



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

# SPIRITUALISM.

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## REAL LIFE IN THE SPIRIT-WORLD.

A Graphic Record of Actual Experiences in Spirit-Life;

GIVEN BY THE GUIDES OF W. J. COLVILLE, THROUGH HIS MEDIUMSHIP.

### INTRODUCTORY REMARKS BY W. J. COLVILLE'S GUIDES.

Having been requested—not only by one but by many friends, not only in England but wherever we have performed any amount of work—to give some practical and personal account of experiences while passing out of the material body and immediately upon entering spirit-life, we herewith append a brief narrative of the actual sensations of one on whose trustworthiness we can rely, and whose narrative appeals to us as of great interest and considerable importance, as it throws much light upon a subject of the deepest interest to all reflective minds.

We wish it to be distinctly borne in mind by all readers, that the spirit who here describes his own sensations and experiences does not in any way commit himself to the supposition that the experiences of all spirits are similar to his own; and therefore this little story of actual life is in no way intended to supplant or cast the slightest shadow of discredit on any published or private account of spirit experiences. It is only one spirit's contribution to a literature which possibly needs enrichment by the free introduction of such records, rather than by more controversy concerning dogmas.

### CHAPTER I.—THE CHANGE CALLED DEATH.

This is not a novel, and yet to the majority of readers, certainly to the bulk of those who are not Spiritualists, this little story will seem a romance. I hope those who think it such will read it as well as those who are disposed to regard it more seriously, as my object in writing is to inculcate truth solely. Ideas speak for themselves, and no matter in what dress they may be robed, they penetrate their garments, shining through the drapery of speech, enkindling responsive echoes in all minds who are in greater or lesser degree prepared to consider them.

I am a spirit; but so, my dear readers, are you. The difference between us is merely this: you still continue to dwell in a fleshy tabernacle, and I once dwelt in one; but some while ago I cast it off, or rather, it was taken from me, and that by means of what you call an accident.

I was drowned while rowing in a little boat in the neigh-

bourhood of Venice. I will not describe to you much of my earthly life, for that was not singular, and you are, I know, far more anxious to hear of my disembodiment and my experiences in a new-found state of existence.

I was an Italian by parentage and birth, a native of Tuscany. My father before me was a singer, and all our family were musical. I raised my childish voice in song in many a church and theatre before I had entered my teens. The entire duration of my earthly life was only twenty-three years, but we Italians mature early, under the genial influence of a southern sky. We soon ripen intellectually as well as physically. We are as receptive as well as an emotional people, and when opportunities for education are placed in our way, we are not slow to take advantage of them.

I was a student of languages and of arts. I could converse with some degree of ease and fluency in two or three languages, and could paint moderately well; but music was my forte and joy, and to excel in my profession I would have braved and risked everything. I had strong affections, and loved my mother dearly, though between my father and myself only a very slender bond of sympathy existed.

I tell you these few particulars of myself, that you may know a little of my character and disposition; and as I find no statement is truer than that so often reiterated, that character more than anything else shapes our destiny, my character and discipline while on earth have no doubt, to a considerable degree, occasioned and modified my own peculiar experiences in spirit-life.

Young, ardent, full of life and vigour, with a good flow of animal spirits, with many attractions to the material world, with high hopes and lofty ambitions, I was peremptorily summoned to a life beyond the grave. You may be sure, as the love of life was strong in me—though I had no horror of death—I did not yield up my physical form without an effort. The manner of my death was not very uncommon, but it was very sudden. I was taking a vacation during a portion of my last summer on earth, residing for a few weeks at a charming villa on the outskirts of Venice, and as is the custom in a city where the streets are canals, I very frequently betook myself to the water. I was a good rower, and could generally cruise, even in a pretty rough sea, without incurring

danger, but on this particular occasion, when my earth life terminated, I know not how or why I suddenly lost all control of the oars; my boat was capsized, and before I knew anything I was in the water.

The sudden plunge into the cool, deep stream did not at all frighten me. I was a fair swimmer, not unaccustomed to being up to my neck, and often over head in water; still, I felt myself sinking. I had lost all power to battle with the current, and should certainly have been instantly drowned had not a fellow rower, a friend, who occupied a neighbouring boat, come at once to my assistance, and dragged me forcibly out of the water.

Though I recovered consciousness long enough to summon some friends around me, and arrange for the disposition of my worldly goods among those whom I was most anxious should possess them, the effects of my accident were such, that I knew from the first I should not and could not recover, and though very young and in the full tide of health, strength and growing popularity, I was not at all afraid to die.

I cannot say I wished to go, neither did I dread or greatly shrink from the change most people instinctively dread so much. My life had been one in which the sweets of existence had preponderated over the bitters, and though the cup from which I drank was not always a flowing bowl, running over with the nectar the gods distil for their favourites on earth, it was so well supplied with the pleasures of existence, that were immortality a dream, and the life beyond the grave merely a shadow cast by fervid imagination, I should have no right to impugn at the bar of justice, or even mercy, the power which brought me into being. I was certainly endowed with a cheerful disposition. I could not have been contented with nothing, or even next to nothing, yet great and glorious wealth and estates I never coveted, and often felt how vastly superior is the Bohemian's simple life over that of the landed aristocracy and titled nobility, whose very gold seems to be cast in the form of bars to secure them in a sumptuous prison.

My disposition was a curious one, that is to say, curiosity played a considerable part in my make-up. Anything marvellous or unusual attracted me. I had a strong emotional nature and some considerable love of sensation, thus I was not very conservative, neither was I aggressively radical in my opinions or behaviour. I rejoiced in the conquests of freedom over tyranny. I could have fought with Garibaldi for the emancipation of Italy, and yet I did not *hate* the Vatican. I wanted freedom for myself and all others, and seeing so much restraint and narrow-mindedness all around me upon earth, I felt curious to know how matters stood in the Spirit-world which I was so early called to enter.

I may here say, that from childhood my native mediumistic powers had often asserted themselves, and frequently stood me in good stead. I was so intuitive and impressional that I could often read the thoughts of my companions, and know what they were doing hundreds of miles away. At such times I felt sure of immortality, and an insatiable longing possessed me, if only for a moment, to peer into the mysteries of the Unseen Realm.

I was therefore not very reluctant when straightway I was introduced to them, and found myself neither in one nor another of the four places to which the Church consigns the whole human family. I had often wished to fly, now I was flying without wings or the aid of any machinery, and I was flying over my own body, and yet I had a body in which I flew. I put my hand to my face, and both were solid. I cannot tell you how actually real is the spirit-body, unless you know what it is to travel in your astral form, and leave your body peacefully reclining somewhere while you gaze upon it as though it were someone else's.

A charming sense of freedom was my first sensation, but soon afterwards a feeling of loneliness and fatigue oppressed me. I was not quite happy, and seemed like a child who had wandered away from home, overtaken by approaching darkness, and not knowing the way back, and I was in the strait of finding no one to interrogate. Then with marvellous distinctness my earthly life passed before me; and not only did I see myself as a boy and a young man but also as an infant, and distinctly did I remember how I felt as an infant. The whole of my life stood before me as a picture in which no one part stood out more vividly than all the others. Every incident seemed fresh and present, time was gone. Distance had disappeared, and I was in a world where I lived and felt that it was impossible not to live. Still nothing seemed past, and I had no intimations of a

future. My life and myself were one. I was my life and my life was me. Every action was a member of myself and formed a part of me.

I need not tell you that this absolute revelation of one's self to one's self is not altogether consolatory or satisfying, and as I know you must all endure it sooner or later, therefore I warn you to be careful how you live, for you are making yourselves, and you will have to live with yourselves no matter how independent you may be of all others.

This isolation and introspection continued so long as to almost alarm me. I began to feel cold and hungry and sadly in need of rest, and above all things I desired the companionship of some living thing; the society of any creature would have been acceptable, yea, most welcome. Soon I felt a consciousness of something near me, drawing gradually closer, and I prayed fervently that someone might be guided to me whose speech I could understand and who would assist me to procure at least the necessities of which I stood in need.

Just as the night seemed closing in, a bright beautiful little boy stood beside me, whom I at once recognised as a little fellow I had been kind to at Cordova. On one occasion I was singing in a theatre there, and a little boy, far too young to be alone and unprotected, fell through a trap-door which had been carelessly left open on the stage, and he was picked up so wounded and stunned that he could not answer even a question as to where he lived. I instantly took charge of him, took him home with me, and tended him night and day till he passed out of his poor little suffering earthly body. He was very patient and docile, clever, and whenever he was not in pain extremely interesting. He had a winsome countenance, well-bred manners and a precocious talent for music and acting. He must have made a fortune had he lived to acquire celebrity. I learned from him during the three weeks through which he lingered, that both his parents had died of fever within a few weeks of each other, and had left him a penniless orphan to battle with the world as best he could. He grew to love me devotedly, and I reciprocated fully his affection, and cried like a child when I saw his little body buried. He seemed to suffer very little while I was with him, and he passed away in my arms one beautiful summer evening, with the words on his lips: "When I go to Paradise, I shall sit all day watching for you at the gate, that whenever you come you may find your little Fernando ready to serve you." He would never treat me as anything other than a superior being. He said, God was kind, and I was the only person who had ever been kind to him, so I must be a son of God. I believe he thought I was some great personage on earth. He would lie awake and look at me with eyes full of mingled love and adoration until I felt utterly ashamed of myself for being no nearer what the child thought me than I really was. But I was always tender and good to him; I do not say this to praise myself; I do not speak of it as of anything meritorious; I could not help it: he touched my heart, and I was the one person and the only one from whom he seemed able to derive any comfort or relief. When I was compelled to leave him he would try not to cry, but the tears filled his eyes, and when I came back he looked wan and haggard and seemed frightened. As soon as I returned he would kiss me and go at once to sleep, and sleep all night if I was only with him. He died without effort in my arms, pressed close to my breast, breathing out his whole soul in gratitude and prayers for my welfare. He never thought of himself.

It was not surprising then that he should be the first to meet me in the Spirit-world. He had redeemed his promise. He had never forgotten or lost sight of me, his only friend and benefactor, while I had never been of so much service to any other creature, and none had loved me so dearly as he. He was scarcely eight years old when he left the earth, three years before myself, and looked scarcely any older or larger when I met him in spirit; but so healthy, bright and blooming, it would have done your hearts good to have seen him. He declared he loved me still, and more than ever, and that ever since he had been in Spirit-life, he had been working very hard to prepare a home where we might live together. He said he could not find his parents, and he had seen no one in Spirit-life except an old music-master who gave him lessons on the organ and helped him to cultivate his voice.

And then he sang to me a song of such exquisite sweetness, the memory of it will, I am sure, remain with me for ever. I did not dare to try to raise my voice, I knew it could only sound harsh as a raven's croak or a rook's caw by the side



of that heavenly melody. As he sang he breathed upon my eyes, and they gradually opened. I was no longer in the dark, but in the midst of a most luxuriant country. Corn fields were waving, vineyards yielded a rich profusion of delicious grapes, rivers were gliding by, and all things seemed happy and glad, endowed with perennial youth and beauty. But I saw no one except my little friend, who though he seemed to have outgrown his blind idolatry, still treated me as though I were an angel with whom he was on terms of friendship.

I followed him without difficulty to a beautiful grotto, fashioned naturally in a rock, from which soft music came. Everything was musical about us, and my companion, who was now my guide and teacher, told me we were in the Musician's Heaven, but only at its threshold. Language would utterly fail me were I to endeavour to describe the beauty of this home to which I was led. Everything was fashioned with the utmost care and arranged with superb taste. Here my little friend abode alone, quite untended and yet fearless and contented, always expecting and preparing for my arrival.

He told me that in Spirit-life spirits cannot live together unless they love each other, and that when they try to do so they are driven apart like metals which are not affinities. Our beings seemed at once to coalesce. An influence went forth from him that permeated every fibre of my body, and he told me the force which I generated supplied him with the one necessity to complete strength and happiness which he had hitherto lacked.

Offering me delicious fruits, of which I eagerly partook, and magnetizing me gently as I reclined on a soft luxuriant couch, he lulled me quickly to sleep, and as I passed into dreamland I heard his voice singing still more sweetly and clearly than before. As its charming notes died on the breeze, I passed into a slumber sweeter and deeper than any I had previously imagined, and yet it was a conscious sleep. I knew that I slept. I rested absolutely, and was consciously capable of enjoying my repose. How long I remained in that refreshing and serene condition I cannot tell. When I awoke Fernando was still sitting beside me, and as soon as I was fully awake, he again gave me fruits and begged me to arise and follow him out to see something of the natural scenery with which we were surrounded.

Here in this wonderful world, which seemed like fairyland in beauty though quite solid and substantial, we roamed together over hill and dale. We rowed in swift gondolas down the eddying currents which took their rise in the far hills I could just discern in the distance. I could only see a faint outline of their shapes, while my companion saw beyond them, so he told me, and gave me thrilling descriptions of the brighter sphere which lay beyond them. He told me we were in the first division of the Musician's Heaven attached to the earth, and that there were seven divisions of this heaven, or as you might say seven distinct heavens, as there are seven notes in the musical scale. Our experience in the first division would end when we could climb those mountains and pass through them without their offering any resistance to our passage, as those solid apparently granite elevations were built up of the thought substance that was travelling towards us from those in the higher state.

I could see nothing whatever beyond those mountains, though my little guide declared them to be transparent to his vision. He had suffered more than I: his was the riper mind, the more unfolded spirit, and when I was listening to the words of wisdom which fell from his lips, I realized for the first time what the Gospel means when it tells us to become as little children. In a moment all my past theories, the result of earthly relationships and limitations, were overthrown, and the luminous glory of a new spiritual revelation swept over me, bathing my whole being in its refulgence.

