

MRS. CORA L. V. RICHMOND.

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

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

Sept. 20th, I.—“The preparation for the New Era of Spiritual Truth.”

“ 27th, II.—“The New Social State.”

Oct. 4th, III.—“The New Political State.”

“ 11th, IV.—“The New Religious State.”

“ 18th, V.—“The Angel of the New Dispensation.”

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

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

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

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

W. J. COLVILLE'S FAREWELL MEETINGS.

SPECIAL NOTICE TO FRIENDS IN YORKSHIRE DISTRICT.

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

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

LIVERPOOL.

Friends in Liverpool are respectfully informed that W. J. Colville will speak in Daulby Hall, Daulby Street, Sunday, Sept. 17, at 11 a.m. and 6-30 p.m.; and on Monday, Sept. 28, at 8 p.m. The meeting on Monday evening will be of a special farewell character. The public cordially invited on all occasions.

PENDLETON AND MANCHESTER.

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

W. J. COLVILLE'S LONDON FAREWELL MEETINGS.

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

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

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

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

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

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

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

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

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

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

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

THE SPIRITUAL WORKER.

SPIRITUAL WORK AT PENDLETON.

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

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

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

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

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

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

GLEANINGS IN THE FIELDS OF SPIRITUALISM.

No. II.

By EMMA HARDINGE BRITTEN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EMMA HARDINGE BRITTEN.

The Limes, Humphrey Street, Chætham Hill, Manchester.

SPIRITUAL WORK IN LONDON.

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

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

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

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

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

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

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

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

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

PROGRESS OF SPIRITUAL WORK.

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

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