



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

SPIRITUALISM.

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SPIRITUAL ANTHROPOLOGY.

Man as a Cosmical, Personal, Mental, Individual, Psychical, Spiritual, Angelic, Celestial and Deific Being.

A LECTURE DELIVERED BY J. BURNS, O.S.T., AT TOWN HALL, PENDLETON,
SUNDAY AFTERNOON, SEPTEMBER 13TH, 1885.

[The attempt has been made to commit this Lecture to paper, amidst many annoyances and interruptions, and more than a week after it was delivered. Though it is given in a positive manner, yet no assumption of finality is entertained; nor is it presented as a spiritual revelation, but as the result of a long study of the subject. The terms employed in the title are frequently used amongst Spiritualists, and the Lecturer has simply attempted to give his definition of them. He is also strongly of opinion that if Spiritualism is to achieve a nobler destiny than to be the handmaid of priestcraft and superstition, the biblical and theological method of presenting it must be avoided, and a direct appeal to existence be made instead. This lecture is put forth as a hasty and faulty contribution to that desirable end.]

INTRODUCTORY RETROSPECT.

MAN! KNOW THYSELF, has been regarded by thinkers for many ages as a maxim embodying the highest wisdom. But to carry it into effect, all things must be known, as it has been said: Man is the measure of all things.

To the spiritual mind, the visible universe is a revelation of divine truths of the purest type. The depth and extent of this revelation is only limited by man's ability to discern it. It unfolds a law in accordance with which man must regulate his life. It is the source as well as the standard of intellectual attainment. No man can know more than existence unfolds; no man can be wiser than its methods.

The first knowledge that man possessed was derived from observations of his surroundings. It gradually extended for many ages, and became translated into diverse languages from one civilization to another. The wise man, the philosopher, the religious guide was he who was best acquainted with the Truths of Existence. Festivals were held to commemorate the great leading features of the divine operations of nature, and men were comfortable in body and happy in mind, insofar as they followed the divine institutions operating in and around them, and with a reverent love endeavoured to be wise and beneficent as their Creator.

In course of time the various phenomena, processes and departments of nature became personified. The divine power manifested through them, instead of being referred to the One Source, was deemed to reside as separate individualities in these natural objects and phenomena. Thus gods and mighty spiritual potentates were imagined to operate in the elements, and ultimately these were supposed to be incarnated in human form, and die, leaving mankind a legacy of worship to them, and obedience to their supposed mandates.

On this account the whole tenor of human effort became changed. Man no longer desired to "know himself," but to *know the gods*. Nature was maligned, man was despised, these gods were all that was worthy of study or imitation. No longer was the universe a divine manifestation; it became a hell to be contemned, and man the child of the devil. The gods were supposed to write their will and wisdom in so-called sacred books, and men were supposed to be inspired to do this work, or tell what it meant when written. Theology, or a knowledge of the gods, thus supplanted a knowledge of man and his surroundings; and instead of living out the laws of his own nature, man was taught to imitate incarnated deities. Ecclesiasticism and priestcraft manufactured fables out of the facts of nature, filling men's minds with falsehood and folly in place of the truth and wisdom far more easy of acquirement.

This system plunged man into a condition of war, degradation, ignorance and barbarism, and these with fitful glimpses have reigned since the dawn of history. All the so-called religions of the world are expressions of this deplorable state. All of them have wrecked man, and he has had to subsist in spite of them rather than with their aid.

The "revival of learning" in Europe, indicated by the invention of printing and the Protestant Reformation, was the dawning of the new day. It is still early morning. Utterly ignorant and helpless as a child, the human mind has had to begin its task anew. The first, upward step resulted in the work of experimental analysis. Everything has been anatomised, reduced to gases or its "primaries" in one form or another. The modern physiologist has chopped man up into a basketful of offal; the chemist has a varying number of elementary substances; while the mind of Science, like its products in the laboratory, is dissipated in helpless confusion, unable to understand Man or the purpose of the Universe in which he is placed.

THE COSMOS AND MAN.

All true knowledge is synthetical. It regards things in their vital relationships, and sees in them parts of an intelligible whole. In ancient times the *Cosmos*, or visible world, was divided into four elements:—(1) Earth, (2) Water, (3)

Air, (4) Fire. These are self-evident distinctions, and will be recognised as Solids, Liquids, Gases and the so-called Imponderable Forces. Modern scientific speculation traces the origin of this world to fire. This is then the primary and superior element, and is represented by the action of the sun. These four elements act and react on one another, and give rise to the vast diversity of form and substance which the world produces. And this action is of various diverse kinds. There are mechanical forces whereby solids modify one another, and the watery also take part. The airy elements exercise a more extensive and inscrutable power over both liquids and solids; while the fiery elements give a life and power of magical transmutation to all. Any one of these elements acts as an intermediate link between those on each side of it. The air by its relations to moisture produces most palpable effects on the rocks in the form of rains, and their accompanying effects of torrents, rivers, lakes and seas. The air also modifies the fiery emanations of the sun, thereby generating light, producing and storing heat, which is distributed by winds. Magnetic and electric forces are also developed, and operate for the manifold purposes necessary in the vital phenomena of our planet.

Arising out of this elemental state we have the manifold vegetable kingdom, and over it the animal kingdom. These are distinct spheres of spiritual manifestation. The notion has been extensively held that "spirit" begins its manifestation on the lowest plane, and educates itself by contact with matter till it is able to attain a higher plane of manifestation. This notion seems to be a reversal of the truth. Spirit itself does not seem to require any education or experience, as it is the source of all things. It is the *external condition* that is alone capable of progress, enabling spirit on a higher plane to express itself. We cannot have vegetable forms while the elemental conditions alone exist, nor can we have animal forms amidst purely vegetable conditions. Every external form, elemental or vital, is an expression of the plane on which it is found. The form of life is the *individualizing* of the life-plane on which it appears.

How are these individualities brought about? By the direct intervention of spiritual beings? There appears to be a process known to intelligences in higher states of unfoldment, whereby a germ or seed can be formed of the active spiritual principle of any plane, and from these germs living forms may originate, as an expression of that state. This is in some degree illustrated by the influence of man on the improved varieties of food-plants, flowers and animals, even within the present generation. Before any final view of this important question can be dogmatically held, there is great room for further research; in the prosecution of which it is most desirable that all past notions should as far as possible be left on one side.

Man in his physical construction is an epitome of the cosmical order. He is composed of "earth" and "water" as to the solids and fluids of his body. He consumes "air" largely through the lungs and the surface of the body; and interiorly the nerve fluid is a gaseous substance holding in solution all the qualities of every part of the body. In the materialization of spirit-forms, this gaseous element can be withdrawn from medium and sitters and condensed into a covering for the spirit, just as we are all in the same manner "materialized spirits." The fiery element in man is the inner soul, which vitalizes and gives force to all the other elemental conditions. Thus the soul in man represents the sun in the cosmical system.

On this plane man is sympathetically related to the whole physical universe; and the influence of planets and sidereal states is felt by him. Man's temperaments may also be graded by the meagreness or preponderance of these four elements in his composition; and planets or other heavenly bodies may also be thus classified. Thus the influence of certain orbs or atmospheric states on any specified individual may be determined. On a higher plane than the cosmical, these influences may not be felt at all.

MAN AS A PERSON.

"Person" is said to be derived from terms used in the Greek drama, which indicated the mask or figure which actors assumed to represent any character. *Per sona* was that through which the sound of their voices came while on the stage. The "person" is man's body as a representative of himself, and indicates the lowest plane of human existence. All things have a corresponding *form*, not *person*, for the term is not applicable to beings below man, neither may it be applicable to beings higher in the scale, and yet they may

have a *phenomenal appearance* when they desire to be recognised by those in an inferior state. The *person* or *form* is the index of the peculiar state on which any plane of life exists. It is derived from the lower kingdoms, and on dissolution or death it reverts to the source from which it was taken. The term "personal God" seems strangely inconsistent. It is quite too much of the earth earthy.

THE MENTAL MAN.

There are words of remarkable import and of somewhat similar form which are to be met with in various ancient languages. *Manu* was an Oriental lawgiver; *Menes* was the first king of Egypt; *Minos* was a Cretan semi-mythical lawgiver; we are familiar with Moses in a like capacity. The same form of word is repeated in the Latin *mens*, signifying "mind," being nearly the same as *man*; reminding us of the saying, "Mind makes the man." Whether the Phœnician *Cadmus*, the Rabbinical *Adam*, and the Indian *Atman* are another series of similar import might prove an interesting inquiry. "Man," with added prefix and affix, is the same in Sanskrit as in English. All these terms allude to individuals who were supposed to exercise a distinct mental influence on ancient peoples or mankind as a whole, or they indicate mental states characteristic of humanity.

The rudiments of mind are plentifully observable in the lower animals, particularly when closely associated with mankind; but that which is recognised as mind in the true and special sense is peculiar to man alone. It finds its organic representative in the brain; and no animal has a brain approaching that of man in development. It is in the mind where the *individuality* is located; the term implying a metaphysical state, meaning that which *cannot be divided*. The *person* may be dismembered and yet the man remains; the *individual*, as a mentality, is not subject to this process, and were it possible to divest the mind of any of its faculties, it would not be sane, it would not be complete.

The mind, like the body, is a product of the earth state. From a misapprehension of the true nature of mind, the immortality of man has been denied by scientific investigators. A Manchester professor contends that many of the mental processes are the result of reflex action, and that they are therefore dependent on organization and other temporary surroundings. By reflex action is meant the well-known phenomena of nerves acting unconsciously if excited, as a person will draw up his foot when asleep if the sole be tickled, and yet he will exercise no will in the matter, being unconscious of the act. It is therefore argued that man's mental consciousness is also the consequence of excitements communicated from without through the nervous system, and that the mind as a series of phenomena must perish with the organism through which they are manifested; just as you could not tickle the sole of a dead man, and cause movements in the limb.

With this the spiritual thinker can fully agree, and yet not endanger the great question of human immortality. We commence life with no mind. It is an accumulation of earth experiences, caused indeed by the impact of surroundings upon the human consciousness. Most of our opinions are made for us by our ancestors, and we adopt the mental products amongst which we are placed, just as we feed our bodies on the peculiar products of the country and clime in which we may happen to live. Few minds are independent in their action; few absolutely know that that which they hold sacred is indeed true; or as the saying is, "few have a mind of their own"; it is a patchwork picked up from all and indifferent sources. The mind, like the body, is continually being renewed; and the more thorough and progressive these changes, the healthier and stronger the mind is.

PERSONALITY AND INDIVIDUALITY.

The physical and metaphysical man, the person and the individual, are of the earth; and those passing out of the body in these states do not attain to a truly spiritual plane of life. Though personally in the human form, a man may in actions be less than human, and in the disembodied state occupy a sub-human grade of being. To the seer such ones appear in the form of their ruling passion, which has probably given rise to the reports of devils and elementaries being seen. But, apart from the results of a vicious life, an "elementary" is a disembodied being, human it may be, more in sympathy with the cosmical than the mental plane of existence. These are the navvies and labourers of the invisible state, men who on earth would "rather saw a cord of wood than write a letter," or forge an anchor in preference

to saying the Lord's Prayer. They are possibly better men than those whose profession it is to write or pray; and it is ignorance and self-conceit that relegates them to an inferior position in the scale of spiritual being. In the day when real aid is needed, these are the spirits that come to the rescue of toiling, suffering humanity. On this personal plane are the Indians, in close sympathy with cosmic life; and many mediums know how grandly healing, helpful and faithful they are in all that concerns the practical affairs of life. They are not learned in the tricks and sophistries of civilization; but they possess a knowledge which is founded on truth, and is therefore more preferable.

The disembodied who are on the personal plane are earth-bound; but this term is capable of qualification. One's efforts may be on the earth-plane, and yet life may be useful, agreeable, and progressive. The truly earth-bound spirit is the one who has so outraged his inner being, that it is paralysed when he leaves the body, and he is utterly helpless and almost unconscious, being alike deficient in body and mind. There is no soul, no life; and for the time being such a spirit may be appropriately termed "lost." This state has recently been elucidated by Mr. Smart's essay which appeared in the MEDIUM.

But the disembodied individuality, though highly cultivated, may be bound to earth as slavishly as the boor or the sot, but in another manner. The mind being, as we have seen, an earthly product, which may be false, conventional and inconclusive, is a veritable sandy foundation on which to build our conceptions of existence. How many spirits return and tell us how much they had to unlearn when they went to the Spirit-world, and how hard it was to get rid of earthly errors before they could make any real progress. But there are many who are utterly unable to undergo this reformatory process, and their condition in the disembodied state is therefore stationary. It may become stationary however at various points in development. A spirit may learn much on some matters, and yet still retain the same impress of mind in regard to certain other matters, to which it will attempt to bend every new acquirement. We frequently see this on earth, when a man adds many brilliant qualifications to his mental stock, but remains bigotedly inflexible on some religious dogma. Thus the great Faraday, so illustrious in science, was attached to a standstill and obscure sect called Sandemanians.

ALL SPIRIT-CONTROLS NOT "SPIRITUAL."

The most of the communications received through mediums emanate from the mental plane, they do not come from the spiritual plane at all, truly so called. A spirit controls a medium, and what he says is recognised as coming from the "Spirit-world." This is frequently a great mistake. It comes from a human being that has lost his body by what is called death, but what he says is strictly of the earth, because the disembodied one is not developed in the spiritual degree, but only on the mental plane; hence all you get from such a source is the conventional thought peculiar to the short-sighted human mind, and wholly untrustworthy as a standard of truth. The spirit may have clairvoyance, and be able to see farther into worldly affairs than you do; but it is all of the earth notwithstanding. The spirit can however teach us one great fact, and that is, that man continues to exist after the body has been laid aside at death. That is the sum total of the grand lesson of spirit communion on the individual plane; after that we must commence work to think out truth for ourselves, and thereby prepare to become the subjects of a higher inspiration. Ratiocination and argument are mental not spiritual acquirements, and this kind of thing enters largely into the most noted mediums' utterances, thus indicating the nature of the plane of development and controlling source.

EARTH-BOUND SPIRIT CONTROLS.

We have much to fear from the teachings that emanate from this earthly plane. In some respects an enlightened human is more capable of teaching these spirits than to be taught by them. All sorts of theories and fancies flow from this large, invisible warehouse of mental rubbish and old clothes, which have been accumulating since before the dawn of history. It would seem that there are old curiosity shops in the invisible state, in which all venerable follies are carefully stored away, to be brought forth from time to time as the silly, gaping crowd make demand.