Coincident with this quickening of my own powers of spiritual perception, I observed the presence of a tall and venerable man gliding toward us through the atmosphere. He was proceeding in the direction from which I felt the breeze from the mountains. Quiet, calm, resolute, firm yet kind, he answered fully to my ideal of a perfect teacher. This was the one whom Fernando had mentioned to me as the old music-master. He and Fernando never forgot their relations as master and pupil, but there was evidently between them a deep bond of affection: parental on the one hand and filial on the other.

For the moment I was almost awestruck in presence of so majestic and wise a personage, but I was quickly reassured as

the venerable face bent down towards me and breathed a blessing which Fernando translated to me. Then his lips moved in song, and Fernando answered him in song also. They seemed to be practising an intricate melody. Fernando's clear, bell-like tones I could hear distinctly, and every note pierced me like a spark of fire which seemed at once to purify and warm me, and to arouse my intellect from the quiescent condition into which it had fallen; but the Master's voice I could not hear at all, and the boy, I noticed, would often stretch forward and listen with great intentness lest he should lose a note. The voice I could not hear because it sang in registers beyond my aural compass: the vibrations it caused could not make any impressions on the drum of my ear, and my brain was not highly developed enough to realize that sounds were being produced. I could, however, see the motions of the lips, and the air was gently stirred around me.

While they were rehearsing their song, entirely new ideas concerning music came into my mind, and I began to understand what had always seemed an impenetrable mystery to me: how Beethoven could compose perfect melodies and yet be deaf. My eyes began to do duty instead of my ears, and I saw colour instead of hearing sounds, still I lost much by my obtuseness as regards hearing; for when Fernando sang I could both hear and see, but I saw nothing when he sang till I had first come under the influence of his teacher's spirit. I then was having a lesson, and though I seemed to be but a silent listener and spectator, I was in school and drinking in knowledge in some subtle and mysterious way entirely foreign to the methods of the schools on earth.

The lesson and practice seemed to last but a very short time, but long enough to fill me with new, strange and delightful emotions, and to force me when the teacher had left us, after again blessing me, to ask Fernando no end of questions about the novel mode of instruction, by means of which I had just felt myself so greatly benefitted. These questions and the answers I received to them will be the subject of my next communication. I have given you in this opening chapter of my experiences a faint glimpse of the life I have now been living for over twenty years of earthly time, and if I can proceed with my story, I am sure I shall be able to clear up some difficulties which beset many an anxious inquirer concerning our homes and activities in the Spheres of Spirit, which are directly and intimately connected with the outer earth and its inhabitants.

One lesson I learned on my first introduction to this new-found realm of existence, which you will all do well to remember and profit by: it is the important and everlasting truth, that those who give us pleasure and help us forward in the life after death, are those whom we have served and helped on earth. Had I left a poor little boy to starve and die in his affliction, instead of tending him and helping to smooth his pathway to the tomb, I might have been alone and friendless when I found myself beyond the gates of death. How sweet it is and yet how solemn, when we realize that as we have done unto others so will others do unto us. Here is the moral of my first chapter.

## THE SPIRIT-MESSENGER.

ENGLAND, RUSSIA AND AFGHANISTAN.

A CONTROL BY "DOST MAHOMED KHAN,"

AMEER OF AFGHANISTAN.

Recorded by A. T. T. P., September 2nd, 1885.

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

The Sensitive, in trance but not under control, said:—

They have come back again after staying away for a long time; I mean those Orientalists of the past, who tell me I have stood face to face with them, I mean when in the darkened cabinet, and also in my little room at home. He then gave the name of Dost Mahomed Khan, the Wali of Cabul, and he spoke to me as he has spoken to you through me. He is speaking now with those, with whom at one time he was in feud and on terms of deadly enmity. He is speaking of more than thirty years ago; the days that you remember well. He is speaking of the time when the feeling was different between the country over which he ruled and this Empire; when it was on an entirely different footing in regard to amicable relationship. He is speaking of treaties made and treaties broken; of a condition of friendship changed into a condition of enmity and mistrust for a season. He is speaking of the time when the governing party of

India renewed that wild feeling of annexation, which had been the curse of their Government throughout; of that policy of ever advancing, irrespective of just claim and right, exercised by the right of birth and popular acquiescence. He is speaking to one, who was a personal friend of him who advocated this policy, whose effect is seen to-day through the alienation and mistrust of England by the tribes and chieftains of Afghanistan. He says, that his country is acting the part of a much-coveted boundary between two mighty empires. He is speaking of his intention to control, so that he may try and prove that the policy of Sir Henry Rawlinson, in 1868, is now bearing its bitter fruit. How grandly noble he seems as he draws near, leaving the group by whom he was surrounded. His salaams have all the courteous grace that should belong to a king; his long, thin, nervous fingers are twining themselves round my forehead. His sad, dark eyes are looking into my soul. What matters the changing colour of the skin of mankind; the imprint of God's work stands prominently forward in every species of humanity: from the courteous and highly cultured Parisian down to the meanest of the tribes of Aborigines, the seal is plainly stamped: "I am human, the work of God's hands: I am immortal, according to the promise of my Creator."

Here the Sensitive, with little or no effort went under control, and said:—

Salaam! Sahib: It is now some time since I have spoken to you of myself, of my country or of my people. Many changes, surprising to you, have taken place since then. You will remember that I spoke of the right Royal welcome given by my son, Shere Ali, to the Russian Mission, and the great rejoicings and the reverse of that welcome given to that Mission, which ended in that unfortunate calamity, the death of Cavagnari. I would not have controlled, but I am sure that I am heartily welcome, and more especially as it is not so much of myself or my wishes that I wish to speak; for this my control has more to do with the present than with the past; but yet the two are so closely connected and inter-linked, that you will forgive me if I seem to linger over what is public property, but which in my opinion has been the cause which has led to the present position.

For a long time after my overthrow by your countrymen, after my capture and captivity, after my re-establishment on the throne of my fathers, I felt much in the same state of mind as Shere Ali felt after his success over his rebel brother. I felt hostile towards your country's rule; yet there was an ever-present fact urging me to overcome this hostile feeling, and for the good of my country (which may God preserve) to enter into a treaty, and if necessary, an alliance with the conquerors of India. This loud-speaking fact was the rapid conquering of, and afterwards annexing, the lands of the Bokhara clans, and the rapidly approaching hordes of the followers of Islam's Foe, the Russian Czar and his army. For this purpose I met an able statesman; a rare diplomatist and just, as far as he well could be, considering his great love of his country. I am referring to Lord Dalhousie, the then Governor General of India. At the meeting, a mutual defensive treaty was entered into, whereby England promised eternal friendship, to be the friend of my friends and the enemy of my enemies; the same promise being demanded and given on behalf of myself and the chief rulers of my kingdom.

Then came that call, which neither Peer nor Peasant can resist, and then arose those internal dissensions between Shere Ali, whom I had nominated to succeed me, and his brother, Sirdar Mahomed Afzul Khan, and during which struggle the Governing Power of India stood tranquilly by; acknowledging Sirdar Mahomed Afzul Khan as Ameer of Cabul, and in the same breath acknowledging Shere Ali as Ameer of Herat; but at the same time giving aid to neither. Through the Sirdars who attached themselves to either brother, the ultimate victory of Shere Ali became a fact, to be acknowledged by your people, as the Sirdars could not and would not permit a division of the country and a separation of its forces; for they believed in that old adage, "that where there is union there is strength"; acting with, and in strict accordance with the neutrality, which my countrymen to this day have never understood, and which is as ill understood by Afghanistan's present Ameer, namely, that neutrality which stands by, if not in acquiescence yet with guilty impassiveness, and allows through civil war the decimation of a portion of a race, that would have been in unity and amity. Had it not been for the contentious influence of two mighty empires. There would have been no opposition to my nomination, had not Russia sent a rival on the field against Shere Ali. It is

my opinion, that it was the duty of your Government to have stopped this deadly feud between the Afghans, and to have put by force a stop to this unnatural war carried on between the supporters and partisans of brother against brother.

Sir John Lawrence wrote to my son, Shere Ali, saying, "that it was a cause of sorrow, that the family of a great father should be broken up into contending factions, leading to the death of great chiefs, and weakening the national power." But I ask you: What did the Government do to prevent that great flowing of my country's blood? And I answer: Nothing whatever, but remained in a state of what they considered polite neutrality.\* So satisfied were they of the mistrust, that this principle of non-interference caused, and which my people felt, and which they were at no pains to hide, that they determined to follow the advice of Sir Henry Rawlinson, and by forcible possession place themselves in a position of bringing pressure to bear on Cabul and Persia; not without the great hope of being enabled to check Russia in her rapid conquest and annexations of Bokhara's plains. They feared as much in eighteen hundred and sixty-eight for Herat as they fear to-day; nay, they fear more to-day than they did then, and for this reason, that the advance of Russia has been steady and sure, not only annexing, but fortifying and garrisoning as they advanced. To-day Herat presents a strange yet busy sight: always a strong position, thousands of labourers under military chieftains and engineers, are endeavouring with their best efforts in making it nearly impregnable.

There are some in this country, who because of their liberal ideas are much trusted, and who in their public orations and their public and private writings deprecate the action taken by the Government in subsidising the Ruler of Afghanistan for the purposes of hurrying on the defences of Herat; and they do it on this ground:—Take a portion of one of their speeches, by one of their most able orators, who says: "What do the Conservative Pessimists tell us? They say: It will be a sorry day when the eagle of the Czar floats over Herat; forgetting that those whom they warn have some geographical knowledge, sufficient to tell them, that Herat is four hundred miles from Candahar, and that they also know of the efforts and successes of Nadir Shah and the Abdalees."

Defeated constantly as my countrymen were by Runjeet Sing, still I am with those Conservative rulers, who consider that the command of "Hands off!" to Russia should be as imperative at Herat as at Constantinople itself. The Liberal politicians have always treated as a Conservative bugbear the Central Asiatic intrigant the Czar of Russia, and were only aroused to action, when the Russian and the Afghan were face to face, and the intentions of the great Asiatic intrigant had become a fact which had to be met by an immediate expenditure of the millions of this nation, and by a hasty endeavour to strengthen both your army and your navy to meet the great contingency of war between England and Russia.

I have now reached the present or nearly so. I will only extend my remarks during the last few weeks of the late Liberal Administration, which I will maintain had one fault, which is a curse, which ran through all that they did, namely, that of vacillation instead of firmness. There is always a time when firmness is needed and where vacillation is a crime. I ask you what could be thought of that form of diplomacy, which sends its accredited ambassador to the Court of St. Petersburg to ask the designs of Russia in Central Asia? I say, that in such a message written right across every line of its page in large capitals was that one word *Delay*. The meanest Afghan knew without asking what were the designs and projects of that Power, which had traversed desert and sterile plains with his forces, and had at last come face to face with the possibility and realization of that vast ambition, which had been the Czar's dream and that of all his predecessors, the ruling Czars. In firm and courteous language, far too courteous, Russia is told, that it cannot be permitted for her to interfere with any of the State or possessions that lie contiguous to the Afghan frontier; with what result is seen to-day,—Zulficar, Pendjeh and now the long delayed claims of Persia to Herat are advocated seriously as a reason for the further forward advance of Russia. I consider that this vacillation was the primal cause of that right royal acceptance of the Russian Mission and of the death of Cavagnari, which called forth from my Lord Salisbury, a reprimand of Shere Ali's conduct respecting what he considered the irretrievable alienation of

\* Sir John Lawrence's "masterly inactivity."



that potentate and his people, and then followed under threat the demand of the reception of an European Resident. Is it any wonder, that they should lean to that power, by whom they had never been threatened, and which promised by treaty, solemnly confirmed or otherwise, that they would respect and hold in perpetuity the independence of Afghanistan, provided that the Czar was permitted the right of marching and passing through Afghanistan; pledging, if any pledge were required by his Imperial Honour, that not one of the Afghans, from the highest to the very lowest, should suffer any disadvantage by that march? Is it to be wondered, that this mission was royally, nay, enthusiastically received by my countrymen? and that the very reverse of a welcome was given to those, who, through their vacillation, had caused them to suffer so much. Already the last crowning act has come to my bewildered countrymen, whose independence has suffered and which is permitted only so long as that independence does not interfere with the wishes of the Imperial Government of India, but which independence is at once disregarded if it at all militates against the safety of that Empire.

The Russian diplomatists are Oriental in their character, and their diplomatists mix carefully cunning, deceit and truth, and it requires Oriental knowledge to separate carefully the truthful statements from the deceitful ones. The cunning which makes this task so difficult is so carefully applied, that it requires the keenest scrutiny to detect it. A fair type of a Russian diplomatist can be found in that clever Russian General, Von Kaufman, whose communications to my son caused such alarm to the signatories, Lord Mayo, Napier and others whom you knew, namely, Strachey, Temple, B. H. Ellis and others. Kaufman corresponded with Shere Ali. Shere Ali was then as faithful to his treaty with your countrymen as I had been in my treaty towards them. Of General Kaufman's wily, cunning intentions I knew nothing; I am only speaking as a father should speak in respect to the honour of his son. My son was mistrusted, and these private letters of General Kaufman were looked on as important missives, and those, who carried them as messengers of truth.

Then another important piece of mismanagement on the part of the English Liberal party was to be found in the overdrawn and excited accusation made by the late English Premier in his dealings with Bulgaria. Sir Henry Drummond Wolff has an arduous task in bringing about a perfect reconciliation with the Porte.

