Atheism has originated in a desire to get rid of the devil, in the attempt to do so the Atheist has lost sight of the only reason why there can be no devil, and that is, the existence of God: because God exists the devil cannot. If God does not exist, some devil must. Whence comes the word, God? From good. God only means the supremely good. To admit the existence of God, we have only to acknowledge the supremacy of good in the universe.

Theism and Optimism are one. We have heard people who are usually styled unbelievers, go so far as to say they believe this world is the best possible world in the best possible universe, and that whatever is right. The motto, "Whatever is right," signifies that things exist because they ought to exist; and they could not exist, if they ought not to have a being. This brings us to the result, that no one needs to gainsay that everything exists for a purpose, that nothing is useless, that everything is positively indispensable, and the laws of nature could not possibly be better than they are. Such conclusions are very comfortable. They give one a vast amount of joy in contemplating existence, and they may all be safely accepted as undeniable postulates of Theism. From the standpoint of angelic life, they are evidently true, and no denizen of a celestial sphere would think of questioning them. On the other hand, men may exclaim: it may be easy enough for angels, if there are such beings, comfortably off in Heaven, to take so easy and complacent a view of their situation; but, if they exist, are they not anything but highly moral creatures, to be so totally wrapped up in their own enjoyments, as to care nothing for the misery of millions of sentient creatures on the earth, whose burdens break their backs, and who can see neither reason nor recompense for their apparently unmerited afflictions.

Could the repining, cavilling ones, who reason thus, and we will not say unnaturally, hold communion with those bright and joyful beings, whom we have called by the popular name of angels, they would soon discover an adequate reason for the celestial complacency, which at first sight appears like heartless indifference to all but their own interests. "These are they who have come from great tribulation, and have washed their robes and made them white in the blood of the lamb; they shall hunger no more, neither thirst any more, &c." These words, from the Apocalypse, apply to all who are now enjoying the delights of realms celestial. They have suffered, they have hungered, they have thirsted; but they have attained to angelhood, through overcoming, till purity within and without is the accompaniment to knowledge in their happy being. They are no callous lovers of self, but having overcome those very temptations with which every spirit on earth is now in some measure struggling, they have reached an altitude from which they can look down into the valleys of humiliation, briar-bestrewn and dark, where once they journeyed with weary feet and toil-worn hearts; and while they compassionate and soothe, so far as they are able, the toilers who are toiling, just as they toiled once, they would not release mankind from the burdens under which they groan, even if they could, because, unless a cross be carried, a crown can ne'er be won.

We say, with all reverence, that God, who has brought all beings into existence, must satisfy the natures of the creatures he has formed, or he is not God.

The Calvinistic and Mohammedan ideas of election and reprobation are far more odious than Atheism, and yet they have grown up naturally, and are, in the realm of ethics, correspondences to Ptolemy's mistakes concerning the material universe. They spring from very little light, a jumping at conclusions, and a confounding of temporal appearances with eternal verities.

Swedenborg, who let in almost more light on this subject than any other man, never wholly freed his mind from errors. He was the first to uproot whenever he found them in the creeds of churches; but he, like Dante, was a highly gifted

seer, and he saw into hells as well as heavens, and did not see the way of escape for those who, so far as he could judge, had eternally confirmed themselves in the love of evil. Could spirits so confirm themselves as to eternally be satisfied with wickedness and its results, there would be neither cruelty nor injustice in God allowing them to live in the element they enjoyed for ever. No one would feel sorry that if a fish were immortal, it should swim for ever in the ocean; though to give it fins and confine it on dry land would be decided cruelty.

But in our answer to the Swedenborgian modification of Calvinism, we boldly affirm it to be impossible for God, if he be a God of perfect holiness, to create beings who could eternally choose or love unholiness. The apostle is quite logical, and none too bold, when he makes the assertion that, God being infinite truth, it is impossible for him to lie. The infinite attributes of an infinite being, necessitate infinite limitations; and the reason why the infinite limitations of God are not beheld and revealed in theologies, is because man has been deriving his ideas of Deity from fickle spirits, who have intercepted his vision of the Eternal One; or rather his eyes have been so weak, his sight so short, that he has not been able to see further up into the spiritual realm than into the abodes of those who are capricious, because they have not yet attained to moral stability, which is a result of spiritual unfoldment, greater than they have yet reached.

The Jewish Bible is a curious compound: it teaches of one only God, a being of infinite perfections, whose pure majestic attributes all blend like varying hues of colour into a unity of perfect dazzling white. Infinite Truth, Eternal Justice, such phrases as these can only express the highest Hebrew thought of God. Let us bow before this infinite Being only; let us love the infinitely good with all our hearts and minds; let us allow the love of the Eternal to so inflame our being, as to leave no crevice for hatred or revenge, so that in consequence of this boundless affection for the Eternal, we shall love every human being with pure and quenchless love, and be merciful to every creature which can experience sensations of pain or pleasure.

But can we thus obey the highest law, without turning in loathing and disgust from the immoral commands of those "gods many and lords many," who have set aside the counsel of the highest, and as spiritual usurpers, blind leaders of the blind, have led man to make war with his neighbour, and put him to death, pretending that thereby they were following in the footsteps of that Jehovah, who commanded his servant Moses to include in the Decalogue the sixth commandment: "Thou shalt not kill," or "Thou shalt do no murder"?

How sadly have God and the devil got mixed in popular theology, often to the almost effectual banishment of God and the setting up of his rival in man's regard on the throne of the universe. In the old Persian faith, Ormuzd and Ahriman were said to reign together, each of whom created six gods, or subordinate deities, thus proving their equal power; but there were minds who could so read the Zendavesta, and interpret the wisdom of Zoroaster, that they saw in these two rival powers, and their progeny, only a declaration concerning transitory states of being, as viewed from the standpoint of imperfect man; while towering, like an infinite mountain above surrounding hillocks, its summit so far beyond the clouds, that no mortal eye could discern it, was the thought of one perfect being, who had reigned before the brothers, Ormuzd and Ahriman, had quarrelled, and who would reign for ever when peace should have been restored between them. Ormuzd was a type of Spirit, Ahriman of Matter. The offspring of Ormuzd signify moral faculties, and the offspring of Ahriman, the sensual proclivities of man. Ormuzd and Ahriman had not always quarrelled, and the time would come when their disputes would cease, showing that Spirit and Matter are not eternally antagonistic, but susceptible of perfect reconciliation.

The Devil is discord, disease, dirt,—in a word, anything and everything out of place. God never made a devil when he made the universe, according to the Mosaic and all other cosmogonies. How is it that Genesis, while carefully enumerating all the types of existence on earth, and the constellations above, attributing their origin to a Divine Spirit, and declaring that God made everything, and behold it was very good, says nothing at all about a devil. The creation of the serpent is mentioned, as "creeping things" would include snakes: but these were "very good." Thus, a serpent in itself was not a type of evil, and a serpent only became an

"accursed thing" after it was enthroned in the affections as a lord, and followed instead of the voice of God.

The serpent has always been a symbol of matter, and of sensual wisdom. When it is coiled round the head or worn upon the breast, it denotes a person given over to sensuality. It is found in art and allegory, alive under the foot of the mother of the world's redeemer, but in complete subjection to her will. The woman, in art and allegory, is human affection. The child, to whom she gives birth, is intellect, under control of the moral sense. The "rod of iron," with which the male child rules, is the invincible might which a ruler will have when he is himself completely ruled by conscience.

The philosophers spoke well when they told of how good and evil demons surround the path of every mortal. Our good angel, the good demon of Socrates, is our own sense of right, our evil genius is our uncontrolled earthly passion. Whenever we follow the counsel of our conscience, we link ourselves to hosts of angels, and become receptive to their guidance and their wisdom; whenever we yield to earthly appetite, and spurn the rule of conscience, then, and only then, do we attract the powers of darkness, and give them power to harm us. The source of heavenly guidance and of temptation is alike within, and we need but to do our best to-day, to be prepared to comprehend and evolve a better state to-morrow.

Satan is an accusing angel, but not the malicious enemy of souls, he is usually pictured as being. The book of Job clearly illustrates his usefulness and mission. He was the best friend Job ever had. The book of Job is a splendid Hebrew poem, a drama, an allegory, in which the *dramatis personæ* are the varied faculties of human nature; though very probably Job was an actual character, and one whose great afflictions, and the prosperity he enjoyed after them, made of him a living example of a profound and universal truth.

Satan is whatsoever urges us to act contrary to our sense of right, while the perfect way is the way pointed out by conscience. We cannot use a power we do not possess, and to clearly illustrate the limits of human responsibility, what can be more beautifully expressive than the parable of the men with different numbers of talents, all being made equal, while he who had only one, and made no use of it at all, was the only one who received a rebuke and merited punishment. And what can be more expressive than the phrase: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

To have expected twenty-one talents from him who at the outset had only ten, would have been unjust; while, had he brought only nineteen, he would have been less worthy than his neighbour, who having only two to start with, made them four. We cannot be responsible for the use of opportunities which are not ours; but we are responsible for using opportunities, for acquiring knowledge, as well as for the use we make of the knowledge we have acquired.

Conscience has the power to make us happy or wretched, *here and hereafter*, only when the body dies, being deprived of all earthly distractions, we are thrown in upon ourselves, and hear the voice of Spirit more distinctly. It is the voice of God within, that pronounces us profitable or unprofitable servants, and on entering spirit-life, every spirit realizes that no frowning accuser stands there to keep any soul from mingling with the angels. The only question for each one of you will be: What capacities have you for soaring, or for climbing the celestial steep? If we were not discontented when we did wrong, we should never aspire to right. Shame, remorse, and all penalties, are means of elevation; and, as such, are means of grace, and stepping-stones to ultimate happiness.

Our closing word shall be one of practical application. God is not unjust, and will not punish the victim for the victimizer's sin. He who does the wrong is in reality the only sufferer. You cannot be too sharp for God; you cannot surprise infinite foreknowledge; and, therefore, you would not be permitted to injure a fellow-creature, unless that very suffering, which you occasion, could be turned, and would be, to his good. We all know that man is largely a creature of circumstances, and his environment influences his conduct. It is, therefore, a duty and necessity to use every possible means to entice to virtue and not to vice. The working out of the problem, in its relation to individual applications of divine justice, we must reserve for our treatise upon "*Karma*, or the Law of Sequence," leaving with you to-night only the wholesome reflection, that every

kindness shown to another is a following of divine goodness, and brings an inevitable reward, while the wrong-doer, not the victim, is the one who really suffers, by retarding his own spiritual advancement.

#### IMPROMPTU POEM.

##### THE TRANSITION OF SIR MOSES MONTEFIORE.

(Subject chosen by the audience.)

'Tis said, in the Gospel, that all rich men  
Must pass through the needle's eye—  
A gate most narrow—before they reach  
To the heavenly spheres on high;  
And, 'tis stated, a young man in sorrow and pain  
Turned back at the Father's word,  
Because he was rich, and loved his wealth,  
For the words his ear had heard  
Were: Sell all thou hast, and give to the poor;  
Thou canst enter heaven but by this door!  
The Kingdom of Heaven is not far away  
Across the shimmering sea;  
It is not far above, in the azure depths,  
Whence the stars shine lovingly;  
It is not in the mines of the earth, where gold  
And precious gems abound;  
It is in man's heart, or he sees it not  
In all creation's round;  
'Tis the love of one's neighbour, before one's self;  
'Tis prizing true wisdom beyond earth's pelf!

'Tis said, that God orders that some be rich  
While others are poor and low;  
And, we know, that fortune is not controlled  
By such means as ye all do know.  
Some are born to title, to vast estates,  
And their gold is to them no shame;  
The unrighteous Mammon, when wisely used,  
May win them a fadeless name:  
'Tis only the miser and selfish who kneel  
In the dust, when the judgment hour they feel!

It is hard to be rich, and not be proud,  
And the spirit is sorely tried  
By earth's golden chains, which foolish man  
Has so quickly deified;  
And when one stands out for a hundred years,  
Like him who just passed away,  
Distributing wealth, with a bounteous hand,  
On Gentile and Jew, ye may  
Praise God, that he gave the good man gold,  
For he also gave wisdom manifold!