And that this demand is constant, the subjects weekly proposed to mediums to discourse upon is ample evidence. They

are almost inevitably asked to substantiate, explain and apply some theological dogma. And the "spirit guides" are most frequently quite equal to the task. An imaginary character or event is dwelt on with all the profundity of a reliable fact or an eternal truth. Reincarnation, Buddha, Christ, the Virgin Mary; the stories about the birth, life, death and resurrection of Jesus; Adam, Cain, Satan, and angels of all names and natures are far better understood and discussed than these same mediums and their spirit guides know themselves or one another.

Now it would be an insult to heaven to suppose for one moment that all this trash comes from the Spirit-world. There is no need of going so far for it; this world is already deluged with it. The speeches of the guides on these threadbare theological rags are made up in part of the thought sphere of their human surroundings, which gives a "condition" for the control of spirits who are earth-bound on the mental plane, and who have not yet outgrown the absurdities that they indulged in during their earth-life. But the greatest stumbling-block of all in the way of truth, is when a medium has in his own mind a sneaking regard for some form of theological dogmatism; or there may be a tendency in his or her mind to win the favour of some patron who has conferred some slight advantage or distinction. On this account the utterances of our most celebrated speakers vary exceedingly; and the intellectual auspices under which a lecture was given, can be very easily determined by a careful examination of its composition.

Perhaps, in a practical sense, it is necessary that all this thrashing out of dusty theological cobwebs should be undertaken; but there is a great difference in the way in which such questions can be treated. The dogma may be explained away, and the truth which it may be supposed to represent stated in its place. This is useful and progressive, and is largely adopted. On the other hand the myth may be carefully guarded, and instead of being broken into fragments the old vessel may be honoured with being made the receptacle of the New Wine, with the implication that were it not for the hideous old image the New Life of to-day could not be. This is a most reprehensible way of treating such subjects, and is an act of unfaithfulness to the trust imposed upon the true servants of the New Dispensation.

Before we can get anything from the Spiritual Realm we must first develop the spiritual state in ourselves. It is impossible to grow strawberries on a barren rock, devoid of soil and moisture. The spiritual soil must exist within us before seeds of spiritual truth can germinate there. All truth-lovers and true friends of Spiritualism should carefully dissect every statement that purports to come from the Spirit-world, and receive nothing as truth but that which commends itself to the truth-loving mind as genuine. The Cause requires a complete reformation in this respect, and it can only come from an active desire for truth on the part of individuals. One soulful, truth-loving mind in an audience may enable the truth to be spoken through a medium, who might otherwise waste the time with common-place platitudes. No man or woman is therefore unimportant in the work of Spiritualism. You may do more for the truth without ever speaking a word, than the medium who gives the discourse, because your presence may afford the only condition whereby the truth can be spoken on that particular occasion.

THE APPEARANCE OF SPIRITS.

As to the form in which spirits appear, much might be said, and yet the subject might still be left in abeyance. All material things and phenomena are said to be transitory and delusive. The first they undoubtedly are, but the latter only to those who do not know the divine purpose of Matter, as the vesture of the Infinite, and fail to see that the *appearance* is a symbol indicating a spiritual state. No man mistakes a stone for a loaf, or a scarecrow for a man. Nothing is *delusive* when we examine it properly. A vast deal of nonsense has been talked by charlatans and superficial people, as to the non-existence of spirits, because the forms in which they appear are "shells," transitory and "delusive"; they may be both of these things, and yet be equally reliable and substantial as the persons who object to them.

The word "person" means a mask, a shell, a thing spiritually lifeless in itself, but representative of a *something* which is invisible, and therefore would not otherwise be cognizable. But a man's person may be falsely representative, and act the part of a delusion in place of an indication of truth. You may possess the man's body, and his falsely given word with it, and yet not have his fealty, his real help

and adherence. The love, the desire, the purpose of his mind may be elsewhere; you think you have the *man*, but it is only a "shell," a phenomenal "delusion," that you are possessed of.

In the disembodied state, this ability to *appear* is much more abundant than in earth-life. In the nature of personality, it is only possible for us to be and appear where our body actually is. On the metaphysical plane, we can be and appear wherever we are associated on the mental plane, if there be any one present who has the faculty to perceive us; though in that mental state we may not be able to penetrate into superior spheres. Hence it is, that wherever our *influence* is, there we may be individually seen. This is illustrated by psychometry, but it cannot be assumed that the individual actually is in all places where his impress may be perceived. There is evidently a wide difference between the qualities of the appearances observed by seers. Some may be mere subjective impressions, caused by the negative state of the psychometrist. In other cases the influence is of a more active nature. In others the individual, whether embodied or not at the time, may be actually present in an invisible state, and even be able to take back a record of what was taking place at the time of the visit. It should be remembered that every one's personal appearance is not equally indicative of interior activity; and their *double* may partake of a similar difference in quality.

This ability to appear volitionally in the mental state, is very perplexing to those who have only an acquaintance with objective and personal methods. It explains why spirits are able to appear to clairvoyants in the attitude and costume habitual to them in earth-life. The power to project an image is equivalent to picturing what one has to say in place of speaking it. Spirits appear in different degrees of light as well as in various shades of colour to indicate development; those who have attained the spiritual state having garments representative of the phase of spirituality they have reached.

(To be continued.)

THE SPIRIT-MESSENGER.

SPIRITUAL CHANGES SINCE LAST CONTROL.

A CONTROL BY "THE EMPEROR JULIAN."

Recorded by A. T. T. P., September 4th, 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:—

Head this: "The Emperor Julian on the spiritual changes since his last Control."

The cry of apostasy is hard to be defined; it is often made, but seldom if ever proved. That cry is ringing throughout the whole of this country. Warnings are being given from the pulpits of the Church as established, and the reason is this, that awakened intellect has lifted up its voice against those fearful pretensions of past times. Hypocrisy to-day stands revealed in all its grim and horrible nakedness, and it would seem as if the hard hand of a just fatality had overtaken it entirely.

When I last controlled there existed a growing power of that, which its exponents were pleased to call "a revival of early Christianity," and from whatever source these leaders obtained their information, whether spiritually directed by Christian fanatics, as equally disposed to indulge in extreme fanaticism as themselves on earth, or whether their information was derived from more secular sources, I know not; but of this I am assured, that the practices of these revivalists to-day is a faithful repetition of the practices of the past. Christians, during my government on earth, would walk as madly amongst their hearers, stamping on the flooring beneath their feet, and calling loudly on the lost souls condemned eternally: "Are you there?" and amidst dreadful groanings an affirmative would be given. Then they would be asked: "Are you suffering all the fearful torments of Hell?" "Yes"; would be the answer. "For what cause are you suffering?" They would answer: "For bowing down in worship to other gods; for refusing the mediation of a Saviour, for disbelieving in the manner of his birth and the form of his death." Then would all the assembled converts cry together: "Lost! lost! poor soul! lost for ever."

Now I ask for a just comparison of this most usual Christian mode of teaching in my day with that which prevails or has prevailed until now; the movement proving a

grand success financially, not to the many converts but to the governing few. The torments of eternal condemnation are still of the same marketable value; the same awful power of the few over the consciences of the many is still legalized; the greatest unreasonable assertions are still permitted; the same opportunities of fraudulent swindling are still legalized; provided the opinions expressed are strictly in accordance with orthodox doctrine. Take its latest form; that of the great army of revivalists, who are so busy following after the credulous, not only of this country but of modern Europe. The times however are unfavourable for a long-continued success.

Already have the late startling revelations been the cause of the greatest sorrow amongst thinking men; already have they caused your chief thoroughfares to be changed into the Christian's description of pandemonium; but like every other ill-fated dream, there is an ending or awakening, and moral law is proclaiming itself strong enough to obtain moral order. Reasonable and sensible citizens have felt shame for the manhood of their fellows, and for the wickedness of their womankind, who have so unthinkingly allowed themselves to become the dupes of shallow artifices. When the day of retribution comes, when vengeance can plainly be seen hovering near them, then in alarming tones they cry: The reign of apostasy has commenced: If we as advanced Christians assert, that the morality of to-day is so ill-defined, that mothers are willing to sell their children into the slavery of lust, and are so callous for their future welfare that neither by word nor deed will they interfere in the action of the buyer or in the after-intention of the pitiless abductor. And if we have asserted this, it must be a feeling of apostasy on the part of those who dare to disbelieve that which we have asserted, and a feeling of arrogance on the part of any who would dare to attempt to interfere to disprove it."

Maternal love has been the same in all ages; and the Rachel of Scripture, mourning for her children, could not have been more earnest in her grief, than the mother, who although charged by Christian accusers of drunken callousness, yet with entreating hands and truthful tones implored the assistance of a merciful law in restoring to her that child which she was accused of deliberately selling for a price to satisfy her longing for drink, to be refused, to be put off again and again, until with the aid of some one willing to face the charge of apostasy; willing enough to dare to doubt the statements made and given, discovers after much care, after much perseverance, that this child from the first had not been purchased but decoyed away, and not by an apostate, but by an institution, part and parcel of that system, and by those beings living under the strongest theory of religious life; being themselves in the very odour of sanctity. Apostate enough in his daring to arouse his fellow men who, like him, had their doubts of these modern divines, those sinless ones of the nineteenth century, and demanded not only that the child should be returned to her mother, but that reasons should be given why false addresses had been given; why the removal of the child afterwards procured the transmission of this child from one country to another; the offer of bribes to the too-interfering apostate mother, who could not be persuaded by these professing Christians to take them. What right had they to attempt to prove statements made and published in order to disturb the sanctity of our homes? The demand has been made why the humble working man, the father, should have had to traverse and in vain the hundreds of weary miles that lay between him and his child. What Christian right had they of causing him to meet with so cruel a disappointment, that after hundreds of miles had been achieved, to find that his child like a Will-o'-the-wisp has been spirited away again? It wants this proof of utter selfishness of feeling on the part of the rigid heaven-born doctrinaires to prove it effectually to the credulous ere they can obtain freedom of thought.

I for one thank God for this prevailing apostasy (if they choose so to call it). At every ticking of the clock we are welcoming released spirits. There is a river of humanity that is continually and unceasingly flowing from Time, to join us in Eternity; and our task of spiritual instruction is rendered easy by the alleged apostasy which prevails. We find reason less shackled; a higher conception of spiritual truth; souls better prepared for a heavenly home, not in the depths of hell, but one in an everlasting heaven. We find that these apostates have raised their hopes to the altitude of your Tower.

Truth has sounded like music in their ears; and although Christian guides choose to give to truth the name of Apostasy,

they may be assured that such apostasy will lift the soul heavenwards; will prepare it for that blissful eternity, which is given not to a selected few; not even to the many, but to all. It is this alleged apostasy, that perceives a future apart from biblical teaching; the height of their assured immortality is towering always around them. Earth has its valleys of joy; by-and-by they will ascend to the tops of the hills, and behold the azure sky, and from that high altitude they shall see the cloudless expanse of eternal day.

Thank God for an apostasy, that enables the soul to realize in the hereafter family meetings; loving, living peacefully, walking, reasonably talking, and earnest, persevering acting in the future. I have a knowledge, which must belong to all those who have passed from time centuries ago; a knowledge of that home, which is to you but a promised one. It is to me as real as the material building of your Tower. Death brings all this prominently into view: it lifts the veil which conceals those great eternal heavens from human view. These worlds are but sparsely populated, although meeting in prodigious assemblages yet with such capability of extent, that it is a home vast enough for all coming generations.

Through apostasy an absolute knowledge of the future has come to man. The clearest of modern mirrors is the prevailing Spiritualism of to-day; for the spirits come not to indulge in metaphysical distinctions, not during earth-life to be unceasingly quarrelling about the endless distinctions of Scripture rendering. They have but one object, and that is to prove Immortality; to prove the spiritual world's locality, the abodes of everlasting and unceasing friendship; a home where joy is felt and grief is realized; where love, hatred, joy and sorrow, strength and weakness are experienced.

The heartless traffickers in human flesh, be they whoever they may, who belong to these modern days; these sectarian Christian blood-hounds of modern immoralities, will find that eternity is an actuality, and that punishment follows soon with more rigid sureness than which earthly law enforces. Yes; if this is the condemned apostasy, let all good men help it onward. These orthodox thinkers will pray that they had been apostates too; for they will realize that God expects something more here on earth, than continually praising Him. They will realize that God has been face to face with them here on earth, and they have not known Him; for the only type that man will be able to fully realize of his God will be through man. There is assured to them when conscience is appealed to, a conscious individual immortality. It is then that God speaks on earth; speaks audiently in a language which a child could understand. The Christian may portray Him as one sitting silent on His throne, listening to the praises offered around Him; but this is not God. God has been speaking on earth throughout all time, and those who have heard His voice more plainly than others, have been the apostates of their day.

It seems to the whole of your surroundings, dear Recorder, that God has limited the days of the monstrous delusions, which have overspread the world and overshadowed the nations of the earth. There are sweet persuasive and fascinating voices teaching peace on earth, and goodwill amongst men; they are mingling with their fellow human beings belonging to time; they have entered into intimacies of the most condescending and endearing friendships; they are proving their social nature every day, and they have carried away their friends in thought to a great and high Tower of spiritual hope, and from its summit have shown them their immortality, their future home; they have borne in their loving hands the souls of their friends heavenwards.

Ask this Sensitive, when in a semi-controlled condition, what he means by many, by a multitude, and he will answer: "There are thousands on thousands, nay, so many even now, that it would take all the power of a God to obtain a census." What said the Sensitive recorded in Scripture? He said: "I behold a great multitude, and no man can number them; men of all nations, kindreds, peoples and tongues," yet from the lofty summit of the Tower of Reason, the vastness, and the glory, and the populousness of the immortal heavens shall be realized; they shall be proved not only to be places of concourse, but everlasting homes of endearing intercourse. There shall be that joy so calm which comes only with peace; that pure and holy peacefulness which, God hath promised, shall rule here on earth.

Alas! it would be hard for the Christian to believe that it is the accursed apostates of the past, who, with dignified and majestic mien, are the Lords of the heavens, and protectors of their younger accused fellow beings here on earth.

May the freshness of youth be their portion for ever and for ever. I thank God for the irradiation of spiritual knowledge to-day. Whilst I was on earth I thanked God for a spiritual faculty, which would never let me rest, until I had grasped the knowledge of Immortality. I ask: Who are these who are accused of apostasy to-day? They are those who will not go back and believe as infallible the creeds of the past. They assert that no man has any right to place the impenetrable cloud of superstition between another man and his immortality.