On this reference to the celebrated pamphlet on the Bulgarian atrocities, I made the remark that Gladstone, with his exaggerated statements and mistaken philanthropy, had caused and would still cause more blood to be shed than any one could conceive. The control continued and said:—

By that remark you have brought into my mind the time when a great English statesman passed from time into eternity, and when his body was laid in its perpetual resting place, the late Premier who should have been the chief of public mourners was absent; perhaps he remembered the words of that great statesman, that this absent mourner had frustrated a policy by which he could have then and for generations to come have stopped Russian annexation in Central Asia, and that this frustration caused by this absent mourner had made him a greater criminal than Chekkit Pacha, he who had been accused of ordering the most of these cruel acts of mutilation.

Again, when the Court of St. Petersburg was applied to to know why Kaufman was holding a correspondence with Shere Ali, of course, whether guilty or not guilty Kaufman denied, that he was acting as a diplomatic agent, and that his letters were only of the most friendly character; and then Russia in her turn accused the English of trying to stir the hatred of the Afghans by sending an envoy from the Porte to the Afghan Mahomedans, and which charge was never denied by your country. The chief difficulty, that the Envoy to the Porte will find is, that the Porte cannot trust the present political position of this Empire, and nothing will be absolutely promised or made binding by treaty or otherwise, until the result of your next general election is ascertained.

Nearly all the European powers, ere they enter into treaties, require definite promises, which in all likelihood will be strictly adhered to. The Porte is too politic to make many enemies in trying to make one firm friend. It is this delay, which forms the advantage, which I fear the Russian war party will take advantage of. Once, and not long ago, the command from Downing Street was one that all the world heard, felt and obeyed; but England then was proud of her Army, of her Navy; proud of that diplomacy which had made Europe its friend, which could look to nearly all

the points of the compass, and recognise willing allies; but a change has come, and it has been vacillation, which has caused it; the Liberal party not knowing what to do, or when to do, now England looks in vain for the confidence of her former allies; that power, whose soldiers fought side by side with yours against Europe's common foe, is now only eager for the time, when the declaration of war shall be made, to avenge herself for the great slight put on her by the conduct of affairs in Egypt. Even the Porte is doubtful, although he has in times gone by reaped a rich harvest of English gold. Many a lakh of rupees have found their way into the Afghan's coffers, both during my time as also during the reign of Shere Ali, and the present ruler, Abdurahman Khan; yet Afghan rulers remember this vacillation of your country's rulers, and know not which way finally to trust, so that they may trust in peace.

If the present Government remain in office, the Afghans know, that treaties will be respected and invasion be at once met with the instant punishment of the invader; but they also know, that there is a likely chance that the present advisers of the Empire may be so placed that their voice is no more to be heard in issuing commanding counsel; no more may they be clothed with administrative power, and then my countrymen ask: What will become of their treaty; if a peace be patched up with Russia now, who, when they are face to face with that country, shall defend them from Russia's after acts of retaliation? Therefore it is, that they are bending earnestly over the written promises of Russia, resolving that that power which is the first to invade their independence shall become their declared foe. I pray earnestly to God for the continued independence of my country. When once entered into treaty, England has been faithful to her treaty, except on one occasion, in which she broke a treaty signed by myself and the Indian Administration; with that exception,—and I dare say it was as they described it, a treaty having its cause only in the immediate requirements of the present, namely, an impending war between Afghanistan and Persia, and during which term Afghanistan was subsidised by a money grant monthly, that was too good an article to be let slip out of the treaty, and the Afghans argued that there was always the possibility of war with Persia, instigated by Russia; but it was argued in Calcutta, that it was an article belonging only to the then immediate threatenings of Persia, which having ceased, gave to this article of the treaty its transitory nature; and consequently, as the Afghans are more of warriors than lawyers, this article of the treaty was allowed to lapse to our great loss and your profit. With this exception, I cannot remember one treaty over which your Government has ridden rough-shod.

Here the seance was abruptly brought to an end by some one knocking at the door. The control speaks for itself. Of its origin no reasonable Spiritualist could doubt. There is much that I knew, and much more told in the control of which I never heard. Mind-reading therefore is out of the question; but as to the Sensitive knowing anything about Doet Mahomed or the subject matter of what he said, it would be as absurd to attribute to him any knowledge in the matter as to expect him in his normal state to translate a hundred lines of the Maha Bharatha.

### THE SICK IN HEAVEN.

"And the inhabitants shall no more say: I am sick."  
"Neither shall there be any more pain; for the former things are passed away."—  
*Hebrew Bible.*

There are many Spiritualists who seem to hold a belief but little removed from the heavy yoke of the orthodox one; the new heaven with them is but another earth, on a higher scale perhaps, but subject to the same laws which govern the one we now inhabit. In this new land people seem to live, and move, and have their being in much the same way as while in the flesh, and their passions and pursuits are similar to our own. Some tell us that the houses are gorgeously furnished; silver, gold, and precious stones forming no small part of their adornment; others being destitute of comfort, dark and unlovely, or filled with fearful memories which are continually being represented in vivid pictures upon the walls of the apartments, and exposing the sins and follies of the past to the gaze of every visitor. Again, there are poor toiling creatures, ever seeking to build a house, which at every fault of theirs falls down, and all the work is to be gone over again. Taken literally, these statements would alarm a person quite as much as the old-fashioned one of purgatorial fires, &c., for it would make of the future life a prolonging of the pains and sufferings of earth; as well as the trouble and unrest which luxury always produces.

These strange phases of thought, given to us through the

mediumship of many, seem to be the fancies of an unhealthy brain, and it would be well if less of them were presented to the public. For the heart of man seeks *rest*. Now, if it were not attainable he would not desire it. Tell the weary one,—worn out with the trials and sorrows of earth life, or the sick one, who day after day languishes on a bed of pain—that in a few short days or hours, he will pass into a new state of being, only to go on working, striving, and suffering;—he will wish for annihilation; despair will fill his mind, and he will curse God even with his dying breath. But speak to him of *rest*, of tender care and loving ministration, and the eyes will tell of the hope which brightens, as the mortal puts on immortality.

Some will say these pictures of a future state are allegorical and figurative, that heaven and hades are “states,” and so leave us in a vague uncertainty as to our position, once we have thrown off our mortal dress.

I think A. J. Davis gives us the clearest conception of the next stage of our existence, and that his description of the Summer-land may serve us for the present. All the theories in the world are not worth one hour’s experience, and the Seer of Poughkeepsie has given to the world far more than it can ever receive from the fantastic revelations of thousands, who “rush in where angels fear to tread.”

Can there be pain and sickness there? And what is sin but sickness, and remorse but deepest pain?

I saw, as in a vision, the spirits of the weary and sinful ones of earth passing from its confines, entering on their new life. It was in the early morning, and the mists of night were lingering in the valleys; a great hush was over all. I clasped the hand of one who has ever been my friend, and asked of him their destiny; and he breathed upon my eyelids, and said:—

“See for thyself!”

I looked, and, lo! a shining river of purest light; on its bosom were borne countless forms of men, women, and children. Some were sleeping, some seemed awake, yet unconscious, others were evidently just awaking, but all were severally attended by one or more celestial beings, who bent over their charges with solicitude, and supported them in their arms with untiring patience and care.

In a few words my Guide told me the past history of some of them,—those whose earth lives had been most wretched; then he caused me to draw near to them, and accompany them on their journey.

I was much interested in one especially, a man no longer young. His eyes were closed, but a look of intense anguish was spread over his features.

His angelic comforter smiled upon me and said:—

“I take him to rest; he has been so long sick he cannot forget his pain, and he will not look upon my face because he thinks he is delirious, and will again awake to suffering.”

“But what caused his sickness?” I asked.

“His illness was hereditary,” replied the angel. “Born of parents whose lives were steeped in selfish gratification, his passions, unexpressed in childhood, developed giant proportions as manhood advanced, and grew to be his scourge, and that of others also, until the poison coursing through his veins, rent the tie which kept him in the flesh, and set him free from earthly conditions.”

“And you are glad,” I said; for the angel’s face wore a look of triumphant calm.

“Yes, for now I can relieve, and in time cure him,” he replied.

“In time?” I asked, wonderingly. “Is there, then, time here, and in that place to which you are bearing him? I thought that now he was beyond *time*, and beyond all that can confine the spirit!”

“Come with us,” said the beautiful ministrant, “and you will soon learn far more than I can give you in words.”

It seemed but a few moments, and we reached the borders of a lovely lake, whose waters were exceedingly clear, and from whose depths ever arose a low, soft sound, musical and soothing. Trees and flowers of great beauty were there in profusion, the air was light and balmy, giving one a longing to inhale it for ever, so full of life-giving power, so exquisitely pure it was. An octagon-shaped building of some white material stood among the trees, and towards it many forms were being borne. I cannot describe this building as like anything I have ever seen on earth. It bore no similitude to any house or temple, but its appearance was striking, and very agreeable.

Following the angel, who seemed to float onwards, still bearing the spirit in his arms, we entered the vestibule of

this mighty edifice, and were instantly met by several glorious forms who welcomed their brother, and hastened to assist him with his charge, who was borne in their arms to a distant part of the building.

A young maiden took my hand in hers, and begged me to go with her and rest. My guide informed her of the object of our visit, and she said it should be gratified as soon as we had refreshed ourselves.

So we passed on through many chambers, until we came to a large one, like a bower of trees and flowers entwined. The floor was of the softest mosses, forming by their varied colours a beautiful mosaic. Couches of the same material were placed in different parts of the retreat; and the air freely circulated through large open spaces, beautifully adorned by shrubs and climbing plants. Here again was music of a different character to that we heard proceeding from the lake, but full of sweetness and gaiety.

Several other maidens now came to us, bringing various fruits, and a delicate kind of grain, white as snow, and sparkling. They pressed us to partake of those dainties, and when I had tasted them I seemed to awake to the joy of living for the first time; all weariness passed away, and a delicious sentiment of being at home filled my being. I laughed and chatted with the lovely maidens, who, by their words and tender manners, showed they were glad to make me happy.

They took me through various parts of the building, and showed me things so full of beauty, so perfectly adapted to the wants and comfort of the inmates, that I was quite bewildered, and could only gaze in speechless admiration, while my fair entertainers explained and assisted me to comprehend the marvellous arrangements, of chambers for the weary, the morose, the remorseful, the obstinate, and the obdurate ones of earth.

They told me this building was one of many in those parts, and was a kind of hospital; that here the soul, sick with sin and earthly taint, was brought, to be lovingly tended until recovered to its higher state.

“Is this heaven, then?” I asked.

“Heaven!” replied my sweet, new friend. “This is a place of repose, the first resting place after earth; the sick ones are tended here, and when they grow stronger, and able to proceed on their journey, they are taken by some of us to the next resting place, where they are refreshed, and from whence they pass onwards, towards those homes for which they are fitted by their aspirations and their loves. There they meet with many of their loved ones, and it is a rapturous sight to witness the re-union of these happy ones. I often go with some of our convalescents, and have the privilege of bringing them to the arms of those who have been waiting for them so long. The transports of their soul is such that only spirits strengthened by a sojourn among us, could support the ecstasy; as it is, many faint in the arms outstretched to receive them!”

“Then, where, O my sister! where are the wicked?” I asked, half fearful of the reply I might receive.

“The *wicked*!” she said, wonderingly. “Who are they?”

“Those who *would* not love God, and who constantly loved and pursued that which was evil,” I replied.

A smile full of beauty lit up her glorious eyes as she answered:—

“Those are the *sick*, those are the very ones for whom this place was arranged. Could a spirit in a healthy state be otherwise than obedient to the tender commands of an All-wise Father? Is not disobedience, and love of evil, the proof of a *sickness* even unto death, which is the absence of the knowledge of the Creator’s love, and ever-present care? The spirit lost in deepest gloom, and seeing no light, is awakened here to soft lights and melodious sounds. In time he *sees* and *hears*, and never can he sink again into despondency; because conviction of his Father’s love is an ever-present truth, leading and supporting him through every change, until he is strong and able to clasp the hand which, in his blindness, he had not recognised. And the spirit who, from hereditary tendencies, chose darkness rather than light, think you we have no cure for his long-standing pain? The obdurate, the hard-hearted, the unloving,—you have seen the means we employ to win them back to health once more; and once they commence the upward road there is no retrogression. All our thoughts and love are brought to bear upon such cases, and the more sick the spirit is, the more need of love and unwearying care!”

“But are you never weary, my dear sister?” I asked;



"and are you never longing to leave this place, lovely as it is, and seek the beautiful home which must be yours in some exalted world, far removed from this?"

She smiled, and a look of angelic content rested on her features:—

"No sweeter, fairer home can be found for me than here, because my heaven is to do the will of my Father; and He wills that the weary and the sick should find rest and health. And to bring one spirit nearer to Him, is a joy unspeakable, and a heaven in itself!"

VERA.

#### COMPLIMENTARY RECEPTION TO MRS. M. E. WILLIAMS AND MRS. ANDERSON.

A large attendance of representative Spiritualists met at 3, Upper Bedford Place, on Tuesday evening, September 8th, to meet these ladies previous to their departure to America. The handsome drawing rooms were tastefully arranged for the convenience of the occasion, and everybody seemed at once at home. The proceedings were of an easy and informal character, the speeches occurring at opportune intervals, interspersed with vocal and instrumental music by Miss Jessie Dixon, Mrs. Perry and Mr. J. C. Hnsk. In addition refreshments were served, and much agreeable social intercourse was indulged in.

