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SPIRITUALISM.

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A.T.T.P.'s Tower Commemorating Spiritualism.

ARNEWOOD TOWERS, LYMINGTON, HANTS.

(The Engraving is given on Page 553.)

Why build that Tower? may be answered in part by asking: Why have other towers been built? The world, of ancient and modern times, bears many architectural monuments, the chief amongst which are towers in various forms.

Nature produces towers, of sublime altitudes and grotesque forms, and in all sizes and situations. Inequality of elevation is one of the most impressive features on the grand and glorious face of Nature, after which manner the human face divine has been fashioned in its most prominent modifications. In spiritual aspiration, like the elements continually ascending and descending, man is ever striving to attain to heights hitherto inaccessible.

Towering is an attribute of nature and of man; of existence as a whole: we are all parts and grades of the Eternal Altitude. In the eternity that awaits us, we conceive of sphere above sphere, the idea of elevation being synonymous with all that is excellent and desirable of attainment.

The Tower has been especially associated with Religion and Spirituality. The rude stone pillar, the attenuated minaret, the encircling dome, the massive steeple, the tapering spire, all seem to speak the language of the Spirit, and call man's mind away from the conditions that now immediately surround him to those unexperienced blessings and duties, that the future has in store for him. The first object that strikes the traveller's eye as he approaches the abodes of men, in any land where civilization has held sway, is the upward tending tower, that marks the place of spiritual exercises. There the abode of the Spirit has been constructed, and, as if to invite the Gods to descend, and afford them early foothold on the lower planet, the tall, pointed structure stands in beckoning attitude towards Heaven!

Men of means frequently erect these structures as a portion of their mansions or on their lands. In ancient times, the Campanile, Bell, or "Watch tower" was essential as a means of defence against the insidious foe. Spiritually, the same is true: the Shepherd of Souls is frequently admonished to be on the watch tower, taking the highest possible ground in spiritual matters, and from thence observing the approach of all lower influences that may have a tendency, if permitted, to

vitiating Spiritual Truth, and thereby ultimately undermine and lay low the higher aspirations of the human Soul.

The Tower Builder erects a symbol of his own spiritual state. Higher! higher! *Excelsior! excelsior!* the voice seems to impel him. Many thousands of bright enthusiastic souls, in building their "castles in the air," have graced them with one or more noble towers, from which they hoped to grasp within the view the richest treasures of earthly beauty. This was indeed the correspondence, in outer nature, of the inner life, seeking for the delightful advantages of a nobler landscape wherefrom to absorb more of the attributes of the All-Person.

If all, who have so desired, had been enabled to realize their dreams, the earth would have been far more thickly studded with these soul-prints of noble, aspiring men. Though not visible to the physical eye, yet many a one has raised, to his inner being, a spiritual tower, not made with hands, but which shall mark the site of his celestial abode, when the goal of holy aspiration has been reached.

The writer, in looking back to his boyish days, recalls those enthusiastic conferences with his brother, about a remarkable tower that would one day be erected on the most elevated spot of land surrounding the old Home now far away. That towering aspiration has proved the index of all that in life has been of a noble and upward tendency. The idea, in its spiritual form, has been a guiding star, a beacon light, to enthrall every desire in the one only hope of the greatest spiritual good to the greatest number.

THE ORIGIN AND CONSTRUCTION OF THE TOWER.

Having finished his country mansion, and added to it towers in harmony with the architectural design, A. T. T. P. found that he had to go higher. Spiritualism, as he tells us in his "Essays from the Unseen," gave him a new revelation of life, its duties and privileges. Worldly success, with its well-earned competency, as represented in the mansion, was only a starting-point for the journey on to a higher plane. For some time the idea of building a tower had occupied his mind, but he made mention of it to no one. In June, 1880, "Sir Christopher Wren" controlled, and gave an account of his personal history, work and times. At the close he

expressed a desire to have a little conversation with the Recorder, who was somewhat astonished when the spirit remarked:—

"There is in your mind a desire to build a monument to commemorate the development of Spiritualism."

"Yes," replied A. T. T. P., "I have had a passing thought of the kind; but have not yet taken it to heart sufficiently to carry it into execution."

"What did you think of doing?"

"I thought of a Campanile tower."

"To what height did you think of going?"

"I thought of going to about 180 feet."

"What is the base you propose giving it?"

"Eighteen feet square."

"Do you think that sufficient base to be safe?" asked the spirit.

"I thought," replied A. T. T. P., "that a height of ten diameters to the base would be a very good proportion."

"If you have not dug out the foundation," remarked the spirit, "you had better make it twenty-four feet."

A. T. T. P. thought it over, and commenced the work in August, 1880. A cavity of six-and-a-half feet deep was first dug out, down to the ferruginous gravel, which afforded an excellent basis to work from. On that, a concrete foundation wall, 4 ft. thick, was carried up to the ground level. On this was raised the first floor, 19 ft. high, on walls 2 ft. thick. This was all that could be accomplished before winter set in, and put an end to the operations for that year.

In the following year, 1881, the Tower was carried up to 80 ft. from the ground; in 1882 it reached the height of 150 ft. Next year, 1883, the Main Tower was completed, and the Lantern was placed in position in 1884.

The Main Tower is 16 ft. square, inside measurement, and is continued to an elevation of 192 ft., consisting of fifteen lofty rooms, the one above the other, each 16 ft. square. The wall is reduced in thickness, from the outside, as it ascends. Commencing on the ground level, where the 4 ft. basement terminates, the wall is 2 ft. thick, up to 19 ft., where the first floor occurs. From 19 ft. to 80 ft., the walls are 21 in. thick, being a reduction of 3 in. From 80 ft. to 150 ft. the walls are 18 in. thick, being a further reduction of 3 in. The walls, for the last 42 ft., are only 15 in. in thickness. At each of these reductions in wall thickness, i.e., at 19 ft., 80 ft., and 150 ft. from the ground, a cornice is thrown out all round, as shown in the engraving, which prevents the reduction in the walls being noticed by the spectator.

The floors are composed of iron girders thrown across the walls in opposite directions in alternate stories: thus the strain of the weight falls equally, and giving the greatest possible resistance to the wind. Between the girders, solid arches of concrete are constructed, thus rendering each floor and the surrounding walls one solid mass. This greatly increases the strength of the structure. The floor of the Lantern, or roof of the Main Tower, 192 ft. from the ground, is a grid-iron of nine iron girders; three heavy girders being crossed by six lighter ones, by which the weight of the Lantern Tower is thrown on all the walls equally, from whichever side the strain caused by the wind may come.

The Lantern Tower is an octagon, described in a square of 12 ft., in which, at 6 ft., is a floor carried on iron girders. The walls of the Lantern are carried up till the whole structure reaches an elevation of 220 ft., terminating in a semi-circular dome, as is very well shown in the engraving.

The Staircase Tower is a hexagon, 8 ft. 9 in. in diameter, which stands on the northern side of the Main Tower. The wall of this tower is 1 ft. in thickness, so that the wall between the two towers is 3 ft. thick. Both towers are in reality one solid stone, stairs and all, greatly adding to the strength of the fabric. In the centre of this hexagonal tower is a solid pillar, 2 ft. in diameter, on which and the external wall the stairs are carried up, leading to the chambers. The stairway (entered by a door in the angle towards the western portico) is 2 ft. 4 in. wide, and the height of each step is 7 in. Every here and there in the ascent, there is a broad step or landing, which constitutes one "lift" in the work of construction. This arrangement is so adapted, that in all the floors above the third, every two turns of the stair lead to the doorway into an apartment. The Staircase Tower terminates with a cornice and dome, similar to the Main Tower, and the stairs ultimately pass up to the chamber in the Lantern.

Porticos, 21 ft. by 15 ft., and 19 ft. in height, have just been added, one on the east and the other on the west

side, which gives the appearance of a wider base, and adds to the architectural effect.

In the foundation is a vault, 14 ft. square, in which it is the wish of the Builder, that his body be deposited, when the Spirit has no longer use for it. That this separation from the form may be long deferred, all of our readers will unite with us in sincerely wishing.

The whole fabric, with the exception of the iron girders, is composed of concrete. It is therefore one solid stone, the most remarkable monolith in the world. It is the work of local labourers, mostly lads trained on the spot, from designs and under the immediate direction of A. T. T. P. It is his intention to have all their names, in an enduring form, placed on the inside wall of the lower apartment.

As to the strength of the Tower, on account of the violence of the gales, it has been necessary to make provision to resist a wind pressure, on the largest exposed surface, of nearly 1,400 tons. To effect this, the building weighs nearly 3,000 tons. Provision is being made for lightning conductors, though it is possible that the whole structure is a very good lightning conductor as it now stands. The difficulty is to insulate it from visitors, or the visitors from it. In the Medium of June 13, last year, it was reported that two visitors ascended the Tower on the previous Sunday. One of them was holding by an iron beam, under the Lantern floor, when a charge of lightning passed through him, and carried away a portion of his heel. His friend, who did not touch the iron, escaped. This seems to show that lightning passes down the Tower without injury; the main necessity being the covering of all iron accessible to human touch.

This Tower is not the work of a "Prentice hand." The mansion adjoining, a front view of which appears in the engraving, is wholly constituted of concrete, with the exception of the small remnant of a previous building, which was incorporated in the plan. The work of improvement was commenced fifteen years ago, when the locality presented a bleak aspect compared with what it does now. The fine mansion, of more than thirty rooms, is only a portion of the plan on which the entire premises are constructed. It presents an excellent architectural appearance, and is richly ornamented, all from designs by the Owner, who in addition superintended the work, and planned the details of cornices, &c. The drawing-room, looking on to the lawn from which our view is taken, is arched with concrete resting on iron girders, highly ornamented with mouldings. In a lofty and spacious room, the effect is singular and pleasing, the undulating appearance being a striking contrast to the usual style of flat ceiling. The whole of the house is constructed in the same way, so that it is actually fire-proof. The roof is a concrete arch, dispensing entirely with slates or tiles. In the capacious cellars, bins, tables, &c., are constructed of concrete; the great alabs, so smooth and graceful in form, having excited the interest of not a few practical men who have seen them.

On the other side of the mansion, towards the west, are the stables, coach-houses, barns, cow-sheds, and all other premises necessary for a gentleman's country residence. The steam engine shaft is a graceful concrete tower, 50 ft. high. It is seen peeping past the south corner of the mansion, near to the Great Tower engraving. Opposite the other end of the premises, are the kitchen and fruit gardens, the walls and stone work of which are all concrete: steps, gate-posts, irrigation gutters, &c., &c. The viney stands over a concrete tank, which may be compared to a gigantic flower pot. Into this the soil is placed, and the vines are trained to upright poles, and not close to the glass as is usual. It is said that a much larger crop can be obtained in this way. Much liquid manure is applied, which causes a network of roots close to the surface, presenting excellent facilities for root-pruning, and the regulation of wood and fruit crop. There are various forcing pits and an orchard house, all teeming with produce.

The lawn and flower gardens, from which our view is taken, is now richly wooded with choice specimens of arboriculture; the towering Wellingtonias, auricularias and pines almost screening the front of the mansion from view. In order that it might be seen, our artist has judiciously pruned some of the rich luxuriance of vegetation from his picture, and made the dwelling more clearly visible.

The cottages for those employed on the estate, are also built of concrete. One of them is shown not far from the Tower. It is two stories in height, which, when compared with the Tower, gives some idea of its great altitude.

If we might be permitted to make a suggestion, we would

observe that the work of concrete construction might yet be extended to advantage. In fact, such is the case. A lodge is being built, but, in addition, there should be a hall and refectory for the convenience of visitors. This might well be made self-supporting, and with attendants and separate buildings, any number of visitors might be entertained without encroaching upon the privacy of the family. The direct railway to Bournemouth, now being made, will have a station two miles nearer to the place than Brockenhurst, so that the facilities for travelling will, in the near future, be much more ample. No doubt many a medium and spiritual teacher will yet be heard under the shadow of that Tower, and though the accommodation afforded in the first instance, may not do for the ultimate requirements of visitors, yet some hospitality of this kind would be highly appreciated, and relieve the visitor from that feeling of intrusion which otherwise acts as a barrier to freedom of action. In addition, the Tower might be made the means of providing a permanent revenue for some benevolent purpose.

A VISIT TO THE TOWER.

"If we go down that way, can we have a look at the Tower?" not a few friends have inquired of us.

"Well, certainly you can," has been our answer: "It would take a pretty large case to cover it up, so that you could not see it if you got within some miles of it."

A.T.T.P. has taken no trouble to conceal his Tower, but has very kindly received the visitors who have presented themselves. For this special courtesy gratitude has been expressed to us, in addition to the pleasure of seeing the building. But thousands feast their eyes from a distance, the Owner being quite unaware of the consternation he is occasioning to speculative minds. A gentleman called on us the other day, who had been on a tour in the Isle of Wight, and had his interest much excited by the view of the Tower there obtained. He is determined to visit it at the first opportunity.

The position of the Tower is only about three-and-a-half miles from the Channel, traversed by so many vessels, and it has become the recognised landmark to the thousands who go down to the sea in ships, or return home from long voyages. Those who have been absent for a few years, greatly wonder at the unwonted phenomenon which the landscape presents. By sea and by land the question is settled in a variety of ways, ringing the changes on a few ideas. One patronizing friend will expatiate on the virtues and intellectual merits of the distinguished gentleman, who, by the force of his genius, has spun that great Tower out of his own head. Another sees it, like the gnomon on the sundial, a symbol of untold wealth, from which labour in the district has greatly benefited; and here will follow many instances of the love and esteem in which this benefactor is held by those who have the good fortune to be in his employ. You meet a third local authority, who reverses the picture. When you question him about the Tower, he clothes his countenance with a look of commiseration, and significantly taps his forehead with his knuckles. A fourth gossip sees in the strange building the manifestation of some new religion, or an old one, picked up in India, revived and transplanted to the New Forest, where it has already grown to an altitude above all the numberless trees of that Forest. Do not pause to hear all the versions given of this queer religion, or you will never reach the Tower itself.