Like the patriarch brave, in the olden time,  
Like Moses, the leader true,  
This noble spirit, whom all revere,  
Doth but receive his due,  
When Jew and Gentile alike exclaim:  
A Father to all was he,  
Though loving his race, with a special love,  
His love to all men was free:  
And he helped the poor, and the fallen he raised;  
Let his memory ever be loved and praised!  
But bring no garlands of fading flowers—  
Of roses that die ere they bloom;  
No marble column or stately bust  
Can honour the good man's tomb;  
In philanthropy's pathway he loved to walk,—  
Poor children, the sick, the sad,  
The weary, the aged, and those cast down,  
Did he ever strive to make glad:  
So, if ye would build him a marble urn,  
To the poor and the fainting in kindness turn

Say not that the Jew is of alien race,  
When Jesus from Israel came,  
When the Law and the Prophets and goodly psalm  
Are the light of a Hebrew flame;  
Say not that the Jew is a bird of prey,  
A usurer in your land,  
But remember that many most brave and true  
Neath Israel's flag do stand:  
Jehovah loves all, and the Jew doth rest,  
When men despise him, on heaven's breast!  
Not here, in this free and favoured land,  
Where the British flag doth wave;  
Nor over the deep Atlantic sea,  
Where freedom makes men brave:  
But in corners dark, on Europe's soil,  
The Jew is a sufferer yet;  
Christians say, in the pride of heart, that they  
Christ's wrongs can ne'er forget;  
But they, who cast stones at a feeble race,  
In the sphere of their Lord have no resting place  
Build to-day, in your hearts, a memorial pile  
To the benefactor true,  
Who now has gone to a broader sphere,  
Where the Gentile meets the Jew  
As a brother, remembering race no more,  
Forgetful of caste and blood,  
Because the spirit of love makes one,  
Neath the light of Eternal Good:  
Then let this memorial a death-blow be  
To anti-Semitic tyranny!



Sir Moses, a knight of honour bold,  
 Was to England a joy and pride;  
 So loyal and true to each sacred law,  
 His praises rang loud and wide.  
 He shows you the flower of Israel's race,—  
 Not Shylock, the grasping Jew,  
 Grown desperate 'neath the oppressor's yoke,—  
 But the freeman, gentle, true,  
 Who can find in the Law, which Moses gave,  
 A crown for love and for hate a grave!  
 'Tis said, in the Decalogue, they shall live  
 For many days on earth,  
 And dwell in a fair and pleasant land  
 Of more than mortal birth,  
 Who honour the counsel of fathers wise,  
 Who to mothers are kind and true,  
 And the good, brave Knight, who has passed from sight,  
 That pathway did pursue:  
 And length of years is a pride and joy  
 To those who esteem not life a toy.  
 Go home, to thy kindred within the Veil,  
 O loyal, faithful heart!  
 Thy patriarchal presence still  
 May shoot a generous dart  
 Of love to God and love to men,  
 From where thou now dost dwell,  
 The axe of honour in thy hand,  
 Still noxious trees may fall:  
 Men say "Adieu," it is "Welcome!" there,  
 Where angels make known the Eternal's care!

## THE SPIRIT-MESSENGER.

### AN ESSAY ON HEALTH, AIR AND DIET.

A CONTROL BY "TOBIAS VENNOR," A PHYSICIAN OF  
 THE 16TH CENTURY.

Recorded by A. T. T. P., June 24th, 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:—

The road to travel, through a straight and a long life, is an open one, and worthy of study; for life is one of God's most precious gifts, and like all his other gifts should be preserved with care. The notification of the end of a long life is a matter of so much marvel, that for a man or a woman to reach over the years of a century, is thought a fitting subject for public comment. When such an age is reached, then these years, these later years, are generally accompanied by pains, that would have been absent under ordinary care.

The death is recorded to-day of a woman of 106 years of age, and the account has also extended to her bodily ailments, which need not have been. But why is this? It is because the physicians of to-day are slaves to the pressure of social ruling, and are not truly honest; for the ill-effects of excessive eating and excessive drinking, and of gluttony under all and every form, are permitted by these modern and confidential advisers, for fear they should be thought crotchety, and beyond the necessities of the present day. So they become blind to the excesses of their patrons, which excesses tend to shorten life, rendering them a prey to loathsome diseases, which never would have been under the most ordinary common sense precaution.

Not only physicians in the body, but physicians in spirit-life, are not fully as honest as they might be. They tell the truth, but not the whole truth; they keep back a part of the truth, as being advice, that would be deemed cruel and coarse for the prolongation of life. Your own spiritual medical adviser has not entered nearly as deep as he might have done, on the worth and usefulness of the blood, and of its effect in over-quantity, or superabundance, or on the absence of that necessary quantity, which goes to make and form a sedate and happy existence. But why is this? It is because, were this knowledge published, it would perhaps excite horror and detestation against the adviser; so that, in consequence, the full-blooded amongst the toilers of all nations go about their daily avocations as sponges, ready to suck up any exhalation, that will render them diseased, and bring them to an early grave, and a peremptory ending of life.

Those whose blood has got chilled, and thinned, and weakened are without the advantage of this abundance of blood, which is as necessary to the one as to the other: and why? Because the tendency of the age certainly, and not the advancement of medical science, forbids the letting of blood, and treat it as a custom belonging to the past; and also forbids the insertion of blood, as also belonging to a set of unlearned advisers belonging to an age, when very little was known of the ways and means of curing human ills, or of the means for the prolongation of life. Yet in my days it

was no unusual event to talk to or walk with a centenarian, and aged counsellors and legislators formed the governing power of this kingdom; and therefore I have made up my mind, that although, in respect to surgical qualifications, this age is decidedly in advance of the last and preceding centuries, yet not in the matter of curing bodily ailments.

You shall take a case to six different doctors, and not one shall diagnose the case the same as the other, nor shall the remedy be the same. Therefore, however I may be judged, however fitting or unfitting my discourse may be deemed, I am determined to give a few special views for your own guidance, to be afterwards submitted to your own spiritual advisers, and again, if you deem fit, to those in whom you are interested. Again those portions, which you may choose to publish, publish; but you will not nor do I wish them to be published in extenso, so as to be given to all whose minds are narrowed by present prejudices, and who are firm believers in the licensed quackery of to-day, with prescriptions to which they dare not fix their names, or put them in a language that can be generally understood; for were they to do this, the drugs would lose their potency, and their practice would suffer enormously, and their patients would be ashamed at their bygone credulity in bowing down and worshipping these idols of Modern Medicine.

I have been to your home, and I like the situation of it. It is open on all sides; even the effect of the sea breeze can be felt; plenty of good air, which is so necessary to health, can be obtained there. You know, what I shall be pleased to call the universal mediumistic grumbling respecting atmospheric conditions, which mean the heart and spirit of controlling. When the sun is shining in a cloudless sky, when the air is clear and pure and pleasant, then human life, as evidenced on yonder green,\* is full of all that is happy and pleasant. Look at yonder children: they are like the butterflies of this season; it is the pure air, that is giving wings to their feet; but let the clouds gather over this fair scene, and these pleasant looks will change, and gloom will reign instead. Their steps, now so light, will be as heavy as lead: and why is it so?

It is because the air has changed; the body is altered by this change of air, and the soul is depressed in consequence. Change this fair scene again: think with me that these leafy branches are leafless, and the leaves will soon cover grass and gravel path alike; see then how this air changes. The air attacks the body; the air is infected by every natural change, and this being so, the body of man is affected in consequence.

Take the fearful malady now raging throughout the cities of Spain, seizing on its thousands of victims; and why is this? It is because the air is diseased; it is not pure; it is not clear: there the common sewers are neglected, so that pure and sweet air, and good health, are far from them; so that the first necessary which nature gives, but which man fills with impurity through want of thought or through neglect, is wanting. Pure air is like balm to a bodily wound; it is as blood to the veins.

The next great necessity of good health, is preserving a natural and temperate heat of body. One half of human diseases spring from the neglect of the temperature of the body, and the means to realize, both by natural instinct and common sense, the proper temperature of the body, is carefully to think on how to eat, what to eat, and when to eat. The same also with drinking. There were some who, in my day, were so anxious even as to consider which way their residence should front. You know the frontage of your own: it has nearly an aspect all round the compass, but I consider that those rooms, which front to the eastward, are the most healthy in the house, having the benefit of the sun's earliest rays. In respect to eating and drinking, and to rapid change of air, and to what of meats and vegetables are the best to eat, and when to eat, I shall very lightly glance ere I enter on the remedial portion of my control. It is a strange matter and yet a true one, that a great number of cases of longevity, considering the difference of population, come from Wales. The recorded transactions of that woman of 106 years of age show she was a Welsh woman.

There are some meats that are specially forbidden by Moses, the lawgiver of the Jews; and when I was on earth I considered, that these forbidden meats showed the shrewd common sense of the Jewish lawgiver, considering the conditions and climate, when these laws were given. There are some who abstain from meat altogether. I do not advocate total abstinence from any sort of food, that has been placed by

\* Referring to the children in the Gray's Inn garden.

God in the hands of men, and nearly all of which have their special use in some particular section of the body.

Meat may be divided into two classes: bitter and sweet; and I strongly advocate the sweet meat for certain conditions of body, as being more fit for nourishment; as filling the veins with blood, digesting easily and acting as an antidote to cholera and choleric dispositions. Then again, there is a great necessity of care in preparing meat, both when it is living, and after it is killed and in the carcase, and in the dressing it. If this be done in accordance with nature, then the meat is sweet and wholesome; but if it be done contrary to nature, it is unwholesome, and becomes the parent of long-clinging diseases. The flesh of prize animals, of whatever denomination, is not as wholesome as the flesh of those who have been fed naturally, and have not been crammed. The number who prefer this artificial mode of feeding, are those more prone to impure exhalations, and being full-blooded are prone to disease, and are very hard to cure.

It may be said, that gluttony does not belong to the present only; whoever says so is in error. There are men of to-day, who taste of every one of the innumerable dishes placed before them, and who have such Epicurean tendencies, that they would, for the sake of eating, take up with eating creeping things; whilst there are others, who are called vegetarians, and whose error is as great as that of the glutton, who abstain from meat, because it promotes a tendency to lust; men who have great doubts of milk, because they look on it as white blood, and shudder at an egg as an article of diet, because it is liquid flesh. To such as these advice falls nearly heedlessly; but who knows, but what my words may reach them in part.

The flesh of calves, veal, was a meat much in fashion in my days on earth, and to one, who wishes for a prolongation of life, veal, of all flesh, is the easiest of digestion, and makes good blood; but it must be properly cooked; it must be roasted or baked, not boiled. I look on veal, from six weeks to two months old, as a firm, wholesome flesh, and fit for a man of an age from eighty to a century. Beef should be eaten by the very young only, except in the case of those, who are toilers in the field, or of the carters, where incessant walking and toiling helps digestion; for it is these classes alone who can digest aged beef; because as a food it is tough, hard, heavy and slow of digestion; yet it is wholesome and nourishing, if the digestive organs can overcome it. But if a man long for beef, and his means permit, and his age be beyond sixty and under eighty, let him see that his beef be young; and I say that a fat young heifer gives the best nourishing flesh, and the most tender, and consequently the meat most easy to digest.

There was in my day, and is also at the present day, a strong tendency to lamb's flesh. The proper season for eating lamb's flesh is coming near. I consider that, although it be tender and succulent, there is no wholesome nourishment in it, either to old or to young bodies. The nourishment from lamb's meat takes the form of froth and phlegm in aged persons; it fills the stomach, satisfies the appetite, and starves the body; but when the lamb is moved from the ewe, and placed out by itself to nourish its own body on the short and tender grass, I maintain that after six months' feeding on this natural provender for itself,—I will maintain that for all conditions of body, the flesh of a yearling sheep is the healthiest flesh of which man can partake. It is neither too cold, nor too dry, nor too hot; it is the purest and most temperate living beast, and the purest flesh that is eaten by man. Some prefer it dressed in different ways; the healthiest way is having it roasted or baked.

Next again to this is mutton, ram's flesh and ewe flesh, neither of which I consider necessary to be the food of any man, who by natural talent has put himself into a position to have the means of partaking of a lamb from six months old up to the yearling maiden ewe. Worthy Sir, this may seem of little matter, but the body is built up, and kept in strength, by attention to little matters. There are men, who say they partake of all forms of flesh, and of all sort of birds, tame and wild; of all fish, both from the salt water and the fresh river, and that they find them all digest easily and thoroughly. Such men have been spiritually blessed by nature, and with the care, which I advise, would become modern Methuselahs; but there are others who are not so blessed, and who of necessity must be very sparing and choice in their eating, and who have never experienced, and cannot realize, the coarseness of bodily feeling which aids to lust through special diet, which their more healthy brothers, who satisfy their natural craving with the highest form of food, avoid.

The great Pythagoras lived for years on bread and honey, and many of his immediate followers enjoyed long lives by following his example. The last article of diet, that is of importance to man, is fruit—garden fruit. I saw when I was here in company with your own spiritual medical attendant, a large cucumber; as an article of diet it should be eaten by you with vinegar, oil, pepper and salt. I have eaten them when young, boiled in white wine, vervain and salt liquor, and found them, when served like this, comforting to my then weak stomach. I saw, also, at the same time, some onions; I do not consider, that there can be any more healthy food than the onion. I consider that in Wales, the country of the leek, the longevity of the inhabitants is due to their love of the onion.