Mr. J. Burns, of the Spiritual Institution, said, that as his name had appeared on the invitations that had called them together, on behalf of London Spiritualists, it was his duty to give expression to the sentiments and circumstances of the occasion. It was an international meeting of Spiritualists. Their visitors had come amongst them, entire strangers personally, but Mrs. Williams had been long known as a medium in New York, and her arrival in London was preceded by complimentary resolutions, passed by one of the most enlightened and influential congregations of Spiritualists in New York, commending her to their kindest consideration. There were also many other American citizens present, so that an interchange of thought and good feeling would be appropriate, but the advance ought to come from this side. He regarded the advent of Mrs. Williams in London as an indication of a better means of employing mediumship than had hitherto prevailed, and for which change the speaker, as a journalist in connection with the Cause, had long contended. Mediumship required to be of good quality and properly used. The seance of Monday evening had proved the powerful nature of the manifestations obtained through their guest; and her healthy personal sphere indicated a quality which was assuring. As a medium, Mrs. Williams allowed the spirits to manifest themselves in their own way, without the addition of human craft and skill to supplement and test spiritual power. The result was most satisfactory, as witnessed on the previous Monday evening. The manifestations were of such a character as to establish their genuineness, not only as phenomenal wonders, but as the actual appearance of those whose earthly bodies had been laid aside, but who once again, temporarily embodied, could demonstrate their individuality to those who had known them in the mortal form. The report in the MEDIUM of these most satisfactory results had awakened such intense interest, that there was a loud demand for admission to sittings of that kind. It was impossible for Mrs. Williams to accede at present, but the hope was entertained by many who had made her acquaintance at her receptions, that she would again return to London and place her remarkable powers within the reach of suitable sitters. If he might venture to allude to Mrs. Anderson, being a lady in private life, he would regard her as the Guardian Angel of Mrs. Williams; and as all beings to whom such attributes might be applied were beyond the range of comment, he would not further intrude.

Hensleigh Wedgwood, Esq., J.P., expressed his great pleasure in having made the acquaintance of Mrs. Williams, and hoped she would return as early as convenient to her, and give the Cause in London the benefit of her mediumship.

J. Page, Esq., of Exeter, followed up the suggestion. He was only as yet a junior student, but his progress in spiritual knowledge had already taught him much that was to him of unspeakable value, especially on the moral plane, regulating our duty to one another. He would be extremely glad to have the privilege of sitting with Mrs. Williams, and he knew many friends who would also eagerly embrace such an opportunity, and he hoped the time was not far distant when these desires could be satisfied.

Dr. J. Commodore Street, Boston, Mass., as an American sojourning in England, expressed his thanks on behalf of his

countrymen for the very kind reception which had been accorded to the guests of the evening as representative American spiritual workers. He felt that so much kindness would be appreciated on the other side of the Atlantic, and that it would tend to more firmly unite in one common brotherhood the Spiritualists of the two hemispheres.

Mrs. M. E. Williams warmly thanked the London friends for the very hearty reception accorded to Mrs. Anderson and herself. As a medium she had noticed the many classes of mind that look into Spiritualism, and take their places in seances. To her it mattered not what intellectual or religious views people held, if they had a genuine aspiration for truth, and desired to meet with those in spirit who had previously been their beloved in the body. On this broad basis Spiritualism was, in the United States, becoming the most all-absorbing question of the day; and its influence was permeating all sections of the population. It was a regret to her to feel that some present that evening had expected a seance and not a reception. This desire, while complimentary to herself, and an instance of the prevailing tendency to investigate spiritual truth, she could not gratify at present, as her visit was not for the purpose of giving sittings, but rather as a rest from giving three public seances and one in private weekly, in New York, in addition to editing and publishing a paper devoted to the Cause. In respect to her friend Mrs. Anderson, she desired to state that she was not travelling as a medium. She was a lady of means and leisure, deeply interested in the Cause, which she had greatly aided by her pen and through kindness and encouragement accorded to mediums, a service which was universally and gratefully acknowledged. It was the aim of her life to promote the Cause; and by travel and intercourse with those engaged in it, she could make useful observations for her work in the higher aspects of the Movement. As to a return to London, Mrs. Williams thanked those who had so earnestly extended the cordial invitations which had poured in upon her, one being from a member of the Society for Psychical Research, who desired to make arrangements for two sittings per week. But she was obliged to return to New York, that being the immediate intention of her spirit guides, in whom she had implicit reliance; and should "Mr. Holland" suggest her return as soon as she arrived at New York, she would feel disposed to acquiesce. All mediums should make it the endeavour of their lives to cultivate such a pure personal atmosphere as would attract the higher influences, and thereby more successfully enable them to be used as instruments to promulgate the truths of our glorious philosophy; ever desirous of living in obedience to the Divine Will.

Dr. Mack, Boston, Mass., gave some remarkable experiences he had obtained at Mrs. Williams's seances in New York. He went there an entire stranger, but he found that the manifesting spirits in the direct voice knew all about him. Those who had been dear to him in the earthly form many years ago greeted him in familiar tones of affection, and all that could be required of spiritual communion was accomplished. In the case of Mrs. Williams the manifestations were not dumb figures, but spiritual beings, tangible and imbued with life, motion and all the characteristics for which they had been distinguished in earth life.

The social phase of this evening's proceedings was protracted till a late hour, when the company dispersed much gratified with the evening's entertainment, and expressing warm wishes for the safe voyage of the guests of the evening, and their speedy return to London.

MRS. WILLIAMS'S SEANCE.—To the Editor.—Sir,—In your last issue, where you describe the remarkable seance we had with Mrs. Williams, you say, rightly, that I did not recognise the spirit who spoke to me in Italian. On going home, and considering the great affection manifested, the patting on my face with both hands, and the words "*Caro Giovannino*," as well as the loving kiss, I at once was struck that only my dear sister Teresina could have been the form that so greeted me, these being her winning ways when a mortal. I can scarcely now have a doubt about her identity.—Very truly yours,

G. DAMIANI.

29, Colville Road, Notting Hill, W., September 5th, 1885.

The Coventry Herald gives an interesting account of a meeting of local Spiritualists, in which a medium was controlled by several spirits. The writer concludes:—"There is certainly a mystery about these proceedings; if not convinced, we are puzzled." Some of the Spiritualists are described as well-known, and having "occupied conspicuous public positions."

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, SEPTEMBER 11, 1885.

### NOTES AND COMMENTS.

As we go to press, a short note from A. T. T. P. conveys the sad news that his daughter—and only child if we mistake not—passed away suddenly on Saturday at noon. This necessitated his precipitate departure from London, and non-appearance at Cavendish Rooms on Sunday evening. The united sympathies of all our readers will be extended to the aged father and his family at this time of trial. By the same post we learn that the wife of Mr. Rees Lewis, Cardiff, passed away on Wednesday, in her 75th year, the 53rd of married life.

"Vera's" sympathetic article strikes a note which is further sounded in Mr. Colville's "graphic" chapter. It is cheering to think that the most debased and morbid spirit on passing away, may be nearest to the upward change. It is possibly those who love evil—not the mere victims of evil—who are in the worst plight after death.

A catastrophe nearly occurred at the close of Mr. Burns's lecture at Birmingham on Sunday evening. The Lecture Theatre is on the ground floor, and is lighted by a sunlight burner in the ceiling, there being several stories above it, forming part of the Midland Institute which was burned down with its valuable library a few years ago. After the lecture, the gas was turned up to allow the audience to leave, and only a few stragglers were left when a rushing sound was heard, and burning embers began to fall into the Lecture Theatre from the tube passing upwards from the sunlight. Mr. Groom and other friends rushed upstairs to the top where repairs are in progress, the chimney between the sunlight and the roof being removed in the course of alterations. Here a dangerous fire was in progress, and in a few minutes more it would have been uncontrollable. The water hose was got into operation with some little delay, and the fire was immediately subdued before the fire engines came. Had the gas been in use all the evening, the fire would have begun when the Theatre was crowded, and if a panic had occurred fearful loss of life might have been the result. There had been gross carelessness on the part of the workmen, and inefficient inspection of the premises. There was no light to go aloft with but a small taper, and the extinguishing apparatus was not in such order as it might have been. Not only was valuable property in great danger, but more valuable lives. Active members of the audience, with the caretaker and his taper, averted a great disaster.

Such a deluge of communications have flowed in these two days, that we have not been able to read them yet. Next week we will deal with Mrs. Groom at Coventry, Mrs. Britten's "Gleanings," Mr. A. Duguid's Report, Mr. Dugdale's visit, Mr. R. Lewis's narrative, and other matters.

Mr. W. Eglinton has returned to town, and resumed his psychological sittings at 6, Nottingham Place, W.

### MRS. CORA L. V. RICHMOND.

The following series of five discourses will be given on Sunday evenings, at 7 p.m., at the Assembly Room, Kensington High Street.

A limited number of reserved seats; body of Room free.

- Sept. 20th, I.—"The preparation for the New Era of Spiritual Truth."  
 „ 27th, II.—"The New Social State."  
 Oct. 4th, III.—"The New Political State."  
 „ 11th, IV.—"The New Religious State."  
 „ 18th, V.—"The Angel of the New Dispensation."

DERBY.—Mr. Allen has removed from Colville Street to 25, York Street, where his seances are now held as stated in Directory.

Mr. A. Duguid will not arrive in London till Monday next. He has kindly accepted an invitation to take part at Cavendish Rooms during his stay in the Metropolis.

Mr. J. Hopcroft will speak at Cavendish Rooms, 51, Mortimer Street, on Sunday evening. Last Sunday he gave great satisfaction. Mr. A. Duguid is expected on Sept. 20, and Mr. Colville on Sept. 27, morning and evening.

Our friends in Manchester are reminded that W. J. Colville speaks in the Temperance Hall, Tipping Street, on Sunday next, September 13, at 10.30 a.m., and at 6.30 p.m.; and on the following Sunday, Sept. 20, in Pendleton Town Hall, at 2.30 and 6.30 p.m.

On Sunday, Sept. 27, W. J. Colville will speak in Cavendish Rooms, London, at 11 a.m. and 7 p.m. Receptions and lectures during the week preceding will be announced next week. Letters for W. J. Colville should be addressed till Sept. 27, 4, Waterloo Road, Manchester.

MRS. CORA L. V. RICHMOND ON TYNESIDE.—This gifted speaker is announced to speak as follows:—At the Northumberland Hall, High Friar Street, Newcastle, on Sunday, Sept. 13: morning at 10.30; subject: "Angels and Archangels: their power over Man's Spiritual States and Destiny"; evening at 6.30, subject: "Spiritual States and Angelic States: their relation to the New Religion." In the Weir's Court Hall, Newgate Street, Newcastle, on Monday, Sept. 14, at 7.30 p.m., on "What is the New Religion?" At the Spiritualist's Rooms, 6, Camden Street, North Shields, on Tuesday, Sept. 15, at 7.45 p.m., on "Theodore Parker on the Coming Religion"; also on Wednesday, at the same hour, upon "Spiritualism: a Science or a Religion." The guides of Mrs. Richmond will answer a few written relevant questions prior to each address, and will conclude each meeting with an Impromptu Poem upon a suitable subject, chosen by the audience.

Mr. Ware's present address is 35, Clemance Street, Burdett Road, E.

Dr. J. Commodore Street has just returned to Boston, and desires us to convey to all friends, his grateful acknowledgments for the many kindnesses he has received during his stay in London. His reception has indeed been very hearty, and his genial manner and spiritual powers and experiences have been much appreciated. Dr. Mack has also returned to the United States.

The musical department was a strong feature of the reception on Tuesday evening. Miss Jessie Dixon sang in a very pleasing manner two of Dr. Walter Stokes' charming new songs: "Out on the Sea" and "Love Abides." The services of this lady may be obtained professionally for similar occasions. Mrs. Perrin, a lady of fine culture, sang a number of pieces, including some of her own composition. Mr. J. C. Husk in a most powerful manner rendered several excellent songs.

Mr. Cornelius Pearson, who has just returned from Eastbourne, intends leaving London to-day for Shepperton House, Shepperton, Middlesex, as the guest of Mr. and Mrs. Tebb. Mr. Pearson's pictures are well known at the leading galleries of London, and if he is as successful as usual with coast and river scenery, his friends will have the opportunity of inspecting, during the approaching season, a series of charming sketches as well as finished drawings. Some of Mr. Pearson's works have been purchased for America, and his latest efforts shew that his hand has lost none of its cunning.

### LIFE PROLONGED BY SPIRITUAL ADVICE.

So old Mr. Tonkin, of Lanner, after assisting hundreds of his countrymen in emigrating, has himself gone to the bourne from whence it is affirmed no traveller returns, albeit not less than 823 of such travellers were seen and conversed with at meetings held at Onset Bay, Massachusetts, last month. Well, Mr. Tonkin's relatives may thank me for his prolonged stay with them, greatly I trust to their advantage. Several years ago Mr. Tonkin suffered from stoppage of water, and was obliged at different hours of the day and night to come or send to Redruth for medical aid. Divining the cause of his complaint, I took the liberty of urging him to abandon smoking (of which he was extremely fond) and stimulants (which he used very sparingly), and to drink three or four times daily about a large spoonful of best olive oil. As the result of acting on my advice, he did not again require to undergo an operation, his health greatly improved, and he entered upon a new lease of life. So grateful did he feel for the benefit received, that he avowed his intention of putting my name on his will. But not having been summoned to hear the reading of that document, I suppose I have been forgotten. However, I repine not. My reward is the satisfaction of having done good to an old acquaintance. I believe Mr. Tonkin liked me, but he thought Spiritualism (in which he knew I was interested) wicked and diabolical; and only a fortnight before his decease he sent me, on a scrap of paper, a scripture quotation respecting "wizards that peep and mutter" (Isaiah, viii., 19). The amusing part of the matter is that he owed his cure, and his continuance in life many years, solely to a prescription from a Spiritualistic source.—"Drus" in Cornubian.

