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SPIRITUAL RESEARCHES.

GLIMPSES OF THE BORDER-LAND.

BY A. J. SMART.

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As if to illustrate the fact that these remarkable psychical powers of human nature manifested themselves, under favourable conditions, impartially in different nations, even when opposed to each other, the medium—as he and I were walking one evening close to what was, I believe, some portion of the remains of an old Roman road—became partially controlled whilst in the act of walking, paused at a certain spot by the roadside, and was then spoken through by someone who said, that originally she had come from Rome to that new country, along with a military expedition, and that by the peculiar power she possessed she was enabled to render great service, by making known to the leaders the whereabouts and movements of the enemy whom they sought to subdue. The native inhabitants had come to know that she was in some way connected with the constant pursuit to which they were subjected, and had resolved to slay her. Coming upon her unawares, they had wounded her to death, not far from the spot on which we were seated. The control seemed to realize vividly this last scene, and partially re-enacted it, seeming to shrink away with dread as from the approach of a foe, and to feel the shock of the death wound, with fear and agony depicted on the countenance of the medium. From this it would seem that amongst the ancient Romans the faculty of distant clairvoyance, or some analogous power, was known and applied to practical purposes.

Our experiences were not always amongst those whose earthly lives had been cast in such remote times, and with two instances, illustrative of this, I shall close my record. On another evening when the medium and myself were walking together on the outskirts of the town, he suddenly complained of a peculiar sensation of coldness down the spine. A few moments afterwards, he was controlled by someone who turned his steps with haste in the direction of a public-house a few hundred yards distant, a sort of place which the medium invariably avoided. I resisted this effort on the part of the control, and spoke to him. He said he wanted drink; he had walked all the way from the next town, and had gone into public houses on the road asking for drink, and had been surprised that no one seemed to hear or heed him. He said he had often forced people on to drink, as he had tried to do in this case, so that he might partake of their gratification. I told him how wrong it was to prostitute a gift so divine as sensitiveness to spirit-influence, to such abominable purposes, when its proper function was so

glorious and sacred, and the terrible injury he thereby committed, both to himself and to those so influenced. He at length seemed to feel remorse, and promised that he would go with the spirit friends. They were waiting to assist him out of his degraded state, and they had permitted him to control the medium in this manner, in order that he might be led to a consciousness of his guilt.

A few months previously, a murder had been committed on the beach, not of a cold-blooded character, but in heat and anger, the result of constant disputes over some fishing rights between two men who occupied adjacent grounds, one of whom took up a loaded gun and shot the other. The murderer was condemned to death, and in due course—after having gone through the vain form and mockery of being prepared for heaven, and obtaining forgiveness for his sins, as though he could escape one jot or tittle of the penalties that Nature attaches to wrong-doing (and thereby purifies the wrong-doer)—the sentence was carried out. We learnt from the controls that he was in spirit-life, in a sad state, and at a subsequent sitting he was brought. His influence caused some distress to the medium, who seemed also to experience a choking sensation. After this had passed away, the control spoke a few words. He exhibited much animosity against society, for its treatment of him. He wished to know if we could do nothing to help him, as he was in great misery, through being harassed and tormented by the man whose life he had taken. We promised to assist them both, and, on consulting the guides of the medium, they advised us to hold a sitting on the beach, near the old hut which had been occupied by the first victim of the unfortunate quarrel, so that they might influence the latter as well. We did so, taking up a position one Sunday morning soon after, in the locality referred to. The medium was entranced, and one of the guides spoke through him, to the effect that they would try to get the murdered man to control. Presently he announced his coming, and almost immediately the medium assumed an uneasy posture, as if in pain, placed his hand against his chest, and uttered a groan. The control was in a very angry and vindictive frame of mind, but we endeavoured to impress upon him the uselessness of spending his time in lamenting, and in irritating and making miserable his murderer; that instead of this they had better help one another to rise higher and become happier; that certain causes operating upon his murderer induced him to commit this crime; that it was the result of ignorance and an imperfect organization, and more in the same strain. He was very unwilling at first to entertain the idea of reconciliation, but gradually softened and became more reasonable. He said that he was weary of his existence, and did not know what to do. He was surrounded by dark spirits, urging him on to annoy his murderer, and everything was so strange that he could not understand it. He was glad to hear that he had a chance of arriving at a happier state,

and exhibited much emotion, being affected even to tears. We told him that the man who had, in his fit of anger, taken his life, was ready to make friends, and help him; and he at length relented, and promised that he would try to do him good, instead of entertaining revengeful feelings and seeking to harm him. He expressed himself as grateful that we had come, and was then taken away by the guides. At the evening circle the other was again brought, promised also to follow our advice, and exhibited much gratitude. Thus were they reconciled, and from time to time we found that they were forwarding each other's progress in spirit-life, in knowledge and the development of their higher nature. The whole circumstances were touching in the extreme. Blessed indeed were the influences showered down by the higher intelligences upon these two. But when will society cease deliberately to sweep off, by violence, those who have offended against its laws, into a state, as to the true conditions of which they are utterly ignorant, under the impression that this is justice,—a state for which, moreover, the blind propounders of the "plan of salvation," who are solemnly appointed to the task of saving the man's soul as by a patent process within the last few weeks of mortal existence, are utterly incompetent to prepare him!

What I have related in this and the preceding chapters are not "ghost stories" simply,—though they might furnish to the artist in fiction the material for a good many, and may serve to show that the traditions of "Haunted Homes" and castles are not altogether without foundation. They are actual, plain facts—a few only out of many—that I have witnessed. I draw from them certain conclusions. But while I ask my readers to do me the honour to accept my facts, the fruits of my observation while connected with a circle whose sole object and motive was truth, I leave them to accept or reject my conclusions as they see fit, and to form their own. Some there may be who will scarcely understand; others will better do so on account of experiences of their own. Some possessed of better spiritual insight than myself may see more deeply into and interpret more correctly, these things than I who chronicle them do. By others, again, it may be urged that they are not of a practical character, not so practical, for instance, as the objective phenomena or mental tests occurring through mediumship, but rather of a romantic nature. I can only say that the demeanour of the sensitive under the influence of certain spiritual surroundings,—affording marked indications of the presence and activity of minds and personalities of a character altogether differing from that of the medium, or any of his regular controls, or ourselves,—was as practical and phenomenal to us at the moment (despite the fact that the intelligence manifested by these distinct personalities was such as generally to carry us back to the remote past), called as loudly for explanation, and pointed as strongly to definite and important conclusions, as any phenomena that I have seen or heard of. Observation and study in these directions, besides showing the possibility of our beneficially affecting the denizens of this Border Land, may help to furnish a key to many perplexing occurrences of everyday life, where people—unknowingly "sensitives"—are unaccountably affected by inexplicable influences.

I gather from my experiences that there survives the dissolution of the physical body, a something, which is, or contains, a spiritual germ; a germ, which, though (like a seed buried too deeply beneath the soil for the sunlight to reach) it may remain latent for a lengthened period, never perishes, nor loses its essential characteristics—being, like each atom of matter, indestructible,—but germinates, grows, and blossoms forth so soon as favourable influences are poured upon it. Some of those who were released at the circles revisited it from time to time, and spoke of their new experiences and sensations in beautiful and lofty language, showing that beneath the superincumbent mass of mental darkness, there lay hidden a precious jewel. The progress these were making was actually observable. Others, however, would be attracted back to the old conditions for a time. It may seem at first sight a terrible thing that it should be possible for this germ thus to lie latent even for long centuries of our time. But it must be remembered that, in the grand progress of spirit, a hundred years is but as a day. It is not necessarily to be supposed that they were all this time in a state of positive suffering. It may rather be that, unable on passing over to rise beyond the earth-plane, and blend with the true spirit-world, they lapsed into a dreamy, semi-conscious state, in which the progress of time was as nothing. On being brought into contact with the sphere of a medium and circle,

and acted upon by the controls, an awakening influence operated upon them, which gave them an impetus on the path of progress, and by cultivation developed into a permanent state, and they came to realize their true condition. But they seemed to take up their external life at the precise point at which they laid it down, and to imagine themselves in the same condition, and amid the same surroundings, feeling anew the pangs of suffering, and minutely re-enacting through the medium, the last scene of their earthly lives. In after visits to the circle, they would sometimes refer to their deaths as happening when they were first brought there, treat us as though they thought we were in the spirit-world also, and speak sometimes of people who "took their chains off" just before they "died." That spirits on approaching mediums feel again the pains they suffered at death, in which the medium also shares, is well known to Spiritualists. I have known of instances where a medium distinctly perceived a smell of burning when approached by a spirit whose physical dissolution had been caused by fire, and contrariwise, a sensation of coldness when it had been caused by drowning. The spirit of a shipwrecked sailor was once brought to the circle, and the medium in trance immediately assumed a position as though clinging to some rigging, called for help, and complained of the bitter cold. Thus the mind, when deeply impressed with the images of surrounding objects and circumstances, and with the idea of physical sensations, seems to carry those images and ideas into the spiritual state, and by some creative power to reproduce and objectively externalize them.

I may here say, that so far as items of historical interest were concerned, our results were meagre, because this was not our aim, but rather the accomplishment, by the aid of the guides, of a benevolent work, the exertion of an elevating influence over those whom they brought, without reference to the establishment of their identity, or the acquirement of information about the times in which they lived. But some remarkable characteristics of posthumous humanity came before us. As I have said, the life seemed to be taken up where it was laid down, and they spoke of localities as they were at the time of their earthly life, being ignorant of changes, referring to the town of Cardiff as it was in olden times, and naming spots and structures long before obliterated or swept away. Their own physical condition at death seemed also impressed upon their minds, as where they had been maimed; to themselves they appeared still in that state, until the influences of the guides enabled them to perceive things with clearer vision. Not only physical, but mental and emotional, states also seemed revived, as they expressed the feelings of devotion, despair, hate, or revenge, which had animated them. I need hardly say, that some, on awakening to consciousness after the "death process," wanted to see "Lord Jesus," and to feel their wings! Sometimes lunatic spirits were brought, who, when placed in control of the medium, exhibited aberration of mind, and gave utterance to eccentric ideas. For the treatment in spirit-life of such unfortunates as these, suitable places are provided.

"Nothing is hidden that shall not be revealed"; and, indeed, nothing was made more vividly apparent by our experiences than the fact that deeds of wrong, though perpetrated ages back, and perished utterly from the record of man, were still discoverable; that there was a potency in the universe which could make all clear and transparent.

A few more brief references, and I will conclude. Perfect harmony in a circle is vitally necessary for the accomplishment of the kind of work I have described. Amongst those brought were many of a rough and passionate nature, who required to have their higher faculties stimulated by the atmosphere of the circle. Inharmony, therefore, would have been useless, and even dangerous. Nothing but lofty aspirational feelings must rule, or find place.

The part taken by the organization of the medium, especially in the delicate and mysterious "death-process," is a profoundly interesting subject for thought. Whatever might occur, he would have no recollection of it when he returned to consciousness.

The influence that emanates from this "Border Land," this belt or strip of territory—to speak figuratively—between our world and the spiritual, is of a depressing and retarding character. Like a cloud hanging over the sky, it obstructs the descent of the brighter rays of spiritual light which advanced intelligences strive continually to shed abroad upon humanity. The partial, and in time the entire, removal of this cloud, is certain to be accompanied by great progress in all worthy directions. This removal will take place as a

consequence of the untiring efforts of higher spirits, inspired by those still more advanced, especially by working in conjunction with mortals through mediums and circles, and the pure lives of earth's dwellers, attracting to them those brighter beings, before whose presence darkness must flee. One of the happiest and most encouraging results of the removal, of this obstruction will be, that the efforts of every reformer, who is aiming in a right direction, will meet with vastly increased success, as the minds of men will be left more free to respond to better influences.

A. J. SMART.

Melbourne, Australia, New Year's Day, 1885.

THE SPIRIT-MESSENGER.

SPIRITUAL MANIFESTATIONS REBUKING MURDER.

A CONTROL BY "COUNT DE BON PÈRE."

Recorded by A. T. T. P., August 25th, 1885.

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

The Sensitive, under control, said:—

Spiritual manifestations have not always been a blessing. Every day is bringing forward proofs, that a hardened heart and a callous nature has no foretaste of the punishment of crime here on earth. The comments on the control of "Marchandon," made by all the Spiritualists, who have come in possession of the number containing the control, sufficiently prove the importance of down-right truthful teaching, unchecked by Church rule, Church patronage, or self-interest.

With us there is nothing to gain in hiding the truth. It is our wish to have all men of all conditions claim equally both their earthly interests and their future hopes. As we do not scruple to chide, so we are not chary of our praises where praise is due. There has always been one thing insisted on by your surroundings, namely, that a guileless confidence leads ultimately to self-injury, and is a sin. A man or a woman can sin against him or her self, the same as he or she could sin against any other person. No responsible soul has the right to injure itself, and those who enter into dangerous confidences without reasoning, even if only they themselves are hurt, sin as greatly as if the hurt had been done to others. The common cry, "I alone am to blame, and I alone am injured," is a fallacy in which universal responsibility bears no part, and which in fact it entirely repudiates.

Take the latest crime at V. M. Here we have self-immolation amounting nearly to self-destruction. A lady of education and means falls an easy victim, without any effort being made to protect the interest of self. Not only was she blessed with a sufficiency of this world's goods, but there was within her the knowledge of the life awaiting her when beyond time. She knew that which with others was only hoping, and with many only hope of the very vaguest kind; but with her there was a knowledge full and replete, with a power to make her continuing years on earth filled with hopeful happiness; yet such was the gregariousness of her nature, that she longed for company, with an intensity the same as the hart pants for water. With such a disposition it is no wonder, that she made much of her four-footed companions, and when any were lost, felt emotions of the deepest gratitude to her, who had returned her beloved dumb companions. An astute woman of business was no tyro in endeavouring to gain the confidence of those whom she meant afterwards absolutely to deceive.

Generally those, who are the most enthusiastic believers in the truths that we bring, and the teachings that we give, are to be found not amongst the well-to-do class, but generally amongst the classes, who are shoulder to shoulder every hour of their lives with (if not poverty) an arduous and scarcely successful attempt at an honest livelihood. This statement you can corroborate. There are of course influential Spiritualists, who have come into the knowledge of the life hereafter; but for every one of this class, there are thousands who would, if they could, support the cause of Spiritual Truth in a more effectual manner, than they do at the present day; and I think, with your surroundings, that to the majority of English believers in spiritual teachings, this minority of influential Spiritualists could positively be named.

