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# SPIRITUALISM.

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## THE NEW KINGDOM OF HEAVEN ON EARTH.

A Discourse given through MRS. CORA L. V. RICHMOND, at the Town Hall, Kensington, Sunday Evening, June 8th, 1884. WEBSTER GLYNES, Esq., in the Chair. Music under the direction of J. C. WARD, Esq.

The Chairman read the fifth chapter of the Gospel according to St. Matthew, to the thirteenth verse.

### INVOCATION.

Infinite Parent! Thou All-wise and All-Loving God! Thou who givest alike the law to the universe of Nature, and the law of Love to the realm of the Soul; within whose power and majesty the moving worlds forever and forever revolve, whose light, as of some central sun, and worlds of suns in their places, whose wonderful harmony with Divine accord encircles and enspheres Creation. O God! we would praise Thee, not only as atoms praise, in response to the breath of their being, moving on silently in the wondrous concord of nature; not only as worlds praise Thee, keeping time forever to the pulsation of Thy Infinite Law; not only as seasons praise Thee with their myriad voices of rejoicing, birds with their songs in leafy glens, trees in the groves giving answer unto life; or as the perfume of flowers upon the immense altar of nature, shedding their fragrance in silent homage; or as the voices of winds and waves, proclaiming in anthems vast, the wonders of Thy creation: not only as these praise Thee, but as conscious souls, immured, perchance in time and change, Thy children would praise Thee, aware of their divine inheritance, turning with aspiration toward the highest and best, conscious that Thou hast not left them comfortless, aware of the voice within that summons them forever unto Thee. O God! as Thou hast spoken in past time; as upon Sinai, Olivet, and Patmos, Thy revealings were heard, so may Thy children hear Thy voice in the deeper tones of the Spirit, that which shall summon them from hatred and pride unto the altar of Love. May they there behold Thy ministering presence and the glory of Thy truth, the perfection of Thy love; may they know that every attribute that is divine is imperishable in Thee, and that they also bear resemblance to Thee in immortal life; that that which is good and perfect shall abide forever, but leading them by such paths of experience and change, by such ministrations of spirits and angels, by such wonders of past and present revelations, as Thy love alone can devise, leading them ever nearer and more near unto Thee: by that love which they feel toward humanity; by that fellowship with which they shall comfort each other; by that power and truth with which they shall uplift Thy children unto the light; by that divine voice pleading to them from Olivet; and from the power of that crucifixion, that through its unselfishness has wrought the wonder of Love, may they turn to Thy love forever-more. Amen.

### THE DISCOURSE.

The subject of the Discourse, as already announced is, "The New Kingdom of Heaven on Earth."

Jesus said: "The Kingdom of Heaven is within you," and when you read the beatitudes of the promises that are given in this wonderful Sermon on the Mount, where Christ gives unto each of the despised and lowliest classes of earth, these sustaining and marvellous words, we must not forget his definition of the Kingdom of Heaven. Too literal, indeed, have been the Christian interpretations of that Kingdom, for not content with accepting the simple declaration of Christ, the *rewards* in the Heaven of Christendom have been such as from the *senses* might appeal to man's well-doing for the sake of reward. Instead of interpreting closely with the scrutiny of Christ's spirit the nature of this Kingdom, all promises have been withered unto the state of *rewards* and *punishments* after death, and man's life on earth has been simply the touchstone of eternal joy or misery. Not so our interpretation of Christ, not so our thought concerning the "Kingdom of Heaven," and that which Christ endeavoured to reveal when he gave to each the piercing and soul-searching lessons concerning the avoidance of evil within; concerning that evil, all this reference to the Kingdom which he revealed was within man.

Long and weary ages man has hoped for some millennial period to come as the outgrowth of some miraculous change. No doubt, there are to-day many faithful followers of Jesus, many devout Christian worshippers who expect the literal "Kingdom of Heaven" will be revealed in some sudden and marvellous change, some "rolling away of the heavens and the earth in a scroll of fire," and some assemblage of the righteous in the presence of God, the entire transformation of all things upon the earth and in Heaven. That this must be accepted as figurative, we have long believed, and that men and women must look within for their heaven or its opposite, you can judge from the teachings of Christ, for not only when he was questioned concerning the letter of the law did he declare in favour of the letter but *beyond* it, in favour of the *spirit* of the law, for he said: "Whosoever is angry with his brother hath already committed murder," showing that the spirit of the deed constitutes the act, and that Kingdom of Heaven or Hell must be the state of the individual.

What have we then upon the earth to-day? No expectation that the Son of Man will come in great power and glory to adjust the sons and daughters of men to his divine Kingdom in an instant; no sudden uplifting of those who are in darkness and degradation to the height of angels without effort on their part; no doing away with the daily toil and daily weakness without earnest endeavour and seeking of the spirit of truth. None of these miracles are to be wrought.

Far be it from us to declare that the New Dispensation that we announce is to do this in any sudden way. But this

it must do, when it declares that every human being is equally valuable in the sight of God; when it declares that one soul is eternal and priceless as another; when it gives unto every child of earth equal promise and opportunity in the sight of God and angels for unfoldment; when it distinctly announces the law of spiritual happiness, as the result of moral growth and spiritual unfoldment here, and that you make your Kingdom of Heaven, or the opposite Kingdom (Hades) by the knowledge or ignorance of moral and spiritual laws, and their application; when it enters every department of human life, and says distinctly that these errors of ancient time (that all in Christendom concur in agreeing are evil) must be outwrought by unfoldment of the spiritual powers of man; when it points the way in which those spiritual powers may be unfolded, it certainly must form a very important stepping-stone to that Kingdom of Heaven, that man has heretofore sought in vain.

The Christian religion, bringing as it did the knowledge of the love of God instead of His hatred, teaching mankind that through love instead of fear there was salvation, gave promise of this boon; but man has turned that law of love into the law of hatred; that law of promise into a law of rejection; has made a line of division between saint and sinner so deeply defined, that neither can have much hope of salvation if the test is to be literally applied; meanwhile, what has been accomplished? Sin and darkness and evil in the world go on their weary round. The wrongs that men are striving to redress remain; the wrongs that oppress humanity to the very level of the earth.

Whence comes this longing for a state of happiness that is coincident with the true promise here given? Whence this desire to gain the kingdom without deserving it? To do so is impossible. To deserve it is to accept the promise that Christ has given in the Christ-life, and the leading of such a life as far as is possible; the way is plain, the pathway is clear, but as in the material world man worships at the shrine of Mammon, crucifying, oftentimes, the pangs of conscience and remorse, the blind worship of this blind god; so, in the realm of spirit, men hope that their ill-condition will be condoned, that in some nameless or singular manner, they can escape into the Kingdom of Heaven without the effort of bringing that Kingdom into their lives, and that by accepting the name of Christ they can wear the robes of grace, that by pleading in the name of Christ with the lips, they can escape the heart service, and can in return receive the reward of the just. This never will be. Those who hope thus to gain this Kingdom of Heaven on Earth, or in the realms of the departed, will find themselves in the narrow house of their own selfishness, hedged around by the walls and darkness of their own material conditions of bondage, for whomsoever would bear the honours or reap the rewards of the "Kingdom of Heaven" while his fellow beings are suffering, must plead only for self. Selfishness is the greatest of the offences against the Kingdom of the Spirit.

Whatever man may have done or failed to do in reference to the message that past time has revealed, it is not, perhaps, our province to either criticise or here enumerate, but all classes of worshippers and unbelievers agree that *something* is needed in the world, that it needs to be truer, broader, and more free and pure, that there is need of more enlightenment. This being the case every one should strive to seek by all means possible that which will bring these; and if the New Dispensation offers better opportunities for the attainment of these conditions, and whether in these respects the world will be better for this new Light, this new Truth, now dawning on the earth.

As stated, the declaration that all human beings are equally valuable in the sight of God is an important portion of the new light. It enters the dungeon cell of the felon; it appeals to the criminal who is an outcast under the laws of man, and tells him that under the laws of God there is still hope for him, that he has only to turn to the Light, and the Light will release and redeem him; it declares to those who are suffering the pangs of poverty and degradation, the results of the unequal conditions in human life, that for each wrong there is redress, and that it is not by returning injury for injury, violence for violence, and force for force, but in the mighty law of appeal, and protest, and growth into the love and condition of that which is higher and more exalted in humanity. And when it is declared by those who seek for human redress, for the release of those who suffer from the bondage of unequal caste and conditions of human life, that mankind cannot be fed by moral precepts, nor clothed with religious or theological doctrines; we answer, that is perfectly

true, but man can be so imbued with the spirit of love that the bread they eat under its dominion is better than a feast in the house of Hatred, and can be so pervaded that the simplest robe is acceptable if it is the result of honest endeavour, rather than revel in earnings of others the result of usurped power, or the poverty and bondage of millions who bend beneath that power. "Uneasy is the head that wears a crown," and ancient is the restlessness of kings and those who are in power. Cannot humanity learn that the *appearance* of splendour is not splendour, that outside the glamour and glitter of external power is the thorniest pathway that human feet can tread, and that the cottage or the simplest home adorned with loving faces, and blest with loving light, must constitute the happiness of the time that is to come. But the New Kingdom gives also not only promise to the spirit but to the body of man, by releasing him from that greater bondage, the bondage of selfishness, and pointing as the moralists many a time have done, but as the moralist cannot do without spiritual growth and unselfishness to the life that finally shall take the place of selfishness on earth.

We promise you in this Dispensation, which recognises neither caste nor condition, nor power of mortal creation, neither king nor potentate of earth, nor any other authority beneath Heaven, save that of Truth, Justice and Love, that man is to be redeemed only by that spirit within him that shall vanquish selfishness, that not only shall make the king lay down his sceptre, crown and sword, but make the man at his feet not covet the crown, nor sceptre, nor sword, for there can be no actual establishment of man's perfect liberty until you shall cease to covet powers that have been wrested from you by wrong-doing; for does it not necessarily follow that if you instead wish to be king or usurper, you, therefore, would only exchange one form of tyranny for another, and man would still be the subject of human selfishness? But if in pity you say to the one who rides roughshod over millions of people: "Poor being; he is enslaved by the paltry dominion of power, while I am free to be humble, just, loving and true to my fellow beings": this is greater and larger freedom; this broader, wider humanity will do more to level the distinctions of class and tyranny, than all the violence that the world has ever seen.

We do not say that violence can cease in a moment, but we say that every voice and tongue and pleading that angels can bring to earth at the present time, will not only warn those who feast in halls of revelry, like those in the vision of Belshazzar, who cease to remember their fellow beings, with words like those written on the walls of the ancient king: "Mene, mene, tekem, upharsin," but they will do more; they will write the words of peace and love in all human hearts that will listen, and lowliest lives will become exalted, places of poverty and want will become cleanly and full of comfort and lovely flowers. Children will no longer be taught either to cringe or fawn at the feet of power in servility, or to covet with pride the pomp and display of those who seem to be above them, but will turn to the broad blue sky above, the earth beneath your feet, and the bright and beautiful fields that are giving to the hand of man the reward of his labour.