I thank God for the calmness and earnestness of the spirit of this New Dispensation. May he always abide, and be that only source of infallible knowledge, the Book of Eternity. They are many, who are spending a life of toil on this earth, who under the bann of apostasy are fearlessly facing persecution, because they know the laws of Immortality, and being anxious that others should know them also, they are the sworn foes of theological pretensions. Assembled multitudes, so young and so fair are at work, helping on this alleged apostasy. Death has been proved to them to be but a very short farewell sometimes, having proved to be not even the separation of an instant, according to the preparedness of the soul. You have done noble work in proving heaven to be an eternal home. May you with a glad and lithesome heart believe that you are doing God's work. Let others brand your work as "apostasy": What matters it? When the reward shall be all your own; when you shall be lying down on the bed of death; when those you love are looking with that earnest yet shrinking gaze on you; then shall your reward be the bursting out of a flood of light. Proved immortality shall brighten your waning eye; your loving spirit shall then find welcoming friends, whose first words will be: "You have earned a home in eternity; your fate has been a good one; your work in earthly form is done; your faith has been pure; enter into the happy number of those who, with unspeakable joy, are here to welcome you to us."

Remember, that if there are inconveniences attached to opposing the interests of theological pretenders and hypocritical scoundrels, who in God's holy name are perpetrating the cruellest wrongs; perpetrating nearly unrealized horrors; if in opposing the strong bonds which bind bad men, who are guided by bad principles; by the side of these inconveniences are the everlasting promises of the unfailing God, who has sworn to free the manes of his servants from all earthly blame, and to reward their single-heartedness of purpose with his loving eternal favours. If you have suffered, so have others, and others have still to suffer.

You must remember that I myself did not come off free. It would be better to return to the worship of the divine types of Nature's Law; better to bow down to sun, moon, and stars as divinities, than to believe a mass of unreasonable rubbish, or to receive as a divine purpose belonging to God, that which had no need of a beginning; that which is admittedly unjust in its final result, having a human sacrifice and eternally condemning another. My Apostasy is my Crown now, and the apostasy of many who are accused to-day, will be their crown in the future.

Julian, the so-called Apostate, bids you Good morning!

T. R. HAZARD'S SPIRITUAL EXPERIENCES.

Mr. Hazard is continuing his chapters in *The North American*, Philadelphia. The space at our command will not permit the republication of them all in these columns. This one, the seventh, has been specially forwarded by the author. The phenomena are striking and of an instructive character. A particularly noteworthy point is the misapprehension of a valuable manifestation by the Seybert Commission. It is a huge mistake to leave a legacy to non-Spiritualists, on the expectation that they will use it to the advantage of Spiritualism. The more of a Spiritualist a man is, the higher is the value of his testimony on any point connected with the subject.

I have sat with many other good slate-writing mediums than those I have mentioned, including Watkins and H. C. Gordon, who provide both slate and pencil for the spirit chemists, as also does the exceptionally good slate-writing medium Joseph Caffray, before referred to by me in *The North American*, but never with anyone who gave me greater satisfaction than Henry Crindle, son of the far-famed and excellent but sorely persecuted materializing medium, Mrs. Elsie Crindle (now Reynolds). Mr. Crindle was at the time I sat with him only about twenty years of age. He was but little known to the public in any way, nor did he make any pretension publicly regarding his slate-writing gift. On my chancing to meet him in the street one day in Philadelphia, he modestly told me that he had the gift, and invited me to call at his rooms (I think in Vine Street) and test his powers. I did so. We sat

at about noonday in a room well lighted from two windows. Crindle sat at one end of an oblong breakfast table and I sat at the other. After sponging and wiping dry a medium-sized slate, I took it from his hand and laid it flat down on the bare table directly under my eyes. The medium then took his seat at his end of the table, and busied himself writing with a lead pencil on paper clairvoyant communications. His hands were of course more or less in contact with the surface of the table, but whether or not he held the disengaged one flat down I do not remember. There was no slate pencil on the table or in the room that I could discover, nor was the least fraction of a pencil under the slate, from which I never for a moment removed my eyes until the manifestation was completed. Soon I heard regular scratches made on the under side of the slate, which I lifted on the usual signal rap being heard, and found thereon three different well-written communications of several lines each, one and all of which, together with the three signatures, were of a distinct and very marked different chirography. During the whole process Crindle never left his seat, nor did he in any way touch the slate after I took it from his hands.

SLATE-WRITING AND VENTRILOQUISM.

Some two years or less previous to the decease of the late Henry Seybert, I called with him and a mutual friend by appointment at the rooms of A. H. Phillips (the well-known slate-writing medium), in Philadelphia, and held a seance with him. The room was well lighted from two windows looking out on a broad street. Phillips sat about midway on one side of an oblong table, myself opposite to him, Mr. Seybert at one end and our friend at the other. Mr. Phillips claimed that his attending spirit chemists furnished their own slate pencils. Certain it is that there were none on the table nor in sight within the room. Mr. Phillips sponged and wiped dry two slates of medium size, and laid them side by side midway of the table, directly opposite to where he and I were sitting. We then all four laid our hands flat on the surfaces of the table and sat quiet. Soon we heard the sound of writing on the slate that was at the medium's right hand and my left. The sounds were so clearly located and distinct that I think neither one of us three sitters would have hesitated to affirm to their coming from that slate on the medium's right, before a judicial tribunal. On the usual signal being given, I lifted the slate on my left hand, expecting to read what was written upon it, when to the surprise of us all three the slate was perfectly clean and free from scratches. "Try the other slate," said Mr. Phillips. On lifting it and turning it over, I found thereon a written communication of several lines addressed to me, and signed by one of my daughters. This ventriloquous trick was no doubt a ruse of the spirit chemists to remove any positive or sceptical thoughts, should any exist, from the slate on my right, so that they would not operate as a bulwark against their approach; thought, as is well known to experienced investigators of the phenomena, if positive, being often as impenetrable and impassable to spirit power as walls of stone are to physical. On hearing something fall on a distant part of the floor, Mr. Seybert left his seat and picked up his eye-glasses, which had been abstracted from his side pocket by some playful spirit. A tooth-pick had also been taken from my vest pocket and thrown on the table before us.

THE BLIGHTING EFFECT OF SCEPTICISM.

Speaking of the deleterious effects produced by over-positive and unreasonably sceptical or captious minds on spiritual manifestations, I may here say that I have known quite a number of individuals so organized in these respects, that it seemed next to impossible for spirits to manifest through any but the most powerful mediums in their presence, and even then but faintly or falsely. Some years ago I was in the practice of sitting with a writing medium, who held his seance in a room adjoining a bathing establishment that a gentleman in the neighbourhood occasionally visited. Though of unblemished character, not a line could be obtained through the medium's hand whilst he was in the house or bath-room. Nay, whilst receiving communications with the greatest freedom and facility—everything being perfectly quiet around—I have on several occasions seen the pencil fly suddenly from the medium's hand without any visible cause, when after a while we would hear the street gate and then the outside door open, and in would walk Mr. Marplot, whose approach had been detected by the spirit-guides of the medium, and all the manipulations squelched, whilst the gentleman was out of mortal's hearing on his way over an unpaved side-walk many rods from the house, thus exemplifying the truth of the adage when applied to the spirit-philosophy, "Coming events cast their shadows before them."

SLATE AND AUTOMATIC WRITING MEDIUM.

I narrated in a communication printed in *The North American* of May 18, an instance analogous to that given above, wherein two gentlemen of the Seybert Commission obtained a positive test of the power of spirits to write between closed slates, and also to convey solid matter through solid matter in the presence of Mrs. Patterson, whilst not an inkling of the kind could be obtained whilst two other gentlemen of the Commission, of equal good moral but of a more sceptical and more positive character were present. Viewed in connection with her automatic writing powers, I doubt whether there is a slate-writing medium in the field superior to Mrs. Patterson, provided she be accorded the necessary harmonious conditions. But there seems to be a limit to the forbearance of our spirit-friends in their intercourse with mortals of an over-sceptical and unreasonably-exacting turn of mind, as I know was most strikingly exemplified by the spirit-guides and chemists who attend on Mrs. Patterson, in an instance that occurred in Philadelphia not many months since, wherein a party of scientists, who had already received tests of the power of spirits to write within securely-screwed and sealed slates, and to pass solid matter through solid matter, as unquestionable and conclusive as were the tests accorded by the spirits to two of the members of the Seybert Commission, but who nevertheless remained so unsatisfied that they submitted to Mrs. Patterson two securely-locked, screwed, bound and sealed slates within which they entreated the poor medium, both by word of mouth and by repeated adjurations by letter, to make some writing come; anything the spirits pleased, mere scratches, or any earthly sign that could be given. To cap the climax, and force, as it were, her spirit-guides to comply with their demands, the learned and titled conclave reminded Mrs. Patterson and her guides, that in the ill-udged course they were pursuing they were not only holding Mrs. P.'s

reputation in peril, but also that of every other slate-writing medium. But all entreaties and threats proved alike vain, and had no more effect than had Balaam's coaxing and belabouring, by turns, his mediumistic beast, and for a like reason, the spiritual vision of neither party being sufficiently developed to perceive the angel that on both occasions stood in the way, and alike forbade their medium to proceed. So after leaving the slates with Mrs. Patterson for six months to no purpose, the learned investigators brought them away, but not long after, at the suggestion of one of their number, who had some trifling experience in mediumistic lore, the conclave prepared two other new slates in like manner as the first, and left them with Mrs. Patterson, hoping to meet with better luck in this second experiment than the first.

MRS. PATTERSON AND THE COMMISSION.

Mrs. Patterson's method of slate-writing is to place a small piece of slate pencil between two fast-locked or screwed slates hung on hinges, and hold the slates in her hand on or just under the edge of the table until the pencil appears on the upper side, when they are opened and the writing is found on one or both the slates. It is obvious that the most remarkable phenomenon of the two consists in the passing of the pencil through the slate, which cannot be accomplished by any human device or trick without first unclosing the slates, after which any amount of writing could be executed on the surface of either or both slates without difficulty, by a tricky or mortal hand without assistance of any kind whether physical or spiritual. Well, after some six months, more or less, these learned would-be dictators to both mundane and spiritual powers, were notified by the medium that she thought her guides had at last succeeded in writing on the sealed slates, and taken the enclosed pencil away, as on shaking them she could hear no sound! When thus notified of the apparent triumph of the synod, in the exuberance of their joy the counsel dispatched a message to a Spiritualistic friend, informing him that a full meeting of the conclave would be immediately called, in whose presence the slates would be carefully unlocked, unscrewed and unsealed, and the supposed written communication read. In reply to this communication the experienced Spiritualistic friend replied that he had strong doubts of the verity in full of Mrs. Patterson's supposition, but rather thought from what he had learned of the spiritual philosophy and phenomena, and its methods, that the guides of the medium had removed the pencil as another conclusive test of spirit-power, but had forbore to write anything on the slates as a rebuke of the captious and unreasonably scepticism and unbelief of the learned body of investigators. On removing the complicated fastenings from the slates, this view of the situation of things was, to the indescribable disgust of every member of the body, found to be literally correct. "On opening the slates," said one of the conclave to a friend, "there can be no doubt that there was no pencil inside, nor was there any writing—not a scratch." So in their stolidity these manifestations of spirit-power, which when weighed in spiritual balances convey much more than ordinary tests, were set down in the conclave's records as a failure and peradventure, a fraud on the part of both medium and her spirit-guides!

MESSAGES ON THE SLATE.

In the winter and spring of 1884-5, I held some fifteen to twenty seances with Mrs. Patterson, at nearly or quite all of which I obtained automatic communications, and generally slate-writing, except at the four I have before referred to, at which the two objectionable members of the Seybert Commission were present. The communications given on the slates were nearly all quite short. Those written automatically were on an average much more lengthy. I think the latter were written in the handwriting of the communicating spirits, as the chirography of them all, including the signatures, are entirely different. I copy the following from memoranda made immediately after each seance, selecting some of the shortest so as not to burden your columns:—

"I left my body in Wilmington, yet I still live.—JOHN HARLAN, M.D."

"No germ of life can die. We go on and on through a limitless space."

"EYES SARGENT."

"I am Wendell Phillips. I have found life, home and happiness.—W. P."

"One thing is certain, time and so-called death will be sure to force this truth on their notice."

"HENRY SEYBERT."

Mr. Seybert here alluded to the Seybert Commission.

"Kilgour used to tell me that I believed too much, but it is better to believe enough so that we may have no regrets."

"HENRY SEYBERT."

"Well, I will do better for Gordon. He is a true medium.—SHADDOCK."

Shaddock, who was killed some years ago by accident on a Vermont Railroad, is the chief spirit control of Henry C. Gordon's seances for materialization and transfiguration, in which phases of the manifestations, especially the latter, Gordon is equalled by few mediums and excelled by none.

"Dear Father: Did it depend upon you, we could bring fruits and flowers from the farthest lands; but others are not so harmonious as you."

"ANNA."

Vaucluse, R. I., July 27, 1885.

THOMAS R. HAZARD.

MESSAGE FROM TWO MURDERED MEN.

Communicated April 6, 1879; Medium, G. SARGENT; Recorder, R. LEWIS, Cardiff.

We come here this afternoon to tell you how we are getting on. We were very antagonistic to each other when on earth, both being fishermen, as one wished to over-ride the other. Dreadful feelings used to come between us; as we met each other we would curse and swear, but oh! the bitterness we have suffered for this, the remorse is indescribable. We thank you for your kindness in coming to our old spot. We often think of it in deep gratitude. By this I suppose, friend, you know who we are. I was murdered by Webber, and Webber was murdered by the laws of England. It is a dreadful thing to take away life. I suffered remorse because I was the cause of Webber murdering me; and when he was in prison and before the Court of Justice, I still felt revengeful feelings against him.

When he was on the scaffold, and when he was looking forward with much hope to meet Jesus, I thought I would have my revenge by laughing at him when he came over. Popular opinion would send Webber to heaven, and make a saint of him fit to go into the paradise of God, and to be in the presence of Jesus. Oh! how I wonder they did not put a niche in St. John's Church, and there make him a saint. If he

was fit for heaven, I am sure the Authorities ought to be ashamed of themselves for putting him to death, and then throwing quick-lime on his body to get him out of sight and out of mind. If they made such a saint of him he ought to be preserved, for I am sure Cardiff requires a few saints, as sinners are in the majority. If the Lord looked down upon this place called Cardiff, I am sure it would be like that city of old: there would not be found two righteous people in it. I don't speak this out of any disrespect of Webber, but against public opinion in how they placed me in hell and Webber in heaven; but to weigh both in the scales, you would find six pounds in one and half a dozen in the other.

I am glad to tell you we are breaking off all antagonistic feelings towards each other, and trying to help each other in all that is good and pure. Both of us will come here again, and give you more of our united experience in this life.

WEBBER AND STELFOX.

[It will be remembered that this message has reference to a case which was described in Mr. Smart's Essay.—Ed. M.]