This is no more than could be expected in this early commencement of the struggle between might and right. There are very few influential persons mentioned as being

amongst the followers of Jesus the Nazarene; he is described as being in a far less enviable position of life than many a pampered dog or beast of burthen of the present day. In his own words, "He had no where to lay his head," and his mode of living would have placed him within the range either of casual pauperism or the charge of vagrancy, had he lived in the present day. It is only at his death, that we read that he had one influential follower, who offered sepulchre to his body. This being a good and rich man, Joseph of Arimathea; besides him I know of no other who could have housed or fed either himself or his enthusiastic followers.

If the spiritual wave was so generally refused acceptance then, it is no wonder, that it has to fight its arduous way against overwhelming odds now: against prejudices of so many centuries standing; but it has (praise to that God who rules) its influential members, many of whom make up in earnestness for the scarcity of their members. So with this woman, whose soul is now assured of its future welfare at the hands of her Father in Heaven. Mademoiselle M. is one of the few whose active sympathy in the cause of truth spiritually revealed, had made her known by name as an influential believer, the same as many of those, who are known here in this land.

An offer of companionship is made to her by one, who had arranged all the preliminaries of this meeting. This keen, hard-featured, iron-willed woman, had she but possessed mercy equal to her firmness of will and business talent, would have needed neither contrivance nor brutal action in her road to wealth; but if there is one sin that in its intensity, in its fearful power, destroys all that is merciful, all that is immortal in a human body, more than another, it is the love of pelf. One victim had fallen; another in guileless confidence (which approaches to a sin), falls helplessly into her repellent and relentless hands, and we find her located as the chosen companion and confidential friend of the over-confiding Mademoiselle M., and next we find her reigning as the sole mistress over the house and domains, with unlimited possession of money; indulging in that passion in which restless souls can only find cessation from thought.

My God! how great this woman might have been. No trade or profession seemed beyond the marvellous business aptitude which she possessed; her wholesale and retail department in the boot and shoe trade, although there were several of this business belonging to her, yet did not find sufficient employment for her active and energetic soul. She had need of further employment, and with such deep earnestness proved herself as capable at superintending the erection of a house, as in the management of a boot and shoe business. But no one, unless having felt through experience, can calculate on the cost of architectural fancies. Many begin to build, proud of their own designs, and hoping to make their names remembered when they have passed beyond time, but who never finish, not having previously estimated the cost. Architect's charges range very high, and builders have an idea of making up all deficiencies of contract by means of extras. So Madame S. M. found to her cost. Funds had come in in a most remarkable manner prior to the visit of Mademoiselle M., and at an opportune time, when that money was most needed. True, a lady, whose confidante and friend she had been, and who was like herself, or rather what she professed to be, had come within the knowledge of a conscious eternal life beyond the grave; and here again was another recipient of that knowledge, which is from everlasting to everlasting. She, too, disappears. Again is reported the incoming of wealth, with this difference, that the restlessness of soul increases, and that which she had not professed before to believe in, becomes an actual possession. Her victim will not be silent, her strong will may have mastered this victim when on earth, but now the victim speaks in that terrible small voice, more forcible and more potent than the thunder of the heavens. In vain it is for her to combat with her fears, as she must have done, without that for which the dead woman craved out of love, and which she needs through her fears, namely, companionship.

So comes the next act of the drama, which is that the brother and sister are found in the house belonging to her, from whose hands she had received nothing but kind regard. The companionship which was not deemed needful, before her fears commenced, was found necessary in her great terror, and was found to be impotent when obtained. "I cannot rest," she said. In vain did those feet tread over the grave of her unhappy mistress, fearlessly attempting through her will to hush into silence her terror. Had the voice she heard been

one of fierce denunciation; had it hissed the name of "murderess" continually, she might in the strength of her stubbornness of will have borne with it, made strong in her self-defiance; but the voice said: "May God pity and have mercy on you." These were words which tried the fortitude of her nature more than cursing. They bowed down that stubborn will; they unnerved the giant strength of all her resolution for the future, and supplicatory hymns and prayers were heard by the surroundings, taking place near her buried victim.

Thus, I say, spiritual manifestations are not always to be thought as a blessing. It sometimes happens that they come in the form of a terrible warning; that they come to bid the guilty soul prepare for that punishment which may overcome the sinless body, but which will also reach the guilty soul. The body of a delinquent against God's laws is only an instrument in the soul's hands. It is not the body that can sin; it is only the soul. It would be as wise to blame the ship that sinks to the bed of the ocean, as not to lay the blame on the unskilful management of the Captain, who had produced the catastrophe. You might as well destroy in frantic rage the stove through whose means the dismembered portions of the body were burnt, so as to put them out of all power of recognition, as well as the murderer or murderess themselves. The days of scientific discovery belong to all classes of men. There are criminal chemical experts as well as those experts, whose services are tendered to law and order, and this chemical aptitude is making the recognition of murdered victims a harder matter to prove identity.

I was present at the control of last night, and I thought whether the orthodox teacher* could realize that these charred remnants could ever again be decked in beauty and brightness; whether any fervid believer in the resurrection of the body, could for a moment advocate the unphilosophical theory of a bodily resurrection. I fully realize that these believers find (or think that they do) their position strengthened by the resurrection of Jesus of Nazareth. But there is no proof in the Scriptures, nor in nature, that he after his crucifixion possessed an earthly body. It is never recorded, that he appeared and disappeared as he willed, before the death of his body by crucifixion; but it is proved that on his reappearance, he cried: "I heal you: I cure, to-morrow, as a man by laying on of hands (he meant material hands); about the third day I shall be perfect." Then doors had no need to open, neither could the ear of his followers hear the sound of his footsteps. I should be sorry that any of your surroundings, or any of the spiritual surroundings of your readers, should by one single expression uphold the orthodox view of a bodily resurrection, which would necessitate this unearthed, charred body being renovated, and taking an everlasting form of beauty.

Thou gracious Almighty Father! Thou Who art All Love and All Mercy, have pity on both alike: on the cruel, unrelenting aggressor, and her victim. Teach through this awful lesson, O my God! how dangerous is the love of self. It is a sufficient ground-work for every evil motive. So order, O Loving God! the lives of all, to whom my words may reach, that Thou mayest say unto them at the end of time, even from the very portals of the grave, at the instant of their entrance into eternity: May Thou, O God! welcome them into the real world, in comparison to which this world is but a shadow, with the words: "Well done, thou good and faithful servant; enter thou into that eternal home prepared for thee from the beginning." O God! I pray for the fulfilment of Thy promise. We have this assurance that spiritual knowledge shall cover this earth, even as the waters fill the depths of the sea. An influential and therefore an useful believer in all, that Thou hast assured in the future, has come to us, has entered into our presence, to receive instruction, and to whom all Thy servants are disposed to impart it. Teach us all, O Thou Almighty God! to take her by the hand, and point Thou out the only way; the only truth; the only life of immortal souls. Do this in no other name but Thine Own, Thou Holy Parent; from no other cause, O my God! than the strength and pity of Thy loving kindness. Bless the Recorder. Hallow his work. Protect those, who are very dear to him, in the restoration of perfect health and fairness of form. Be Thine the honour. In Thee alone is the power. To Thee is due all the glory. Hear and answer, O God! the request of him, who alone lives and relies on thy mercy.—Amen.

Dear Recorder: I must not go without saying, that this

* He is referring to a dialogue between a clergyman and the Sensitive on the resurrection of the body.

is one of several visits I have made to you. But a spirit, who accompanied my medium, not the one I am now controlling, for he is yours,—one who accompanied my medium from this position, for husband and wife are one in the eyes of God. I could only control the wife, and they had both heard and read the control given by your surroundings. They were anxious, I also was anxious, to see your Sensitive, and I accompanied them to England, and succeeded both in listening to one of your surroundings, and also in speaking through your Sensitive. My name is Count de Bon Pere, and I was again attracted here by the control of that unhappy man, Marchandon.

May God in heaven bless you. Good morning.

TRUE DEVELOPMENT.

A Discourse delivered under control by JOHN C. MACDONALD, Cavendish Rooms, London, Sunday, August 16th, 1885.

It is no uncommon matter, among people who are connected with the movement identified with the word Spiritualism, to talk very freely about "development"; but though the same mode of expression may not be used, the idea, in some form or other, has been constantly before the world. Every section of the human race, however barbarian it may seem by comparison with what we call civilized life, has shown that it is constantly seeking a higher condition; and thus the tendency to seek and know something which shall afford a glimpse of a life superior to that with which they are environed. And as progress is made towards a more civilized state, those aspirations take form, which constantly ultimate in national and religious combinations.

In the more primitive conditions of life, there are, however, advantages, which are often lost in civilized society. Those mere savages show a closer union and an intenser sympathy with the real and the true; proving to creed-bound civilization the need of greater freedom to that innate consciousness, which seems constantly seeking some condition of the mental and moral life, that will lift the soul out of the power of formulated systems, which are ever narrowing up the lines of thought and aspiration, and binding man to laws and regulations of an irksome nature. That rude barbarian has expressed within his nature a truer conception of futurity, and though it may not appear to those who have your special advantages, he finds himself under an influence that opens up to his view the real, in life's continuity, saving him from superstitious fears so common to more civilized life.

Look at the masses of those dark-skinned children of the forest and desert, who roll in upon the seance and surround your mediums; who, in their untutored speech and action, give effect to the best and most benevolent influences: and thus tell of power to sooth and heal the sick and infirm, and to awaken man to knowledge that leaves no doubt touching the progressive nature of life in the beyond; utterly confuting the doctrine of "total depravity," and making certain that the want of "Christ" does not mean hell and its pains. Ask your theologian what becomes of those vast myriads who are born and pass through life, and end the material existence without having heard of "God in Christ," and his "work of atonement" for the sin of the first Adam, and he will, with that strange inconsistency which is common to the creedist, say: "Well, we do not know, perhaps God in his wisdom has arranged to deal mercifully; we cannot say: this is one of the great mysteries which the Infinite alone knows." And if he be a man whose humanitarianism is superior to his religion, he will add: "I hope for the best." See what a responsibility is laid upon the Christian Missionary, as he dispels this hope which cometh of want of "knowledge of Christ," and gives the condition which fixes upon those people responsibilities of a faith which they, or their teachers, can neither prove nor comprehend.

It is not to be understood that we hold that civilization and spirituality are antagonistic. The truest and noblest forms of civilization are only attainable by becoming possessed of the knowledge and power of spiritual unfoldment and progress. You who have received the evidences of Spiritual Communion, and possess a knowledge of that which no system of religion has yet given to man—the knowledge that you are immortal,—you are lifted beyond mere conjecture to the position of realization, and upon this foundation you are enabled to build with surety. The spiritual presence denies the material hell of endless torment, and thus your incentive to true life is not the coward's fear of an eternal hell. It tells you that the wondrous creation of imagination, which

the orthodox Christian calls heaven, has no place in the universe; and thus the selfish desire to gain such peculiar bliss is banished, and man becomes at liberty to do good for its own sake, and learn to know of the Heaven and Hell, which is ever around the life on earth, and in its continuity. Deeds of life make your heaven, and give its bliss and light; as deeds of error and darkness make the hell, which all feel burning within who violate the laws of life.

True development means something more than that which is comprehended in the promotion of a sensitized condition, which gives you the direct intercourse with spirits. This may do much if rightly governed, and directed with intelligence, controlled by a will which is the reflection of a sound and strong mind. The person who pursues the matter thus, is sure to become a blessing, but woe to the trifler, who undertakes this work merely to obtain the gratification of morbid curiosity or sense. Let it be understood that it is not essential to perfect work, that the medium should be a person of strong mind and will; but that the conditions to which they often, nay, are largely subjected, make it more certain that the medium will pull through, if he or she possess those attributes; and as the spirit of the individual thus influenced will, when development is going forward, afford his surroundings the protection which is needed to maintain conditions; and thus become sooner a more perfect instrument of the spirit sphere. Take your own personal experience in those matters, as the guide of your conduct, and it will give you the best estimate of what is needed for true communion with the disembodied people who wish to reveal the light. True development is, then, to call into action the spirit within; thus all will attain by self-examination, in connection with the work of life, a guide to that knowledge which lifts you above the power of the ideas that man is no more than a mere body and soul. Religious systems have ever sought to make you bow down to tutelage, by telling you only of a mere dual condition.

Spiritualism reveals unto man that he is a body of organic matter, so completely fitted in its complex structure to the work involved in this union with its sentient condition, that it is the wonder of Nature's work. Soul, or the animating principle, a *spirito-material* combination, which furnishes the conditions of active life to the body, and enables it to take its place among all animated being. But we reach out to another and more important condition, that of the Spirit, the Divine part of man, and give to it the prerogative of creation,—an idea that all orthodox systems seek to shut out of view, for good reason. Once admit this truth, then farewell to all forms of dogmatic religion. Your divinely-appointed ones will cease to act the part of superiors, for who shall dictate to the God within, more than to the God without man, when his development enables him to reveal the true presence of the Divine Nature, individualized and involved equally in every member of the human race?

We may be asked, if God be a part of the human, why does not this divine quality demonstrate its presence more effectively in the human race, if the divine be the ruler of all being? It is because the lower, or soul nature, may gain ascendancy, by the aid of conditions and subtle influences which have a power to environ the immature being, and press forward the development of the lower nature, while the spirit is left infantile and subordinate to its will; the spirit depending upon sympathy with its conditions for its growth and rise, being left to work out its destiny, while it is devoid of the Omnipotent powers which gave rule to the All-good. The spirit is the fountain of good, and it gains its victory over the animal by the influence of the divine attribute of love; every thought, word or deed of love, prompted by the spirit, brings its forces into play until the soul, bending to the will of the spirit, the divine element, subdues the lower nature to its rule, and lifts man to his true standard.

As all the virtue in life is the inherent quality of the spirit, its power is ever manifest in those promptings of the better part, and that soul may dwell in heaven whose will it is to do the work of the God-nature within. But as its time must come for development, it is the undying part of our nature; it forces nothing but waits, and when superior, it at once indicates its presence and power, by those marvellous conceptions of thought which it draws down from the Fountain of wisdom and power.