We see, in the coming time, that every human being must be entitled to a home of beauty, a place of loveliness; to the instruction that will enable him to enjoy that home, and help to make its loveliness; to the industry that is his right, and to the reward of that industry: it is his own.

Heretofore and by slow degrees, the power of individual might has given way to the great moral and spiritual strength of man; but let it be hereafter more moral and spiritual strength that shall triumph than heretofore, and let nations that have won their power in pride and arrogance of might and bloodshed, learn the lesson from their children, not of pride and arrogance and bloodshed again, but of the majesty and might of Truth, the dominion of spiritual powers, the intelligence that shall exalt, shall protest against all wrong, that shall cry out against every injustice, and the moral force that shall win humanity to the exaltation of divine and perfect self-government.

In the past, one force alone has dominated—save where in certain periods of human history, as in Egypt, Greece, and Rome, the influence of woman sometimes prevailed. In modern society, at this very hour, to your credit be it said, men and women sit together in places of worship, in places of public instruction; appear together upon the streets and promenades, and all places of social or religious civilization—wherever it is proper for man to go, woman is admitted also. In Greece and Rome (notably the former) the places where



men, statesmen, warriors, philosophers, and fashioners of the Government were accustomed to assemble, were places where women could not go. But to the honour of Christian civilization be it said, that step by step, notwithstanding the precautions of Saint Paul, woman has gradually taken her place by the side of man, not only in the home, but in the schools, in the libraries, in literature, in art, in science, upon the stage, in the lecture room, or rostrum. And it will not be long before she will appear in places of religious instruction (it is so appearing even now), for woman is considered the natural instructor of little children, and as the wisest men turn to the mother for advice and counsel, in later life not too wise to seek her advice, so in the halls of legislation you miss the same gentleness that you now have by the fireside, in the church, in the lecture room, in literature and in art; and we predict it will not be long before this voice and gentleness of woman will also take its place in legislative halls. It is not, nor would any who advocate this view imply, our purpose to proclaim that woman shall become like man, but it is quite necessary that *womanly* qualities shall be felt in legislation, as in every department of human social life. This room, were you here for a political meeting, and only men present, might be a noisy scene; with the presence of your wives, daughters, and sisters, it is changed to one of gentleness. Instead of anathema, imprecation and violence, which sometimes even desecrate halls of legislation, there will be the prevalence of gentle behaviour that is customary in the best society, and in your homes. Not only will this become true, but it will be true in the most exalted sense, that those pursuits and pleasures that cannot be enjoyed together will not be enjoyed at all, and that Christian men, and the men of the New Life, will visit no places where their wives, and daughters, and sisters cannot, with propriety, accompany them.

This civilization is not only because it is necessary, but because in the very beginning of things (Eden time) it is announced that these two lives pledge to one another to support and sustain, must also by mutual exaltation and attestation renovate and redeem the world. Therefore in this, the New Dispensation, we have said that there will be the dual expression of life (in the Messiah) on earth. What the Church has done in the past to glorify the Madonna in the Christ-Mother, was some prophecy of the realization or fulfilment of that which has been promised in the coming New Life. In the dual expression of being, gentleness will supplement wisdom, and love which is to interpret and guide the force and power that encompass and sustain, as well as to go forth to conquer. All civilizations where this exaltation was equal of man and woman, must be preserved. Wherever this has not been the case, the civilization has perished and the nation also. The degradation that overtook Greece as the result of a philosophy that had its expression in the intellect instead of the moral nature of man (in matter instead of spirit), must be traced to this cause alone, the downfall of one of the greatest periods of enlightenment that man has ever known.

In the coming time, also, the hardships and constant struggles ensuing from the partial administration of Justice and Religion, by those who are dependent upon authority, will be partly removed by the pleading of children for the right of every life to be surrounded by the best conditions. The fact that children have no voice to claim those rights must appeal to all who have the power, and who, having intelligence, must control the waifs of human life. Into the world of human existence the child-life will come, appealing to the highest social and moral states, the best conditions that you can offer, and claiming with the Love of God all the Love of Humanity, and the blooming flowers of earth, and the surroundings of home are its just rights and it must receive them. Now men and women pursue fashion or pleasure, mammon or pride, government or society; the child is neglected and relegated to the domain of ignorance—the care of the servant; and the generation that is expected to take your places in the world is brought up without consciousness, oftentimes, of parental guidance and care.

There will be no orphans: not only will there be none in palaces neglected, but there will be no orphans in the New Dispensation: those who cry out upon the streets for bread, or who are sent to the humane institutions to forget the name of love. Perhaps you remember that it was in London that the Commissioners of the Orphan Asylums found that something was the matter with the orphans in the various asylums and places of refuge. They appointed a very noble-hearted and worthy lady to inquire into the cause of their pining away. When she had conscientiously accomplished her duty, she

reported that they needed "mothering." "I asked a little girl about three years old, to give me a kiss," said the lady, "and she did not know the meaning of the word." If there are thousands of children in the world brought up from infancy not to know the meaning of a loving kiss; not to know that there is a mother's love in all Christendom, what would the mother of Christ say, or what can you say, or what can the angels say leaning from their heavenly home, when in a Christian land you feed and clothe your orphans, but starve their hearts and spirits? We do not cry out against your benevolent institutions, those of charity, but it seems to us that true charity has a deeper meaning than this, and that to feed and clothe the body is not enough, that there must be an individual kindly responsibility brooding over each life. Therefore, that as in Heaven there are no orphan children, so in the Kingdom of Heaven on Earth you will not permit it, Christian parents, that any shall feel themselves to be orphans. Besides, Spiritualism reveals the fact to every mother, that her child (the darling she has wept for) is cared for in Heaven by some guardian, or angelic ministrant; some teacher or loving spirit-friend is chosen from the realm of spirit, best adapted to teach the child; no little waif goes wailing through the streets of the celestial city, asking for the bread of life and receiving a stone. Now you, in the midst of crowded earthly cities, and haunts of misery and woe, can do little less than repay the love that the angels give your children in Heaven, by such love as your mother-heart can give here to some orphan child, and it will help you also to realize that "Kingdom of Heaven" that you so much expect to enjoy when you join your babes in paradise, for if any of "these little ones" have not been remembered, how can gleaming eyes, those lovely forms, be perceived by you vision?

There is also one step further. It is claimed by those who seek for the elevation of mankind upon the basis of social science, that you must find in *material* things the solution of all these problems. I beg their pardon: It is just here that the great mistake has been made. You must find from spiritual sources the reason for all these conditions, and in spiritual states the remedy. Money will not do it; material wealth will not. The laws of hygiene may help to some extent, but the proper basis of all reform must begin from within. You cannot expect to regenerate the earth, nor that mankind shall be fitted to receive the Angels of Light, when they come to take up their abode upon the earth, unless you make your lives also pure, and begin within to receive the Angel Messenger. Let it pervade your lives, for if the spirit be quickened within you, if you discover these wrongs and then still abide in the midst of them, and encourage them, is not that also wrong? Can you hope that there will be any bridge built between human society with its wrongs, and the Kingdom that is expected shall come on earth, unless you apply your individual hand and your individual spirit in aiding to build it?

The angel-world have given you the plan in the expression of God's Love; have given you the method in the Golden Rule inscribed upon the archways of human temples; the true triumph of the millennium. And still you seek for that Kingdom in the petty avenues of outward science, and in the narrow walks of pride, and in the grovelling domain of fear.

The New Kingdom will call upon you to fulfil that which you profess, to live that which you claim to inculcate, to exalt your lives to the measure of the exaltation of your professions, and make your daily existence as much in accord with spirit as matter is capable of being subjugated by spirit, and will ask of you to build up no dome or temple of worship—no external formulas of prayer or praise, save those that you build in daily life. Your oracles shall be of your own household; your priests shall be within your own hearts; your shrines shall be the daily offerings of goodly deeds; then whatever temple shall rear its dome in the presence of God, will be filled with the loving voices, beaming eyes, and the smiles of children, and the rejoicings of the sons and daughters of men. The arid places will be made to blossom as the rose; the desert will respond to the encouragement of the hand of man, and the wildernesses will yield up their treasures, while cities, the haunts of crime and misery, will vanish before the green fields and verdant mountain slopes, peopled with the homes of the joyous and pure in heart, which will be the altars and shrines unto the loving God. And the Angel of Harmony will descend and dwell in your midst, and the promise that God and the Comforter shall abide with you shall be realized, if you each, at this hour and hereafter, say, "I will do my part to bring this Kingdom of Heaven upon Earth."

## A MOTHER'S LOVE.

As where on the desert far and wide  
 The weary traveller turns toward his home,  
 Toward the joy of life, his love, his pride;  
 And with his weary footsteps fain would come  
 Close to the cottage, where the Mother's form  
 Waited with welcome—loving, pure and warm.

As when afar, the storm-tossed mariner,  
 Upon the wide, stormy, and distant sea,  
 Can only dream of the light of her  
 Whose joy and hope in life still he must be,  
 And longs for the ship to homeward speed,  
 And bring him there for her heart's need.

Or when, in manhood, tempest-tossed,  
 You long for the cottage home again,  
 For the childhood innocence, now lost,  
 To kiss the brow, where lines of pain  
 Have deeper grown because of you:  
 So when the mortal life is through,  
 And the Mother wakens with loving soul,  
 Springing unto the life above,  
 Still must she yield her blest control,  
 Still must she brood with longing love.

There are no gates of Paradise  
 So high, no walls of heaven so deep,  
 That she, with the light of her loving eyes,  
 Would not in Heaven her vigils keep.

There could be no heaven so far away,  
 That her pleading voice would not ring clear,  
 To ask with her children again to stay,  
 Above the earth to come still near,  
 To guard and to guide them as before,  
 Even unto the heavenly shore.

For upon the earth the Mother's Love  
 Is the crown and centre of your life,  
 So unto the centre of her life above,  
 Winning you ever from earthly strife,  
 She, as a central light, is set  
 Within the heavenly coronet.

The Mother's Love will gather you home,  
 Will welcome and win her children there,  
 And bid them by that light to come  
 Again unto the altar of prayer.

Likest is hers to the love of Christ,  
 And the love of God, in great tenderness;  
 The o'er-brooding motherhood that turns  
 Forever unto each life to bless.

And when you pray to Heaven above,  
 Remember her in her blest state,  
 And from her gracious gift of love,  
 She also prays that at last, though late,  
 She may win you unto her paradise  
 Again, through the light of your Mother's eyes!

## CONVERSE WITH THE SPIRIT OF JESUS.

(Continued from page 359.)

Permit me now a word or two on the "Theological Conflict."

If Jesus *was* he is, and want of contemporaneous evidence can never settle his non-existence. If Jesus is, and spirit communion a fact, then Spiritualists have in their own hands the means of proving his existence.

It has fallen to my lot during the last five years, to have very open intercourse with the spirit-world, and as yet I have had no difficulty in coming to speak with any spirit I was desirous of converse with. On two separate occasions, and under circumstances that, in my own case, precludes the possibility of a doubt, I conversed with the spirit of Jesus.