We have travelled an up-and-down road, four miles from Brockenhurst, making straight for the landmark, which has been in view nearly all the way. Let us suppose we have been kindly invited to take a walk in the private grounds, and that we are in the flower garden in front of the mansion, as shown in our engraving. Our back is towards the east, and 200 yards or so to the left, or south, is the Tower. Approaching it from the house, that side on which the Staircase Tower is placed is towards us. Passing round to the other side, the view shown in our large engraving is obtained. The small view represents the Tower as seen from the distance of half-a-mile or so. Looking up, the height is something terrific, and one involuntarily wonders whether it is safe and prudent to attempt the ascent. The proportions are grand, and it presents the appearance of a first class piece of workmanship. The tall Gothic arches shown in relief on the sides, are faced with a red coloured concrete, which gives the whole a very pleasing appearance.

We begin the ascent, and walk up, from room to room, not feeling at all fatigued. The stairs are easily traversed; they are light and airy. The frequent rooms arrived at en-

able more and more extensive views to be taken of the surrounding scenery. We have reached those circular windows, at the top of the second arch, seen on the outside view. Looking due south, the English Channel expands as far as the eye can reach, numerous vessels being seen floating on its surface. Towards the left—south-west—are Christchurch and Bournemouth, which cannot be distinguished. On the left hand the detail is more pronounced, and the Needles are seen standing out in the sea, as if in silent defiance of the enroaching ocean. Crossing to the eastern window, the Isle of Wight extends before the eye, while, north-east, but not distinguishable, is Southampton. From the loopholes in the staircase, the New Forest is seen in ever-expanding compass, Lyndhurst Church nestling in its bosom almost due north.

Now we emerge from the comparative confinement of the lower portions of the building, and enter the Lantern Tower. It is open on the eight sides, and affords a much more extensive view than from any other point. It would be difficult to find a site from which could be obtained such diversified features of landscape and sea combined. The New Forest is a marvel of extent to those who have never experienced forest life. Equally extended is the view of the sea; while these leading features are modified by views of common land and cultivation, mingled together as only the Great Artist can do it. Some three-and-a-half miles distant is the town of Lymington, at the edge of the water; one fancies the roofs of the houses could be reached by a single bound. The Solent appears like a satin ribbon, and the Isle of Wight beyond it extends its undulating length far into the blue horizon. A photograph of this scene, taken from the Lantern, by Mr. J. Burns, Junr., gives a faithful and beautiful representation of this unparalleled scene.

While the mind is absorbed in the contemplation of distant objects, another effect produced by this great altitude is unnoticed. All at once you begin to contemplate your immediate surroundings, and the impression seizes you that you are *floating in the air*! No support is visible, except the floor under your feet. No tall building raises its comforting presence, to logically satisfy the mind that all is right and firm under your feet. What if it would snap somewhere? The experience must be that which is derived from a moderate balloon ascent. Yet there is nothing to terrify any one. The ascent has been frequently made by ladies; and though the sensations have been novel and memorable, yet no unpleasant feelings have accompanied them.

As we descend, we have more leisure to inspect the rooms. They are yet unfinished in the inside. As has already been stated, they are 16 ft. square. This affords a great area. Fifty people might be accommodated in each without any inconvenience. Indeed, 1,000 persons might be in the Tower all at the one time, without any evidence being experienced by any one in particular, that there were more than a few dozen.

Now that we have considered Towers in general, and visited this one in particular, we need scarcely ask—Why has it been erected? Has it not been specially and particularly built to please us? Have we not enjoyed its existence to the full? and still we have the desire to do so again at a fitting opportunity. And this pleasure may be conferred on untold thousands, who will all realize that it has been built for *their* particular pleasure; to afford them experiences, sensations and views that they could not obtain without it. It is a pleasure indeed, to do, to perform, to build, such as has never been done before. It is a triumph of the intellect and executive powers, for such a hitherto untried performance to be so successfully consummated; and all under the direction of one man, whose past experiences have been in quite another field of professional labour.

Our Spiritual Movement affords us examples of inspirational speeches, poems, music and discovery; but here we have a product, as certainly traceable to spiritual sources as any of these. Nay, more so, for it is wholly original in method of construction and special application of material.

What a dreary, monotonous, humdrum world this would be, if utilitarianism universally prevailed, and no man cared for aught but to supply his own selfish needs, in strict obedience to "economic law"! Every man's works would pass away with him, if we excepted a few ungainly railway arches. In all ages the Spirit-world has influenced man to act otherwise, and leave behind him "footprints on the sands of time." The greatest happiness, the highest good, springs from those acts which others can enjoy. We visit the mementoes of bygone ages, and we feel our domain of life expand over the interval, and grasp the career of the Soul

through those unknown centuries that have elapsed since the fabric was first founded. Is not the glory of Egypt to-day her Pyramid? The builder of that wondrous "pillar" may have been misunderstood by the motley crowd; and his work may have been derided on the plea of "use," but to-day it sustains a purpose in the intellect of the world, which only the Omnipotent mind of Spirit could have foreseen.

A. T. T. P.'s Tower is a product of the inspiration that is being at present poured out upon our race and country. It is SPIRITUALISM commemorating itself! It is not as if some man had determined to erect a memorial of Spiritualism, but, on the other hand, the Spirit-world found the man, inspired the plan, and did the work through him in its own way.

As the Guide of the Recorder of the many Controls so familiar to our readers, "Thomas Paine" is recognised as the Leader in this New Dispensation, to which this Tower is dedicated in his name.

THE SPIRITUAL TOWER.

IMPROMPTU POEM, DELIVERED THROUGH THE MEDIUMSHIP OF W. J. COLVILLE, AT SPIRITUAL INSTITUTION, MONDAY EVENING, AUGUST 24, 1885.

In ancient times, so history tells, men strove to build a Tower,
So high that it should reach to heaven, that mortals, in the hour
When its last stone on earth was placed upon its summit high,
Might spring from realms of time and sense to spheres beyond the sky.

The workmen dug foundations deep, and reared a structure fair,
But pride and selfishness sprang up, and avarice was there.
One with his neighbour would dispute for place and pomp and power,
When charity no longer ruled,—theirs was a doomed tower.

Their tongues confused, a jargon spake, which none could understand;
Where love fraternal no more reigned, there the outstretched hand
Of Power Eternal made them wince, and from their purpose flee;
They could not find the heavenly light when gone was harmony.

In every age, the human race has striven to build a tower
Connecting earth with brighter realms. How many build this hour
On such foundations as will bear the weight of temples high
Enough, to lift this mortal life to union with the sky?

The Spiritual Tower must stand on Justice, firm and square;
For universal brotherhood must find an empire there.
Three-sided is the Sacred Tower: Love, Wisdom, Power must be
The solving of the perfect sphere of true Divinity.

And every part must neatly fit into its special groove;
The workmen, a harmonious band, must all together move.
Respecting one another's rights, none striving for high rank
Above his fellows, every one his neighbour needs must thank.
For masons, carpenters and those who put the windows in,
And all who ornament the Tower, are one: and all must win
Their just and rightful meed of praise. No architect can be
Successful with a great design, unless harmoniously
The workmen strive to carry forth his plans with zeal and skill.
All members of society, not in each other's ill,
But only in each other's rise, can raise themselves to heights
Where from across the hills of time they view heaven's fadeless lights.

The Tower of Life must be upreared by many members' work;
And when completed, in its ark, full many a grace will lurk;
And at the last the human race will find the day at hand,
When from life's watch tower, here below, all view the Heavenly Land.

A Good Man now has built a Tower, in a fair, chosen place;
Chosen by that illustrious throng, who, with their words of grace,
Have gladdened his declining years, and made his eyes behold,
Through all the mists of earthly strife, the life that ne'er grows old.

The Tower is built in human hearts; for, through the printed page,
The words of wisdom spirits speak have passed across the earth's stage
To distant lands, while England's sons and daughters, through this word
Of consolation, warning truth, a nobler call have heard.

Those messages, of varied tone, clothed in such varied dress,
Have touched the hearts of many an one, who can grave wrongs redress.
They've given light to darkened minds, while those, who cowered in fear,
Have learned to welcome the great change from earth to Spirit Sphere.

The guilty and the careless ones have heard the spirits tell
Of how remorse must after death exert its awful spell
O'er those who've frittered life away; while every thought of love,
Each honest word and faithful deed, has led to homes above.

Now, on the charming Southern Coast, where sky and waters meet,
Where earth seems most of all prepared an angel throng to greet,
A Tower of solid granite stands, for future years to be
A place where spiritual powers shall meet humanity.

The chosen site is passing fair, the air blows balmy, free,
And those in sickness or distress may find a sympathy
They cannot find in crowded streets of cities; country air,
And all the innocent delights of prospects bright and fair,
Conduce to open up the mind to influence from above,
And stimulate man's noblest parts to universal love.
The district, now so much improved by his untiring zeal,
Will render thanks to that Good Man, who doth for others feel.

He has not squandered on himself the wealth acquired in years
Of earnest work, but laid it out so that diviner spheres
May mingle with the sons of men, in a secluded place,
Where forms of beauty will appear, clad in translucent grace.

"Well done!" the angels say to all who build a solid tower
For purposes of loving use; it is in each one's power
To build, of stones that ne'er decay, an edifice of love,
By action, word and sympathy, till in the heavens above
The Tower of Kindness, built on earth, will so illustrious stand,
That from its summit all may pass safe to the Better Land.

SPIRIT, SOUL, AND BODY.

PART FIRST.—Continued from No. 801.)

53.—The *plenum*, as the climax of the principle of *centralization*, is the native idea, in the mind, of a true (19) circle or sphere, and is the base of the phenomenal universe. Its manifestation is that of a circle or sphere *inverted*, by which circumferential qualities occupy central positions. This is of great importance; it is the basis of the principle of gravitation.

54.—The manifestation of the *plenum*, as a base of *pressure*, is *expansion*,—a mode from centre to circumference, by which central conditions pass to circumferential states, or by which the *quantitative* becomes the *qualitative*. This mode, having its base in the infinite magnitude of the *plenum*, and its circumferential direction in the impossibility of a vacuum, is *expansion* from an infinite centre to an infinitesimal circumference, and carried to its ultimate would be expansion to *nothing*.

55.—From this the reader will perceive that *expansion* is the means by which the *plenum*, as a whole, differentiates a portion of itself, by its own attraction to an antithesis; that is, the *plenum*, as a *quantitative climax* and *qualitative zero*, differentiates a portion of itself to a *quantitative zero* and *qualitative climax*—an atom; and as this expansion, as a process, in all its degrees of expansion, is circumferential states, the tendency of the expanding qualities is to keep concentric with its infinite centre.

56.—All suns, planets, and satellites are simply great atoms, the unit of whose structure is the antithesis of the *plenum*, and all imbued with the tendency to occupy a concentric position with the *plenum*.

57.—But this position being already occupied by the great Brain of the Universe, the perpetual expansion of the *plenum* is here suddenly arrested, that is, the motion of the Substance expanding is suddenly stopped, and all the *material qualities* imparted by the *expansion* are thus suddenly brought to a state of *rest*; and a state of *rest* being that state which necessitates that that which is at rest must occupy Infinitude, hence the motion of the expanding Substance arrested, it at the same instant is flashed throughout Infinitude as *light*; but, further, at the self-same instant that its motion is *arrested*, and while the flash is taking place, the *plenum*, by a counter-flash, returns the compliment by *expansion*, which arrested, completes the conditions for another flash; thus showing the true nature of *light*, that it consists of two equal and opposite complimentary forces—*expansion* and *centralization*.

58.—Bear in mind, that the centre is Infinitude and the circumference, a point. This is the nature of all attraction, and all everything or truth in the universe. It is double-natured by equal opposites; and herein Science makes a great mistake in the matter of attraction, in supposing that gravitation, or the phenomena of the magnet, is attraction. The natural idea of attraction in the mind, is that power which draws bodies closer together; hence the assumption that gravitation and the phenomena of the magnet are attraction.

59.—Attraction is substantial qualities intervening between the two bodies attracting each other. Like all else in nature, it is dual: it binds by drawing towards and pushing from at the same instant. If the bodies are in equilibrium to each other, then the two opposite forces are equal, and the distance between the bodies remains unchanged. If, by an external power, the bodies be drawn farther asunder, the binding power has become weakened, because the intervening substantial qualities have thereby been extended, and therefore less substantial and consequently weaker. If, now, the external power be removed, the bodies approach each other, not because they are attracted but because there is an unsubstantial want between. Further, if an external power be applied, to force the bodies closer together, the nearer they

are brought together, the greater the power required to keep them in that position; that is, their tendency to fly, what seems apart, is proportioned to the distance from the position of equilibrium. From this it is easily seen that bodies approach each other because of a deficiency in the substantial conditions that would keep them apart, and recede from each other because of the intervening space being unable to contain the substantial qualities, that condition the bodies to each other, hence they are forced farther apart until a position of equilibrium is reached.

60.—Let the reader now consider, that the bodies attracting each other are the sun and earth, and that the substance of attraction is the substance of *light*; that is, that attraction and light are synonymous. I make this assertion, because I can see no possibility of any other force having an existence than that of attraction, and attraction inverted, these two forces composing the duality of all being whatsoever, including will and intelligence; the first culminating in the infinite unitary Spirit of all, as *memory*, and the second in the innumerable forms of creation, as *body*, and the resistance of their equal and opposite forces, as *soul*.

61.—To a dweller on earth, looking on our great luminary, its rays of light seem to extend in every direction, like *radii* from a centre; and, of course, that the sun is shining everywhere. Such a conclusion is to an inhabitant of earth entirely erroneous, for the light that illuminates the earth is a product of the joint qualities of the sun and earth, and consequently only extends as a great shaft of light, of which the sun is the base and the earth the summit, and on which the earth rests as on an elastic cushion. And so of all the other planets.

62.—Nevertheless, rays from and to the sun extend in every direction, from and to the *plenum*, but these are not visible or perceptible to us, neither are the columns of light on which the other planets rest visible to us, because they are a production of the sun and the said planets, and are only visible to the inhabitants thereof.

63.—These planets are visible to us, because the earth, to a lesser degree, rests on a shaft of light extending between the planets and the earth, and on which the reflected light from the sun reaches us. This shaft of light, on which the earth rests, consists of innumerable lesser shafts, resulting as correspondences of the characteristic surface of the earth exposed, as trees, flowers, fields, animals, &c.

64.—To go into details would take up too much space, but what I do wish to impress on the reader principally is, that the planets, that are by measurement more distant from the sun than the earth, are to all intents and purposes nearer the sun than the earth, because they are supported on shafts of light, strong enough and dense enough, to support them at their greater distances.