Many dishes, many diseases; there are some public dinners, where there are as many courses as there are weeks in the year, and as a consequence it is not unusual there to hear of men passing away from time in the very prime of their lives. Although I am not advocating the living of an anchorite, as I believe that all things were given by God for man's use, but not for his abuse, I can see and have witnessed men seemingly in the best of health, whose blood is so highly exalted by injudicious feeding, that you may describe it as nearly putrified blood. Such men are not deserving even of pity. The consequence of a putrefaction of the blood means the destruction of all natural or rational action, terminating in suppuration, gangrene and death. This is the penalty of gluttony.

There is no efficacious remedy, except the exercise of common sense. When on earth, I advocated the transmission of blood, and upheld the utility of cupping. I was always fighting against the unwholesome feeder, even of my day. I was beloved by my patients, who were more like personal friends inviting me to their homes, and honourably bearing the charges due to my position. My name on earth was Dr. Tobias Venner, and there is also present with me, one, who will enter into remedial measures belonging to his day,—he is my spiritual friend and companion, and I hope in useful earth work will be my future colleague. Dr. Thomas Moffat combines with me in praying, that when I have had another opportunity given to me, that some part of our advice should be taken home to yourself and duly considered. In the meantime we ask God to aid us and to so strengthen our words and counsel, that they may be found of efficient use to you, and to those to whom you may choose to impart them. For the present, both of us wish you a kind good bye, and ask that God may bless you.

The above is a quaint control, and one which you would expect a Medico of the sixteenth century would deliver himself of, if still in the body. The controls of Orthodox Divines have proved to me, that Orthodoxy in religion often still clings to its earth-cherished dogmas. The present control evidently sticks to the medical ideas that were his whilst in the body. Of Tobias Venner I had never heard who he was or when he lived. After searching through several biographical dictionaries I found he was a physician, born in 1577, educated at Oxford, settled at Bath where he died in 1660. Among other works he wrote a treatise on diet and regimen. There are those who would suggest that nothing would be easier than for the Sensitive to make up a story like the control in question. How incredibly credulous such suggestions must be! So they would think if they had an hour's conversation with the Sensitive in his normal state.

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

On Sunday, Aug. 9, W. J. Colville conducted services in Cavendish Rooms, at 11 a.m. and 7 p.m. The audiences were large and very appreciative, and many expressions were given to a hope encouraged by many friends, that another series of meetings, with Mr. Colville as speaker, may be commenced shortly after the conclusion of the present series, which terminates on Aug. 23.

The musical portion of the service was as pleasing as ever, and the lectures touched upon many questions which are now greatly agitating the public mind, both in and out of the ranks of Spiritualism. The morning discourse was on "*Karma*, or the Law of Sequence." It was practically a presentation of views proclaimed in a pamphlet now publishing, entitled "Behind the Veil," and "Keys to the Kingdom of Heaven," announced elsewhere. Whatever side any of our readers may take in present controversies, it is well for them to read all sides, and then draw their own conclusions. The reviewer of Mr. Sinnett's work "*Karma*," stated in *The Times*, of July 31, that the views therein contained were not an incentive to the living of such a life as true religious teachings would inspire, and after a denunciatory sneer at the marvellous phenomena recorded by Mr. Sinnett, proceeded to throw contempt upon Spiritualism. Mr. W. J. Colville appears to have defended Theosophy last Sunday morning, and Spiritualism in the evening, and to have concluded the whole matter by asserting that Spiritualism, when truly comprehended and broadly interpreted, was indeed genuine Theosophy (divine wisdom), while certain phases of Occultism were far inferior. Spiritualism combines and unites all phases of mental phenomena, and endorses all phases of experiment immediately proof is adequate to establish conclusions as facts.

The greater portion of the evening lecture was exceptionally fine. It



left mysticism behind, and dealt with the most practical issues of the day. We understand a full report has been taken which may soon appear in these columns. The title of the lecture is "Spiritualism as a practical religion, and an incentive to a holy life." The poem at the close was of unusual excellence, and was greeted with hearty applause. The theme was "Celestial Breathings."

Mr. Colville's "at homes," at 16, York Street, on Tuesdays, have been very interesting and enjoyable. The answers to questions have been of great service to many enquirers. The private teachings given to select classes have fully met the highest expectations of those who have attended, and several receptions held at the houses of friends have been in every way successful.

Financially, the meetings have been a complete success. No special effort has been made to raise funds, but all expenses have been paid without difficulty, by means of the freewill offerings of those who have felt themselves benefited by the teachings, and have wished to help on the work. We congratulate Mr. W. J. Colville and his friends on being entirely unencumbered by financial embarrassment throughout their present campaign in London.—*REC.*

#### MATERIALIZATIONS AT WEST HARTLEPOOL.

To the Editor.—Dear Sir,—On Saturday evening the friends here, to the number of fourteen, met for a seance at the writer's home, with Miss Nevans, of Hetton, materializing medium, when the results were as creditable to the medium as they were satisfactory to the sitters. No less than five forms were seen outside the cabinet, on one occasion two forms of children being out together, and seen very distinctly. One form, that of "Sangonetti Antonio" (whose identity you will remember was established here some time ago, and noticed in your valuable paper at the time) was very clear and distinct, his long black beard hanging down on his breast, and an angelic expression illumining his face, while lights like gems sparkled on his breast and in his hand. During the seance, the medium was brought out of the cabinet, while the forms were in full view standing side by side with her.

At the commencement, and again at the close of each seance, her guides offered up an invocation of a beautifully spiritual nature, one of her guides singing a pathetic song, composed in the angel world, and portraying his passing away (by drowning), and full of feeling allusions to those dear ones left behind.

On Sunday evening we adjourned to Mrs. Hirst's large front parlour (kindly placed by her at our disposal), when about 28 sitters were present, and the results were undoubtedly all that could be desired under the circumstances. We had again five forms out of the cabinet, one only of which I will specify, *viz.*, that of a male form, with an infant in his arms, and which was identified as belonging to our worthy hostess's daughter, Mrs. Sanderson. I may also mention that the drapery was thrown into the circle, and felt by one of the sitters, who described it to be of the texture of fine muslin.

We had a good meeting in the afternoon at the writer's home: mediums, Mr. Jno. Scott and Mr. Jas. Elstob, whose guides did us good service. The writer's father controlled Mr. Scott, and gave us some good advice in a matter of moment to ourselves, and concerning those very dear to us. He was also controlled by the husband of Mrs. Sanderson, and recognition and meeting of wife, mother and sister was of a very touching nature, and called forth the sympathy of all present. Altogether we have had a real spiritual feast this week end, for which we thank Almighty God, the giver of all good, and our dear friends, whom we are justified in recommending to our local friends, who may desire to sit with an honest, straightforward medium for materialization; and also Mr. Scott, whose gifts have taken a higher grade of mediumship, and who although suffering from a slight indisposition, made our meetings a real success, the whole being enhanced by the presence of Mr. Wm. Peacock and Mr. Jas. Elstob, from Middlesborough.

I am, dear Sir, yours truly, Wm. WARDELL President, W.H.S.A.  
8, Havelock Street, Aug. 10, 1885.

OPENSHAW: Mechanics' Institute, Pottery Lane, August 9.—The guides of Mr. William Brown, Downing Street, Manchester, spoke in the morning on the failures of Christianity. Instead of its giving man liberty of thought, it had set others over us to think for us; but Spiritualism taught all to think for themselves, and to prove all things and hold fast that which is good. "Spiritualism, a fact, a mystery and a science," was Mr. Brown's subject in the evening. This was a very able address, and an illustration of the subject discussed. Our room is getting too small for us, and we are after another room in the same building, which will hold some 300 people. The rent will be more, but that does not matter, so long as we spread the truth.—*F. SHIRAZ, 56, George Street.*

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, August 9, 6 p.m.—According to arrangements, Mr. C. Lupton paid us a visit, but I am sorry to say that I cannot speak very favourable of our meeting: although Mr. Lupton did his part well, his guides gave us two most beautiful addresses, as they always do; also we had very intelligent addresses by the guides of Mrs. Meehan and Mr. W. Corner. But still there was a lack of something; there was no good flow of harmony as usual; the influence was not so good, and indeed I felt a great deal for the medium, but I hope and trust that the next time he will come here (which I hope will be before long) we will have a grand and glorious meeting.—*G. WILLIAMS.*

KEIGHLEY.—On Monday evening, August 3, in the Temperance Hall, Mrs. C. L. V. Richmond gave a very beautiful discourse to a large and intelligent audience, on "For as in Adam all die even so in Christ shall all be made alive"; after which there was a beautiful poem given on "Love at Home," chosen by the audience.—On Sunday last, Miss Wilson, of Keighley, addressed the audience in a very beautiful manner. Several spirit-forms were described, all of which were recognised. This girl is promising well for a very good speaker.—*Seco.*

PLYMOUTH: 10, Hoogate Place, Aug. 5.—8 p.m., splendid meeting. Table manifestations clear and intelligible. Clairvoyant descriptions by Mr. Cole; and several appearances of spirit-lights.—9th, 3 p.m.—Good meeting. Phenomena very satisfactory. Friends well pleased.—*REC.*

BLACKBURN: New Water Street, August 9.—Lyceum at 9.30, Conductor, Mr. Jno. Pemberton; present, males, 28; females, 23; officers 10; total 61. Groups 7 and 8, of young men and a few ladies, received their first lesson in Physiology, from Mr. Abrams, who handled the subject in a masterly manner.—At the usual services of the society, the speaker was Mrs. Yarwood, the powerful clairvoyant. In the afternoon Mr. Lord occupied the chair. Mrs. Yarwood on rising spoke of the saddened influence which pervaded the room, owing to the fact of several near and dear ones having lately been taken away. She, however, bade them be of good cheer, telling them that their loved ones were "not dead, but gone before," and that they might receive comfort and consolation from the fact, that it was possible even yet to communicate with them. She then described seventeen spirit friends, most of whom were at once recognised. Mr. Hugh Smith occupied the chair in the evening, when Mrs. Yarwood made a few remarks on "Harmony existing between Spiritualism and the Bible," after which she gave twenty clairvoyant descriptions, the majority of which were readily recognised. Mrs. Yarwood is a fearless speaker, and her visits to Blackburn are always hailed with delight by many hundreds of persons, as evinced by the attendance on Sunday; the large Hall, capable of holding fifteen or sixteen hundred persons, being literally packed.—*W. M.*

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Aug. 9.—The weather was extremely wet, on account of which our audience in the morning was very small, and the time was devoted by Mr. John C. McDonald's control to answering questions. In the evening the subject chosen by the audience was:—"With doubt and fear, through truth made free, with faith triumphant sing: O grave, where is thy victory? O death, where is thy sting?" Mr. McDonald's controls pointed out that there is no death, consequently there is no victory over the grave. They analyzed the various teachings and beliefs of the Christian sects, and clearly demonstrated their falsity. It was a logical address, listened to with deep attention. Our services at Bridge Street are discontinued.—*W. LAWTON, 38, New Union Street, Great Ancoats Street.*

STONEHOUSE: Union Place, Aug. 9.—Morning: attendance small; Mr. Burt's subject, "The Atonement," very ably dealt with. Evening: discourse, by Mr. Burt, "The coming Age," thoroughly entered into, dealt with in a powerful, energetic control of fifty minutes, leaving a good impression on all. Circles held as usual, after both lectures, at which Miss Bovett's and Mr. Burt's guides gave descriptions of attending spirit-friends, which were recognised. Mr. Cole gave clairvoyant descriptions of spirit-friends present.—*COR.*

HUDDERSFIELD: Assembly Rooms, Brook Street, Aug. 9.—A very encouraging day with Mrs. Morley, of Halifax, and Mrs. Midgley, of Stainland. I believe it is the first time Mrs. Midgley has been used on a public platform, and I am sure every one was highly satisfied with the manner in which our spirit-friends were able to use her. She also gave us her experience of how she became a Spiritualist, in her normal state, and every one present seemed very much pleased by her remarks. This was in the afternoon, when Mrs. Morley's guides spoke on "Our Spiritual welfare." In the evening Mrs. Midgley was controlled by "John Dent," late of Heckmondwike, who gave us some good sound advice. Mrs. Morley's control treated "Man, know thyself," in a very able manner. "Lily" advised all strangers to form circles, and get proof for themselves. There were several that wished to be treated by "the doctor," and were highly satisfied. That seems to carry conviction with it to enquirers more than anything else. We had several fresh faces to visit us again, and I think, in the course of a few months, Spiritualism will have made a firm footing in this town.—*J. W. HEMINGWAY, Cor. Sec., Chapel Street, Moldgreen.*

MIDDLESBOROUGH: Granville Rooms, Newport Street, August 9.—Mr. R. L. Fearbey spoke in the morning on "The Emancipation of Man, not the Fall of Man." Tracing history into the remote past, he was convinced that man was in a higher state of development at present than he ever has been. In the evening he spoke of the inconsistencies implied in the orthodox notions of man being the work of a perfect God, and yet falling a prey to a more powerful devil, also the work of a perfect God. Mr. Fearbey is a very sympathetic speaker, and carries the audience with him. He has made an excellent impression here, and arrangements have been made for another visit on September 13.—*A. McKENNEM, Sec.*