The exceptional nature of the circumstances under which these two interviews were held were thus:—On the first occasion Jesus was accompanied by the spirit of a grand-uncle of my own, with whom for years (though he was more than twenty years in the spirit-world before I was born) I have been and am quite familiar, and whose veracity I never found the least occasion to call in question; but on the contrary, found him far advanced in every spiritual attainment. At my request he procured me the interview, waited while the interview lasted, and departed along with Jesus. To me, therefore, the presence of Jesus on that occasion was as certain as the honour and veracity of my grand-uncle.

On the second occasion, my Father, nearly thirty years in the spirit-world, procured me the interview. I may say I sought this interview on purpose to confirm my doubts or beliefs on the subject. My father readily consented to do what he could in the way of satisfying my desires, and in three or four minutes after the request, the spirit of Jesus

(professedly) and the spirit of my father became apparent to the mind of the medium (a mesmeric clairvoyant) who, by the way, knows little or nothing of the spiritual philosophy, except that spirits come back, being so simple-minded in fact as to require no philosophy, and almost wholly unconscious of what passes in the trance state. My first question to the medium was, to describe the appearance of the stranger, who was tall, slender made, and with countenance soft, beautiful and feminine, and clad in a loose robe of spotless white, and crown of what appeared to be burnished gold upon his head, and without ornament of any kind about the person. My father also clad in a robe of the same kind, and with crown also upon his head, was in form a contrast to the spirit of Jesus; not so tall, but broad shouldered and massive in build, with not wholly the effects of forty years of sun and shower of seafaring life eradicated from his countenance.

I have seen him many times clairvoyantly myself, and feel his presence with me almost every day, and sometimes two or three times a day, and that for a good number of years, and can trace the special providence of his hand all through my life, but more especially in the direction of bringing my mind in contact with Spiritual Truth. As to his character on earth, with pride I say he is yet remembered in his native place as a man of firm and generous nature, and of undoubted courage, as is proved from a medal in my possession, for the saving of the life of five persons,—a yachting party overtaken and capsized by a storm.

The reader will perhaps excuse this personal matter, as I only bring it forward in support of the position.

I did not ask: "Are you Jesus?" I said I requested this interview on purpose to satisfy my own mind, on a subject that has become a theme of discussion, namely, that Jesus of the Gospels is a Myth. At this point a smile lit up the medium's face, which for a moment assumed a beautiful expression, then gradually returned to its ordinary colour and state of repose. Continuing, I said: "By some it is thought that Jesus of the Gospels, his sayings and doings, are simply an older form of allegorical teachings, that have through time and change of place lost their allegorical sense, and become focalized in a mythical personality—Jesus Christ. My own opinion is"—Here the medium said (interestedly): "Yes: let me know what your thoughts are on the subject." Continuing, I said: "That Jesus was a man like ourselves, wholly natural, but whose pre-natal and natal conditions were brought about by the ascended patriots, prophets, and elders of the Jewish nation, with the distinct end in view of correcting their own errors, and sowing the seeds of a more spiritual religion; that the Gospels were not strictly accurate; that through the transcribing of manuscripts and other processes, much was in them that Jesus was not accountable for." In answer the spirit said: "James, though you were in myself, as myself, you could not have stated the truth clearer; and I will be glad to come at any time you wish further converse with me." Without questioning, he further said: "I was with yourself some time ago, not here, in another house; you seemed to see me." On reflection I remembered that about five weeks ago, while meditating on the Pyramid and the Circle, and their relation to spiritual science generally, a spirit of beneficent aspect appeared, clad in a vesture of splendour surpassing anything I had ever before beheld. The vision lasted only for two or three seconds, and I thought at the time, it was the spirit of some ancient Egyptian, who might be interested in my studies. I mentioned this circumstance, when he replied, that that was the occasion to which he referred. With a "good night," and "God bless you," both spirits took their departure. I may mention as a point of interest, that the white robe and crown seem, as far as I can perceive, to be the undress dress of the spirit-world.

From the nature of the circumstances, this truthful statement cannot have much weight with any one but myself, neither would I have it influence their judgment in the matter, other than to seek for conviction in the same direction. Man by life on earth becomes an eternal and enduring principle in the constitution of the Omnipresent and Infinite, with the forces of his Being focalized towards the world in which he began to be. In such a position he becomes a mediator between God and man, causing the flow of spiritual forces to and from the earth, that otherwise could not pass the infinite gulf between spirit and matter; so that the life of man on earth becomes the means whereby succeeding generations become fused into a graduated unity with God. In this sense, and in no other, is Jesus a mediator, as all men are to the extent of their spiritual attainments; and to the extent that Jesus has become a factor in the constitution of the Almighty,



to that extent Jesus is *God*, a truth which is true of all, to a greater or less extent.

As a principle in the constitution of God, Jesus is omnipresent, and as a spirit may dwell in the heart of every man, to the extent that the soul of that man can bridge the gulf between his external qualities as a man, and the qualities of Jesus as an omnipresent principle; but the spirit of Jesus is only one of myriads, all omnipresent principles in the constitution of God, and in the constitution of one another; and such I aver is the destiny of all men, a proposition that is as demonstrable to the prepared mind as any proposition of Euclid.

JAMES McDOWALL.

48, Clyde Street, Calton, Glasgow, February 3, 1884.

#### ANTI-SPIRITUALISM IN NEWBURY.

My dear Mr. Burns,—Believing that I am your sole correspondent in this town, on spiritual matters, I deem it my duty to acquaint you with the following particulars of my late personal experience.

In spite of an all-dominant priesthood ransacking every corner of this unsophisticated rural district, spiritual affairs have very little genuine influence upon the community in general.

We have, at all hours of the day, gentlemen in black parading the ancient streets, prayer-book in hand, receiving at every corner the courtesy of the depraved and hypocritical; a reverence, alas! too often graduated in humility by the recollection of the many petty charities their skilfully concocted tales have wrung from out the parson's pocket.

We have also our branch or corps of the Salvation Army, with all the blazonry of "fire and blood" overshadowing the enthusiastic imbeciles, as they march past with most unsoldier-like clumsiness, under the command of those whose style of procedure most faithfully declares that they, like their more polite brethren, the priests—advance *backwards*!

Recurring to that gilded order of religious leaders, allow me to make a few observations on something that occurred here about a fortnight ago. Happening one evening to meet an acquaintance in the vicinity of a small Hall erected in proximity to the poorer district of this town, he informed me that one of the clergy was going to give an entertainment in the Hall, and as he was considered very clever, both as a preacher and scientist, he thought he would go, and invited me to accompany him. I did so. On entering, I noticed that the seats were principally occupied by young people, evidently all belonging to the poorer classes. The Vicar of the parish seemed to occupy the position of manager, or chairman, whilst "the wonderful man" with his satellites occupied the platform end of the building. The programme, we found, consisted of a miscellaneous assortment of Handbell ringing, singing, and experiments in chemistry.

I liked the handbell ringing—the simple songs of childhood had also to me a fascinating pleasure. I honoured and respected and sympathised with those who had thus assembled to give such pure, innocent, and elevating amusement to the children of the poor.

But by-and-bye came the experiments in chemistry. Judge, my worthy friend, of my horror, surprise, and indignation to hear a priest, a teacher of the people, a man of God, on displaying a few of the simple experiments known by many children of nine and ten years of age, and which are often contained in 1s. toy boxes, declare to his benighted audience that these were the materials used by Spiritualists in producing their phenomena! Yes, Sir, this clever man, this idol of the people, deep in the study of the sciences, with many derisive and sarcastic remarks, and some miserable attempts at being witty, actually had the impudence to tell those ignorant sons of toil that the claims of Spiritualism were based on nothing else than a few of the experiments which he was about to practise. He waved his hand, he contemptuously invoked the spirits: "Hey, presto, fly!"—the wonder-worker by mixing two liquids produced one of a different colour. I wonder if he would have the temerity to declare that it was in this manner that his beloved Lord changed the water into wine! I trow not.

He showed how invisible writing could be made visible by simply passing a peculiar solution over it, and claimed it as the true method of modern spirit action—as the manner in which their so-called messages were produced. Did he forget the "Mene, Mene, Tekel, Upharsin," of the Bible he professes to believe, or does he consider that that was but the

labour of Daniel, the accomplished chemist, prepared previously to play upon the enfeebled nerves of an ignorant monarch? I rather think not.

His remarks, in my sight, were blasphemous. My blood boiled, and, fearing I should forget myself, I rose and passed out, with this prayer surging in my mind: that the All-Father would, in justice to himself and the offspring of his infinite creative power, hasten the eradication of such miserable deluders and pretenders from the midst of the labouring classes of England, who from infancy are taught to do them reverence.

I pray you print this, that all the earth may know that the antipathy we bear towards "The Cloth" is engendered and fostered by their own despicable actions.

But yet another truthful anecdote before I close this epistle.

Some time ago I was instrumental in forming in this town a Society, of which I am at present president, termed the Ciceronians: a society that aims exclusively at the development of the histrionic powers of its members. Our meetings were at first held at my residence, but as our numbers increased, I ventured to engage a Hall, the proprietor of which, a Mr. Goddard, informed me that the same Hall was on Sundays occupied by the Latter-Day Saints. To the Mormons we had not the slightest objection, and dreamt not that they would have any to us,—my Society being principally composed of young men of respectability, drawn from the so-called orthodox bodies. Judge my surprise, however, when, after our usual meeting on Thursday evening last, I called on business upon Mr. Goddard, and was informed that "the Mormons were not coming back." Perceiving from his expression of countenance, which was rather comical, that there was something more behind the scenes, I asked hastily: "But why, Mr. Goddard? I am sorry to hear that—I hope we have nothing to do with it?"

"Oh, but," he laughingly replied, "you've a lot to do with it. It is rumoured amongst them, with what truth I know not, that you yourself are what is called a Spiritualist, and last meeting, when their big man, Mr. W—, came to the door of the Hall, he found that you had left it so choke full of devils that he could not enter. That, sir, is the reason that the young man who came to me gave for their not coming back!"

Mr. Burns, during a rather prolonged residence in this place, my life has been, as I have often informed you, most quiet and reserved. I have offended no man. I have interfered with no man. Yea, I may venture to affirm without fear of contradiction or appearance of boastfulness, that through my honest and straightforward dealings both amongst Christians and Heretics, I have obtained universal respect. My morality has heretofore been considered unimpeachable, and yet my Mormon friends make out that I am surrounded by devils of incalculable power and intellect, and who must therefore have an omnipotent influence over my daily walk and conversation. If their influence continue to have such a happy effect upon my life and actions, I cannot, out of consideration for the welfare of humanity, but cry fervently: "Lord! multiply such 'devils' upon the face of the earth, and may their power increase more and more to Thy glory and the people's good!" Let Newbury and the priesthood and our Mormon friends be blessed with a share of such "devilish" society, for I feel confident that through time the scales will fall from their distorted vision, and as they behold these spirits face to face, they will exclaim: "This is the working of the Lord in very deed, for now, of a truth we know that we have been entertaining 'angels unawares'!"

In truth, ever thine,

HANS EDWARDS.