Who can contemplate a Jesus, without realizing the presence of a developed nature? Yet Christianity has placed him with the man-made Gods, and thus deprived the man of his power of loving brotherhood to the rest of the race, by giving to him the ideal of the unattainable it has created in

him. Who can mark a Penn, and fail to see in such a man the developed spirit, drawing the rude and warlike tribes of the Western forests to him, by the power of that love which ever wells forth from the nature which has risen to his true standard. Mark the tracks of a Livingstone, and see how he conquered the African tribes by love. And where is the speciality of these? They only rise above the ordinary humanity, as the spirit grows to the true standard of manhood, and thus we hold that as all are equal in the sight of God, each may attain the same altitude in his special walk of life, if he is true to the God principle.

Let us look a little narrowly at the manner by which this spiritual growth may be attained. Cease to give to others your work of thinking: note and compare all you come into contact with, but subordinate all you gain to self-examination, to the end that you may have self-knowledge. Looking back into your past life, as you review that field of personal experience and mark its points and issues, carefully noting successes and failures, and their relative causes and the resultant effect upon others and also your own life,—you will open up a way to general knowledge of the strength and weakness of the character, to mark the reflex of the spirit or the soul, or the harmony which comes of a union of the parts. But especially must you bring into play those omissions or failures of your life, which will again return to you, giving a sense of time lost or wasted, wrong done or opportunity to do good set aside, in order to satisfy a sense of indolence, to meet an exigence of business, or to gratify a lust. And thus, with an unfoldment of a strong estimate of the right and wrong, you become prepared to meet the demand of that spiritual monitor, who, as the work of development goes on, becomes more powerful to refine the sensibility of the conscience.

Have you wronged a friend? hasten to repair that wrong if possible, and a ray of warmth will pass through your nature, which will speak peace to your troubled soul. Can you find some deed of love to do which may alleviate the pangs of a despairing soul? let the fire of your love go out to that nature, and the spirit will move you to joy and happiness. Look at this picture. Moving near to the earth, among men in the body, as we do at this moment, we enter at a wayside station, the compartment of a railway carriage, along with a medium who is travelling. As he becomes seated, his eye is caught by a woman who is suckling an infant upon her breast, and he at once notices that she is poor and in great despondency. The lineaments of her face bear the mark of a vicious life and accompanying remorse, united with grief, the result of troubles which have descended upon her from no fault of her own. And as those marks of wasted life and its despair impress this medium, his whole nature is moved with a loving pity for this down-trodden nature, and we see pass from his soul such a volume of magnetic aura, as seems to envelop the whole nature of the poor soul on the opposite seat; and as the warmth and glow of its wholesome influence takes possession of the woman, she becomes a changed being; the dark cloud of despair is dispelled, and the glow of hope irradiates her countenance, and lifts her, as it appears to us, into her better self; stirring the spirit within her, calling before her the promise of better days. And yet our friend, who seems to wish he could in some more tangible way help her, little knows the amount of blessing his very sympathy, so manifest in those beautiful drops which well over his eyes, have conferred upon this troubled life.

This shows most strikingly the power of that love which comes from a being whose spirit is in the ascendant. But society is so constituted, says some one, socially and commercially, that it is impossible to gain such a spiritual altitude. Social position, commercial success, literary, scientific and art renown, will not bring peace within, unless every thought and deed done thereon are guided by the spirit towards the good of all. A developed spirit is the best leader to success, in spite of the apparent failure because of opposing influences, and sacrifices you may be called upon to make. Were life to end in this probationary stage in which you now live, it might constitute an argument against this view; but it is not so. Every fibre of your nature says 'Nay! your apparent failure to-day may be the foundation upon which you build the temple of future success in your life on earth; that sacrifice made in love for humanity, may lead you on to great achievements; and if not in your earthly career, you lay the foundation of a life which will enable you to revel in a wealth of joy in ages which will roll by when you have cast aside the garment of life here.

Soul is inherent to all animated beings, conditioned to the

varied modes of life; its active forces are called into play, but while it is the dominating power in the lower animal, it was never—though admirably fitted for all his purposes—intended to be the dominating principle in man.

The Spirit, the eternal *ego*, is the immortal part, and must yet sooner or later rule the life of the being whom Creative Wisdom designed to rule the earth by his spiritual energy. And as the ages which have become recorded in memory of the soul, or upon the page of history, has shown to you who live in flesh to-day, the spirit-power as a progressive principle, so will those lessons of its power bring into play its forces to the conquest of the mere earthly, and give to the man the reflex of the God in those inspirations which to-day we speak of as the works of Genius. Man raised in spiritual ascendancy by development, will no longer need a comparative term, for all will reflect that which you call Genius, True Spirit. All will be creators of thought, and will make the world blossom where now it is a wilderness. The impossible of to-day will become the accepted of the hereafter. "Utopia," says some short-sighted child of the present;—so said his father before him, and yet you have attained to what was impossible to your father. The works of science, engineering and art of the past century, have made the cry, "Utopia," like the laugh of the fool, to the mind that watches the progress of ages. To God all things are possible. Therefore develop—first, by deeds of love—the God within, which is better than becoming the medium, or reflector of any other spirit force, and the possibilities will soon rise before you of lasting joy and blessing.

We call to witness the status of God's children of the spheres or worlds, for you are not the only humanity in the universes,—and as we watch them passing from stage to stage in their life, we see the attainable in you. The people of those worlds are beginning the race of life; they are reaching out towards your standard. Some have passed beyond your stage, and attained a spiritual state which leaves no reflections of what you call death, their intercourse being perfect in its completeness. And towards this last are you marching; and as you pursue the spirit's guidance, so will you the sooner overcome the powers of selfishness,—when every form of oppression will crumble before the breath of the spirit; and man, a law unto himself, shall live in true communion with the God, made manifest in his Brother!

MRS. RICHMOND AT BATLEY.

On Thursday evening, August, 27th, Mrs. Cora L. V. Richmond, delivered a splendid discourse in the Town Hall, Batley, on "Spiritualism, a guide to the World."

In the opening remarks the guides said it would be best to define what Spiritualism is. As a large number of people imagine that it consists in some way or other of a kind of sleight of hand work, or jugglery. Others, imagine that it consists of table tipping, rappings on the walls, or furniture. It is true that the tiny raps, on the wall, and the gentle tippings of the table are significant, but these no more represent what Spiritualism is than the letter A represents the alphabet; or the alphabet represents the English language. But as the alphabet is the basis of the English language, so the tiny rappings on the wall, the gentle tippings of the table, and the whole of the physical phenomena is the bases of Spiritualism. It was evidence of the immortality of the soul. Spiritualism dealt with the spiritual nature of man. And all the evidence of spiritual beings warning, counselling, guiding and guarding man in by gone ages, was Spiritualism. Spiritual ministry has ever been a mighty power in the world. God has ever by prophet and seer made known His will to man.

Some people are very anxious to know if Spiritualists believe in the Bible. They would ask: Do the prophesying Christians believe in the Bible? Do they follow out the instructions given therein as to the ceremonies and form; the wearing of certain apparel, the observance of certain days and seasons, the eating of unleavened bread, the times of fastings, and feastings? Do they practice the commandments, and love one another? Are they agreed as to the proper interpretation of the Bible they profess to love so much? If so which is the right one? The Roman Catholic? If so what becomes of the claims of the Protestants? If the Protestants which of the 200 different interpretations is the correct one? Then surely, if they are not agreed among themselves as to the correct interpretation, and each sect interprets it to suit its own notions, creeds and dogmas, claiming this privilege for

themselves they ought also to allow others the same right. We have more support from the Old and New Testaments for our position than any other body. If we look for the fulfilling of the promise of the spiritual power, and the spirit manifests its presence by the tilting of a table, or the rappings on the wall, one proof the immortality of the soul is worth all the supposition in the world. The teachings given by the returning loved ones are the testimony of witnesses of the life beyond. The cultivation of the spiritual nature should go hand in hand with the physical. The man that has no room in his nature for the study of the spiritual part, is a dead man. He is dead to the spirit. A rich man moving in all the pomp and grandeur of society, surrounded on every hand with all the gems of art, his taste becomes so critical that the little flower by the wayside has no attraction for him. His technical knowledge destroys the soul of beauty within him. His only son dies. He calls for the scientist and the minister in vain tells him of the state and condition of the dead, and he is left without one ray to cheer him. That visitor, Death, he was least prepared for, and he goes through life in a gloom and sorrow. Spiritually he is the veriest beggar. While, on the other hand, there is a poor man, perhaps with a family of two little children whom he loves dearly. The mother of his children he loves dearly also, for she was his bride. Weary and worn, and his hands rough and hard with his daily toil, he returns home day after day, plucking the little flower that grows by the wayside, admires its tints and beauties, and takes it home for the loved ones there. He although poor, has a love for nature. He views the handy work of God, as displayed in nature around; and although circumstances forbid him devoting his time to study, he has an innate longing to learn the mysteries and wonders around him, and he feels within himself that at sometime there will be the opportunity given him to satisfy the longing of his nature. He has a consciousness that with the desire must be the possibility of attainment. This one also, loses one of the household. He views the lifeless corpse; the form is there, but the life, that made bright and intelligent the eye, that animated the form, where, where is it? It had an existence, death cannot destroy it. Then where is it? Perhaps the thought occurs, that seeing that it loved them while in the form, it must do so still; and if so, why not be with them? Why not still be one of his family, although the place is vacant? And he feels that it must be so; that it cannot have changed in nature. So the assurance, that it is not lost to him for ever, takes deep hold of his nature, and he feels that his family circle will be restored when death has wrought the change in all. Such a one is, spiritually, rich. He has a peace and a consolation within that wealth cannot purchase. Spiritualism has a power to health, and a light to illuminate the path of life, that no other power has.

When death removes one from the Spiritualists family, they do not look into the grave as if it contained their loved one. The form only is consigned to mother earth, while the soul is risen, and hovering near to cheer, guard, guide, and comfort in the hour of need, and be a ministering spirit until they, too, shall join it in its spiritual home. Spiritualism has a power to guide the world, think, what a change would be effected in society if it was taught, that those mourned for as dead, and removed far away, were not so, but lingering near you still. Watching over and ever trying to shield you from harm, and guide you in the paths of virtue. How many hearts that are now sad and comfortless would be made to rejoice, and live in a new light; and give thanks once more to the God who gave them their being if they had this light. Think what a change would be effected if all could listen to the testimony of the returning departed ones, as to the effect their earth actions has on their spiritual life.

How many would be restrained from sin if they knew that every wrong act done to another, was done with double, treble, nay ten-fold effect to their own spiritual nature. That every heart carried its own burden, from which there was no relief until they had atoned for the wrong done. That the drunkard, the gambler, and those steeped in vice and crime of the deepest dye, there was a chance of future happiness and usefulness, that there was a chance of them undoing the wrong, and of having one more start in the great eternity. That God is a God of love, and will deal justly and lovingly with his children. What a change would be wrought if the spiritual nature of children were cultivated along with the physical. When the child is taught to read, it also ought to be taught to know, that every kind act and

loving word was a spiritual lesson, and that, spiritually, it caused it to grow and become beautiful; while every unkind act, every angry word, was an injury to its spirit nature. If all was thus taught to grow in love and sympathy; men and women looking upon each other, and esteeming each other as brothers and sisters, what a happy earth would this be. This is the mission of the spirit world; and thus has Spiritualism a power to guide the world.

The subject for the impromptu poem was "John Bright," which elicited loud applause. R. Scott, Esq., Leeds, kindly presided. A large pile of illustrated numbers of the *MEDIUM* were gratuitously distributed. And strangers informed where they could purchase them weekly at one penny. Much spiritual good must have been done. The admission was free, a collection being made at the close, and through the kindness of the members, the society incurred no loss. It is hoped that a few more such like meeting may be held at intervals, during the winter. ALFRED KITSON.

W. J. COLVILLE'S LECTURES.

On Sunday and Monday last, August 30 and 31, W. J. Colville delivered three discourses in Belper, which were the means of drawing together excellent audiences, and exciting considerable attention and interest. The subjects were chosen by the committee of the congregation assembling in the Lecture Room, Brookside, and were of a nature to call forth a great amount of instruction and suggestive teaching.

On Sunday morning, the text was, "Consider the lilies." Departing entirely from the conventional idea of the Gospel, the speaker opened his discourse by pointing to the exceeding simplicity of Gospel teachings, when contrasted with the popular preaching of both ancient and modern times. Jesus was the people's friend, and the great charm of his utterances consisted in their conciseness, profundity and simplicity. To combine these three great qualities in speech, is to be a truly inspired teacher, a gifted orator, and a successful spiritual missionary. The Athenian Sages and learned Jewish Rabbis of the time of Jesus, and previous to it, were accustomed to address the elite, the cultured, as though they were the only really important people on earth. But Jesus, as the type of a true spiritual teacher, recognises the importance of the great bulk of mankind; not of an exclusive section of society; and further, while the learned teachers of his day were speculative, rhetorical, and far-fetched, he was plain, direct, straightforward, and eloquent in ideas rather than by flowers of speech. He did not require his hearers to be familiar with Bibles or commentaries in order to understand him, he took up the everyday life of the people, and used it to illustrate his subjects; while the objects of nature, which all could gaze upon, were his symbols and his texts. The life of the flower is a life distinguished by naturalness; it has no falsity, no disguise, no meretricious ornaments; its beauty is in its reality, it perfectly obeys the divine law of its growth, and wherever blooms it makes glad the landscapes and scents the air. The lily is a most instructive flower. It is so varied, there are so many kinds of lilies, and no one can decide which are most beautiful: the tall stately ones which stand alone or the little modest, retiring ones which bloom in the shade, and often many on a single stem. The direction not to be anxious for to-morrow, is coupled with a command to do the work of to-day well, and thus be ready for to-morrow. "Dream not but work," and work so bravely, with so much zeal and earnestness, that there will be no time for idle speculation or wool-gathering. To be prepared to live well to-day, is to meet God and his approving smile in our daily haunts, and thus outgrow all fear and dread of the future, as we have no condemning voice of conscience to silence ere we can enjoy repose. The allusion to Solomon is very apt, as Solomon was a brilliant representative of those who have wealth, rank, influence, and great knowledge, but who, by trusting in externals, and over-encouraging the sensuous part of their nature, lose their hold upon all spiritual truths, and fail to realize the beauty, dignity and importance of life. Following the address, which was a singularly practical and helpful one, a pleasing poem was improvised on, "The mission of a violet."