SHEFFIELD: 175, Pond Street, August 9.—We had the pleasure of hearing Mr. Postlethwaite, from Rochdale. In the afternoon we had a short meeting, ending with a few descriptions of spirits. In the evening we had a discourse on "The True Religion." It was a very good lecture, and contained some useful hints as to what a true religion should be: deeds and works, not creeds. At the close of the lecture, the guides of the medium brought him out among the company, and described the spiritual surroundings in a very interesting manner, to about ten persons, which I believe were admitted to be right in every case. They caused much interest. At the close of the evening meeting, all expressed their thanks to the medium for coming, and hoped it would not be long before he would be able to visit us again.—*W. HARDY.*

BRADFORD: 448, Little Horton Lane, Aug. 2.—Our healing meeting was well attended. In the afternoon, the lesson was commented on, and the guides of Mrs. Smith gave us a short discourse, and eight descriptions of spirits, seven of which were immediately recognised. In the evening, Mrs. Sunderland spoke on, "Has the religion of bygone ages being sufficient for mankind?" This she clearly answered in the negative, and showed how important it is that man should ever keep seeking for more knowledge, and not adhere to old notions. After Mrs. Smith's guides had given us a short discourse, and described more spirit friends, our meeting closed with a poem from the guides of Mrs. Sunderland.—Aug. 4.—Mr. Schutt lectured on, "A home in Heaven," giving a description of spheres from one to four. Our room was packed with a very intelligent audience. Answering questions brought a very highly instructive meeting to an end.—Aug. 9.—Afternoon closed; in the evening Miss Summer's guides, after the discourse, took her into the audience, describing spirit-friends in such a manner that seemed to surprise all present, giving personal and surname in many instances, also the kind of dwellings they lived in when on earth, and the furniture and other objects therein; and the numbers on the doors. Our meeting closed with a beautiful invocation from the guides of Mr. Parker, our room being full to the overflowing.—*COR.*

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 14, 1885.

### NOTES AND COMMENTS.

Mr. Colville opens his lecture with misgivings, which, it must be confessed, are not entirely groundless. The lecture contains very little that is in accordance with its title, which we much regret on the consideration of space. When a spiritual teacher turns his back on the light of to-day, and strives to see by the long-ago dead embers of the past, it is not to be wondered at if his footsteps be obscure. Is all this not "infidelity"? It is impossible to serve two masters; a man must either manipulate dogmas, like the Pharisees, or speak the luminous truths of the Spirit.

As to Atheism, it is the product of an injudicious application of the God idea. It is absurd to say that any "God" ever made the "universe." What is meant by universe? Taken as a whole, it must be self-existent, and therefore so in all its parts. Matter, though an effect, must be eternal, if its cause be eternal. Were it possible to withdraw the cause, matter would at once disappear. Gods, and other finite intelligences, as secondary causes, modify and form pre-existing substance, and thus are, in a sense, creators, but a strict line of demarkation must be drawn between the INFINITE ONE, and any God or all the Gods!

The mischief arises from following the Biblical representation of God. One is assumed to be the Creator, but in Genesis the original is in the plural, and these Gods merely gave form to that which previously existed in another state. The biblical purpose of exalting "God" above the INFINITE ONE, is to personify him, and pave the way for his "incarnation," and the mythical falsehoods of priestcraft. Into this illy-concealed trap, Mr. Colville's "guides" seem disposed to lead us. Jehovah is, thus, assumed to be the Infinite One, but the Mosaic Jehovah was simply a spirit guide, who assumed that name for purposes of imposture. The history of the Ten Commandments being written on tablets by this Jehovah is false, as the commandments pre-existed. The whole story is manufactured for theological purposes, being a part of the system upon which the Christian dogmas depend.

Speaking of "unconscious mind stuff," (a term now met with for the first time) we ask, what kind of "consciousness" was it, when Mr. Colville's first forms, made by the Spirit—the minerals, vegetables and animals, we presume—were the only products of spirit; and what can we know of "consciousness," when we are not aware of what we are when not "incarnated"? "Consciousness" seems to be an unknown quantity. There is evidently more "stuff and nonsense" in the matter than Mr. Colville anticipated.

Poor Calvin is unrighteously dealt with, in receiving all the punishment due to the bulk of Christian absurdities. He was the deadly foe of the Romish Church, which coolly damned all who would not be misled by it. "No!" said the

logical Calvin: "If the great majority of people are evil, and go to hell (which I admit), then it is God, who made them, not the Pope, or his priests, who sends them there. If God be all wise, He must have known that each and every one of these hapless ones would go to hell; and for some wise purpose He so arranged it." Otherwise the "devil" is the main factor in the destiny of human souls, and God is left with a minority, His plans entirely superseded. This Calvin could not admit. Like Mr. Colville, he believed in God, not devil, and hence had to attribute to the Divine Plan that which befalls mankind. And, taking another view of the matter, the Christian God, like his church, would unhesitatingly damn all who declined to worship him. Calvin was thus literally correct.

The fault really lies in the Christian system, as manufactured by Romish priestcraft, which carefully hid from mankind the old Egyptian light, as to the soul's progressive development, and the good which ultimately arises out of the ills of life. The Infinite One is eternally evolving "good" out of "evil," a higher out of an inferior state; but the false religions that have manufactured bibles to suit their purposes, have taken man's soul out of the keeping of the Creator, and handed it over to sectarian "gods," whom they blasphemously assume created the soul; and hence the whole drift of affairs is in the direction of adding importance to these "Gods," and bringing position and revenue to their priests, at the expense of the spiritual darkness, moral degradation and mental misery of humanity.

Mr. Colville's poem on Sir Moses Montefiore, is a wonderful production, to be given on the spur of the moment, as suggested by the audience. On Wednesday night, "Rest" and "Social harmony" were suggested from the audience, when a most appropriate and well constructed poem was given. Were it not that we are so familiar with them, we would be disposed to ask: Can such things be?

There is a cheering ring of spiritual truth in the report of Mr. Johnson's lectures at Lancaster. Let us have Spiritualism; there are thousands of priests and parsons muddling with the myths.

In last week's MEDIUM several remarkable coincidences of thought occurred. Both the Control and Mr. McDowall spoke of the soul realizing itself as God by the process of development. The Silver-chain recitation on "Truth," communicated by Mr. Kitson, was, as it were, a summary of the teachings given in the Control. In speeches reported from various places, there was an echo of the teachings set forth in "Notes and Comments." The working of an Unseen Hand is visible in much that is continually passing under our notice.

Miss Godfrey's beautiful tale is full of instruction. It deals with the lowest classes—criminals—and shows the power of Spiritualism in transforming them. The slanderous tongue of the "virago" is a true portraiture of habits indulged in by "most respectable" people, and who, too frequently, believe an evil story, simply because it is evil, and without the slightest evidence of its truthfulness. True Spiritualism, such as was practiced in Green's cottage, is the glory and strength of our Cause. Let us cling to these Divine truths,—of immortal life, a Heavenly Father, and His kingdom on earth,—and not be carried away into crotchets about Messianic re-incarnation, psychological and societary subtleties. These are simply twigs, some of them barren or dead, which many people cling to desperately, thereby ignoring the great trunk of the Tree of Life.

WAS IT PSYCHOMETRY?—The following paragraph was cut from the *Echo*:—

For some time past the peasants of Corano, near Piacenza, Italy, declare they have seen the Madonna appear from a bush growing in a place where, in the last century, a statue of her had been destroyed. The locality was soon crowded with pilgrims from the neighbouring villages, several of whom, owing to the heat, and to religious excitement, gave such signs of mental disorder, that they had to be placed under restraint in the asylum. A stop was put to these proceedings by the syndic, Signor Maggi, who, in the presence of 30,000 spectators, had the famous bush dug up and the earth round it. A company of soldiers then dispersed those who still lingered on the spot without any resistance being offered.

Psychometry, or the ability to sense the prevailing thought respecting any object or spot, may do much to account for these deplorable superstitions. Such a case illustrates the tendency of psychological functions on minds that are dominated by superstitions and a false, hysterical "religion." The result is mania, madness. Quite the opposite is derived from the same faculties when enlightened by Truth. Reason



is strengthened, and the Soul is elevated. It is the manifest duty of every spiritual reformer to do all that is possible to stamp out Christian superstitions. Unless care be taken, Psychometry could be made to endorse these fables rather than lead the mind to truth, and thus throw man's mind back into the dark and distracting errors of the past, instead of forward into the coming Day of light and tranquility.

SEE DIRECTORY for Mr. Colville's appointments, and other important announcements: Mr. J. Scott at Spennymoor on Sunday; Mr. J. S. Schutt at Otley Road on Monday. The Directory page is a newspaper in itself, and it should be carefully consulted.

The continuation of Mr. Smart's article is held over till next week. The Control is of an unusual character, and very characteristic of the style of thought of the period stated.

Having received a fine assortment of books from America, we call the attention of Lovers of Books to lists on the back page and elsewhere.

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

W. J. Colville will conclude his present series of lectures and conferences in London, by delivering two discourses, &c., in Cavendish Rooms, Sunday, Aug. 23, and holding several receptions on following days.

W. J. Colville left for Paris yesterday, where he will remain all next week. He will give several lectures and receptions while there. For all particulars apply to Miss M. B. Baldwin, 28, Rue Washington, pres de l'avenue Champs Elysees, to which address all letters for W. J. Colville should be sent till Aug. 21; then again to 16, York Street, Portman Square, London, W.

#### MR. JOHN C. McDONALD AT CAVENDISH ROOMS.

This is Mr. McDonald's first appearance in London; doubtless he will be received with the heartiness which has been extended to many other strangers. He has been highly spoken of by recorders in these columns, as a remarkable orator and singer under spirit influence.

On Sunday morning, at 11, he will speak on "True development," and in the evening, at 7, on "Why do Spiritualists differ?" On Monday evening he will address a meeting at 15, Southampton Row. He is open to invitations to attend meetings on Tuesday and Wednesday evenings.

#### THE CONCERT AT CAVENDISH ROOMS.

The concert on Wednesday evening was one of the most delightful, refined and harmonious occasions we have ever participated in. Dr. J. W. Bernhard conducted in an able manner, the key to the whole, and his performances on the pianoforte, with Miss Agnes Maltby, were most brilliant. On the violin, Mr. H. Koenig exceeded himself, and Mr. J. W. Bond, a young gentleman, pleased all with his accurate and sympathetic rendering, giving promise of marked ability. Mr. R. Koenig gave a fine impromptu on the pianoforte, and sang a song. Miss Wade sang twice in her accustomed sweet manner. Miss Jessie Dixon appeared twice, her "Better Land" being a noble performance. Miss Pauline Berry gave evidence, in her fine execution in her two songs, of careful training. Mr. Colville and Master Sydney Richardson, as old favourites, were well received. A grateful addition were the services of Mr. E. Hall, who sang two sentimental songs, and Mr. Dudley Towers who sang two patriotic songs in manly fashion. A duet by these two gentlemen was much appreciated. Miss Maltby's recitation, of Mark Antony's oration over Caesar's body, was finished in style and impressive; and Mr. Colville's inspirational poem as usual, astonished everybody. There was an excellent audience, though a wet evening.

Mrs. Richmond's course will be resumed at Kensington Assembly Rooms, on September 20th. For her other appointments, see Directory.

Mrs. E. W. Wallis contemplates a trip to London, to visit her old friends in Spiritualism. There will be a reception to her at the Spiritual Institution on Friday evening, August 28, and on the 30th she will speak at Cavendish Rooms.

MARYLEBONE: 167, Seymour Place.—A few seats being open at the Monday evening developing circle, we are willing to receive sitters, male or female, desirous of cultivating their spiritual gifts for the attainment of knowledge rather than for public mediumship.—Address "D. C.," J. M. DALE, 60, Crawford Street, W.

LEEDS: Psychological Hall, Grove House Lane, August 11.—At the delegate meeting at Bradford, on Sunday, it was resolved that each delegate should open a subscription to assist Miss Musgrave, of Bingley, in her distress. We had a meeting last evening, and 17s. 9d. was subscribed by members.—J. L.

KENTISH TOWN: 88 Fortress Road, Aug. 8.—Mr. Walker gave a short address, closing with clairvoyant descriptions, most of which were recognised.—Aug. 9.—Mr. Swatridge lectured on "The Church of the Past and Future," afterwards answering satisfactorily a variety of questions.—Cor.