#### J. BURNS'S REPLY TO T. ASHCROFT.

The edition of this Reply which appeared for circulation contains much more matter than the one which was printed in the *MEDIUM* two weeks ago. The following in small type is a condensed report of Mr. Burns's reply at West Hartlepool, February 14, 1879, delivered in the presence of Mr. Ashcroft, and the second time he was answered to his face by Mr. Burns, he having no other defence than abuse and his trickster "Challenge":—

"Spiritualism is Pretentious." So are those who essay to expose it. But while Spiritualism has a basis of result to justify its claims, its detractors are found empty. The lecture, however, to which I replied, afforded no definition of Spiritualism, and it was difficult to know what was "pretentious." Spiritualism I defined to be (1) an acknowledgment of the existence of God, the Infinite Spirit; (2) that man is by nature a spiritual being; (3) that man, after the death of the body, can communicate with those in the flesh; (4) that the great purpose of life is the spiritual development of man for eternal purposes. Truly, very "pretentious," and of the same kind as other spiritual movements which preceded it.

"It is Ridiculous." Those who oppose it—very. Ridiculous people die. By returning in a ridiculous form they establish their identity. The lecturer appeared to

have only met with ridiculous controls, and it was a notorious fact that the nature of the sitters determined the quality of the spirits that came to him. The lecturer had professed to give an explanation of table movements. "By his will-power," he said, "he could make the table lift as much as he could make his hand lift up and down, and make as many taps as he pleased." This I did not deny, for denial is not argument. I had heard others say that they could do so, and though I had not succeeded in that kind of experiment myself, I believed their report, as it proved the spiritual theory; for if a man could lift or move a table by will or spirit, and without moving a muscle, he performed a physical act without physical means, and that was a definition of a spiritual manifestation through physical objects. It was wholly illogical to say that the influence from the hands of the sitters moved the table, for the lecturer had stated, according to the newspaper report, to the contrary; for he said he used his will, and will is not located in the hands or finger-tips. I therefore did not object to this statement of his as to moving his table, but I wholly rejected his imputation that, by the same means, other people's tables were thus moved. Though he could will his own table, he could not will other people's tables when he was not present, and if those present did not will them either, then some other intelligence did so, and that other intelligence could only be ascertained and determined on by the facts which were discovered as resulting from the willing of the controlling intelligence. The lecturer knew that he willed the table to move by the nature of the movement, and in like manner others who had tried table experiments discovered that departed spirits produced the movements by the nature of the telegraphic messages thus imparted. I, therefore, to a demonstration showed that the lecturer had not only misrepresented the facts of spiritual manifestations, but his conclusions were not in logical keeping with his premises. He had also overlooked the instances of table movements without contact, and the lifting of heavy tables, sometimes carrying several heavy men, and that without the slightest exercise of will-power or diminution of vitality on the part of anyone present. Such were the true facts which the lecturer had failed to grapple with; and in his allusion to them he condemned his own theory, and thus proved his "pretensions" to be baseless.

"It is Anti-Christian,"—that is, not in accordance with the personal views and dogmatic opinions of the lecturer. The difficulty was in determining the true value of the term "Christian." The lecturer seemed to imply that it consisted in subservience to the views and personal requirements of Christian preachers. I said I preferred to drop the term "Christian" altogether in such a discussion, and base argument upon the Gospel. I did not wish Spiritualism to be gauged by the opinions or feelings of Spiritualists, nor could I submit to have the measure of Gospel truth tested by the dogmatism of so-called Christians. Let us go to the fountain-head of fact in both cases. I took my stand on the Gospel, and on that basis was prepared to reply to objections.

"It is Unscriptural." That is a matter of opinion, and with Protestants every man is free, without obloquy or detraction, to interpret Scripture in accordance with his own private judgment. All spiritual dispensations had been voted unscriptural by the effete creatures of the passing and worn-out ceremonial. Jesus was considered an opponent to religion, and so throughout Scripture there were seen two contending parties. First, those who followed after the established order of things; and secondly, those inspired ones who called the people to repentance and to a higher knowledge of spiritual things. These had always been at war with one another. The great heroes of biblical history were of the second class, who contended against the established priesthood and the power of public opinion. In this day Spiritualists are the followers of that martyr and self-denying class, while the descendants of their per-secutors and opponents are of the established religious bodies. There are in the Bible analogous phenomena described to those which now occur in Modern Spiritualism. I agree with all the denunciations of evil spirit-influence or witchcraft found in the Bible. Spiritualism is also calling to a knowledge of immortality and spiritual things, more of the materialistic thinkers, who are utterly beyond the reach of church-teaching, than all the churches put together. I was astonished that the churches did not receive Spiritualism with open arms; it was their best friend, and had filled many pews with solid adherents. (These sentiments, kindly spoken, were received with howling and noises of the most indescribable kind. The determination of a section of the audience was that no good thing could come out of Nazareth. To be told that Spiritualism did men good, or that a Spiritualist could appear on the side of true religion, fired that class of the audience with the old cry, "Crucify him! crucify him!")

"It is Untruthful." I confessed I could not see the point of this objection. Spirits were not infallible any more than men. On earth we conferred with one another, notwithstanding the fact that every word said was not to be accepted as absolute truth. The objection I had to the lecture under review was a case in point. It was a great mistake to suppose that Spiritualists accepted as truth all that spirits said, any more than they pin their faith to the *ipse dixit* of any man. The question was not, Do spirits at all times speak the absolute truth? but, Do spirits communicate and manifest personal identity?—the truthful ones speaking truth to the best of their knowledge, the untruthful ones, like many opponents of Spiritualism, doing their best to pervert and misrepresent truth. That spirits did communicate, was a fact proved by millions, and therefore, Spiritualism was true.

"It is Immoral." Alluding to my definition of Spiritualism, I regarded it as the basis of all morality. In practice it was best to take men as we find them. There were Spiritualists in West Hartlepool as well as in other places. The question then resolved itself into this: Are these men in West Hartlepool, or elsewhere, whom you know and who are Spiritualists, worse than their neighbours? I maintained that the answer would be, "No." Not only so, but that in most cases it would be found that the adherents of Spiritualism were of superior moral character. Amongst experienced sitters it was found that persons of bad habits or immoral character could not find a place in the spirit-circle, as those with spiritual gifts were so affected thereby that the unpleasant sitters had to be expelled, or improve their habits. I had known many families purified, benefited and blessed by spirit-communication; and the evils that at present existed in society, and which could not be traced to Spiritualism, would all be obviated if all mankind were as moral and well-conducted as Spiritualism had made thousands. The statement made by the lecturer, that Spiritualism made so many lunatics in America, I proved to be a falsehood, from the statistics collected by Dr. Crowell, which showed that the number of lunatics produced by religious excitement was much greater than the very few who were or had been Spiritualists. The lecture, to which I replied, abounded in similar unfounded statements; and that the opinion of Spiritualism thus presented had been derived from reading the works of Spiritualists was absurd, because no honest man could make such statements after reading such works.

[In Dec., 1876, Dr. Crowell sent to the 87 Insanity Institutions in the United States, containing 28,558 patients, an inquiry as to how many insane persons were detained therein from religious excitement and Spiritualism. The information was afforded by 58 institutions, containing 23,328 patients, and there were 412 reported insane from religious excitement and only 59 from excitement caused by Spiritualism. A full statement of the facts may be obtained on application to the Spiritual Institution, 15, Southampton Row, London, W.C.]

Dear Mr. Burns,—I have much pleasure in supporting your statements in the *MEDIUM* of May 30th, in repudiating the allegations of the "Rev. T. Ashcroft." I well remember the 15th of June, 1875, and the lecture you gave in the Co-operative Hall, Morley, on "Spiritualism, and why I embrace it." I may say I sent Mr. Ashcroft the bill announcing your lecture, and I invited him to come and make arrangements to defend his position. He came, and what you have said is the truth respecting what took place in the Hall, and in addition to what you have stated, Mr. Butterfield and myself asked Mr. Ashcroft if he would arrange for a proper debate, or appoint a committee in Morley to do so; but his courage was not equal to the task; he positively refused. Further, to show how courageous a fellow the Rev. (I had almost said gentleman) is, he went to Barnsley, and there delivered his rigmorale lecture; and a Mr. Parkin wrote and asked me if I could give him any assistance in defending the truth. I submitted the following names to Mr. Parkin, who read the names over in the Temperance Hall, Barnsley, at the close of Mr. Ashcroft's lecture, and asked if he would kindly arrange a debate with any one of the following: Dr. G. Sexton, Mr. Burns, Mr. John Kitson, or Mrs. Butterfield. His reply was, "If they will come and give

a lecture I will reply to it, but I will not debate." After this he had the audacity to say at the close of his lectures, he had killed Spiritualism and buried its Sexton. I saw this statement in print. I sent Mr. Ashcroft a challenge which was published in the "*Barnsley Times*," and read as follows, as near as I can recollect: "Mr. Ashcroft states he has killed Spiritualism and buried its Sexton. Now I beg to say this is a false statement, and I am willing to arrange a debate in the Mechanic's Hall, Barnsley, for three nights, on the following terms: Dr. George Sexton, to take the positive, the Rev. T. Ashcroft, the negative. I will pay all expenses of Hall, bills, and advertising, pay Mr. Ashcroft 10s. per night for his trouble, and hand over the surplus, if any, to any charitable institution in Barnsley.—B. H. Bradbury." Mr. Ashcroft has never yet accepted this challenge, and probably never will. I may say that Mrs. Butterfield at that time gave about six lectures in Barnsley, in reply to Mr. Ashcroft and in defence of the Cause; that we journeyed from Morley to Barnsley to see Mr. Ashcroft and his confederate, R. J. Lees, "expose" Spiritualism; that they refused us to be on the platform, and even debarred us from putting questions. Hoping Spiritualists generally will refuse to accept his statements and his brag,—I am, yours respectfully, B. H. BRADBURY, 1, Fern Terrace, Britannia Road, Bruncliff, near Leeds.

To the Editor of the *MEDIUM*.—Sir,—In consequence of a statement made by the Rev. T. Ashcroft during his recent lectures in Accrington, that "Mr. William Howitt, before his death recanted his belief in Spiritualism," I have taken the trouble to write to his daughter, Mrs. Watts (author of "*The Pioneers of the Spiritual Reformation*," in which she sketches the life of William Howitt, his work for Spiritualism, and his bright sunset of life), and asked her if Mr. Ashcroft's statement was true or false, and have received from her husband the following reply:—

"19, CHEYNE WALK, CHELSEA, S.W., 29th May, 1884.

"Sir,—There is no truth in the statement which you inform us has been made by the Rev. T. Ashcroft, that 'Mr. Howitt, before his death recanted his belief in Spiritualism.' You have our permission so to state wherever you think proper.—Yours sincerely, ALARIO ALFRED WATTS.

"To Mr. R. Wolstenholme."