At 6.30 p.m., the hall was crowded. The text was, "In my Father's house are many mansions." The old familiar John, xiv., was expounded in a manner, which brought very clearly to the front the essential truths of the parenthood of deity, and the solidarity of the human family. Sacerdotalism grew out of a belief that some people were God's children and others were not. The priest passes away, when all become conscious of divine fellowship with God and with each other. Considerable light was thrown upon the old Jewish idea of immortality, also the kindred faiths of the Egyptians, Hindoos, and Parsees, from all of which the Israelitish idea was built up. Jesus, speaking to Jews, reminded them of a truth maintained by their own sages, which had been lost sight of through the combined influences of Pharisaical formalism and Sadducean disbelief. He also appealed to what was most permanent in man himself, and therefore uttered the memorable words: "If it were not so, I would have told you." A simple Spiritualistic trust in reunion with dear ones in the spheres beyond the grave, and an abiding conviction that loving spirits are ever with us: these are truths so old and so stable, that they are absolutely irrepressible; they commend themselves to the affections and to the intellect, and are in perfect accord with all the revelations of science; though science so far has failed to actually demonstrate them. The "many mansions" signify the multiple conditions in which spirits find scope for their varied activities, and the declaration: "I prepare a place for you," has reference to an everlasting principle of spirit communion, and intimates, at least, that those whom we shall first meet on entering spirit life, will be those between whom and ourselves the tenderest ties of sympathy and love exist. This Gospel teaching never varies from age to age, it is in exact accordance with those immutable laws which always govern the universe. In the same way, therefore, if we listen to a true spiritual teacher, who lived ages ago, or to one now speaking, we shall find no discrepancy in their teaching on this beautiful and consolatory subject. The lecture was

delivered in the speaker's happiest style, and was greatly enjoyed by all who heard it. The poem following it was a fine production.

On Monday, August 31, W. J. Colville again delivered a powerful and telling oration, under influence of his guides, the subject being again by choice of Committee, "Reason and Intuition." Intuition was spoken of as being superior to reason in man, and yet the result of the highest reason with which the mind of man can spiritually come in contact. A very strong line was drawn between impressions and intuition, the former coming from all quarters, the latter being always a voice from above. Intuition is beyond reason, but no substitute for it. We must not cultivate it instead of reason, but in addition to reason; and as each one of the five senses has a use peculiar to itself, so this extra sense has its own province, and supplies the deficiency when all other powers have been exerted to their utmost. The above brief quotation will give the reader a hint of the views promulgated in a very comprehensive and lucid discourse, which was delivered to an extremely thoughtful and attentive audience.

Tuesday evening, September 1, was devoted to answering questions, and poetry. Excellent music was furnished by a good orchestra; congregational singing was hearty, and W. J. Colville's solos on the week-day evenings gave much pleasure. The Belper society is now in a flourishing and harmonious condition. There are many earnest workers in it, including several devoted and intelligent young people. First class speakers are frequently engaged when procurable, but when they are not forthcoming, the meetings are not allowed to languish. Mr. W. P. Adshead, the president, is a highly cultured and energetic gentleman, and moreover, an excellent reader. He makes choice of beautiful and appropriate extracts from the best progressive literature of the day. Thus instruction and interest are kept up all the year round, both when a noted speaker occupies the desk and when the congregation relies upon its native talent. Such a condition is always a prosperous one, and produces permanent good results.—*Con.*

On Friday last, Aug. 28, W. J. Colville's last reception in London for the present was held at 16, York Street, at 8 p.m., when there was a large and deeply interested attendance. Songs were sung by Miss Wade and W. J. Colville, remarks offered by Mr. Alsop and others. A great many excellent questions were asked concerning interior spiritual development, and the means whereby the human spirit arrives at a knowledge of its own immortality, and its relations to the Eternal Being. A very affecting poem on "Good-bye" ended the interesting exercises. Thus was concluded W. J. Colville's present series of ministrations in London. The published reports, ample and excellent though they have been, have conveyed only a faint idea of the work accomplished through W. J. Colville's mediumship, as the private teachings have formed a marked feature, and these have been very numerous and entirely unreported. We are pleased to hear that W. J. Colville has been exceedingly pleased with his quarters at 16, York Street. He says, "Mrs. and Miss Wade are excellent people, and I am sure all Spiritualists and liberal minded persons visiting London will be highly gratified with the truly pleasant and first-class accommodation they will find at 16, York Street."

W. J. COLVILLE IN LEEDS.—On Saturday, Sept. 5, it being W. J. Colville's birthday, Mr. and Mrs. Lingford have very kindly resolved on opening their pleasant drawing-room, at 27, Brunswick Terrace, from 7.30 p.m., to all who desire to congratulate W. J. Colville on the occasion. Music, short speeches, &c., will be in order until 10 o'clock. The public are cordially invited to take part in this Happy Evening.—On Sunday, Sept. 6, W. J. Colville will lecture in Psychological Hall, at 2.30 p.m., on subjects to be chosen by the audience; at 6.30 p.m., on "Wherein does the new Spiritual Dispensation differ from the old?" Poem after each lecture. He will also lecture in the same place on Monday and Tuesday, Sept. 7 and 8, at 8 p.m., subjects to be chosen by the audiences. All letters for W. J. Colville should be addressed to 27, Brunswick Terrace, Leeds. He is open to an engagement for Friday, Sept. 11, near Leeds or Manchester. On Wednesday and Thursday, Sept. 9 and 10, he speaks at Barrow-in-Furness.

TWO MORE DEATHS FROM VACCINATION.

To the Editor.—Sir,—May I ask you to lay before your readers the following evidence of the danger of Vaccination?

At Scorrier, near Redruth, on June 2nd, died Edie, daughter of Mr. Bawden, of that place, aged 19 years. This young lady owed her cruel and premature death to re-vaccination, which she underwent about three months previously. Immediately after the operation her arm became dreadfully bad, her side next became affected, and she gradually sank until relieved by death.

Mrs. Beaton, of West Hartlepool, writes:—"We had a fine little girl, the picture of health, who never had a day's illness. She was sixteen months old and had not been vaccinated, as my husband and myself did not believe in it, when we received a notice ordering us to have her vaccinated. I took her to my own doctor, Dr. Swanwick, trusting to him to do what was right.

He vaccinated her on June 10th with pure calf lymph. Her arm soon became very bad and greatly inflamed, and on June 24th she came out all over her body with an eruption from head to feet. When I found she did not get better, I sent for the doctor who came on 29th, and said it was German measles. I told him I thought it was blood-poisoning, but he would not hear that, although it was nothing else, for the three pocks had run into one sore which had eaten down to the bone, and the smell from which was unbearable. On July 1st, a large lump formed under the arm, the body was swollen all down the same side and much discoloured, and as hard as a stone. We applied poultices to the side, which broke on July 5th. My husband went and told the doctor, who had not been since, the 1st, and did not come then, saying there was nothing to be alarmed about. He came the next day, and laughed at me when I told him my dear child was in a dangerous state, and said she would be all right in about ten days, as it took six weeks to heal after calf lymph. He never saw her again, for she died on July 10th, in a state of mortification from blood-poisoning, exactly a month after Vaccination."

Aug. 22, 1885.

WM. YOUNG.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, SEPTEMBER 4, 1885.

NOTES AND COMMENTS.

We give the conclusion of Mr. Smart's Essay this week. It would be well if all those interested in mediumship and man's relations to those spirits on the threshold, took the numbers containing this Essay, and studied them consecutively. The unseen ones can be greatly benefited through our efforts, and in turn mankind may have improved conditions for spiritual growth. But mediums must not be overtaxed in this work. Only those with well-developed interiors, and properly surrounded, should attempt the work.

The Control is rather vague in its external facts, but spiritually it is most instructive. Is there any one of us, but who is under the ban of an unseen voice, for much evil done through life's journey? It is from this unseen cloud of darkness and retribution that man requires to be "saved." From the higher Heavens comes this Power to uplift and enlighten, those in the body and those in Hades. Pray for it!

Mrs. M. E. Williams is an entire stranger in London, and could know nothing of the friends who received personal communications from spirits at her remarkable sitting. The physical phenomena are coming to the front again, but in a much higher form to those who are worthy to receive them. Let us be admonished by the painful inadvertencies of the past. The improved method pursued by Mrs. Williams, and the gratifying results, indicate that the spirit-world desires to open our minds to what is near at hand, by her transient presence amongst us.

The Blackburn Field-day is a very proper adjunct to spiritual work. Since the Morley friends had their Whit-Monday procession, the friends elsewhere have shown themselves in public. The best argument for Spiritualism, should be the appearance and conduct of Spiritualists. The use of marching in the Lyceum must become apparent, when a procession, headed by a band, parades the streets. Persevere, then, with the marching and physical culture, and if the people cannot discern our *spirits*, let us show them that we know how to conduct our *bodies*, which are representative of the spirit.

We feel actuated to say an appreciative word of Mr. Colville's work, particularly of the meetings held at the Spiritual Institution. They were all for beneficiary purposes. The Liabilities Fund received the first and largest collection; Mr. Burt's liabilities followed; Mr. King's testimonial came third, and "A. A.," labouring under poverty and consumption, realized 12s. 3d. from the last meeting. We would be glad if any kind friend would contribute to her relief. Much excellent teaching has been given at these and other meetings. Surely abundant strength, and the blessing of the Higher Heavens, will accompany our co-worker for his indefatigable kindness. He has the good wishes of many grateful friends in the form.

Grandly is the open-air work unfolding. When Mr. Burns went alone to Clerkenwell Green, that June Sunday morning, two years ago, he felt that a great work was to follow. London friends did well, and now the work is becoming general. There should be distribution of literature at every meeting. We have a lot of back numbers to give away. A small collection should be taken up, to pay for tracts and hymn leaves to give out freely at all meetings.

A. T. T. P. AT CAVENDISH ROOMS ON SUNDAY.

It is with great pleasure that we announce that A. T. T. P. has kindly intimated his willingness to deliver a discourse at Cavendish Rooms, 51, Mortimer Street, on Sunday evening. His former lecture in February, was one of the most interesting of the series. We hope to see a large attendance on Sunday evening, at 7 o'clock.

Mr. J. Hopcroft will deliver a trance address, and describe spiritual surroundings, on Sunday, September 13.

The first of a series of Congregational Tea Meetings will be held on Sunday, October 11. Tea on table at 6 o'clock; service at 7, as usual.

LECTURES IN THE PROVINCES BY J. BURNS.

He will visit Birmingham this 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, Bradford and Croydon. Other places are in prospect.

PHRENOLOGICAL DELINEATIONS.

To meet the requirements of those who have made application, Mr. Burns will attend at Excelsior Temperance Club, 52, Withington Street, Pendleton, on Saturday, September 12, from 4 to 8 p.m., to give Phrenological Delineations. On Monday, September 14, he will be at John Street Hall, from 12 to 4, for the same purpose. For terms, see advertisement.

CURRENT ANNOUNCEMENTS.

See Directory for Batley Carr Anniversary; Mrs. Richmond at Churwell and Morley; Mrs. Britten at Pendleton; Kentish Town Tea Meeting; also the following announcements.

Mrs. Williams's receptions will be continued next week at 3, Upper Bedford Place, Russell Square, on Monday and Thursday, from 2 till 5 o'clock.

A special Union Service will be held in Psychological Hall, Leeds, on Sunday, Sept. 6, at 10.45 a.m., at which W. J. Colville will lecture on "The source and secret of True Greatness." See page 567.

HULL AND WAKEFIELD SPIRITUALISTS.—The friends of our Cause, resident in these towns, are informed that it is *en tapis* for Mrs. Cora. L. V. Richmond to hold semi-public receptions shortly at both towns. Those desiring to be present are advised to send stamped addressed envelope to Mr. R. Scott, 67, Reginald Terrace, Leeds, for particulars.

MRS. BRITTEN AT MILTON ROOMS, WESTGATE, BRADFORD.—On Sunday, Sept. 13, the subject in the afternoon will be, "The Creed of the Spirits," evening, Six subjects to be chosen by the audience. On Monday evening, Sept. 14, subject, "Magic, Witchcraft and Superstition," with answers to questions at the close of this lecture only.—JAS. NAYLOR, Sec.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—Next Sunday, Sept. 6, Mr. John Scott (Darlington) will deliver two trance addresses, at 10.30 a.m. and 2 p.m., and local mediums and others at 6 p.m. All friends are cordially invited. Tea will be provided for friends from a distance, at the residence of Mr. John Rule, at 6d. per head.—Sec.

DOCTORS MACK AND STREET IN JERSEY.

On the arrival of these gentlemen in the Island, the anxiety of many to avail themselves of the opportunity of the wonderful healing powers of Dr. J. Mack, forced him to quit his hotel and take special apartments to meet the requirements of the large number of patients. We cite a few of the remarkable cases, where patients were benefited and cured of their maladies.

One gentleman, having been treated by the most renowned physicians, for cataract in the eyes, during a period of seven years, was much benefited, and so far recovered the sight as to be able to read without pain. A constant local inflammation was entirely dispersed.

A gentleman suffering from inflammatory rheumatism was also much relieved, after a few treatments and baths, and enabled to walk without the assistance of sticks or being helped, after a period of eight years, during which almost every known remedy had been tried.

Consumption: a gentleman, suffering from this fell disease, is on the fair way to recovery.

In addition, a number of persons suffering from various diseases, were in every instance benefited; but one of the most remarkable cases was that of a gentleman afflicted with heart disease, pronounced incurable. This gentleman asserted that the first and only treatment, on the eve of their departure, had entirely removed all trouble.

Dr. Street has been working in conjunction with Dr. Mack in giving medical baths, and holding classes for instruction in and development of medial powers, the results attending which have been most satisfactory.

At the close of the visit, this gentleman delivered two discourses, for which the audience rose *en masse*, and proposed a vote of thanks for the able manner in which the philosophy of Spiritualism had been set forth.

MR. BATT'S LAST WORDS FROM THE SHIP.

I wish to convey to our dear friends the heartfelt thanks of myself and family, for the many kindnesses we have received from Spiritualists during our stay in England; and that we carry with us very many pleasant reminiscences to our far-off Home in New Zealand. Wherever we have visited, either in London, Exeter, or Plymouth, the treatment has fully verified the knowledge we possess: that we are all one human family, and to do to others as we would be done by, and that our God is the Father of all, and through his aid we hope to dispense to our fellow men that knowledge, as fully and freely as we have received it. I must not omit to mention with gratitude the books received from W. Oxley, Esq., and others, and the special benefits derived from various points of observation through the extraordinary mediumship of Mr. J. Hopcroft, whom I would recommend to the kindness of all for further consideration. W. J. BATT.