HOXTON: 227, Hoxton Street, N., Aug. 9.—After Mr. Walker's address, the answers to questions proved very interesting. Mr. Webster gave a short address. The circle was then formed, and the clairvoyant descriptions of Mr. Walker proved very correct. The control of Miss B. May, "Mary," gave a short address on "Love and Unity," which was well received by a respectable audience, and concluded a successful meeting.—D. JONES, Sec., H.P.S.

#### DISTINGUISHED AMERICAN VISITORS.

MRS. ANDERSON; MRS. WILLIAMS.

On Monday morning, we had the pleasure of a call from these ladies, soon after their arrival in town. The interview afforded us much pleasure. A powerful medium herself, Mrs. Williams' views of mediumship are hopeful for the future of the demonstrators of man's immortality. Organically she is excellently adapted for spiritual work. Her lady companion, fragile and sensitive, we hope will meet with those sympathetic surroundings which will make her truly at home, while she sojourns in the Old Country. In thus publicly announcing the arrival of these visitors, we accord them a most hearty welcome, and we have no doubt but they will be received with all kindness wherever they go. Accompanied by Major and Mrs. Megrue, they constituted the most prominent party at the concert on Wednesday evening.

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

Next week 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.

#### THE LYCEUM CONFERENCE.

To the Editor.—Dear Sir,—Will you kindly allow me space in the columns of the MEDIUM, to call the attention of all workers in and lovers of the Children's Progressive Lyceum, to the third resolution which was moved by the writer, and seconded by Mr. Marshall, of Halifax, at the Conference held on the Lyceum question, at the Walton Street Spiritual Church, on the 7th of September, 1884, which was as follows:—"That all workers in the Lyceum meet in Conference every year, to discuss the furtherance of the Lyceum Movement; and also for mutual encouragement in the work."

I have refrained from bringing the matter forward earlier, in the hope that some abler friend would do so. But seeing that we are within a month of the time, and no arrangement has been made, or understanding come to, I take the liberty of bringing the resolution before the friends and officers, in order to ascertain, if possible, their sentiments on the matter; which I trust they will express without further delay, so that if it be deemed advisable to have one as per resolution, the place of meeting may be selected, and the necessary provisions may be made. Taking into consideration the advance the Children's Progressive Lyceum has made during the last twelve months, I feel confident that a Conference must be greatly needed, by all who have taken an active part therein; and much good and mutual help must accrue therefrom.—I remain, your humble servant.—ALFRED KITSON.

We beg to acknowledge the receipt of a copy of "Lilly's Astrology," from some friend who advised its coming per post card, but gave no name.

"A GENUINE CASE OF CHARITY."—Received on behalf of Mrs. Morris, from Mr. W. B. Fricke, South Africa, £4.—M. SKILTON, 21, London Road, Brentford.

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.

LEICESTER: Silver Street Hall, Aug. 9.—A very good lecture through Mr. Bent, on "A Dream of Heaven." There was a good attendance, and all seemed well pleased with the discourse.—S. A. SHEPHERD.

FELLING: Park Road, Aug. 9.—Unforeseen circumstances having prevented Mr. Meek's attendance, a lady took the platform, and described some spirit friends in a very striking manner. Mr. Tetlow read the testimonies of some eminent men to the truths of Spiritualism, giving an account of his own experiences.—J. T. HOOG.

RAWTENSTALL: Mrs. Barlow's, Aug. 9.—Mr. E. Wood gave a discourse on the passing away of a little child, whose parents are members of the circle. The interment took place on July 18th, when a local preacher read the passage about David and Abolom, stating that the child would not return, but the parents would go to it. Mr. Wood was present and took part, being the first service of the kind at Rawtenstall. "Josiah" took the reverse view of the case. His subject was, "The grass withereth, the flower fadeth, the spring biddeth good-bye, but to return again." He said, if David had no knowledge of spirit-communion, they had. Many strangers were present. Mr. Wood addressed the parents in a most sympathetic way, and concluded with a beautiful song to the little one.—H. SHOLES, Sec., Hall Carr.

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

V.—LETTICE NORTH.

CHAP. XI.—NED NORTH'S RETURN.

We will now return to Lettice, and see how she progressed in the Spirit-life.

She and Annie became fast friends. Lettice was by nature of a gentle, tractable disposition, and under the guidance of Ruth became amiable in the extreme, and often would her sweet, persuasive words arrest the outburst of vehement passion, to which Annie was so frequently liable. Being remarkably quick and intelligent, she soon learned the lessons of love and wisdom which Ruth constantly strove to impart, and as her mind expanded, the desire to return to her former home grew stronger. She wished to tell Peggie and the others there, the truths she had learned.

We have already seen how she succeeded in impressing both her mother and Peggie, so that they seemed to dream of her; and when the young sufferer began to fade away, and the earthly bonds were loosened, she saw Lettice far more clearly; and during the last few weeks of Peggie's stay on earth, the intercourse between Lettice and herself was very close and constant. In this way instruction was imparted to those whom Peggie was leaving behind; and Ruth discovered that Dick, the little brother, was a sensitive, and could under certain conditions become clairvoyant. We have heard how he witnessed the final separation of his sister from earth, and her reception, by Ruth and Lettice, on the other side.

One afternoon, about a year after Peggie's decease, a man, all travel-soiled and weary, presented himself at the door of Mrs. Brook's lodging, and asked for Mrs. North.

"She don't live here, and ain't wanted, neither. A nasty, stuck-up hussy."

"Who are you speaking of?" asked the man.

"Who am I speaking of?" screamed the virago. "Why, Mrs. North, as used to be, but Mrs. Green that is now, or should be; but she lives with him as bold as brass, giving herself such airs, and won't hardly speak to a body when she meets them, and she no better than she should be!"

"Why! what is the matter with the man?" she cried, as the person she addressed stamped his foot violently upon the ground, and uttering a curse through his clenched teeth, struck his fist with such violence on the panel of the door that it split. The woman shrieked, then, looking him straight in the face, exclaimed:—"Oh! I know you now. Don't take on so. I did not know you, North, at first, or I would not have told you so sudden like. Don't fret, she ain't worth fretting about!"

"I am not likely to fret," said the man, with an angry scowl, and muttering to himself. Then turning to the woman he said: "Where does she live?"

"Down there, at the bottom, where those fine flowers are in the window."

North looked, and saw a woman, whom he had no difficulty in recognising as his wife, standing at the door.

"She looks fine," he grumbled. "Not fretting about me at any rate. Yes: I will kill her, and him, too, when I get a chance."

It never entered his head to doubt the accuracy of what he had heard from Mrs. Brooks, and her words were apparently confirmed later on when he saw his wife come to the door with an infant in her arms, a child she was minding for a neighbour. It was pitiable to witness the struggle that raged within the man's breast, between the strong affection he still felt for his wife, and the bitter hatred, jealousy, and revenge which seemed to scathe his heart. All night he paced the streets, returning again and again to gaze at the window where he had seen her with the child.

"Her child, his child," he muttered. "Yes: I will kill both of them, but I will wait till morning; then watch him go to his work, and after telling her what I think of her conduct, I will kill her."

At length, quite wearied out from fatigue and excitement, he crept into a shed, and fell fast asleep.

Not long had he slept, when he was aroused by a bright light streaming over him. In the very brightest part of the light, he saw a sweet face, which he seemed to recognise as that of the little girl Lettice, who (they had written to tell him) had been killed by being knocked down in the streets, but, now, oh! how beautiful she was, and what a world of love and pitying sympathy irradiated her countenance! She did not speak, yet he understood that she loved him. Presently he found utterance and exclaimed:—

"Lettice! my own little Lettice: do I see you again? Then you are not dead—or am I?"

Then there issued from her lips such soft, sweet tones, like fairy music:—

"No, father, we are neither of us dead, but I have gone before! Taken first, that I may help you in this your hour of bitter need; to soften your heart towards poor mother, and to tell you that all your cruel suspicions are wrong. She truly loves you, and no one else. O father," she cried, entreatingly; "put away the evil thoughts from your heart. Go and comfort dear mother: she so longs for your return, and is even now praying God to keep you, and send you safe back to her once more."

Softly the light faded, and North, sitting up, rubbed his eyes and stared vacantly about.

"Well," he said, "it is queer. I wonder what could put such a thing into my head."

Then turning round he fell asleep once more. Again the bright light was on his face, and the beautiful girl bent over him; her sweet breath fanning his cheeks, her long soft tresses spreading over his bosom, causing a strange thrill to pass through his frame.

"Come, father," she said, "come with me."

As she spoke she clasped his hand, and together they passed out into the night. They soon stood before the house, where he had seen Mary North. They entered it, and passed into the front parlour

There on a couch lay the man whom we know as Peggie's father; and on a child's bed in the corner slept Bill and Dick. Passing into the back room, the lovely spirit showed North a little bed, on which slept the youngest of Green's children, a little girl about four years of age; while at the foot of a larger bedstead knelt Mary North, praying fervently.

"What does she say?" gasped the man; "I cannot hear." She is praying for you," replied the radiant being at his side. "Does that look like forgetting you, and caring for someone else!"

North shouted so loudly that he awoke. "Queer!" he mused, rubbing his eyes slowly. "I could have sworn it was real. I wonder what made me dream such a strange thing as that; and Lettice, she would have been about that age, but never so pretty."

After a bit he got up, looking absently about him, then he went out and began walking up and down in an abstracted kind of way in the fresh morning air. The quiet peacefulness of the time calmed him, and so he slouched about until the shops began to open. He entered a coffee-house, and called for some coffee and bread and butter. When he had finished his meal, he began to consider the events of the past few hours. Once more evil thoughts gained the ascendancy over him.

"Stuff!" he repeated several times. "Did I not see her with the child in her arms; and did not mother Brooks say she was living with him? I wonder what time he goes out to work. I must go and watch that villain!"

About nine o'clock, North knocked at the door of the house at the end of the street. Mary opened the door herself. She stretched out both arms towards him with a glad cry, and drawing him into the parlour fell sobbing upon his breast.

"Oh!" she cried, "at last, at last!"

For a time she could do nothing but cry and clasp him to her heart, while he, taken aback by this warm reception, held her close and returned the kisses she showered upon him. After a time they grew more composed, and Mary said, still holding him tightly by the hand:—

"What became of you last night? Little Dick saw you coming in the ship, and reckoned that even if you walked all the way, which he said you would after landing, you ought to have been here yesterday afternoon; and so I waited and waited for you, and roasted a bit of meat and made a pudding, but you never came. But never mind, you are here at last; but I must put on the potatoes, or the children will be in from school before they are done."

"What children are you talking about, and whose child was that I saw in your arms yesterday?" asked North.

Mary stared at him, with wide-open eyes.

"Oh! you need not look like that," he said, with a harsh laugh. "I did come yesterday, and mother Brooks told me all about you; and when I saw you nursing the child, I knew it was true. But I will kill him, and you, too," he added furiously; "for I did love you, Mary, and it maddens me, it does!"

"But I do not understand," said poor Mary, in a frightened manner.

"What does it all mean?"

"Tell him all about yourself," said the sweet voice of Lettice, in her mother's ear; "but soothe him first, and make him have some food, for he is faint and weary."

"Dear husband," said Mary, "be patient a little while, and I will explain everything to you; the children will be in directly."

"What children?" demanded North, fiercely.

"Some children," said Mary, calmly, "that I have the charge of. You know I must do something for a living, and since dear Lettice's death, I felt I would rather die than do anything dishonest."

"Just like the parson," muttered North, "only he said it was a judgment upon us. But that baby," he continued, following his own ideas more than Mary's words; "that child?"

"It belongs to a neighbour, and I mind it for her sometimes," replied Mary.

Just then the children came in from school. Dick, a fine, intelligent lad, with the far-seeing look in his eyes peculiar to the mediumistic temperament; Little Sam, and Lucy, the youngest and the pet of the family.

"How do you do, Mr. North," said Dick, going up to him, and shaking him warmly by the hand. "I saw you land from the ship, and we reckoned you should have been here yesterday; but I saw them black spirits had got you fast last night, and meant to keep you; but dear Lettice went after you, and so it is all right."

Poor North became more and more bewildered every moment; at length Mary, perceiving it, said:—

"Don't run on so Dick!" then, turning to her husband, she said:—"Don't look so perplexed; I will explain it all presently."

The meal over, and the children sent to school, the wife began to explain all that had occurred since her husband left her, often interrupted by exclamations of pity, sorrow, and indignation, as she told the story.

"And do you mean to tell me that Lettice comes back?" said North.

"Yes, and talks to us," said Mary. "She does, indeed!"

"Then last night it must have been true, and not a wild dream as I thought it was"; and he told his wife the strange dream he had had in the shed.

"O dear Ned!" cried Mary, while tears of thankfulness streamed from her eyes; "How wonderful are the ways of God; how kind and good He has been to us!"

"Yes," replied Ned, fervently; "and the death of our child, which seemed so terrible, was a blessing in disguise."