Mr. Howitt might have seen with prophetic eye the aspersion thrown on his character by Mr. Ashcroft when he wrote the following words:—

"Don't be anxious about Spiritualism. From the first moment of its appearance to this, it has moved on totally unconcerned and unharmed amidst every species of opposition, misrepresentation, lying, and obstruction, and yet has daily and hourly grown and spread, and strengthened, as if no such evil influences were assailing it. Like the sun, it has travelled on its course unconscious of the clouds beneath it. Like the ocean, it has rolled in billows over the slimy creatures at its bottom, and dashed its majestic waves over every proud man who dared to tread within its limits. And whence comes this? Obviously, from the hand which is behind it, the hand of the Great Ruler of the Universe. For my part, having long perceived this great fact, I have ceased to care what people say or do against Spiritualism; to care who believes or does not believe; who comes into it or stays out; certain that it is as much a part of God's economy of the universe as the light of the sun, and will, therefore, go on and do its work."

Yours, etc,  
Blackburn, May 30th, 1884.

R. WOLSTENHOLME.

#### W. J. COLVILLE'S FORTHCOMING BOOK OF LECTURES.

To all readers of the *MEDIUM*:

On the solicitation of many friends who are anxiously enquiring when the volume of Discourses, delivered through my mediumship in Neumeyer Hall during the present season, is likely to appear, I beg to submit the following statement of fact.

Owing to the recent fire in Anderson's Type Foundry, which destroyed my stereo-plates of "*Bertha*," and other valuable property, I have been left entirely without the means of publishing any future books, as every one who knows anything of the large outlay required before a book can be produced, will fully appreciate my position when I inform the public, that I cannot go to press without a considerable amount of capital to start with. Had my "*Bertha*" plates not been destroyed, I should have had the necessary means at my disposal, as a friend in America offered me £50 if I would deliver up my plates, which I should certainly have done, unless I could have made still better terms with publishers. As it is, an American edition of my work may or may not be brought out, but if it is, I can reap no profit unless I can buy a quantity of the books when they are out, and sell them at some advantage.

I make these facts known, because owing to this fire I am left entirely without the means of making any advances to my publisher, and as I do not know how much longer I may be able to remain in England, I cannot wait the many months which it will probably take to collect a sufficiency of half-crowns to pay the cost of bringing out 1,000 volumes, and less than that number cannot be produced at the price. Under these circumstances the lectures must remain unpublished, unless those who are sufficiently interested in the spiritual work for which I am the instrument, come forward and place the means at my disposal for presenting these Lectures to the world. I have always made my own living by my own exertions, but I cannot bring out books without capital. "*Bertha*" paid its expenses, but no more, and had I the funds in hand to bring out the Lectures, I should be quite willing to undertake all the labour incident to their production without remunera-



tion. More than this I cannot do without running hopelessly into debt, and this I WILL not do under any circumstances.

Having made these statements plainly, I leave it to the public to decide whether the means shall be forthcoming or not. A great many friends have earnestly solicited me to request Mr. Burns to insert this letter, which I have written most reluctantly. At this time and in this place I wish to publicly acknowledge the following subscriptions, which have been handed to me in consequence of the FIRE, by means of which I have lost all my temporal possessions.

	£	s.	d.
Pendleton friends, per Mr. W. Clarke ...	1	0	0
Mrs. Camberwell Jones ...	...	10	0
H. Hogan, Esq. ...	...	1	0
J. Regan, Esq. ...	...	1	1
Mrs. Regan ...	...	1	1

As soon as this fund reaches £50 I shall go to press with the Lectures, but as £100 are needed to cover expenses, I must also obtain 500 subscribers at 2s. 6l.—Yours very truly,

W. J. COLVILLE.

Some people ask how the stereo-plates could be burned at Messrs. Sharrow and Anderson's Foundry, 6, West Street, Soho, on Tuesday morning, May 6, when "Bertha" was printed at the Spiritual Institution. Printing a book and making stereo-plates for future use are two distinct trades. After each sheet was printed off, the pages of type were sent to Mr. Anderson's to have moulds made and stereo-plates cast, which would have enabled Mr. Colville to print many editions without having to set the type again. All these plates of the pages of type were finished and invoiced, but had to remain in the foundry for a few corrections. Meantime the fire occurred and they were melted, causing great loss to Mr. Anderson, and others who had plates there besides Mr. Colville.

#### JESSE SHEPARD'S MUSICAL SEANCES.

Just before leaving America Mr. Shepard visited Springfield, Mo. Respecting his sitting there the following letter appeared in the "Banner of Light" of May 24:—

Our city had within it during the past week a man whose fame is world-wide. In this country he has been honoured by the leading citizens of nearly every large city. The person referred to is the world-renowned phenomenal singer and piano-player, Jesse Shepard, who held a series of receptions and seances during the week at the parlours of Dr. Hovey, on Boonville Street. There were four seances given, and they were attended by many of the leading citizens, both ladies and gentlemen, and such a feast of music greeted them as will not be likely to be repeated many times during life. I will not trouble you with a description of his person; your readers are generally, and many of them specially, acquainted with Mr. Shepard. His seances were arranged in the ordinary manner, with the piano near one end of the room, leaving space for a row of chairs, and the sitters were circled around the piano and the performer, filling—with twenty-six to thirty persons—the entire room. All were requested to join hands and engage in singing such songs as "The Sweet Bye-and-Bye" and other familiar pieces, started and accompanied by the piano. The music commenced, and before the second stanza was finished a guitar was heard playing in different parts of the room, as though floating above the heads of the sitters—the room being perfectly dark—and, in the language of the "Evening Journal," which, by the way, contained an excellent two-column article on the subject: "It sent a cold shiver along the spinal column of the reporter, as it settled upon his head for a moment."

When the music stopped the medium could be heard breathing apparently with difficulty, and in a whisper pronounced the name of Mozart. Then followed the rendition of one of the most difficult compositions of that great master, in a style that makes stale and spiritless the best performances of the ablest professional pianists. Other songs were sung, and the audience was requested to make two selections one of which is remembered as a selection from the stormy music of Wagner, and a selection in which the great soul of that matchless composer appears to have reached the very climax of greatness in the production of harmony, born of the fury of the tornado, the rolling and crashing of the thunder, the lashing of the waves upon the rocks that impede their progress, and such accompaniments as one finds it impossible to describe. The very instrument itself seemed inspired. It almost seemed a thing of life; its energy appeared to be beyond control, and it impressed the ear as though it was raised from the floor, as it wrestled with the grand and indescribable volume of music that poured from its strings as from an inexhaustible fountain.

After this grand storm was over other songs were sung and the "Egyptian March" played; and right here I am tempted to reproduce the graphic description of this march, in the language of the St. Louis "Post-Dispatch" for August, 1881: "It was a revelation of itself. The distant confused tramp of approaching multitudes, the stirring dissonance of horns and brass instruments as they draw nearer and nearer, and the clamorous outcries and the rush and roar of battle. It is a

sonorous epic, full of electric life, vivid, impassioned, and vehement as Homer."

The march was followed by a duet, sung as by Sontag and Lablache, with music by Donizetti. It is said by musical critics that the way Mr. Shepard dwells upon the highest C is worthy of Jenny Lind herself; and the change to the deep impassioned basso is a marvel of musical skill.

This phenomenal musician was born in England, but passed his childhood in St. Louis, where in 1860 he was a member of O. C. Simmons's Bible class at Trinity Church. He likewise attended the school of a Mr. Gilfillen, who used to remark that "he never could teach that young Shepard anything," and the reason assigned was, that it seemed to be utterly impossible for him to learn anything at school; and it is said he is even now wholly unacquainted with grammatical and rhetorical rules.

At the commencement of our civil war his parents moved to Canada, where his marvellous gift of music was developed. His first public appearance, as many of your early readers will remember, was in Boston, in 1868, where a critical audience pronounced his entertainment a grand success.

Prof. Jacob Krouse, the greatest linguist, literary and musical critic in America, says: "Mr. Shepard's musical abilities surpass everything."

Those who have kept themselves informed in regard to Mr. Shepard's career in England, France, Germany, St. Petersburg and other foreign countries, as well as in our own country, will not wonder when they learn that it was with the greatest difficulty that our Mr. F. J. Underwood prevailed upon Mr. Shepard to visit our place; and we regarded ourselves as singularly fortunate in securing him on a guaranty of 200 dollars (£40) for four seances, which without the least difficulty Mr. Underwood succeeded in doing.

Admittance to the circles was two dollars each, or four dollars for a lady and gentleman, and an equal number of the sexes is required for the best results. All who listened to the music felt they were well repaid for the trifling expenditure, and when we consider that at the opening of the Palace Hotel, in California, a select audience paid twenty dollars (£4) each for their tickets to his entertainment, we do not complain at his charges here.

Mr. Shepard spent some weeks in Kansas City before coming here, and I learn that as a result of his music there, quite a revival in Spiritualism is apparent. Susie M. Johnson was there, and became a member of one of Mr. Shepard's select developing classes in that city.

Dr. A. J. Fishback was with us during the stay of Jesse Shepard, and gave us some grand lectures during the time and after the departure of the great musician.

Witnessing and participating in these seances as the Doctor did, and being thoroughly satisfied that the medium whilst playing and singing was completely under the control of those grand old masters of song, he found therein strong corroborative assurances of the genuineness of an ancient control or guiding spirit to which he has become subjected—a teacher whose instructions under favourable surroundings are given in an unmistakable independent voice. Dr. Fishback and Jesse Shepard have left us; and the friends of our Cause are rejoicing over the increased interest apparent on the part of the people in the subject of Spiritualism. The scientific investigations of Crookes, Zollner, Wallace and others are now supplementing that given by Mr. Shepard, and it is a noteworthy fact that this apparent and unmistakable interest is manifest among our very best people.

Springfield, Mo., April 30th, 1884.

E. HOVEY.

#### THE CIRCLE AND SPIRITUAL SCIENCE: MYSTIFIED MATHEMATICS.

Dear Sir,—Your correspondent, Mr. McDowall, must indeed be a bold man to challenge the accuracy of a long line of mathematicians in the matter of the ratios of the circumference of the circle to its diameter, and of the area of the circle to that of its circumscribed square. It would occupy too much of your valuable space to criticise the assailable points of his paper. The author, having "intuitively perceived a great truth," which he regarded as involving the right relations of the circular elements, finding that the accepted values of the ratios do not quite square with his hypothesis, "had no other conclusion to arrive at than either that his impressions were wrong, or that the above numbers were incorrect." He himself adopts the latter alternative, and labours hard to justify his position; but every sound mathematician will unhesitatingly say, "So much the worse for the 'impressions.'" It surely cannot be worth while to waste any time in trying to throw doubt on the accuracy of the recognised values, based, as they are, on the clearest mathematical reasoning, and verifiable by independent processes of calculation. If Mr. McDowall will carefully go through the method of the calculus, and that of approximate polygons; and, in each case, will put his finger on the point where the supposed error lies; then he may be on the right road to correcting them: but until this can be done, he will do well to cherish a conviction that some fallacy which has hitherto escaped his scrutiny underlies his own imaginary demonstration.

O. W. DYMOND.

Bath, 9th June, 1884.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 13, 1884.