MAGNETIC HEALING.—Mrs. Beale, 5, Russell Street, Brixton Road, writes:—"I feel it a duty I owe to Mr. Raper to make the following facts known: I had been ill for eleven years. I was in St. Thomas's Hospital for nine weeks; none of the doctors could tell what was the matter with me. I put myself under Mr. Raper's treatment for two months, and am not like the same woman. I have not felt so well for years. People who have not seen me for some time marvel at the great change, but I tell them the true cause of my improved conditions." Mr. Raper has removed to 83, Boyson Road, Walworth.

Hoxton: 35, Myrtle Street.—Mr. H. Abbott sat as medium with eight sceptics at above address on Monday evening. He did not know till seance was just starting that any foul play would be introduced; however he intimated to one, the only Spiritualist sitting, that he thought there was one or two who would break their promise of giving the seance a fair and impartial investigation. One of the sitters would insist on pressing on the table with all his might, but it did not last long as the power was too great, and the table soon began to move rapidly. During the evening three or four messages were given (which was admirable considering it was a sceptical and mixed circle) and they were reluctantly recognised. So strong was the physical power that the table was raised off three legs completely, then pitched over twice, and last of all, just before closing, the power was so great that one leg was broken completely in half. At this we were told to close the sitting, which we accordingly did, only our sceptical friends then willingly acknowledged that there was another life present beside the sitters. I might add that Mr. H. Abbott did not allow himself to be controlled by either of his guides, when he found that foul play was introduced.—F. POTTERVELLOT.

HIGHLAND FORESIGHT.—A Lewis correspondent writes:—200 years ago there lived in this locality an old man who went by the name of "Kenneth Oair" (or Yellow Kenneth). He foretold many things which have come to pass. Among his prophecies was a saying that a three-masted ship would be wrecked on the Krakachan Rock at Skijersta. This prophecy, the villagers say, has been fulfilled in the loss of the Dunalistair on the Krakachan on the night of Friday, the 31st July last. I shall just relate as near as I can a talk I had with one of the villagers on the Sabbath evening following the loss of the Dunalistair. I was sitting on the cliffs looking down on the Dunalistair as she lay in helpless splendour with the Krakachan Rock right through her. Old Sandy Campbell came and sat beside me. "Well Sandy," I said, "this is a sight you have never seen before, though you are a very old man." "No, I never saw this sight before, nor did I expect to see it; but I knew some one would see it, sooner or later." "Indeed, Sandy, how is that?" "Because this is one of Kenneth Oair's prophecies fulfilled, and it was sure to come to pass." "Well, it's a pity; she looks a beautiful ship. I believe the captain offered £100 to the skipper of the first boat who spoke to him, and a handsome present beside if he only help him." "Yes, he did; but the skipper had no English, and did not understand the captain; but although he could speak English, and although the captain would have offered him £1,000, the skipper could not help him. No earthly power could help him or save the ship, for she was doomed 200 years ago. Besides," continued old Sandy, "did you never hear of the old woman who lived in this village, and who was known to have the second sight? She was sitting on the cliffs just about where we now are some fifteen years ago, and she saw three white boats come to the beach, and there was not a word of Gaelic spoken in them. She also saw at the same time great numbers of men and women on the beach. Some of them spoke English and some of them Gaelic. So all these have been fulfilled in connection with the Dunalistair. I am astonished at nothing, as I knew it before, but now I see it." I bade old Sandy good evening, feeling sure his mind was quite at ease as to the fate of the Dunalistair being sealed 200 years ago.—*Newcastle Daily Chronicle*, Sept. 2, 1885.

MERTHYR TYDFIL.—Seeing that no notice has appeared regarding the work in this great centre of the iron trade, I wish to say that during my visit to Cardiff, Mr. Scott, the well-known and self-sacrificing worker, tendered me an invitation to go there on Tuesday, the 8th inst., when, by his exertions, in spite of very wet weather, a large and thoughtful company assembled in the commodious room, where much has been done in a quiet way to promote the cause of progress. Among the company present, the Church had a representative in one of her ministers. On a subject chosen by Mrs. Scott, my controls spoke for a considerable time, to the evident satisfaction of a most intelligent company, and several relevant questions were put and answered. My recollections of that—to me—most pleasant experience, leads me to suggest that mediums visiting Cardiff, should not forget Merthyr, where they may expect a hearty welcome, hospitable treatment, and respectful attention and interest from the people who are seeking the truth. I cannot express my sense of the kindness received at the hands of Mr. Scott and family. They are true Spiritualists.—J. C. MACDONALD.

MORLEY.—On Saturday, Oct. 3, Tea at 5 o'clock; Lantern entertainment after. Tickets for both, 9d. each.

DREAMS.

That Life is a dream, both prose and poetry often assert; but is the Dream not also a picture of Life?

If the world (always ready to ridicule that which it cannot comprehend) should have this question proposed to it, it would certainly immediately reply, in its frivolous manner: Dreams are bubbles, and he who thinks seriously about such things is fantastic and superstitious."

And doubtless there would be some truth in such a reply; but in spite of derision, and the ridicule of learned, worldly-wise ones, I must confess I believe that among many of small import, there are presented to the human soul dreams full of significance, dream pictures, that stand in invisible communication with the mental life, for the purpose of warning, encouraging, or consoling and strengthening the individual.

As an example I will relate one such dream, given to me for my consolation years ago.

How happy I was that night! I saw my brother in my dream; not as a little child, as he was when he passed from my Mother's arms into those of the angel of Death: as a blooming youth he stood before me, and although he bore a mortal form, I knew that he had passed beyond mortality. He had no wings (as formerly, when a child, I always thought an angel of God must have) but around his transfigured body floated a long white garment of exceeding brightness. He used no mortal form of speech, but we understood each other perfectly.

From my childhood an indescribable and, to myself, incomprehensible something had drawn me magnetically to this dear brother, whom I never saw on earth. Why, I know not. Even now, while writing, I see him as that night in my sleep. He approaches me once more, and I seem to feel his hand clasping my own again, while his large blue eyes look at me with a regard full of tenderness and sweet serenity. Yes, I saw in my dream that he looked into my heart with his angelic eyes, and a great rest came over my tired being. What joy was mine in my sleep, when I perceived that my brother entirely understood me! He asked me to go with him; but even while he made the request he disappeared, and before my dim eyes, still too earthly, could shake off the mists of sleep, a shining cloud took him from my side. Mournfully I watched it floating away, for I felt myself alone again. At that moment I awoke, and saw from my bedroom window the whole northern horizon illuminated by flashing flames: it was lightning.

Art thou, my brother, sometimes near me while I sleep? At times I feel thee very near. And was the lightning, that shining cloud which took away from me thy dear and bright angel form?

Be it as it may, I thank God for this dream. It made me very happy then, and even now, though it has vanished, I still love to recall that lovely picture. Again and again it comes before me in my daily life, to comfort and encourage me, as it does now, to-day, even while I write.

Leipzig, August 20th, 1885.

LILLIA.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, Sept. 8.—The room was comfortably filled, many of the visitors being strangers. A gentleman was anxious to know something of the earth-life of the control, which was given by "Thos. Wilson" in a very straightforward manner, through the mediumship of Mr. Webster. Having held possession for some half-hour, "Wilson" gave way for our coloured friend "Zoud," who again astonished many of the sitters by so truthfully going into their surroundings, and giving the best advice how to proceed with many complicated business matters, &c., to each one's entire satisfaction. —Sept. 15.—Before the time of commencing the seance, the room was uncomfortably crowded by persons of both sexes from afar and near, that it became necessary to refuse admittance to late comers, showing the increasing interest taken in those weekly meetings. The more we know of Mr. Webster's extraordinary gifts, the more we wish to know; as "Wilson" (the control) said, "we come there hungering for spiritual food and get a supply, and when the next opportunity offers we want a further supply and come again." Mr. S. Gibson asked the control to give him his views of "Reincarnation." The reply was given in a very terse manner by saying, "Without denying the truth of the theory, he could not say anything in its favour, for the simple reason, he had never met with a case." Mrs. Gibson (clairvoyante) saw and described a lady friend of the writer's standing by his side with her hands upon his shoulder the whole of the seance. The description was instantly recognised by Mr. Coffin. She is still in the body, and although many miles away, her love and sympathy for Mr. Coffin and the writer is so strong and pure, she is weekly attracted to the circle. When told of it a short time after the event, she said: "I am there every seance night, and I know it."—JAS. MONTAGUE, 102, Bridport Place, Hoxton, N.

ROCHDALE: Regent Hall, Sept. 20.—Mr. Postlethwaite's guides gave great satisfaction afternoon and evening, on the latter occasion speaking on four subjects suggested by the audience, in an eloquent manner; spiritual descriptions followed, six of which were recognised.—Coa.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, SEPTEMBER 25, 1885.

NOTES AND COMMENTS.

The criticism on theological themes submitted to speakers, given in the lecture this week, does not apply to the reports in other parts of the paper. They are all singularly independent, the control being in harmony. As to its allusion to recent social disclosures, there is no doubt always a bad odour when a cesspool is cleared out, and possibly some little recklessness in the disposal of the "sludge."

That is a remarkable and explicit statement in Mr. Montague's "Holborn" report, as to an absent lady appearing spiritually at the seance, and being conscious of the fact that she visits it. This seems to corroborate the views advanced in Mr. Burns's lecture. We would be glad to have full particulars of any such cases.

In allusion to the report of the Glasgow debate, it may be observed that Miss Lottie Fowler's control pointed out the location of Earl Crawford's body, in as exact a manner as any one could, not actually on the spot. This we testified to in the MEDIUM at the time. We held the sittings with Miss Fowler, and communicated the facts in the proper quarter. Whether they were acted on or not is another matter, but the result was entirely in accordance with Miss Fowler's statement. To give the "spirits" a chance, Miss Fowler should have been taken to the spot, and allowed the fullest opportunity to do what was asked. Spiritualism did not get a chance. This objection, like most others entertained by Secularists, is false, and based on ignorance. The universe apparently is incapable of producing facts beyond the ken of an anonymous Secularist spouter.

The Newcastle friends are commencing a work of the greatest importance, and that is, the elicitation of physical phenomena. Our attainments, as practical Spiritualists, may be estimated by our wisdom and success in this matter. The Spirit-world has done nobly, mediums have toiled and suffered, and those who surrounded them have been most to blame for mishaps, which have resulted in some cases in rendering mediumship more objectionable than beneficial. Unless strict circle rules be adopted, this is sure to be the painful result. For the members of a society to have promiscuous access to a medium is a very unwise arrangement. We shall observe the Newcastle proceedings with profound interest, as now is the time for an advance in mediumship, or a still deeper fall.

Mr. Hazard's facts on the effect of thought on spirit manifestations should be read in connection with Mr. Burns's lecture. The whole article is of great interest to all who have to do with physical mediumship.

Mr. Duguid's able letter records facts which are occurring in private in many cases, and of which the public knows nothing. True satisfaction in materialization can only be obtained where proper conditions are observed. To make a rare-show of the thing demoralizes the medium, diminishes the power, ambiguous phenomena ensue, the suspicions of the spirit-grabber are aroused, his evil spirit surroundings betray

the medium, and we have a crop of exposures! Of these results there have been quite enough to instruct all true friends of the Cause. Its enemies will of course peg away in the old destructive path. By their fruits they will be known.

SPIRITUALISM IN LONDON.

CAVENDISH ROOMS: 51, Mortimer Street, Lingham Place.—On Sunday evening, at 7 o'clock, Miss Young will give an address, after which Mr. Hoppercroft will describe spirits amongst the audience.

MRS. CORA L. V. RICHMOND at the Assembly Room, Kensington High Street, on Sunday next, at 7 p.m.; subject of Discourse: "The New Social State."

MR. AND MRS. DUGUID will be entertained at a Fruit Banquet, at 15, Southampton Row, on Monday evening, at 8 o'clock. A cordial invitation to all.

227, HOXTON STREET, N.—On Sunday evening, the first Anniversary of the Hoxton Psychological Society will be celebrated by a Tea-Meeting. Tea at 5.30. Tickets 9d. each. A hearty welcome to all friends. —D. JONES, Sec.

MARY-LE-BONE: 167, Seymour Place, Sept. 27.—A report will be presented, prepared by a Committee appointed last Sunday evening, with the view of forming an Association, and finding more suitable premises for meetings. A large attendance solicited at 7 o'clock.—F. W. READ, 79, Upper Gloucester Place.

KENTISH TOWN: 88, Fortess Road.—On Thursday evening, Oct. 1, Mr. Towns will give a seance for the benefit of Mr. Swatridge's work. To commence at 8 o'clock.

SPIRITUAL INSTITUTION: 15, Southampton Row.—On Monday evening Mr. Colville spoke to a deeply interested audience, the collection being for the Institution. On Tuesday evening Mr. Towns had a crowded room, his mediumship seeming to afford increased satisfaction.

Mr. J. Hoppercroft will give a seance with clairvoyant descriptions of spirit-friends, at Mr. Warren's Organ Studio, 245, Kentish Town Road, on Wednesday evening, Sept. 30th, at 8 o'clock, prompt. All friends are cordially invited.

CAMBERWELL: 81, Wells Street.—On Sunday, Mrs. Cannon and Mr. Armitage kindly visited at the developing circle, and gave several interesting "tests" which were much appreciated. They have promised to attend again shortly. The Camberwell and Peckham Association of Inquirers into Spiritualism is organizing a series of Sunday evening meetings, the first of which will be held on the 27th inst., at 7 o'clock. Due notice will be given of future meetings.

Mr. A. Duguid is residing at 24, Little Russell Street, near to the British Museum. Those who desire to see him should make an appointment by letter, as his engagements are numerous.

STOCKWELL.—"C." 61, Edithua Street, Landor Road, would be glad to join a circle in the neighbourhood.

OPENING OF A NEW HALL AT WALWORTH.

The friends of the Walworth Association cordially invite South London Spiritualists to attend their new meeting place, at 83, Boyson Road (near the station), on Sunday evening, at 7 o'clock, when Mr. J. Burns and other friends will take part in the opening services.

THE CAVENDISH ROOMS CONGREGATIONAL TEA MEETING.

The first Congregational Tea Meeting of the season will take place on Sunday, October 11. Tea will be on the tables at 5 o'clock, a convenient hour for all. Friends from a distance can rest and refresh themselves in time for service at 7 o'clock. Come early, and have pleasant social intercourse and introductions, of use to all who desire to form such associations as will aid them in their investigations. Tickets should be purchased in advance, that sufficient provision may be made. Apply at Spiritual Institution, or of Mrs. Maltby, at the Hall.

