



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

SPIRITUALISM.

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A SPIRITUALIST'S FUNERAL SERVICE.

CONDUCTED by J. BURNS, O.S.T., at KENSAL GREEN CEMETERY, LONDON.

On Thursday afternoon, September 3, Mr. J. Burns conducted the funeral of the late Mrs. Wright, of Kilburn, at Kensal Green Cemetery. There was a considerable attendance of Spiritualists, and during the service a large company stood round the grave, many being strangers.

The interment took place in the Non-conformist ground. The chapel was in use by another party, so the procession drove past, halting at the nearest point to the open grave. The bearers got the coffin on their shoulders, and the friends walked in front to the grave, led by Mr. Burns with uncovered head, while hymn No. 31 "Spiritual Lyre" was sung. It was only a few yards. The coffin was at once lowered into the grave, after which Mr. Burns took his position, and without any book or reading gave utterance to the following:—

Gracious Father! Almighty Creator! we present ourselves before Thee this day in the weakness and corruption of the flesh, and the infancy and inexperience of the spirit. At such a time we realize most weightily the darkness and the short-comings of our mortal life, and of the great way we have still to travel to approach near unto Thee in the actual life of our being. But we nevertheless keenly feel Thy Divine presence within our interior spirit, ever chiding the waywardness of external nature, ever leading the way to higher things. Into this world we came, unconscious, utterly helpless, incapable of providing for any necessity. But in Thy mercy all our wants were supplied. The mother's bosom was ready to afford us nourishment, loving friends were at hand to receive us, and a protection full and complete hedged our frail bodies around with all needed kindness and care. Thy love and Thy wisdom preceded us into this outer realm of Thy universe, and made our bed comfortable and our path straight before us, and the blessed truth is sacred to us, that Thy fatherly care will provide for us in the life to come.

So it was also with her whom Thou hast taken nearer to Thy ever-loving and parental bosom, and whose body we this day consign to the elements from which it was derived. She has passed through the trials and experiences of earthly life. Through infancy she lived unscathed. Thy love in

her bosom attracted towards her the happy friendships of youth. She became the supreme object of love in the household; passed through the pains and joys of maternity; endured all the burdens and duties of mature age: and the nearer she came to the Border Land of mortal existence, the greater was her comfort and joy in the life that was to follow, and the Divine care and Providence which would lead her immortal part on in the path of eternal progress, even as it had paved her way through this world of weakness and privation. She committed her infant spirit to Thee in the confidence begotten of love; and we thank Thee this day for that ray of light from the Divine Mind, which enables us to share in her confidence, and resign into Thy hands, who doest all things well, her who has been removed from the presence of those who love her.

In accordance with the particular request of our Sister, we meet around her open grave to deposit her body therein according to the principles of Spirit Communion, as unfolded from the Heavens in this New Dispensation of Spiritual Light. She knew of the Immortality of the Soul, and had for a long time participated in those evidences and blessed assurances that man still continues to live after withdrawal from the body at death. She had communion with those gone before, and had during the close of her career in the flesh derived her chief comfort and consolation from the blessed revelation that a God of love presides over both worlds, and with open arms receives all His children to Himself in accordance with His divine laws of development. To testify to our Sister's faith in these truths, this service is given as an expression of those principles which raised her spirit above the sins and shortcomings of life, and gave her an assurance to lighten her path as she passed on towards the life never ending.

And now, O Angels of our Father! we commit to your tender and wise care the spirit, whose earthly casket we now place away for ever. By that we desire to signify that she bids farewell to earth and all its attractions, and commences her immortal career without looking back. And may the incense ascending from the altar of the hearts of those who

love her, be to her as a source of strength and solace, to ease her from all repining, and to still more decidedly direct her upward aspirations, away from the life that was, to the life that ever is to be. For we know, and we steadfastly believe, that the change called Death, is only the entrance into a higher and happier state: not of gloom and horror, but of light and beauty; and in token thereof we shower down upon the coffin these fair flowers* of earth, as symbolical of that higher and more perfect life which awaits the spirit after its release from the body. For these flowers, though emanating from that inert clay, still contain principles which the clay does not possess. The warmth and the light of the skies drew from the moisture of the earth the substance of these fair blossoms: and so from the Realm of Spirit came that Force Divine which vested the human spirit in material form, producing a result as much superior to the body as these delicate flowers are to the gross clay. And thus we sincerely thank Thee, O Father! for Death, and for all the so-called ills of earth. We see in all life's scenes and trials Thy wisdom and Thy love; they are essential to the divine scheme for the development of man's spiritual nature, to enable it to triumph over all the influences of the lower plane. Even as from our mother's breast we required to be weaned, so from many more attachments and habits we have to sever ourselves; and though esteeming these changes evils at the time, we have found them to be entrances into higher good, and thus we give Thee, in all sincerity, thanks for all of life's experiences. And may our communion with the arisen one be such that thereby we will be drawn upwards and onwards—not that she may be thereby attracted earthwards. May her loving influence bend tenderly over the loved ones left behind for their spiritual comfort, enlightenment and elevation. May the stain of regrets or ~~grief~~ be washed from all souls left below, by the loving interposition of the arisen spirit; and thus may she also purify and brighten her own robes, and prepare for the higher felicities that await her. Bless us all, gracious Father! with Thy love and guidance. May thy angels minister to our wayward natures, and incline them to Thee. Prepare us for the life beyond, by Thy Light, whereby we may be enabled to truly live that life which is now ours; and may our chiefest joy, now and throughout eternity, be to incline ourselves and lead others, to more nearly approach unto thy Divine perfection, for ever and ever.—AMEN.

The friends then sang No. 63 "Spiritual Lyre," after which Mr. Matthews and Mr. Hopcroft went under influence, and gave short prayers.

REMARKS ON BURIAL SERVICES.

We cannot entertain the suggestion that has been occasionally made that a form of Burial Service for the use of Spiritualists be compiled. All "forms" are inimical to Spiritualism. Many Spiritualistic interments have taken place, conducted both by normal and trance speakers, and no need of a form has been felt. Many reports of these services have appeared in the MEDIUM, all of which may serve as suggestive forms to those who may have to undertake a similar duty. One of these reports we give above; but not with the slightest intention that it shall be adopted as a mechanical form for other occasions of the kind. At such a time, if at no other, the inner nature should be so stirred with spiritual sympathy, that from the fullness of the heart the mouth would speak all that might be necessary. Nor do we agree, as an ideal service, with reading on such occasions. Throw all books away, and trust to the monition of the Spirit.

When extemporaneous speaking cannot be relied on, a variety of readings might be selected from spiritual literature. There are solitary passages of scripture that might be included; but there could be nothing more unfitting than that chapter in Corinthians forming part of the Orthodox Burial Service. In a word, our most serious study should be to avoid apeing parsoncraft, either in matter or manner. Every service should be an original, appropriate and instructive occasion, whereas the use of a stereotyped form is a mockery, and to imitate the parson is too ridiculous on such a solemn occasion.

The orthodox theory of man's existence is wholly wrong, hence the burial episode is rather a caricature of man's true relations to Eternity. Away, then, with all such pagan performances, and let us speak from our own souls that which we feel to be the Truth.

* The speaker scattered over the coffin a handful of flowers which he carried. It would add to the significance of the ceremony, if all the relatives and friends at the same time threw in flowers brought with them for the purpose.

The report given above divides the proceedings into three distinct yet connected portions. First, there is an opening invocation, in which the scheme of life is alluded to, death being a portion thereof. Secondly comes an address bearing on the personal side of the occasion. This may be abridged or enlarged in accordance with the necessities of the case. There are many most useful spiritual lessons to be gleaned from the experiences, death-bed sufferings, and passing away of many Spiritualists. These might be alluded to in this address. Thirdly comes the act of interment, closing with a prayer, the whole forming a consecutive series of thoughts which should be adapted spontaneously to each occasion.

It is of the utmost importance that the element of show or parade should not be allowed to appear. To make it a demonstration on behalf of any set of ideas is a gross indiscretion. Let what is said be to the point, and given in the true spirit, and it will have far more effect, though short, than if very much talk were indulged in. It is one of the most solemn scenes of man's pilgrimage on earth, and should be treated as it deserves. The conventional idea of "performing" the service should be carefully avoided.

The use of singing is very advantageous. At Kensal Green little children who had been playing in the cemetery gathered round and took up the hymn in a most pleasing and effective manner. By this arrangement ~~all~~ can take part in the service, and not render it a "one man" affair. Altogether, the impression made was deep and touching, and those whose business it is to be present at funerals for years in daily succession, seemed to be much affected.

The great Lesson of Life should be the appropriate theme of the Spirit's Farewell to Earth!

OBITUARY.—MRS. REES LEWIS, CARDIFF.

[Compiled from two Communications.]

At Cardiff, on Wednesday, 9th Sept., 1885, Elizabeth Lewis, aged 75 years, passed from earth to Spirit-life.

Mrs. Lewis—the beloved wife of the veteran Spiritualist and much-esteemed president of the Cardiff Society, Mr. Rees Lewis—possessed the sincere regard and affection of all who knew her. Her simple confidence in, and complete assurance of, the verities of the spiritual state, gathered from spirit communion and observation of phenomena during many years, were beautifully exemplified in the last three or four years, during which time she has suffered so much, with such patient endurance. Her calm trust and joyful expectation in the prospect of quitting the physical environment, is an eloquent refutation of the charge made by some, that the teachings of Spiritualism are insufficient in "the hour of need." She gave the most effective testimony, by her life, to the value of Spiritual Teaching, and has left a memory, which in spite of the prejudice many have to the associations of Spiritual Revelation, has made a profound impression upon a large circle of relatives and friends, who constantly attest to her wisdom and domestic virtues. During the period of her illness she has been the subject of many remarkable spiritual experiences; these will no doubt be recorded by other hands in due time.

The interment took place on Saturday, Sept. 12th, at the New Cemetery, the funeral being attended by the immediate friends of the departed, and a good number of the members of the Society. The pall placed over the coffin—which was visible through the glass-panelled hearse—was of violet, covered with rich white lace, and on this were laid a number of superb floral wreaths. The procession was a lengthy one, and as it passed along, the people in the streets manifested much sympathetic interest. Arrived at the Cemetery Chapel, and all being seated, the service was commenced with a beautiful invocation, offered by Mr. J. C. Macdonald, who at request of Mr. Lewis, remained over Saturday on purpose. This was followed with an appropriate selection from Mr. J. S. Farmer's "New Basis," read by Mr. E. Adams. Hymn No. 76, "Spiritual Lyre," was then sung. This done, the procession to the grave was made, the coffin being at once lowered to its final resting place.

Mr. Macdonald, under spirit-influence, then delivered a brief but touchingly beautiful address, setting forth the joy of the arisen spirit, and administering words of consolation and hope to the bereaved ones. He spoke of the uncertainty which hung around the question of Immortality, in connection with the systems of religion which prevail. He showed that the inward monitor in all members of the human race had ever spoken with more certainty. And now the spirits, who had been the loving attendants of their parted

sister, and who had now received as a gift from the Great Father of All, the well-unfolded spirit of her to whom this expression of earthly love was tendered, were even now uniting with her to sustain us while they say: "Mourn not, but rather rejoice, for I live and have the companionship of those who will with me wait and watch, until that day when we shall be united in the Life which is free from the needs and pains which have passed from me." Let the life which has borne such fruit to the spirit be to all a guide; leading toward that time when this chasm which seems so dark and cold shall be filled, and the being born shall glide into eternal life, and rejoin and mingle with the brighter and more beautiful conditions of life on earth amidst a truly developed manhood and womanhood. Hymn No. 111, "Spiritual Lyre," was then sung, and a closing invocation by Mr. Macdonald fittingly terminated the service, which lacked nothing in impressiveness or solemnity, because of its departure from orthodox lines.

THE SPIRIT-MESSENGER.

GONE TO HER REST!

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., September 9th, 1885.

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

The Sensitive, under control, said:—

Gone to her rest!

O Thou gracious God! in whose hands is held the fate of all Thy children; Thou, who from Thy throne on high, dost witness the actions as well as the aspirations of men here on earth; Thou, who art continually making appeals, that Thy human children shall pass from time into Thy presence through the wide and the straight gate, which is always opened by Thy loving hand—that gate which leads from time to everlasting: O gracious Father! Thou deputed us with love and tenderness to her who has gone to her rest, and we now pray that her maternal tenderness may counterbalance those faults which lie between her and Thy love.

He who gave her earthly birth, he whose blood flowed in her veins, has been a pioneer of that solemn truth, that there is no curse in any of Thy laws; no elaborate horror in any of Thy decisions. To him and others Thou hast given the task of teaching the way to Thee, O my God! and in a manner so as not to overawe timid credulous souls; of teaching a religion which does not say that sinners are plucked from time, as a brand is plucked from the burning fire; which does not teach that religion, which belongs only to human credulity and appealing only to humanitarian fears, ignorance and affections. I thank Thee, everlasting Father! that he is free from all those received doctrines of doubt and imposture. He is not willing to prostitute his reason or to allow emotion to release his faith, and he whom Thou hast made more than a modern Luther, knows that she has gone to her rest. He is free from all thought, that Thou, O God! wilt punish even after the grave. He does not realize Thee, O God! as the Father of an only-begotten son; but he knows, O my God! that all Thy sons or all Thy daughters have an equal share in Thy loving mercy, Thy tender compassion. He has never realized that Thou, O Father! art ready to damn even the most vacillating and the weakest of Thy children. He knows of Thy love and of Thy goodness manifested through that wondrous law of everlasting progress. His heart, through Thy great and loving kindness, is full of toleration; with him there is no terrible last day resting in imagination; that weak and fearing souls shall be gathered and bound in bundles and burnt; the fear of future agony of never-ending flames does not hold him in thralldom. He believes, O heavenly Father! that there can be no greater iniquity than that belief which robs God of honour and man of Thy everlasting care. Science advances, but under his teaching power much that Thou wouldst have man know of spiritual knowledge, has been flowing from his pen, and men are turning to the pages of his records, that they may realize law and order.