### NOTES AND COMMENTS.

Mr. Swindlehurst congratulates Spiritualists on the absence of dogma in their teachings. Very well: those who teach dogma cannot be "Spiritualists," for dogma is of the material and local, while the Spiritual Truth is omnipresent and eternally the same. Those who are the subjects of control may be five or six different things all within the one hour. In Mrs. Richmond's Invocation we have at the close the Salvation Army dogma of the blood quite distinctly stated, while the truly glorious peroration of the Discourse, is luminous with Spiritual Truth, that abolishes the dogma, so confidently addressed to Deity in the Invocation.

Mr. McDowall relates a very common-sense experience in respect to "Jesus." The "Christian worshipper" would rather that he had not spoken. But to assume that the slightest importance may be attached to whether "Jesus" did or did not exist, is dogma, and inimical to Spiritual Truth. In discussing the assumed fact there is always a more significant assumption looming in the background; and that assumption is simply the vast nightmare of ecclesiastical theology, which has ever crushed down the soul of man, and steadily seeks to perch its grim figure on the temple of Spiritual Truth.

No doubt the world advances; but is that because of the crucifixion of any one? Does not the Almighty exist, and operate through His angel ministrants on the soul of His children in earthly bodies? And is that not the cause of human progress, rather than hypothetical crucifixions? This is an important consideration, for to forget the All-Supreme, and impute Progress to monkish fancies, is surely the worst for of atheism and infidelity. We feel the weight of this consideration so heavily, that we cannot permit this issue of the MEDIUM to go forth without these words.

Mr. W. H. Robinson has, with the kindest intentions, apprised us of the fact that a young woman in the district has been discovered to be endowed with remarkable mediumistic powers, three tall and five small spirit-forms having appeared in a good light. As this young lady has never done us the slightest injury, we do not feel justified in being so cruel as to put all the seance-hunting hounds on her track. We could unearth similar remarkable mediums weekly, but we counsel them all to keep "occult," and do their work in accordance with spiritual laws, and not at the demand of an ignorant public. We hope the friends of this young lady will protect her, for she is in great danger if exhibited as a show to the covetous or curious. No one should be admitted, except such as would be accepted and trusted as friends of the closest intimacy. If Spiritualists keep their mediums thus, their power would become unparalleled.

A remarkable event occurred on Sunday last at the famous Tower, built by A. T. T. P. at his country seat. Two visitors had prevailed on the care-taker to allow them to go to the top. They did so, and standing on the main floor, composed of iron girders and concrete, with the iron beams of the floor of the lantern five feet higher, one of these visitors was holding on by one of these iron beams, when a charge of lightning passed through him, taking away a portion of his heel. He could walk to a neighbouring inn, but had to remain there. It is supposed that the iron and concrete render the tower an excel-

lent conductor of electricity, and the man being standing on a net-work of iron beams, the charge passed through him with only the loss of his heel, whereas, had he been better insulated it might have killed him. Such is the explanation that has been offered. His companion, who did not lay hold of the iron beam escaped altogether. The inference is, that if all iron about the Tower were covered, it would be quite safe during the prevalence of lightning. Those who are skilled in electrical science may be able to deal with this matter more appropriately.

Mr. Jesse Shepard has gone to Paris.

Mrs. Armstrong, an eminent Medical Clairvoyante, from Melbourne, Australia, is at present in London. Her card appears on page 383.

Our old friend, and well-known Spiritualist, Mr. Matthews Fidler has arrived in Newcastle, from Sweden, on a short visit to England.

### OPENING OF A NEW HALL IN LEEDS.

We have received the following hand-bill:—The Leeds Psychological Society having now found a room in which they hope to be able to conduct their meetings permanently and in peace, have pleasure in announcing that the Inaugural Addresses will be delivered by Mr. J. Burns (of London), Editor of the MEDIUM, on Sunday, June 15th, 1884. Morning, at 10.30; evening, 6.30. Collections will be made. Mr. Burns proposes to hold, at 2.30 in the afternoon, a Conference of Mediums and Friends of the Movement.

The new room will be known as The Psychological Hall, Grove House Lane, back of Brunswick Terrace, Leeds. The public and friends are earnestly invited.

On Monday evening, June 16th, in the above Room, at 8 o'clock, Mr. Burns will give a Lecture on Phrenology, with examinations.

LEEDS: Psychological Hall.—On Sunday afternoon last, an instructive paper was read by one of our members, Mr. Gardiner, on "Food, its use and abuse," which gave rise to an interesting conversation. In the evening the platform was occupied by Mrs. Craven, whose guides reviewed the past work of the Society, and urged upon the members the necessity of united and individual effort in the future. Next Sunday will doubtless be a red letter day to us. We are expecting our old friend Mr. Burns to give us three services: morning, 10.30; afternoon, 2.30, for a conference of mediums and friends in the district; evening, 6.30. Refreshments will be provided between the services at a small charge. On the Monday evening, at 8, Mr. Burns will give a lecture on Phrenology. The New Hall is situated at the back of Brunswick Terrace, near Brunswick Wesleyan Chapel, Camp Road.

### PENDLETON SOCIETY OF SPIRITUALISTS.

The above Society will hold three weeks' services in the Pendleton Town Hall, to commence on Sunday, June 22nd, when two addresses will be given by Mrs. Groom, of Birmingham, to be followed by clairvoyant descriptions of the spiritual surroundings of persons in the audience. On Sunday, June 29th, two addresses will be given by Mr. Schutt, of Accrington; and on Sunday, July 6th, two addresses will be given by Mr. J. W. Colville, to be followed by impromptu poems. Subjects for the poems to be chosen by the audience. Services each Sunday to commence at 2.30 and 6.30 p.m. Collections to defray expenses.

NOTTINGHAM.—Mrs. O. L. V. Richmond will give Inspirational Discourses on Sundays, June 29 and July 6. Further particulars will be announced.

The parcel of MEDIUMS from "A True Lover of the Cause," Landport, Portsmouth, has come to hand quite safe. Thanks, we will distribute them.

Rev. John Page Hopps, of Leicester, will preach at Queen's Road Chapel, Dalston, on Sunday, June 15, at 11 a.m. and 7 p.m., it being the thirty-first anniversary. Collections.

ACCRINGTON.—We thank the editors of the two local papers for their kindness in stating so fully Mr. Burns's Reply to Rev. T. Ashcroft. One paper gave nearly the whole of the Reply, the other presented the salient points.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick.—On Sunday last Mr. Schutt, of Accrington, answered questions in the morning to the satisfaction of all. In the evening the guides took for their subject, "The fall of Man, and his total depravity." The address was listened to with closest attention throughout, and every one seemed well satisfied with what they had heard.—J. M. HUNNS.

SHEFFIELD.—Miss Dale Owen gave two lectures last Sunday in the Hall of Science, before the Secular Society, to very good meetings; and on Monday the Spiritualists had the pleasure of seeing and hearing her in the meeting room of the Psychological Society. The room was quite full, and all enjoyed the meeting. She gave us her very interesting lecture, "How the spirits have helped me," and we hope to see her again soon.—W. HARDY.



## MR. COLVILLE'S NEUMEYER HALL MEETINGS.

On Sunday, June 8, Mr. W. J. Colville spoke twice, as usual, at Neumeyer Hall. The subject of the morning discourse was "Trinity in Unity and Unity in Trinity, as revealed by Nature." The lecturer took objection to the prevailing notions of a trinity consisting of three male personages, or two male personages and a dove, and declared the only true trinity to be father, mother and child; as in Egypt, Osiris, Isis, and Horus portrayed the conceptions of the ancients, which were of the equality of male and female, and the necessity of the masculine and feminine forces being perfectly united, or there could be no harmonious offspring. The Brahminical Trinity is not unnatural, as Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer and Reproducer, personify intelligibly the activity of Spirit in all the operations of the universe. When these ancient terms and emblems are really understood, a vast fund of spiritual truth will be found enshrined in these antique symbols. The absolute sign of unity is for ever the circle, while the triangle is the absolute interpreter and divider of the circle to finite thought. The circle signifies eternity, immortal life, knowing neither beginning nor end, while the triangle divides eternity into past, present, and future. The soul itself knows only the present; reason and sense conceive of past and future also. The name, Jehovah, has but three letters in Hebrew, as vowels are not inserted. The name itself means the Eternal Being, while the Elohim acknowledged by Israel as inferior to Jehovah do not constitute the one God of the Hebrews; the lords being spiritual ministrants, fallible and limited. With these the prophets and seers held open converse, as some persons see and converse with spirits to-day. After dwelling at length upon the religious concepts of Orientals, Greeks, Romans, etc., etc., the speaker concluded a most interesting and instructive address by begging his hearers to regard simple Truth or Justice as the Infinite Circle of all perfection. Love is one of its hemispheres, Wisdom is the other; from this sphere of Love and Wisdom, Power and Life ever proceeds. This is the "Divine Child," and also the "Holy Spirit," which proceedeth from the Father and the Mother. The Son should not be acknowledged without the Daughter, as there is perfect duality in all the emanations of the Eternal Mind. The entire lecture would well bear most careful perusal. We hope soon to see it in print; also the poem on "Money," which followed it. In the afternoon, the audience selected as the topic of discourse, "Man, as he was, as he is, and as he should be." This lecture, like that of the morning, was replete with valuable instruction. The poem was on "How the soul can conquer sense." The music was very pleasing at both services, and the beautiful flowers kindly given by ladies who are never absent from these meetings, added much to the appearance of the hall.

On Sunday next, June 15, W. J. Colville's subjects will be: 11 a.m., "True Spiritual Marriage," 3 p.m., "The True Gift of Healing, and the True Spiritual Physician," a sermon for Hospital Sunday. As these subjects are both extremely interesting and important, and as W. J. Colville will leave London finally on July 5, we expect the attendance will be unusually large. We hope the public will not miss the opportunity of hearing these fine discourses on the last three Sundays of their delivery.

W. J. Colville's lecture last Monday evening at the Spiritual Institution was well attended by a select and numerous company of influential persons, who greatly enjoyed the fine inspirational treat provided for them. On Monday next, June 16, the 5th lecture in the Course will be delivered, subject, "The Celestial Sphere and the Spiritual Guardians of the earth," relevant questions invited. Public Reception in same room every Friday at 8 p.m. Admission free. Come, and bring friends.

W. J. Colville's Provincial engagements already made are as follow:—

Pendleton, Sunday, July 6, Town Hall 2.30 and 6.30 p.m.  
Salford, Monday and Friday, July 7 and 11, Trinity Hall, 83, Chapel Street, 8 p.m.  
Sowerby Bridge, Sunday, July 13, also 14 and 15.  
Bradford, Sunday, July 20, 21, and 22.

As W. J. Colville's provincial tour will be extremely limited in duration, all in the Lancashire district who desire his services, should endeavour to make arrangements for lectures between the dates mentioned above.

Arrangements are in active preparation for a Grand Concert and Farewell Reception to be given to W. J. Colville, in Neumeyer Hall, at an early date. Full particulars next week.

## BE SURE AND READ THIS.

All intending subscribers for W. J. Colville's forthcoming book of Inspirational Discourses and Poems, are requested to remit 2s. 6d. for each copy required, IMMEDIATELY,

To W. J. COLVILLE,

care of J. Burns, 15, Southampton Row,  
Holborn, London, W.C.