65.—But this is what might be expected, for the sun and planets of the solar system, as circumferential spheres, virtually inclose the *plenum*, as the circumference of a circle does its centre, each distant from their common centre as outward circumferential spheres, a distance proportionate to their velocity. This distance, not a distance in *space* but a difference in *state*, is different distances on the *qualitative radius* of the universe.

66.—The Sun is the slowest-moving body of the solar system; Mercury, the nearest planet to the Sun, is the quickest; the farthest-out planet, Neptune, is next to the sun in velocity; and each planet between Neptune and Mercury has a velocity proportional to its distance from the sun; but modified to some extent by their respective bulks.

67. The Sun, as the slowest body, is nearer in state to the *plenum*—*stillness*. Neptune follows next in order, and Mercury last. Thus all the planets (Sun included), as different distances on the *qualitative radius*, constitute different planes, that is, they are limited by different degrees of Time and space, these being absolutely absent from the centre, and present with every other state in proportion to its velocity or radial distance.

68.—Now Neptune, as a lesser distance on the *qualitative radius*, and therefore limited by a less degree of Time and Space, its distance from the Sun cannot be measured by the same unit as measures the distance of the Earth, or Mercury, or any of the other planets; and each being a different distance on the *qualitative radius*, each possesses a Time and Space peculiarly its own, and can therefore only be measured by its own unit.

(To be continued. Commenced July 17th.)

THE IDEA OF COLOUR IN THE LIFE OF THE BLIND.

Have the blind any idea of colours?

How may they be defined?

How can they distinguish between them?

Such questions have doubtless occurred to the reader, and a few words on the subject may not be without interest.

We sometimes hear of blind persons who can distinguish colours, by feeling them with the fingers, but the candid opinion of the writer is, that there is some trick about it, but when it is genuine, this is not a true idea of colour.

The colours of a blind-born person resemble those of the spiritual life, in that each colour has its *tone* (sound), and each tone its colour; for while all sounds are vibrations of the air, the colours are vibrations of the ether; and if our ears as well as our eyes were sensitive to these, we could hear colours too.

For one whose sense of sight is still good, it is a difficult and purposeless task to find what colours and tones agree with each other, but the man who, though he has lost the use of his eyes, still has a good sense of colour, finds opportunity to use it.

Unintentionally he assigns to each colour a particular *tone*, and to each tone a colour. We say unintentionally, because many of the blind do not realize that they have this sense or power, and deny the fact because they cannot express it.

We once met a man who, though he claimed to have no idea of colours, could tell pretty accurately which would harmonize and which not.

One reason why many of the blind are not quite clear as to their own ideas in this matter is, that the sound of the names of many of the colours does not agree with their character; as, for instance, the name "red" comes from *raw* meat, "blue," from the Latin word *bliscere*, that means heat. It is therefore very difficult to find the character of a colour, and many cannot do so at all.

Many, while listening to stories, &c., have heard of the horrible appearance of "spilled red blood," "the soft, bluish sky," "the clear, glittering, white snow," &c., and have thus at last formed ideas that are not unlike the true character of the colours.

These differ with different persons, but the following may be considered a rule for all: Deep tones are black, and high ones, white; the sharp are red, the soft, blue. Between these last two comes yellow, which softens the red to brown (tenor), or sharpens the blue to green (flute.)

Rumbling tones, such as thunder or the drum, are grey.

Thus to the blind, trumpet and soprano are clear red, the wald-horn, blue, &c.

Having colours, the blind man uses them for different things, and one will often hear him speak of blue or red-voiced persons.

Then, too, come numbers, and many different articles which he also colours.

The writer, for instance, thinks of the numbers 1, 4, 7 as red; 3, 8, yellow; 5, green; 6, 9, black; 2, blue; and 0 white.

True, in these last-named forms, each individual has his own particular colour for each, and with many this sense is very weak through lack of exercise, but it can never be wholly extinguished.

RICHD. HAUPTVOGEL.

Leipzig, Saxony.

W. J. COLVILLE'S LECTURES.

On Sunday last, August 23rd., W. J. Colville delivered his last Sunday lectures in London for the present season. The audiences were large and appreciative, and an excellent influence pervaded both meetings. Invocations and answers to questions preceded, and poems followed, the addresses, which were both eloquent and full of matter.

The subject dealt with in the morning was, "The Book of Revelation, and its true significance." The speaker commenced his lecture by remarking upon the similarity of the Apocalypse to the book of Daniel, and declared both to be Kabbalistic documents, dealing esoterically with truths concerning the nature of man, and the history of the earth through many cycles, and outwardly with the external occurrences, occurring and about to occur when the treatise was compiled. The symbolism was said to be not fanciful, but to constitute a language almost universally employed among ancient peoples; the natural and manufactured objects,

and the numbers having reference to facts and states which correspond spiritually to those forms on earth. Numbers are used always in the same way; 7 always signifies perfection; 12 and its multiples a whole; 6, imperfection, &c. Thus 7 always designates things divine, which are eternal; 6, the beast, false prophet, and all conditions which are destructible and to be destroyed. The "first resurrection" and the "second death" were interpreted to mean the revival of all truth, and the ultimate triumph of all who had served under the flag of truth, and the total annihilation at length of all in opposition to it. Horses were said to signify messengers, and those who travelled swiftly; locusts, &c., these states of mind and body, which brought death in their train; frogs, animality, while Babylon is that condition in which material things are worshipped, and the spirit is neglected for the greed of gold. The "seven churches in Asia" were perhaps originally seven Asiatic congregations, of those who in the first century endeavoured to effect a reform in Judaism, and invite co-operation from the Gentile world. As Christianity, historically, may be traced in its purity to the Essenes, the purest sect among the Jews, its corruptions being due to a loss of the original ardour and simplicity which characterized the persecuted reformers, but these seven messages to seven churches are applicable to-day to the churches everywhere, and to Spiritualists fully as much as to churchmen. A time-serving, Mammon-worshipping policy always brings a certain condemnation, and those who vainly attempt to exalt themselves by wrong-doing, will find at length that they are removed from their places, as candlesticks that have no candles in them, and therefore give no light. The sin of the Nicolaitanes was worldliness, and of the Laodiceans lukewarmness. The lecturer closed by emphasizing the anathema at the close of the Apocalypse, and said that all would do well to see that they did not incur the pain in spirit life which ever follows upon tampering with the truth, one receives, for selfish interest. Not to credit a book is required, but to hold back no truth which is given to us from above, for the enlightenment of the world. To get a revelation to-day we must be "in the spirit," we must turn our thoughts and desires to celestial spheres, and try more to rise to heaven than to bring heaven down to earth. Then when we have risen highest, we shall be best able to assist in rearing the New Jerusalem state on earth; a new social order where hate, jealousy, avarice and war can find no place. Individual work in the sphere where each is placed, is the truest and most effective of all missionary enterprise. Resist the tempter at home, and then you can chase him abroad.

In the evening, "The New Dispensation" formed the topic of a very interesting and instructive lecture. The view taken by the lecturer was, that the earth periodically undergoes a change in the administrators of its government in spirit life, and that we are now at the beginning of the reign of a new Angel. It is a mistake to suppose that the angel is embodied as a human personality on earth. If the angel, who is competent to guide the earth through a cycle, should be embodied, no object would be gained by so highly unfolded a being undergoing the painful discipline he has already undergone, and which has already borne its fruits. The special ones on earth who have been called messiahs, have been especial mediums for the angels of the dispensations, and in the periods when they lived, they were by no means such exceptional beings as they afterwards appeared, when all the glamour of history and legend had poured a halo around them. There were many instruments of the angels whenever there was a great spiritual revival, and in the present day many unknown as well as known workers are being used to spread the new light and truth abroad. In the preceding dispensations man has alone been regarded as the mouthpiece of heaven; in the coming days men and women will together unfold the laws of being. Though many are called to work in the vineyard, only few are chosen to the highest ranks as messengers, and these not arbitrarily, but because of merit. The speaker in the course of his remarks sketched the near future of various countries, as seen from the standpoint of those who conveyed their thought through the spirit delivering the address, and in alluding to Russia, predicted, first, a great conflict between Russia and other nations, and then spoke of the immense resources of that enormous empire, and the certainty that they would yet be brought forth and employed for the blessing of mankind at large. England's career was outlined, also that of France and Germany, the countries of Southern Europe and the Orient. Egypt and the Antipodes were spoken of as about to become centres for the new work of the Spirit, but

in the lands which were springing into birth, and not held down by the shackles of long-time oppression, the greatest immediate results might be expected.

The large audience evinced, in many ways, the pleasure they experienced in listening to certainly the most memorable oration W. J. Colville has been the instrument of delivering during his present stay in England.

CAROLINE CORNER'S NEW WORK FOR POOR CHILDREN.

The Baroness Adelmä von Vay, an ardent Spiritualist, has started a good work for the poor peasant children, four hundred of whom come down from their huts in the mountains daily to the school at Gonobitz, Styria, the majority having no mid-day meal whatever, and returning to their miserable homes in a half-famished and pitiable condition, but to find a scant supply wherewithal to give support to their poor, hungry, little bodies. To give these poor little creatures a good dinner, the Baroness is establishing a free kitchen, while to help expenses she devotes the proceeds of her new book—"Dem Z'phyr Abgelautsch," a collection of original fairy tales, that would delight all children's hearts—to the needy and noble work. The book is in German; the price two florins.

To the Editor.—Sir,—Having had experience of your ever-ready assistance and kindly generosity, I venture to appeal to you again on behalf of another little plea for humanity—small humanity—whom we as Spiritualists compassionate and love so much. The paragraph above (translated) will advise your readers of a good work now being undertaken by one of the best of women and—one of us. It has occurred to me that it would be a pleasant as well as a charitable thing to show the approval of English Spiritualists, by forwarding an additional sum for the sustenance of the Kitchen. The abject poverty in that most beautiful country, Styria, surpasses any that I have seen in East London, while as everybody knows, and we at least are proud to say, no nation is so liberal and careful of the poor as dear old England. Having had experience, then, of the want and misery prevalent both in London and the mountains of Styria, I determine this winter to merge my mite into that of my friend, and so, at the same time, let it be an acknowledgment on behalf of English Spiritualists of a "good work done." With this end in view, I offer my latest work—"Beyond the Ken"—a truly Spiritualistic story, whose scene is appropriately laid in Styria. I am not going to flatter the author, but I dare to say I think the book will give satisfaction as her others have done: but—I certainly shall not venture it (the circulation of such a work being necessarily restricted) unless subscriptions come in so that I see my way clearly to handing over a small sum for the purpose intended. The price will be 2s. 6d., postage 2d., but to those who have the Cause warmly at heart (the poor children, the dear Baroness or myself!) I would say there is no law of restriction to any one's generosity. Subscriptions may be sent to me at once, that in case of success which I ardently hope, the book may be put into the hands of the publisher, and this coming winter we also may have the satisfaction of knowing we have helped to give nourishment and warmth to large number of God's little one's in a far off land.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney, N.E.

SPIRITUALISM IN COURT.

The Daily Post Dispatch, St. Louis, says that on the trial of Mrs. Miller for fraud, Dr. Jacobs said he had attended over a hundred seances at her house. In every case he saw real *bona fide* ghosts. One of these spoke to him in Hebrew, a language which he was quite sure no one else in the house but the spirit and himself understood. On another occasion, the phantom of a young lady to whom he had been engaged to be married, Florence Jones, came to him and called up circumstances which no one but the witness and the young lady were acquainted with. Judge Noonan interposing said, he had heard a great deal of testimony from reputable, and, as a class, educated persons, as to the truth of Spiritualism as fact and doctrine. He suggested that a seance be held in a suitable room to settle the question of fact by experiment before men of known caution, who would be fair to both parties. The counsel for the prosecution accepted this proposition, but the counsel for the defence declined it. Privately, Mrs. Miller expressed her willingness to accept the suggestion of the judge if she had an equal number of men and women as sitters. She would meet them at the court or

anywhere else. Her attorneys would not allow her to accept it. *The Signs of the Times* (Oakland, Cal.), in quoting the article from which the foregoing is abridged says:—

Aside from the large amount of fraud practiced by mediums, we believe that such tests will be given in open court, and with success. We judge thus from what we know of Spiritualism, and from what we learn of the long-continued experiments of such men as Judge Edmonds, Dr. Hare, and Mr. Crookes. If one medium does accept such a test as Judge Noonan proposed, and the experiment shall prove successful, Spiritualism will thereby be established as the most popular "ism" of the age.

It will be noticed that here, as ever, Spiritualism is given the honour of proving "the truth of man's immortality"; of proving that death introduces us into another state of existence. While some in the ministry are claiming that Spiritualism is of the devil, others are accepting it, willing to risk the consequences of the association with "the powers of darkness," rather than to give up the theory of natural immortality, which they are not able to prove from the Scriptures; rather than to accept the doctrine of eternal life only through Jesus and the resurrection of the dead, which is the very substance and hope of the Gospel.

There seems to be a split amongst the Second Adventists, of which *The Signs* is the organ, over Spiritualism. We quoted elsewhere Mrs. White's strong expressions against it, and the editor publishes a tract "exposing" it. We would observe that if Jesus appeared after death, it was just an instance of "Spiritualism," neither more nor less; and therefore "Spiritualism" must be the "Gospel." The Christians greatly err in supposing that the *post-mortem* appearance of Jesus stands by itself as a solitary fact. This manifestation of the Spirit was well known thousands of years ago; and the Christian system, in attributing it to only one instance, has done much to bewilder and mislead mankind.

MRS. M. E. WILLIAMS'S RECEPTIONS.

Quite a number of friends, some of them from great distances, availed themselves of Mrs. Williams's invitation on Monday. They were all much gratified with the interview thus afforded them. Mrs. Williams is a brilliant hostess, and in addition to making her visitors feel at home, she entertains them with a variety of intellectual fare, illustrating many questions concerning mediumship and the various phases of Spiritualism; which she is well qualified to do, being a journalist in the Cause, and also a medium having open as well as phenomenal intercourse with the spirit world. We may add, that Mrs. Williams has been much pleased with the candour, earnestness and intelligence of the friends who attended her "at home." At the time of writing it is impossible to speak of Thursday's attendance.

These receptions will be continued on Mondays and Thursdays, from 2 till 5 o'clock, at 3, Upper Bedford Place, Russell Square, while Mrs. Williams remains in town. Those of our readers who pay our American friends a visit, will not regret the time thus spent; and as an act of courtesy, we hope they will receive, on these occasions, a few kind words from many London Spiritualists, and such from a distance as may be in town.