Thou hast sent Thy servants to him to speak of advanced education and of better government; nay, to speak on every theme of human well-being and well-doing. Thou hast through Thy mercy enlightened him, and through his means enlightened many. O Almighty God! Thou, who hast proved Thy care in enlarging his thoughts, exalting his resolves and purifying the manner of his resolutions, still further teach him, O Heavenly Father! that she, who has gone to

her rest, has still her thoughts, which turn earthward not only towards him, her earthly Father, but to her earthly mother, who loved her from her birth until her very last breath. Make him to remember, O God! that as great as was the love of the mother to the daughter, it was no greater than that of the daughter to her own children. Teach him, if Thou so wilt, that the care of the motherless is in his hands. Teach him, that their claims are not weakened by her departure from time to eternity; that those stalwart lads are his by blood, and by the sacredness of close kindred ties, and that the daughter lives again in the granddaughter, and that she who has gone can still with outstretched arms claim with an equal of that of her craving for the love and protection of the head of the family for those she has left.

He himself, O God! is free from all the strength and all the weakness of the accepted Scripture. He has entered through Thy merciful tenderness on the sacred apprehension of law and order; the earth, the sun, and the stars teach him but one lesson, which is, that Thou, the Author and Giver of eternal life, hast prepared, O God! a home for everlasting, for the highest of humanity, for those who have been obedient to Thy law, as well as for those who are the weakest and frailest.

She has gone to her rest, and there is none other that can condemn the actions of her life except Thee, O God! Who is he that shall become a judge under Thy law? The laws of man can claim their human judge, but Thou alone art the governor of Thine own Laws; Thou alone art the supreme judge. She has gone to her rest, to take her share in eternal life; she has gone to the world prepared for her and for all humanity; a world where order dominates over a world of men; over all men, over all nations, and spiritual despotism there is none. The Spirit-world has no brute power of either priest or tyrant, but is a world of experience; a life of reason surrounded by interpreters of Thee, the Great Worker. A life has opened for her, O God! more than mortal; through death all that is material has gone, and she has become one, who has through the grave been chastened by the awful trials and afflictions caused by the transition, and has entered into Thy confidence and into an appreciation of the true worship of Thee, her Father-God. There are many, whom the inspired messages have not reached, who do not hold with and will not believe in the intellectual and moral convictions of the possibility of our returning. Many, who although outside of this conviction are still, O merciful God! not without Thy tender care and Thy merciful compassion. The knowledge of a Kepler, a Galileo, a Newton, a Herschel is as nothing to the knowledge which came to her on passing away from time.

Ere the echoing footsteps of this Sensitive had passed down these stairs the message was already sent telling him, whom I love, that it must be no laggard footstep if he wished again to see his daughter in time. Thou, O God! knowest how intimately the sorrows and the sympathies of the Recorder are felt by him who left him that morning, when he had reached his own home. Thou knowest, because Thou heardest the words said to her, whom he has chosen for his wife, when he said: "I do not know any cause for the feeling of sorrow and pain, that has come upon me; my heart beats painfully; I have a feeling of strained expectancy; a hope, that ere some time should have passed, I should be enabled to realize some longed-for wish." It was, O God! the heart-felt wish of the Recorder re-echoing itself in his breast, that he might look once more on her face in time. But, O God! Thou hadst taken her to her eternal rest; Thou hadst claimed her ere his journey had ended; Thou hadst taken her into Thy sacred presence,—into those realms of eternal reason and of eternal thought; Thou hadst claimed her right of union with Thee; Thou hadst extended Thy hands, and through the sacredness of that change did not deny to her relationship.

When with Thee, O God! she is in the presence of life. Thou art the Life of our lives; the Fountain of our thoughts, and Thou hast now become the Object of her thought. Yes, truly can we say: "She has gone to her rest." The end was to-day. All things are Thine, O my God! all things come from Thee, and all return to Thee. Thou minglest in all as the essence of all that is seen and known. The conscience re-echoes this truth, and the grave has claimed all that belonged to it; but that, which is immortal, is now in possession of a foretaste of the great life in eternity. To-day Thou hast unfolded the law of life, and made her greater than the greatest of those names in time, who are still

troubled with that great problem of: What is man? To her Thou hast solved the problem fully; she is under Thy care for ever and for ever.

The surroundings of my Beloved One had a duty to prove that the short and troubled earth-life is not the end; to prove that eternity is given, that the very knowledge might be reached by all. O God! Thou hast entrusted to them the task of unsealing the eye and bringing her speedily to the fountain of living thought, so that she may arise above her sorrow, which is so closely interwoven with every earthly pleasure. Thou hast given her primal immortal thought, which will be the beginning of a progress for her, a progress that shall never end. The earth has claimed its own this day; but with the last fitting breath of time, Thy servants took up their allotted task, and gave to the sorrowing soul the sign and assurance of never-ending progress; of an immortal life, where dogma shall no longer torture the soul; where her maternal heart shall not be wrung; where forgiveness flows like a river; where all is joy and life; where neither deadly drug can destroy nor anything that is venomous can disturb the everlasting peace and harmony of life. Teach her, who has gone to her rest, to look steadily on all this, and to realize in her spiritual surroundings Thy work, O everlasting Father. In all Thy sequences, O Father God! there is law and there is order, and the being lawful and also being orderly makes us upright in heart, and makes gladness to prevail in all our spiritual actions.

To-day, O Father God! in accordance with the wishes of the nearest and dearest relatives, the vestments and utterances of Orthodoxy were heard; but Thou, O God! attest always in wisdom: Thou didst reign as God in the days of Magic and Alchemy: Thou wast a governing Father in the years when astrologers and soothsayers reigned; but under Thy law of everlasting mental progress these successive Monarchies of superstitious teachings have passed away, and if so Thou knowest, O God! that the days of Priestcraft are not to last for ever. The time was once, when the Civil Power of this great realm was ruled by priestcraft; but it is a changed power now; its days are numbered, for reason's clamour and the people will have no more of it. O God! whatever is, is Thine: That Soul, which has come into its rest is Thine, despite all earthly trials. There was ever a trust, an inextinguishable faith in Thy eternal goodness, which lived through all her earth trials, and was not overcome even at the last. She has gone to her rest; she has gone to meet with friends; not friends of a little while, but friends for ever. She has gone; she has entered on that waiting, in which there shall be no weariness. She is waiting for that era, when all of those who belonged to her on earth, shall have passed through the same trial of death, and have rejoined her where there shall never again be another parting; where all mistakes on earth shall have been forgotten and forgiven by Thee, O God! when they shall enter as a family reunited; journeying in family union ever onward.

False is he who calls himself Thy servant, O God! who would tear up with ruthless hands humanitarian faith in Thy eternal pity, and who for sordid vanity or worldly gain would rob a repentant soul of its last consolation. Those who in the strength of their hypocrisy and sanctified pride would say, "There is only one salvation; besides ours there is no other." As the father calleth his child by its name, so a mother even like her who hath gone to her rest, knoweth the names of those whom she still loves, and who are still servants in time: so, O God! hast Thou marked her for thy own. Thou hast taken her with every fault and failing into Thy arms. She is thine truly; she has gone to her rest, but will come back again, not called through fear from the Spirit-world, and from the life everlasting back again into the scenes and experiences of time; but she will come back again, drawn earthward through her awakened affections. She will become one of those who teach the absolute knowledge of Immortality, by giving expression of her affection; by taking on herself palpable form.

O God! there is much to be done: there is work prepared for the highest as well as the lowest; there is a sacred melody; an inward meaning, which belongs to these days. O God! give to the Recorder a peace of mind to counterbalance the trial of witnessing the last of a daughter placed in the body's last home this day. It is within Thy power, O God! to surround him with every token of eternal peace. Fill him with thoughts that have no response on earth; with aspirations that belong to the eternal form. Let him realize, that the ceremony of to-day is a proof of the ever-

progressiveness of immortal life. With the fear of death once taken away, the crossing of that Dark River becomes no longer terrible.

The burial service of Orthodoxy is erroneous in fact, in circumstances and in logic; but still there is an appeal to the soul with an inward meaning, that the soil which was trampled under feet; that the flowers that were flung on the coffin to-day, are diviner proofs, O God! of thy gift of immortality, than all the inconsistent stories of Jesus the Christ's wonderful birth, or his miraculous death. She has gone to her rest; she has entered into Thy great covenant of mercy; old things have passed away, and all things have now become new; her soul is on the high road to progress, a road which is open to all; a road, which will have to be traversed by all; a road of which no soul may ever reach the end, towards which it is ever tending; a road every mile of which is attended with meekness, equality and brotherly love.

I pray, O Almighty God! as one great ending of my hopes, that Humanity in time may grasp the supreme truth of ceaseless progress: of a progress which has been helped whether by a Buddha; by a Jesus of Nazareth; by a Mahomed; by a Luther; by the modern Spiritual Reformers; or by my Beloved One; it matters not, a progress never ceasing; making more advance according to unceasing human effort, but still always proceeding on as is proved by advancing law and advancing order; proved on earth by man's dominion over matter, a governance so great that it becomes suggestive, O God! that in the evolution of progress in eternity we may become Thy fellow workers. Thou art a God of mercy and of love. Thy humble servant appeals to both on her behalf. Give her, O gracious God! that peace which belongs not to time. Then may we, the surroundings of the Recorder, say, through that mercy in Thy Great Power of that forgiving Love, she has indeed passed into her rest!

The Control then said:—

Put down your pen. I would have a few words with you personally. Your prayer, as you looked down on the coffin for the last time, was heard by your surroundings, who carried the grieving soul of your child, which was lingering about her body, dazed and astonished, to her home in eternity; where she may get rid of earth's regrets and earth's feelings. She has not gone for ever; she will return after awhile.

My Guides said much more, which was known only to me and her mother, which would be of no interest to any one. My last prayer was as described by my Guide, and the knowledge that it has been responded to, takes away much of the affliction caused by the departure of an only child.

THE SPIRITUAL TEACHER.

SPIRITUAL GIFTS.

On Sunday, August 30, Mrs. Groom, of Birmingham, delivered two trance addresses in the newly-opened public room at Foleshill, near Coventry. Large audiences assembled on each occasion, the room in the evening being densely packed, a large number being unable to gain admittance. The subject of the morning address was "Spiritual Gifts," and the control's opening remarks were explanatory of the aims and purposes of Spiritualism, the establishment of a religion based upon a wider, nobler and freer platform than the existing creeds and dogmas; a religion of unity, love and human brotherhood; a religion that should not be based upon book knowledge, nor upon man's words,—not even upon the throne or Church of England, nor those of any other country, but upon the pure knowledge and understanding of things that were in the world. It was the aim of unseen spirits to give a scientific religion, and one that would answer every want of the human heart, through the avenue of spiritual knowledge. The control continued:—

We have chosen as our subject, "Spiritual Gifts," because it seems to us that the generality of men and the community at large, believe that spiritual gifts are not in the world to-day. If you ask throughout the length and breadth of the land, in any Church in Christendom, "Where are the spiritual gifts that Jesus of Nazareth exercised in the world?" or if you ask: "Have you them in the Church?" the Church answers "No." Why does the Church answer "No"? Most of all the sects in Christendom believe that Jesus did live, and that he was verily an entity, that he was a man, and at the same time the Son of God.

Jesus was a simple lad, and if you had asked him anything about Science he would have smiled. He knew nothing except of one science, and that was the science of the soul

and the spirit. Jesus came to teach a spiritual science, and to show the power of that spiritual science; and when to-day you say there are no spiritual gifts, you desecrate Jesus of Nazareth, and take away the glory of God, because those laws which were God's then, are the same to-day.

But it may be asked: "Are these spiritual gifts really beneficial to man? You are told in the Church that they never attempt to practise them;—and why not? Because there you have stamped out for you a creed whereby you shall worship, and please men rather than God. They have drawn strict lines, which you must not pass over, and they demand of you to believe thirty-nine articles written by man. I should like to see the man who keeps the half or the quarter of the thirty-nine.

What are these spiritual gifts? The Jews had them, the Athenians had them, and they are amongst all classes of people, and it is most astonishing to see them in the East to-day. In this country, however, they seem to have drifted into another avenue. They are practised, but oh! to-day, it is "magnetism," "mesmerism," a something we hardly know what. It is a spiritual gift nevertheless. Most persons have some of these gifts. There is speaking with tongues, there is healing, there is inspiration, there is prayer.

When Jesus passed away you are told that he came back again. How strange that he should come back, and yet you disbelieve in the possibility of others who are born under the same law and conditions, doing the same. What has been will ever be again, and under the same conditions that Jesus of Nazareth showed himself to the disciples who loved him, how do you know but that you, having the same trust and confidence, with your souls all going out with love to some one, might not be able to recognise a spiritual body as easily as Jesus of Nazareth was recognised?

In the records of history, in the Bible, you will find that there is scarcely a page but contains something relative to Spiritualism; and if you take from your Bible the spiritual facts, it is a book not fit nor worthy for anybody to look at. To-day your mediums have the same power and inspiration at their back as did the prophets and seers of the past in your biblical record. What was the New Jerusalem seen by John, but the time coming when there shall be no more death. This New Jerusalem is rising up, and its pillars will become so strong as to defy the materialism of the age.