CAVENDISH ROOMS, Sept. 20.—Mr. A. Duguid gave an address on the "Power of Thought," which he discontinued on account of Spiritual influences. Mr. Burns then addressed the meeting, after which Mr. Duguid had two controls, and described a number of spirits, but could not locate them. Miss Young under influence recognised two of them as Mrs. Davis, late of Clapton, and Mrs. Gregory.

227, HOXTON STREET, N. Sept. 20.—"Thomas Paine" gave his entrance into spirit-life, through Mr. Walker. In response to a question at the close, the control said he was the same as wrote "The Age of Reason" when in earth-life. A poem on "The memory of the Past," closed an interesting address. In the circle a few clairvoyant descriptions were given.—In consideration of our medium and friends who have to come long distances, the meetings will in future commence at 7.30, and terminate at 9.30.—D. JONES, Sec., H.P.S.

SPENNYMOOR: Waterloo Long Room, Sept. 20.—Mr. Dunn's guides spoke in the afternoon on, "Which is best calculated to promote human happiness: the writings of Thomas Paine or the Bible?" an interesting lecture extended over one hour, the people being at times confounded to hear the common-sense ideas about "The Age of Reason." In the evening, Mr. Green gracefully accorded the chair to Mr. Hills, Bishop Auckland, whose guides opened the meeting with an invocation and a short address. Mr. Dunn spoke on "Was Christ God or Human?" The fallacies of orthodoxy were pointed out, and it was proved from the Bible that Christ was only man. A poem closed the proceedings. The room was crowded to excess.—W. H. COOPER.

EXETER: The Mint, September 20.—Mr. Fred. Parr gave an inspirational address on "Spiritualism a Gospel of Love to Humanity." The candid investigator slowly proves that spirit power is a great reality sent by an Almighty hand to raise up men and women to preach and live the Gospel of Love. To the good man, a knowledge of Spirit is as a new birth, binding this gospel to his soul, filling his whole being with the halo of love.—A. SHEPHERD, Hon. Sec.

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.

W. J. Colville will lecture in Daulby Hall, Daulby Street, Sunday next, Sept. 27, at 11 a.m., on "The purpose of life, or how the divine soul is unfolded by earthly discipline"; at 6.30 p.m., subject to be chosen by the audience.

Monday, at 8 p.m., "England and America, their respective places in the New Spiritual Era."

Previous to each lecture, a few written questions will be answered, and at the close of each an impromptu poem will be given, on subjects chosen by the audience.

FAREWELL IN LONDON TO-DAY.

This day, Friday, Sept. 25, W. J. Colville will take final farewell of London friends by holding two public receptions. This afternoon at 3, he invites all friends who see this notice to 16, York Street, Portman Square, W.; this evening at 8, to Spiritual Institution, 15, Southampton Row: Answers to questions, poetry, music and friendly greetings.

MR. COLVILLE'S NEW BOOK.

With exceeding sorrow I am reluctantly compelled to inform those numerous friends in all parts of the United Kingdom, who have favoured me with their subscriptions in advance for my new pamphlet, "Within the Veil, &c.," that I have been obliged to remove the plates to America before I could possibly get out an English edition.

The instant I arrive in Boston, I shall have 5,000 copies struck off, and immediately they are printed (the work of a few days only), I shall forward two copies, post or carriage free, in return for each 7d. I have received, as prepayment for one copy, from subscribers in Great Britain.

Apologizing sincerely for this inevitable delay, occasioned by the sudden summons I received to return to America at once, and thanking heartily all those who have reposed confidence in my honour by entrusting me with their subscriptions, I beg to remain the sincere friend of all,
W. J. COLVILLE.

Langham Hall, Room 4, Odd Fellows' Buildings, Tremont Square, Boston, Mass., U.S.A.

SPENNYMOOR.—We are informed that the Spiritualists intend opening a new hall on October 4.

MANCHESTER.—At Tipping Street, on Sunday, at 2.30, the half-yearly meeting of the M.S.S.S., will be held for the election of officers.

LEEDS.—Mrs. Craven desires to inform her numerous correspondents, that she has removed to 4, Blundell Terrace, Caledonian Road, Leeds.

NEWCASTLE: Special.—Debate by Mrs. E. H. Britten, at Weir's Court Hall, on Wednesday evening, September 30th, at 7.30: subject—"Theology, the failure of the ages."

GLASGOW.—Alderman Barkas, of Newcastle, will lecture in the Waterloo Rooms, 43, Waterloo Street, off Wellington Street, on Sunday evening at 7 o'clock. The worthy gentleman is an eminent man of science, and as his "personal experiences in spiritual phenomena" have been most extensive, a treat may be expected, as his lecture will be on that subject. We commend him to our Glasgow friends.

MRS. E. H. BRITTEN ON TYNESIDE.—This lady is announced to speak as follows:—Seghill School Room, on Saturday, Sept. 26, at 7 p.m. Newcastle, Sunday, Sept. 27, at 10.30 a.m. and 6.30 p.m., in the Northumberland Hall, High Friar Street: morning subject, "The Great Reformation of the 15th Century"; evening subject, "The New Reformation of the 19th Century." On Monday, Sept. 28 at Weir's Court, at 7.30 p.m., subject, "The Origin of all Theologies." On Tuesday, Sept. 29, at 6, Camden Street, North Shields, at 7.30 p.m., subject—"Belshazzar's Feast, on the hand-writing on the wall." Mrs. Britten will also hold a public debate in the Weir's Court Hall, Newcastle, on Wednesday, Sept. 30 at 7.30 p.m.; the subject will be "Theology: the failure of the Ages." Earnest opponents are invited.

Mr. John Thompson, Shildon, writes: "I have been able to speak in the Italian language for four months, and can speak it quite fluently though I never learnt a word of it. I have also spoken German, French and Greek on several occasions. I have had sittings with several good clairvoyant mediums, and they tell me that I will become a fluent speaker in the unknown tongues. I am made to sing Italian songs and speak unknown tongues inspirationally. I am wide awake all the time, but the words are put into my mouth. I spoke to a Linguist yesterday, and he was delighted with my Italian tongue; but I am surrounded with Methodists who think I am in co. with the evil one, the devil."

The Movement in Newcastle and district is passing from what has been known as the purely external and physical phase, into the philosophic and religious. Intense sympathy with each other's aims, mutual aspirations for spiritual purity, brotherly and sisterly affection, appears to be the forming principle, the inspirers. As the winter services approach, may the prayer of every Spiritualist in relation to our work be:

"We'll raise our hands, we'll lift our voices,
While we have breath to pray and praise;
This work shall make our souls rejoice,
And fill the circle of our days!"

W. H. ROBINSON.

J. BURNS'S LIME-LIGHT LECTURE.

In reply to those who have kindly asked for my terms, I must state just how I am placed. At home I am worth £1 a day, in fact, I can't be spared at all, more than a little now and again. If I am away four days my actual expenses are £4.

I have never put myself on sale, nor have any country friends ever lost one penny by speculating in my services. I abhor all such shopkeeping arrangements in Spiritualism. As a spiritual worker, I desire to be responsible for my own work. The Birmingham friends sent me up their balance sheet, showing that they were one shilling short, and I remitted it to them by return of post. They did well by getting up such a splendid meeting. It was an experiment; which showed that a higher price might have been charged. I have not heard of the result of my Pendleton lecture; I hope the deficiency will not be too great. But I cannot go on in this way without coming to grief. I am already over-burdened with Liabilities, and this sort of thing is adding to them.

What I must do is to work my own arrangements. Before many of the Spiritualists of to-day were born I could make my lectures pay well, without societies or committees. All I want is the cordial co-operation of true friends. I work for you all the year round, without wages or pay of any kind, and all I ask for is a kindred act on your part. This is the beautiful principle that I desire to teach Spiritualists, and till they have acquired it, all their other attainments are worse than worthless, bringing condemnation rather than salvation.

J. BURNS.

15, Southampton Row, London, W.C.

THE LIABILITIES FUND.

"Ivy" is sincerely thanked for stamps 4s. It is not Mr. Burns who suffers most from these debts, but the good, trusting people who advanced money in the day of battle, to overcome the enemy; which they nobly succeeded in doing, and now every honest Spiritualist is doing what he can to pay them back. Some of these trusting benefactors are *sadly in want of their money*. If Mr. Burns was the only loser, he would suffer it all without another word; but it is on behalf of others, who cannot afford to be wronged, that he is constantly pleading. Can the Spiritual Movement afford to act dishonestly to its best friends?

On Sunday, at 2.30, the quarterly meeting will be held at Gurney Villa. In the evening, Mr. J. Dunn will lecture, on which occasion there will be a collection for Liabilities Fund.

MR. JOHN SCOTT'S CLAIRVOYANCE.—Mr. G. Green, Spennymoor, writes in reference to Mr. Scott's recent visit, when the conditions were very unfavourable for clairvoyance. It was difficult to locate the spirits, so that those for whom they were intended could not identify them. Subsequent conversation with those present has led to several recognitions, and the facts stated by Mr. Scott fit in exactly with the personality when properly identified. It is due to Mr. Scott to state these particulars; and in many other instances there is not the slightest doubt but the spirits are generally seen and described though the parties present may not be able to recall their earth-life. We hope to give a sketch of Mr. Scott's experience in the Medium soon, accompanied with his portrait.

MATERIALIZATION PHENOMENA
AT GLASGOW.

Along with the present intellectual outpouring noticeable in Spiritualism, and which like the afflatus of an angel of strength is carrying spiritual teachings into many new quarters, I desire to place on record the experiences I had at a materialization seance held in Glasgow a few weeks ago. I always feel inclined to direct the thoughts of others to points of progress, as an incentive to perseveringly pursue the work of reformation so energetically carried on under the ægis of Spiritualism. Before I proceed with my narrative I would simply say that all the parties, sensitive included, move in private life.

Being in Glasgow at the time to which I refer, an old and valued friend invited me to attend their weekly sitting, and having been a stranger to such meetings for some time, I gladly availed myself of the opportunity. The seance room I found supplied with arrangements such as I had not before met with; indicating the care and attention bestowed on the production of good phenomena, and evidence also of the earnestness of the sitters. The arrangements to which I refer, were the extension on each side of the cabinet of frames covered with dark cloth, so that they could be moved about to suit the light, and admit thereby of a clearer view of the psychic forms that visit the circle,

We sat down in the form of a half-circle, a small lamp shining through beautifully tinted blue glass affording a soft and pleasant light in all parts of the room. The proceedings began by one of our number manipulating some good music from an instrument called a Cabinetto. During this time the sensitive or instrument, through whom the psychic forms gained power and the means of admittance to our presence, sat in the circle. After a little general conversation, we observed the sensitive under the control of some spirit-friend, who made it known to us that the meeting was well constituted, having favourable elements, and that good phenomena would probably be elicited; a statement which filled our minds with a cheerful expectancy of the spiritual feast in store for us.

At length it was suggested by the controlling intelligence that the sensitive take his seat behind the curtains of the cabinet. In some quarters very much is said of the difficulty of distinguishing spirit-forms from the medium, and it is inferred that if you see the medium you see the form, and if you see the form you see the medium; the effort being to create much doubt and confusion of mind, casting dust in the eyes of the investigator, and perverting the vision of the searcher after truth. In this instance the sensitive or medium was never wholly out of ken during the entire seance; for the keen eyes of the sitters saw him reclining in his chair while the curtains were being moved about to allow the psychic or spirit forms to come out before the company; at other times his voice was heard within the cabinet, and other unmistakable signs of his being in his proper place were afforded while the forms were in view.

The first indication of the real work of the sitting was the presence of a spirit standing within two feet of the lady occupying the seat at the right hand corner of the circle. It presented the appearance of a tall lady, moved rapidly and gracefully to different parts of the room; as if scrutinizing the sitters and the arrangements, and, to my mind, performing the part of a forerunner to the approaching manifestations to be witnessed by us.

There appeared simultaneously with this spirit, a tall form with a magnificent beard, and altogether different in movement and proportions to the first spirit, whose radiant outline was still perfectly visible. This masculine personality, now clearly defined before us, was ponderous in his composition, the boards of the floor vibrating beneath his tread; and certainly for a time the characteristic features of matter were seen portrayed in the transitory garb of the spirit-form which stood before us. There was evidently a strong desire on the part of this spirit to manifest clearly and bring the great fact which he was demonstrating home to the minds of the spectators; the same eager desire to quench our doubts as I have seen manifested by "John King" at Mr. Williams's seances in London; so anxious to wipe out all unbelief, and afford perfect satisfaction on the most momentous question of existence.

This spirit desired to manipulate the cabinetto, and that instrument was handed over to his care. The little table on which it stood was placed in a favourable position, and the spirit came forward and enveloped table and instrument in a white cloud, which appeared gradually indrawn to himself. His arm was then extended, but the necessary hand to manipulate the instrument was not visible. Another movement, and the hand, perfectly formed, laid hold of the handle of the cabinetto, and began to play. But the music was now altered in tone,—the notes were sweeter and of more sympathetic expression, and again fuller and more powerful, beyond the normal capacity of the instrument, yet in strict artistic harmony with the proper rendering of the tune. This evidence of the musical ability of the spirit made a favourable impression on our minds, presenting a marked contrast to the mere mechanical efforts of our kind, social, mortal brother, who had previously turned the handle.

A desire prevailed to know the name and individuality of this spirit-friend. He came up to me, put his hand over my head, and the thought vividly passed through my mind that he was "Sir Michael Scott," an account of whose posthumous actions has already graced the pages of the MEDIUM. This thought on my part proved to be correct, and elicited a very cordial response from our visitor. We all obtained a close inspection of the face and entire form, as he came near to every sitter, and with the aid of the black covered frame that has been already alluded to, the light was made to fall direct on his person, enabling him to be seen to the very best advantage. He very obligingly assumed different positions, so as to afford one of the sitters a satis-

factory look at him. During this crucial episode, the sensitive within the cabinet was clearly seen through the open curtains, and his voice was heard, speaking under the influence and control of another spirit. This was a conclusive and beautiful illustration of the mysterious abilities with which we are endowed, and which only require spiritual unfoldment on the part of mankind to be universally recognised.

Thus I have described the advent of this spiritual being, so suddenly amongst us in material form. His indrawing to the sphere or state from which he emanated, was to us a lesson equally instructive. As he stood in the centre of the circle, in full view of us all, the stately proportions of the form began gradually to diminish. Part after part rapidly dissolved into invisibility, quickly as it had attained material solidity; and in about one minute's time, this ponderous, solid, material, sentient, and in every way human form, was resolved into the impalpable elements from which it had, only a short time before, been derived.