English Channel, R.M.S.S. *Aorangi*, Aug. 28, 1885.

Mr. A. Duguid, Kirkcaldy, is expected in London next week.

Mr. J. Hagon is at present in Birmingham, fulfilling an engagement.

I wish my friends to know that I have left 59, Victoria Terrace, Belfast, and now reside at 34, Washington Street, Gillington, Bradford.—JOHN SCOTT.

Mr. R. S. Clarke, [of Plymouth, preached with great acceptance at Unitarian Church, Hackney, on Sunday. We were very pleased to make his acquaintance on the following day.

Mr. Hamlyn, trance medium, from Exeter, has been in London during the week. He is greatly improved in health, and his power as a speaker has also benefited.

Mr. Ware has been invited to London, to labour in the ministry, connected with the Unitarian body. He commences on Sunday in Stepney, in which district his work will chiefly lie at present.

Dr. Mack and Mr. J. C. Street have returned to town, and may be found at their new residence, 18, Langham Street, Great Portland Street. They contemplate making a trip in the provinces.

We were glad to make the acquaintance of Mr. Whitehead, of the Otley Road Congregation, Bradford, who gave us a friendly call last week.

Mr. W. H. Robinson, Newcastle, writes:—"Audiences are getting very numerous in the North, and the subject of Spiritualism continues to command increased attention."

MARRIAGE.—Mr. Frank Hepworth, of Leeds, and Miss Annie Armitage, of Batley Carr, were married at Gomersal, on Wednesday morning, August 19. The wedding party returned to Mr. Armitage's, the bride's father, where an excellent breakfast was enjoyed, and a pleasant day spent. After an agreeable tour to several places of interest, the happy couple gladly sought repose in their pleasant home at Horsforth, near Leeds.

Mr. Groom's fine, bold engravings of the Tower, have agreeably surprised many readers. We have had a number of applications from those who intend visiting the Tower. A.T.T.P.'s bailiff will find his functions largely increased. An intense interest has been excited. Mr. Kitson writes:—"I am quite interested in the illustrations in this week's MEDIUM, and the very clear statement respecting the Tower. One feels, as he reads it, as if he were actually in the Tower. I actually felt a sense of the awfulness of the height, and expanse of the scenery around. What a marvel it is, from the foundation to the lantern."

SPECIAL NOTICE concerning W. J. Colville's new pamphlet, "Keys to the Kingdom of Heaven."

Having received several letters from persons in various parts of the country, enclosing seven stamps, and asking me to forward them a copy of the pamphlet now publishing, I beg to inform all such, that owing to exceeding press of business, my publisher has been unable to deliver the pamphlet as soon as he and I expected they would be ready, therefore, I must crave the kind indulgence of subscribers a few days longer, and in recognition of the fact that they have advanced capital, those who have sent me seven stamps will receive two copies instead of one, immediately the work is out.—W. J. COLVILLE.

SPIRITS IN BODILY FORM.

A SEANCE WITH MRS. M. E. WILLIAMS.

By special invitation a large circle met at 3, Upper Bedford Place, on Monday evening, to witness manifestations through the mediumship of Mrs. M. E. Williams, of New York, at present on a short visit to London. The sitters did not by any means supply good conditions; and yet all were perfectly agreeable and appreciative, though some present had not previously participated in a meeting of the kind; there was a restrained, stolid influence, which repelled the approach of spirits, and left the medium unsustained by sympathetic aid. The singing was meagre and not of the highest order. At the same time there were some excellent sitters, who had much experience in that kind of investigation, and entered into the thing with a free and generous spirit. It was one of the severest trials to which a medium could be subjected short of actual antagonism; and the manner in which the ordeal was passed through reflects, in the strongest character, on the powerful mediumship of Mrs. Williams.

Mrs. Williams is a lady of full proportions and medium height; the small bones and elastic tissues, inclined to stoutness, indicating an abundance of that magnetic element which is so indispensable to spirit manifestations of a tangible kind. The personal sphere is remarkably pure and healthy, and the most refined or delicate person may sit with her without experiencing exhaustion. In short, Mrs. Williams is a circle in herself; and with her determined will and lofty enthusiasm, she gives spirits a material and mental basis for expression into the outer world, which is seldom to be met with. As a stranger, amongst those who had not before become acquainted with her powers, she was to some extent making an experiment; which feeling of uncertainty as to results, or what might be expected, tended much to produce the conditions which prevailed, and which was sufficient to call forth the keenest sympathy for a medium under such circumstances. It was altogether a promiscuous gathering without any basis of circle or regular sitters to depend upon.

Mrs. Williams does not permit any testing or interference on the part of the sitters. To guard against disturbance or intrusion, she locks the doors and retains the key. The back drawing room was used as a "cabinet" with curtains in the folding doorway. In front of this curtain a table was placed with sheets of paper and a pencil, that spirits might have an opportunity to write. The sitters formed a semi-circle, in the spacious front room, so that they were all at a considerable distance from the curtain. The three windows facing the street, and to the back of the circle, had the venetian blinds down, but open, and over them were muslin curtains, so that the light from the lamp in the street, in front of the house, streamed plentifully into the room casting shadows on walls and ceiling. A lamp was at first used in a distant part of the room, but the direct glare of it was no advantage as regards light, and it impeded the spirits. It was extinguished. There was a great volume of light in all parts of the room, and any one could be well seen when in close proximity.

Very soon after Mrs. Williams entered the back room, sounds were heard: the tinkle of bells and the voices of spirits. The curtains opened, and a graceful, fragile female form appeared, clothed in white, who raised her hands and inclined the head as if in benediction. This we were told was "Priscilla," who always comes first and blesses the circle. Forms then came thick and fast, of all sizes, sometimes two or three at once, till some twenty appeared, but no record was kept. Of the medium's familiars little "Bright Eyes" was the most prominent though diminutive in size. She is a little girl about the height of a table, and very loquacious. She was frequently seen in front of the curtain, but was rather shy of near approach. "Mr. Holland" is the "Mentor" of the Band; his voice is staid and thoughtful, and rather agreeable. It somewhat resembles that of Mrs. Herne's "Mr. Robinson." He called the writer up to the curtain, which, when opened, revealed a man in black clothes and white shirt-front. He spoke as any human being would, and stretched forth a small cold hand and touched the writer's forehead. "Mr. Cushman" has a somewhat gruff, manly voice. These three spirits would speak after one another, and the contrast of voice as well as of form was striking. With the exception of "Mr. Holland" the manifesting spirits of the Band used an American phraseology and accent, which was a slight detriment to their remarks being freely recognised. Relatives of Mrs. Anderson, the lady who accompanies Mrs.

Williams, manifested and were recognised by her. They are in the habit of doing so in New York.

The most important part of the manifestations, in some respects, now come in for consideration, and that is the appearance of spirits that could be identified by the sitters. The first of these was "Euphemia Dickson," who came to Mrs. Slater. The interview was most affecting. The spirit spoke audibly and with great emotion, and referred to matters of which Mrs. Slater seemed to be fully cognizant. It was this good friend who, in earth-life, was instrumental of the MEDIUM being commenced, by the £5 note she left on the counter, which turned the scales in favour of the attempt being made. A lady recognised her father and another relative, the spirit throwing his arms round her neck, and caressing her in an effusive way. Graceful, active female spirits came gliding into the space in front of the circle, extending a long white scarf, and playing with it with graceful emphasis. These females were of very different build, and of striking individuality. One of them seemed to be for Sig. Rondi, and another for Sig. Damiani. The latter gentleman was called up on one occasion, and the spirit addressed him in Italian, and there was a considerable manifestation of affectionate regard, but the spirit was not recognised. Frequently two spirits would appear at the aperture, and of various sizes and styles of individuality. Major and Mrs. Megrue had several manifestations, and of quite an unlooked for character. The strange spirits could only speak in a whisper, which was frequently inaudible from want of sympathy in the circle. It was thought that a spirit said "Alice"; but it turned out to be "Stella's mother," which was at once recognised. Many passing explanations were afforded by "Bright Eyes" and "Mr. Holland," who vied with each other in being obliging to the sitters, at the same time bemoaning their inability to do as is their wont in New York.

The name of "Robert Bruce" was given, and soon after, Mrs. Burns was called up to the table. She recognised the spirit named, but he could not come to the front. There was standing to one side a spirit who said: "Can you see me?" giving his name in reply to her inquiry. This she did not hear distinctly, when "Bright Eyes" said, "It is Geordy, who knows Mr. Burns." On looking again, "Geordy" was distinctly seen as he appears on the photograph taken at Edinburgh, through the mediumship of Mrs. Mellon, of Newcastle. A little spirit then addressed Mrs. Burns, giving her name, and asking if her little shoe was still kept. This was a sister who died when quite young, and so diminutive was she, that when two-and-a-half years old, her shoe was no larger than that of a baby a few months old, and her mother had kept one of her shoes as a relic. Here were striking features of identity: the personal appearance, the characteristic ringlets, the name, and the historical allusion to the shoe. Mrs. Burns says that looking into the back room it resembled the studio of a statuary. There were forms innumerable in various degrees of development; or, as "Bright Eyes" put it, there were "bushels of spirits." The medium was visible in her chair, in the trance state.

Much of the interest attending a report is lost, from the fact that many of the spirits were not recognised. At the close "Mr. Holland" made a serious speech, addressed in the first instance to Mr. Burns, as a representative Spiritual Worker, and then to all; for he said all should be true spiritual workers, and from their individual centre do all they could for the spiritual enlightenment of those around them.

During the evening, a spirit came to the table and wrote on two sheets of paper which she tossed into the circle. At the close words were found written, but no sentence could be made out. The spirit seemed in a state of nervous excitement, and the letters were not all legibly formed. One female spirit appeared with a luminous coronet, and another with a luminous crescent on the breast.

At the close all expressed much satisfaction at what had taken place. There could be no mistake as to the genuineness of the manifestations. The spirits appeared simultaneously, and in such diverse forms, that no doubt could have arisen; but when they declared their individuality as any human being would, there was no ground left for equivocation.

Mrs. Williams is evidently a medium of great power. She sat at much disadvantage in many ways. The back room was very large for a cabinet, and the influence was dissipated. The front room is also large and very lofty, which tended in the same direction. The influence was of good quality apart from all disadvantages, and gives promise of most gratifying results, if under the best possible conditions.

Dear Mr. Burns,—I feel a few words on the seance, some of us were privileged to attend per kindness of Mrs. M. E. Williams and her companion Mrs. Anderson, may not be out of place. I for one can testify to the loving proof given me by a call, twice, from my beloved friend "Angela," now departed five months and five years. There were some features in that manifestation which struck me as peculiar. One was the hysterical manner my dear one evinced. She called me "Ada," as was ever her wont, and when obediently and tremblingly from the joy within me I approached, she eagerly patted my right cheek all over. She appeared strangely agitated. Something told me and tells me still, that her visit was expressly to render to me that strength and upholding which are essentially needed in the present; time will show this. I am in ignorance of the form a new trial can take to me, and openly confess that but for the abiding nearness of the spirit, I should all so long ago have exclaimed—"If in this life only we have hope, we are of all the most miserable"; and for my own part the most non-intelligent.

The generous way in which these good ladies had given off their highest to us, is a proof of their kindness only urged by the imperishable desire to bless others, through the awakening light of the Supreme Spirit.

The second feature I would observe was regarding little "Bright Eyes." For three years prior to my friend's death and subsequent thereto, a child of that name, always sparkling, delighting in fun, and ever with a glow of tenderest sympathy breathing through her individual messages to my sitters, continued her work at my private circle. Since that period her coming ceased. She stated she had other work, and had much to learn herself. Once I heard her voice clairaudiently, and most distinctly—it was exactly the same voice we listened to from her last evening. Ere the manifestations closed she called out "Ada! I will show you far more than this when you come to New York, to our house."

Singularly enough, ever since I was thirteen years, and I am going down hill fast now, I have felt I should go to New York. I leave to other friends, if they are disposed, to say what they got personally; nor is it from egotism that I have written of my personal experience; nay, rather it is an act of grateful recognition.—Faithfully yours,

ADA S. SLATER.

98, Lancaster Road, Notting Hill, W., Sept. 1.

MATERIALIZED FLOWERS.

Dear Mr. Burns,—At the request of the members of our circle, I send you the following condensed account of a sitting we had on the 26th of August.

A lady friend of ours, who occasionally attends our family circle, had a son in the spirit-world, who passed over about ten years ago. Some time ago he promised that he would materialize some forget-me-nots at one of our sittings for his mamma, and last Wednesday he succeeded altogether beyond expectation. Our circle usually consists of four members: my sister, who is the medium, my mother, brother, and self, but on this occasion our friend sat with us. Several spirit-friends controlled, and spoke to us during the evening. A short time before the close of our meeting, our visitor's son controlled, and told us to strike a light, as there were two materialized baskets on the table, each containing a circle of forget-me-nots; the one with a beautiful half-blown white rose, and the other with a few red rose leaves in the centre. The one containing the white rose was a gift to his mamma, and the other for the writer. During the past week the atmosphere in our rooms has at intervals been very strongly scented; and on examining our presents from the spirit-friends, we found that the bottom of each basket was quite saturated with the same perfume.

After the spirit expressed his joy at the success, and his continued affection for his parents, he gave way to the medium's own guide, who gave us a short address and then closed our meeting with a benediction.

11, Olinda Road, Stamford Hill, Aug. 31.

H. M.

DIRECT WRITING.—A friend made an arrangement under Mrs. Cannon's table, so that a slate could be pushed in, close to the table-top, as a drawer would be pushed in. The following communication was found written on the slate while it had been in that position:—"This world is not made for a tomb but for a garden. You are to be a seed not a death. Plant yourself, and you will sprout; bury yourself and you can only decay. For a dead opportunity there is no resurrection. The only enjoyment, the only use to be obtained in this world, must be attained on the wing. Each day brings its own benefits, but it has none to spare. What escapes to-day, escapes for ever. To-morrow has no overflow to allow for the lost yesterdays." From whatever source the matter came, it is full of wisdom, in addition to the phenomenal manner of its production. Mrs. Cannon's mediumship is reported to be developing in this direction.