Friends, we are looking towards you with these spiritual gifts. You have them here amongst you abundantly. Who can say what good you cannot do? We hope to see you grow, and we know that before another two or three years are over your heads this place will not hold one quarter of the meeting. There are those here who will be able to make healthy and strong those who require health and strength; but when you have to do this remember that there is something laid upon you. Keep yourselves healthy and pure, so that the magnetism that passes from you shall bless the persons to whom you give it, instead of creating another disorder worse than the one they were suffering from. Do not think that we are misusing these gifts. Love in its pure sense is that which can benefit every one—that love which can look into the eyes of the sufferer and feel that it would like to give some of its strength to the sufferer. That strength which is with you helps the sufferer. This will also benefit you; it will lead you from one platform to a higher platform of understanding, it is that which shall become the strength, the life, and the force of the nation, which shall stamp it with life and beauty, and make the human brotherhood on earth as divine as in heaven. We have more to say upon these spiritual gifts. Develop them amongst you and give them broadcast, but be careful to use them in their purest sense. Do not attempt to cast your pearls before swine, for they will sometimes turn again and rend you. You will have a hard battle to fight here, but you will be bound to progress, because God and the angels are your helpers, and they hold the great destinies of the nation in their hands.

There are diversities of gifts. Just as every man is differently organized so will his gifts be. There is nothing new under the face of heaven, but there is now a greater development of these gifts, and there may possibly be a still greater development as the conditions increase which make them more acceptable. You have upon you now a spiritual wave, and any young man who is strong and healthy physically, and has the life principle developed sufficiently in him to do good for others, never thinking of self, in this age of yours will become a healer. For the next three years you will find that you will not have to pay as you have done for

doctors to cure your sick, for there will be healers going forth proclaiming the power broadcast through humanity.

What are these spiritual gifts destined to become? They are destined to become ere long a greater power whereby spirits of foreign nationality will be able to speak through your organisms, and so give to you undeniable proofs of their knowledge and of their personality. By this means, by-and-by, you will be able to "speak in tongues," and also understand foreign and ancient literature. You will be able to comprehend the meaning of the different words in those books, that are not at present understood. These books, time after time, have been compiled afresh, and if you ask who were the first writers or dictators of them, you have to inquire: Were they men after God's own heart? Then there is the gift of understanding. Where a person has not a real understanding many things seem to be a sort of mystery, and he will look upon them as though there were something wrong in this, that, or the other; but when the understanding is developed to see the utility and purpose of everything, he will begin to recognise more fully the hidden meaning and the true nature of things. Though you may not see it, this gift of understanding is one of the blessedest things that ever came to humanity, for by its power you are able to understand people and to read them through. By this power which God has given you, you will be able to comprehend everything around you, and to see your way as clearly as the very light of heaven. No one is expected to be perfect, and no one can expect to mount to the top of the hill in a moment. Some must be workers, some helpers, some healers, some seers, some must speak under inspiration, some are controlled in various ways; but if you would understand the meaning of these gifts, you must become so pure in yourselves that you can promulgate and help the advancement of whatever gift is in you. You will then help the spiritual world, and the spiritual world will help you.

Now we ask again how is it that in the Church of England, who base their foundation of religion on Jesus of Nazareth, these gifts which he brought are not used. The gift of the seer, had it been in your churches would have dried many a tear; the gift of healing, had it been in your churches would have healed many a sick soul and saved many a one from dying in misery and want. We ask in the name of common sense—If they teach Jesus of Nazareth as a healer, as Christ, as a bringer of these gifts,—where are they? Jesus said, "Behold I leave you a comforter, the spirit of truth, and when it is come it shall reveal all things unto you," and we ask, "Why is it not there?" Because the moment the quality of these gifts is recognised, down comes the pillar of your church, and you become equal in the sight of heaven and in the sight of humanity. The gifts would be spread broadcast, and the poor peasant in the humble cottage would perhaps be as great a healer and more so than the bishops of England. Therefore you may not at present expect to see all these gifts acknowledged in the churches of England. The Church will never recognise Spiritualism until she is compelled to do so, when her last prop is falling from beneath her. When she finds she is destined either to crumble into ashes and dust of ignominy and to be unrecognised, or perceive these spiritual gifts, we think Mother Church will be like someone else by-and-by; when she finds that all her grandeur is as nought in the eyes of humanity, when she finds that those golden candlesticks burning on the altars do not find Deity, when she knows that the incense which is being brandished in her church to-day is nothing in the sight of God: but that a contrite heart is what He seeks, that any common man can live as near God as an archbishop, and that the voice of God and the voices from the angel-world are ringing throughout the length and breadth of your land calling every soul to righteousness;—when she gets to know this she may let these gifts sink into her conscience, and bring forth loving deeds of justice shown towards one another. This we know, that if she has common sense she will bring in these spiritual gifts sooner or later.

We said that spirits were now upon a new platform. Yes, because we cannot work on the old one. They bring in artificial distinctions, barriers of pride and laws asking the spirits to step in one straight avenue of thought. But we cannot do it; we will not do it. We have God's free light of heaven, we have the flood-gates of eternal justice open, and we mean to teach it throughout the length and breadth of the land. Oh! friends, let these spiritual gifts be sown broadcast. Gather them for yourselves, just as you would gather flowers in the summer time in all their beauty. Let

them be treasured, and let them be exercised for the good of others. If you find disease, want or misery, try to remove it them. If you have not a penny in your purse, you have human sympathy which you can give to others. You will be able to look into one another with these gifts, and be able to see the hollowness, the shams and corruption within each other; but do not speak of it. Let it lie still. Look farther into the human casquet, and you will find something better than this corruption. There is not a living soul but has some germ of goodness in it. Touch that chord, and its better qualities will burst forth. Find out the spark of goodness, and fan it to a flame, and you will be able to reclaim the most wretched, the most miserable and degraded by those spiritual gifts.

True Spiritualists ought to go more than any other people into the world, and cast forth their more perfect knowledge. They have a broader, deeper and a higher understanding than others. Go, and wherever you see a need for the exercise of these gifts, make use of them. No matter, if at first they are treated with prejudice and you are ignored. Never mind the scorn and ridicule. Others have had to bear it. The greater your cross the brighter your crown. Remember that the more you suffer for others, the more the angels will help you, and the more will God's glory shine by-and-by. So that you see, it is all for one purpose. Others first and self last. That was the teaching of Jesus of Nazareth, but it seems that your bishops and deacons like to see self first. They seek for the best places, and they have plenty of decorations. Would the Nazarene have been bedecked and bedizened in such robes? Would he have wanted a gilt sceptre or a herald walking before him? He would not have cared if he had picked up the stones, so that some poor blind soul should not stumble over them. Let that be your way of working for the good of humanity.

Strive not for flattery nor for perishable rewards, but for an immortal crown that will not fade. When your poor body shall have crumbled in the dust, and when every fragment shall have decayed, there will be another spiritual body far transcending that poor mortal one. Let this be your aim, and then we shall know that Spiritualism is finding a ground-work whose basis can never be uprooted, that no science in creation can uproot or touch it. It is made of God's own will, it is guarded by the angels, it is based on science, founded on fact, and it is as immovable as the heavens which God has created. Therefore my friends be not slow of heart to do good to one another, be not weak-hearted because your place is small, be not broken down because there are barriers outside, do not allow yourselves to turn away with the wind; because if you do your purpose is lost. The outside world may scorn you, spit upon you, and ridicule you, but the angels of God will hold you up, and at the close you will tread the ethereal world, praising God that you have surmounted the barriers of time, and gained a path to glory for yourselves and others.

Friends, let these spiritual gifts be amongst you. Be not ashamed to hold them up to the world, for if you are, you are not worthy of the trust God has placed in you. You have formed a new basis here in Warwickshire, and may the seed of this newer and fuller religion grapple with the ignorance, the shame, and the pride that exists, until the truth shall ride over every barrier and stand upon the basis which all men shall love and admire. May you become guides to your fellows along the avenues of life, and in your temple which shall reach from earth to heaven, may the angels speak words of cheer to you on your way through the physical world. May God's blessing remain on you, and may you cultivate those spiritual gifts, and your greatest blessing shall be true righteousness, peace and good-will to all men.

SPIRITUALISM AS ICONOCLAST AND BUILDER.

On September 6th, Mr. J. B. Tetlow, under influence of his guides, gave a lecture on the above subject at Sowerby Bridge, of which we have received a condensed report, which we further abridge.

It is said: Any fool may pull down but it requires a wise man to build up. The down-puller is frequently regarded as mischievous and of no use. But what is all political agitation but a pulling down of bad measures? The Iconoclastic work of pulling down the bad, is not only useful but necessary. The pioneer goes out into the forests or prairies, and he finds the land occupied with that which is unable to serve his purpose. His first duty is to extirpate that which already exists before he can prepare the land to receive seed from which he can raise the means of sustaining life. But his rooting up of weeds and brambles would be of little use if he had no better seed to sow on the cleared land.

Spiritualism has its iconoclastic, pioneer aspect; it pulls down that which enthralls the human mind, but it does not end there. Before it can be shown what Spiritualism can do, it would be well to give a

definition of it. It does not consist of the phenomena merely, nor any external form of spirit manifestation. These simply prove that there is a spiritual power, the use of which is to guide man in the way of life. It is intended that Spiritualism shall enable you to overcome the evil with the good, to purify your nature, and to teach you how to train your children and improve the condition of society. It puts man in the right way, to attain the Kingdom of Heaven.

In the iconoclastic sense, it passes the theological dogmas of the day before your reason, and asks you to test them by the ability within, which has been given to all men. It demands that you subject all questions of a religious kind to the strictest investigation before you accept them as truth. It is not what we are told from without that is true, but what we realize from within. While we cling to the external things taught by the sects, we never seek to develop that internal light which is the gift of the Spirit; hence the iconoclast has to break the idols of the past, before the eternal truths can be sought for or found.

Thus, the spiritual faculties of man, aided by his reason and experience, entirely repudiate the doctrine of the atonement. Where there is sin there is suffering, is a universal experience. To permit another to bear that suffering in our stead is to extend the evil. Reason proclaims that the consequences of an act are not felt in advance of the act being committed. How then can the sins of to-day be borne by any one who lived in the past? Reason and the spiritual faculty in man alike demand that Church doctrines shall be levelled with the dust, that the truth may arise and guide men.

Take the dogma of the day of judgment. What can the countless souls passed away these 4,000 years have been doing while waiting for the judgment? Shall the Infinite One narrow himself down into a small personality, that he may let these thousands of souls have a look at him as he gives each his sentence? It rather appears that every act we commit produces its own appropriate and immediate effect. If a commercial traveller enter a shop and by misrepresentation in the sale of goods impose upon a shopkeeper, he very well knows that he is acting falsely and dishonestly. Who is it then that passes judgment on that man; he who is behind the counter, or the one in front of it? Neither. It is the divine law of Truth that passes judgment, and thus every day is a judgment day; there is no necessity to wait for it.

There is only one religion in the world, and as Spiritualists we recognise it. Love one another and do as ye would be done by have been the grand principles of the religion of life in all times. It is man that by our acts we injure, and not God; therefore confession and restitution is due to man and not to God. The whole scheme of religious attitude is reversed by the teachings of Spiritualism.

A good Christian mother has two children. One of them has a superior brain, endowed with intellectual and aspirational faculties. His intuitive sense of truth prevents him from accepting the dogmas of Christianity. He lives the self-denying life of a spiritual pioneer, leads many to the truth, and leaves the world better than he found it. The hour of his death comes, the minister is sent for. He says to the dying man: "Do you believe that Jesus died on the cross to save you from your sins?" "No, sir!" is the reply. "Then I am of no use here; prayers are of no avail unless you thus believe"; and the dying philanthropist is consigned to eternal torments in hell. The other child of this Christian mother is of the opposite kind. His is an impure and wasted life, through the sins of which many are led to ruin. His vices bring him to an early grave. The minister also attends his death-bed. "Do you lay all your sins on the Saviour?" the minister asks the dying man, who never scrupled in the best of days to shrink from his honest responsibilities. Wicked to the end, he readily answers, "Yes!" Then laudatory prayers are offered up, and the abject sinner is transformed into a saint, and supposed to be as fit for the companionship of heaven, as his good brother was for the pains of hell.

Spiritualism pulls down this God-dishonouring and man-degrading system; and it shows that all mankind earn their reward. It cannot take joy out the consideration that a selfish salvation will make an inhabitant of heaven happy, if the loved one is suffering endless and unspeakable pains. The mother could not be restrained from pulling her child's finger out of the fire, and how are we to suppose that there can be happiness in heaven if her son is wholly enveloped in sulphurous flames? Nor does Spiritualism rejoice over the punishment which may be supposed to follow on an evil earth-life. No! Let us rather hope that the misery attending vice is its immediate punishment, and that our Father has made provision for his prodigal children, so that on entering His upper world, they have facilities afforded them to profit by the misdirected and painful lives they have led on earth.

Spiritualism pulls down and destroys false theological systems that make man their victim. Spiritualism destroys nothing that is good, true and immortal. It saves, elevates and builds up the immortal soul. It makes men more manly and women more womanly. It shows that each one of us must reform ourselves, and it helps us to do so. Let each one then set his own house in order, and he is offering the best incentive to others to do so. The truthful man does most to eradicate falsehood. The honest trader is the only upholder of successful business. The man of fraternity and peace is the antidote to quarrels and strife. Live then in accordance with the Divine Law which underlies all, and the Kingdom of Heaven will be established on earth, and the countenances of mankind will joyfully beam with that deathless Love which is the Builder and Sustainer of all things!

MRS. C. L. V. RICHMOND'S MEETINGS.

NEWCASTLE-ON-TYNE.

On Tuesday evening, the weekly spiritual convention was held at Weir's Court, "The needs of the hour" being the subject for discussion. Mr. W. H. Robinson led off with an earnest appeal to the Spiritualists of the district to unite and present a strong, bold front, and make Spiritualism a felt power here, the moment being opportune, seeing that shortly the cause here will be under the necessity of collecting its forces and moving to other premises, the Hall in Weir's Court being about to be pulled down and converted into warehouses. It is hoped that the Spiritualists of Newcastle and Gateshead will unite and secure good premises for the much needed work of the Spirit in its public aspect.