DONCASTER.—On Sunday, August 16 (afternoon), Mrs. Yarwood gave her experiences as a Spiritualist, and clairvoyant descriptions; and in the evening an address: "Is Spiritualism a fact?" followed by several clairvoyant descriptions most of which were recognised. On Monday night, clairvoyant descriptions and discussion.—JAMES STEERS, 124, St. James Street.

SOUTHSEA: 41, Middle Street.—We had some very interesting meetings lately, through the controls of Mr. J. Horstead. August 8, we had "Maccabeus the younger," who gave us a fine discourse. August 15, Mr. Stripe paid us a visit, and his control, "Tom Paine," gave a discourse upon "Religion." There have been some good clairvoyant descriptions given, which have turned out to be correct; so we are glad to say that we are developing, and hope to continue to do so. We have also had several strangers present at our meetings.—W. H. TERRY.

HUDDERSFIELD: Assembly Rooms, Brook Street, Aug. 23.—The controls of Mr. Worsman gave us an excellent discourse on "The teachings of Spiritualism," speaking of its growth and real truth and light spread abroad, since its infancy some 36 years ago. It had done more good than the 600 religions of the world for the last 1800 years. In the evening, he gave us a most instructive and practical address on Peter's Vision (Acts, x.), which was listened to with rapt attention throughout, and a very good influence prevailed.—JAMES WM. HEMINGWAY, Chapel Street, Moldgreen.

Our Representative, Mr. Burns, visited the Hoxton friends on Sunday evening, and found a very respectable congregation enjoying a well conducted spiritual service. Some excellent elements are being well cemented together at this thriving little nucleus. Mr. Walker gave a very good trance address on "Spiritual Gifts." The true outcome of the spiritual nature was fittingly elucidated, and in a pleasing voice and choice language. Mr. Walker may take his place on any of our platforms. Mr. Webster followed with some excellent exhortations; but having another appointment, our Representative had to leave before the close of the meeting, and did not hear Miss May. Mr. Downing suggests the opening of meetings in the Commercial Road, E.

HALIFAX: 1, Winding Road.—The Spiritualists of Halifax experienced a time of spiritual refreshing, on Sunday and Monday last. The highly-gifted inspirational orator, Mrs. Cora L. Richmond, gave us such a spiritual repast as we only get now and then. On Sunday two large audiences assembled to hear this wondrously gifted hand-maiden of the Spirit. In the afternoon the subject was suggested by the spirit guides, from the lesson read by the chairman: "What is the spirit of Anti-Christ of to-day?" The principle of the Christ-spirit, as embodied in the teacher of Judea, were graphically reviewed, and in language of burning and searching eloquence, it was shown that all teachings, creeds or practices which exemplified the *opposite* of these principles pertained to the spirit of "Anti-Christ." In the evening, several written queries were sent up from the audience for the speaker to answer. They were analysed and answered in a masterly manner. Possibly and probably, some of the answers embodied philosophy, which would run counter to the views of some Spiritualists, and some exponents of Spiritualism; but in the main the views presented would find a response in the mind and heart of every lover of the Cause, and I am certain that the large audience was held spell-bound from the commencement to the close; especially was this the case while the speaker delivered a telling discourse on the last of the questions, bearing on "Life and Labour in the Spirit-world." The writer of this heard a gentleman say, who is not a Spiritualist—"Well, if this Spiritualism is a romance, it is a beautiful romance."—On Monday evening, in the Spiritual Church, the same lady preceded her discourse by answering some subtle and perplexing questions in a way which elicited hearty applause from the crowded audience. The subject of her discourse sent up on paper was, "Will Spiritualism be the religion of the Future?" I forbear giving here a synopsis of this lecture; suffice it to say that it was a rich and exhaustive one, and was listened to by the audience with almost breathless attention. Impromptu poems were given after all the lectures, and all beautiful specimens of poetry. Before the benediction was pronounced, the guides of the speaker expressed their pleasure in having ministered to such large, fervid, and enthusiastic audiences in Halifax. I know, for a fact, that many persons hitherto indifferent to Spiritualism, after hearing Mrs. Richmond, were very favourably impressed. The writer asked one gentleman—a Congregationalist: "Did you ever hear anything like this before?" The reply was—"No, never! She is a grand woman!"—I am happy to say that Miss Keeves is still hard at work, giving private sittings throughout the district, asking for no material reward for her valuable services. Her clairvoyant descriptions are good, and the pantomimic impersonations of varied spirits, which she is made to assume, are striking and convincing, while the playful witticisms and instructions of her little spirit "Daisy," and the deep, searching delineations of individual characters by her graver spirit-guide, "The Basket of Flowers," are entertaining, elevating, and likewise convincing. She is indeed a faithful servant of the spirits, and calculated to promote the Cause wherever she goes.—ABBEY D. WILSON, 3, Battinson Road, Halifax.—[Perhaps we can assist in the matter reported above, by suggesting that the best way to get rid of the "anti-Christ" is to relinquish the "Christ." While idols are set up there will be iconoclasts; and these heaven-inspired champions of human freedom and progress, get abused for performing a duty which would not be necessary, were it not for conduct which calls it forth. The "Christ-spirit" is a very modern invention, to give a decidedly sectarian tone and quality to universal truths. Its existence does not seem to have been dreamt of by the "Teacher of Judea." There is no assumption in the teaching of any true and disinterested spiritual teacher, that he is possessed of any peculiarly-nicknamed "spirit." Truth, right, enlightenment and purity are one and the same in all cases; and the opposite is not indicative of "anti-Christ," but of error, wrong, darkness and degradation. But to call it "anti-Christ," is useful to those who desire to insinuate that a man cannot be spiritually good unless he becomes addicted to the use of certain monkish ecclesiastical phrases. If that be the case, those who take the opposite view need not fear to meet the "Christ-spiritists" in a comparison of personal morals and merits generally. Let all such questions be decided upon the acts and doings of men and women of to-day, which will be much more explicit than to have recourse to those "old bottles" into which the "new wine" cannot enter.—ED. M.]

NOTTINGHAM.—Mrs. Cora L. V. Richmond has been visiting this town, and has delivered discourses in Morley House. The Spiritualists usually meeting there, kindly invited Mrs. Richmond to use their room, which offer her committee gladly accepted. On Thursday evening, August 13, the subject for the discourse was chosen by the audience, and was of a popular nature. On Sundays, August 9th and 16th, the guides spoke to large audiences, including a number of friends not identified with Spiritualism, and many were the remarks of deep appreciation which were heard on leaving the room. Many questions were asked in writing, and the answers seemed to give general satisfaction. An impromptu poem, as usual, concluded each service. The rest of the time, spent by Mr. and Mrs. Richmond, in Nottingham, was devoted to private ministrations.—COS.

KILBURN: Mrs. Spring's, Creswick House, Percy Road, Aug. 23.—Mr. Hopcroft gave an interesting and eloquent discourse upon "The differences of spirits, and their re-appearances." Also an explicit explanation of the cause of some mediums giving forth untruths. He also gave some very good spiritual delineations, which were all recognised; after which he described several spirit friends who were present, and the various complaints through which they passed away. The meeting was well attended by an intelligent class of people, who highly appreciated all they had heard, and were well satisfied with the spiritual information they received.—EDWIN ROCKEY, 418, Strand.

HEYWOOD: Argyle Buildings, Aug. 16.—Mr. Plant gave a stirring address on "Mortal life and spirit life." We have made arrangements for Mr. Plant to occupy our platform once a month.—Aug. 28.—Miss Robinson was well received by an appreciative audience. We have every confidence that the Cause will progress in Heywood during the winter months.—E. ELLIS.

Mr. Swindlehurst, of Preston, is spoken very highly of as a public speaker. Being, unfortunately, out of employment, he would be glad to have an opportunity to occupy his time on the platform. There are some places at a loss to know where to find a speaker. His address is 25, Hammond Street, Preston.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 28, 1885.

NOTES AND COMMENTS.

The excellent views of the Tower afford a good idea of its appearance. We hope to prepare an edition on plate paper, of Mr. Groom's fine engraving, that friends may frame it, and place it in view of visitors to their homes.

Miss Godfrey's Clairvoyant Sketch gives a beautiful illustration of spirit communion in the physical circle. In properly constituted private circles, on a spiritual basis, such results are continually being arrived at. This should be the aim of all circle-holders.

The Cromford report illustrates another important department of spiritual work. It has been much engaged in since the Movement began, and with great good both to mortals and invisibles. Mr. Smart's essay deals with it fully. At the same time it requires care, and to overdo it would be the reverse of what is intended.

The Newcastle meeting, addressed by ladies, is admirable. It is cheering to see this self-helpful work so frequently coming to the front, and so successfully. We are pleased to hear of the great good arising from the open-air work on Glasgow Green.

Mr. McDowall gives food for thought. In man's present state, much that the universe contains is unthinkable by him. We are still mere children, unable to comprehend the complexities that surround us. It is therefore a severe task for anyone to undertake, to endeavour to give a true view of the relations of man to states that are yet unoccupied by him. To do so, and enable us to comprehend existence as it is, not as it appears to be, is the true province of philosophy.

The experience of the blind, in respect to Colours, Sounds, Numbers, &c., is suggestive of the speculations of Mr. F. Wilson, Comprehensionist.

A GREAT WORK AT LEEDS.

PSYCHOLOGICAL HALL, GROVE HOUSE LANE, BRUNSWICK TERRACE.

MRS. CORA L. V. RICHMOND.—Sunday, August, 30, afternoon at 2. 30., evening at 6. 30. Also Tuesday, September 1st, at 8 o'clock.

MRS. EMMA HARDINGE BRITTEN.—Thursday, September 3rd, at 8 o'clock: "The cause and cure of Want and Crime."

MR. W. J. COLVILLE.—Sunday, September, 6th, at 2. 30 and 6. 30; also on Monday and Tuesday, September 7th and 8th, at 8 o'clock.

Tea will be provided at a small charge.

PLYMOUTH.—Mr. John C. McDonald will lecture at Mechanics' Institute, on Sunday, at 10.45, 3.15, and 6.30, also at Richmond Hall, Monday, Tuesday, and Thursday, Aug. 31, Sept. 1 and 8. On Wednesday, Sept. 2, Mr. McDonald will lecture at the Star Coffee House, Saltash, at 8 p.m.

LECTURES IN THE PROVINCES BY J. BURNS.

He will visit Birmingham next week, and give an address with phrenological delineations, at the quarterly meeting of the Phrenological Society, on Saturday evening, September 5th, at the Birmingham Restaurant, corner of Temple Street.

On Sunday evening, September 6th, he will give his lecture on Spiritual Phenomena, illustrated with a great variety of lime light pictures of Spirit-Photographs and other Manifestations, at the Small Theatre, Midland Institute, Paradise Street. This is a large and popular building, and it is hoped the occasion will bring the facts of Spiritualism before a large number of new minds.

On Sunday, September 13th, Mr. Burns will lecture twice in Pendleton Town Hall; in the afternoon, on "Man, as a Cosmical, Personal, Mental, Psychical, Individual, Spiritual, Angelic, Celestial and Deific Being," in the evening, on "The Religion of Spiritualism, and its Ministry." On Monday evening, September 14th, at John Street Hall, Pendleton, the Annual Tea Meeting of the Pendleton Society will be held, when there will be a musical entertainment, after which Mr. Burns will give his lecture on "Spiritual Phenomena," illustrated with his large collection of pictures shown by the lime light. This will be a grand gathering of Manchester and Lancashire mediums and Spiritualists.

Arrangements are in progress for Mr. Burns to give his Illustrated Lecture at Leicester and Croydon. Other places are in prospect.

MRS. E. W. WALLIS AT CAVENDISH ROOMS.

This evening, Friday, Mrs. Wallis will attend a reception at 15, Southampton Row, when her controls will address the friends, and give descriptions of spiritual surroundings, such as conditions will permit. At this kind of meeting excellent facilities may be obtained for clairvoyance.

On Sunday evening, at 7 o'clock, Mrs. Wallis will speak at Cavendish Rooms, on "Light shines amid the darkness." At the close spirit surroundings will be described according to conditions.

We bespeak for Mrs. Wallis a good attendance and a cordial reception. She is a London medium, and her work as Miss Eager gave a promise of usefulness which is being well fulfilled.

W. J. COLVILLE'S ANNOUNCEMENTS.

W. J. Colville will hold a farewell reception, at which he will be pleased to see all his London friends who can conveniently attend, in the spacious drawing rooms of 16, York Street, Portman Square, W. (close to Baker Street Station), this evening, Friday, August 28, at 8 o'clock. All readers of MEDIUM are cordially invited.