HEALING CASE.—I have suffered for a long time from hemorrhage in my eyes, and after three manipulations by the guides of Mr. Armitage, I am greatly benefited. As I had been given up by medical men, hospitals, &c., I can strongly recommend this medium as a powerful healer. He is also a trance speaker. He may be addressed, care of Mrs. Cannon, 3, Rushton Street, New North Road, N.—E. G. BELL, 6, Stock Orchard, Crescent, Holloway.

OBITUARY.

J. B. PAYNTER, PLYMOUTH.

We regret to announce the passing away of our sincere and earnest Secretary, Mr. J. B. Paynter, after a long and painful illness. His loss in the flesh is deeply felt by his wife and child, and members of the Plymouth Spiritual Society, to whom he had greatly endeared himself by the willing and earnest support he had given as a trance speaker; for which we sincerely hope our Heavenly Father is giving him his reward, for the work so faithfully done on earth.—J. W. CHAPMAN.

SPENNYMOOR.—A fresh start is being made, and Sunday meetings are to be held regularly. See Directory for Mr. John Scott's opening meetings on Sept. 18.

PROGRESS OF SPIRITUAL WORK.

OPEN-AIR WORK AT NEWCASTLE.

We have been holding a course of open-air meetings, near the entrance to the Leazes Park, Newcastle-on-Tyne, for the past six weeks, they having been suggested by you to Mr. B. Harris, on his visit to London. The meetings have been a decided success, as there have been numerous audiences, and much interest taken in them, especially the questions which have been allowed at the close. The first meeting was opened by Mr. Harris reading a chapter from the New Testament, and commenting thereon, Mr. J. Lashbrook and the writer following with short addresses. Since then, Mr. Harris has provided a small platform, with a flag attached to two poles, with the name of the Newcastle Society, and the motto: "Our Philosophy teaches Progress," painted upon it.

Mr. Harris opened the meeting yesterday (August 30) with a hymn (we should be much obliged if the lady Spiritualists of Newcastle would come and help us in the singing), after which he called upon Mr. W. H. Robinson to address the meeting, on the subject: "Has Modern Spiritualism a mission to fulfil of any value to the Human Family?" Mr. W. H. Robinson then stepped on to the platform, and spoke for twenty-five minutes on the above subject. Dealing with the art of healing; he said Spiritualism had a great mission to perform in educating the people in such a manner that they might know and use the powers many of them possess, in relieving the sufferings of their fellow creatures. He said it also had a mission of value, when it destroyed the dogmas of the atonement and eternal punishment. It taught us that we were responsible for all our actions, and that the belief in the death of any individual would never get us into heaven. Referring to a speech of Dr. Greaves, the ex-President of the Wesleyan Conference, in which he asked God: "Why he did not reveal to man a hell seven times hotter than he has already revealed, to make him do that which was right," he said, he hoped the mission would soon be accomplished, when such a dogma could no longer exist in the minds of any people. Mr. W. C. Robson was next called upon, his subject being "Admit Spiritualism, Has it any advantage over Secularism for the present life?" He was followed by Mr. G. Wilson, who spoke on "If the Physical Phenomena of Modern Spiritualism be granted, can they not all be explained on scientific principles or by the conjurer's art?" Mr. J. Lashbrook also spoke, basing his remarks on, "How can the spirits of the departed good enjoy the rest and peace of heaven, if still found working among the children of earth?" The addresses of these gentlemen were listened to with intense interest, and during their delivery a large number of the Medium and other literature were distributed by Mrs. W. H. Robinson and Mr. T. W. Henderson.

At the close of the meetings, we have thrown out a cordial invitation to attend the evening lecture at Weir's Court, and I believe there have been strangers there through our invitation. We intend to carry on these meetings every Sunday, at half-past two, as long as the weather will permit, and we invite all the Spiritualists of Newcastle and Gateshead to come and help us, and make the meetings a still greater success.

J. T. TETLOW.
9, Leazes Lane, Newcastle-on-Tyne.

MRS. BRITTEN ON TYNESIDE.

We are privileged by the presence of Mrs. E. H. Britten in Newcastle this week. Commencing at Blyth on Saturday evening, her guides addressed a large assemblage in the Mechanics' Institute, subject "Man, Spirit, and Angel." This is the first time the subject has been publicly advocated in Blyth, and was very favourably received; a considerable number of miners from the surrounding collieries were present.

On Sunday morning we had a rich treat on "Vision and Vision Seeing," dealing with the subject in an historical, scientific and rational manner, and giving a thrilling recital of three wonderful visions presented to the gifted speaker, each vision being full of deep meaning, conveying important lessons for Humanity. In the evening the hall was crowded by an intelligent audience. Six subjects were chosen from a number sent up, and each subject was dealt with to the evident satisfaction of all, judging from the unanimous applause, which greeted the conclusion of each answer; and from the fact that the interest of the audience was sustained for fully one hour and a half, in a close and heated atmosphere, with not the slightest sign of impatience by any, proving that when true spiritual teaching is presented, the much talked-of indifference and apathy of the people is a myth. The people are not indifferent to spiritual matters; it is a libel on them, for the sacerdotal class to say so. The fact is the people are not only indifferent to orthodox teachings; they are almost in active rebellion, and no wonder, when we had the ex-President of the Wesleyan Conference, Dr. Greaves, in his ordination charge to the young and newly "ordained" ministers, urging upon them to preach the whole "Doctrines of Christianity," and not to speak of eternal torment with bated breath. "Nay," said he, "I am inclined to think that when you have declared the terrible punishment there is for the wicked and unfaithful, and you find it has made no impression, you will be impelled to exclaim, 'O God! why hast Thou not revealed a hotter hell?'" Now, I think, we may thank Dr. Greaves for that expression; it very much strengthens our hands; it gives us a greater incentive to go forth and proclaim the truth.

On Monday evening we had a large and intelligent audience, with many strangers, to hear a reading from "Art Magic" and a lecture thereon, closing with questions from the audience. It was truly astonishing the resources displayed by the guides. They were evidently as much at home and as well versed in "orthodox" material science as they are in spiritual science, refuting with energy some of the fallacies put forward by Materialists, more especially as to the incandescence of the sun, they urging that our sun is but a medium, through and by which light and heat are transmitted, spirit being the source of light, heat and life; in a word, that God appeared to the highest angels and spirits as a "Central Spiritual Sun."

We are to have a repetition of the Ladies' Meeting, which was such a genuine success on Sunday week, on Tuesday evening this week, (at the urgent request of Mrs. Britten and her guides, and we anticipate good results. On Wednesday evening, a Public Debate will be opened by Mrs. Britten, of which more anon.

And now to close, I would like for the encouragement of others to

speak of an effort we have been making for the last six or seven weeks, to reach the masses by holding open-air meetings. We have met on the Leazes, near the far entrance to the Park, and have attracted good, large and orderly gatherings every Sunday afternoon, at half-past two. We have got a platform with two uprights about ten feet high, on which is stretched a blue banner with white letters, the words, "The Newcastle Spiritual Evidence Society," "Our Philosophy teaches Progress." A recent convert from the Congregational body in this town—and an important official in that church too—is the originator, along with two or three others belonging to the "Onward Circle" of which he is also a member. We have made an impression. We find that two or three short addresses followed by questions and answers, is the most successful method of instilling our principles and philosophy. Trusting this may encourage others to go and do likewise, remembering there is no rent to pay and no speakers to hire, and therefore no galling liabilities.

Geo. Wilson, Hon. Cor. Sec., N. S. E. S.

BLYTH: Aug. 29.—The meeting on Saturday last was a very great success. Mrs. Britten aroused the splendid audience to great enthusiasm. She showed that the words, "Man, Spirit and Angel," were used in the Old and New Testaments interchangeably, and referred to one person, viz., Man, in his material and spiritual stages of development. She graphically described the various spiritual manifestations as recorded in the Scriptures. She contended that miracles had never ceased in some form or another in the past, and that a fuller dispensation of spiritual truths were now being poured out upon the world, and that the errors of the old Theology were crumbling to pieces in the newer light of spiritual science. She pointed out very forcibly that man must be his own Saviour, and could only be in Heaven here or hereafter in proportion to the good a man did to his fellow creatures, and not on any fanciful belief in Jesus as the bearer of another man's sins. A great number of questions were asked at the close; but most of them only showed the deplorable ignorance religious people were in on spiritual things. As a sample here is one: "Are there any spirits in this room?" They seem to have forgotten the teaching of their book where it says, "The angel of the Lord encampeth round about them that fear Him," "Ar: they not all ministering spirits?" &c. However, the questions received appropriate answers, and the meeting terminated in peace and order.—COR.

ROORINGTON.—On Tuesday evening, August 25th, we had at our circle Dr. Brown, of Burnley, and his genial wife. It is always a pleasure to us to have a sitting with the Doctor, his mediumship being of a most varied and interesting character. In addition to an excellent address, showing that the Spiritualists were the only body that could clearly demonstrate the continuity of our existence, we had several remarkable clairvoyant descriptions. Among the company present were a lady and her husband, neither of them were known to the Doctor, not even by name. Dr. Brown described the spirit surroundings of the two people with the most astonishing exactness, and both bore testimony to the accuracy of the description. He informed the gentleman that he had once been hurt in the back, which was acknowledged to be strictly correct, the gentleman having once it appears had the misfortune to fall, though no one present knew of the circumstance. Altogether the meeting was a great success, and we hope ere long to have another opportunity of spending an evening with the Doctor and his good lady.—RICHARD BURRELL, 107, Avenue Parade.

PLYMOUTH.—Mr. Macdonald opened a series of inspirational lectures in the morning, at the Mechanics' Institute. Plymouth was the centre of many attractions during this day, the Guildhall being engaged by the Rev. Baxter, Editor of the *Christian Herald*, for three lectures, on "The Signs of the Times." The Secularists also had an eminent lecturer. But in spite of those and other attractions, our announcement drew a large and intelligent company to the morning services. The afternoon meeting in Richmond Hall was overflowing, and in the evening the Mechanics' Institute was well filled with a profoundly interested gathering. The lecture in the morning on "What shall I do to be saved?" awakened the spirit of inquiry. This cry was an aspiration which had been turned to account by formulators of creeds, who had perverted it from its true aim to that of leading man into dependence upon various forms of propitiatory sacrifice to appease the wrath of an angry and offended God. The afternoon subject, "Can man find God?" afforded an interesting description of many of the man-made deities. Indications of the divine in man were pointed out, and it was stated that the best means to find God was to cultivate the divine within, when all matters would become clear. The evening lecture, "What has the world gained by creeds?" proved to be a most searching review of the effect of man-made creeds, and the charge made, that they had promoted corruption and stagnation in every age, though heavy was well sustained. The speaker closed by urging his audience to do their own thinking, to view the communion and teaching of spirit in the light of reason, and compare its moral and intellectual attributes with the teaching of those systems which have long held sway over the consciences of the human race. The course will be continued on Monday, Tuesday and Thursday, in the Richmond Hall; and from the interest aroused, we anticipate good gatherings at each. Mr. Macdonald's controls sang some excellent pieces in English and Italian, at two of the meetings, and rather puzzled some of the strangers by the power of voice manifested, and the sudden transition from the tenor to the bass. By what we have already received, we anticipate much good from this course of lectures.—PLYM.

MORLEY: Church Street, August 30.—Mr. Armitage's guides gave a very good address, on four subjects chosen by the audience. The room was nearly full, and all seemed very much interested in the discourse, paying the greatest attention throughout. An excellent influence pervaded the room, and all seemed to feel it good to be present. Mrs. Ingham is announced to speak for us next Sunday, when we expect our room will be crowded. Mrs. Richmond is advertised to speak for our Society in the Co-operative Hall, Churwell, on Tuesday evening, Sept. 8, and in the Co-operative Hall, Morley, on Wednesday evening, Sept. 9. Chair to be taken each night at 7.30, admission free, collection. Probably this will be the last opportunity Spiritualists in this district will have of hearing Mrs. Richmond during her present tour. We hope to see many friends here, and make it a grand success by their patronage. Trains all ways.—B. H. B.

FIELD-DAY AT BLACKBURN.

We had a grand day here on Saturday last. For some time back many suggestions have been made that we should give our little ones a treat in the shape of a field-day. Field-days in Blackburn are a very common and regular affair, and there is scarcely a church or chapel, from the Ragged School to the greatest and most well-to-do Church but what have their Annual Field-day; and these occurrences are looked forward to by the children with no small amount of interest and pleasure. It behoved us, then, if we intended to secure the favour of the little ones, to provide something for them whereby they might innocently enjoy themselves.

This was accomplished on Saturday last with singular success. For weeks past preparations have been going forward, invitations had been given to various neighbouring societies and to the parents and guardians of our children, a brass band had been secured, and all that was required to complete the success of the arrangements was beautiful weather.

As the morning of the eventful day dawned, heavy clouds hung overhead, and grave doubts were expressed as to the whether the day would really take up or not. Towards noon however the threatening clouds took their departure, and the sun shone out in all its brilliancy and splendour.

A beautiful, new double-poled banner had been specially made for the occasion, consisting of a sky-blue body, with a cream-white border. On one side was inscribed the words "The Blackburn Spiritualists' Lyceum"; whilst the other side bore the inscription, "Love one Another."

The scholars and friends assembled at the New Public Hall, at 2.30, and without any unnecessary delay formed themselves in procession.

First came the Banner, after which was the Band.

Immediately behind the Band came the smiling, happy faces of some 200 children, whose marching to the strains of music was particularly fine. Next came the young men and women connected with the Society. This branch of the Society turned up in large numbers, and striking evidence was given that they were not ashamed to own the Cause with which they were connected. Bringing up the rear was the elder portion of members and friends.

It is estimated that not less than 450 persons took part in the procession, and this number was considerably enlarged on the route by friends who could not get down to the rooms in time.

Some little time was spent in parading the principle streets of the town, and it was very encouraging to hear the exclamations of surprise which came from the many hundreds of onlookers, that the "followers of the Evil One," as some persons delight in calling us, should be able to make such an imposing demonstration as was the case that day.

The procession afterwards proceeded to a field near the Cemetery, where coffee and buns were served, and various games indulged in till dusk, when the procession wended its way back to the town, after thoroughly enjoyable outing.

We were also delighted with the presence of Mrs. Yarwood, Mr. and Mrs. Newell and several other friends from Oswaldtwistle.—W.M.