"Yes," replied Mary; "and when you hear more of the wonderful things that have happened, you will say: He has been, indeed, good! Now dear," she continued, going to a box, and bringing out a small canvas bag, which she gave to her husband; "there, dear, is something I have been saving up for you. Come, let us go out and get some nice new clothes. Minding baby yesterday made it just twenty pounds, so it will fit you out nicely, and leave a little over to go on with. Mr. Green thinks he can get you a place as time-keeper where he works, and it will be thirty shillings a week; so with what I can earn, we shall be quite well off."

"Dear Mary," said North, "I do not deserve that you should be so good to me; and do you know I really meant to kill him? I shall not be able to look him in the face."



"Oh yes, you will," she replied. "Come along."

They went together, returning after some time loaded with parcels of all shapes and sizes; Mr. North looking quite another man in his new suit, which Mary had insisted should be bought for best. Mary soon prepared the tea, and the table presented quite a festive appearance, with some fresh water-cresses, shrimps, and cake; and a bunch of flowers for the centre.

"Hurrah!" cried Dick, bursting into the room in his most lively manner. "Here's a fine cake for you. I bought it with sixpence a gentleman gave me for carrying his bag; for you know, Mr. North, our husbands don't come home every day!"

He stopped quite out of breath, while the little ones stood looking shyly at the strange gentleman, not recognising him in his new clothes.

"Come, little ones," said North; "must I put my old clothes on again before you will come and kiss me?"

Said Lucy smiling:—"No. indeed. I like you better now, and will kiss you always; here is a sweetie for you. Dada said we were to be kind to you; and now you are here I'm so glad, and we have such nice things for tea."

Peggie's father, when he came home, thanked God that North had returned safe and well. Our readers may imagine what a happy party they were. When the children were gone to bed, the two men and Mary sat and talked over their plans for Mr. North, who now, for the first time, heard those little silvery taps so well known to Spiritualists.

#### CHAP. XII.—THE FIRST SEANCE.

It was promised, that, as their circle was now complete, on the next Sunday evening, if they sat in the twilight, the two girls, and Ruth, their guardian angel, would appear to them. The next day North obtained the situation as time-keeper, and on the following Sunday evening, the whole party being assembled, Dick as usual read a portion of Scripture, and offered up a prayer of thanksgiving for the blessings of the past week. They then all joined in a hymn, to the accompaniment of tapping on the walls, ceiling and floor. While singing the last verse, they distinctly heard other voices than their own. Presently as the evening darkened, they saw three most lovely female forms distinctly outlined before their eyes. Mrs. North and the children recognised them as "Ruth," "Peggie" and "Lettice," while North knew at once that this last lovely creature was the same he had seen in the shed. She drew close to him; and said, in a most melodious voice:—

"Father, dear father! did I not tell you correctly when I said mother loved you?"

"You did, indeed, my darling," said poor North, bursting into tears. "You must not cry!" said little Lucy, "it hurts Lettice." See, she cries, too!"

And sure enough, large tears were falling from the eyes of the beautiful spirit.

"Ruth's" sweet voice was then heard saying:—

"Do not be astonished that we weep; remember we are all of the same nature, whether in the flesh or out of it. God is a spirit, and man, who is made in His likeness, is a spirit also, living in the world for a time, but covered with a veil of flesh. It is the spirit which discerns, thinks, and loves; and too often, alas! sins. And so," continued "Ruth," "as the love of God is the highest and purest of all loves, so active love towards our neighbour is the highest of all good. And this love, when it is once firmly established in the heart, gradually expands and ennobles the nature, until every selfish, unclean and grovelling idea is expunged from the soul."

After much more of the like teaching had been given, "Ruth" advised them to close the sitting, as the children were getting tired. So after a short prayer, joined in by the spirits with clear, audible voices, this pleasant and profitable communion came to a close.

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

#### IN MEMORIAM.

CHARLES EDWIN GILHESPY, OF NEWCASTLE-ON-TYNE;

WHO PASSED TO THE HIGHER LIFE, JULY 7, 1885;

Aged 26 years and 10 months.

Mr. Gilhespy was an earnest Spiritualist, and a devoted worker in our ranks. Of a quiet and rather retiring disposition, his sterling qualities were apt to be overlooked; but as these were recognised he was called to the front rank of workers by his brother members, and continued to grow in their esteem till the close of his earthly career. For the past year-and-a-half, he held the position of Corresponding Secretary to the Newcastle Spiritual Evidence Society, the duties of which he fulfilled in an able and indefatigable manner. He will be greatly missed by his brother members, a considerable number of whom attended the interment of the remains. A just and fitting tribute was paid to his memory at the Sunday Services following. As an instance of how his loss is felt, the following verses will prove. They were written inspirationally by a lady medium, and read at the before-named services:—

#### IN MEMORY OF C. E. G.

Oh! why are ye sad, for a soul that has fled  
To a Home, that is brighter, on high?  
For still we have left the sweet chords of his love,  
And ofttimes he will linger nigh.

And the labour of love he so nobly gave  
Shall illumine his pathway to God;  
For his Soul has gone with a Heavenly Host,  
Though his body is under the sod.

Your loss is his gain, for the soul in its faith,  
Released from the body, shall rise,  
And drink in the pure and life-giving streams,  
From God, the All-Good and All-Wise.

The moments and hours are fleeting away,  
And Death in its turn comes to all;  
Then! be ye ready; for the time will come  
When the Master will surely call.—C. H.

FLOWER SERVICES.—Another report of the Blackburn meetings on Sunday says: "The beautiful odour arising from the flowers permeated the whole room, and at the close of each service many expressions of

admiration were heard from the large audience. Mr. A. D. Wilson congratulated the Society on the success which had that day attended their efforts. He was the first to introduce Flower Services amongst the Yorkshire Spiritualists, and he had attended many such services, in Leeds, Halifax and elsewhere, but he had never seen such a profuse display of beautiful flowers as had been witnessed that day. He even doubted whether their friends in London had ever held such services." A very successful one was held at Cavendish Rooms lately in memory of Mrs. Gregory. Many years ago one was given at Quebec Hall in memory of a child; Mr. Burns's speech was given in these columns. Last year Mr. Dale included fruit and vegetables as well as flowers.

#### ANTI-VACCINATION CONGRESS.

The International Anti-Vaccination Congress had two most interesting sessions on Monday at the Hotel de Ville, Charleroi, Belgium. At the morning session Mr. Stanhope, representing the *New York Herald*, detailed his experiences of the system of inoculation for the cholera by Dr. Ferran. A discussion arose as to whether vaccination should be enforced if proved to be right and beneficial. The German delegates took the affirmative view, but strongly denounced the evils of the system, which were always, if possible, concealed. New returns, however, showed how extensively vaccination had failed as a protection in Germany from small-pox. The Congress re-assembled at the Hotel de Ville yesterday, under the presidency of Dr. Boens. A very animated discussion took place on the compulsory vaccination of immigrants into the United States. Great effect was produced by the exhibition of photographs forwarded by Dr. Dwight Stow, of Boston, showing the terrible injuries thus inflicted on English immigrants into the United States. In one instance five immigrants arriving in the same ship, and vaccinated from the same lymph, were afterwards affected with most loathsome diseases of a syphilitic character, which totally ruined their health and prospects in life. The Congress adopted unanimously a resolution directing the serious attention of the United States Government to this question, and calling upon it, in the interests of justice and freedom, to abolish the compulsory vaccination of immigrants. Mr. William Tebb, of London, read a very striking paper, giving the results of personal investigations made on the spot respecting the disaster which had befallen fifty-eight recruits in the fourth Regiment of Zouaves, at Algiers. Although, he said, the truth of the disaster was denied by a British Minister (Mr. Dodson) in the House of Commons, the military doctors and the commander of the troops admitted that all the victims had suffered from terrible diseases of a syphilitic character. No less than 30 of these men died after indescribable sufferings. In England the revolt against vaccination was advancing most rapidly. A census which was being taken in a large number of towns showed so far that from 90 to 96 per cent. of the householders had no faith whatever in vaccination. A resolution was proposed by Dr. Houghton, of London, asking the European Governments to make vaccination penal on account of the disastrous effects of the practice. Mr. L. W. C. Keuchenius, of the Hague, a member of the States-General, and several English delegates opposed the resolution, which was negatived by a large majority.—*The Times*, July 30, 1885.

#### PROGRESS OF SPIRITUAL WORK.

PLYMOUTH: 10, Hoegate Place, July 29, 8 p.m., attendance fair.—Aug. 2, 3 p.m., attendance good. On both occasions the spirit-friends were very obliging and highly communicative, affording great satisfaction to all present.—*REC.*

LANCASTER: Athenæum, St. Leonard's Gate, August 2.—The guides of Mr. M. Condon, of Barrow-in-Furness, gave us two interesting and instructive lectures. The afternoon subject was "The Bible," which was treated in a very telling and humorous manner, the gross discrepancies and absurdities of the creation, and other stories, being very trenchantly dealt with. Two Secularists present offered a little courteous discussion, to which the lecturer effectively replied. The evening subject was, "Does man survive death?" The lecturer dealt very exhaustively with this subject, and evidently won golden opinions by the eloquence introduced into his remarks; and we have reason to feel highly gratified, and doubt not but that good will result therefrom. We are using every means available to spread the cause here in Lancaster.—*J. HOYLE.*

EXETER: The Mint.—On Monday, August 3, the members and friends of the Free Spiritual Research Society, by the kind invitation of Mr. Parr, assembled at Ashford, near Newton-St.-Cyres. Tea was provided in the open air, after which a meeting was held, addressed by Mr. Ware, Mr. Page, Mr. Hamlyn, and others. The weather being fine, many friends availed themselves of the opportunity of being present, and I must say, a most enjoyable time was spent by all, amid the beautiful wooded hills of this charming locality.—On Friday evening, August 7, at our rooms, we had the pleasure of hearing several well-known friends. Mr. Rossiter, of Torquay, kindly took the chair, and the meeting was addressed by Messrs. Hopcroft, Batt, Ware, Page and Hamlyn.—On Sunday morning, August 9, Mr. Hopcroft was again with us, Mr. Batt presiding, when his guides gave a beautiful invocation, and then followed a grand philosophical discourse, on "The power of spirit over material atoms," which was greatly appreciated by the audience. After the discourse, Mr. Hopcroft kindly gave some psychometrical delineations of spirit friends and surroundings, in a successful manner. Evening at 6.30, Mr. F. Parr gave an inspirational discourse on "Angel Ministers," in a soul-inspiring manner. The guides of Mr. Hamlyn then took control, and asked for a subject to be chosen by the audience. "God in man" was taken, and dealt with in a grand and lofty style. Several clairvoyant descriptions were then given and recognised.—*T. H. D.*

PENDLETON: Social Club, Withington Street, August 9.—Mr. J. E. Brown gave two addresses: afternoon, "General Gordon" controlled, and gave a brief illustration of "His life, death, and mission," and promised to give us a fuller account when his medium was a little more developed; for he said Mr. Brown was the first medium he ever controlled, after passing to the higher life, at his home-circle. In the evening Mr. Brown addressed a nice audience from the lesson read: "These are they that have come out of great tribulations."—*C.*



DEVONPORT: 98, Fore Street, August 9.—At 11 a.m. the controls of Miss Bond gave a very interesting and instructive discourse on "The utility of Spiritualism," which they proved to be, that it taught persons how to live that they may be brought to know more of themselves, to know who and what they were, and also the reason for which God had placed them on the physical globe: to know that they were but parts of one great and perfect whole, and that those parts must blend and become united in its truest sense, before happiness can reign supreme; but the grandest point of all was, that it was the "Saviour of the world," as it places before men the truth as it comes from God direct through His angel-messengers; truth which is reasonable to even the most advanced sceptic, and which will enlighten men, and cause them to unfold their diviner nature, and fit themselves to carry out the mission God has given them to perform. The same control will speak on Sunday morning next. 3 p.m., the controls of Mr. Tozer spoke for a long time on "Infidelity." At 6.30, the controls of Miss Bond again discoursed on the words of Isaiah: "Arise, Shine, for thy light is come," setting forth that Spiritualism had come as the true light, and that Spiritualists should take it as a command to themselves, and arise and shine, and stand forth boldly against the world and its opposition.—HON. SEC., D.F.S.S.—During the visit of Mr. Hopcroft, as many friends as possible have embraced the opportunity of having seances with him, and with satisfactory results as it proved to them that Mr. Hopcroft was enabled to see, by the elements surrounding those with whom he came in contact, what had occurred to them, what was occurring, and also what probably would occur, which is indeed an assistance to man, for if he knows what is likely to occur, he may then, by his great power of will, avert consequences which may otherwise accrue from powers which are likely to be brought against him. On the 6th inst., he held a seance with several friends of the Devonport Society, and with good results. At the commencement of the sitting, the spirit of the mother of Mr. Batt, from New Zealand, controlled Miss Bond, and in communicating with her son, referred to several things which had occurred, and also to many gifts which she had presented to him before passing on, and to circumstances occurring in the family at the present time; which in itself is a great test, as the gentleman and lady had only once previously seen each other, and then for a very short time. Mr. Hopcroft then proceeded to describe the surroundings of those present, dealing with them separately, and describing the friends which were around them, and then detailing any change which would probably take place either to their advantage or otherwise, also giving them the messages which their departed friends wished conveyed to them. This is the first time we have had the pleasure of holding seances with him, but we are happy to say these have been attended with such results, as will cause us ever to remember his visit to the West. A very remarkable circumstance occurred at the close of the meeting, owing to the controlling intelligence wishing to communicate something of a very private nature to a gentleman who was present; and in order to do so she stated she would not leave control of the medium, but wished that gentleman to walk home with him, which he did, and on the journey she told him the communication she wished to give, and the reason for not giving it him before those that were sitting. A distance of nearly half a mile was traversed before she left control, and allowed the medium to return to his normal state, notwithstanding that distance was done with a firm, steady step. Spiritualists who have not had an interview with Mr. Hopcroft, would do well to have one.—HON. SEC., D.F.S.S.