## SERVICES BY MRS. RICHMOND,

AT KENSINGTON TOWN-HALL.

The Guides of Mrs. Richmond desire to announce that this series of Discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of Spirit. Therefore, they wish to announce that the subject for the sixth discourse, which will be given on Sunday, June 15th, at 7 p.m., will be:—

"THE DUAL PERFECTION OF LIFE ON EARTH,  
OR THE NEW NAME FOR TRUTH."

Tickets for reserved seats may be had at the office of this paper, 2s. each.

In consequence of the increasing interest in the ministrations of the Guides of Mrs. Richmond, in Kensington Town Hall, three more Services have been decided upon, viz., Sunday Evenings, June 8, 15, and 22.

The Guides of Mrs. Richmond announce that they have a work in the Provinces after the series of Discourses in London (which may extend to the end of June) have been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place.

Mrs. Richmond's engagements in the North, as arranged for, are:—

Sundays, June 29th and July 6th, Nottingham;  
July 13th, Birmingham;  
July 20th, Rochdale (probably);  
July 27th, Liverpool (in correspondence).

Other points are in consideration.

Friends had better concentrate their efforts as much as possible in the principal places; for only a limited number of engagements can be made.

## THE SPIRIT-MESSENGER.

## A METAPHYSICAL ADDRESS.

A THIRD CONTROL BY "RENE DES CARTES."

Recorded by A. T. T. P., May 13, 1884.

[The Medium, who in trance dictates these communications is an uneducated working man.]

The Sensitive, under control, said:—

METAPHYSICAL REASONING CONTINUED.—Taking precedence of my controls was one, a very able mind, one of your surroundings, by name Robert Taylor, whose addresses were chiefly directed against the purely orthodox doctrinaires, and it was beyond doubt a wise choice which was exercised in his selection for that particular work; for in him was found a very able, fluent, earnest, and patient expounder; but his addresses failed in directing the advice contained therein to another section of theologians, and of whom by far the greatest number are orthodox.

The Churchmen truly orthodox will hold no parley with the doubter, comforting themselves with the scriptural intimation, that it is useless "to place pearls before swine," thus excusing their want of brotherly charity. It was to these, that Robert Taylor spoke, trying to bring them down from that self-erected throne of righteousness to a position of worldly as well as spiritual use. The other section, to whom this my address is made, believe in the missionary efforts even in the midst of the rabble of the sceptics, and who try to draw back again those whom they assume to be backsliders from truth; this is a very large section, and there are many earnest and good men amongst them, whose work is going on daily; who are not afraid to give out of their substance large sums to spread abroad, what they are pleased to call the Evangelism of Christianity.

The society to which these men belong, and to which they subscribe, is called "The Christian Evidence Society;" its preachers are to be met in every part of this metropolis, and in every portion of the suburbs. The preachers are chosen from the laity; from the ranks of the pious Christians. They are then trained into a seeming scientific defence of Christianity; they are then provided with pulpits, and attend in certain convenient places for the purpose of giving open-air addresses; holding arguments with sceptics, and triumphantly appealing to the pious feelings of their surroundings. These men, who are servants of these Christian Evidence Societies, are paid wages in accordance with what their earnings would have been if engaged in a more secular and certainly a more useful employment. With the servants themselves I have nothing to do, for cease giving them wages, and these men would be compelled to seek for other employment; but I want to address those who subscribe to the society, whom I credit with earnestness, and whose motive certainly is the assumption that they are

spreading truth and promoting happiness. Now who are their hearers? Why nearly the whole of the working classes who are now of the same opinion.

I mentioned this morning, that the origin of the prevailing scepticism was the work of priestcraft, and that a general or nearly universal preparation had been brought about by the priesthood for the acceptance of the sceptical teachings of Science. The position of the masses briefly summarised is this: they reject with horror the Popish theory of a blind and unreasoning faith as the pretended proof of Christianity. Their belief began by showing that men can believe and understand nothing as conclusive; and yet priests hold their doctrine as a direct revelation from God. They hold that they had better be in absolute want of religion than follow one which consists in a teaching which degrades reason, and they also know that for the greater exaltation of faith reason has been degraded. Now reason has retaliated; for the reason of man can encroach equally as well as faith, and the reason of the masses has encroached. They have at the bidding of Science denied God, and by doing this I will prove that reason has degraded itself.

In my day on earth, I had many disciples, and I taught that reason was the divine storehouse of all great truths: that reason was given by the hand of God himself, in order that man might know Him. Reason descends from God, and wends towards man, bringing to him news from an unknown world; giving to man at once the knowledge of that unseen world. Reason teaches that man has need of immortality. I claim for Reason that a position of revelation is necessary and universal, and that it is the only Mediator between God and man; the Logos of the Pythagorean; the Word made Flesh of Plato; the God and man of the human Gospel; the glad tidings from Nature to Reason.

Orthodoxy has never allowed any supreme reason to be brought to bear on revelation, and consequently has made the sceptic, for the divines of every age have taught that reason without faith is full of the wildest extravagancies; have said: "Therefore place ye not reason before that faith which is so desirable for salvation."

Then this is how they speak of faith, I mean these trained scientific expounders of Christian Evidences, they say: "Philosophically speaking, there are errors in the Bible; but that faith, which makes an authority of revelation, which places all that is revealed beyond the jurisdiction of argument; which aspires to reveal truth regardless of all the senses, and the reason, and the feeling, and the will, may say: 'Then consider only that faith, which enables self-hood to say: I am in the possession of an immediate salvation.'"

What matters it to such a faith, that the leading doctrines are proved to be false? That gives them no concern; they are only false in the thoughts of a reasoner, and they thank God for that religious faculty of faith, which can act quite independently of reason. Are there such men? who believe in Jesus Christ as the very highest, and in the strength of their faith deny all the evidence of reason respecting the absurdity of believing such doctrine. The Christian Evidence teacher takes notice of this, and tries to form a bridge between religion and science. He tries philosophically to remodel Christianity logically: such an idea as logical Christianity could never enter into the heart of any man, unless he was completely governed by faith. Can Christianity find fellowship in Deism or Pantheism? Can it join in any philosophy, or unite with the thoughts of Leibnitz, Bacon, or Locke? It cannot find a crutch for its metaphysical hypothesis. If it can no longer rely on itself, then is it doomed.

I do not intend to enter on any of the special philosophy, with which these Christian Evidence teachers are trying to associate themselves; perhaps it may be given to this last modern attempt to reconstruct Christianity philosophically; the greatest efforts are now being made, and for a time philosophical Christianity will have many believers. Their time of teaching this has been happily chosen. One cannot help smiling at the fancy of following one of these philosophical Christians to their homes, and to hear them SCIENTIFICALLY FINDING the incarnation; philosophically discovering original sin; the Triune God; the doctrine of redemption or the plea of sanctification. The nearly childish discovery of these doctrines through faith will be found to be a harder task when looked into by reason.

No, my dear Recorder, philosophy and Christianity are doomed to stand apart. Christianity is shaking, and tottering to its fall. The foundation of its former authority is giving way, and the demands of intellect are now fed not by faith but by reason.

Another evidence has been recognised. It is called "inward evidence," which claims to be the highest form of metaphysics; which claims to be enabled to bear the most scientific searching. It is not built on revelation, or the doctrine of original sin, or on redemption, or a triune God. It is built on Creation, and Nature's revelation. It is spiritually taught, and the billions and trillions of the inhabitants of the spirit worlds are accepting its teachings, which is, that salvation is the coercion of the Will, and that its full accomplishment will be reached, when the unity of manhood is restored.

Inward evidence is God indwelling in man. Man is of God: Man proceeds from the eternal God, and ascends again in ever-

lasting gradations toward God throughout the eras of eternity. Such is the result of reasoning on the inevitable future, that lies before all men.

Orthodoxy speaks of spiritual truth in words like the following: "Hundreds of thousands have shaken off what they consider the yoke of Scripture, and are now bowing down before strange masters. Men of the past are assuming a teaching opposed to Scripture, claiming the authority for themselves of that knowledge, which proceeds alone from immortality." There is no fear of this teaching weakening the cause of spiritual truth; they are helping us; there is more danger to our work if through their doctrine teaching they damn the man, who thinks; but as they are to-day inviting man to use their reason, then in my opinion they are working for us, and not against us.

Once more I turn round to those who employ them, and answer the charge brought against reason. They say: "Reason has never established one doctrine of itself, throughout all ages, and we look in vain for what is to follow on reason's teachings?" I answer that assertion by saying, "That it is only within the last twenty-eight to thirty years, that men in the masses have been enabled to reason; it was only when Science boldly and without fear assumed that they could escape through science from theological thralldom, and in their published works culminating in the doctrine of evolution, the link which bound Science with Revelation was broken. These men not contented with their own freedom, also worked for and obtained the freedom of the masses; but to counteract the effect of the two sudden escape of reason from slavery, came spiritual truth, known as Modern Spiritualism. Side by side both grew and flourished; the one having authority and respectability on its side, holding in check the hatred of the orthodox; the others springing from humble causes, had to make its own way, as it journeyed onward."

Now let me review the opposite camp. To-day apart from the phenomena, there are positively millions of human beings, who know of immortality, and who know of this immortality not through the material phenomena, but through the teaching that has come through the most unexpected helps. And here I answer the leaders of the Christian Evidence Societies, that amongst the tens of thousands who are manifesting and revealing the glorious knowledge of immortality, there is one teaching, in which they do not differ; nay, in which they dare not differ, namely, the inward evidence: "That man is of God; that this is a law constituting man as a moral being, enabling him to imagine a Supreme Being and recognise a future." Now if this is not so; if God dwells not in man, how easy it should be for the orthodox to prove it; if this inward evidence is to become a moral science, how soon it ought to be opposed. There are spirits coming, myself René Des Cartes amongst the number, who will mathematically prove this; whose work it is to do so.

Mathematically are certain rules, lines, figures, forms defined by which you determine a truth. Morals are judged by human action in relation to the human being. Morals, and the certainty of an unborn morality effected and created by circumstances, can be proved mathematically in quantity, measure, and weight. The human being is God's creation endowed with soul; soul is endowed with self-hood; self-hood is endowed with reason; soul is possessed of eminent and distinguished faculties, of subject matters, and ideas; the multiplicity of things to retain; which ever-increasing and multiplying gains for self the knowledge of self-induction, of reasoning, and so on to infinity.

In the continuation of my address, I hope, dear Recorder, that I shall prove the reasonableness of the belief in a Supreme God; and with respect to an immortal future, I hope to have it acknowledged by all, and placing it so before your readers as to make this great spiritual truth incapable of being denied.

This address is called a metaphysical address, and for the explanation to some of your readers of the term, metaphysics is that science formed in and existing in the soul by the power or law of the nature of the soul, to raise subjects in imagination, or representation, or material perception.