BLACKBURN: New Water Street, Aug. 30.—Lyceum at 9.30; Conductor, Mr. Hugh Smith. Present, 42 males, 31 females, 11 officers, total, 84. Marching, exercises and calisthenics were gone through, after which the groups formed themselves for study.—Usual Services at 2.30 and 6.30. Mrs. Bailey being unwell, an able substitute was found in Mrs. Yarwood. The large Hall, capable of accommodating some 1,600 persons, was crowded to excess at each service. A large number of clairvoyant descriptions were given in the afternoon, and in the evening Mrs. Yarwood gave twenty-three more. Several persons had their mediumistic powers pointed out to them, and were advised to sit for development. Most of the clairvoyant descriptions were readily recognised.—W.M.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Aug. 30.—In the morning, an open meeting, when Mr. Wardell, Mr. Ashman and the writer spoke on the Pre-ordination and Predestination of all things. Of course the speakers gave their ideas as they were revealed unto them by observation and reflection, and although variable, they were edifying and enlightening to all present. In the evening, at 6.30, Mr. D. W. Ashman's guides addressed us about an hour, on "Man, know thyself." The subject appeared to give every satisfaction to a large and attentive audience. He pointed out that man in the past had been so dilatory, that he preferred the imitative rather than seek, delve and dive to know what were the possibilities of Life. He spoke of the development of electricity, mesmerism, magnetism, locomotive power and Spiritualism in the production of the telegraph, cablegram, telephone, speedy voyages and rapid journeys, the power and the utilizing of magnetism in the cure of diseases; Spiritualism coming as the crowning effort of the God principle in Man, embodied and disembodied, in the demonstration of the immortality of the Human Spirit. The creeds and dogmas of the churches had stood as obstacles in the way of the development of the last-named powers and truths. He concluded by an urgent appeal to all present, that had not yet aspired to know themselves, to commence at once, for they knew not what were the innate powers within them. Our Secretary, Mr. D. W. Ashman, is ever anxious for the uplifting of Humanity, and is a wonderful medium for so young a man.—F. WESTBOP, President.

OPPENSHAW: Mechanics' Hall, Pottery Lane, Aug. 30.—Mr. R. A. Brown discoursed in the morning for an hour-and-a-half on "National Education"; and in the evening, for fifty-five minutes, on "Utility of Spiritualism," to a large audience. It was shown that Spiritualism can be made of great use to man if he has a mind to follow it out properly. It pointed out the way of life, and made us better men and women. It took away the fear of an endless hell, but substituted the wholesome doctrine, that as we sow on earth, so shall we reap in spirit-life. It taught us to call all men brothers. Our audiences keep on improving every Sunday.—F. SHIRES, 56, George Street.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Aug. 30.—Mr. Clarke, of Pendleton, in Mr. Schutt's absence, occupied our platform. The guides chose for their subject, "The Pioneers of Thought," and gave us a powerful discourse, showing that in all ages there have been leaders of the people, whose mission has been to promulgate the truth, to enlighten the masses, and to lift them up to a higher, a purer and a nobler life. Tracing these leaders of the people from the time of

Moses, the Jewish Lawgiver, up to the present time, the control showed that these leaders had had to stand alone, and to fight their battles single-handed, often losing their life in the struggle. We had no speaker in the evening, but managed very well, considering that we had no time to prepare for the emergency. One of our members read a portion of one of Prof. Denton's discourses, and our friend, Mr. Kershaw, gave a few of his experiences. The audience sympathized with us in our difficulty, and we passed a not unprofitable hour.—W. LAWTON, Sec., 38, New Union Street, Great Ancoats Street.

BRADFORD: 448, Little Horton Lane, Aug. 30.—Our healing meeting in the the morning was largely attended, a great amount of good being done. We keep praying for more power. In the afternoon the controls of Mr. Peel spoke at considerable length on "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap"; showing how important it is that we should sow well to reap the same. In the evening the subject was chosen by the audience: "Is the Bible the word of God?" which was dealt with in good style, weighing the book and its writers very carefully, proving it to be the work of man not of God.—COR.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, August 25.—These weekly meetings lose none of their attractiveness, as they continue to be well attended by a very intelligent class of sitters, whose surroundings are so wonderfully and correctly described by the controls, "Wilson" and "Zoud," through the mediumship of Mr. Webster, which must of a necessity be more interesting and valuable to the visitors than to the readers of the MEDIUM, as each visitor gets something personal to profit by. On last Tuesday, the controls paid much of their attentions to a gentleman (a stranger) from Wood Green, describing his antecedents in a very astonishing manner, even to his former occupation, and his being now in receipt of a pension, as a just reward for his fidelity to his employers. Mr. and Mrs. Brain were favoured with information respecting friends in Australia, but as there was much private matter connected with it, they arranged with the medium to have a private sitting. A very harmonious seance, each visitor expressing entire satisfaction.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

GLASGOW: 2, Carlton Place, August 30.—Nothing could surpass the vigour with which the work of the Association is being carried on at this season. Each one seems prepared to make efforts in the way of propaganda, and thus there is a spirit of life and animation not hitherto witnessed. Mr. and Mrs. Wallis have now been resident with us for a year, but in no way has our reverence and esteem for this worthy pair of spiritual workers decreased; rather is the reverse the case, they growing into the hearts of the members as the months pass on. A recent paragraph referred to the new power that seems to have taken possession of Mr. Wallis, enabling him to express with marvellous clearness the height and depth of our spiritual philosophy. Both morning and evening services were marked with a burning energy, that electrified the hearers, and made them feel that the mine is yet unworked, that rich spiritual treasures are to be brought forth in the coming days. The descriptions of spirit friends are now a marked feature. At yesterday's morning meeting nearly every form was recognised. Dr. Bowie, of Edinburgh, who was present, and a stranger amongst us, at once recognised a form described beside him amongst others. In the afternoon, on Glasgow Green, one of the largest crowds which has yet assembled paid the closest attention to what was said, and at the close greedily devoured the literature which was circulated, over 400 copies of MEDIUM and other spiritual journals. The subject in the evening, "Spiritualism: Revolution, or Reform," was, as has been said, one of the most brilliant efforts. At the close, Dr. Bowie expressed his astonishment at the power which had sustained the speaker during the day, enabling him to carry on the morning service, speak afterwards for an hour vigorously in the open air, and follow it up with the masterly effusion to which he had just listened. It gave the best evidence, he said, of a power being behind the speaker, which was rich and sustaining. He also mentioned that he had been impressed to come to Glasgow that day, and find out the Spiritualists' meeting place; that at the morning service his wife had been clearly described to him, and that the day had been to him one of the most enjoyable he had ever spent. The District Services are being resumed with the month of September, and are expected to be as much taken advantage of as during the past season. The friendly gathering at the home of Mr. and Mrs. Wallis, are also being carried on, and appreciated by many who are privileged to visit them.—A discussion between the guides of Mr. Wallis and "Zosimus," a well-known secular lecturer, has been arranged to take place on Sunday, Sept. 20, in the Secularists' Meeting Place, the subject being, "Has man a conscious existence after the change called death?" It is hoped to get Rev. Joseph Taylor, of Carlton Unitarian Church, to take the chair. This will be the means of creating some interest, which we hope to take advantage of the following week, when Alderman Barkas, of Newcastle, will visit us, and deliver a lecture in the New Waterloo Rooms, to which he invites students of science to attend and ask questions. Altogether, as we have said, the work of Spiritualism was never more effectively proclaimed in Glasgow.—J. R.

DEVONPORT: 98, Fore Street, August 30.—At 11 a.m., we were favoured with a beautiful address from the controls of Miss Bond, on the scriptural text, "Man must be born again," or "Except ye be born of Water and of the Spirit, ye cannot enter the kingdom of heaven." The address was ably delivered, and the explanation of the passage selected was considered by all to be reasonable, and of such a nature as could be accepted by all, and which would benefit those who continually stand forth to preach to God's children, could they but be brought to listen to it. In the afternoon Mr. Tozer's guides gave a discourse; and in the evening Miss Bond's guides again held the attention of the audience for a space of forty minutes, while they discoursed on "Crime, Poverty and Injustice," clearly setting forth what is the cause of it, and what must be done by man to bring about the Millennium or Eutopia.—HON. SEC., D. S. S.

PENDLETON: Social Club, Withington Street, August 30.—Mr. Pearson gave two beautiful addresses on "The formation of circles, Mediums and Mediumship."—Next Sunday, Mrs. Green, of Heywood. On Tuesday evening, September 8th, Mrs. E. H. Britten, at 7.30, in the Pendleton Town Hall. Subject, "Magic, Witchcraft, Miracles and Spiritualism." All strangers and friends are cordially invited.—C.

KENTISH TOWN: 88, Fortress Road.—On Sunday, Tea Meeting at 5.30. See Directory. Tickets 1s. each should be procured not later than to-day. On Tuesday, Sept. 8, a meeting will be held to consider the best means of spreading the Cause in the locality; active friends are cordially invited to attend at 8 o'clock.—T. S. SWATRIDGE.

JERSEY: We had the pleasure of listening to Mr. Macdonald on Tuesday at an open-air meeting, and again on Wednesday and Thursday at indoor services. His controls are of a very high order, and they handle the subjects chosen, with remarkable ability. Our only regret is that we cannot keep Mr. Macdonald for a longer period amongst us. We feel truly grateful to him for his disinterestedness and spiritual charity in coming over to lend us a helping hand. We hope it will not be long ere we have the pleasure of another visit from him. On Sunday also we received a proof of much kindness on the part of Mr. J. Commodore Street, who delivered two public lectures on our behalf. The audiences were very attentive, and appeared impressed with what they heard. After the normal address, "Galileo" took control and invited questions from the audience, also giving several clairvoyant descriptions of spirit-presences. Mr. Street strikes the key-note of harmony, thereby influencing his hearers most beneficially.—EXCELSIOR.

STONEHOUSE: Union Place, August 30.—Morning; conversation. Evening, at 7; lecture by the guides of Mr. W. Burt, on the "Harvest Home"; dealing with the subject naturally, morally and spiritually, in a fervent, energetic and powerful manner; also touching on the value of praise, which should have been the morning discourse. There were several strangers present, who seemed to enjoy the discourse, which was lengthy and convincing, and remained to the after circle. The attendance was small, owing to Mr. Macdonald's lecturing in the adjoining town.—CON.

PLYMOUTH: 10, Hoegate Place, August 26.—8 p.m., good attendance. Mrs. Trueman gave several descriptions of spirit friends. Mr. James gave several short addresses by different controls. Mr. Williams's guides addressed the assembly. A happy evening was spent, and a mutual exchange of friendly feelings by several members of the Plymouth Society towards the Stonehouse Medium.—REC.

BATLEY CARR: August 30.—The spirit guides of Mr. Hepworth gave an excellent discourse on, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." They kept the audience in rapt attention for forty-five minutes, when a hymn was sung, and Mrs. Hepworth gave five clairvoyant descriptions of spirit-forms, four of which were recognised. The room was comfortably full: many strangers were present, who appeared highly interested.—A. KIRSON.

LANCASTER: Athenaeum, August 30.—Mr. Plant, of Manchester, spoke in the afternoon, on "The Soul in search of God." After the lecture, clairvoyant delineations were given, and all were recognised. The evening was devoted to clairvoyant delineations, which seemed to give general satisfaction.—J. HOYLE.

HOXTON: 227, Hoxton Street, August 30.—The control of Mr. Webster demonstrated "The Future State," and answered questions. Mr. Thompson made a few remarks from the chair, and a circle of nineteen sitters was formed, when useful information was given through Mr. Webster.—D. JONES, Sec., H. P. S.

HERRON-LE-HOLZ: Miners' Old Hall, August 30.—We spent a pleasant evening amongst ourselves. The President opened the meeting with a statement of his career since he became a Spiritualist four years ago. At that time we had no place to meet in, so we met in the open air at Low Downs. The people looked upon him then as something unearthly, that he was a lunatic; but he was proud to say that a great change had taken place since then, and he hoped to see a greater still. Our Treasurer then gave his experience. He had been a sceptic for upwards of forty years. He had attended various sittings, both physical and for materialization, but what convinced him most was what he experienced in his own house. He began to see spiritual things when in his bed at night, and when wide awake. These experiences were too numerous to mention. His son then gave his career as a Spiritualist. The evening's proceedings concluded with a short address from Mr. Frank Walker, a normal speaker, and a deep thinker. He gave us an eloquent address to the delight of all, and the meeting terminated with great applause for the various speakers.—J. H. THOMPSON, Sec.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Aug. 30.—Mr. J. Dunn's guides directed that we hold an open meeting, in the morning, for members to give expression to their difficulties, which the guides explained in a very satisfactory manner. "The Unity of Nations" was the subject in the evening. Every nation is ready to go to war, giving apparently satisfactory reasons, but a few stay-at-home leaders merely wanted renown or money; and the poor soldier went forth to slay and be slain without knowing why he did so. The education of the people would remove this, by placing the ruling power in other hands. The principle of brotherhood would truly unite all peoples, and show that universal interests were best for all. It was an excellent lecture, and gave all something to think about.—A. MCSKIMMING, Sec., 54, Nelson Street.

BOWLING: Spiritual Tabernacle, Harker Street, Aug. 30.—At 2.30 and 6, Mrs. Ingham and Miss Illingworth spoke to good audiences of intelligent listeners; Mr. John Scott in the chair, who read a paper dictated to him 30 years ago, which seemed quite a treat to those who heard it.—Spiritualism is on the increase in Bradford. In addition to former places, there are Little Horton Lane, Wibsey and Milton rooms well attended. On Sunday next, Mrs. Ingham will open a new series of Sunday meetings at Upper Addison Street, at 2.30 and 6. The room is light, clean and comfortable, and the Committee seem to work in harmony. The Lyceum is well attended on Sunday mornings, and it has become desirable that regular services be added, that the children and their friends may have the privilege of attending.—On Saturday, Sept. 5, a Tea and Entertainment will take place at Milton Rooms, tickets 9d. each. All comers will be made welcome.—CON.

CAVENDISH ROOMS: 51, Mortimer Street, August 30.—Mrs. E. W. Wallis gave a long and instructive address, setting forth in a clear manner the moral and spiritual powers of Spiritualism. It showed that a gospel of human salvation and purity could be better proclaimed in the phraseology of Spiritualism, than in the terminology of the Christian sects. There was a large and appreciative audience. At the close some seven delineations of spirit friends were given, all recognised but one. The mental characteristics as well as the personal appearance of

the spirits were minutely described. On Friday evening a few friends spent a pleasant evening with Mrs. Wallis and her controls, at the Spiritual Institution. Mrs. Wallis's visit has made a good impression.