WEST HARTLEPOOL: Druid's Hall, Tower Street, August 9.—At 10.30, Mr. John Scott's guides spoke on "How beautiful is Love, when we realize its fullness." They set forth the mighty power of the love of God to us, as His children, and how He has implanted within us a grain of the same seed of love, which we had power to cultivate into luxuriant growth. We must aspire and be determined to help others in the unfoldment of their spiritual selfhood, then it was that the love of God was made manifest in us. It was a mighty theme, and worthy of due consideration by all that had not felt its renovating and emancipating influence. After a hymn, Mr. Scott described the spirit forms of several in the audience, with marked success, only one, I think, remained unrecognised. In the evening Mr. Scott's guides spoke on "There is no death," to a full audience of intelligent and attentive people. They dealt with it in a grand manner. I think that there is a marked improvement in Mr. Scott's mediumship. They pointed out that science proved matter to be indestructible, that all was a continual scene of change, that death was swallowed up in victory. Spiritualism would not have accomplished its mission until all men realized that there is no death in God's wide world. He described successfully several spirit friends of those in the audience, and likewise he gave some advice to a young man present. The New Rooms are going to be a success.—D. W. ASHMAN, Sec., 15, Cumberland Street.

BACUP: August 9.—Mr. George Stott gave us a grand essay on "The sufferings of Spiritualists at the hands of the Orthodox Divines." The essayist went back to the days of Peter and John, and said both of them were trance mediums and clairvoyants. He also dwelt at great length on the spiritual facts contained in the Bible, derived from Christian sources, which essentially belong to Spiritualism. In conclusion, the essayist said that Spiritualism substituted knowledge for faith, and that free social intercourse was both pleasant and profitable. It was an instructive essay, and all went away better informed than when they came.—We have been admitting a few more members to our circle, so we engaged Miss Wilson to come and get her controls to put us in our proper places, which has resulted in two circles being formed, and we shall probably have more. Her guides are excellent poets, full of sympathy and love. They gave delineations of nearly all the sitters, previous to putting them in their proper places. Before the task was over, which lasted nearly three hours, the medium was thoroughly worked up. Better poetry than came through Miss Wilson's guides I never heard; tongue fails to express the inward feelings that one has during the recital of such harmonious language.—Next Sunday, by way of change, we are having a Bible Class, to instruct all that feel desirous to attend, believing that almost anything may be derived from that Book, and that by its study we may be able to defend Spiritualism against all orthodox opponents, as well as getting instructed in various sciences that may result from the use of it. We are progressing here very nicely, and when people once get convinced of the facts and philosophy of Spiritualism, it is hard to sever them from it, and turn their minds in another direction.—JOHN BUCKLER, Clogger.

HALIFAX: 1, Winding Road, August 9.—We had Mrs. Gregg, of Leeds, at our Spiritual Church. She delivered two creditable addresses, afternoon and evening. She also gave some clairvoyant descriptions, some of which were recognised; though the patience of the speaker seemed to be taxed by the inability of many to recognise the descriptions.—On Monday evening, Miss Keeves came again to the fore. This lady seems to grudge neither time nor arduous labour in her advocacy, under the influence of her noble guides, of the cause which we all love. She delivered an exhaustive address in answer to several written questions, bearing on the question of heaven and its denizens, the alleged coming of the Lord, with his saints to judge the earth, and the advent of the millennium. After this able address, a spirit took control of the medium, who had passed through a severe ordeal of mental suffering in spirit-life, brought about by his lust for wealth when in earth-life; suffering all the more augmented by his having worn a cloak of pious sanctity. The lessons and warnings expressed by this spirit were very expressive and salutary. A cordial vote of thanks to medium and guides was tendered by the audience. Our veteran friend, Mr. John Culpan, presided, in his usual able and genial manner.—ASBER D. WILSON, 8, Battinson Road.

LEEDS: Horticultural Gardens.—The third of the Summer Series of Spiritual Teachings took place on Sunday last, and they will be continued on each Sunday during the present month. The visit of Mrs. Cora L. V. Richmond had the effect of attracting the Spiritualists of the district on her first Sunday, who, together with a goodly number of non-Spiritualists, made an audience of about 500. On her second Sunday, there was a sad falling off. The friends had apparently had their curiosity satisfied, and so retired to their respective centres. The discourses fully sustained the high reputation which Mrs. Cora L. V. Richmond bears. The conclusive arguments, the pure language, and graceful elocution cannot fail to impress all strangers. As one expressed it: "She is a most remarkable woman." Such an acknowledgment is presumptive evidence that conviction had begun to dawn on their minds.—The attendance last Sunday was much less, when Mr. J. S. Schutt was the medium. His controls answered a series of questions, sent up by strangers, evidently to their satisfaction, and delivered two admirable discourses. Next Sunday we have Mr. R. A. Brown, of Manchester, and Mr. F. Hepworth, Leeds. August 23, Messrs. Armitage and Johnson; 30, Mrs. Cora L. V. Richmond.—R. SCOTT.

BATLEY CARR: August 9.—Attendance moderate; Mr. Armitage medium. At the solicitation of his spirit-guides, the audience chose four subjects: "Heaven, and the Spirit-world"; "The Divinity of Jesus"; "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"; "Whosoever will be saved it is necessary that he shall hold the Catholic Faith, which is,—Thou shalt worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance." The control remarked on the last, that if ever there was a "confounding" statement that was one. They said they would deal with the whole four, which they did to the evident satisfaction of all, devoting about fifteen minutes to each. After the meeting was closed, the delegate to the Yorkshire District Committee, bethought him of a case of charity which had been brought before them that day. The president remarked that he was very sorry that it had not been brought forward earlier, so that help might have been rendered that evening. The young lady had a mother and herself to provide for, and while she had enjoyed health and strength she had followed her daily avocation, and devoted her only day of rest to the promulgation of the Cause, accepting nothing but her expenses. Surely this was a deserving case, and he proposed to take a vote whether they should there and then make a collection on her behalf, or defer it until the next service. All voted for the former; 8s. 5d. was the result. Any help will be thankfully received, the same to be remitted to Mr. J. Armitage, Stonefield House, Hanging Heaton, Dewsbury, Yorks.—ALFRED KIRSON, President.

HOLBOURN: Mr. Coffin's, 18, Kinggate Street, W.C., August 4.—Our weekly meetings are attended by increasing numbers of visitors every week, also with more spiritual power. Ten ladies, and fourteen gentlemen formed a very harmonious circle on last Tuesday night, when our facetious friend "Thos. Wilson" controlled Mr. Webster, the medium, and proved to us that he can be serious as well as jocular, by answering many important questions relating to the spheres and spirit-life therein, which were put to him by strangers, who were evidently honestly investigating the matter for themselves, and warmly expressed their gratitude for the very plain, straight and lucid manner in which the information was given. After many questions of a business and mundane nature, with good sound advice to each, he retired, and gave place to our coloured friend "Zoud," who occupied the remainder of the time in giving clairvoyant descriptions, with most wonderful accuracy, of the surroundings of the greatest number of sitters. Some three or four (I believe) were obliged (owing to the lateness of the hour) to take "Zoud's" word, that he would attend to them first on the next occasion of meeting. To go into detail by following "Zoud" would fill a page of the MEDIUM, and then but poor justice would be done to it. During "Zoud's" operations, Mr. E. Coffin was controlled by the husband of a lady who was present, and wrote through him a communication to his wife, which being of a private family nature was not made known to the circle, but taken away by her. Each visitor expressed entire satisfaction with the pleasing and instructive results of the seance, and appeared very loath to separate.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

FOLESHILL: near Coventry, Aug. 9.—A small place, some 22 feet by 11, has been nicely fitted up, and opened for public worship this day. Service in the morning commenced at 10.45. The guides of Mrs. Hervey, of Nottingham, gave an impressive and eloquent discourse upon the words, "Hold fast that which is good," the words being the latter portion of a motto, printed upon canvas, and fixed on the wall. The evening service was held at 6.30, the guides of the said lady speaking from the words, "And Jesus said: A New Commandment I give unto you, that ye love one another." At the evening service, the place was well filled, and every thing seemed to pass off very satisfactorily. There is a platform raised at one end of the room, and along the wall sides benches were placed, and the centre filled with cane-seated chairs. The friends expected Mrs. Groom, who wrote to ask to be excused, but we were very fortunate in obtaining the help and services of the Nottingham lady.—WM. LLOYD, Sec.



GLASGOW: 2, Carlton Place, August 9.—Heavy showers prevailed, still we thought it wise to continue our out-door services, and were rewarded by a goodly audience, who despite the rain, listened patiently to the discourse by Mr. Wallis, on "Spiritualism, is it Devilish or Divine?" Mr. Robert Harper, of Birmingham, followed Mr. Wallis with a few vigorous and practical remarks, on the social teachings of Spiritualism. Some 150 copies of the MEDIUM were distributed at the close. Adjourning to the Hall, Mr. Harper took the chair, and before introducing the speaker dwelt on what Spiritualism had done to brighten his own life; breaking asunder the clouds and bringing the facts of Spirit, of God, and of the future life to take the place of the cold Atheism which for years he had followed. The discourse by Mr. Wallis, which followed, was admitted by every one to be the richest in thought and expression that had yet fallen from his lips. He seemed to be inspired with an extraordinary power that made to flow in vigorous strains all that was noble and telling in our philosophy. "What is the good of it?" served to hang in the most brilliant fashion, the very kernel of spiritual truth. Mrs. Wallis took up the same thread, filling in more fully some points, and concluded by describing some spirit-friends amongst the audience, the majority of whom were readily recognised. A very satisfactory feeling was enjoyed at the result of the day's labour. The services on Glasgow Green will be continued on the successive Sundays of August.—J. R.

JERSEY.—Our circle on Thursday evening last was attended with very good results. The influence was felt to be of a most high and ennobling character—truly a circle within a circle. We received two messages through a writing medium.—We are much pleased at welcoming to our island, two gentlemen well-known amongst Spiritualists and others: Mr. McGeary (Dr. Mack), and Mr. J. Commodore Street, who are here for the benefit of their health. They kindly favoured us with their presence at our circle on Sunday, and we derived much pleasure and instruction from a normal address by Mr. Street, then from an invocation and address by one of his guides, through his instrumentality.—We have proved the soundness of that old truism that, "God helps those who help themselves," and we feel convinced that just as surely as this island is a stronghold of Orthodoxy, so the Spirit-world has chosen it to be a mighty reservoir of Light and Truth; or, to use the language of hyperbole, they will make of it a powder magazine, a military store, whence they will issue their bomb-shells and eighty-one ton guns to astonish the world.—Ours is the duty to see that we become and remain worthy of the confidence place in us, never turning to the right or to the left; but always keeping in the straight and simple pathway of Truth.—EXCELSIOR.

LANCASTER: Athenæum, St. Leonard's Gate, August 9.—The guides of Mr. Johnson, of Hyde, gave us two powerful lectures. In the afternoon the controls took for their subject "Spiritualism, destructive and constructive." It was proved that Spiritualism destroys all obstacles in the way of human progress; that man has not dared to step out of the beaten track of orthodox religions; but Spiritualism comes in and takes away the crutches of priestcraft and vicarious atonement, and bids man stand on his own merits, and not become a machine for airing other men's dogmas. Man must work out his own salvation, and look to no Deity outside himself. After showing that the prevailing religions do not meet the requirements of the present day, the controls exposed the conflicting tenets of the various churches, and asked how they knew that they were right. They feel they know, and thus they work upon the emotional part of man's nature. The constructive power of Spiritualism was shown to be in the fact that though the Church taught a continuity of life, yet she could only speak of hope—hope of a "sure and certain resurrection," but advanced no proof. Spiritualism could bring both proof and facts that the so-called dead lived again, and could, under proper conditions, assure their sorrowing friends of their continued existence. Spiritualism also opens out to man's gaze a wider and broader view of nature, and in the study of that wondrous revelation, they gained a nobler, purer idea of life and its manifold duties, and so built up for themselves a future that would fit them. In the evening three subjects were chosen from the audience: "Spiritualism of the Bible"; "Man's destiny"; "Predestination." The controls dealt with each subject in a vigorous and exhaustive manner, which gave great satisfaction to those fortunate enough to be present. After the lecture several questions were put by the audience, all of which were answered satisfactorily. The guides of Mr. Johnson are of a very high order.—J. HOYLE.