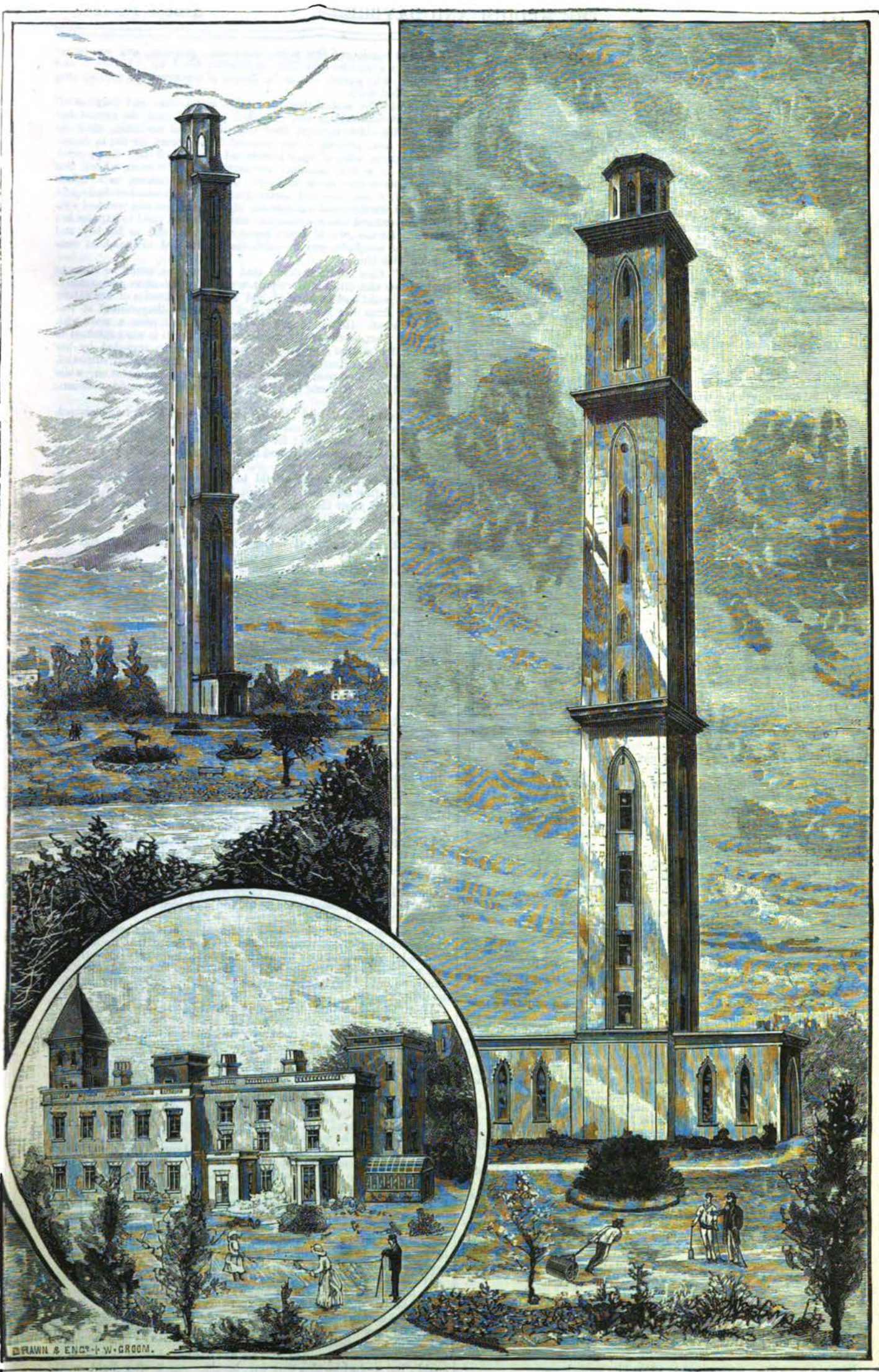
W. J. Colville closed his ministrations in Cavendish Rooms for the present season, on Sunday last, Aug. 23. He commences his provincial tour on Sunday next in Belper, where he will speak in Lecture Room, Brookside, at 10.30 a.m., and in Public Hall, at 6.30 p.m. Also on Monday and Tuesday, Aug. 31 and Sep. 1, in Lecture Room, at 8 p.m. He then goes for three days to the Potteries, where he is announced for Chesterton, Sep. 2; Longton, Sep. 3; and Hanley, Sep. 4, at 8 p.m.

W. J. Colville held a public reception at 16, York Street, on Tuesday, and delivered a lecture there, followed a conversation, on Wednesday. This day, Friday, Aug. 28, he speaks there for the last time. The exercises commence precisely at 8 p.m. Questions on Health, Healing, and Spiritual Development, are invited from all who attend.

W. J. Colville's new pamphlet, entitled, "Within the Vail, or keys to the Kingdom of Heaven," is now almost ready for delivery. It contains two lengthy discourses, a great variety of questions and answers on important topics, and three fine impromptu poems. It is handsomely got up, and will be very cheap at 6d., but in order to encourage its speedy and extensive circulation, W. J. Colville offers it at actual cost to those desiring 100 copies, which can be obtained for 25s., which is at the rate of 3d. each. Those ordering twelve or more, can obtain them at 4s. per dozen. Cash in all instances must accompany order. Send remittances to W. J. Colville, care of J. Burns.

MRS. E. H.-BRITTEN ON TYNESIDE.—This gifted lady is announced to lecture in Weir's Court Hall, Newcastle, on Sunday next; at 10.30 a.m., upon "Vision and vision seeing"; at 6.30 p.m., upon six subjects, to be chosen by the audience. On Monday next at 7.30, upon "A reading from that celebrated work, 'Art Magic,' with a lecture and questions thereon." On the Wednesday following she will hold a debate at the same place at 7.30 p.m., Alderman T. P. Barkas, Esq., in the chair, subject, "What new thing has Spiritualism taught, what good has it done?" A cordial welcome is extended to all opponents, especially Clergymen, Ministers of all denominations, &c., &c. The Committee regret that the Northumberland Hall is still not ready for this occasion, therefore duly refrain from inviting the general public, and ask the Spiritualists to be in their places early, as the meetings will commence soon as the Hall is full. Mrs. Britten will also lecture at Blyth on Saturday, August 29, in the Mechanics' Institute, at 6.15 p.m., on "Man, Spirit, and Angel."

JERSEY.—Dr. Mack and Mr. C. Street, have taken up their residence for a few weeks, on our little bijou island, and a good many patients have been healed by Dr. Mack. Mr. Street is wonderfully clever, and instructs his class in the high Occult Sciences. We hope that the stay of these two gentlemen will not be so short as they propose, but that they will continue for a time, in order that their pupils may be imbued with the sciences long forgotten, and that they may be enabled to defend themselves against the assaults of orthodoxy.—JANAH.



ARNEWOOD TOWERS.

SKETCHES FROM LIFE;

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

V.—LETTICE NORTH.

CHAP.—XVI.—DICK'S PROTEGE.

One evening, as Dick was strolling leisurely home from his work, he heard the voice of "Peggie" in his ear, saying:—

"Make haste round the corner; Lucy wants you."

Quickening his pace into a run, he reached the corner, where he heard the voice of Lucy saying, between half-stifled sobs:—

"Oh! don't, please! My pretty beads that 'Lettice' gave me."

As Dick swang round the corner, he saw Lucy struggling in the arms of a ragged, dirty boy about his own size.

Clearing the intervening space at a bound, he seized the boy's arms from behind, and by a dexterous turn of his foot, threw him flat on his back on the ground; then firmly sitting down upon him, he said:—

"You young dog! what were you doing to my sister?"

"Stealing my beads," sobbed Lucy, "and he did hurt me so."

The boy in vain tried to release himself from Dick's weight, and finally he said in a sulky voice:—

"Get up; you will kill me in a minute."

"Do get up, Dick," said Lucy, "I know he is sorry; ain't you, boy?"

"Yes," he blubbered.

At this Dick lightened his weight a little, but still kept him down.

"Now," he said, "what were you going to do with those beads?"

"Sell them," replied the boy, huskily.

"But they were not yours."

"I am so hungry," said the boy; "ain't had nothing to eat since Monday, and then only some cold taters and a bit of rice a woman gave me."

"Oh!" said the tender-hearted Lucy: "Why did you not tell me? I have a penny I would give you."

"Where do you live?" demanded Dick.

"Nowheres," said the boy, sulkily.

"What's your name?" questioned Dick.

"Ben," replied the boy.

"Who is your father?"

"Never had none."

"Well, then, your mother?" questioned Dick.

"She's dead, eight months ago," replied the boy; "and I ain't had no home ever since, only the streets."

"Then how have you lived?" asked Dick, his voice relenting a little.

"Cadging," replied the boy. "Oh! please let me get up," he added, quick to perceive the tremor in Dick's voice, "you hurts so."

"Well," said Dick, getting up but still keeping a tight hold of the boy, I have just been thinking, and if your story is true, and that I can soon ascertain, I will help you. Promise me now upon your honour you will deal fair, and not run off or anything."

"Honour bright," said the boy, much impressed by Dick's solemn manner, and by Lucy's truly pleading face.

"Come along, then," said Dick. "I'll first take you home and give you some tea; then perhaps my father will let me give you some of my old clothes, and then when you have had a good wash, we shall see what can be made of you."

Poor Ben fairly gasped with astonishment; he could not make it out.

Here was this strange boy, whose little sister he had frightened and tried to rob, offering to take him home and feed him, and give him clothes, while the little girl looked so kind and said so sweetly:—

"Yes, poor boy, come home, and if Dick's clothes are too big, our Sam will give you some of his."

When they reached the house, they left the boy in the passage, while Dick entered the parlour, and told his father about the adventure. When it was over, Mrs. North went out and spoke to Ben.

"You are too dirty for me to take you into the room," she said, "but sit down here on the stairs, and I will send you some tea."

Ben sat down on the stairs, and said, "Thankee, ma'am." He was too much astounded by the wonderful kindness of these people to say more. Soon Dick brought him a large mug of tea and several thick slices of bread and butter. These soon disappeared, and Ben, who was only half-satisfied, was wishing they would bring him some more, when Dick came out and said:—

"Mrs. North says it will not be good for you to eat any more now, as you have been so long without food, but after we have been to the baths, and you have got into these things," and he pointed to a large paper parcel under his arm, "she will give you a nice supper, and in two or three days you can eat as much as you like. I have made it all right with father. You are to stay with us, and he thinks he can get you something to do where he works, and if you are honest and diligent, he says he will make a man of you."

"Ben stared but said nothing. When they reached the baths, Dick noticed there were tears streaming from his eyes.

"I say," cried Dick, "what's the matter?"

"I don't know," replied Ben, "but I can't help it. You are all so good, and I have not deserved it. You are all strangers to me."

"We are all brothers," said Dick, "though some of us don't behave as such."

They had now reached the bath, and when they came out an hour later, Ben in Dick's clothes, you would not have recognised him as the same boy. Dick's clothes hung loosely upon his attenuated frame, but that was rather an advantage, as the practical Sam remarked later on, when Dick was regretting it, "It leaves plenty of room for filling out," and soon the wisdom of Sam's observation was made quite apparent, some two months later, when Lucy exclaimed:—

"Do look! all the creases are smoothed out of Ben's back."

"So they are," said Dick, delightedly.

CHAP. XVII.—SPIRITUAL PROGRESS.

Ben was a good lad, quick and intelligent, and learnt readily all that was taught him; and they all soon learned to love him very much, while he almost idolised them, especially Dick and Lucy. Mr. and Mrs. North, after a time, determined to adopt him as their own.

They therefore one Sunday took him to church and had him formally christened—Benjamin Richard North; the Richard being to please

Dick, who considered Ben as his own special property, and was rather inclined to tyrannise over him, until admonished by "Lettice" and "Peggie," who warned him of the danger of encouraging a domineering or tyrannical spirit.

Often had Ben wished that his mother would come and show herself at their weekly sittings, and "Ruth" promised that she should, but informed the elders through Dick that it was not advisable, until she had made more progress in her spiritual development, for her to do so.

One evening, after all their friends had spoken, "Ruth" disappeared, returning in a few moments accompanied by a woman whom Ben instantly recognised as his mother; but she was looking, as he afterwards said, much nicer and better than he had known her do in life. When the emotions and excitement of both mother and son had subsided, she entered into conversation with them, and tried to express her gratitude for the gifts of God's bounty to herself and to her boy, and also for the wonderful way in which she was enabled to thus hold communion with him.

"Ruth" then informed them, that Ben's mother would be taken to one of those vast cities in the Spirit-world, of which there are so many, where she could best be purified, and the evil tendencies of her nature expunged from her soul. Poor Ben felt much disappointed at this announcement. He had hoped to see her, at least, once a week with the others; but he cheerfully acquiesced in it, when it was explained to him that his mother's progression would be much impeded by her remaining in such close contact with the sphere immediately surrounding the earth. She, poor soul, was too weak to resist temptation, while in the flesh, and it would be a long time before she could overcome them.

"Oh! dear friends," said "Ruth," pleadingly: "Do try and emancipate yourselves from thralldom of all your faults and evil propensities, while you are on the earth; for although it can and will be done here, it can be done far more easily, and in half the time, while you are still in the body."

All promised to carefully attend to the wise instructions given to them, and after they had all joined in earnest prayer and praise to Almighty God, their Heavenly Father, and bidding each and all a kind good-night, they separated.

Dick, as he wrung Ben's hand, said:—

"Dear Ben! please, God helping me, I will be a good and true brother to you."

"And I to you," replied Ben, vainly striving to repress the sobs that nearly choked him. And the promises, thus made by the two boys, were fully and faithfully kept all through their manhood, and even to extreme old age.

When Ben was two-and-twenty, he asked Mr. Green to let him have Lucy for his wife. He gladly consented. Everyone had for a long time seen how things stood between Ben and Lucy.

And now, with this happy event, I will conclude my narrative.

VIOLA.

THE END.

THE ELEVATION OF SPIRITS IN DARKNESS.

On Sunday evening, August 9th, we sat at Cromford, and our medium was controlled by the "Rev. George Whitefield," who informed us there was a penitent, earth-bound spirit that he wished us to join in prayer with him about: that if it be our Heavenly Father's will, he might be liberated from his miserable bonds. Most earnestly the control pleaded that our Heavenly Father would grant him his desires, that the spirit be taken to a higher sphere; as we have always understood, when two or three are gathered together in God's name, he will be in their midst, and their prayers shall not go unanswered. But it is not always the will of God to answer our prayers at once; and there is, perhaps, a lesson in the fact, that we poor mortals in the flesh—even the most earnest—fail to ask in good faith. But his holy servant pleaded, and pleaded again, until we ourselves felt that there was a holiness and God-fearing spiritual influence present amongst us, and we joined in the prayer, and thank God it was answered.

The penitent spirit took possession of another medium present, and in tears pleaded for divine assistance, and was unable to hold up his head, but the higher control took his hands and bade him to pray earnestly and God would help him; and he held up his hands, and called most fervently, "Lord! Lord! Lord help me!" and he immediately left the medium.

After thanking God that he had heard and answered prayer, "Whitefield" left the medium, and the spirit of our friend who had been taken up was allowed to come. He came and told us he was very weak, even like unto a new-born babe, but the spirit-friends had cared for him, and he would come again and tell us more. Then came one of the most heart-rending scenes it has been the writer's lot to witness. A comrade, earth-bound, taking possession of the other medium, pleaded most agonizingly for his friend to take him with him, repeatedly crying aloud: "Do not leave me! Do not leave me! Do take me! Do take me with you, please!" The liberated spirit could only utter, "Pray, pray to God, and he will help you."

O Lord, teach me to number my days, that I may apply my heart unto wisdom; seemed most appropriate at the moment. We had still our opportunity to "Work out our salvation," but our friend had let his go by. What an awful thing to realize and witness!

Our friend, who had received the blessing, left the medium. "Whitefield" again came to comfort the distressed spirit; and again we joined in prayer for his liberation, but it was not the will of God that it should be so that night. But the higher spirit comforted him, and pointed him to God, and begged that he would pray continually, and his liberation would come.