"Sir Michael Scott" was no sooner out of sight, the last vestige of him apparently sinking into the carpet, than he began to grow up again in the reverse manner to which he had disappeared. Having attained to the proportions in which he had previously been seen, he bowed "Good night" and retired behind the curtain that formed the cabinet.

Another female spirit, well-known to the circle, materialized and stood before us. Presently the medium was controlled by a male spirit to speak to us. The medium rose from his chair, the female spirit took his arm, and thus they stood while the medium under control talked to us.

Another spirit also came into view, and from appearance it was at once judged to be of the female sex. She had large, lustrous eyes, and an exuberance of dark hair falling in graceful curls over her shoulders. She was at once recognised, and greeted by name, as she frequently manifests to the circle. I remembered the name, as belonging to one who had long ago left earth-life, but who is still retained in kindly remembrance, because of her goodness of heart and many benevolent acts. Notwithstanding these marked peculiarities of person, the name in addition, this spirit had not been recognised by the circle all through a long course of materializations, though she was known to the sensitive. To me the likeness was perfect; and I alone realized the presence of her who had been known by the same name and possessed the same personal characteristics years ago in earth-life. This manifestation came home to me with a peculiar force, and I received it with joy, thus rewarding our faithful spirit-friend for long waiting, during which period she had nevertheless fulfilled an important function in the work of that circle. This spirit, though not so demonstrative in action as the previous one, yet met a requirement, which appealed more significantly to the faith we have in individual spirits coming back for recognition to those who have known them while in the flesh.

At this point the curtains of the cabinet were drawn aside, and the sensitive, with the chair on which he was seated, was brought to the front, and quite close to the sitters. He began to converse with us under influence, on the nature and conditions of a good seance; pointing out the philosophy of, as well as the teachings derived from, the facts of spirit manifestation which we had that night witnessed. This induced a somewhat serious mental condition of the surroundings, which the control felicitously removed by stating that the visible presence of the spirit in the circle was a demonstration of a novel idea, being nothing less than an effect before a cause. One of the sitters objected that such an arrangement could not in the order of things be possible. The control answered that in the common affairs of life, such a reversal of philosophic order frequently occurred, instancing the case of a man pushing a wheelbarrow before him! This climax to our philosophical disquisition produced a general burst of hilarity, which put all in good humour and produced those easy conditions favourable for the successful closing of the seance, when the spirit, that had been recognised in material form, passed away from our view by what might be called vaporization. Certainly her form was not that of the sensitive, who remained firmly seated in our presence while the spirit disappeared, and who soon afterwards took his place beside us in the circle.

We unhesitatingly advance these facts as demonstrative evidence of man's immortality. Whatever may be urged by theorists, as to the power for characteristic manifestation leaving the spirit soon after parting with the material body, does not apply in the case of the spirit whom I have so minutely described and recognised. The well-known

features of earthly personality were not only unmistakably present, but there was breathing through them a power of characteristic individuality, which did not find expression in such an intense form during earth-life. Our long and varied experience in spirit-communion has enabled us to observe, that the individuality becomes more pronounced in spirit-life. Old age returns with the freshness of youth; ignorance gives place to penetrating knowledge, all the mental powers are active, progress in all forms is stamped on the resurrected powers of the returning spirit. There is no decay of any attribute, no diminution of ability, in those who under proper conditions manifest to us from the New Life to which they have attained. Though thus far we can gather satisfaction from spirit-communion, still our feet have scarcely made their impress on an altogether unexplored territory, abounding with infinite changes to the spirit of man, and embracing the glorious possibilities of an endless eternity.

The opposition of the Christian sects to spirit-communion is a strange proceeding, seeing that they profess to promote the spiritual elevation and happiness of man. Unfortunately they deal in mystery, as regards man's spiritual state, which is a necessity of their ignorance of the subject; and in cases where they attempt to teach they mislead much more than they enlighten. Though under the bane of priestly intolerance, yet Spiritualism speaks words of generous comfort and strength to the human soul. Our experience on the occasion described above afforded evidences on this important point. A cheering and invigorating influence was experienced by each sitter; no exhaustion of physical power or depression of feeling, as may arise from ill-conditioned sittings; and here comes in the question of Spiritual Law, defining the use and abuse of such sittings. It is strictly a private circle; the same sitters, no interlopers. The traffic in mediumship, the promiscuous attendance, the unprepared sitters, are the destruction of the power to manifest, the degradation of the medium, and too frequently end in disgrace to the Cause.

These considerations I would in conclusion press home on all interested in the promotion of Spiritualism through this form of manifestation. This gift of the Spirit is of such unspeakable importance, that it should be received with gratitude and put to sacred use. In the brief space of time, of which I have supplied an imperfect chronicle, we received a mighty volume of revealed Truth, outweighing the textual superstructure of the whole Christian Church.

Kirkcaldy.

ALEX. DUGUID.

PROGRESS OF SPIRITUAL WORK.

THE DEBATE AT GLASGOW.

A public debate on the question, "Has Man a conscious existence after the change called Death?" was held in the Ram's Horn Hall, Ingram Street, on Sunday last. The affirmative position was taken by Mr. E. W. Wallis under control, the negative by "Zozimus," a well known Secularist lecturer. The hall which is seated for 500 was crowded to the doors. The Rev. Joseph Taylor, of South St. Mungo Street Unitarian Church, occupied the chair, and discharged its duties in a most impartial manner.

Mr. Wallis began with the historical argument, the Spiritualism of the world, the records, the testimony of all ages, the undying hope of the race, and gradually came to the present day facts, recording some of those very important events which have been recently chronicled in your pages; the woman at Blackburn finding her brother in Weymouth, &c., &c. On the platform were several slates on which intelligent messages had been recorded through the mediumship of Mr. Eglinton; these were referred to, and the written statements submitted.

"Zozimus" in reply referred to the numerous frauds which the press was continually bringing to light connected with the subject; asked why Spiritualism did not do this or that in the light of day; why did not a medium discover the body of the late Earl of Crawford which had been stolen; why were all its wonders got up in the domestic circle. The evidence of the slates he could not accept; it belonged to the realm of the impossible, waiting to take place under the conditions described.

Mr. Wallis in his second speech furnished much of the kind of evidence which the speaker asked for, namely, the appearance of Lord Brongham's friend at the time of his death in India, and similar testimony which his own life had made him familiar.

The closing speeches of both speakers were brilliant in the extreme. Spiritualists have no fault to find with the manner of the opponent, who was courteous and refined, displaying a high degree of intelligence, and only wanting some facts to upset his philosophy. There was no claim made that he had ever given study to the matter, some slight acquaintance with its literature being all that was revealed.

It is related of Sidney Smith, that when writing a most slashing and damaging criticism on a new work, he was asked by a friend, had he really read the volume. "Not likely," he said. "Do you think I am going to bias my criticism in that fashion?" This is pretty much the way in which opponents treat our subject; they do everything but examine it.

We feel that the interest created by the Debate will not altogether fall away, but that many who listened will go further and investigate.

Next Sunday, Alderman Barkas, F. G. S., of Newcastle, will speak in

the Waterloo Rooms, which have been specially engaged, and opponents will have a fuller opportunity of putting questions.

The Lyceum, which has been discontinued for some time, will be re-opened on Sunday morning next, at 10.15.

A soiree to commemorate the first year's work of Mr. and Mrs. Wallis will take place on Friday first, the entire cost of which is being defrayed by a liberal member, thus handing a handsome contribution to the funds of the society.—J. R.

[Several words in the above report we have not been able to make out to our own satisfaction. We hope our Glasgow friends will excuse any mistakes.—Ed. M.]

W. J. COLVILLE'S MEETINGS.

W. J. Colville's recent visit to Sheffield has been productive of much good. Never have meetings convened in the interests of Spiritualism been more successful in that large and active town. Mr. W. Hardy, president of the Psychological Society, showed excellent judgment in having Cutlers' Hall for two evenings. The spacious lecture room was full on Tuesday, Sept. 15, and crowded on Wednesday, Sept. 16. The chair was occupied on Tuesday by Mr. Langton, and on Wednesday by Mr. Snow, both influential gentlemen, noted for intelligence and liberality of sentiment. The audiences manifested the deepest appreciation of all that was advanced, and greeted the speaker, especially at the close of the Wednesday evening meeting, with almost tumultuous applause. The subjects of both lectures were chosen by the audience, and a variety of questions growing out of them were ably answered.

Whatever may be the opinion of some of those present concerning Spiritualism, Secularists and Orthodox Christians agreed in passing an unanimous verdict in favour of the great ability manifested in the treatment of all the subjects, and when a vote of thanks was proposed, not a hand was kept down. The subjects dealt with were, "The actual condition of the Spirit after death"; "The true way of Salvation"; "The future of the English working class"; "The early races of Mankind"; and "The perfection of the Spirit through its constant struggle between good and evil." The poems were on "The Destiny of Man," "Christian Socialism," "Utopia," and "The Prodigal's return." In addition to these two large public gatherings, a semi-private meeting was held at 175, Pond Street, on Monday, Sept. 14, when the subject of discourse was, "Body, Mind, Soul, and Spirit," followed by answers to questions, and a very effective poem on "The ultimate estate of the soul." It is gratifying to learn that financially as well as spiritually this series of meetings was a complete success.

On Thursday, Sept. 17, W. J. Colville addressed a numerous and most appreciative audience, at 62, Fence Street, Macclesfield. The opening ceremony consisted of the dedication and naming of a child. W. J. Colville, under influence of his guides, gave a beautiful invocation, and an instructive address both to the parents and to the audience. A plea was urged for natural training, and great stress was laid upon the necessity of surrounding children with a pure mental and moral atmosphere, if we desire them to grow up noble men and women. After the dedication service a hymn was sung, and a gentleman requested that a lecture should be delivered upon "Government, Occupation, Reward and Punishment in Spirit-life." This meeting with the approval of all present, and a lady wishing the "Law of Charity" to be included, these five subjects were treated in a lengthy and telling address. At the close a gentleman rose to express appreciation, and a poem was then given on "The Manchester Canal," "True Friendship," and "Mr. Gladstone." The new congregation in Macclesfield is very active, and only labours under one disadvantage, that is, the inadequacy of its meeting room to accommodate all who would like to attend. A spirit of freedom and fraternal feeling prevails, mediumistic talent is developing in many of the members, and foundations are being laid for much future usefulness. Public meetings during which lectures are delivered are held at 62, Fence Street, till a larger place is procured, on Sundays at 6.30 p.m. regularly, and at other times by announcement.

On Sunday, W. J. Colville lectured in Pendleton Town Hall. The audience numbered about 200 in the afternoon, nearly 400 in the evening. The conditions were extremely good, and the speaker's voice easily filled the spacious auditorium. Previous to each discourse, W. J. Colville, under influence of his inspirers, answered a number of deep and interesting questions. The lecture in the afternoon was on "The true purpose of human existence, and how to unfold man's latent divinity." A poem followed, on "Flowers." In the evening, by choice of audience, the lecture was on "The present social, political, industrial and religious crisis, and the probable future of England." The poem was on "The glories yet to be revealed." The Committee felt greatly encouraged by the success of this, their second Sunday's campaign.

On Friday, Sept. 18, W. J. Colville delivered a very powerful lecture in Tipping Street Hall, Manchester, on "The cause and cure of modern evils in England and other lands," to a crowded audience.

LONDON.—A fairly large and attentive audience assembled in the Town Hall last night, to listen to an inspirational lecture by Mr. W. J. Colville. In the absence of Alderman Prowse, who was announced to take the chair, Mr. F. Bradley presided, and opened the proceedings by asking for subjects for the evening's lecture from the audience. A great many subjects written upon slips of paper were at once handed up to the chairman. The census of the meeting was taken, resulting in the selection of the subject, "Punishment after Death; is it eternal?" The lecturer without a moment's hesitation commenced his lecture, and in the outset stated that all punishment was intended to effect a double purpose: the amendment or the reclamation of the offender, and the protection of society. Passing rapidly through the various opinions held by the many sects of religionists as to future punishments, the lecturer went on to state that the records contained no account of the Almighty creating a devil or a Hell. All, he said, are treated alike by the unerring law of Nature, which is the law of God. If wild oats are sown in youth, then the harvest will be wild oats in the enfeebled body in old age; and on the contrary, good seed produces good results. Passing on, the lecturer gave a splendid disquisition upon the theological bearings of the Old and New Testament; upon the subject of life after death, and its pleasures and punishments. The lecturer was loudly applauded during his address, and Mr. Colville having replied to several questions

in an able manner, the subject was selected for the impromptu poem—"To describe his own spirit guide, and his own connection therewith"—upon which intricate subject the lecturer gave an admirable poem. The proceedings concluded with the usual votes of thanks.—*Staffordshire Knot*, Sept. 4.

MRS. CORA L. V. RICHMOND AT NORTH SHIELDS.

Our Society and town were honoured with the presence of that distinguished orator, on Tuesday and Wednesday, Sept. 15 and 16; when a spiritual afflatus assuredly was felt by all present while the guides spoke in sublime tones, upon "The Coming Religion" and "Spiritualism: a science or a Religion." Prior to each discourse numerous questions relevant to Spiritualism generally were answered in the usual masterly way; while the invocations, or "soul-breathings," as a friend called them, were of astounding sublimity, and surpassed all that I have ever heard.

The "Coming Religion" was that of Spiritualism, or the Religion of Humanity. Religion is that unblemished teaching of the human soul in relation to its God, and not the absurd tenets, creeds, dogmas and anthems rife amongst men to-day. Spiritualism has no creeds, it appears in no particular sect; but in all and outside of all it gathers up all that are prepared to receive it. It has made itself known and felt in the man of Science, in the minds and works of great poets, instances of which were enumerated. It had even dared to follow the minister into the rostrum, and prompt him to vindicate its presence. Theodore Parker, ere he passed away, speaking to his colleagues upon the aspect of Humanity, said that he had not time to investigate the truths of Spiritualism, but he could foresee that a mighty change in the religious world was imminent. Spiritualism, then as a cloud no larger than a man's hand, appearing in the horizon of the human mind, has since spread over the civilized world, and showered down upon it the glorious rain of spiritual enlightenment. It comes as the earnestly desired of humanity. It suits his nature and higher aspirations. It proves by demonstrable facts the Immortality of the Soul. It bridges the existing gulf between Materialism and Theology; and opens out a new path to both, which leads on to higher and more advanced ideas and conceptions. It bids the mourner cease to mourn, and the weary doubting mind to rejoice in the reality of Life. In short it meets with suitable testimony the yearning God-principle in man, which has ever and anon broken through the fetters of Faith, and looked beyond earnestly for Knowledge.