PLYMOUTH: Richmond Hall, Aug 4.—Mr. Batt occupied the chair. "Spiritualism from a spiritual point of view" was given by the guides of our esteemed friend Mr. Hoperoft, showing that the God of the Spiritualist was not a God of vengeance but a God of love; pointing out the nobler attributes of man, and his duty to God, and the happy home our Heavenly Father has prepared for us in the many mansions above, if we will only give our souls unto him; that he will guide and direct us through all danger and difficulty, if we only seek his protection on this side of life. The lecturer was listened to with breathless attention, and was greatly appreciated by all present. Following the address, Mr. Hoperoft gave us a proof of his grand clairvoyant power, by giving twelve spirit delineations, the names and nature of disease being given in each case, of which all but two were readily recognised, but these were acknowledged afterwards to be correct. They were mostly given to strangers, and made a great impression. An unanimous vote of thanks was accorded to Mr. Hoperoft for his kindness, many afterwards expressing their wish to have more light and truth given through the same channel. The chairman, in acknowledging a vote of thanks, spoke encouragingly of the progress of the Cause, and the excellent meeting. He warmly advised the Society to persevere in its good and noble work.—Aug. 9.—Mr. Bridgeman addressed a small audience in the morning, followed by Mrs. Trueeman, who gave four clairvoyant description, which were recognised. In the evening, through the illness of Mr. Chapman, causing Mrs. Chapman's absence, the whole of the duty fell upon Mrs. Trueeman, for the first time. I am pleased to say it was a decided success, the guides keeping her under control for forty minutes. The spirits gave their reasons for returning to earth, in a most instructive manner, and at the close, several clairvoyant descriptions were given, with names, the greater part being recognised.—PLYM.

#### MR. W. BURT'S LIABILITIES.

Subscriptions received up to August 10:—J. B. Slowman, Esq., 10s.; A Friend, 9s. 6d.; Proceeds of Tea, 11s.; Mr. J. J. Norman, London, 2s. 6d.; Mr. W. Oxley, Manchester, 1s.; Mr. W. J. Colville, Proceeds of Lecture at Spiritual Institution, 12s. 6d.; Total, £2 6s. 6d.

Mr. Burt's Liabilities were incurred in the Three Towns, in the prosecution of his spiritual mission, by the dissemination of literature, public advertisements, and newspaper announcements, by which the spirit of inquiry has been aroused and the local cause greatly benefitted, the entire responsibility of the services resting upon himself. There are no members' monthly or quarterly subscriptions, the meeting of the expenses resting solely on the collections taken at the service which on an average scarcely exceed the rent of Hall. As some of the creditors are threatening legal proceedings for the recovery of their accounts; it is earnestly hoped that friends of the Cause will immediately come to the rescue. Remit to Mr. W. Burt, 10, Hoegate Place, Plymouth.

A CORRECTION.—I am reported as having said, that the millennium is accomplished on this side of life. I stated that the millennial happiness is being enjoyed to-day by thousands, yes, by millions, and as such they should do their duty by advancing the glorious truth of "No Death," of the inter-communication (continued existence), etc., etc. That we should look well into the existing laws, and get them remedied. That the leaders of the sects, instead of waging war on small matters, should join hand in hand, take Truth for their general, and march on as one mighty army, crushing error beneath their feet. All men should be honest in their every sphere of action, then grand truths would be taught the people. Spirit-communication would be a household word. The now recognised two worlds would be known as one, and happiness abound, and cover the darkness which now reigns. In short, not wait so many thousand years for the millennium, but enjoy it now, at once, even now this very moment, and not wait until you come into what is known as the Spirit-world.—"H. H.," through Z. E. W., Plymouth.

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## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, AUGUST 16th, 1885.

## LONDON.

BRUSSWICK SQUARE, W.C.—Messrs. Hagon's, 22, Hunter Street: Sunday, at 11, Healing Seance, at 7, General Seance. Tuesday at 8, Developing Circle: Wednesday, 11 till 4, Free Healing; Thursday and Saturday at 8, Trance and Clairvoyance.

CAYNISH ROOMS, 51, Mortimer Street, W.: Mr. John C. McDonald at 11, "True Development;" at 7, "Why do Spiritualists differ?"

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

KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, Trance Address and Circle. Saturday at 8, Mr. Walker.

KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; medium, Mrs. C. Spring. The Room to be let on other Evenings.

MARLBOROUGH ROAD.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; 7 p.m., Seance; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Spiritual Seer, Mrs. Prichard; Friday, 7.45, J. M. Dale; Saturday 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, Mr. Colville's Lecture. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.

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

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

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

## PROVINCES.

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

BAUP.—Public Hall, at 2.30 and 6.30, A Bible Class.

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

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

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

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Clayton.

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

BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mr. Swindlehurst: "The Story of the Crucified Christ;" "Modern Babylon."

BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Mr. Woolston.

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

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Local. Monday at 7.30, Mr. J. S. Schutt.

Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. Ingham.

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

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

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

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

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

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

EXETER.—The Mint, at 10.45 at 6.30.

FELING.—Park Road: at 6.30: Mr. Meek.

FOLESHILL.—Edgewick, at 6.30.

GLASGOW.—2, Carlton Place, South Side, at 6.30: Mr. & Mrs. E. W. Wallis; Mr. and Mrs. Harper and Mr. Robertson: "Spiritualism: Bane or Blessing?"

HALIFAX.—1, Winding Road, at 2.30 and 6 p.m., Mrs. and Miss Gott.

HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.

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

HUTTON.—Miners' Old Hall, at 6.30: Mr. W. C. Robson.

HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Butler.

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

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

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

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

LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Misses Beetham and Sumner.

Edinburgh Hall, Sheepscar Terrace, Mr. Worsman.

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

LIVERPOOL.—Daisy Hall, Danby Street, London Road, at 11, Lyceum; at 2 and 6.30, No Information. Sec. Mr. Corson, 14, Daisy Street.

LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.

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

62, Fence Street, at 6.30, Mr. Taft.

MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. Johnson.

MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: No Information.

MORECAMBE.—Rembrandt Studio, Crescent, at 6.30.

MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. J. S. Schutt.

NEWCASTLE-ON-TYNE.—Wells' Court at 6.30: Mr. Jos. Hunter.

NORTHAMPTON.—Cowper Cottage, Cowper Street.

NORTH SHIELDS.—8, Camden Street, at 6.15: No Information.

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

Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.

OLDHAM.—175, Union Street, at 2.30 & 6, Mr. Postlethwaite.

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

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

PENKILTON.—Social Club, Withington Street, at 2.30 and 6.30. No Information.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11.30, Circle; at 6.30, Mr. Z. E. Williams; Subject to be chosen by the audience.

19, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt. (Books from the Library obtainable at these Services.)

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

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

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

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

SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: No Information.

SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.

SOVERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. A. D. Wilson.

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

STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "The Power of the Dead," and Circle; at 7, "The Fall of Babylon," and Circle. Medium, Mr. W. Burt.

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

TUNSTALL.—13, Rathbone Place, at 6.30.

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

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

WEST PELTON.—At Mr. Thomas Weddle's 7, Grange Villa, West Pelton, at 6 p.m.

WIBERT.—Hardy Street, at 2.30 & 6, Mr. H. Briggs.

MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.

SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.

W. J. COLVILLE'S APPOINTMENTS.—Belper, Aug. 30 & 31, and Sept. 1. Pottery, Longton and neighbourhood, Sept. 2, 3 & 4; Leeds, Sept. 6, 7, 8, Barrow-in-Furness to follow. Manchester, Sept. 13. Sheffield, Sept. 14, 15, 16. Pendleton Town Hall, Sept. 20.

W. J. Colville having a few week evenings to spare before September 20, will be glad to employ them in the Provinces, if immediate application is made. Address, 28, Rue Washington, Paris.

MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.—Appointments: Burslem, August 16; Macclesfield, August 23.

MRS. EMMA HARDINGE-BRITTEN'S APPOINTMENTS.—Liverpool, the first and third Sundays, and Newcastle the last Sundays of each month for the present. August 9, 10 and September 13, Bradford; October 2, Birmingham.—Address, the Limes, Humphrey Street, Cheetham Hill, Manchester.

## ANNIVERSARIES, SPECIAL SERVICES, &amp;c.

SPENNYMOOR: Waterloo Lane Room.—August 16, at 2.30 and 6, Mr. John Scott, of Hutton, clairvoyant medium, will give two trance addresses and describe spirits. Mr. G. H. Lamb will preside. A cordial invitation to all friends in the district. Mrs. Lamb will provide tea for friends from a distance at 6d. per head.—G. GREEN, Sec.

DORCHESTER: 124, St. James Street.—Mrs. Yarwood on August 16, at 2.30 and 6.30, and on the 17th at 7.30.—J. BROWN.

LEEDS: Horticultural Gardens, Woodhouse Moor.—Summer Series of Spiritual Teachings: Sundays, Aug. 16, Mr. E. A. Brown and Mr. Hopworth; Aug. 23, Mr. Armitage and Mr. Johnson; Aug. 30, Mrs. C. L. V. Richmond.

MACCLESFIELD: Paradise Street.—August 22, Anniversary Service. Mrs. Groom, of Birmingham.

KENTISH TOWN: 88, Fortess Road, Sunday, Sept. 6.—Tea Meeting at 5.30; Public Meeting at 7, in which various mediums and speakers will take part. Tickets, 1s. each. As my business has been quite stopped lately, I hope friends will attend and help me.—T. S. SWATRIDGE.

BATLEY CARR: Sunday, Sept. 6.—Anniversary; Miss Keesee, of London.

## THE PENDLETON SOCIETY OF SPIRITUALISTS

will give a Special Series of Lectures, in the Pendleton Town Hall, commencing September 8; and we hope to continue to the end of the year. These Meetings are anxiously looked forward to by the inhabitants of Pendleton, as our present meeting-room is very inconvenient; and we hope every effort will be made by all our friends to build a comfortable temple when these meetings terminate. The first list of Speakers is as follows:—

Sept. 8th, Mrs. E. H. BRITTEN.  
" 13th & 14th, Mr. J. BURNS.  
" 20th, Mr. W. J. COLVILLE.  
" 27th, Mrs. BUTTERFIELD.  
Oct. 4th, Mrs. GROOM.

On Monday, Sept. 14th, a Tea Meeting and Conversations, and we earnestly invite all mediums and friends to meet Mr. BURNS.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—August 9 to 22, Nottingham: 23 & 24, Halifax; 27, Batley Carr; 30, Leeds, and either 26 or 28, also Sept. 1; Sept. 6, Burnley; 13, Newcastle; 20, Assembly Rooms, Kensington.—Address: care of Mrs. Strawbridge, 11, Blandford Square, London, N.W.

M. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W.—August 30, Seymour Place, Marylebone.

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

M. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sundays: Aug. 9, Leeds, Psychological Hall; 16, Rochdale Marble Works; 23, Openshaw; 30, Belper; Sept. 6, Sowerby Bridge; 13, Leeds, Edinburgh Hall; 20, Rochdale; 27, Openshaw; Oct. 4, Bradford, Upper Addison St.; 11, Manchester; 18, Rochdale, Marble Works; 25, Openshaw; Nov. 8, Leeds, Edinburgh Hall; 16, Rochdale, Marble Works; 22, Openshaw; 29, Oldham; Dec. 20, Rochdale Marble Works; 27, Openshaw; Jan. 24, 1886, Oldham.

M. J. S. SCHUTT'S APPOINTMENTS.—Aug. 2 & 16, Yorkshire District Committee; 9, Leeds, Edinburgh Hall; 23, Blackburn; 30, Ardwick, Manchester. Sept. 6, Walton Street, Bradford; 13 & 14, Liverpool; 20, Leeds, Edinburgh Hall; 27, Rochdale. Oct. 4, Walton Street, Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elliott Street, Blisden, via Leeds.

B. PLANT, Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton. Manchester.—Appointments: Aug. 16, Heywood; 23, Rochdale, Regent Hall; Sept. 6, Openshaw; 20, Belper; 27, Rochdale, Regent Hall; Oct. 4, Openshaw.

M. R. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: Aug. 16, Cavendish Rooms, London; 23, Jersey; 30, Plymouth. Oct. 4, Sheepscar, Leeds. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

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

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