We are a new circle, having been sitting only a few months, and only three families are in the circle; and we have not ventured to trouble you before, but we thought that such experience ought to be made known through the wide circulation of the MEDIUM, and that it would break the ice for Cromford, to find its way to your files in future.

I ought to say before closing, that both the spirits had made known to us their unfortunate position, and we had comforted them as well as we could; but we had no idea that our humble search after light would lead to such glorious results. With such stimulation we hope still to go on pursuing and achieving good.—WM. WALKER.

PROGRESS OF SPIRITUAL WORK.

A MEETING ADDRESSED BY LADIES AT NEWCASTLE.

On Sunday last, we had a change from the usual order of proceedings. At a previous occasion when several Local Speakers occupied the platform jointly, on account of the difficulty in getting ladies to take part in platform work, a suggestion was made that a night should be set apart for them. The idea was acted upon, and on Sunday our platform was filled with ladies, none of the male sex being permitted amongst them. The results far exceeded our anticipations. A numerous audience was attracted to see the experiment, but the quiet, earnest, lady-like manner of the speakers, and the excellent way in which they advocated the truths of Spiritualism, rivetted the attention, and we did not see or hear a single titter or a sign of ridicule at our sisters' efforts. One or two were rather nervous, as was only naturally to be expected under the trying circumstances of a first effort, not one of them having previously attempted anything of the sort.

The speakers were Mrs. Hall, of Gateshead, Mrs. R. Graham, Mrs. C. Hales, Mrs. G. Wilson, and Mrs. G. Holmes. Some gave their experiences, others touched on the teachings of the Movement, and several spoke under control of their guides. Mrs. Hammarbom occupied the chair; introducing the speakers and conducting the meeting. Miss Kersey presided at the organ, and Mrs. Robinson and Miss Brown took up the collection, Miss L. J. Robinson assisting at the organ. Everyone appears to be pleased with the results, and it is felt that the effort must be repeated shortly. As a sample of some of the utterances, I append the following, which was received inspirationally by one speaker that day, and written down by her and read by way of conclusion to her remarks:—

"We are apt to think, when we are cast down with sorrow and trouble, that we would be best out of existence; but it is not so, we each have a part to take in the great drama of life, and the sooner we learn to take that part the better it will be for us. We must learn to conquer ourselves and live for others; 'twere a noble task! We have each a never-dying soul to prepare for a Higher Life, and if we would have that life to be a bright and happy one, we must each one strive to do our duty whilst here, and to bear our trials and disappointments bravely; for until we pluck out the dead flowers from our lives, that we are apt to cherish, the fresh ones God ordains for us will have no room to grow. There are few of us here to-night, but have had some loved one taken from our side, and fewer still who have not that longing and hope within them to meet those loved ones again. Can we for one moment think that God, our Creator, who has been so mindful of us, and surrounded us with all that is fair and beautiful, has placed within us those powers to love, then to be torn from us for ever? Why, not so,—for love is the golden chain 'that binds in one the family above,' and is a part of the Divine Creator, and can never die; and I for one, when called upon to lay aside this mortal form, feel that my change will be to that life celestial, where I may 'range the sweet plains on the banks of the river, and dwell with the loved ones for ever and ever.'

- "Hold up the Banner of Truth to the world!
Keep ye it spotless, its glories unfurled;
Angels do bring it: It cometh from Heaven,
With love and with blessing to you it is given.
- "'Twill light up the pathway of many a soul;
Angels will guide it, and help to unroll
God's truth, that shall stand in all ages to come,
When time is no more and you have gone home,
- "Where many a loved one already has gone,
Are waiting and watching for you till you come,
Helping to guard and to guide you on earth,
Till the time shall come for your spiritual birth.
- "Be not so faithless, and murmur and sigh,
When God in his mercy and goodness is nigh,
And sendeth His Angels to comfort and bless,
To guard and to guide you as onward you press.
- "Though some may go from us, fresh homes to seek,
Our love shall go with them, and memory sweet
Shall linger behind, and keep true the heart
Of love and of friendship, though seas do us part."

An interesting ceremony was included in the latter portion of the proceedings. It consisted in the Lady, who presided, presenting a portrait album to Mr. and Mrs. G. L. Holmes, who are about leaving for Sydney, N.S.W. It was a token of esteem and regard from their Brother Spiritualists in Newcastle, and an acknowledgment of the earnest work which these friends have done in our Movement. Many regrets, and cordial wishes for their future are warmly expressed.—ERNEST.

NORTH SHIELDS: 6, Camden Street, August 23.—In the morning, owing to the unavoidable absence of Mr. E. Ormsby, the President, Mr. J. McKellar, read a paper upon the "Origin and Destiny of Man" by John Page Hopps. The paper treated upon the relation of the doctrine of evolution to theology and religion; and seemed to be appreciated by the audience. In the evening, Mr. J. A. Rowe gave a lecture entitled: "An hour with Socrates"; of which the following is a faint account. Socrates, one of the greatest philosophers and religious reformers, was born of poor parents, in the year 469 B.C., in a village near Athens. He was brought up, against his inclination, to his father's profession, that of a statuary, which provided him, for a time, on the demise of his father, with the means of a livelihood. His keenness for knowledge and his nobleness of character were cognised by one Crito, an Athenian, who became his life-long friend, and by whose kindness he was enabled to obtain a course of training, sufficient to give him an education second to none in his age. Thus brought into that sphere of life which he had always admired, he pursued his studies with that ardent zeal that characterized his whole life; alike on the field of battle and in the assembly of the Oligarchy; of which he became a member at the age of sixty. As a religious reformer he was a strict moralist, and claimed the guidance of the spirit-world, while his principal tenet was "Love thy neighbour as thyself." He was accused of unbelief, and brought up for trial by his foes, and when he was offered his life, upon condition that he give up his teachings, he replied, "That when called upon by his country in its defence, he went forth and faced even death, and surely when called upon by his God in the cause of humanity, death would not frighten him from his duty." Refusing their offer, he

was sentenced to death; after which, speaking to his disciples he said, "Throughout my life, whenever I was about to do wrong I was admonished by my God, yet in my defence, and refusal, that admonition did not come, therefore I take it that it is better for me that I die." Speaking of death he said, "Either my spirit shall be annihilated, or it will not: if so, then death will but be a long undisturbed sleep; if not, I shall be ushered into the company of those I love, that of wise and good men." He died a martyr to the cause of Humanity, by drinking a bowl of hemlock. The lecture was as interesting as instructive, and was listened to in rapt attention by a goodly audience. Mr. J. A. Rowe, as the chairman stated, is the parent of our Society.—COR.

ACCINGTON:—On Sunday last, August 23, I invited Mr. and Mrs. Foster, of Preston, also our old esteemed veteran, Dr. Brown, of Burnley, and his good lady, besides other friends, to our house to hear the guides of Mr. Swindlehurst, of Preston. Mr. Foster officiated as chairman. Soon after seating ourselves round the table, Mrs. Foster said, "I see." Then she described clairvoyantly the spirit-form present, of the mother of the lady who was seated on her right, and that, too, with such singular minuteness that the daughter recognised her mother immediately. The mother, we were told, was so highly delighted at her identity being established, when the daughter exclaimed, "My mother!"—Mrs. Foster having heard previously the words, "I am her mother," but did not repeat them until after the daughter's confession,—that the spirit leaned forward to kiss the daughter with angelic benignity. Another spirit form, supposed to be the father of the lady's husband present, was distinctly seen, but want of time precluded a clairvoyant delineation. Cowper's hymn, "God moves in a mysterious way," was then sung, followed by a beautiful invocation, after which an eloquent discourse was given by Mr. Swindlehurst under control. The subject selected for the controlling spirits to expatiate upon—which they did with their usual flow of eloquence, logic, and philosophical method of reasoning—was "The new birth of the Spirit." The birth of the spirit, on the going forth of the spirit from the temple of the human anatomy where it had hitherto dwelt to its higher state or angel home, was very forcibly dwelt upon by the controlling intelligence of the medium. The necessity of a sound and true education being imparted to the spirit during its brief stay in the body, ere the new birth takes place, was insisted upon in order that when from the autumn of earthly existence it is reborn to the eternal spring of its heavenly home, the spirit may the more understand the true relation which exists between spirit and spirit in the eternal evolution of the good, the noble and the pure. It is the duty of Spiritualists to see to this, for Spiritualism means a higher and a more ennobling system of education, if it fails in this then it fails most egregiously in its mission. Spiritualists as well as spirits require this education, this knowledge of "a new birth." Self-hood requires "developing," in all souls, whether they be in the body or out of the body; and just as Spiritualists realize and develop into this new birth of the spirit, this self-hood—a self-hood not of place or wealth, or of power, but a self-hood which fully realizes and recognises that man does not exist for self alone, but that, "We are but parts of one stupendous whole, whose body nature is, and God the Soul,"—so will they realize and place themselves in harmony with the true philosophy of the brotherhood of the angel messengers, who seek to educate humanity to a higher manhood and a nobler womanhood whilst they still dwell upon the earth. The pernicious effects of a wrong system of spiritual education, of a spirit undergoing the new birth, were most lucidly described by the controlling spirit, and altogether a most instructive, impressive and forcible address was given to the satisfaction of all present.—RICHARD BURNELL, 107, Avenue Parade.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, August 11.—The circle was composed of eighteen persons (many of them strangers), when Mr. Webster, the medium, was controlled by "Thos. Wilson," and very much interested some foreign ladies, by describing their surroundings respecting business matters, &c., which gave them every satisfaction; after which "Zoud" took possession and corroborated much that "Wilson" had said. He gave each sitter that information and advice respecting matters they were anxious to know.—August 18.—Seventeen ladies and gentlemen attended this seance, which was a very harmonious one, producing the most astounding tests and valuable information. A gentleman (entire stranger) from the country, was very much affected by the correct description of his wife, whose name the control said was Caroline, which was promptly acknowledged by the stranger. A lady, who attended for the second time, took the especial attention of "Zoud," who told her she had great healing power, and asked her if she had ever tried it. She said she had, "just for the fun of the thing." "Zoud" said she had something to tell him, and wished her to tell him the result of her experiment. She replied by stating, her husband had suffered with a bad leg for fourteen years, and had during that period expended large sums of money for medical advice and treatment, but to no purpose. She tried what she could do by laying on of hands, making passes, &c., and the result of the "fun" was, she cured him in three weeks. "Zoud" advised her to keep the "fun" up by relieving and curing others. This was an unusually pleasant and instructive seance, as so many tests were given and acknowledged. "Zoud" has a very wise method of conveying information to each sitter: each one he addresses perfectly understands his meaning, without the whole circle knowing each other's private business. I am trespassing upon the Editor's time and space, but I cannot refrain from stating what occurred on last Friday afternoon, at a private seance with Mr. Webster, a lady, Mr. Coffin and the writer. The guides being entirely free from strange influences, felt at liberty to go into the most minute detail, and without our putting many questions, gave us that priceless information we were seeking. We were more and more astounded at this marvellous work, which leads us to exclaim: "Can such things be, without our special wonder?" and our gratitude for the privilege of living in this highly favoured age.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

BARROW-IN-FURNESS: August 23.—Mr. R. Lambert Fearbey, of Gateshead, spoke on "The transfiguration of religion," in the afternoon, and in the evening on the "Lost Chord." Mr. Fearbey is a most pleasing and able speaker, well qualified to occupy any of our platforms. No Society would regret giving him a call. His ideas are beautiful, and his language most flowing.—J. WALMSLEY, 28, Dumfries Street.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, August 23.—At 6 p.m., after singing a hymn, the guides of Mr. Eales took control, and gave us a most beautiful invocation, and afterwards delivered a very eloquent discourse, subject, "The False may reign a little longer," which they handled in a masterly style, and gave great satisfaction to all. Then our spirit friends gave us some noble remarks through the instrumentality of Mrs. Rule, Mrs. Meehan and Mr. Corner. We had a very good meeting, and we all enjoyed it well. Next Sunday our hall will be closed after the morning sitting; we are going to pay another visit to our Byers Green friends. Mr. Jno. Scott, of Hetton, will occupy the platform. We hold a mid-week circle at the house of Mr. Jos. Eales, and for a great number of months now we have been sitting for speaking or lecturing development. But by the advice of our spirit-friends we were instructed to sit for materialization, for which we have had three sittings. The first sitting we had nothing very important, in the second we had some tiny raps, and they told us to get a small table and some tubes made for our next sitting, which was last Thursday. We placed the table in the middle of the room, and the tubes thereon, and then we put the light out. We had not sat very long before we heard a shuffle among the tubes on the table, and presently a lady was tapped on the head, then we had loud raps on the ceiling and on the floor, during which the writer wished them to tap him, which they did instantly on the head, after which they went into the cabinet. After stopping there a moment, they came out again, and took a tube off the table and tapped each one of the sitters, which were twelve in number. We think, in another sitting or two, they can show themselves tangible to us.—G. WILLIAMS.

LEEDS: Psychological Hall, Grove House Lane, August 23.—Mrs. Yarwood occupied the platform. The inhabitants of the spirit-world were able to demonstrate their presence in a wonderful manner, through the clairvoyant power possessed by this lady. The attraction of the public has been so great, on this occasion, to hear Mrs. Yarwood's delineation of the friends gone before, that we were taxed to the utmost in accommodating the people with seats, in fact, many had to stand, and some few were unable to get in at all. The "Divinity of Jesus," according to orthodoxy, was totally refuted; although the "Christ principle," inherent in Jesus, and so effectively exhibited through his life, were acknowledged to be of divine origin. This was the subject in the afternoon, followed by about fifteen descriptions of spirit friends, all of which were recognised. Several parties had their mediumistic capabilities brought before them, and were advised to cultivate their gifts, and not let them lie dormant any longer. At night the "Mountain Maid" took possession,—a Spanish maiden, known by this title, in the district where she lived. For spirituality, and an honest attempt to describe the realities of an unassuming life, both here and hereafter, we never heard an equal. Mediums were advised, during the process of development, to be careful, and preserve their individuality, and not be usurped arbitrarily by spirits; as this, in many cases (not particularly in the ranks of Spiritualism) led to lunacy, a term which really meant being possessed by an unenlightened spirit. The lecturer said she had often seen the spirits of these poor people, standing beside their own organism, totally unable to use the capabilities of their own body.—Mrs. Yarwood also lectured for us on the Monday evening following to a crowded house.—J. D. Sec.