Messrs. Hunter, Murray, Grey, Harris, Kersey, Thompson, and Wil-

son followed in much the same strain, when the guides of Mr. Lashbrook reminded us that we were occupied on a subject rather foreign to the Convention, which was to develop the latent spiritual gifts of those so endowed. "Cissy," Mrs. Mellon's control, also endorsed that idea, and suggested that we take up the subject of the evening from a spiritual standpoint. Eventually it was resolved that we meet every Tuesday evening at 7.30, the first hour to be devoted to discussion, and then resolve itself into a seance for the development of physical phenomena, which is rightly considered the basis of the movement. Next Tuesday evening subject to be, "The Needs of the Hour from a Spiritual standpoint"; to commence at 7.30 prompt.

On Sunday morning, the guides of Mrs. Cora L. V. Richmond commenced a series of three addresses in the Northumberland Hall; subject in the morning, "Angels and archangels, their power over man's spiritual states and destiny." In the realm of matter, law, order, arrangement and adaptation were apparent everywhere. Science recognised fixed and immutable law, orderly sequence, wonderful and harmonious arrangement in the realm of physics. Was it to be supposed that the Realm of Spirit, which is a higher condition of being, was less orderly, less harmonious in expression? No! as we ascend the scale of being we find still more order, higher expressions of law, diviner principles of government; no chance, no chaos, no erratic movements; but ever as we ascend, from humanity in the tender care of the mother over her babe, to the guardian spirit, from the guardian spirit to the ministering angel, to the archangel, and so to the All-Father, we find a continual chain of loving care and guidance. No fear of any soul drifting out to the dark ocean of eternity without guidance and guardianship. From the most seemingly abandoned creature on the earth to the highest endowed, all are under the loving care of our Heavenly Father, through the ministry and guidance of Archangels, Angels, and Guardian Spirits, whether man recognises it or not. Man breathed and was sustained by the oxygen of the atmosphere ages before Priestley discovered its presence, and so man has been sustained and helped spiritually by God and guardian spirits long before the advent of modern Spiritualism. But still the knowledge in both cases is of the greatest utility. It was the same in the moral world as in the realm of spirit, no moral law could with impunity be transgressed, we must live the life for ourselves individually, no one could live it for us; the innocence and goodness of no one would avail us. Angels might point the way, but we must walk it, and the walking it would be for our eternal welfare and advantage.

The evening subject was a further development of the same thought, and that spiritual forces are making themselves more powerfully felt at present, and would continue to do so. On every hand the power of a divine thought is being manifested. The churches and sects are quaking, not knowing what may come next. New thoughts of life and its meaning and destiny are being borne in upon the minds of men. In the world of politics, science and literature, as in the social and religious questions of the day, new ideas are struggling for expression and acceptance; until in the not distant future the New Earth and the New Heaven long foretold would be ushered in.

The Monday evening discourse was a continuation and conclusion of the same subject; and not soon will the impression created be effaced. "What is the New Religion?" It is a religion for everyday life, with present communion with God, and his loving angels; with daily food of the Spirit from God.

Preliminary to each discourse a number of written questions were answered, and at the conclusion of each discourse a poem on "The destiny of the Human Soul," "A Mother's Love," and "Behind the Veil," respectively. The last-named being suggested by Mr. Joseph Skipsey, and as an impromptu effort I think it far surpassed all I ever heard. I am sorry it was not taken down as delivered. Its conclusion and the vote of thanks were the signal for quite an ovation. It is hoped that we may soon be favoured by another visit.

The Sunday afternoon open-air meeting was also a great success, Mr. W. C. Robson giving a very telling and thoughtful address on "The Standpoint of Spiritualism," followed by Mr. Lashbrook, under the control of his guide, "Onward," in an earnest, exhortative address.

GEO. WILSON, Hon. Cor. Sec.

CHURWELL AND MORLEY.

Mrs. Cora L. V. Richmond visited Churwell, on Tuesday evening, Sept. 8, when the Co-operative Hall was completely packed with a very intelligent and appreciative audience. After answering a number of very sensible questions, Mrs. Richmond's guides gave a beautiful address, which was well received, also an excellent poem on "The rights of labour," the subject being suggested by the audience.

On Wednesday evening, Sept. 9, the Co-operative Hall, at Morley, which is capable of comfortably seating 700 persons, was crowded, many having to stand. The platform was very neatly decorated by choice flowers, supplied by a lady friend. Mrs. Richmond was well received on entering the Hall. About half-an-hour was again devoted to questions, of a very intelligent and varied nature, the audience signifying their approval of the various answers by hearty and well merited applause. The discourse on "How Spiritualism proposes to cure poverty and crime," was a grand moral lesson, and was delivered in the speaker's best style and choicest language, which seemed to carry the whole audience with them.

The chairman asked for a theme for the poem, when, "W. E. Gladstone, the Grand Old Man," was suggested and carried with acclamation, as a suitable subject. Mrs. Richmond rose, and amid profound silence at once commenced to give a good sketch of the noble deeds during fifty years of public service which had built up the illustrious Statesman's character, and endeared him to the nation, in a beautiful poem, which brought forth the plaudits of the whole house. Mrs. Richmond's visit have made a good impression, and will no doubt bear fruit after many days.—B. H. B.

W. J. COLVILLE'S MEETINGS.

W. J. Colville delivered two lectures at Barrow-in-Furness during last week, in the hall usually occupied by the Spiritualists of that place. Unfortunately the limited accommodation deterred many persons from attending, as on Wednesday evening, Sept. 9, the crowd was so great the doors were obliged to be closed against all further admission. The

lecture on Wednesday was on "The New Year of the World," and was a very able and instructive effort, followed by a poem of considerable beauty on "Angelic Breathings." On Thursday, Sept. 10, "Heaven and Hell: where and what are they?" The large audience gave the speaker their closest attention throughout, and applauded heartily as he resumed his seat. A fine poem followed, on "The cry for bread." Questions were answered previous to each discourse, each answer being received with acclamation. Regular Sunday and Thursday services are held in Victoria Buildings, Barrow-in-Furness, and the Society, under the presidency of Mr. Walmsley, is doing a useful and effective work.

On Sunday, Sept. 11, W. J. Colville answered an immense number of questions in the Psychological Hall, Leeds, where there was an excellent audience. The thirst for spiritual knowledge seems very great in Leeds, and the indication of the fact is that stupid questions are very rarely sent up, all the subjects enquired into are of a nature to show that the audiences use their brains and desire practical information. W. J. Colville will revisit Leeds on Michaelmas Day, Sept. 29. The subject of discourse will be "St. Michael and his angels, and their conquest over the dragon."

On Sunday, Sept. 13, W. J. Colville was the speaker at Manchester, Tipping Street. In the morning there was an excellent attendance, and in the evening a crowded hall. The lecture in the morning was from the words, "Prove all things, and hold fast that which is good." The lecturer treated the subject radically, but not from the standpoint of an iconoclast. To prove all things necessitates study, examination, calm research; impetuosity and zeal, apart from reason, are among the most conspicuous disqualifications for the work. Moral laws and principles are just as susceptible of demonstration as physical facts, only they relate to another department of being, and require the exercise of another set of faculties. True theology is a progressive science. There is a science of morality, and a moral act is always one that reason must approve; only the reason in some people is so undeveloped, that it has power to prove very little any way. To an economist or utilitarian morality approves itself as the greatest contributor to the greatest good of the greatest number of humanity on earth. Everything is good in itself; all natural powers and spiritual gifts are good, but to learn the right use of all is to employ opportunity, and win the prize of true and worthy living.

In the evening "The spiritual Deluge, and its after effects," formed the topic of a splendid and very powerful lecture. The old story of the flood was regarded as an allegorical picture of the world at the close of a cycle or dispensation. The waters which cover the earth are the consequences of all that has been done by man during the age which is coming to an end. Gluttony, drunkenness, filth and lust are the causes of cholera, and all other afflictive visitations of providence. Many people wince under the lash of providence, and speak repiningly of God's anger, whereas the divine law is the instrument of chastisement only to effect purification. All evil courses result in the eventual death of evil. The cholera is an angel in disguise, when it has passed by Spain will be a rejuvenated country, whereas if she were not made to suffer for her impurities, she would become a sink of iniquity. Passing rapidly from point to point in illustration and emphasis, the lecturer dwelt at last upon the final outcome of present disturbances, and declared that Health, Cleanliness, Liberty, Peace, Knowledge would be the direct outcome of all present agitations. As of old, when two of every kind were preserved, but seven clean animals of every species in the ark, so to-day far more evil than good must perish in the strife; and while evil may sink into a bottomless pit, and never rise again, good may seem to slumber, but can never die. The new age will be the people's age. Secrecy and parable needful in the past will soon be no more required, and the New Dispensation will differ from the old, as the present general system of education differs from the exclusive system of the past.

Very pleasing poems were given at each service; the collections were liberal.

CHESTERTON.—Mr. D. Turner writes with much enthusiasm respecting Mr. Colville's visit. One of the principal tradesmen in the village said he had learned more that evening than in two years' attendance at the Primitive chapel. Mrs. Green, of Heywood, was present and assisted in singing.

MORLEY: Sept. 6.—In the unavoidable absence of Mrs. Ingham, Miss F. M. Tetley, our local medium, occupied our platform. Her guide, based their remarks on the "Five wise and the five foolish virgins." The address was pithy and to the point, urging all to keep their lamps in good order, so that their lights might illumine not only their own path but the surroundings of others also, and thus be the means of lifting up humanity to a higher and nobler position. A very genial influence pervaded the room, and all seemed to feel as if in the presence of angels. The room was nearly full. A collection was taken for a suffering sister.—B. H. B.

BACUR: Sept. 6.—Afternoon: Bible Class. The chairman read the first chapter of John, and then threw it open for discussion. The class dwelt chiefly on the first three verses, and compared the old version with the new. It begins: "In the beginning was the word, and the word was God." But instead of looking at it in the light that the Orthodox look at it, or taking the word for the second person in the trinity, we took it to mean wisdom, as the new version has it. The class is a success in every respect, all who attend taking a great delight in the proceedings. In the evening Mr. G. C. Stott gave his fine essay on, "Where is our Churchmanship, and what marks us off from the rest of the Churches?" The essayist dwelt at great length on the differences between us and other Churches, in which he laid down the tenets of a Spiritualist, and said that Spiritualism would assist every reform. The essayist concluded with a grand peroration. No question being forthcoming, the meeting was closed after having had a nice enjoyable day. It is strange we can get no opposition at our meetings, but plenty when we are away or in company during the week. There is an article in our local paper this week opposing Spiritualism, by a gentleman who was at our meeting last Sunday. He had the opportunity of opposing us then, discussion being invited, but he never asked a question.—JOHN BUCKLEY, Clogger, Burnley Road.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, SEPTEMBER 18, 1885.

NOTES AND COMMENTS.

Our contents this week are largely of a funereal character. The control is very touching, and sets forth many spiritual principles. The reports of Mrs. Groom's and other speeches give a favourable view of the teachings so abundantly being dispensed all over the country. The vast amount of sound spiritual knowledge given forth from week to week must largely influence public opinion. It may be truly said, that those mediums whose positions in life isolate them most completely from conventional society, utter the purest spiritual truths. The obscure and humble servant of the Spirit has no selfish purpose to serve, no overruling minds to please.

It is a hard matter to summarize the history of even a day in one sentence. Mrs. Britten labours under a much greater difficulty in doing full justice to Newcastle Spiritualism during the last ten years. In case we should be inadvertently treading on some one's corns by publishing the allusion to a "split," we would "beg pardon" for the act by observing that the bursting of a boil and the expulsion of the purulent matter is usually a sign of health. Such it appears has been the case in Newcastle. The evil is to be sought for in that previous condition which diffused peccant humours within the body Spiritual, and led to the eruption. One of these brain-feverish maladies was the "paper" so cordially alluded to, and which closed a career illuminated by a certain burning of copies, which shed a "radiance" characteristic of the local affliction—its cause, continuance and final decadence. After all that has been done in Newcastle in the past, the running of a Sunday meeting is as little as could be expected. We are glad to see that other forms of work are being assiduously prosecuted.

Dr. Mack has been suddenly called away to his native land. He hopes to be in London again next spring. Communications should be addressed to him—13, Thornton Street, Boston, Mass., U. S. A. His absence will be regretted by many who have been in the habit of receiving the benefit of his healing power.

The Queen has been pleased to confer a Civil List Pension of £75 a year on the Rev. J. Inches Hillocks, author of "Hard Battles for Life and Usefulness." Twenty-five years ago Her Majesty was pleased to pay marked attention to Mr. Hillocks and his efforts. In 1860 she was so interested in his prize Autobiography, entitled "Life Story," that she directed enquiries to be made respecting the Author. These were "perfectly satisfactory," and Her Majesty through her Secretary, Sir C. B. Phipps, forwarded to Mr. Hillocks a cheque as a mark of Her Majesty's appreciation.

HOKTOM.—Anniversary Tea-Meeting on Sunday, Sept. 27.

MANCHESTER.—Mrs. Groom will speak at Tipping Street on Sunday. On Sunday, 27th, at 2.30, Members are requested to meet for election of Officers, being the half-yearly meeting.—W. LAWTON, Sec., M.S.S.S.

GLASGOW.—On Sunday, Mr. E. W. Wallis will debate at Ramshorn Hall, 122, Ingram Street, with a leading Secularist, on the survival of man after death. See Directory.

NEW ROOM AT WALWORTH.

Mr. W. J. Colville will deliver an inspirational address, at 83, Boyson Road, Walworth Road, on Thursday, September 24th. Lecture to commence at 8 p.m.; to be followed by answers to questions and an inspirational poem on subjects chosen by the audience. Admission free, and voluntary collection to defray expenses.

On Sunday, September 27th, Mr. Burns has been asked to assist in the opening Sunday Services in the new room.

Mr. J. Veitch will give the last lecture at 43, Manor Place, on Sunday evening, subject, "Spiritualism, its Evidences." A good attendance is solicited on this occasion.

MRS. WELDON'S RELEASE.