Mr. J. Burns will give Phrenological examinations at 52, Withington Street, Pendleton, Saturday, Sept. 12, 4 to 8 p.m.; and on Monday, at John Street Hall, from 12 to 4. The Sunday and Monday lectures are announced on last page.



# LABOUR AND BURDENS FOR THE CAUSE.

I am constantly forced to make all possible efforts to meet the heavy liabilities under which I have been placed to keep the work afloat in the past. To keep creditors at bay is a continual struggle, and it is only because they are persuaded that I am doing my very best that they permit me to go on. I long to get the work out of this danger. I hope to make such arrangements with my Illustrated Lecture, that will enable me to gradually restore to those good friends, who stood in the breach in the day of battle, the means they so generously and confidently bestowed, and which they now stand sorely in need of.

I am glad to see from Mr. Smyth's report that the Birmingham lecture on Sunday met expenses: but there was much work done freely to make the lecture known, and as I had extra preparations to make, I am slightly out of pocket, but these preparations will be useful on future occasions. At the same time I feel well satisfied, as the lecture was put to a severe trial, and stood the test. The admission was only 6d. and 3d; there ought to have been shilling seats as well, as there are some people quite as able to pay a shilling, as I am to go all the way to Birmingham and lecture for nothing, in addition to the Phrenological meeting on the Saturday evening, the managers of which could not even spare a cup of tea to a friend who presented my second ticket.

Now I am willing to co-operate with any true friends of the Cause, as all the earnings will go to that form of the Cause in which the largest interests are centred. The MEDIUM is not a very local affair, but it is an organic power extending all over the globe. Every spiritual worker and spiritual centre has free access to it, without money and without price. I have been made to bear the most widely extended responsibilities in connection with the Cause, and strange to say, of all men in the Movement, I am most emphatically denied the necessary expenses incurred in the work, leaving aside all consideration of personal recompense, which I have never asked for. Whether at home or wherever I go, I am made use of by all and sundry; and when there is a hit made, some needy hand that never did anything is ready to grasp the blade of grass that may arise after my tillage.

I have resolved to accept no invitations from societies. I am always working for them, from the one year's end to the other. I wish to work for them nevertheless, in a larger sense than filling their coffers or advertising their Sunday shop; my object being to remove the danger in which their organ, the MEDIUM, constantly stands.

In those places where I advertise my lecture, I will be glad to have the kind assistance of all True Brothers and Honest Spiritualists; for it is on these two "Great Commandments" that the Spiritual Work has been built, which has lasted hitherto notwithstanding the difficulties that have been placed in its way.

If I have any friends in Bradford, I will be glad if they will form themselves into a committee to make my lecture in the Temperance Hall a success. I invite all, who feel impressed, to write to me, and then a centre of action can be decided on. I will stand all risk; all I want is co-operation, that the Cause generally may benefit from my visit.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London, W.C.

Dear Burns,—I have much pleasure in adding my mite to the Liabilities Fund. I can likewise testify to the great value the MEDIUM is, not only to Spiritualists but to many others not attached to our Movement. I may state I have been a close reader of the MEDIUM for the last seven-and-a-half years, and I can assure you that I have derived much valuable knowledge from its pages; and after many considerations I am now fully convinced that your method of conducting it is the only way that it could or can live. Let us hope that you may long be spared to continue the good work which you have begun. Your thoughts and ideas expressed through the MEDIUM from week to week, have a decided power and influence upon our speakers on the platform; in fact it leads the Movement. I have observed from time to time that the leading thought in the MEDIUM is sure to be touched upon by the controls, and I believe there is a law in this which is not cognized by many of our Movement. That our Movement has taken a decided change for the better these last few years, I think will be patent to all thoughtful minds; and that you have been instrumental in bringing this about no one can doubt, who has read your paper and been able to receive it. That you may be sustained in your noble work is my heartiest wish. I enclose postal order for 2s. 6d.—I remain, yours faithfully, JOSEPH STEVENSON, 28, Prospect Street, Gateshead, July 25, 1885.

We understand Mr. J. Dunn's Lectures on "Reforms" have been published by the Middlesborough friends.

We regret to find that the report of Mrs. Richmond's meeting at Batley went to press with the proof uncorrected last week, hence a few typographical errors.

# RE-ORGANIZATION AND OPENING LECTURE AT BIRMINGHAM.

At the invitation of The Birmingham Association of Spiritualists, which has been recently formed, Mr. J. Burns delivered his popular lecture on the "Facts and Phenomena of Spiritualism," illustrated with the lime light, at the Midland Institute, on Sunday last, 6.30 p.m. Every available portion of the Lecture Theatre was tightly crowded; and notwithstanding the extraordinary nature of the subject, which was delivered to a mixed audience, from the influence of our President, J. P. Turner, Esq., and the skill of the lecturer, good order was preserved, and an intense interest was evinced for one hour-and-a-half, during which time there was presented in the most concise, natural and lucid manner, such an overwhelming amount of authenticated "Facts and Phenomena," interspersed with timely and judicious explanations, that were eminently adapted to meet the requirements of many that could not be met in any other way. It would indeed be difficult to estimate the benefit that must accrue from such a lecture. To encourage others in a like undertaking, I wish to add that financially it was an entire success. A very essential addition to the lecture, was the impressive invocation delivered through Mrs. Groom at the commencement.

Miss M. Allen will lecture on Sunday next, at Oozells Street Board Schools, at 6.30 p.m., on "Spiritual Influence."

Warwick House.

A. J. SMYTH, Hon. Sec.

BIRMINGHAM PHRENOLOGICAL AND MESMERIC SOCIETY.—A Tea and Entertainment was provided at the Birmingham Restaurant, on Saturday last, for the members and friends of the above society, when the chief feature of the entertainment, which began at 7.30, was an address by Mr. J. Burns, on "The Temperaments," with original illustrations from diagrams. It was dealt with in a different manner from the standard works on the subject, inasmuch as it introduced many new and interesting ideas, the outcome of the lecturer's individual researches. It was much appreciated, especially by the more advanced members of the society. It was followed by short speeches, phrenological delineations by Mr. Old, and thought-reading experiments by Mr. Garland.—C.

# MRS. BRITTEN AT NEWCASTLE-ON-TYNE.

On Tuesday evening, September 1st, a weekly spiritual convention for the purpose of developing speakers and advocates for our work, was inaugurated by Mrs. Britten, who in a few appropriate remarks made reference to her development some twenty years ago, giving a sketch of the early developments of mediums and speakers for the public platform work of the movement; an earnest appeal being made to all to come forward and prepare for the work or aid other's development by sympathy. Mrs. Hall, of Gateshead, followed, testifying to the great good she had received through spirit communion, and how from early childhood she had been able to see the spirit people. Mrs. Hall's address, and the manner of it, were to say the least very impressive. She has been the means, by her little girl control "Annie," of bringing many to the knowledge of spirit communion. Mr. Hunter, of Gateshead, next spoke of the great blessing Spiritualism had been to him. He is a very promising trance medium, as are also Mr. J. G. Grey and Mr. Murray, who next spoke. Other speakers followed, all testifying to the blessings which Spiritualism had brought to them, and of their determination to do all they could to spread a knowledge of the Truth. It was resolved that the Convention be held every Tuesday evening, at 8 o'clock.

On Wednesday evening, a debate was opened by the guides of Mrs. Britten, on "What new thing has Spiritualism taught? What good has it done?" It had revealed a science of Optics, also of Acoustics, Chemistry and Physiology. It has revealed a new Motor power. It had dried the mourner's tears, dispelled the gloom of the grave, and given a new incentive to goodness and virtue, in the knowledge that unseen eyes are continually watching over us. And, lastly, it insisted on human responsibility for thought, word and deed. Two or three gentlemen offered a rather weak opposition, asking irrelevant questions, revealing—as is usually the case with our Orthodox friends,—great ignorance of spiritual truth. Ald. T. P. Barkas presided, and offered—as he usually does—a few pertinent and instructive remarks; indeed, he is a natural teacher, a universally-esteemed gentleman in the North, his name being a household word. Long may he be spared to remain amongst us.

On Sunday morning, Mr. Dunn spoke on "Spiritualism, the destroyer of superstition." Audience rather small, but very appreciative, a fine influence pervading the assembly. At 2.30, a large gathering took place on the Leazes, the most successful meeting we have had in the open air yet, indeed, the interest is increasing rapidly. Mr. B. Harris commenced with a fine address on "The New Birth," which was listened to by a large crowd. In the evening we had a large audience, when the guides of Mr. Dunn addressed themselves to the subject of "Religion and morality." The religion of one age became the superstition of the next, and was ever progressing side by side with morality; religion and morality being distinct, religion consisting in the past, of ritual and observances, beliefs and creeds, while morality was a matter of daily conduct, and as much the possession of the unbeliever as the devotee. A vote of thanks to Mr. Dunn for his visit, brought a profitable evening to a close.

GEORGE WILSON, Hon. Cor. Sec.

BATLEY CARR: Sept. 6.—Morning: present, 5 officers, 28 members, and 10 visitors. The Lyceum was opened by a musical reading and prayer; after which we had three golden-chain and three silver-chain recitations, marchings and calisthenics. When all had resumed their places we sang hymn 98 "S.H.", when the Conductor invited Miss Keeses, of London, to address the members. The remarks were to the point, and wrought a magical effect upon her hearers. They undoubtedly will remember this kind lady and the lesson she gave them, as long as memory lasts. Then followed three recitations, and one song, by the members, another musical reading, when the Conductor invited Mr. J. Armitage to address the Lyceum, which he did in a very pleasing manner. Lyceum duly closed.—A.K.

## STONE-THROWING BY INVISIBLES AT ST. HELENS.

EXTRAORDINARY PROCEEDINGS AT BEECHAM'S PILL FACTORY.

A great sensation, and one that has occasioned very lively comment, has arisen in St. Helens during the past few weeks by the alleged haunting of the manufactory of the world-famed pills of Messrs. Beecham. To say the least, the incidents which have occurred therein have been of the most startling character, and their exceedingly mysterious nature has given rise to rumours that they are of supernatural origin. Whatever doubts may exist as to the latter theory, the occurrences are still unexplained, and the mystery still remains unsolved. Messrs. Beecham's establishment is situated in Westfield Street, St. Helens, but some months ago they decided to rebuild it on a more extended scale. In order to carry out these operations the machinery was removed to another building in Lowe Street, belonging to the firm. The greater portion of this building was formerly used as a saw mill, but it remained unoccupied for a year or two. At present Messrs. Beecham occupy the basement, comprising three rooms, while another portion of the ground floor is taken up by the St. Helens Industrial Co-operative Society, and the upper room is used as a barracks by the Salvation Army. Each day the employees of Messrs. Beecham perform their accustomed duties without hindrance or inconvenience, but after darkness has set in for some two or three months past there have been nightly occurrences, which have given rise to every imaginable rumour as to "ghosts and goblins."

Part of the duty of Mr. Andrews, the manager, has been to inspect the building each night after the men had left, and this has lately been an exciting and risky undertaking. No sooner has Mr. Andrews entered the works to make his accustomed rounds than he has been assailed by an alarming shower of stones, pieces of brick, copper slag, and other missiles, hurled with great force by some unseen hand. This has been an almost nightly occurrence for a considerable period, and the elucidation of the mystery has baffled the most searching investigation of police officers and other inquirers. As an instance of the stone-throwing, Mr. Andrews states that on Sunday night week he was in a little conservatory at the rear of the building with his son, about fifteen years of age, and started to go his nightly rounds through the building. He opened the back door, and he and his son walked in, when a missile, apparently launched at him, struck the door with great force. He looked round, but saw no one, as indeed he had seen no one on previous nights when he had experienced the same thing. He moved forward a little when another stone came in a slanting direction and struck the wall. This was followed by another which struck some iron wheels, making a clear ring, and then the farther door was struck by a fourth.