DEVONPORT: 98, Fore Street, August 23.—At 11 a.m., the controls of Miss Bond gave a very interesting discourse on "The Two Worlds," which was attended with even greater success than usual, although the discourses given through this lady are always appreciated, as the controls when they take a subject endeavour to adhere to it and explain it as fully and as reasonably as possible; and could we but have them fully reported, we are sure they would be prized by all Spiritualists and admired by non-Spiritualists. The "Two Worlds" were explained by them as being but one, inasmuch as the material could not exist without the spiritual; for man exists on this material planet as a conscious and intelligent being, clothed with a material form, built up of the atoms of the Universe; but whence comes the intelligence; is it derived from the material form of matter? Man knows he exists, but knows not what makes the man. Scientists have proven that there are two separate and distinct bodies; Mesmerism has proven that the power or will of man has so influenced other men that they have been performing things which are entirely foreign to their minds, and that often while in that state the spiritual portion has travelled sometimes to other places in the material world, or else into the spiritual realm, there to converse soul to soul with those who had been separated from them. But the age has now arrived when man shall know how he exists, and as matter in itself is lifeless, must prove what it is that gives life to the lifeless, and to do so the spirit-world must be considered with the material, for it is the Spirit, that divine emanation from Deity, which is the life of man. This has been placed by God himself into the physical body of the infant, to animate it and cause it to develop; first into youth and then manhood, that it may perform that work which He has for it to perform, and then when that course is finished, to return into the spiritual realm, there, freed from the material elements, again to continue its work throughout eternity. The controls then shewed the unity existing as regards the floral, vegetable and animal kingdoms; but which for reasons previously explained we are prevented from giving an account of. After the discourse several clairvoyant descriptions were given, the greater portion of which were recognised. At 3 p.m., the controls of Mr. Tozer discoursed for a short time on "Death, Heaven and Hell," and in the evening a discourse on "The Millennium—how accomplished?" was given through the mediumship of Mr. Williams, of Plymouth.—Hon. Sec., D.F.S.S.

MACCLESFIELD:—The Anniversary Services in connection with the Paradise Street Free Church, were celebrated on Sunday last. The friends connected with this place of worship had the good fortune to again secure the services of Mrs. Groom, of Birmingham. In the afternoon the church was moderately well filled, and in the evening was crowded to excess. The subject for the afternoon discourse, "What think ye of Christ?" was chosen by the audience. The evening discourse was, "Man, the Spirit, and its destiny." After each of these subjects, impromptu poems were given. Then followed descriptions of spirit-friends, the greater portion of which were at once recognised. It is needless to say her discourses, especially the one in the evening, were listened to with rapt attention, and the way the spirits were described

created no little astonishment amongst those who were strange to the phenomena. Mr. Joseph Rogers, of Ramsbottom, presided at the afternoon service, and Mr. George Rogers, of Congleton, in the evening. The Rev. Adam Rushton, the Minister, was suffering from a severe attack of neuralgia, but the controls through Mrs. Groom, who seemed to be full of power, magnetized him, and greatly relieved the pains, for which he was very thankful.—The exchequer was well added to by the amount collected.—Cor.

SPRINTMOOR: Waterloo Long Room, August 16.—Mr. John Scott, clairvoyant medium, from Hetton-le-Hole, addressed meetings here in the afternoon and evening, presided over by Mr. G. H. Lamb, of Tudhoe Grange. Mr. Scott stated that those, who had gone to the regions beyond, were still desirous and willing to commune with us while we dwelt on this mundane plane; that angel's foot-falls accompanied us from room to room; that the better lives we lead the better spirits would attend us. Said Mr. Scott: "I am here this afternoon to establish a principle. St. Paul says, some have the gift of discerning spirits. I give you proof." He then described a young female who had passed away at about 25 or 30 years of age; a tall man, &c., 73 to 74 years old; also three others, their stature, complexion, some their place of abode and calling. Four out of the five were recognised. In the evening, he spoke as to "how he became a Spiritualist, and why he was one," which was very interesting. He afterwards described clairvoyantly five spirits very minutely—four being recognised. The room was full, especially in the evening; some had come from Byersgreen, Crook and the surrounding villages.—Cor.

JERSEY: We were much pleased at welcoming Mr. McDonald amongst us on Friday. We had two public meetings on Sunday. In the afternoon Mr. McDonald's controls spoke upon "Spiritualism, historically considered." The lecture was opened with a beautiful narrative of the manner in which the spirits of our disembodied friends first awakened thought relative to the condition of immortality, carrying the mind away into the pre-historic age, showing how the ever-augmented powers moved at various periods of the growth of man and his spread over the world, and had worked in divers ways to bring light from the spheres and give man an estimate of the aim of the Father of Creation in his being. Reference was made to religions as being founded upon superstition, which was an abuse of the senses by the cunning divisions of creeds, which took advantage of the untutored minds of those they sought to subordinate to their purposes. It was shown how priestcraft had in all ages been sustained by ignorance and superstition; and when the lecturer had proved that spiritual communion to all ages had brought light and revelation too, he sketched the history of the past forty years, and indicated some of the trials through which the movement of Modern Spiritualism had come, closing an exhaustive discourse by proving that the movement, as presented to man at the present day, aimed at that which it had always striven to accomplish: to lift the veil and reveal the truth regarding man's triune nature and his spiritual immortality.—In the evening, the subject was "The influence of Spiritualism upon the future history of the World." Man's true nature was unfolded, and the spiritual conditions proved by a series of elaborate and convincing arguments, his mission being set forward so as to give him a place in the work of creation. The spiritual was placed in strong contrast with the mere animal nature, and man was represented as the revealer of God's own divine presence. Many fine thoughts on this head were tendered in support of the position taken, and having thus opened the way, the remainder of the discourse was devoted to showing how a world of thought and morals would be utterly changed by spiritual development of the human race, and man would become so fitted by this means to coming material changes in the earth's conditions, when all would be devoted to the interest of the commonweal, dynasties and priestly oligarchies would crumble, and the being developed, each equal on his own line of life and purpose, the ruler being the eternal ego, ever obeying the behest of Truth, would draw its wisdom and power from the Father God, and need no earthly potentate to hold him in check.—The work was continued into the week, the subjects on the Monday being chosen by the audience. Four were sent in,—the vote being in favour of "What is the Soul?" The time was, however, taken up also by dealing with two other subjects, namely, "Spirit-healing" and "How are spirits employed?" The audiences were fairly numerous, and the influence, in the evenings particularly, was good. Much attention and deep thought on the part of many of the auditors was observed.—Mr. J. Commodore Street kindly consented to take the chair, and Dr. Mack also favoured us by his presence.—EXCELSIOR.

LEEDS:—The Special Services at the Horticultural Gardens came to a premature close last Sunday. The speaker was Mr. William Johnson, of Hyde. In the afternoon a series of questions, put up by the audiences, were admirably answered. In the evening the discourse, proposed by the audience, was "The origin of Religious Ideas." The control's "ideas" were vigorous and reasonable; but evidently too strong for the "evangelical" minds of the strangers present. They rose in disgust, and left the Hall, one after the other. It was amusing to watch the effect on the facial barometer, which pointed at "Very Stormy," indicating "Don't I wish I could disprove this, but I can't; but I'll mark my indignant horror of the teachings by going out, and make as much clatter as I can!" Good bye! friends; when you have exchanged zeal for knowledge, perhaps you will come back, and in love point out to the misguided Spiritualists, the awful mistakes they make. Their going out proclaimed that shots had gone home; and that they could not stand the shafts of Truth. Where were the Spiritualists at these meetings? which were designed to carry the Truth of Spiritualism to the outsiders. In our opinion their presence was essential, but alas! they were absent. The organiser, independent as he is, knows that numbers attract numbers. In consequence of the want of support, Mrs. Cora L. V. Richmond will be transferred to Psychological Hall, on Sunday, when a large attendance will assuredly come.—R. SCOTT.

LEICESTER: Silver Street, August 23.—There was a good attendance to hear the guides of Mrs. Burdett discourse on "Of what profit are the principles of Spiritualism to Man?" It was dealt with in a very able manner. A very harmonious influence prevailed during the evening.—The members' quarterly meeting will be held on Thursday, September 3, at 8 o'clock; coffee supper at 8.30. A hearty invitation to all members to attend.—S. A. SHEPHERD.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Aug. 23.—Mr. J. Armitage, of Batley Carr, dealt with three subjects at each service. Morning: "If God is unalterable, what is the use of prayer?" We do not consider prayer to be merely the use of words, or an asking for something to selfishly benefit the asker. Some people use vain and ill-reckless, and shout and bawl as though God was either a long way off or else extraordinarily deaf. Such proceedings would have no effect. God is perfect and unchangeable, and his laws are immutable, and however we may cry aloud to him he will not he cannot alter them. Prayer is not simply language. Prayer is that which wells up within the soul. Prayer is action. Ceasing to do evil and learning to do well is the grandest, the truest Prayer. "Sleep, the Twin Sister of Death." The control here pictured the various kinds of sleep, and showed how and in what manner the sleep that refreshes and invigorates is the twin sister of the sleep called death. "Scatter seeds of kindness," was dealt with in a beautiful and lengthy impromptu poem, which I feel myself unable to describe.—Evening: A portion of Acts, v., was read. The controls contrasted the disciples of the lowly Nazarene, their social status and their lack of what we call education, with the priesthood of the present day, who had a seven years' training or apprenticeship to become manufactured parsons, and who only taught the people what they themselves, irrespective of their own judgment, had been taught and were compelled to preach; and pointed out that their only thought was how much they could yet. If offered a living of £50 per annum more than the one they were receiving, those manufactured parsons said they had had "a call from God," and the souls entrusted to their guidance and care might go to the hell they preached about for might they cared. We fail to find any of those "signs" following them that the Nazarene said should follow them that believe. The "signs" only followed the despised and scorned Spiritualists. "Be not overcome of evil, but overcome evil with good." The evils that man had to grapple with proceeded from himself, and were envy, hate, lust, malice, &c. The greatest evil or devil was ignorance. Conquer these and you would overcome the evil and establish the good. "What is truth?" This was dealt in a beautiful impromptu poem, in which the control said that language failed to describe what truth or love was, in their beauty and glory. We had good audiences who seemed to be perfectly satisfied.—W. LAWTON, Sec., M.S.S.S., 38, New Union Street, Great Ancoats Street.

PLYMOUTH: Richmond Hall, Aug. 23.—Morning circle was very largely attended. Mrs. Trueman gave several clairvoyant descriptions to the strangers present, which were readily recognised, with names. At 6.30 attendance very good. Mrs. Chapman opened with an invocation, then an address on "By their fruits we shall know them." Mrs. Trueman's guides pointed out what influences the spirit world had on this planet. A very pleasant and instructive evening was drawn to a close with prayer, all going home feeling the addresses were so given as to wake them up to work in good earnest, not as they had been doing.—P. V. M., Sec., Pro. Tem., P.F.S.S.

FELLING: Aug. 23.—Annual Camp Meeting. In the morning and afternoon in a field in Park Road; in the evening in the Central Hall. The meetings throughout were largely attended, and proved decidedly successful. We were favoured by a visit from the Hetton friends, who numbered about forty. The following gentlemen addressed the meetings: Mr. Rutherford and Capt. Harms, of Sunderland; Mr. Grey, Mr. Stevenson, Mr. Hall, and Mr. Murray, of Gateshead; Mr. F. Walker and Mr. Clennel, of Houghton-le-Spring; and Mr. Tetlow, of Newcastle. The chair was taken by Mr. R. Morgan, Mesmerist, of Sunderland, in the morning and afternoon; and in the evening by Mr. Rutherford.—JOHN THOS. HOGG, 8, Stevenson Terrace.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Aug. 23.—Mr. W. Scott's morning address on "Prayer" was a very important one, which he handled in a beautiful manner. It was an element in all classes of worship, and an essential in all forms of religion. True Prayer was perpetual, unceasing, and universal. One writer said, true prayer was work well done. Jesus is recorded to have said, that if ye ask it shall be given unto you. Has the present system of theological teaching proved efficacious in saving the people? and they have been praying for years. Had these prayers been answered? No! They had no knowledge of true prayer. Prayer is not verbal supplication, but obedience to the laws of our being, the laws of God, the adoption of that which is Godlike, the desire and determination to become pure in heart. In the evening, Mr. W. Scott took for his subject, "The free agency of man," which he dealt with to the entire satisfaction of a large, intelligent and attentive auditory.—D. W. ASHMAN, 5, Cumberland Street, Stranton.

BLACKBURN: New Water Street, Aug. 23.—Lyceum at 9.30; conductor, Mr. John Pemberton. Present: 48 males, 39 females, 13 officers, total, 100. Groups 7 and 8 had their second lesson in physiology from Mr. Abrams.—At the morning developing circle there were about 150 persons present. The circle was one of the most successful ever held; some really splendid spiritual delineations being given. A boy, not more than thirteen or fourteen years of age, was controlled by a spirit who professed to be the perpetrator of a murder committed some nine years ago in this district. He implored the forgiveness of the people, in most pathetic terms, and asked them to remember him in their petitions to Almighty God. Many persons were visibly affected.—At the usual services of the Society, Mr. Schutt's guides gave two excellent discourses, on "Christianity, Atheism and Spiritualism," "A challenge to the Materialists: Does death end all?" Each address was most eloquently delivered, and at the close of each questions were invited and satisfactorily answered.—On Saturday next, we hope to celebrate our first Annual Field-day. A procession, headed by a brass band and a new double-poled banner, will start from the New Public Hall, at 2.30, and proceed to a field on the outskirts of the town. A hearty invitation is given to all friends residing in the district to join us.—W.M.

OPENSHAW: Mechanics' Institute, Pottery Lane, August 23rd.—Mr. J. B. Tetlow spoke to a good audience in the morning, on four subjects proposed by the audience, which were handled in a masterly manner to the delight of all. Three satisfactory psychometrical readings from pocket-handkerchiefs were given afterwards. Six subjects were given by the audience in the evening, showing the thirst there is for spiritual knowledge. A grand discourse was given on them, concluding with clairvoyant descriptions, three of which were recognised.—F. SHIRES, 56, George Street.