This lady, who has done something to establish the sanity of Spiritualists in open court, will leave Holloway Gaol, Tuesday, September 22, at 1 p.m. A procession with bands and banners will be formed, and pass down Ludgate Hill, up Fleet Street, and along the Strand to Trafalgar Square, and from thence to Hyde Park, to demand a Court of Criminal Appeal. In the evening at 8, there will be a meeting at Forester's Hall, Clerkenwell Road. Subscriptions towards the Testimonial Fund should be sent at once to Mr. E. H. G. Smith, 30 Cumming Street, Pentonville, N.

MR. A. DUGUID AT CAVENDISH ROOMS.

On Sunday evening, Mr. Duguid will deliver a discourse at 51, Mortimer Street, Langham Place, at which Mr. J. Burns will assist. Service to commence at 7 o'clock.

Mr. Duguid and Mrs. Duguid and lady friend will be entertained at a Fruit Banquet, at the Spiritual Institution, on Monday evening, September 28th. A general invitation to all friends.

On Sunday, October 11th, the first Congregational Tea Meeting for the season will take place at Cavendish Rooms. Tea at 5 o'clock; tickets 1s. each; service at 7.

MRS. E. W. WALLIS IN NORTHUMBERLAND.—Arrangements have been made for Mrs. Wallis to visit Seghill, for October 17th and 18th, and North Shields, October 25th and 26th. She will be happy to secure engagements for week-night lectures on intervening dates between the 18th and 25th. Friends desiring her services should write at once to 50, Langside Road, Crosshill, Glasgow.

HALIFAX: 1, Winding Road, Sept. 13.—With regret I report Miss Keeves's last meeting for the present. These last six weeks we have had a grand spiritual feast, both at the church and private circles, which have been held I believe every day, and which we trust will result in a great deal of good being done. In the afternoon she spoke well on subjects selected by the audience. In the evening she spoke on four scriptural subjects, also selected by the audience. They were rather curious ones, but she handled them in grand style. The room was crowded. Halifax people hope it will not be long before they have the pleasure of seeing and hearing Miss Keeves again. On Monday evening, Mrs. Morley, a local medium, occupied our platform. She is controlled by a good doctor, and is doing much good, and convinces many of the fact of spirit communion. She describes the nature of complaints without asking questions, and also gives clairvoyant readings. In addition she is an inspirational speaker. The Cause is progressing very satisfactorily here.—S. JAGGER.

BLACKBURN: New Water Street, Sept. 13.—9.30, Lyceum conductor, Mr. Jno. Pemberton; Present, 47 males, 35 females, 6 officers, total 88.—At the usual services of the society the chair was taken by Mr. Jno. Pemberton, whilst the guides of Mrs. Gregg most eloquently discoursed on "The home of the Soul," and "Quench not the Spirit." After each address an impromptu poem was given on the subject of the lecture. Mrs. Gregg also gave a large number of clairvoyant descriptions of spirit friends, and pointed out to several persons their mediumistic capabilities, for the development of which she most strongly urged them to sit. Some of the spiritual delineations which she gave were really remarkable, and although a few of them were not recognised at the time of their being given, several parties came forward at the close of the meeting and acknowledged that the circumstances had come to their remembrance. Mrs. Gregg also gave several receipts to persons troubled with diseases of the chest. I would like to remind all members that the quarterly subscriptions are now due, and they will greatly oblige by paying the same to Mr. Farmery as early as convenient. For the benefit of those who would like to become members, I may mention that they can do so on giving their names and subscription (one shilling) to Mr. Farmery or any of his assistants.—W. M.

WALSALL: Sept. 13.—Mrs. Groom occupied our platform, it being our Harvest Thanksgiving and special service in aid of the Sunday School. The children gave recitations and sang four hymns without a single mistake. We are making progress in this most important work; and are glad to say that the members came in large numbers to assist us. Mrs. Groom's services are always appreciated in Walsall. Her address was full of rich thought, the clairvoyant descriptions were nearly all recognised, and the poems gave great satisfaction. The collection was good, which will greatly assist us in buying books and other things necessary for the work. If any friend of the education of children, have a few suitable books to present, we would gratefully receive them. Our service last Sunday was a great success.—J. TIBBERTS.

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.”

The guides of Mrs. Cora L. V. Richmond announce her return to America the last week in October.

The meetings in Kensington, on Sunday evenings, will be the last public meetings in London, for the present.

A series of private meetings will be held (time and place to be stated to individuals), every Thursday evening during Mrs. Richmond's stay in London, for inner teachings; those desiring to attend will please send their names (for acceptance by the guides), care of Mrs. Strawbridge. A limited number only can attend.

Mrs. Richmond will also answer a few calls to speak in suburban towns, on week day evenings, but they must be accessible and within easy reach by rail.

W. J. COLVILLE'S FAREWELL MEETINGS.

SPECIAL NOTICE TO FRIENDS IN YORKSHIRE DISTRICT.

W. J. Colville will, with the assistance of many friends, conduct a social meeting in Leeds, at Psychological Hall, on Michaelmas Day, Sept. 29th; Exercises to commence at 7.30 p.m. The proceedings will include a fine selection of vocal and instrumental music, answers to questions, lecture and poem through mediumship of W. J. Colville. Subject of lecture, “St. Michael and his angels, and the conquest over the dragon.”

At 6 p.m., a Tea Meeting will be held in the School room under the hall. Tickets 6d. each. As this will be W. J. Colville's farewell meeting in England, friends from a distance are expected to attend in considerable numbers. Every arrangement will be made for their accommodation and comfort.

LIVERPOOL.

Friends in Liverpool are respectfully informed that W. J. Colville will speak in Daulby Hall, Daulby Street, Sunday, Sept. 17, at 11 a.m. and 6.30 p.m.; and on Monday, Sept. 28, at 8 p.m. The meeting on Monday evening will be of a special farewell character. The public cordially invited on all occasions.

PENDLETON AND MANCHESTER.

This evening, Friday, Sept. 18, W. J. Colville will lecture in Tipping Street Hall, Manchester, during the service, which commences at 7.45 p.m., subject, “The present Crisis in England, Social, Political and Industrial: How will it ultimate?” Sunday next, Sept. 20, he speaks in Town Hall, Pendleton, 2.30 p.m., “The Lesson of Life, or the unfoldment of the Divine in Man”; 6.30 p.m., subject to be chosen by audience.

W. J. COLVILLE'S LONDON FAREWELL MEETINGS.

Wednesday, Sept. 23, at 8 p.m., W. J. Colville will hold a public meeting in Cavendish Rooms, 51, Mortimer Street, when there will be a fine selection of vocal and instrumental music in addition to a lecture, answers to questions and impromptu poem through the mediumship of W. J. Colville. Subject of lecture: “The Purpose of Life: How to unfold the Divine in Man.” Admission free. Voluntary collection to defray expenses. The numerous friends of W. J. Colville in London are respectfully informed that this will be his farewell appearance, as he returns to America on Sept. 30.

W. J. Colville will be in London during the coming week, and will commence a short series of meetings in the Metropolis by lecturing at the Spiritual Institution, Monday, Sept. 21, at 8 p.m. subject, “Man's relations to the Spirit-world”; answers to questions and poem to follow. Admission free. Collection for Spiritual Institution.

Tuesday, Sept. 22, Reception at 16, York Street, Portman Square, 3.

Wednesday, Sept. 23, Cavendish Rooms. See above.

Thursday, Sept. 24, 83, Boyson Road, Walworth Road, 8 p.m., subject to be chosen by the audience.

Friday, Sept. 25, Reception at 15, Southampton Row: Good wishes and Good-bye.

The first chapter of W. J. Colville's contemplated publication, “Real Life in the Spirit-World,” has created considerable interest and a request for a continuation of the narrative. The work, of which it forms a part, will shortly be published in America, and an edition will be brought out in England immediately after. Subscriptions are 1 dollar or 4s. The book will be a bulky one, much larger than “Bertha” or volume of “Lectures.” The published price will be 1 dollar 50 cents, or 6s. It will contain between 20 and 30 distinct histories of spiritual experience given by spirits at different times and under widely varying circumstances, through W. J. Colville's mediumship, never previously made public.

Are there any Spiritualists in New Southgate or neighbourhood? An earnest investigator would be pleased to hear from such. Address, W., Blenheim Villa, Avenue Road, New Southgate, N.

ADELAIDE.—The South Australian Times of July 18, contains a great deal of correspondence on Spiritualism, Mr. C. Reimers figuring largely.

BOWERSY BRIDGE.—A very successful Tea and Entertainment was given at the Spiritual Lyceum, when 150 sat down to tea. The proceeds were devoted to defray the balance due on the organ, which is now cleared off. All friends who have contributed towards the cost are very sincerely thanked.—A. B.

EXETER: The Mint, September 13.—Mr. Hamlyn gave a trance discourse on “Spiritualism, the World's Redeemer,” tracing the current of inspiration from the remote past, and showing how it had been opposed by a so-called religious element. This opposition was now being repelled by Modern Spiritualism, which would emancipate man, promote human brotherhood, and unfold the Divine attributes in man.—R. SHEPHERD, Hon. Sec.

THE SPIRITUAL WORKER.

SPIRITUAL WORK AT PENDLETON.

As stated last week, Mrs. Britten resumed the meetings in Pendleton Town Hall, on Tuesday of last week. On Sunday, Mr. Burns, Representative of the MEDIUM, responded to the kind and urgent invitation of the friends to speak on the first Sunday of the new series. It is somewhat of a laborious undertaking, as the lofty hall is seated for nearly 600 sitters, and it only had about 170 in the afternoon, and not quite 200 in the evening. The acoustic merits of the hall are not of a high order, more particularly when so sparsely occupied, so that the efforts of the speaker are drawn out, and yet the seemingly insatiable void calls for more. The audiences were somewhat of a miscellaneous character, as the friends say they have lost the most part of the congregation which attended the previous series. With these peculiarities the influences were good, and some of the remarks offered may appear in next MEDIUM. Mr. W. J. Colville gave invocation and poem in the afternoon, and Mr. Tomlinson, the judicious and indefatigable president, conducted both services. Mr. Colville spoke at Manchester on the same day, so that he no doubt attracted the floating attendance which might otherwise have appeared at Pendleton. He is speaker there on Sunday next. The meetings will improve as they go on.

Monday was a shockingly wet day; the tea meeting in the evening seemed hopeless. About 5 o'clock, the distance between the drops became greater, and by tea-time the tables were thronged by a fine representative gathering of friends old and new. If the accommodation was fully utilized at tea, it was much more so at the meeting which followed, visitors being put into every possible position to participate in the proceedings, and not a few had to retire unable to gain admittance. We saw a party that had come thirty miles, and others in opposite directions, making the meeting the centre of a circle of at least fifty miles radius. It was a grand gathering, and a satisfactory feeling of harmony and brotherhood prevailed. Mr. Fitton, Oldham, was eager to entertain musically; and Mr. H. Rickards also did good service in the same direction. But the musical programme was cut short because of the march of time; how many songs were sung in the early part we will not venture to say, but the lantern arrangements having been completed, we were charmed with the fine singing of Mr. I. Thompson, of Salford.

The lecture on the “Facts and Phenomena of Spiritualism” occupied about two hours and twenty minutes, and yet no one seemed to move a muscle. The oxy-hydrogen light was splendid, and as the pictures were condensed to about eight feet they looked all the better. Instead of introducing songs between the sections, Mr. Tomlinson decided that the audience should sing the hymns shown on the screen. This they did in a glorious manner, and thus the long lecture passed off without the slightest feeling of weariness, but there seemed to be entire satisfaction and deep interest.

At the close a complimentary resolution was proposed by Mr. Tomlinson, seconded by Mr. Rickards, and supported by Mr. I. Thompson; but of this it is not our place to speak. We would be glad if Mr. Tomlinson would kindly give his view of the matter, as it might enhance the usefulness of the lecture, and our Representative shrinks from expressing opinions on a work in which he is so intimately engaged.

There was such a throng of kind and inquiring friends both before and after the lecture, that it was painful to think that there was not a moment to grasp their fraternal hands and reciprocate kind inquiries. Our old and steadfast friend, Mr. Singleton, of Bury, we could not get near. It would not be a bad idea to have quite a social evening, without any formal lecture, but to hear the voices of many friends. When we go to Bradford, we think we will devote the Saturday evening to a meeting of the kind.

“C,” whose weekly report has arrived, regards the tea meeting and lime-light lecture as “a great success.” She notices that the portraits of speakers who visit Pendleton were greatly applauded, so that pictures and all, the attendance was large indeed.

GLEANINGS IN THE FIELDS OF SPIRITUALISM.

No. II.

By EMMA HARDINGE BRITTEN.

Being one of those many-sided labourers in the human vineyard, who feel impelled as well as compelled to utilize

every moment of my earthly life, I am indisposed to waste time in the transit of long journeys, hence I have chosen for my special field of effort such stations in the North of England as can be readily reached from my home in Manchester. Although I have been guided in this matter by expediency, I deem myself fortunate in my choice, for though I would on no account disparage the influence of the work or the workers in any other part of the country, I cannot but acknowledge that the harvest grounds of the North are sufficiently encouraging to make me feel well satisfied with the scene of effort in which I find myself placed.

Before setting foot upon British soil, after my last ocean passage from America, and even as the good ship *Baltic* had just reached the port, my esteemed friends, Messrs. John Lamont, Mole and Lane, mounted the ship's side, the former crying in his kind, cheery voice: "Remember, I engage you for one year to speak at Liverpool." Whilst laughing heartily at the informality of the "bargain," I recognised in the *modus operandi* that resistless energy which is the true Archimedean lever, and which alone can move a world; and so the first transaction of my new sphere of labour was accomplished.