"Spiritualism, a Science or a Religion." Science has its formulæ, and may be learnt by direct experiment. Spiritualism has not been formulated. Its laws, conditions and *a priori* supersede the generally-known natural laws. It has no vocabulary or nomenclature, whereby its systems may be learnt. It transcends the known natural order of things. Superseding science and the knowledge of scientists, it is super-science. They (the guides) never have heard of one scientist who had undertaken an unbiased investigation that had not been convinced of its power; and advised all who were not desirous of becoming Spiritualists, not to investigate. If religion was that which treats of the soul in its relation to God, then Spiritualism was pre-eminently a Religion.

After each discourse, an impromptu poem was given upon the subjects, "Soul" and "Light" respectively, which were chosen by the audience, and were rendered in splendid style.

Throughout, the words of the guides were calmly and earnestly listened to by goodly audiences. All seemed to be transported into a higher realm. It was indeed a time of soul refreshment. It reminded me of the old-day "Love Feast" gatherings, only transcending them as the light of electricity transcends the light of the taper. An unanimous vote of thanks was tendered to Mr. and Mrs. Richmond, together with a desire for another visit on their next tour in this country.

7, Stanley Street.

R. HEDLEY, C. S.

NEWCASTLE-ON-TYNE: Weir's Court.—On Tuesday, Sept. 15, the weekly Spiritual Convention was held, the hour having been altered to 7.30 instead of 8. Mr. J. G. Grey opened with a stirring address on punctuality, as essential to successful meetings of that kind; followed by Mr. Murray and Mr. Hunter. Mr. Skipsey gave some of his experiences, and one or two strangers also took part, as also did Mr. Lashbrook. The meeting then resolved itself into a physical seance, in the room below, which it is intended to continue, from which good results may be anticipated, seeing that Mrs. Mellon is one of the circle, and that there are other mediums in it more or less developed for physical phenomena. Next Tuesday night, at 7.30, the subject will be, "Dreams, Clairvoyance and Apparitions," opened by Mr. Skipsey.—On Sunday afternoon the usual open-air meeting was abandoned on account of the funeral of a little boy belonging to one of the old members of the society, Mr. Cairns, most of the members of the society being present. The service was conducted in a very efficient and affecting manner by Mr. W. H. Robinson and Mr. T. Thomson, strangers remarking that it was a simple, touching and beautiful ceremony. Hymns 60 and 88 of the "Spiritual Lyre," were sung by members of the choir, which were joined in by nearly all present.—On Sunday evening, Mr. R. L. Fearbey's subject was, "The Child's Religion," and a large audience assembled to hear him, his last lecture on "The Lost Chord" some weeks ago having created such a fine impression. I may say they were amply rewarded. Mr. Fearbey is second to none on our platform as a speaker. A gentleman of education and advanced thought, and at the same time possessing a keen appreciation of the good and beautiful, with the power to express himself clearly and felicitously, his address was an eloquent protest against the past and present methods of training children by the agencies of chastisement and fear, the adoption of such methods being largely due to the advice of Solomon, that "He that spareth the rod hateth the child," and to similar ancient Jewish teachings being considered the "word of God." He hoped the day was not far distant when children would be trained as they ought to be, in a loving, gentle and kind manner, allowing their individualities to be freely expressed, not attempting to bind them by soul-stunting restraint, banishing the element of fear and intimidation in their training. The address was replete with apt and charming illustrations, at times being deeply pathetic. Mr. Fearbey may well be fully occupied Sunday after Sunday, and needs only to be once heard to be invited again and again.—Geo. WILSON, Hon. Cor. Sec., N.S.E.S., 15, Gainsboro Grove.

SALTASH: Opening Services, Spiritual Society, Sept. 20.—The beautiful and spacious conservatory on the grounds of Knuston Villa,—after having been newly floored, well lighted and dismantled of its central fixtures, and seats placed in profusion, with its luxuriant vines supported by beams overhead, forming a most picturesque canopy to shield the excessive light of the glass spiritual temple,—was placed at the disposal of the above society by H. C. Jones, Esq., at whose urgent request Mr. W. Burt conducted the opening services. Morning at 11, Mr. Jones acted as chairman, and conducted the preliminary proceedings. The guides of Mr. Burt spoke for 40 minutes in their usual energetic manner, on topics well received by a good audience. Afternoon at 2.30, a circle was held, when a very large lloo table was brought in, around which some 16 persons sat. The table was handled like a toy, to the great surprise of many strangers. Evening at 6.15, after singing and lesson, the guides of Mr. Burt spoke on the Saltash Bridge, which is in view of the place, for the space of one hour and twenty minutes. There was only one regret expressed by many, that the lecture was not longer. Every one was made happy for once in their lives, and expressed their gratitude to the controls by yielding to a suggestion made by Mr. Pine, that a voluntary offering be taken up for the benefit of Mr. Burt's Liabilities, which resulted in the handsome sum of 8s. being passed over to him. We trust other Societies will follow the Saltash example.—REPORTER.

LEADS: Psychological Hall, Grove House Lane, Sept. 20.—Mrs. Gregg's subject in the afternoon was "Gathering the Sheaves," which was used in a beautiful and practical manner to illustrate the manifold blessings in which man is placed on earth, and the duties that daily arise around him. It was a comprehensive review of human needs, and the provision which the Father has made for the use of all. There were sheaves—physical, mental and spiritual—for the use of all, and a system of practical religion was sketched, by which man would in the after life find garnered up the fruitage of his life on earth. The imagery of the "sheaves" was handled in a beautiful and poetical manner. In the evening, the sufferings of the earth-life as a means of education were aptly dwelt on, at the same time there was assurance that no real evil would overtake man in doing that which duty commanded. The avowal of Spiritualism brought many annoyances, but the aid of the Spirit-world was more than compensation for them all. By love and prayer towards our enemies we might bring them into the realm of light, and then they would be fast friends. Mrs. Gregg gave some thirty spiritual descriptions or messages, all except three being recognised. One young man was told that he intended going abroad, which proved correct. The control advised him not to go, as he would not reach his destination.—J. L., Sec.

MANCHESTER: Temperance Hall, Tipping Street, Sept. 20.—Our esteemed friend, Mrs. Groom, being unable to be with us yesterday, our platform was ably occupied by our friend, Mr. Clarke, of Pendleton. The morning was devoted to answering verbal questions, a goodly number of which were satisfactorily replied to, after which one of our friend's controls prescribed for two friends who are out of health. The subject in the evening was "The antiquity of the world, and pre-Adamite man." The control showed that the chronology of the Bible was unreliable, as the world and man had existed numberless ages before the time stated therein. It was a sound logical discourse, and was listened to by a very good audience (the room very full) with pleasure. Next Sunday morning and evening we have Mr. Johnson, of Hyde, and at 2.30 p.m., the Society will meet for the election of officers, it being the half-yearly meeting.—W. LAWTON, 38, New Union Street, Great Ancoats Street.

BLACKBURN: New Water Street, Sept. 20.—We have just concluded the second quarter of the existence of our Children's Lyceum, the average attendance for which has been as follows: males 41, females 31, officers 11, total 83. Our meeting on Sunday was the first of the new quarter, and if we can only keep up such an attendance we are expecting a successful future. The numbers present were: males 53, females 49, officers 11, total 104. The morning was chiefly occupied with the election of officers for the ensuing quarter, and I am glad to be able to state that Mr. Jno. Pemberton was for the third time elected as Conductor, with Mr. Lord as his assistant. Mr. A. Farmery was again re-elected secretary. At the usual services of the Society, the platform was occupied by Mr. Johnson, of Hyde. In the afternoon, Mr. Hugh Smith occupied the chair, and the guides of Mr. Johnson discoursed on "Spiritualism, constructive and destructive." In the evening we had our old friend Mr. Wolstenholme in the chair, and instead of the usual address a number of questions were sent up by the audience, and answered by Mr. Johnson in a very satisfactory manner. There was a large audience at each service.—W. M.

SOWERBY BRIDGE: Spiritualists' Lyceum, Sept. 20.—At our healing circle, which is held every Sunday morning at 11.30, Professor Kershaw, the well-known mesmerist of Southport, kindly gave us some examples of the power of magnetism over the human system, also strongly advised us to develop our mediumship, as he was of the opinion that we had a great amount of mediumistic power, if it were only properly developed. In the afternoon, Mr. Joseph Armitage addressed the members of the Lyceum, urging upon them the necessity for being truthful, honest, kind and just in all their dealings. In the evening, Mr. Armitage under the influence of his guides, spoke to a large and appreciative audience, on three subjects, selected by them: "Spiritualism contrasted with the 39 articles," "Jesus and Belief," "Do spirits rest?" In treating on the first subject, he dealt very largely on the doctrine of eternal torment and vicarious atonement, saying it was contrary to all ideas of justice to expect any one to suffer for our sins. With relation to the second subject, he said that unless we worked, belief would avail us but little; and with reference to the third subject, he said God keeps no idle servants, and everything tends to the demonstration of the fact that there is law, order, harmony, and progress, and no idleness on the other side. All these subjects were handled in a very effective manner, giving great satisfaction to all present.—COS.

MORLEY: Sept. 20.—Mr. Hepworth spoke on "O Death, where is thy sting?" in a very able and comprehensive manner. Mrs. Hepworth also spoke, and gave five descriptions of spirit friends; four at once recognised.—To clear debt off room we have a tea and lantern entertainment on Saturday, October 3. We hope to see visitors from the surrounding districts.—B. H. B.

HETTON-LE-HOLE: Miners' Old Hall, Sept. 13.—Mr. Westgarth's guide told us he had been brought up a true Christian, believing fully in all church doctrine. When on his death bed he told his wife she had a deal of company, but as they were alone she could not understand it. It was spirits which he saw, summoning him to a new life. After he left the body he found no Jesus to receive him. He wondered why he received such treatment. While thus engaged a number of spirits took him to a strange place where he remained unconscious for many months. When he came to himself he was alone, and after much reflection he thought there must be an error in his past belief. He saw an old cripple coming towards him, with whom there was a joyful meeting, and he was told he must only believe what he experienced as fact, and that he had a work to do in teaching others the right path of duty. He and others had formed a band of earnest workers, who went from place to place to tell the truth. The meeting terminated with great applause for the interesting narrative.—J. H. THOMPSON, Sec.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, September 20.—Morning circle: a good meeting. The guides of Mr. Jos. Eales gave an invocation and followed with a splendid address. Mr. R. Lunson was controlled slightly, with promises of improvement. Mrs. Williams gave a few spirit descriptions. We had a good audience in the evening. The guides of Jos. Eales opened the meeting, and gave a lengthy discourse which was very encouraging; also we had addresses delivered through the mediumship of Mr. W. Corner, Mrs. Meehan and Mrs. Anglesey.—Sec.

BRADFORD: 418, Little Horton Lane, September 20.—Mrs. Illingworth spoke in the afternoon on "The kingdom of God is at hand," recommending a kindly regard for the interest of others, as a means of true happiness. Miss Illingworth then gave us a beautiful discourse. Though short it was very much to the point, and was listened to with profound silence, our room being well filled. In the evening Miss Illingworth opened with a splendid invocation, then she gave a grand discourse that seemed to give good satisfaction. Mrs. Illingworth's control took "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," handling it in a masterly manner, giving the views of the various sects on it, also those of the Spiritualists. It was listened to with breathless attention, and the control gave his name as "Thomas Paine." A Scotch control gave a beautiful discourse partly in Scotch and partly in English. A highly instructive meeting was brought to a close by Miss Illingworth.—Con.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Sept. 20.—Mr. J. Stevenson was with us. In the morning we had an open meeting, when Messrs. Stevenson, Westrop, Wardell, Oliver, Tomlin and the writer took part. The subject was chiefly on the differences of ideas in England and on the Continent relative to Spiritualism. All present found that this class of meeting is of an edifying and developing character. In the evening Mr. Stevenson took for his subject "The message of Spiritualism." He commenced by pointing out that the message of Spiritualism is not to this society or that community, but to all men. It is so plain, that the most ignorant can understand it. Yet the phenomena had for 30 years proved inexplicable to men of recognised scientific eminence, showing that it was too profound for their reach. The Message was antagonistic to the popular theological teaching of to-day, because it was unreasonable, proved to be erroneous by the revelations of the Message, opposed to progress and the ultimate happiness of all men. The Hall was comfortably filled, and the audience listened attentively throughout. The discourse was lengthy, pithy and practical. Next Sunday we shall, I think, have Mrs. Hall to conduct the evening service, supported by the ladies of the Cause only.—D. W. ASHMAN, Sec., 15, Cumberland Street, Stranton.

JERSEY.—At one of our week-night circles we received unmistakable proofs of the activity and opposition extant in the orthodox portion of the Spirit-world, relative to our work here. They seem determined, judging by the way in which they influence our mediums, to stand between us and further progress. They are indeed strong, but the Light of Truth is stronger. At the other circle a good influence was felt, and the work is progressing slowly but surely. At our circle on Sunday night a lengthy control was given through the mediumship of Mdm. B., questions being solicited and advice given us as to our work. At another circle a musical influence surrounded the medium, Mr. H., and several proofs of spirit-communion were received. We think the change we have made in our arrangements is for the best.—EXCELSIOR.

BACUP: Public Hall, Sept. 20.—In the afternoon, Mr. Plant lectured in a praiseworthy manner on the instructive aspects of Spiritualism, concluding with clairvoyant descriptions. "Is Spiritualism of God or the Devil?" was the subject in the evening. God and devil are conditions of good and evil, personified that they may be better understood. Much evil on the earth plane was ascribed to the influence of ignorant, wicked spirits, who actuated mankind to crime and vice. Mr. Plant closed with poems on "God's Love," and "Abide with me."—JOHN BUCKLEY, Clogger, Burnley Road.

BIRMINGHAM: Oozells Street School, Sept. 21.—Mrs. Groom delivered an excellent address, on "Prove all things, hold fast that which is good," full of power and eloquence. A good audience listened with rapt attention for an hour. Four beautiful impromptu poems were given, and twenty-eight descriptions of spirits, all of which were recognised. We were being "exposed" in another part of the town by Mr. P. H. Aston and a few others, but it made no difference to us. The splendid audience was all that could be desired, and the descriptions of spirits brought the truth home to all; and many were the blessings that went up for Mrs. Groom for the consolation she had given.—Con.

HALIFAX: 1, Winding Road, Sept. 20.—In the afternoon a good audience received a most eloquent address from our esteemed medium Mrs. Bailey, followed by readings of spiritual surroundings, most of which were recognised. In the evening the hall was crowded to the street. Mrs. Bailey spoke in her best style, and was listened to with great attention. She gave thirteen descriptions of spirits, eight of which were at once acknowledged. Halifax people are justly proud of their mediums, and hope to see more developed. Mrs. Bailey was announced to speak on Monday evening, but at that hour the writer was listening to Mr. Colville at the Spiritual Institution, London, and cannot report the facts.—S. J.