With the view of unravelling the mystery, bands of workmen have been got together and patrolled the works and its neighbourhood, while the aid of the police has been sought. Scheme after scheme, however, for the detection of the author of the stone-throwing has hitherto been unsuccessful. The steps taken to secure the stoppage of the unwelcome visitations have apparently been of a most complete character. For four successive nights, from sunset till daybreak, Mr. Andrews, with a staff of men, has paraded the works, but after the closest searches they have failed to bring the mysterious individual to light. On another occasion five police officers entered the works and determined not to leave the premises until they had captured the intruder. For that purpose the gas was left burning low, and the instant the stone-throwing commenced the lights were turned up, and the searchers rushed in the direction from which the missiles had apparently proceeded, but again the search was fruitless, and the policemen left the premises disappointed. On the night in question about 30 missiles, including pieces of bricks, stones, &c., were thrown, their weight averaging from four to five ounces. A suggestion was made that the mischief-maker might be a member of the monkey tribe, but dogs were introduced without success, though the stones flew about as usual. Information as to those alarming proceedings naturally spread throughout the town, and each evening during the past fortnight the neighbourhood of Beecham's pill works has had an animated appearance. A crowd of some hundreds of persons has nightly gathered in the vicinity. The police have had some difficulty in keeping the footpath clear. The superstitious gossip-mongers in the vicinity have imagined all sorts of things, and rumours of "ghosts and goblins" having been seen floating about, have been circulated on every hand. It is needless to add that these and numberless other assertions are absolutely without foundation. The genuine manifestations have been confined to stone-throwing, and of these mysterious occurrences there can be no doubt. A large number of individuals have volunteered to render assistance in ferreting out the "invisible one," and Mr. Andrews, in several instances, has permitted them to undergo the trying ordeal. He states, however, that one trial has been sufficient to test the nerves of the bravest amongst them, and they have manifested an anxious desire to escape to a place of safety with all possible speed. Another singular part of the affair is the fact that notwithstanding all the stones that have been flying about, neither Mr. Andrews nor any of those who have witnessed the occurrences have ever been injured or even struck by any of the stones. There have, however, been some very narrow escapes, many of the stones having passed within a few inches of the bodies and faces of those present. The only damage to the property inside has been the "dingeing" of doors and other woodwork, while a brass machine also bears evidence of having been struck by a stone. So violent and accurate was the stone-throwing a short time ago that it was deemed advisable for the safety of Mr. Andrews to erect a wooden partition opposite the main entrance, and this partition still remains. The excitement attending the affair seemed to reach a culminating point on Sunday evening when some thousands of persons visited the spot. The crush round the doors to look inside the works through crevices in the doors was so great that the gate was burst open. From seven o'clock on Monday evening until two o'clock on Tuesday morning thousands of persons flocked to the neighbourhood, but the crowd was a great deal more orderly than on the preceding evening. On Monday night two policemen and six of Mr. Beecham's employees were stationed outside the building, while Mr. Andrews was on duty inside, with the view of capturing the "spirit." Notwithstanding these precautions, however, when Mr. Andrews paraded the works a large stone about half a pound in weight was violently thrown and struck the wall near to where he then was. This was the only missile thrown during the night.

On Tuesday morning a member of the Salvation Army volunteered to solve the mystery, not by physical means, but he declared he would invoke divine aid, and since Monday night the stone-throwing has ceased, Mr. Andrews expressing the opinion to our representative on Thursday that he thought the manifestations would cease "for the present." He added that he did not think the occurrences were due to any supernatural agency, but he thought it was a clever dodge on the part of some scheming individual. In their efforts to discover the latter, men had surrounded the works, been on the roof, and stood at every door, and yet the stone-throwing had gone on. He observed that one constable who was rambling in the dark through the works in his endeavours to discover the marauder fell down an old saw "pit" and so damaged his clothing that the firm purchased new articles of clothing for him. The room of the Salvation Army had also been visited by the nocturnal wanderer, and on one occasion the drum and money-box were struck, sending a "rattle" through the room. Up to Thursday evening the strange affair had not been explained, but so long as it remains in its present state the excitement is not likely to diminish.

## ANOTHER VISIT.

For the last two days hopes have been entertained by Mr. Beecham, Mr. Andrews, his employees and public generally that the extraordinary performances in stone-throwing had ceased, and that the "ghost" had either vanished entirely or removed his quarters. About half-past seven o'clock on Thursday night, however, Mr. Andrews and his son went into the works to fetch out their overcoats, as the evening was wet. All seemed quiet, and Mr. Andrews remarked that he should very much like to do a little of the work which was in arrears owing to the disturbances, but that he was almost afraid to stay. He had scarcely uttered the words when a large piece of copper slag weighing half-a-pound, came whizzing through the air, rolled over a number of parcels, struck a bench, and then dropped to the floor. Neither Mr. Andrews nor his son was hurt.

Mr. Andrews says many persons have an idea that "Beecham's Ghost" has been "got up" as an advertisement, but he states that no such idea has been entertained, and that the members of the firm are all mystified as to the extraordinary occurrences.—*Examiner*, (Warrington), August 29.

## OBITUARY.

## MRS. FOWLER, MONKWEARMOUTH.

With feeling of great regret we have to record the passing away from this life, on Sunday, August 30, Agnes, the beloved wife of Mr. Jos. Fowler, in her forty-first year. She was an ardent Spiritualist, and being of a genial disposition and high principle, had endeared herself to a large circle of friends, by whom she will be greatly missed. Interment took place on Sept. 2, and was attended by a large circle of friends. Hymns 42 and 91 were most beautifully rendered, the proceedings being conducted by Mr. Pollard, Minister of the Unitarian Church, Sunderland.—JAMES HALL.

## ELLEN JANE APPLEBY, MONKWEARMOUTH.

Passed from earth to a brighter world, on August 18, Ellen Jane, daughter of Mr. John and Ann Appleby. The remains were interred at Mere Noll Cemetery, when the friends present sang hymns 42 and 160, "Spiritual Lyre," the proceedings being conducted by Mr. Laverick.—JAMES HALL, 37, Hood Street, Sept 2, 1885.

## MRS. WRIGHT, KILBURN.

On Aug. 31, at 6.30 a.m., Mrs. Wright passed away from earth-life. She had been long a sufferer, and was quite prepared for the change. Mr. Matthews was present at the time of decease, and saw a luminous body over the right shoulder of the patient, which assumed the spiritual form when the last breath was drawn, and at that moment the medium was controlled to offer up a prayer. The interment, by express wish of the deceased, was conducted on the principles of Spiritualism, by Mr. J. Burns, assisted by Mr. Matthews and Mr. Hopercroft, on Thursday, at Kensal Green. In the evening a seance was held, when Mr. Matthews was controlled, and Mr. Wright received a very affectionate message from his wife in the spirit, who entered sympathetically into matters that deeply concerned her husband.

## SPIRITUAL WORK IN LEEDS.

PSYCHOLOGICAL HALL, GROVE HOUSE LANE.

On Sunday last, W. J. Colville gave three discourses. In the morning the hall was more than half filled, in the afternoon quite full, and in the evening so crowded that though forms were put down the aisles there were many persons utterly unable to obtain accommodation. The large audiences were most attentive and appreciative.

Leeds has just been blessed with the ministrations of three of the most noted speakers in the Movement: Mrs. Cora. L. V. Richmond, Mrs. Hardinge-Britten and W. J. Colville. This fact was eloquently commented upon by Mr. J. Lingford, president and reader, in his remarks on Sunday last.

W. J. Colville's lecture at 10.45 a.m., was on "The Source and Secret of True Greatness." Instances of greatness were taken from ancient and modern literature, and from those whose names are still fresh in all our memories as workers of whom we personally feel we know something; but, said the lecturer, though it is well and good to draw inspiration from exceptional models, when these alone are appealed to as illustrative of important and practical truths, persons are apt to lay the unction to their breasts, that because of their insignificance and obscurity they are not expected to be great. While we never say too much in favour of any public example of greatness, if we speak sincerely and are not given to flattery, we say generally far too little about the private heroism of those who can never shine in public places, but who have done according to their means, even more than many of those illustrious heroes, whose praises are sounded by every tongue. We must none of us feel that the world could get on just as well without us, neither must we feel that if we fill exalted stations, we alone are entitled to praise. As modern and conspicuous illustrations of recog-



nised greatness, the lecturer mentioned Gordon, Grant, and Sir Moses Montefiore. Gordon as a general commanding an army was not seen really at his best. It was in his home life, when he lived plainly upon the humblest fare and wisely educated a company of otherwise neglected boys, and when he sold a treasure he highly prized to put bread in the mouths of the starving, that he really earned his reputation for being a most excellent man and a great hero. Grant was an incentive to progress, because he rose by his own efforts to fame, and was not a darling of fortune, born to the purple. He in his kindness to the oppressed won his greenest laurels, and when war shall be no more, the heroic gentleness and kindness of these two great generals will still make their names honourable. Sir Moses Montefiore, through his long career of over 100 years, was great as a rich man, who won his wealth by honest industry, and who distributed it wisely, to put down oppression, to better the condition of working people, to stimulate honest industry, and to destroy sectarian bigotry and strife. All can be great if they will, only a few conspicuously in public life; but public men and women are the exceptions to the rule, and necessarily few in number, while the masses as they become great will not only support but produce great leaders.

At 2.30 p.m., the audience chose "Heaven and Hell: Where are they?" and "Do our spirit friends know us and communicate with us immediately they have left the body?" as subjects for the address. Both topics were ably handled, and so fitted the one into the other, that there was no break in the continuous flow of ideas throughout the lecture.

A magnificent oration was given at 6.30 p.m., on "The new Spiritual Dispensation: Wherein does it differ from the Old?" It would be useless to attempt an abstract, and as a very general desire has been expressed for its publication, we hope soon to see it in print, that it may reach a far larger audience than can squeeze its way into a Leeds lecture room. The poem at the close was on "The wife and children of a true spiritual worker."

On Monday evening, a very interesting meeting was held: in addition to some excellent music, poetry and answers to questions through the mediumship of W. J. Colville, on a variety of interesting topics, congratulatory speeches were made by several friends to W. J. Colville, with reference to his birthday, which occurred on Sept. 5. The MEDIUM is not very generally circulated in Leeds until Sunday, as a great number of copies are sold at the Sunday meetings. Owing to that circumstance, many friends who would have been at Brunswick House on Saturday evening, had they received their papers in time, were not willing that, so far as they were concerned, no notice should be taken of the occasion. Thus the Monday evening meeting was an unusually diversified and memorable one. The best of feeling prevailed, and the kindly words which fell from the lips of all who spoke, evidently expressed the sincere admiration felt by a multitude in Leeds for the exalted teachings which the guides of W. J. Colville have so often poured forth for the edification of the inhabitants of that district.

On Tuesday evening, a lecture by W. J. Colville, on "The present political outlook, considered spiritually," created much interest.

RYE CROFT: Aug 23, 24 and 25.—Mrs. Bailey, of Halifax, gave us four splendid discourses. The audiences gave her great praise for the manner in which she so nobly spoke on the benefits derived from being a Spiritualist. She gave many clairvoyant descriptions on each occasion which were nearly all recognised.—G. PARKINSON.

#### MRS. CORA L. V. RICHMOND'S MEDIUMSHIP.

One of the greatest intellectual and spiritual treats to be enjoyed, is to sit in seance with this world-known medium. At a recent seance held at Leeds, the speaker of her Band of Guides held control for nearly two hours, during which some of the most profound questions were explained in simple and chatty language. A feeling of amazement and delight took possession of each sitter. Perhaps the most pleasing and entertaining feature of a seance with Mrs. Richmond, is the control of "Ouina," who places her medium's fingers on the temples of certain of the sitters in succession, and gives each an impromptu "Poetical Delineation" of the individual, and therein bestows a spirit name, which being imparted creates an electric connection between "Ouina" and the sitter.

The most striking proof of the spirit's power to read the past, present and future of each person was exemplified in the instance of a poor lady present. The person in question was reared by loving, well-to-do parents, courted and married by the son of the proprietor of an old established business. This business reverted to her husband, and then commenced a downward career. The husband had unchecked control of money; he formed evil companionship, became a drunkard and roused. Bankruptcy, disgrace, misery and even want followed the dire steps of the husband's drinking and licentious life.

Not a hint had been given to Mrs. Richmond of the blighted life of this poor lady, and the following true and sympathetic lines were given:—

#### "STAR OF HOPE AND FAITH."

God tempereth the wind to the shorn lamb,  
And noteth every sparrow's fall;  
He sendeth the light and shadow here,  
Answering unto the life of all.  
In the midst of shadow's way  
His voice guideth thee alway.  
In early spring-time of life and power,  
The shadow that came e'er the noon,  
Blighting perchance the summer flower,  
Bringing, alas! full soon,  
Trials and tests of patience here,  
To prove that heaven is near.  
God knoweth best which way to lead  
The footsteps here upon the earth;  
Yet the lonest bird His hand will feed,  
And win them to the higher birth.  
So trusting as thy nature was,  
And full of affection pure and true,  
Thou turnest unto heaven and friends  
With what, withheld from earthly view,  
Has been a torn and bleeding heart,  
In many ways of this life's part.

I give thee beyond the cloud.  
Above the shadows below,  
"The Star of Hope and Faith,"  
To guide thee as only Angels know.

The Chairman of the Sheepscar Spiritual Society was present, and of him "Ouina" said:—

#### "CRYSTAL STAR OF TRUTH AND LOVE."

One side of thee is like a crystal wall,  
Solid as adamant and as clear,  
Over which many voices call,  
Through which Truth alone comes near.  
A solid front unto the world,  
Though stormed by pride, envy and hate,  
The flag of Truth would never be furled,  
They could not doubt and fear create.  
The other side is like a flower,  
Or like a garden in full bloom,  
Affection holds there its blessed power,  
And there lilies and roses bloom.  
The fragrance of thy heart is fair,  
As the light given from heaven above;  
And beautified, that even like a glass  
Wins from the most that lives approve.  
One is the Spirit of all Truth,  
That bids thee do and dare for all,  
The other gentleness from thy youth,  
Answering unto affection's call:  
So I see thee with dual life,  
Unfolding evermore above,  
I give to thee of equal state  
"Crystal Star of Truth and Love!"

The following impromptu poem was given to Mrs. Scott, of the Sheepscar Society, Leeds:—

#### "CROWN OF MOTHERHOOD."

As a pearl among jewels is set,  
So is the Mother in life's coronet,  
As a white rose among the flowers,  
Such is the Wife with loving powers.  
As all things dear upon the earth  
Cluster around the home and hearth,  
So, in thy spirit, is tenderness;  
All of this loving gift must express.  
Expressing day by day the state  
For which they life did here create,  
God and the angels from above,  
Giving to thee their gifts of love.  
I see thee ever quietly  
Moving among thy duties here;  
Ever performing silently,  
With busy hand or brain, what is near;  
Trusting the thought from day to day  
To guide thee on thy way.  
I see thee true, gentle and kind,  
Yet with a firmness of thine own,  
That will of all life's treasures bind;  
And win them to their bright throne,  
I give thee "Crown of Motherhood,"  
For all life's gifts are good.