Then came the landing, and then the sight of the banqueting hall of the great railway hotel at Liverpool, filled with a company of seventy friends, met to greet the wanderers and cheer them on their return to the scene of fresh endeavours. To finish up my brief record of work in Liverpool, let me say, I found my good and valued friend John Fowler gone home; his princely mansion once ever hospitably open to me and mine, closed against the spirits and spirit world; *an auto da fe made of all the spiritual books and papers that once filled the place with the messages of angels*; and the willing hands of the dear master, cold and powerless to prevent such a monstrous desecration of the only religion now on earth, that proves its truth by its facts.

All the hopes and promises then that Mr. Fowler had made, time and again to my husband and I, of raising a fine spiritual hall, "a home for the Spirits and the people in Liverpool," were blighted by the cold, palsy hand of death! "Not at all!" cried my seventy friends in the hour of our first greeting: "We have a hall, a fine and commodious one in process of completion, and it only needs the dedication ceremonial to yield it up to the spirits, as a home where the people shall come and hear the glad tidings of immortality, and the truths of the life to come."

It was on Sunday, July 14th, that the dedication ceremonial took place, and though neither Mr. Fowler's wealth nor station promoted the work, others were found who without profession or ostentation took up the burden that he had dropped, bravely shouldered the great responsibility of the undertaking, and, lo! the hall has sprung up; growing silently and swiftly, and with an influence scarcely less preternatural than the cause to which it is dedicated.

In May, 1884, I left for America, when the prospect of a Spiritual Hall in Liverpool was the dream of Mr. Fowler's brain. In May, 1885, I return to find the dreams of earth dispelled for ever in the brain of the only man whom blind, short-sighted mortals would have expected to achieve such a work. Yet the hall is built, dedicated and in working order; and Mr. John Fowler has not done it. Truly: God's ways are not as man's ways.

Time after time I fill my mission at Daulby Hall, Liverpool, and though the day of trial and conflict for the noble temple builders is by no means ended, "They have builded wiser than they know." Stirring words echo and re-echo in that beautiful hall. Deeply-moved and thoughtful people go hence with fresh impulses to lead better and purer lives; and there is ever a stream of spiritual sunshine breaking through the clouds of anxiety and care that press upon the brows of the good and true men that have raised that spiritual temple, bidding them "be of good cheer, the day and hour of recompense is not far distant."

Shortly after my arrival in England I had the pleasure of meeting two splendid audiences in another hall, which has sprung up during my one year of absence in America, one which Mr. Burns, I believe, dedicated to the noble Cause of Spiritualism last spring. This place of gathering, truly worthy the name of a "spiritual temple," is situated at Blackburn, and has been erected, if I mistake not, by the enterprise of one individual, and he by no means a millionaire, simply a man of the people. A pleasant sight it was to see some fifteen hundred eager faces upturned to mine in deep and earnest sympathy with the message the spirits had to give, and notwithstanding the fact that the rain poured in torrents,

and my voice was accompanied throughout both addresses by the choral anthem of "Heaven's artillery," the good people came from the surrounding districts, filling the grand hall and galleries to overflowing, and remaining patiently in their places during the *interregnum* of the two meetings.

I have also lectured several times in "Psychological Hall" Leeds, a charming and elegantly arranged bijou Hall, the property of Mr. J. Lingford, who in purchasing and fitting up his own pleasant residence, immediately adjoining the hall, failed not to remember the good spirits whose friend and fellow-servant he is not ashamed to call himself. Hence, there is a third Spiritual Home for the people, founded and set up by one of the people.

I am told there is a fourth hall, exclusively devoted, if not actually dedicated, to Spiritualism in Lancaster, but as I have not spoken there, I am unable to report of it in the same spirit of triumph and gladness which has attended my ministrations in the other places named.

And so, in one short year, four spiritual halls, all in the North of England, have been founded and placed in working order! Surely such a statement in itself is testimony of an unequivocal character to the present status of Spiritualism in this corner of the earth!

Meantime, I must do justice to the splendid welcome which I have received in Halifax, Sowerby Bridge, Rochdale, Bradford,—grand old Bradford—where six meetings are held each Sunday; Keighley, once the home of dear Mr. and Mrs. Weatherhead (now Saints in Heaven) and the place from which emanated the first Spiritual paper ever published in this country—"The Yorkshire Spiritual Telegraph." Amongst the crowd of incidents that have made all my labours here a complete ovation, was the closing up of all the meetings in Bradford during my visit, and the absolute necessity of meeting three fine audiences on my one Sunday.

In nearly all the places I have named, I remain over the Monday as well as the Sunday, to invite the questions and not unfrequently to promote friendly discussion. One invariable feature of these Monday evening meetings is the presence of two, three, or more "local preachers" as they are called; persons who never fail to show their good breeding and Christian charity by interrupting and rudely invading the order of the exercises, and who seem to think it is absolutely necessary, whatever the subject of the address may be, or the character of the questions called for, that they must come and testify for Jesus and the "vicarious atonement." Sometimes these gentlemen treat me to a little Christian abuse, and plainly promise me a warmer reception hereafter than ever my warm-hearted friends gave me here. The general burden of their dreary platitudes are however: "Thou shalt not suffer a witch to live," and "The blood of Christ which cleanseth from all sin."

I would not waste time and space upon these nuisances were it not proper to do them justice, and acknowledge that they are still doing the spirits' work by advertising us. At a recent discussion in Bradford, after the immense audience had been formally dismissed, I found two or three of these Christian gentlemen, who having made all the disturbance they possibly could within the hall, were outside busy in haranguing a somewhat irreverent crowd on the efficacy of "blood," as "the sole means of salvation." As my carriage drove off, I heard one of my late audience, one too of the true Yorkshire type, and what that is the world is beginning to understand, advising the preacher in the most fraternal manner to "shut up," "seeing that the people in that part of the country had outgrown such a butchery kind of religion."

And now last, though by no means least, let me add a few words concerning the status of the Cause in Northumberland. Taking Newcastle for my centre, and the scene of my monthly Sunday meetings, I have the pleasure of speaking on other days at North Shields, Burradon, Blyth, and other Northumbrian mining centres. I can only say it would be a colder heart and more callous nature than mine, that would not be touched by the sight of the large gatherings of well-dressed, well-behaved, and intelligent men whose entire day is spent in the dark and dangerous mine, but who carry with them into physical darkness, such unquenchable beams of the true light from the realms of Immortality, that I never meet in any direction a more earnest a truly inspirational audience or one more exalted by high aspirations and noble sentiments than these Northumbrian "Pit-men."

From accounts recently received I am informed that the Clergy of these districts have just begun to wake from their long sleep of apathetic security, and have expressed their

determination to put me down, and drive Spiritualism out of their choice preserves. From what I have seen of my gallant North-men supporters I am inclined to think the work of the enemy will be a more difficult one than they anticipate.

The Cause in Newcastle is indeed a lesson to the world, and one which all reformers would do well to take heed to, for its present flourishing and influential position is entirely due to the zeal, energy and self-sacrifice of a very small number of devoted supporters. The time was, when a most injurious and reprehensible split occurred in the ranks of the Newcastle Spiritualists. Up to that period the Cause had been maintained there in unwonted strength and power. A paper was published and fairly sustained by Newcastle Spiritual enterprise, and all the prospects of the society bade fair to outlive in success and importance any other spiritual centre in the kingdom.

It would be in vain now to recall the causes which led to what was evidently intended by one party at least to be the utter demolition of Spiritualism in Newcastle. "Stand by the ship!" "Will you too forsake the standard?" These, and sentences of similar import were telegraphed from the Spirit-world by multitudes of its inhabitants to the faithful but deeply-aggrieved adherents of the Cause, on whom alone the burden of maintaining it, and that at a fearful cost of feeling, effort and means, devolved. They were faithful; they have given of their means, time and good name freely, and now no part of England can display a grander harvest field of spiritual power and influence than Newcastle.

The Society are about to enter upon the tenancy of a beautiful hall, wherein I hope once in each month to meet and greet the serried crowds that have hitherto assembled in a most unpromising locality. My last engagement was made memorable by a debate in which my opponents, of the amiable and well-mannered "local preacher" type, had full justice rendered them by my eloquent, learned and popular chairman, Alderman Barkas. I had the pleasure too of taking part in a spiritual conference inaugurated by the Lady Mediums and Lady Members of the Newcastle Spiritualists' Society. These pleasant features of progress, and brighter prospects yet ahead, have induced me to reserve in my present notices the great Northumbrian centre, Newcastle, as the culminating point of interest in my brief and imperfect sketches.

There is much more to add did time and space permit. Both I fear have been overstepped in this paper, and therefore for the shadow side of the picture or any suggestions which invisible but ever-present counsellors may have to give, I shall claim indulgence on a future occasion. I have only to add, since I landed at the end of May last, I have never relaxed my weekly services for one single holiday. The book of my future seems to indicate as pressing a demand for an effort as that of the past, and I can but re-echo in true sadness of heart the old saying—that "the harvest truly is plentiful, but the labourers are few."

EMMA HARDINGE BRITTEN.

The Limes, Humphrey Street, Cheetham Hill, Manchester.

SPIRITUAL WORK IN LONDON.

Having occupied the pulpit of the Unitarian Church at Collumpton for three months, thus fairly crossing the threshold of that denomination, an opportunity has been given me to remove to the Metropolis, where I am introduced to a far more extensive and varied field of labour. It is my lot at present to labour for a time on probation in connection with the various religious agencies associated with the College Unitarian Chapel at Stepney Green, including Limehouse, Bethnal Green, Deptford, Highgate, and some other places.

On Sunday morning, Sept. 6, I had the pleasure of listening to a discourse delivered at Stepney, by Dr. Vance Smith, a member of the Bible Revision Committee. It was an elaborate and learned disquisition on the relations between the absoluteness of Divine administration and human responsibility and freedom of action. In connection with that Church there is a school of some 400 scholars; in the afternoon I gave an address to a section of them. In the evening I conducted a service at the Mission Chapel, North Street, Limehouse. This place, which is situated amongst the densest and least cultivated population, has been recently erected by a lady at her own expense. Its interior is very pretty and attractive, and to those who attend it the most liberal principles of religious truth are taught. The service on Sunday was full of good spiritual feeling.

On Monday evening, there was a meeting of the "Christian Disciples' Union," at the same place. At this meeting one offers prayer, and then gives out a hymn, a third reads a chapter, and all take part in commenting upon what is read, with a proper frame of mind. I should regard this as quite a model meeting; to me it was quite a "circle" of a very profitable character, the flow of thought being free and stimulating.

On Tuesday afternoon at 3 o'clock I take part in a "Bible meeting" held in the chapel at Stepney.

On Tuesday evening I had the great pleasure of attending Mr. Towns's circle at 15, Southampton Row. It is now some three-years-and-a-half since I first became acquainted with Mr. Towns and his work in

London. I have been from the beginning profoundly impressed with the greatness and value of Mr. Towns's psychometric and prophetic powers, which impression has been confirmed by the testimonies I have listened to from persons of intelligence and judgment in various parts of the country, not to omit the remote island of Jersey.

Including Mr. Towns there were eighteen present at the circle. Here were persons of intelligence and respectability promiscuously gathered from Manchester, from America, and from houses of business in London, all having their questions and anxieties and difficulties laid open to their view, and lovingly and faithfully dealt with, until it became a literal *embarras de richesse*, that was presented to the keen penetration of the seer. The entire proceedings were deeply impressive. I do not know where a visitor to London from any part of the world could spend a more interesting and profitable evening than in one of Mr. Towns's circles. In various ways I noticed an improvement in Mr. Towns's mediumship since my first acquaintance with him. At the close "Mother Shipton" took control, and amongst others the writer had the circumstances of his position vividly presented; extraordinary insight being manifested in certain details which could only be appreciated by the consciousness of the person concerned.

Sept. 13.—It was my lot on Sunday morning to preach in the pulpit occupied by Dr. Vance Smith on the previous Sunday, at Stepney. In the evening I conducted a service in the Unitarian Church at Stratford. At both places there were good congregations and an excellent spiritual influence. At the latter place, friends who were familiar with my name in the *MEDIUM* expressed their interest in Spiritualism. OMEGA.

PROGRESSIVE TRACT MISSION: August Report.—I have had the painful pleasure this last month of being in a Lunatic Asylum, and looking at convicts at work with the warders with loaded rifles and fixed bayonets watching them. These brought to my mind men spoilt who ought to have been useful members in Society; it might have been only a little which started them wrong. It behoves all to live and do something to make life worth living. I was strolling also in a beautiful grave-yard near London, with its flowers, fine masonry and everything to look grand. If we only tried to make our friends as nice in life as in death, we should see things going on much better. Well, reformers seem to have the will and not the means. Many who have the means have not the will. Let us all do something for the Science of Life, which is the best Reform. The little we do for others may be to them a great kindness.—I have done much in street circulation in the heart of London, also, "Savings Banks," "A Christian, what is he?" "Shed the love of God in our hearts," and the "Three C's" from the *MEDIUM*, to Orange Street Church, assorted papers to Farringdon Road, Holborn, and Faraday Road, Fire Stations, Foundling Cab Shelter, Royal Free Hospital, Coke and Gas Company, Bird's, Cooke's and Cowley Brick Works. Greater London has received our papers. Among other places the following were visited: North Kensington, Wormwood Scrubs, Shepherd's Bush, Kensal Green, Harlesden, Levensden, Watford, Wembley, Sudbury, Peterborough, and Margate. Even a child can help in this work. I will send 50 assorted papers to any who will send a directed penny stamped wrapper for postage. I am glad to say that now there is a Branch in Aldershot, under the care of Mr. A. Slee, also one in South London, under the care of Mr. G. Eagles. In the S. L. Branch our papers have been well circulated. Let us hope that great good will be the result. We sow, let us also reap, if not we have not done ours towards making life worth living.—G. B. TAYLOR, Hon. Sec., 51, Sandringham Buildings, W.C.

PROGRESS OF SPIRITUAL WORK.