HUDDERSFIELD: Assembly Rooms, Brook Street, Sept. 20.—In the afternoon Mr. Worsman gave his experience in Spiritualism, which was both amusing and instructive. In the evening he traced Sin from its commencement, according to the Bible statement. The audience was held spell-bound for an hour; a very good influence prevailed, and everyone seemed satisfied.—J. W. HEMINGWAY, Chapel Street, Mold-green.

BURNLEY: St. James's Hall, September 20.—Two powerful discourses were delivered by the guides of Mr. J. B. Tetlow. The afternoon discourse, on "The discovery of a New World," was treated in such a satisfactory manner, that when questions were asked for, not a voice was raised in opposition. The evening discourse was on Spiritualism Destructive and Constructive, which has been recently reported in these columns. We regret that Mr. Tetlow's numerous engagements will prevent him from visiting us again for some time. Mr. Swindlehurst will speak next Sunday, and we hope to be favoured with the assistance of Mr. Greenall for clairvoyant descriptions.—J. BRAXTON, Sec., B. S. S., 12 Trinity Terrace.

HEYWOOD: Argyle Buildings, September 20.—Mr. Roscoe gave two of the best addresses we have listened to for some time. In the evening the audience was held in rapt attention for over an hour. Many important questions of current interest were ably dealt with. A great change in Mr. Roscoe's development has taken place since last visit.—Con.

OSWALD TWISTLE.—On Sunday last two public meetings were held at Mr. J. Sargent's. Afternoon, Mr. Wood, of Oldham, gave his experience in Spiritualism. In the evening, Mr. Newell's controls gave a splendid discourse on the "Witch of Endor." The control put the matter in its true light, and wished there were more like her. He defied any so-called Christian to prove that the woman of Endor ever did anything worthy of condemnation, but quite the reverse, for after she discovered the presence of Saul, her greatest enemy, she killed the fatted calf and made him a substantial meal. Where is the Christian who would do it? The arguments used were sublime, and it was one of the best discourses we have listened to for some time. A few of our Baptist friends were present, and on their way home they were heard to say: "My word, he has put the matter in a different light to what our parson did." Mrs. Newell gave three personations, which were immediately recognised. One lady friend, a stranger, it being her first visit, told her husband on reaching home she was not satisfied. "How is that?" said he. "Because I want to go again," she said. We are getting along very nicely here, and it is greatly to be regretted we cannot get a room. We must, however, toil on, and perhaps something will turn up for the better. Mr. Wood intends visiting Oswaldtwistle every month, when those ailing should pay him a visit.—J. T.

CHILDREN'S PROGRESSIVE LYCEUM.

MIDDLESBOROUGH: September 20.—The Lyceum was attended by seven officers, forty scholars and four visitors. There were silver-chain recitations, sacred songs, marching and calisthenics. Then we formed into groups for lessons, followed by a general lesson. The Conductor called on Mr. Lamb to address the children, and what he said they will not soon readily forget.—J. MOFFATT.

BRADFORD: Upper Addison Street, Sept. 20.—Present at Lyceum, 6 officers, 41 scholars and 1 visitor. After marching and calisthenics, we committed to memory a verse of hymn N. 49, "S. H." Mr. Clayton, our Musical Director, then finished a course of two lectures upon "Mountains," which had been chosen. These lectures were given (with diagrams) in a clear and masterly manner, so that the least child in the Lyceum could understand them, and they were thoroughly enjoyed by all. After this the groups were formed, and the lessons gone through. In the afternoon Mr. Salsbury (normal speaker) gave a very interesting discourse on "Why am I a Spiritualist?" during which he said: "I had been a regular attender of the Church and Sunday School, as a scholar and teacher for 20 years; and you can form some conception of what it was to me to break away from it, and to be without a 'saviour.' When I first became acquainted with a Spiritualist, after asking him a few questions, the answers he gave at once convinced me that in thoughts he was far in advance of me, and I then determined to investigate it. I may say, that after 12 years I have devoted to it, I am fully convinced that Spiritualism is a cause in which grand and noble truths are ever opening themselves out." In the evening Mr. Salsbury took for his lecture, "My experiences of Spiritualism." He dwelt at some length upon the trials he had had to contend with, closing his remarks with an earnest appeal to all present to continue to seek after that which was good to have. We had a fairly good audience at both meetings, and the day passed very harmoniously.—W. BENTLEY, 190, St. Stephen's Road.

Practical Instructions in Animal Magnetism. By J. P. F. DELEUZE. Translated by T. C. HARTSHORN. Revised Edition. 624 pp., 8s.

Report on Spiritualism of the Committee of the London Dialectical Society. 6s.

Researches in the Phenomena of Spiritualism. By W. CROOKES, F.R.S. Containing:—Spiritualism viewed in the light of Modern Science. Experimental investigation of a New Force. Some further experiments on Psychic Force. Psychic Force and Modern Spiritualism. Notes of an inquiry into the Phenomena called Spiritual. With many illustrations, 5s.

Seers of the Ages, embracing Spiritualism, Past and Present. By J. M. PEEBLES. 5s.

I.—Spirit of the Present Age. IV.—Medieval Spiritualism.
II.—Ancient Historic Spiritualism. V.—Modern Spiritualism.
III.—Christian Spiritualism. VI.—Esoteric Spiritualism.

Shadows: Being a familiar presentation of thoughts and experiences in Spiritual Matters, with illustrative narrations. By JNO. WETHERBEE. 6s.

Spirit Identity. By "M.A. (Oxon.)." 5s.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, SEPTEMBER 27th, 1885.

LONDON.

CAMBERWELL.—81, Wells Street, at 7.
 CAVENDISH ROOMS, 61, Mortimer Street, W.: at 7, Miss Young and Mr. Hopcroft.
 HOXTON.—227, Hoxton Street, at 8: Mr. W. E. Walker.
 KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, "The Coming Democracy."
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; Mrs. Hawkins, Medium. The Room to be let on other Evenings.
 MARLYBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Spiritual Seer, Mrs. Pritchard; Friday, 7.45, J. M. Dale; Saturday 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
 UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trances and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.
 WALWORTH.—83, Boyson Road, at 7, Mr. J. Burns, Opening of the New Rooms.

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.—Claremont House, 53, Faraday Road, Ladbrooke Grove Road. Thursday, Sept. 10, at 7.30, Mrs. C. Spring, Medium.

PROVINCES.

ASHINGTON COLLISRY.—At 2 and 5 p.m.: No Information.
 BACUP.—Public Hall, at 2.30, Bible Class, at 6.30, Mr. Postlewaite.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Ingham.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Parker.
 BIRMINGHAM.—Ozella Street Schools, at 6.30, No Information.
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9 and 6, Mr. J. Dunn.
 BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mr. and Mrs. Newell.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Local.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Groom.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Gregg.
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Miss Sumner.
 Milton Rooms, Westgate, at 2.30 and 6: Mr. Morrell.
 Upper Addison Street, Hall Lane, at 2.30 & 6.30, Mr. Woolston. Lyceum at 9.45.
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. Swindlehurst.
 Wednesday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 DERRY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DUNFORTH.—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: Mr. R. L. Feabey.
 FOLESHILL.—Edgewick, at 6.30.
 GLASGOW.—Waterloo Rooms, 43, Waterloo Street, at 7: Alderman Barkas, F.G.S.
 HALIFAX.—1, Winding Road, at 2.30 and 6 p.m., Mrs. Butler.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.
 HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Plant.
 HETTON.—Miners' Old Hall, at 6.30: No Information.
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Miss Beetham.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Local.
 KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 10.45, 2.30 and 6.30: Mr. Holdsworth and Miss Wilson.
 Edinburgh Hall, Sheepscar Terrace, Local.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Local.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. W. J. Colville. 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.
 MAOLESFIELD.—Free Church, Paradise Street, at 6.30, Mrs. Rogers.
 62, Fence Street, at 6.30, Mr. Taft.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. W. Johnson.
 MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30, No Information.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Hopwood.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, at 10.30 & 6.30: Mrs. E. H. Britten.
 Weir's Court, on Wednesday, at 7.30, "Theology, the Failure of the Ages."
 NORTH SHIELDS.—8, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. J. Stevenson.
 Wednesday at 7.30, Mrs. Britten.
 NOTTINGHAM.—Morley Club, Shakespear Street, 10.45 and 6.30: Mrs. Barnes.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.
 Tuesday, 7.30.
 OLDHAM.—176, Union Street, at 2.30 & 6, Flower Service.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, No Information.
 OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, Mr. Walsh.
 PENDLETON.—Town Hall, at 2.30 and 6.30, Mrs. Butterfield.
 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.
 Friar Lane, Friday at 8 p.m., Mrs. Sparks.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. Collins Briggs.
 Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.
 SHIFFIELD.—Coona 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: Mrs. Bailey.
 SPENNYMOOR.—Waterloo Long Room, at 2.30 and 6, Messrs. Thompson and Mainforth.
 STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address and Circle; at 7, "The Falls of Niagara," and Circle. Medium, Mr. W. Burt.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNFALL.—13, Rathbone Place, at 6.30.
 WALSHALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druks' Hall, Tower Street, at 10.30 and 6.30, Mrs. Hall.
 Wednesday at 7 o'clock.
 WEST FELTON.—At Mr. Thomas Pickford's, 46, Grange Villa, at 6 p.m.
 WISSEY.—Hardy Street, at 2.30 & 6, Mr. Armitage.

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

MR. E. W. WALLIS'S APPOINTMENTS.—Oct. 4 & 5, Halifax; 6, Sowerby Bridge; 7, Horton Lane, Bradford; 8, Batley Carr; 11, Bradford, Oley Road, 2.30, Bowling; 6; 12, Leeds, Psychological; 13, Morley; 18 & 25, Glasgow.

MRS. E. W. WALLIS'S APPOINTMENTS.—Oct. 4 & 11, Glasgow; 17 & 18, Seghill; 25 & 26, North Shields.

Mrs. Wallis is at liberty Oct. 19, 20, 21, 22 & 23, also Oct. 27 to Nov. 1 inclusive, and will be happy to arrange to visit friends desiring her services on any of the dates mentioned.—Address, 50, Langside Road, Crosshill, Glasgow.

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MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR OCTOBER, 1885.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.

BATLEY CARR: Town Street, 6 p.m.—Oct. 4, Mr. J. Armitage; 8, Mr. E. W. Wallis; 11, Local; 18, Miss Wilson, Keighley; 25, Local.
 Sec.: Mr. Armitage, Stonedfield House, Hangingheaton.

BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—Oct. 4, Miss Beetham; 11, Mr. F. Hopworth, Leeds; 18, Mr. A. Morrell; 25, Mr. H. Briggs.
 Sec.: Mr. Fred Wood, 21, Alma Terrace, Morton, near Bingley.

BOWLING: Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.—Oct. 4, Mesdames Ingham & Sunderland; 11, Mr. J. Armitage, 2.30, Mr. E. W. Wallis; 6: 15, Mr. Peel, Armley; 25, Miss Wilson, Keighley.
 Sec.: Mr. Ludiam Waddington, 38, Leicester Street, Bowling.

BRADFORD: Spiritualists' Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—Oct. 4, Mr. J. S. Schutt, Shaden; 11, Mrs. Barnes, Nottingham; 18, Mr. Hopwood; 25, Mr. T. Holdsworth, Keighley.
 Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.

OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—Oct. 4, Mrs. Bailey, Halifax; Oct. 7, Mr. E. W. Wallis; 11, Mr. E. W. Wallis, 2.30, Mr. J. Armitage; 6: 18, Mr. Parker, Horton; 25, Mrs. Illingworth.
 Sec.: Mr. Geo. T. Stewart, 68, Butler Street, Otley Road, Bradford.

LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—Oct. 4, Mrs. Gott, Keighley; 11, Mr. A. Morrell; 18, Mr. H. Briggs; 25, Mrs. Butler.
 Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.

HALIFAX: Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday evenings at 7.—Oct. 4, Mr. E. W. Wallis, also on Oct. 5: 11, Mr. T. Holdsworth and Miss Wilson; 18, Mrs. Yarwood; 25, Mr. J. Armitage.
 Sec.: Mr. C. Appleyard, 28, Concorde Street, Leemount, Halifax.

KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.30.—Oct. 4, Mr. Hopwood; 11, Mrs. Craven; 18, Mrs. Gregg; 25, Mesdames Ingham and Sunderland.
 Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Keighley.

LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—Oct. 4, Mr. H. Briggs; Oct. 11, Mr. Peel, Armley; Oct. 12, Mr. E. W. Wallis; 18, Mrs. Ellis, Low Moor; 25, Mrs. Craven, Leeds.
 Secs.: Messrs. Dyson and Liversedge, 26, Fenton Street, Leeds.

LEEDS: Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30.—Oct. 4, Mr. J. C. McDonald; 11, Mr. J. S. Schutt; 18, Miss Beetham; 25, Mr. Wm. Johnson.
 Sec.: Mr. R. Booth, 67, Reginald Terrace, Chapeltown Road, Leeds.

MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—Oct. 4, Mr. Peel; Oct. 11, Mr. Woolston; 13, Mr. E. W. Wallis; 18, Mrs. Craven; 25, Mrs. Gregg.
 Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.

SOWERBY BRIDGE: Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.—Oct. 4, Mrs. Green; 6, Mr. E. W. Wallis; 11, Mrs. Butterfield; 18, Mr. A. D. Wilson; 25, Local.
 Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

WISSEY: Hardy Street, 2.30 & 6.—No delegate present at Conference, consequently no Plan for Sundays.
 Sec.: Mr. Charles Wright, High Stoot, Wissey, Bradford.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS: Temperance Hall, Tipping Street, Ardwick, at 10.30 & 6.30.—Oct. 4, Mr. Clarke; 11, Mr. J. B. Tetlow; 18, Mr. W. Johnson; 25, Mrs. Butterfield.—W. LAWTON, Sec., 38, New Union Street, Great Ancoats Street.

BRADFORD: Upper Addison Street, at 2.30 & 6.30.—Oct. 4, Mr. J. B. Tetlow; 11, Mr. Clayton; 18, Mrs. Wade; 25, Mrs. Illingworth.—W. BENTLEY, Sec., 190, St. Stephens Road.

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

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W.

MR. J. S. SCHUTT'S APPOINTMENTS.—Sept. 27, Rochdale. Oct. 4, Walton St., Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elliott Street, Sliden, via Leeds.

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

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and a Phenologist is engaged as follows: Oct. 4, Sheepscar, Leeds; 11, Rochdale. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester.

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

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