HUDDERSFIELD: Assembly Rooms, Brook Street, August 30.—The controls of Miss Keeves gave us two beautiful addresses in a masterly style, taken from the portion of Scripture read. The afternoon portion gave an account of the Woman of Samaria; and in the evening the doctrine of atonement was discussed. A large number of questions were handed up in writing, which were answered, and gave general satisfaction. We had a large number of fresh faces, and it was pleasing to see the gladdening influence which must have been experienced by all. People have only to hear Miss Keeves once, to form an opinion of their own, as any description of ours would not do the lady justice. On Tuesday night, Sept. 1, we held a general circle, guided by Miss Keeves, who described our spirit friends bringing us each a flower, and explained what each one denoted. She gave us some good advice regarding our circles, which we were much in need of. We tender our sincere thanks to Miss Keeves for the lady-like manner in which she has treated us during her stay.—J. W. HEMINGWAY, Sec., Chapel Street, Moldgreen.

NORTH SHIELDS: 6, Camden Street, August 30.—In the morning, the guides of Mr. E. Ormsby gave an address upon "The past ideas of the future life." In the evening the guides of Mr. J. G. Grey, of Gateshead, gave an address upon "The Signs of the Times," which were the progress of man's intellectuality, and were to be seen in the several commotions in the various religious denominations; in the revision of the Bible, &c. Both meetings were fairly attended, and seemed to be well taken with. After each address, Mr. Murray, of Gateshead, and his guides were very successful in their spirit delineations, which added greatly to the success of the meeting.—CON.

BURNLEY: St. James' Street, August 30.—Mr. Postlethwaite, of Rochdale, addressed the audiences. Afternoon subject, "Utilization," evening subject, "Spiritualism, what is it?" The speaker was listened to with rapt attention throughout the discourses, as the remarks were very pointed, and the audiences seemed exceedingly satisfied. Nine spiritual delineations were given, all of which were recognised. The room was crowded on both occasions, and as the spiritual cause is rapidly developing in Burnley, the Society are endeavouring to provide better accommodation for those who are seeking enlightenment.—Mrs. C. L. V. Richmond will give two discourses on Sunday, Sept. 6, afternoon and evening, in St. James' Hall.—T. HOWARTH.

BAOUP: Public Hall, August 30.—Mr. J. B. Tetlow spoke in the afternoon on "Modern Spiritualism and Modern Thought." The chief spiritual law is Progress. Man's spiritual ideas would expand, so that the notions of to-day would be superseded in the future. One question was answered at the close, and three spirits were described and recognised. Six questions from the audience were handled in the evening by Mr. Tetlow's guides in a masterly manner, on "Spiritualism, destructive and constructive," it was said that it would destroy all false notions of a future life, and introduce truth in place of them, and renovate all things. The control asked chapel-goers present to request their ministers to allow six subjects to be chosen for them to speak on without a moment's notice, and see if they would accept it. A nice poem on "Abide with me," concluded. Mr. Joseph Stott, musician, and his son, kindly attended, bringing their fiddles, with which they led the singing, in addition to playing a few selections. This was something new for us, and greatly improved the conditions. We gratefully received these valuable services, so successfully and kindly rendered.—JOHN BUCKLEY, Clogger, Burnley Road.

SOWERBY BRIDGE SPIRITUAL LYCEUM.

There will be a Tea and Entertainment at the above place, on Saturday, September 12th, in aid of the Organ Fund, when we should like the debt cleared off. Mrs. Bailey, from Halifax, and Miss Keeves, from London, have promised to be present, each giving an address; also the Choir will entertain us with Glee, Songs, Recitations, &c. We hope to have a large gathering, as the tea is given and provided by members and friends of this place. Should be glad if the Halifax friends, and surrounding districts, will oblige by making it convenient to be present, as we feel sure they would not go away disappointed. The Entertainment will close at 9 o'clock, so that it will give time for those that come a distance to catch the trains in good time.

Tea on the table at 4.30; Entertainment to commence at 6.30. Tickets for Tea and Entertainment, 1s; children under twelve, 6d.; after tea, 6d. each.—A. B.

BATLEY CARR: August 30.—Lyceum duly opened. Present, 3 officers, 17 members. We had a number of silver-chain recitations and sacred songs, marching and calisthenics: after which we divided into three groups. Group one, led by Mr. John Machell, had a scriptural lesson; group 2, led by Mr. Abm. Dewhurst, had a physiological lesson; group three, led by the writer, had a phrenological lesson. Throughout the morning all was in excellent harmony; afternoon, equally good; and a good muster of members present.—A. KIRSON.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, SEPTEMBER 6th, 1885.

LONDON.

CAYENDISH ROOMS, 51, Mortimer Street, W.: at 7. Address by A. T. T. P. HOXTON.—227, Hoxton Street, at 8: Mr. W. E. Walker, "Social Reform."
KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatbridge, Tea Meeting at 5.30, Mr. T. Shorter in chair; various Mediums and Speakers.
KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; Mr. Matthews, Medium. The Room to be let on other Evenings.
MARTLEBORO ROAD.—187, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; 7 p.m., Seance; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Spiritual Seer, Mrs. Prichard; Friday, 7.45, J. M. Dale; Saturday 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—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.
MORTIMER HILL.—Clarendon House, 53, Faraday Road, Ladbroke Grove Road. Thursday, Sept. 10, at 7.30, Mrs. C. Spring, Medium.

PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: No Information.
BACUP.—Public Hall, at 2.30, Bible Class, at 6.30, Paper and Discussion.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Anniversary, Miss Keeves.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. T. Holdsworth.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9 and 6, see notice.
BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mr. Walsh.
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Mrs. Butler.
BRAEFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. J. S. Schutt.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Peel.
Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. Sunderland.
Milton Rooms, Westgate, at 2.30 and 6: Mrs. Bailey.
Upper Addison Street, Hall Lane, at 2.30 and 6.30, Mrs. Ingham (also planned for Morley). Lyceum at 9.45.
BURNLEY.—79, St. James' Street, at 2.30 and 6.30, Mrs. C. L. V. Richmond.
Wednesday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
DERBY.—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond; 3 p.m., Mr. W. H. Tozer, Address; 6.30 p.m., Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30.
FELLING.—Park Road, at 6.30: No Information.
FORESHILL.—Edgewick, at 6.30.
GLASGOW.—2, Carlton Place, South Side, at 6.30: Mr. E. W. Wallis: Questions answered.
HALIFAX.—1, Winding Road, at 2.30 and 6 p.m., Miss Beetham.
HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
HETTON.—Miners' Old Hall, at 5.30: Mr. J. G. Grey.
HODDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. & Mrs. Hopworth.
JERSEY.—68, New Street, at 3 and 6.30: Local.
KINGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Hopwood.
KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, Mr. Clarke.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 10.45, 2.30 and 6.30: Mr. W. J. Colville. See Appointments.
Edinburgh Hall, Sheepscar Terrace, Mrs. Bailey (also planned for Bradford).
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: No Information.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, No Information. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, 2.30 & 6.30: Mr. Rogers.
62, Fence Street, at 6.30, Mr. Taft, of Oldham.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mrs. Gregg.
MIDDLEBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. Scott.
MORECAMBE.—Rembrandt Studio, Crescent, at 6.30.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mrs. Ingham.
NEWCASTLE-ON-TYNE.—Wahr's Court at 10.30 & 6.30: Mr. J. Dunn.
NORTHAMPTON.—Copper Cottage, Copper Street.
NORTH SHIELDS.—4, Canadian Street, at 11, Mr. E. Ormsby, at 6.15, Mr. W. Westgarth.
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, No Information.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, Mr. B. Plant.
OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, Public Meeting, Mr. & Mrs. Newell.
PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30, Mrs. Green.
PLYMOUTH.—Richmond Hall, Richmond Street, at 10.30, Circle; at 6.30, Local.
19, 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.
Prior Lane, Friday at 8 p.m., Mrs. Sparks.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mrs. Illingworth.
Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.
SHEFFIELD.—Cocoa House, 175, Fend Street, at 6.30: No Information.
SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. J. B. Tetlow.
SPARKYMOOR.—Closed. Sept. 13, Mr. John Scott, Hetton, at Waterloo Long Room, at 2.30 and 6, Mr. G. Green in the chair.
STONHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address and Circle; at 7, "A.T.T.P.'s Tower," and Circle. Medium, Mr. W. Bart.
SUNDERLAND.—323, High Street West, at 6.30: Circle.
TUNSTALL.—13, Rathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Local.
Wednesday at 7 o'clock.
WEST FALTON.—At Mr. John Lumsden's, 15, John Street, at 6 p.m.
WISSET.—Hardy Street, at 2.30 & 6, Local.

ANNIVERSARIES, SPECIAL SERVICES, &c.

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. Swatbridge.
BATLEY CARR: Sunday, Sept. 6.—Anniversary; Miss Keeves, of London, at 2.30 & 6.30. Tea on Saturday, Sept. 5, at 6 o'clock, Tickets 9d., children, 4d.
CHURWELL: Co-operative Hall, Sept. 8.—Mrs. C. L. V. Richmond, at 7.30.
FENDLETON: Town Hall, Tuesday, Sept. 8, at 7.30.—Mrs. Emma Hardinge Britten on "Magic, Witchcraft, Miracles, and Spiritualism."
MORLEY: Co-operative Hall, Sept. 9.—Mrs. C. L. V. Richmond, at 7.30.

MONTHLY LIST.

STONHOUSE: Union Place, Sunday Evenings at 7 o'clock. Subjects for September: 6, "A.T.T.P.'s Tower"; 13, "The Alps and Napoleon"; 20, "The Saltash Bridge"; 27, "The Falls of Niagara."—W. Burt, Medium.

SHADFORD: Milton Rooms, Westgate, Sunday Evenings, at 6.30. Speakers for September: 6, Mrs. Bailey; 13, Mrs. E. H. Britten; 20, Miss Sumner; 27, Mr. Morrell.—JAS. NAYLOR, Secretary, 73, Gillington Road.

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.

MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.

MR. T. GREENALL, Trance and Clairvoyant Medium, 27, Maple Terrace Accrington Road, Burnley.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.

W. J. COLVILLE'S APPOINTMENTS.—Leeds, Psychological Hall, Sunday, Sept. 6, at 2.30 & 6.30; also Sept. 7 & 8 at 8 p.m. Barrow-in-Furness, Sept. 9 & 10, Manchester, Sept. 13. Sheffield, Sept. 14, 175, Pond Street, 8 p.m.; 15 & 16, Cutler's Hall, 8 p.m. Macclesfield, Progressive Society, Sept. 17. Pendleton Town Hall, Sept. 20, at 2.30 & 6 p.m.
All letters for W. J. Colville should be addressed: 27, Brunswick Terrace, Leeds.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—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, 88, Fortess Road, Kentish Town, London, N.W.

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, Bladen, 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 Phrenologist is engaged as follows: Sept. 6, Cardiff Town Hall; Oct. 4, Sheepsac, 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.

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AND AT 6.30 ON

"The Religion of Spiritualism, and its Ministry."

A Happy Evening at Pendleton.

A Grand Reunion of Manchester
District Mediums & Spiritualists.

AN EVENING WITH MR. J. BURNS,

THE REPRESENTATIVE of THE "MEDIUM."

THE PENDLETON SOCIETY OF SPIRITUALISTS

WILL HOLD THEIR

ANNUAL TEA MEETING

AT JOHN STREET HALL, PENDLETON.

On MONDAY EVENING, SEPT. 14, 1885.

After Tea, MR. BURNS, of the Spiritual Institution,
London, will give his Lecture on

The Facts & Phenomena of Spiritualism.

Illustrated with his Large Collection of Pictures,
shown by the Limelight.

Tea at 6 p.m., Lecture at 7.30.

Between Tea and the Lecture, and at intervals, Songs and
other agreeable proceedings will be introduced; thus providing
A Long & Varied Evening's Entertainment.

Tickets: 1s. each; after Tea, 6d.

Tramcars leave Manchester, and pass John Street every Ten Minutes.

EMINENT TESTIMONY ON BEHALF OF SPIRITUAL PHENOMENA:

Pictorial Illustrations of which will be given in Mr. BURNS'S Lecture.

MATERIALIZATIONS.—William Crookes, F.R.S., &c. &c., Author,
Editor and Scientific Discoverer, says, in his work on "Researches in the
Phenomena of Spiritualism," page 110:—

"Having seen so much of 'Katie' lately, when she has been illumina-
ted by the electric light, I am enabled to add to the points of difference
between her and her medium, which I mentioned in a former article. I
have the most absolute certainty that Miss Cook and 'Katie' are two
separate individuals so far as their bodies are concerned. Several little
marks on Miss Cook's face are absent on 'Katie's.' Miss Cook's hair is
so dark a brown as almost to appear black; a lock of 'Katie's' which is
now before me, and which she allowed me to cut from her luxuriant
tresses, having first traced it up to the scalp and satisfied myself that it
actually grew there, is a rich golden auburn."

"Katie" is the name of the materialized spirit-form, a photograph of
which will be shown at Mr. Burns's lecture.

SPIRIT PHOTOGRAPHS.—Dr. A. R. Wallace, the celebrated Naturalist,
and author of "The Malay Archipelago," "Contributions to the theory
of Natural Selection," &c., &c., describes in his work on "Miracles
and Modern Spiritualism," how he went to Hudson's, the Spirit Photo-
grapher, and had several plates taken. He says, on page 190:—

"The moment I got the proofs, the first glance showed me that the
third plate contained an unmistakable portrait of my mother,—like her
both in features and expression; not such a likeness as a portrait taken
during life, but a somewhat pensive, idealised likeness—yet still to me
an unmistakable likeness." He sent the photograph to his brother in
California, who knows nothing of Spiritualism. In his reply "he says—
'As soon as I opened the letter, I looked at the photograph attentively,
and recognised your face, and remarked that the other one was some-
thing like Fanny (my sister). I then handed it across the table to
Mrs. W., and she exclaimed at once, Why, it's your mother!'"

POWER OF SPIRITS OVER MATTER.—The "passage of matter through
matter," such as passing objects into a closed box, the knotting an end-
less cord, &c., is testified to by Professor Zollner, in his work entitled
"Transcendental Physics." The descriptions are too lengthy to quote
here, but Mr. Burns will show illustrations.

This Lecture conveys as much information on Spiritualism
as may be obtained from attending many Seances.