DOUGLAS.—There have been two splendid sittings here, one last Sunday week and one last Sunday. At the sitting last Sunday week we were favoured with the company of Mr. Taylor, from Oldham, clairvoyant medium, whose guides gave us some splendid descriptions of spirit friends that were present, most of whom were recognised. One of Mr. Taylor's guides was "Mr. Ashworth" (author of "Strange Tales") who told us some very strange tales. He said there would be more ministers that would speak in favour of Spiritualism if they were better paid for it than they are for preaching the Gospel. One or two other of his guides gave us some good information, and we spent a very pleasant day with Mr. Taylor. Last Sunday we were favoured with the company of Miss Jones, from Liverpool, clairvoyant medium, also her mother and sister, and Mr. Scott, from Leeds. Miss Jones is a splendid medium. She described the spirit friends that were present, each of whom was at once recognised. Her controls then gave us some good advice, and said that we were to sit oftener, and they would help us. Mr. Scott was anxious to know how the meeting at Leeds was going on, as this was the first time he had been absent; so one of Miss Jones' controls obtained the information for him. In a very few moments she described the room where the meeting was held, and told us that there was a large audience there, and that they were enjoying it very much. Mr. Scott then asked: Was it a lady or gentleman that had possession of the platform? when he was informed that it was a lady. Mr. Scott said the information given as to the description of the room and the lady speaking was quite correct. This sitting was in the afternoon. We had another in the evening which was a greater success than the one in the afternoon, as Miss Jones' controls read the character of different friends of ours by taking articles belonging to such friends. Letters were handed to her, and she read the character of the writers. We were very much pleased with each sitting, which has done a great deal towards convincing our friends that have taken up the cause of Spiritualism. I am here another month, and shall be pleased to see any Spiritualist that may be coming here during my stay.—W. S. HUTCHINSON, Grand Music Hall, Sept. 7, 1885.

MACCLESFIELD: Paradise Street Free Church, Sept. 6.—Owing to the continued indisposition of the Rev. Adam Rushton, Mrs. Rogers, of Congleton, addressed a fairly good audience in the lower room. Those who were present had the pleasure of listening for forty-five minutes to one of the most earnest and practical addresses ever delivered in the above place, the subject being "Life and Immortality." Should this lady have the opportunity of speaking again, it will be to the interest of those friends of the spiritual movement in this neighbourhood to be present.—COR.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, Sept. 1.—Twenty persons (the sexes equally divided) assembled to receive advice and instruction from the controls of Mr. Webster, some of whom came from the suburbs, and others from long distances, which serves to show the great and increasing interest taken in these weekly seances. "Thomas Wilson" commenced by contrasting Spiritualism with the Orthodox teaching of the day, demonstrating the fact of the universal thirst for more light and knowledge by mankind. Without going into detail of the sitters whose surroundings were (as usual) so correctly described by "Zoud," it will be only necessary upon this occasion to say, each visitor appeared to be perfectly satisfied with the proceedings, the only regret being the shortness of time. At each seance, Mr. Webster invariably receives applications for private sittings.—Jas. R. MONTAGUE, 103, Bridport Place, Hoxton, N.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Sept. 6.—10.30 We formed a circle, and were amply repaid, and those that absented themselves lost a good spiritual feast. Mr. Scott's guides opened the meeting with a most beautiful invocation, and following we had three most charming addresses, by different controls through him. Then the guides of Mr. Corner gave us a most elaborate address on the "Falsity of the Orthodox Faith." Then Mr. Thos. Rowlands (a very promising young medium) was controlled by an "Irishman," in such a droll manner, so characteristic of the race, that he made us all laugh. He said when in earth-life he was a Roman Catholic, and the "Praste" used to tell them that when they died they would go to purgatory, and after paying a sum of money they would be removed to a happier place; but he said: When I passed away I never saw purgatory, I never saw hell, I never saw the Virgin Mary, and worse than all I never saw Jesus Christ. But when I passed away I was very dark; I did not know where I was. But one day a bright spark flew at me, and I started to tremble, for I thought that the Devil was coming to put me in that place of torment. Presently another spark flew at me, and then I started to realize my position and began to progress, and have been progressing ever since; and thanks be to the Holy Father, I shall keep on progressing through eternity: so don't belave your Prastes, Popes, nor Pastors.—At 2 p.m., our Hall was full. Our worthy friend, Mr. John Croulace, took the chair and conducted the meeting in a most able manner. After singing and praying, he introduced the speaker, Mr. J. Scott, who took for his subject, "Thy Kingdom come," which he handled in a very masterly style. I must say that Mr. Scott is the best speaker I have had the pleasure of listening to for some time. The lecture throughout was very remarkable, and full of spiritual teachings, and was in all ways a great success. Afterwards Mr. Lobley, Crook, gave us a few remarks on the lecture, which were very instructive.—At 6 p.m., our Hall was fully crowded, Mr. Croulace chairman. After singing a hymn, the chairman offered a prayer to our Heavenly Father. We had the pleasure of listening to the guides of Mr. Jos. Eales, who gave us a lengthy discourse, subject, "Spiritualism versus Orthodox Creeds," which appeared to give every satisfaction.—Szo.

OSWALDTWISTLE: Sept. 6.—The usual monthly public meeting was held at Mr. J. Sargent's, when the house—a good sized one—was packed to its utmost capacity, the lobby, parlour and back kitchen being crowded with listeners. The guides of Mr. Newell asked the audience for a subject, when five were given, and the one selected by votes was "Did Jesus die for sinners?" The controls at the outset gave the people to understand they must be prepared to agree to differ, for Spiritualism taught emphatically that Jesus did not die for sinners, but because he could not help it. In fact he did not die, according to their own authority, he was killed, and people who were put to death against their will could not be said, strictly speaking, to "die." Jesus, said the control, like many other martyrs, died for the Truth's sake, and not that by his blood sinners should be saved. By the Truth were people saved and not by any man's blood, and man must seek and find that truth, and having found it must practise it, and not cry "Hide me, O my Saviour! hide." Only cowards asked for protection when in the midst of battle, and only dishonest souls could ever think of being saved because an innocent man had died. He defied them to find one single passage where Jesus said he would shed his blood for any man's sin. A very good argumentative and instructive three-quarters of an hour's address was given. Several questions were asked and were answered to the confusion of the would-be critics. After the uneasy ones had dispersed, Mrs. Newell gave four splendid delineations of spirits, which were instantly recognised to the astonishment of those for whom they were given. Mr. Wood, of Oldham, gave a discourse the previous Sunday night to a packed audience, and he intends visiting Oswaldtwistle monthly for medical purposes. Mr. Wood is well-known, and many are the cures his guides have wrought through his instrumentality. He will attend at Mr. J. Sargent's, and parties requiring advice can have it by applying at 9, Fern Terrace.—Spiritualism seems to be making progress here in spite of the denunciations of some of our parsons. A fortnight ago, Rev. S. J. Jones, recently come from college, gave a special sermon on "Spiritualism." A most miserable affair he made of it. Not a single argument was advanced, but plenty of the Ashcroft and Talmage clap-trap was launched forth. So far as hurting the Spiritualists, and there were a number present, his cannon balls fell harmlessly at their feet. If things go on as they are, we shall soon have to find a larger place for our meetings.—J. T.

CARDIFF:—We have just had the privilege of welcoming Mr. J. C. Macdonald amongst us for the first time. On Sunday, September 6th, he delivered two inspirational addresses at the Town Hall. In the morning, on "Spirit teaching, as compared with Theology," and in the evening, on "Man's Spiritual Possibilities," and—as stated in an unsolicited notice in the local press,—“the subjects were ably and exhaustively treated, the audience at the close of each lecture being scarcely restrained from applauding the oration.” On the following Monday and Wednesday evenings the members and friends of the society had the pleasure of again meeting Mr. Macdonald, when replies to questions and phrenological delineations afforded an intellectual treat to those present. Mr. Macdonald remained in Cardiff until Saturday, 12th inst., in order to be present at the funeral obsequies of Mrs. Lewis (the much-loved wife of our honoured president), described in another column.—E. A.

JERSEY:—At one of our week-night circles a message was received from the chief of this present Movement in our midst, telling us to con-

tinue as we have begun, and that we shall be blessed. At another circle a beautiful female form, holding a sleeping child, was seen and described by a lady clairvoyant. Her name, "Ellen," was imprinted across her forehead. On Sunday night at our circle several remarkable clairvoyant descriptions were given; amongst others a spirit, who says he will communicate by means of "Frances Ridley Havergal," with whose works one of the circle is in affinity. At all three circles the influence was calm and soothing, and we think a new era of the work has just dawned amongst us, or in other words, that we have just entered upon a fresh stage of the proceedings. We feel that the Spirit-world has some project in view, to us as yet unknown, and which they are doing their utmost to unravel to our understanding, for the further and better development of their work here. We wait, patiently watching the signs of the times, and always looking and trusting for guidance to the Infinite Energy, the Great I Am, knowing that all things work together for good to those who love that God who is Love, and that if we seek the Kingdom of Heaven and its righteousness, we shall not only find it but shall abundantly receive all other things beyond our utmost expectations—which indeed we have already proved.—EXCELSIOR.

NORTH SHIELDS: 6, Camden Street, Sept. 13.—In the evening the guides of Mr. E. Ornsby, gave a short but elaborate address upon "The Creation of Worlds." He regarded the almost universal beliefs upon which the creation of worlds has been built, as a mockery. The phenomena of material existence were discussed. He said: Scientists have endeavoured to prove that hydrogen and nitrogen are the principles of Life: but we call it Divine Intelligence, that is scattered abroad throughout all creation, for we believe that man is a part of God himself. Worlds were traced to comets, and the process was continually going on, while others collapse and dematerialize. Throughout the address the ideas and sentiments given were astounding, and positively bespoke the presence of an intelligence transcending the capacity of the medium; and seemed to demand better conditions, to facilitate expression.—Con.

SPENNYMOOR: Waterloo Long Room, Sept. 13.—"The World's Saviours" was the theme of Mr. John Scott's controls in the afternoon. He reviewed the career of Jesus, Confucius, Thomas Paine and others. Spiritual Truth as revealed to-day was the greatest power to save. This was further dwelt on in the evening, the subject being, "What must I do to be Saved?" The conditions for spirit-delineation were not pleasant. Mr. Mensforth gave some experiences. It was quite a successful day.—W. H. COOPER, 83, Craddock Street.

CAVENDISH ROOMS: 51, Mortimer Street, W., Sept. 13.—The controls of Mr. Hopcroft delivered an excellent address on Mediumship: its relationship to health: Is it advantageous or not? The discourse touched upon various matters of practical importance to mediums, and was generally of a very instructive and interesting character. It was followed by spirit-delineations, sixteen spirit-friends of visitors being clearly and accurately described; twelve were recognised at the time and three afterwards, thus leaving only one delineation unrecognised. One gentleman had a male spirit described to him aged 18, and then another aged 46 was given. The gentleman stated that the description and characteristics were that of his brother, but his age if living would be about 70. He found out on getting home that his brother passed away at the age of 18, 45 years ago, on that day, thus showing how correct Mr. Hopcroft's particulars were. In many instances the clairvoyant was able to give names and messages, and altogether gave much satisfaction to the recipients. Mr. W. Jennison conducted the service; Miss Maltby gave a reading, and Miss Dixon sang a sacred song, which were much appreciated and added to the success of the meeting.

SOUTHSEA: 41, Middle Street.—We have been having some grand orations through the guides and controls of Mr. J. Horstead, the last two or three weeks. Sept. 6, we had a control called "Constantine," who spoke some time upon the action of spirits and the spirit-world with regard to Man. Last Sunday, we had a different control, who spoke upon spirit-communion, advising all to live a pure, noble and upright life, seeking the Fount of Truth, the great I Am. We had also a visit from "Peter" twice, once through Mr. Horstead and also through Miss Harries. The last named lady also has given clairvoyant descriptions through her chief guide, "Daisy." We have had several strangers present lately, and our circle is slowly increasing.—W. H. TERRY, Rec.

BURNLEY: St. James's Hall, Sept. 13.—Mr. Newell spoke, afternoon and evening, on "Bible Spiritualism," and "Is Spiritualism True?" Both lectures were well delivered, and striking instances of spirit-communion were presented from the Bible. Spiritualism was placed in contrast with orthodox views. At the close Mrs. Newell gave some very good impersonations, one of a spirit only four days passed away; all but one were readily recognised.—We have now removed into St. James's Hall, capable of seating about 700 persons, whereas our old room would only hold 90. Our expenses are increased, but so have our collections. If we can have audiences like those of last Sunday we shall do well. Mrs. Richmond's visit was a financial success.—Jas. BAUNTON, Sec., Burnley Spiritualistic Society, 12, Trinity Terrace.

OPESHAW: Mechanics' Institute, Pottery Lane, Sept. 13.—Mr. W. M. Brown gave us a grand address in the afternoon on "What Spiritualism does and does not." The evening subject was, "They have Moses and the prophets; if they believe not them, neither would they believe if one rose from the dead." It was most clearly shown that "Moses and the prophets" had done nothing for us, but had rather hindered our progress with their failings and inconsistencies.—F. SMITH, 85, George Street.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Sept. 13.—In the morning Mr. J. Dunn's guides took for their subject, "Consolation for the bereaved, or a spirit's return," which they used with a great deal of power and sympathy, an eloquent review of human progress was presented. By the power of the Spirit-world, the fear of death had been chased away from the minds of thousands of individuals; the loving voice of the Departed had whispered words of comfort; the happy, joyous face had once more been seen; the presence of the dead ones had been realized; false dogmas, creeds and ideas had been forsaken; truth had been offered and received; happiness had taken the place of misery; joy had lived where once dwelt tears; sobriety had usurped drunkenness; love, hate and jealousy; ignorance had given place to knowledge; wisdom had obliterated belief. In the evening, Mr. Dunn spoke on "Why are we here?" when the room was uncomfortably filled. Man was not here to satisfy the lusts of the flesh; nor to appease his

selfishness. The grave is the great life awakener, the emancipator of man from the thralldom of materialism. We must not develop one faculty at the expense of another, but unfold the whole as uniformly as possible.—D. W. ASHMAN, Sec., 15, Cumberland Street.