COR.

#### PROGRESS OF SPIRITUAL WORK.

##### ANNIVERSARY SERVICES AT BATLEY CARR.

Saturday, September 5.—We held our Annual Tea and Entertainment, when upward of ninety persons sat down to an excellent tea. At 7 p.m., the Room was in order for the Entertainment, which was ably presided over by Mr. J. Armitage. It was excellent throughout. The programme consisted of recitations, humorous, sentimental, and serious; two vocal duets, and two songs. Miss Keeves favoured us with a recitation entitled "Once a Man, and Twice a Child." Among the entertainers were Mr. Jas. Robinson, and Masters Esau and Albert Robinson, of Beeston, to whom our thanks are given for their kindly assistance. After two hours of refreshing mental change it was brought to a close.

September 6.—We celebrated our twelfth Anniversary by two excellent discourses delivered through the instrumentality of Miss Keeves. In the afternoon they spoke to a full room on Jesus's Sermon on the Mount, pointing out the harmony of his teachings with the teachings of Spiritualism, and tracing the work that had almost extinguished the medium in the olden times, by those that were in authority, to make more secure their office, so that they might keep the people in subjection to their rule. The death of Jesus was an instance of this. Here was a teacher who spoke direct to the sympathies of the people, taking his lessons from nature, pointing to the flowers by the wayside, the birds of the air, and the hen with her brood. He acknowledged not the authority or office of the priesthood, but taught the people that God was a spirit, and they that worship Him most do so in spirit and in truth. The people heard him gladly, for he had great sympathy for their sufferings, trials and burdens. And so to-day the Father was again making known His will to His children by His ministering messengers, and they came to raise the fallen, cheer the down-cast, comfort the mourner, and teach every man to know and worship God in his own home; to make known to all that neither rev. minister, nor priest stood between God and His children.

In the evening the Room was crowded greatly to excess, every available space where one could stand was eagerly sought for. The porch and out-steps were crowded; some stood in the yard, and a large number went away. It is a pity we had not a hall four times the capacity of this one. Notwithstanding the pressure there was good harmony, and a grand influence pervading throughout. The spirit-inspirers based their remarks on "Behold I stand at the door and knock; and whosoever will open I will come in unto him, and sup with him, and him with me." Behold, "I" stand at the door, and know the I has reference to the Spirit of Truth, which stands at the door of each soul to-night, and knocks for admission. Then let your hearts receive this truth, that it may illumine your pathway through life. It will dispel the clouds of doubt and fear. Man has ever been afraid of death, but let him fear it no more; for it frees the soul from the chains that bind its actions and aspirations while here. People have often picked up the worm or grub, along with the plant to which it was attached, and pre-

served it, watching its development, and in time they have beheld it as a thing that was dead. But through the thin integument the wings are traceable; and by-and-by it bursts its prison house and takes its flight, no longer doomed to crawl, but take wing, and bask in the warm sunshine, sipping the sweets of the flowers. How great the change! How glorious its liberties! Call you that insect dead? It is only dead to its former state. But now it enjoys a liberty that in its former state it could not have known. It takes in a wider view of creation than it was possible for it to do before. The little crawling caterpillar and its changes are typical of man and his birth into the glorious realms of the Spirit-world. Then fear not death. Open your souls to the truth, and let its light shine into your hearts. Doubtless it will disclose some cobwebs there. Do not shrink; clear them out, and make ready for the bride.

Both discourses were interspersed with appropriate poetry, which greatly enhanced the interest. We hope to have this lady again in a few weeks, and in a more commodious hall, so that the public may have a better opportunity of listening to the hallowing words of her spirit-guides.—A. K.

CAVENDISH ROOMS: 51, Mortimer Street, Sept. 6.—A large audience assembled to listen to the discourse announced to be given by A. T. T. P., but unfortunately that gentleman was compelled to disappoint his numerous friends, owing to the sudden illness of his daughter. The service was conducted by Mr. W. Jennison, who in a few appropriate words explained the circumstances which caused an alteration from the original programme, and stated that Mr. Hopcroft had been asked to give an address to be followed, if conditions permitted, by spirit delineations. Mr. Hopcroft's controls gave a somewhat brief discourse, in which they urged upon their audience the necessity of their giving their sympathies and protection to mediums, and clearly showing what good would result if mediums were better protected and surrounded by harmonious and sympathetic conditions. After the discourse Mr. Hopcroft, in his normal condition, described seventeen spirit-friends of the visitors; fourteen were recognised at the time and two later on, thus leaving only one delineation unrecognised. The clearness and fulness of the descriptions given by Mr. Hopcroft were truly astonishing. In nearly all cases he was enabled not only to describe the appearance of the spirit, but also to give their names, height, age, various diseases they had suffered from and their spiritual conditions and general characteristics. Several striking proofs of spirit presence and identity were given, causing the audience to give expression to many marks of appreciation of Mr. H.'s clairvoyant powers. One gentleman was particularly fortunate in having several spirits described to him, in each case receiving the name of the communicating spirit and also messages which he admitted clearly proved to him their identity. It has been arranged that Mr. Hopcroft shall occupy the platform again next Sunday as previously announced, so that other friends will not be disappointed. The subject of his address will be "Mediumship: Its relation to health: Is it advantageous or not?"

GLASGOW: 2, Carlton Place, Sept. 6.—The meetings were no exception to the rule which has prevailed of late, large, hearty and enthusiastic. The morning service brought together a large number of strangers, while the crowd which attended on Glasgow Green seemed to listen with marked attention to the stirring address in which was given many facts connected with Spiritualism. The evening meeting in Hall was devoted to the answering of questions, which proved most acceptable to the crowded audience. At the close a special general meeting of the Association was held, to take into account our future work and the re-engagement of Mr. and Mrs. Wallis for a further period. Mr. Jas. Robertson, the President, occupied the chair, and referred to the state of matters which prevailed before inviting Mr. and Mrs. Wallis to reside in Glasgow. With few and trembling words the matter was entered upon, and yet the results had been most satisfactory. Our philosophy had been presented each Sunday in the best fashion, many hearts being cheered by coming amongst us. The worth of Mr. and Mrs. Wallis was highly spoken of, and their efforts appreciated to the full. Mrs. Bowman moved the engagement for a further period of six months, which being seconded by Mr. Gemmell, was unanimously carried. Mr. Griffin and Mr. Findlay afterwards dwelt on the necessity of earnest effort on the part of all Spiritualists to sustain the hands of Mr. and Mrs. Wallis.—J. R.

PLYMOUTH: Richmond Hall.—Mr. Macdonald's guides delivered three eloquent addresses on August 31, and September 1 and 3. The Hall overflowed on each occasion with an earnest and interested audience. The guides on each occasion sang some beautiful music, which was greatly admired. After the service on Thursday, a vote of thanks was proposed, and carried unanimously, to Mr. Macdonald for coming so far west, and giving us the benefit of his grand inspirational powers; likewise for the readiness with which he accepted the invitation from the Plymouth Society. In returning thanks, Mr. Macdonald spoke of the kindness and sympathy that had been shown towards him during his visit. Although it was the first time of his meeting them he trusted it would not be the last. The meeting closed amidst much applause, and with many good wishes to Mr. Macdonald and his work.—Sept. 6.—We had several strangers at our developing circle, when Mrs. Trueman, Messrs. James, Bridgman, Wotton and Leader spoke under control. At 6.30, the hall was full, the greater part being strangers who had been drawn there by the spiritual influences following Mr. Macdonald's lectures. The guides of Mrs. Chapman delivered a discourse on these words: "Therefore be ye ready, for ye know not when the son of man cometh," in a very satisfactory manner. Mrs. Trueman's guides followed by giving several clairvoyant descriptions, the names, nature of disease and other particulars being given; the greater part were readily recognised.—PLM.

WALWORTH: 43, Manor Place, Walworth Road.—The above meeting place will be reopened by Walworth Association of Spiritualists on Sunday evening, Sept. 13, when Mr. James Veitch will deliver the first of a course of lectures on Spiritualism. The subject will be "Spiritualism, its teachings." On the two following Sundays, Sept. 20 and 27, he will speak on "Spiritualism, its evidence," and "Spiritualism, its history." We hope all South London will endeavour to be present, and help us to make these meetings thoroughly successful during the coming winter.—COR.

PENDLETON: Excelsior Club, Withington Street, September 6.—Mrs. Green, of Heywood, gave two addresses; afternoon, "The kingdom of heaven is within you," showing that heaven is not so much a place as a state, for heaven must dwell in the breast of every one while on the earth plane, or heaven will not be enjoyed in the spirit realm. In the evening, subject, "Is Spiritualism a religion or a science?" which gave great satisfaction.—On Tuesday evening, at 7.30, Mrs. E. H. Britten gave the first of the series of lectures in the Pendleton Town Hall, subject, "Magic, Witchcraft, Miracles and Spiritualism," which was dealt with in a very masterly and scientific manner, tracing from the earliest history of the world the foundation of occult science in all its various forms. Miracles being nature's divine laws when thoroughly understood; Witchcraft, the abuse of higher and nobler gifts; Magic and Spiritualism, the only revealers of all mysteries, spreading light and truth throughout the earth. Mrs. Britten named a little adopted girl, which was very impressive. There was a large attendance though the rain fell very heavily all the evening, and being the first meeting it was a great success. We earnestly invite all strangers and friends to hear Mr. J. Burns, of London, next Sunday, also on Monday to the tea meeting and lecture in John Street Hall.—C.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Sept. 6.—We had Mr. E. Gellertie and Mr. R. Kneeshaw, from Middlesborough. In the morning we held an open service, in which Messrs. Kneeshaw, Gellertie, Wardell, Westrop and Mr. Lupton, West Auckland, took part. The various addresses were delivered with force and brevity, and gave encouragement to all beginners, of whom we have not a few. In the evening, Mr. R. Kneeshaw took for his subject, "What are the claims of Spiritualism?" reviewing its history, and declaring it to be the golden thread that ran through all sacred literature. It demonstrated the belief in Immortality taught in the Bible, and has come in conformity with the law and will of God. With the voice of angels and loved ones it speaks consolation to the bereaved. It teaches that man is his own saviour, which is indeed more courageous; Jesus is revealed as an elder brother, an exemplar, a philanthropist. God will not consign any to perdition, but being all-loving, all-powerful, pervading and permeating all things, will restore all to himself, and ultimately make the whole human family akin.—D. W. ASHMAN, Sec., 15, Cumberland Street, Stranton.

OLDHAM: 176, Union Street, Aug. 30.—Mrs. Gregg's guides gave us two excellent discourses, and described about twenty spirit-forms to strangers in the audience, mostly recognised.—Sept. 6.—Mr. W. Johnson addressed two large audiences in reply to a lecture by Mr. Ford, a minister of the Friends. The guides took the same text, Deut., xviii. A good number of Mr. Ford's friends were present, only one of whom spoke at question time, but who has repeatedly evaded a friendly discussion of the subject. In the evening four subjects were suggested, which were combined into "The spiritual rights of Man." Had the audience been composed of parsons, they would never have forgotten it. Strangers said they had never heard anything like it before. Many members of Mr. Ford's congregation were present. This gentleman cannot do better than go on with his opposition, as it does us no harm, but on the contrary much good, causing inquiry which must extinguish Mr. Ford's system in the end.—JAMES MURRAY, Sec. O. S. S., 7, Eden Street.—[We cannot trace receipt of Mr. Murray's previous week's report, which must have miscarried.—ED. M.]

JERSEY.—Liberal allusion is made to Mr. J. C. Macdonald's lecture in the *Jersey express*:—"The chair was occupied by Mr. J. C. Street, who delivered some very apposite remarks explanatory of Spiritualistic aims and achievements. Previous to commencing his address, Mr. Macdonald inspirationally sang a selection of music with excellent expression and effect. The subject for the afternoon service was 'Spiritualism reviewed in the light of history.' The speaker dealt with this in an eminently intelligent and philosophic manner, and in choice and elegant terms traced the history of the movement from its origin to the present day. His style was impressive and dramatic, and the clear and graphic way in which he reasoned out the different propositions advanced irresistibly held the audience perfectly entranced." A correspondent reports the close of Mr. Macdonald's visit in a subsequent issue. This was the result of the open-air meeting:—"With characteristic ability the speaker proceeded to advance arguments disproving the infallibility of the Bible, but was not allowed to proceed far before becoming a victim to the time-honoured tactics of rowdyism. Interruptions became prolific, and nonsensical remarks which, of course, were fully appreciated by nonsensical people, rendered the speaker's task extremely difficult. Eventually he wisely desisted, but while distributing Spiritualistic papers he became so hemmed in by the select and exemplary congregation, that it appeared almost necessary to obtain police assistance, but this was fortunately avoided. By this incident, the Jersey Spiritual Society will learn what has already been demonstrated to others, viz., that however sincerely they may endeavour to elevate humanity to a higher standard, there are always those who, in ignorance and prejudice, are ready to strenuously oppose them. This opposition arises from this class, not because the doctrines taught offend their reason, but because they possess no reason to offend. On Thursday evening full opportunity was afforded to any opponent of Spiritualism, an open discussion being invited. No one, however, accepted the offer, and Mr. Macdonald brought his successful labours in this island to a termination by an able and impressive address on 'The aims and possibilities of life.'—Sept. 6.—The immediate result of our recent public meetings is showing itself in the formation of a new circle of investigators, which at its first and until now, only sitting, met with a remarkable degree of success. We have resolved ourselves into three separate circles, all amenable to one centre, and meeting together for business and conversation at stated periods. This is a trial scheme, on our part for the better development of mediumship and the cultivation of our own personal spiritual gifts. We are acting under spirit-guidance, therefore we trust the effect of this course of action will be beneficial to all concerned.—EXCELSIOR.