MIDDLESBOROUGH: Grangeville Rooms, Newport Street, August 23.—At the suggestion of Mr. W. H. Robinson, we held an open meeting in the morning, when he regretted the scant support afforded to mediums who did so much public work at a sacrifice of strength and time to earn their daily bread. He thought a halfpenny a week from each member would be great help. Mr. Gellietie concurred, also Mr. Kneeshaw, who quoted the opinion of Mr. Scott, that a medium, over-taxed with labour, could not so well see and describe spirits on the Sunday.—In the evening, Mr. Robinson gave a splendid lecture on "Spiritualism, a continuous revelation of Works, both Scientific and Religious." Atheism was the product of an irrational religion, but Spiritualism led each inquiring mind, in its own particular way, to a knowledge of immortal life, the basis of all religion.—A. MCSKIMMING, 52, Nelson Street.

BACUP: August 23.—Mr. G. O. Stott gave an essay on "Sunday Schools," which need not be a place of grim austerity and solemn gloom. Instruction is teaching from without, education is teaching from within. You instruct a child when you put into its mind your thought, but you educate a child when you get it to begin to think for itself. When you help a child to feel how far meanness is from generosity, or to measure the spiritual distance between the honest truth and a lie, then you educate the child; for the sentiments of honour, and virtue, and truth are within, and only need awakening in the little soul. In the evening, the leading article which appeared in the MEDIUM, "Why do Spiritualists differ?" was read, when the different shams mentioned to dispel true spiritual communion came in for a fair share of criticism. Taking it as a whole, we had a very grand discussion on the merits and demerits of the lecture. We had a successful day, the readings and essays taking as well as mediums. We have no intentions of dispensing with mediums, but of having them among essays and other things, which we might adopt to draw and convince the public of the truth of Spiritualism; believing that a change and plenty of variety will be the best means to adopt to draw the public, and then give them something to think about; and after that they will come again without even being asked or pressed by anyone.—JOHN BUCKLEY, clogger, Burnley Rd.

BRADFORD: 448, Little Horton Lane, August 23.—We had our first flower service in our meeting room, when a good array of cut bloom was charitably given for the occasion; the same was taken to the Union Hospital to comfort the sick ones. In the afternoon the guides of Miss Beetham gave a beautiful discourse suitable to the occasion, advising all to patronize such services more, to always remember the sick, that by comforting them we should each receive a good reward. Miss Mathers gave a short discourse; then going into the audience, she described eight spirit friends; all were immediately recognised. In the evening, Miss Beetham spoke on "The teachings of Humanity." After viewing the various teachings that had been given, they claimed Spiritualism to be the teaching that would uplift humanity, if taught aright. Then Miss Mathers was again taken into the audience, and described eleven spirit-friends in a very clear manner, eight being readily recognised. Mr. Parker gave a very appropriate address on "The Flowers"; a few remarks from the chairman and a very impressive invocation from Mr. Parker, brought a very enjoyable day to a close.—COS.

LANCASTER: Athenaeum, August 23.—The guides of Mr. Greenall showed a great amount of power in their varied stages, conducting the meetings. In the afternoon the subject was "Progress of Past and Present." This was very ably dealt with, and the public seemed highly satisfied. After this there were twelve clairvoyant delineations given, which were readily recognised. The evening discourse was on "Light," this was excellently spoken on, and to close we had again clairvoyant and clairaudient descriptions. The latter were something new to us. The speaker said, "I hear the voice of a spirit speaking; she gives the name of Jane Hargreaves," and after some description of her earth-life, said, "She wishes to convey to her children a mother's love, and to say she still lives." This was responded too by some of the family jumping up, and instantly recognising it. Several of these were given in the same satisfactory manner, which brought to a close a very successful and enjoyable day's work for the Spiritual Cause.—H. BAIRD.

PENDLETON: Social Club, Withington Street, Aug. 23.—Mr. Pearson, at 2.30, gave an address on "Where and what is God?" which was beautifully explained. In the evening, Mr. Duguid, of Kirkcaldy, commenced by giving his experience of various forms of materialization, which was very interesting. Then Mr. Duguid's guides gave an address on "Mysteries," showing how great men in all ages had tried to solve the mysteries, social, political and religious. He said science had done a great deal to solve problems, still science acknowledges there is a great and mighty Power which it is unable to grapple with. Spiritualism is the only key which will unlock the door of all mysteries. It teaches men there is a hidden truth underlying the letter, when understood in an astrological sense. It will become an eternal Veritas when spiritually understood.—Next Sunday, Mr. Pearson.—C.

HOXTON: 227, Hoxton Street, N., August 23.—There was a respectable audience, who listened with great attention to the conclusion of "Thomas Paine's" address on "Spiritual Gifts," through Mr. Walker. We were very pleased to have a visit from Mr. Burns, who kindly responded to an invitation to speak, and gave a short address of encouragement to prosecute the work in the East End. "Joseph Lawrence" gave a short address through Mr. Webster, and at the circle Mr. Walker gave clairvoyant descriptions which were acknowledged. He also sang in an unknown tongue, and then in English. Miss May spoke of the beautiful influence which pervaded the meeting, and closed with prayer.—D. JONES, Sec., H. P. S.

KENTISH TOWN: 88, Fortess Road.—Mr. Savage gave a good physical seance on Saturday evening. On Sunday evening there was a circle and various controls. The tea meeting takes place on Sunday, September 6, at 5.30, tickets 1s. each, which must be applied for by September 4. Mr. T. Shorter will preside, and it is hoped many friends will rally round and assist Mr. Swatridge's work.

PLYMOUTH: 10, Hoegate Place, August 19, 8 p.m.—Good assembly. The control of Mr. James spoke very beautifully on the glories of the sphere, and made them selves known to friends present.—23rd, 3 p.m., increased attendance; several strangers were greatly startled at hearing the names, ages, cause of death, and numerous answers given to questions; also at their own names being spelt out.—RSC.

STONESHORE: Union Place, August 23, 7 p.m.—Attendance good. There were present two visitors from London. Mr. Burt's controls spoke on the "Fall of Babylon, and number of the Beast—666." The full sympathy of the audience greatly assisted the delivery, which was powerful and energetic; the language argumentative and eloquent, rendering it one of the finest discourses we have ever heard through his organism.—COS.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, AUGUST 30th, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W.: at 7, Mrs. E. W. Wallis, "Light shines amid the Darkness."
 HOXTON.—227, Hoxton Street, at 8: Mr. Walker, Address and Circle.
 KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, "No Death," Questions, and Circle. Saturday at 8, Seance.
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; Mr. Hopcroft, Trance Address, descriptions of Spirits. The Room to be let on other Evenings.
 MAYLESONS 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. Pritchard; 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.
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.
 NOTTING HILL.—Claremont House, 53, Farnley Road, Ladbroke Grove Road. Thursdays at 7.30.

PROVINCES.

ASHINGTON COLLIERIES.—At 2 and 5 p.m.: No Information.
 BAUP.—Public Hall, at 2.30 and 6.30, Mr. J. B. Tetlow.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Hepworth.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Wade.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 6, Closed.
 BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mrs. Bailey.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Mrs. Ingham.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Local.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mesdames Sunderland and Whitaker Smith.
 JACKSON'S Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. Peel.
 MILTON ROOMS, Westgate, at 2.30 and 6: Mrs. Craven.
 Upper Addison Street, Hall Lane, Lyceum at 9.45. First Sunday in each month, at 2.30 and 6.30.
 BURNLEY.—79, St. James' Street, at 2.30 and 6.30. No Information. Wednesday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 60, Crookherbtown, at 6.30.
 COLLUMPTON.—Unitarian Chapel, at 3 and 6: Rev. C. Ware.
 DUNBY.—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. Toner, Address: 6.30 p.m., Miss Bond.
 EXETER.—The Mint, at 10.45 at 6.30.
 FELLING.—Park Road: at 6.30: No Information.
 FOLESHILL.—Edgewick, at 6.30.
 GLASGOW.—2, Carlton Place, South Side, at 6.30: Mr. E. W. Wallis: "Spiritualism: Revolution or Reform?"
 HALIFAX.—1, Winding Road, at 2.30 and 6 p.m., Mrs. Illingworth.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.
 HETWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Brown, Manchester.
 HETTON.—Miners' Old Hall, at 5.30: No Information.
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Miss Keeves.
 JERSEY.—98, New Street, at 3 and 6.30: Local.
 KILGILLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. T. Holdsworth.
 KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
 LANCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, Mr. B. Plant.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. C. L. V. Richmond.
 Edinburgh Hall, Sheepscar Terrace, Miss Beetham.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mr. Sainsbury.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. W. Johnson. Lyceum at 2 p.m. Sec., Mr. Cronin, 14, Daulby Street.
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.
 MACLESDALE.—Spiritualists' Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
 62, Fence Street, at 6.30, Mr. T. Hunt.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. J. S. Schutt.
 MIDDLBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. Dann.
 MORRIS.—Rembrandt Studio, Crescent, at 6.30:
 MORLEY.—Milton Room, Church Street, at 2.30 and 6: Mr. Armitage.
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mrs. E. H. Britten; and on Monday at 7.30 p.m.
 NORTHAMPTON.—Cover Cottage, Cowper Street.
 NORTH SHIELDS.—4, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. J. G. Grey.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.
 Tuesday, 7.30
 OLDHAM.—176, Union Street, at 2.30 & 6, Mrs. Gregg.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, No Information.
 OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, Public Meeting, Mr. Wood, Oldham.
 PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30, Mr. Pearson.
 PLYMOUTH.—Mechanics' Institute, at 10.45, 3.15 and 6.30, Mr. McDonald. Also at Richmond Hall, Monday, Tuesday and Thursday, Aug. 31, Sept. 1, and 3.
 10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Bart.
 (Books from the Library obtainable at these services.)
 8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.
 Friar Lane, Friday at 8 p.m., Mrs. Sparks.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.
 Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.
 SHERFIELD.—Cocoa House, 176, Pond Street, at 6.30: No Information.
 SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
 SOWERBY BRIDGES.—Progressive Lyceum, Hollins Lane, at 6.30: Local.
 SPENNYMOOR.—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.
 STONHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "The harvest home," and Circle; at 7, "The value of Praise," and Circle. Medium, Mr. W. Burt.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNFALL.—13, Bathbone Place, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Local.
 Wednesday at 7 o'clock.
 WEST FELTON.—At Mr. Wm. Tinkler, 2, Terrace, at 6 p.m.
 WIDSBY.—Hardy Street, at 2.30 & 6, Miss Wilson.

ANNIVERSARIES, SPECIAL SERVICES, &c.

BLACKBURN.—New Water Street.—Saturday, Aug. 29, First Field Day; Procession, with binner and band, from Hall at 2.30.
 BURNLEY.—Newport Street Assembly Rooms, Dalehall.—Sunday, Aug. 30, at 2.45 & 6.30, Mrs. Green, Heywood.—W. Walker, 15, Stanley Street, Middleton.
 BYERS GREEN.—Bell's Assembly Rooms.—Aug. 30, at 2.30 & 6, Mr. John Scott, of Hetton, Clairvoyant Medium, will give two trances addresses and describe spirits. Mr. G. H. Lamb will preside. A cordial invitation to all friends in the district.—W. N. Sec.
 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 Keeves, 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. BATTEN.
 " 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 Conversazione, and we earnestly invite all mediums and friends to meet Mr. BURNS.

MONTHLY LIST.

MANCHESTER: TEMPERANCE HALL, TIPPING STREET, ARDWICK.

SPEAKERS FOR THE SUNDAYS IN SEPTEMBER, AT 10.30 & 6.30.

Sept. 6, Mrs. Gregg, Leeds; 13, Mr. W. J. Colville; 20, Mrs. Groom; 27, Mr. W. Johnson.—W. LAWTON, Secretary, Manchester and Salford Society of Spiritualists, 38, New Union Street, Great Ancoats Street.

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

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

MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.

W. J. COLVILLE'S APPOINTMENTS.—Belper, Aug. 30 & 31, and Sept. 1. Potteries, Longton and neighbourhood, Sept. 2, 3 & 4; Leeds, Sept. 6, 7, 8, Barrow-in-Furness, Sept. 9 & 10. Manchester, Sept. 13. Sheffield, Sept. 14, 15, 16, Macclesfield, Sept. 17. Pendleton Town Hall, Sept. 20.

W. J. Colville having a very few evenings at liberty between now and September 24, which he will be glad to place at disposal of Provincial friends. Address, 16, York Street, Portman Square, London, N.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—August 28, 30, also Sept. 1, Leeds, Psychological Society; Sept. 6, Burnley; 8, Churwell; 9, Morley; 13, Newcastle; 20, Assembly Rooms, Kensington.—Address: care of Mrs. Strawbridge, 11, Blandford Square, London, N.W.

MRS. EMMA HARDINGE-BRITTEN will lecture at Liverpool, the first and third Sundays of each month for the present. At Newcastle and surrounding districts, the last Sundays of each month; at Bradford, Sept. 13 & 14; at Pendleton, Sept. 8, and second Sundays in November and December; at Birmingham, second Sunday in October; at Blackburn, Nov. 22.—Address, the Limes, Humphrey Street, Cheetham Hill, Manchester.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 68, Fortess Road, Kentish Town, London, N.W.—August 30, Seymour Place, Marylebone.

MR. 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.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
 Sundays: Aug. 23, Openshaw; 30, Bacup; 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; 15, Rochdale, Marble Works; 22, Openshaw; 29, Oldham; Dec. 20, Rochdale, Marble Works; 27, Openshaw; Jan. 24, 1886, Oldham.

MR. J. S. SCHUTT'S APPOINTMENTS.—Aug. 23, Blackburn; 30, Ardwick, Manchester. Sept. 6, Walton Street, Bradford; 13 & 14, Liverpool; 20, Leeds, Edinburgh Hall; 27, Rochdale. Oct. 4, Walton St., Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elliott Street, Middlesbrough, via Leeds.

B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester.—Appointments: Aug. 23, Rochdale, Regent Hall; 30, Lancaster; Sept. 6, Openshaw; 13, 14, 15, Parkgate; 20, Bacup; 27, Rochdale, Regent Hall; Oct. 4, Openshaw; 11, Stacksteads; 18, Heywood; 25, Regent Hall, Rochdale; Nov. 8, Openshaw; 22, Heywood; 29, Regent Hall, Rochdale; December, 6, Openshaw; 20, Heywood; 27, Regent Hall, Rochdale, Jan. 3, Openshaw.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: Aug. 23, Jersey; 30, Plymouth. Sept. 2, Saltash. Oct. 4, Sheepscar, Leeds; 11, Rochdale. 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.

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

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

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