ROCHDALE: Conservative Store, Sept. 6.—In the afternoon Mrs. Yarwood requested the members of the two societies to press their committees to commence a Lyceum at each meeting room, and to bring up their children to be Spiritualists, for what the fathers and mothers found to be good, must be good for their children also. If they had seen the procession at Blackburn, as they passed through the streets, it would have surprised them to see such a quantity, and the Lyceum had been opened only a short time. Afterwards she gave eighteen clairvoyant descriptions, fourteen being owned. In the evening the room was crowded, and her guides gave two subjects for the audience to choose from, one being the "Lord's Prayer," and the other "The ministering Angels, and who are they?" The latter was chosen, and was listened to with rapt attention, everyone appearing satisfied. Afterwards she gave clairvoyant descriptions, most of them being owned; the day's meetings being brought to a close with singing the Doxology. Many remained, wanting to know when she would pay them another visit. Mr. Holt presided at both meetings.—*Con.*

HOXTON: 227, Hoxton Street, N., Sept. 13.—Mr. Walker, controlled by "Geo. Thompson," spoke on "The Subject now occupying the public mind," selected by the audience, closing with a poem on "Social Life." Questions were answered with satisfaction. The medium was taken into the audience, and described the surroundings of about twenty persons, nearly all of which were recognised. He then sang "Home of Peace," and an invocation by Miss May closed a successful meeting. We will celebrate our anniversary on the 27th with a social tea. All friends will meet with a cordial reception.—D. JONES, Sec., H.P.S.

BRADFORD: 448, Little Horton Lane, Sept. 13.—Mrs. Butler's controls gave us a beautiful lecture on "Death," giving also their experience on entering spirit-life, which was not in accordance with what he had been taught; saying how disappointed he was. He asked each one to search after truth, and not be deluded any longer, but investigate and prove the realities of another world. In the evening Matt., vii., was read, and the hymn sung was No. 93, from the "Lyre," the discourse being taken from them, and for nearly an hour it was given with great force, and gave every satisfaction, explaining with great ability the various passages of the lesson and hymn. We had an average audience and good harmony.—*Con.*

DEVONPORT: 98, Fore Street, Sept. 13.—At 11 a.m., the controls of Mr. Tozer discoursed on "Spiritualism versus Orthodoxy." In the afternoon the first circle, arranged solely for members and their friends, was held. Soon after it was commenced a communication was received in writing to the effect that a spirit wished to control a gentleman present, which he did, asking the prayers of all present for him, as he was then in darkness, the state he found himself in when passing from the earth-plane. Mr. Reynolds (from Wales) responded to this by offering a normal prayer, all heartily joining in; after other communications being received in writing and through the table, the guides of Mrs. Trueman, of Plymouth, were asked to give a few words. This they did, exhorting all present to strive to know more of the truth, concerning what they were then seeking. The guides of Mr. Leader then offered prayer, which brought to a close a very pleasant afternoon. In the evening, Miss Bond's guides spoke on the "Revelation of the Spirit." God had at all times and in all ages revealed Himself to man. Some claim the Bible to be infallible, and given by inspiration direct from Deity to man. This the guides argued was a false conception. God works through means to reveal His power to man, and although Inspiration is Divine, yet allowance must be made for the imperfections in those channels through which it is conveyed. God has revealed to Spiritualists, by the aid of his angel-ambassadors, the grand truth of Immortality, as a basis whereon to build the hopes of the future.—*Hox. Sec.*

TO A MOTHER, FROM SIX LITTLE ONES IN HEAVEN.

(Written through the hand of J. S. SCHURR, to his Mother, at her repeated request.)

A sister seeks from us to know, of knowledge quite a store;
She longs to know of those bright forms, the loved ones gone before.

And we are nothing loth to give the message asked and sought,
Hoping it will the soul relieve, and sanctify the thought.

To know that loved ones are in Heaven, that realm of joy and peace,
Free from all sorrow, pain and sin, must surely give thee ease.

But to our mission we will turn, and try thus to define
Those Angel forms so glad and bright, those children six of thine.

First, we shall behold the nameless one, who ne'er knew cares of earth,
Who scarce had place within thy heart, who perished in his birth.

May: say not perished, but removed to bloom in brighter sphere;
For there is found the power to bud, that was denied here.

Next we behold a daughter fair, who Harriet owns as name;
Who left the earth while but a babe, and yet she's not the same.

For now, to woman's stature grown, and clad in robes of white,
A glorious halo o'er her head, she walks the plains of light.

And yet another do we find, a bright-eyed little boy,
Who knew on earth some suffering, but hath changed it now for joy;

Jaynes, the name he gives to us, he calls thee "Mother dear,"
Says Heaven is a glorious place, he longs to take thee there.

And yet another do we find, with brightness unsu passed;
She likewise is to woman grown, and glad to speak at last,

To one she loved so well on earth; she bids thee not despair,
For Mary has a glorious home, and she will take thee there.

Ah! no; my boy we've not forgot, we mean to speak of thee,
For thou on earth hadst suffering, and much of misery.

Thou thank'st that Mother for her pains, that care so deeply given,
Then say thyself, to give her joy, that Alfred is in Heaven.

The little one we hold him up, high into your view,
And bid you look at little Tom, for he is happy too.

O doubting woman! lacking faith, with such assurance given,
When'er life's pathway seemeth dark, just think of those in Heaven;

And know the time will surely come, thou'lt lay thy body down,
And take thy flight on high to claim a mansion and a crown,

To be forever with the six, who here their names have given,
To walk the golden plains of day, and find sweet rest in Heaven!

CALISTHENICS.

THIRD SERIES.

ARRANGED BY ALFRED KITSON.

POSITION: Rest arms.

1ST MOVEMENT.—At the 1st beat, step directly backward with the right foot; at the 2nd, step directly backward with the left foot; at the 3rd, return to position with the right foot; at the 4th, return to position with the left foot. Repeat.

2ND MOVEMENT.—At the 1st beat, step directly forward with the right foot; at the 2nd, step directly forward with the left foot; at the 3rd, return to position with the right foot; at the 4th, return to position with the left foot. Repeat.

3RD MOVEMENT.—At the 1st beat, step obliquely backward, to the right, with the right foot (In order to make plain this, and the following three movements, let us suppose that you are facing due south, then to step due north-west will be the true position); at the 2nd, follow with the left foot; at the 3rd, return to position with the left foot; at the 4th, return to position with the right foot. Repeat.

4TH MOVEMENT.—At the 1st beat, step obliquely backward with the left foot, to the (north-east); at the 2nd, follow with the right foot; at the 3rd, return to position with the right foot; at the 4th, return to position with the left foot. Repeat.

5TH MOVEMENT.—At the 1st beat, step obliquely forward with the right foot, to the right (south-west); at the 2nd, follow with the left foot; at the 3rd, return with the left foot to position; at the 4th, return with the right foot to position. Repeat.

6TH MOVEMENT.—At the 1st beat, step obliquely forward with the left foot, to the left (south-east); at the 2nd, follow with the right foot; at the 3rd, return with the right foot to position; at the 4th, return with the left foot to position. Repeat.

7TH MOVEMENT.—At the 1st beat, beat *once* on the floor with the right heel; at the 2nd, step obliquely forward with the left foot, to the left; utilize the 3rd beat to give effect to the movement; at the 4th, return to position. Repeat.

8TH MOVEMENT.—At the 1st beat, beat *once* on the floor with the left heel; at the 2nd, step obliquely forward with right foot, to the right; utilize the 3rd beat to give effect to the movement; at the 4th, return to position. Repeat. When returning to position, clench the hands on the breast.

9TH MOVEMENT.—At the 1st beat, thrust the right hand down; at the 2nd, open it; at the 3rd, shut it; at the 4th, return it to position. Repeat. The same with the left hand; then both simultaneously, twice. At the 1st, thrust the right hand outward; at the 2nd, open it; at the 3rd, shut it; at the 4th, return it to position. Repeat. The same with the left hand; then both simultaneously, twice. At the 1st beat, thrust the right hand directly upward; at the 2nd, open it; at the 3rd, shut it; at the 4th, return it to position. Repeat. The same with the left hand; then both simultaneously, twice. At the 1st beat, thrust the right hand directly in front; at the 2nd, open it; at the 3rd, shut it; at the 4th, return it to position. Repeat. The same with the left hand; then both simultaneously, twice. When the hands have been shut the last time, instead of returning them to position, open them again, keeping the arms extended, with the palms in contact.

10TH MOVEMENT.—At the 1st beat, carry them directly backward, so that their backs may touch as near as possible; at the 2nd, bring them in front without bending the elbow; at the 3rd, carry them backward again; at the 4th, return to the position for Wing Movement (the right hand resting in the left). Clap the hands four times.

End of Third Series.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Sept. 13.—We held a circle in the morning, and in the evening several members took part. Mrs. Middlington told how she became a Spiritualist, and also her subsequent experiences. She treated the subject in a very satisfactory manner, and gave promise of ability to be a very useful worker on the platform. We had a good day on the whole, and it would be well if we could have meetings of this kind a little oftener.—A. McSKIMMING, Sec., 54, Nelson Street.

PLYMOUTH: Richmond Hall, Sept. 13.—The morning circle was fairly attended. Mr. Leader was controlled and spoke for some time; then he wrote and sang in German, which was translated by a gentleman present who knew the language well. In the evening every seat was occupied by a most earnest congregation. Mr. Meadley presided, and Mr. Leader gave a discourse on "Spiritualism and its teachings," being under control for one hour. He spoke in a most fluent and impressive manner. Clairvoyant descriptions were also given. This was the first service taken by Mr. Leader at Plymouth. It is the earnest desire of the society that he favour them again, and thus help to meet the great need of public speakers.—*PLYM.*

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, SEPTEMBER 20th, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W.: at 7, Mr. A. Daguid, Address.
HOXTON.—27, Hoxton Street, at 8: Mr. W. E. Walker.
KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge. Saturday at 8. Seance.
KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; Mrs. Hawkins, Medium. The Room to be let on other Evenings.
MARLBOROUGH ROAD.—187, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; 7 p.m., Seance; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Spiritual Seer, Mrs. Frichard; 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, 63, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.
WALWORTH.—43, Manor Place, at 7, Mr. J. Vetch, "Spiritualism, its Evidences."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
KILBURN.—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8. HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
HOXTON.—Perseverance Coffee House, 69, Hoxton Street, Friday, at 8, Mr. Webster.
NOTTING HILL.—Clarendon House, 63, Faraday Road, Ladbrooke Grove Road. Thursday, Sept. 10, at 7.30, Mrs. C. Spring, Medium.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
BACUP.—Public Hall, at 2.30, Bible Class, at 6.30, No Information.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Craven.
BILFELDER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Cooper.
BIRMINGHAM.—Oozells Street Schools, at 6.30, No Information.
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9 and 6, No Information.
BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mr. Johnson.
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Mr. Hopwood.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Gott.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Miss Beetham.
Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. Illingworth.
Milton Rooms, Westgate, at 2.30 and 6: Miss Sumner.
Upper Addison Street, Hall Lane, at 2.30 & 6.30, Mr. J. Parker. Lyceum at 9.45.
BURNLEY.—St. James' Hall, at 2.30 and 6.30, No Information.
Wednesday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, 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.
FORESHILL.—Edgewick, at 6.30.
GLASGOW.—Ramsburn Hall, 122, Ingham Street, at 6.30: Public Debate: "Has Man a conscious Existence after the change called death?" Affirmative, Mr. E. W. Wallis, Negative, Zolamus.
HALIFAX.—1, Winding Road, at 2.30 and 6 p.m., Mrs. Bailey.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. T. Roscoe.
HETTON.—Miners' Old Hall, at 5.30: Mr. G. W. Lamb.
Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Workman.
JERSEY.—68, New Street, at 3 and 6.30: Local.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Holdsworth.
KILLINGWORTH.—At Mr. Holland's, at 8, Circle.
LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
LEADS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 10.45, 2.30 and 6.30: Mrs. Gregg.
Edinburgh Hall, Sheepscar Terrace, Mr. J. S. Schutt.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. H. Britten. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.
MACCLESFIELD.—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, Mrs. Groom.
MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Lamb. (Also down for Hettion.)
MORCAMBE.—Rembrandt Studio, Crescent, at 6.30.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth.
NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mr. E. L. Fearby, "The Child's Religion."
NORTHAMPTON.—Cowper Cottage, Cowper Street.
NORTH SHIELDS.—6, Canuden Street, at 11, Mr. E. Ornsby; at 6.15, Short addresses by four young men.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes. Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough. Tuesday, 7.30.
OLDHAM.—178, Union Street, at 2.30 & 6, Mrs. Butler.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, No Information.
OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 2.30, Mr. E. Wood, "My Experiences of Spiritualism;" at 6.30, Mr. and Mrs. Newell.
PRESTON.—Town Hall, at 2.30 and 6.30, Mr. W. J. Colville.
PLYMOUTH.—Richmond Hall, Richmond Street, at 10.30, Circle; at 6.30, Local.
10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt. (Books from the Library obtainable at these services.)
8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.
Frier Lane, Friday at 8 p.m., Mrs. Sparks.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. Postlethwaite. Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: No Information.
SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Armitage.
SPRYNGMOOR.—Waterloo Long Room, at 2.30 and 6, Mr. J. Dunn.
STONKHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address and Circle; at 7, "The Saltash Bridge," and Circle. Medium, Mr. W. Burt.
SUNDERLAND.—323, High Street West, at 6.30: Circle.
TUNSTALL.—13, Bathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
West HARTLEPOOL.—Druid's Hall, Tower Street, at 10.30 and 6.30, Mr. Joseph Stevenson. Wednesday at 7 o'clock.
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