PARKGATE: Ashwood Road, Sept. 6.—A very fair attendance listened with much satisfaction to Mr. John Turner's guides, who spoke for forty-five minutes on a subject suggested from the audience. Afterwards the guides of Mr. Geo. Featherstone spoke from a subject also selected, and with great satisfaction. We are expecting Mr. Plant on the 13, 14 and 15 of the present month when we hope to have a good time.—F. M.



**LANCASTER:** Athenæum, Sept. 6.—We had an inspirational address by Mr. Clarke, of Pendleton, on "If God be unchangeable, why should men pray?" The evening was devoted to answering written questions sent up from the audience, all of which were replied to in our much-esteemed friend's best style. We had also an after-meeting, in which some excellent advice was given as to the best way of forming circles.—J. HOYLE.

**BURNLEY:** St. James's Hall, Sept. 6.—A local newspaper contains a long and well-written report of Mrs. Richmond's two discourses on Sunday, presided over by Mr. E. Foster, Preston. There was a good attendance on both occasions, and the proceedings gave great satisfaction. Mr. J. Brunton writes in a very enthusiastic manner. The local paper gives the poem on "Mary Anderson," given at the close of the second lecture. Mrs. Richmond's visit has made a decidedly good impression. On Monday evening about twenty friends enjoyed a sitting with Mrs. Richmond, and made the acquaintance of her guides.

**MIDDLEBOROUGH:** Granville Rooms, Newport Road, Sept. 6.—Mr. J. Scott spoke in the morning on "The True Aspects of Spiritualism," concluding with very successful spiritual descriptions. In his discourse in the evening on "The World's Saviours," he said almost every country had a saviour but England, which had to borrow one, while it had many who had laid down their lives, but no notice was taken of their devotedness. The descriptions of spirits were again very successful, the scenes of their earth life being in some cases given. Mr. Scott's powers continue to improve.—A. MOSKIMMING, Sec., 54, Nelson Street.

**KENTISH TOWN:** 88, Fortess Road, Sept. 6.—Forty sat down to tea, after which speeches were made by Messrs. Emms, Savage, Thompson, Towns, Webster, and Swatridge. Assistance seances have been offered by Messrs. Williams, Towns, Webster, Savage, Armitage, Hagon and Mrs. Hagon.—Cor.

**BLACKBURN:** New Water Street, Sept. 6.—Lyceum at 9.30; Conductor, Mr. Jno. Pemberton. Present, 39 males, 22 females, 10 officers, total, 71.—At the usual services, Mr. Walsh, one of our own mediums, discoursed on "The three L's: Light, Life, Liberty," and "Behold the Man!" Six months ago Mr. Walsh was very sceptical in regard to Spiritualism, whose followers he looked upon with a great amount of contempt and scorn. He, however, was one Sunday night persuaded to go and hear Mr. Schutt, and after the address, Mr. Walsh was not only astounded at the eloquence of Mr. Schutt's guides, but from what he heard that night he went home determined to investigate the matter for himself. At the second sitting for development, Mr. Walsh was controlled and gave an address of an hour's duration to his wife and daughter, who along with himself were the only parties present, on "The medical properties of plants and flowers." Since that time some discourses have been given through his mediumship. As Mr. Walsh is very widely known in Blackburn, we are trusting that much good will be accomplished from his labours. We were also pleased by the presence of Mr. Greenall and several other friends from Burnley. At each service Mr. Greenall gave spiritual delineations of spirit friends, most of whom were at once recognised and some afterwards.—W. M.

**MANCHESTER:** Temperances Hall, Tipping Street, Ardwick, Sept. 6.—In the morning the controls of Mrs. Gregg, of Leeds, spoke on the words of Jesus to his disciples, "I have bread to eat you know not of." The Bible teachers do not look into the interior meaning of the words they read, and therefore lead their flock astray. The bread the Nazarene alluded to was spiritual not material food. Strive to do good unto all, not only by material assistance but by spiritual teachings and enlightenment, and in so doing they would not impoverish themselves but would add greatly to their own store, in progressing and preparing for themselves a bright and beautiful mansion in Spirit-life. Those who on earth occupied high places of wealth and influence, and who neglected to care for their poorer brethren and squandered their wealth in self-gratification alone, would be of all people in spirit-life the most miserable. Divine justice demanded and would exact retribution for evil done or opportunities not embraced here; showing also that our God was not a vengeful but a loving One.—The evening subject was one handed up from the audience: "As according to the New Testament, the resurrection is to be from the grave at the last day, on Jesus's second coming, how is it that spirits of mankind can now communicate with mortals?" There never was a time in the history of the world when they had not communion with the so-called dead. The resurrection would be spiritual not physical. Heaven and hell were within man, and spiritual teachings had reference to spiritual states. After each discourse Mrs. Gregg gave a goodly number of delineations of spirit-surroundings very beautifully, a great number of which were acknowledged. The day's discourses were a grand treat to all who heard them, and I trust we shall soon have the pleasure of her presence again.—W. LAWTON, Sec., M.S.S.S., 38, New Union Street, Great Ancoats Street.

**HETTON-LE-HOLE:** Miners' Old Hall, Sept. 6.—Mr. J. G. Grey opened the service by naming a child, reminding the parents of their duty in properly training the charge consigned to them by the Creator. The guides then gave a very good address, on "The Signs of the Times," including political, religious and social aspects. The control was a Greek. He gave a sketch of his own unfortunate country, extending the address to about an hour-and-a-half, which gave much satisfaction to a very intelligent audience.—J. H. THOMSON, Sec.

**BRADFORD:** 448, Little Horton Lane, Sept. 6.—Mrs. Sunderland's controls took for their subject in the afternoon, "The differences of opinion on religious matters," when it was forcibly pointed out that it was each one's mind that differed, causing so many sects of religion. Hold fast to the truth when found, no matter whence obtained. In the evening, they took "Ignorance" for their discourse, showing how man had been kept in ignorance with regard to his spiritual welfare here and hereafter, by the plans of priests; asking all to thoroughly investigate Spiritualism, and it would dispel all ignorance and superstition. Another friend kindly gave us a grand discourse on "What makes a man?" which was listened to with rapt attention, every person seeming to be fully satisfied.—Cor.

**DAVONPORT:** Miss Bond spoke morning and evening, and Mr. Tozer in the afternoon, on Sunday.

**MIDDLEBOROUGH:** Sept. 6.—Present at Lyceum, 7 officers, 48 children, 3 visitors. There were silver-chain recitations, sacred songs, marching and calisthenics, and an address from Mr. Wright, of Stockton, after which we had the lessons.—J. MORFAT.

**Huddersfield:** Assembly Rooms, Brook Street, Sept. 6.—Mr. Hepworth gave two excellent discourses. Mrs. Hepworth gave several clairvoyant descriptions of spirit friends at the close of each address.—J. W. HAZINGWAY, Chapel Street, Moldgreen.

**NORTH SHIELDS:** 6, Camden Street, Sept. 6.—In the morning, the guides of Mr. E. Ornsby gave an address upon "God in Science." They said: Moderns tell us that God is everywhere, if so, we will not be wrong in saying God is in Science. The Bible, it is said, is the Word of God; Science, we say, is the Work of God. Science is the educator of our modern brains; it has given man power in all directions, and made the difficulties and impossibilities of eighty years ago, easy and tangible, and will make to-day's darkness marvellously light in eighty years hence. Having touched upon various Sciences, Astronomy, Geology, Botany, &c., they closed with the Science of Spiritualism, which has made life clearly to be real and earnest, and not a fancy dream conjured up from past superstitions. In the evening the guides of Mr. Westgarth spoke upon "Faith, its use and abuse." The blind faith of Christianity was the abuse of the power. If but one way of salvation, it should come within the reach of every human soul. Faith in Christ does not extend so far. Millions of the human race never hear the name. What shall ye do to be saved? Do right! All men have within them a monitor, telling them Right and Wrong; this is within the reach of all, and all can do it if they will. If ye had Faith sufficient to remove a mountain and cast it into the sea, and ye had not good works, your faith would be useless. Both meetings were well attended.—COR.

**FELING:** Park Road, Sept. 6.—Mr. J. Stevenson, Gateshead, gave an address on "Religion," in a very earnest and impressive manner. A vote of thanks was accorded to the lecturer.—J. T. HOGG, Sec.

**Hoxton:** 227, Hoxton Street, N., Sept. 6.—Mr. Walker gave an eloquent address on "Radical Reform," and a poem on Mother's Love. A large circle enabled Mr. Walker to give excellent clairvoyant descriptions. Miss May closed a successful meeting. Voluntary collection, 5s.—D. JONES, Sec., H.P.S.

**LEICESTER:** Silver Street Hall, Sept. 6.—A large meeting listened with close attention to Mr. Bent's discourse on "Spiritual Blessings." The public mind seems to be aroused, for a goodly number of new sitters came to our services, and seem to be pushing out in search of truth for themselves.—S. A. SHERMAN.

**LYTTE:**—The *Weekly News* gives a report of two columns of Mrs. Britten's recent lecture.

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## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, SEPTEMBER 13th, 1885.

## LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W.: at 7, Mr. J. Hopercroft, "Mediumship: its relation to health: is it advantageous or not?" and Clairvoyance.  
 HOXTON.—227, Hoxton Street, at 8, Mr. W. E. Walker.  
 KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, "Social, Political and Moral Salvation." Saturday at 8, Seance, Mr. Savage.  
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; Mr. Matthews, Medium. The Room to be let on other Evenings.  
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopercroft; 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.  
 WALWORTH.—43, Manor Place, at 7, Mr. J. Veitch, "Spiritualism, its teachings."

## WEEK NIGHTS.

KILBURN.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
 KILBURN.—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8. HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.  
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.  
 NOTTING HILL.—Claremont House, 63, Farsday Road, Ladbrooke 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, Mr. W. Johnson.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30, Mr. Proctor, Mr. Condon.  
 BATELEY CARR.—Town Street, 6.30 p.m.: Mr. Hepworth.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Armitage.  
 BIRMINGHAM.—Oozells Street Schools, at 6.30, Miss Allen.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9 and 6, Local.  
 BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30, Mrs. Gregg.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Mr. Woolston.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Craven.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Miss Wilson.  
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6; Mrs. Butler.  
 Milton Rooms, Westgate, at 2.30 and 6; Mrs. E. H. Britton.  
 Upper Addison Street, Hall Lane, at 2.30 and 6.30, Mr. Salsbury. Lyceum at 9.45.  
 BURNLEY.—79, St. James' Street, at 2.30 and 6.30, Mr. and Mrs. Newell.  
 Wednesday, at 7.30, Members' developing circle.  
 CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.  
 DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.  
 DEVONPORT.—98, Fore Street, at 11, Mr. W. H. Tozer; 6.30 p.m., Miss Bond.  
 EXETER.—The Mint, at 10.45 at 6.30.  
 FELLING.—Park Road, at 6.30: No Information.  
 FOLESHILL.—Edgewick, at 6.30.  
 GLASGOW.—2, Carlton Place, South Side, at 6.30: Mr. E. W. Wallis: "Social Purity in the light of Spiritualism."  
 HALIFAX.—1, Winding Road, at 2.30 and 6 p.m., Mr. Holdsworth.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.  
 HESTON.—Miners' Old Hall, at 5.30: Mr. W. Westgarth.  
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Illingworth.  
 JERSEY.—68, New Street, at 3 and 6.30: Local.  
 KNOXLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Ingham.  
 KILLINGWORTH.—At Mr. Holland's, at 6, Circle.  
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 10.45, 2.30 and 6.30: Mrs. Gott.  
 Edinburgh Hall, Sheepscar Terrace, Mr. J. B. Tetlow.  
 LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Burdett.  
 LIVERPOOL.—Daisy Hall, Daisy Street, London Road, at 11, and 6.30, Mr. J. B. Schutt. Lyceum at 7 p.m. Sec., Mr. Carson, 14, Daisy Street.  
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.  
 MAOLESFIELD.—Free Church, Paradise Street, at 6.30, Rev. A. Rushton.  
 62, Fence Street, at 6.30, Mr. T. Hunt.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. W. J. Colville.  
 MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Local.  
 MORECAMBE.—Rembrandt Studio, Crescent, at 6.30:  
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Worsman.  
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mrs. C. L. V. Richmond.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street.  
 NORTH SHIELDS.—4, Camden Street, at 11 & 6.15, Mr. E. Oraby. Sept. 15 & 16 at 7.45, Mrs. C. L. V. Richmond.  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow.  
 Tuesday, 7.30  
 OLDHAM.—176, Union Street, at 2.30 & 6, Mrs. Green.  
 OPENHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, No Information.  
 OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30.  
 PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. J. Burns.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 10.30, Circle; at 6.30, Mesdames Trueman and Chapman.  
 10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt.  
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 Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.  
 SHEFFIELD.—Cocoa House, 176, Pond Street, at 6.30: No Information.  
 SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Local.  
 SPENNYMOOR.—Waterloo Long Room, at 2.30 and 6, Mr. John Scott, Heston.  
 STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address and Circle; at 7, "The Alps and Napoleon," and Circle. Medium, Mr. W. Burt.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNSTALL.—13, Rathbone Place, at 6.30.  
 WALSHALL.—Exchange Rooms, High Street, at 6.30.  
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 Wednesday at 7 o'clock.  
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