I do not take on myself to defend any particular argument of any particular self-hood, but to give forth the plain truth which proceeds from actual spirit-knowledge, which has been accepted by my mind and my reason, and which directs my acts, makes me willing for service here in obedience to that knowledge which enables me to serve humanity through my obedience to God. Therefore, dear Recorder, my next address will be entitled, "Des Cartes on God's Law on Human Self-hood." Should it be asked: What is my object? I answer: Something is necessary to assuage and destroy the rancour and hostility which exists between the different religions of the earth, and the different sects, who cross and recross each other in inexplicable confusion. And I hope that it will prove a desirable work and procure a desirable object; thus pointing the attention of humanity to a religion or law direct from God, constituting moral and reasonable self-hood. This is all, that is embraced in our spiritual labour; it is all, that is necessary to bring about philanthropy, charity and good will. May God help me to prove this as the law, which He has in His mercy and benignity deigned to constitute in his creature man; for this law can alone be given by God, and with one



purpose, that man might study it out; seeing, that God through His laws has blessed and distinguished self-hood above all His other creation.

Wishing you, dear Recorder, all health and increased happiness, I bid you good night, for the present.

#### MISS DALE OWEN AND NORTHERN CO-OPERATORS.

To the Editor of the "Daily Chronicle."

Sir, Coincident with the approaching Co-operative Congress at Derby, we enjoy the presence in Newcastle of the granddaughter of the celebrated philanthropist of that name. He it was, undoubtedly, who was the real founder of this modern expression of the communistic principle. Not only does the fair lecturer illustrate the law of heredity in the external sense, but she further claims to be inspired with the idea that her earthly mission is to assist in perfecting her noble grandsire's labours; therefore she ought to be a worthy recipient of kindly welcome from the vast interests wielded by the great co-operative enterprise in Northumberland and Durham.

As President of the Co-operative Congress Council in Newcastle in 1873, Mr. Joseph Cowen, M.P., said:—

I am not an old man, and yet I recollect a meeting which was held in this town to promote the cause of co-operation something like thirty years ago. That meeting was addressed by the father of co-operative principles in this country—Mr. Robert Owen. Somewhat to the discredit of a section of the inhabitants of Newcastle they brought the meeting to a close by breaking the windows and dispersing the audience. They refused to listen to the patriotic, and I may say the affectionate, appeals of Mr. Owen to his countrymen. In speaking of co-operation, I think that we do not sufficiently recognise the self-sacrificing and self-denying labours of Mr. Owen to spread these principles thirty-five years ago. He threw his bread upon the waters, and it has come back after many days. It would be well if one of our more liberal-minded historians would write a dispassionate and fair history of the labours of that extraordinary and much maligned man. I would like to see some future Carlyle or Froude endeavour to give us the true history of Mr. Owen's career and character, and when they tell us of the failure at New Harmony, they will tell us at the same time of the success at New Lanark.

We have every evidence to believe that in the time of this noble enthusiast co-operative production and distribution was but an external manifestation of a profounder spiritual conception—the mere vestibule to an ideal Arcana, where the harmony of science conditions should reign supreme. Notwithstanding the failure at New Harmony, the ultimate principle remains intact. The Spiritualists, who delight to experiment in root ideas of Humanitarianism, are still attempting on a small scale Communistic colonies in Australia, America, and California, the paramount basis being affinity: whether supplementary success follow, time alone can show. I may further say that such is largely the result of intercommunion, as these ideas are projected in the form of inspirations. From an observation of external nature, we seem to trace the progress of evolution. So in the progress of mind, involution is continually sublimating human conditions. Even Herbert Spencer has demonstrated the surprising analogy between the physical cell and the psychical individual, and that such agrees closely with those on which human societies are constructed. The lower organisms correspond to the more primitive and barbarous communities, and the higher to the more refined and civilized. The kingdom of mind springing out of life is ever seeking fresh fields and pastures new. Society must ultimately adopt the Communistic form of life, their intercourse mutually acting and re-acting. Such, I apprehend, was Mr. Robert Owen's ultimate ideal.

—Yours, &c.,

W. H. ROBINSON.

Newcastle-on-Tyne, May 30th, 1884.

#### MISS ROSAMOND DALE OWEN AND CO-OPERATION.

To the Editor of the "Daily Chronicle."

Sir,—I am glad to see Mr. Robinson's letter in your issue to-day, and I hope that our Northern Co-operative Societies will avail themselves of the services of the gifted lady who has come amongst us. Endowed as she is with rare eloquence, and acquainted from infancy with the labours of her grandfather and parents, she is eminently qualified to be of essential service to the co-operative movement. Then she brings to bear a critical acumen which at once detects the rock upon which Socialistic efforts, made under certain conditions, inevitably lead to failure. The Socialism which she advocates is that which grows naturally. She has no faith whatever in an exotic forced by State enactment, and protected from the free air in a Government glasshouse. The co-operative movement, as we have it in England, is exactly the germ she

might look for, and its development, through the efforts and self-reliance of its members, and the intrinsic soundness of the economic laws on which it is founded, may result in the rearing of that hardy and long-lived plant, which other social reformers have striven for but failed to produce.

The statistics which you publish this morning show that while the growth of co-operation has been rapid in the Northern Counties, it has also been gradual and sure. We know that there is a wide field of usefulness still open to it. Two requisites will assure its progress—determination and an intelligent appreciation of the principles upon which the system is founded. We in the North are often complimented on the possession of a large measure of the former—Miss Owen's traditions, education, and sympathies render her a most suitable exponent of the latter.

—Yours, &c.,

ELIJAH COPLAND.

June 2, 1884.

#### PROGRESS OF SPIRITUAL WORK.

##### WORK AT BELPER.

Our spiritual work at this place continues to make steady progress, and to yield the most satisfactory results. The large and regular attendance at all the meetings is in itself a phenomenon, indicating, as it does, an extraordinary interest on the part of the people, and the most active influence on the spiritual side. The circle held in the room on Whit Monday was exceedingly fruitful in spiritual results. The meeting on Thursday was not so good; a complication arose which broke the meeting up abruptly. Spirits were very demonstrative, and the leader, chiefly on account of physical weakness, lost control both of his temper and of the meeting. It does me personal good to make this acknowledgment; we often blame others for failures, when really the fault is chiefly our own. If we ourselves are right, our surroundings will be so, and vice versa. So many persons are now seeking admission, that we have thought it right, for purposes of harmonious development, to have some of the meetings more restricted; leaving one week evening open to all. In this work throughout we have to be guided solely by experience, based upon local circumstances and requirements. This one thing, EXPERIENCE, has been my sole teacher and guide from the commencement of my work until now. I have rarely been able in my own particular phase of work, to make much practical use of the various notions and theories of others—they are usually wide of the mark; each worker has to be guided solely by his own view of things, and to do his work according to its particular nature and requirements.

The house at the Pottery, on Wednesday, was again full, and much power was manifested therein. On Sunday morning the writer delivered an address in continuation of the theme of the previous Sunday, "The River of the Water of Life" that John saw—dealing chiefly with the results of that flowing river as seen in the modern Spiritual Movement,—the growth of the "Tree of Life" with its "Twelve manner of Fruits." There was a large congregation present in the evening, when an address of unusual power and impressiveness was delivered through Mrs. Hitchcock, by "Theodore Parker." The friends stated that they were able at the outset to recognise the controlling intelligence, and Mrs. Hitchcock's own sensations on the platform are, that though not entranced, her own individuality is entirely merged in that of the personality of the control. At any rate such speaking and instruction as we had on Sunday evening would find hearty appreciation anywhere. The meeting that followed was of a very spiritual character; the unseen influences descended like a gentle, refreshing shower, producing its quiet agitations upon a large number of susceptible persons.

DERBY.—Visiting this town during last week, I had the pleasure of meeting several earnest friends of our Cause, and of obtaining the names of many more. We shall be soon going thither to hold a meeting; I found the friends deeply interested and quite eager for a more general work. One devoted friend said he greatly desired to see regular Sunday meetings established. I feel sanguine that this will soon be a "fait accompli." I am impressed that a great work will be done in Derby.

OMEGA.

BRADFORD.—Mrs. Bailey, of Halifax, did the duties of Walton Street Church, on Sunday. She is a splendid clairvoyant. Her discourse in the afternoon was on the various churches and creeds. As to the belief in Jesus taught in the Sunday Schools, she advised them to study his life and see what spiritual lessons that indicated, and not listen to those blind leaders of the blind, with their dogmas. Then she presented the teachings of Spiritualism, affirming that there is progression for all in the future, and that none would be lost. She begged of her hearers to put into practice their spiritual gifts, and do works of love one for the other. In Spiritualism this was a most evident duty, for if the Cause is to bless mankind, it must be by promoting a spirit of brotherhood and peace on earth.—COR

### THE LIVERPOOL PLATFORM: MR. CLARKE, OF PLYMOUTH.

On a passing visit to the city of Liverpool, on Sunday, June 1st, I visited the Spiritualists' meetings at Rodney Hall, to hear two trance orations from Mr. R. S. Clarke, of Plymouth. Under the auspices of the L. P. S. I have heard, in times past, some of the best matter that has ever fallen to my lot to hear; and I gratefully acknowledge that it is largely due to its influence that I hold my present irrevocable position as a Spiritualist.

Taking a retrospective view of the past five or six years, there stand out vivid and luminous pictures upon the canvas of my memory, that have there been sketched by the thrilling oratory of the several speakers. About this period I was first stirred with an irresistible spirit of enquiry into the subject, and it marks the most important crisis in my life's history. Halting then between three opinions, viz., Christianity, Secularism, or Spiritualism,—slowly emerging from the shallow of doubt and speculative error, into the known fact and speculative Truth of Modern Spiritualism. The voluminous oratory from Messrs. Morse, Colville, Wallis, and Wright, intermixed with timely lectures from Dr. Hutchinson and Mr. Lamont, enjoined with private seances and book-reading, supplied me with undeniable fact, irrefutable logic, pointing me heavenward to a natural and sublime religion! I owe, then, to the Liverpool platform, what I do to no pulpit, and am one amongst many.

One more gifted speaker was added to the list in the person of Mr. R. S. Clarke. His discourse under the influence of his guides in the morning was, "Inspiration; its Place and Power." They first dealt with the inspiration to be derived from the study of literature, and the lives of men of genius, that had left their mark upon the page of history. Then with the wider and more potent power of inspiration, as manifested by the up-rise of sections of the community, demanding extended rights and liberties, naming many reformers in the dissenting line of Christianity, from Wyclif down, as well as others outside its pale. Finally dealing with the still more manifest operation of its power in the modern Spiritual Movement, through the instrumentality of conscious and unconscious men and women, with the several phases of mediumship, showing its source to be wholly from the world of spirits. The subject in the evening was (I think) "Spiritualism, and Its Use." This was dealt with in no sectarian manner, but from the broad and humanitarian standpoint, claiming that it was yet destined to exert a potent influence over all movements—social, political and religious.

The audiences evinced much appreciation of the two orations, and expressed a wish that Mr. Clarke should again favour them with a visit. Mr. Clarke was cordially welcomed by the Liverpool Spiritualists, and I doubt not that there is a wide field of labour that will yet be well and ably accomplished by him.

A. J. SMYTH.

Our correspondent encloses a poetical epistle to a Manchester friend, the postscript of which we reproduce, with the hope that those who employ speakers will lay it well to heart:—

Oh, by the way,  
I'm pleased to say  
That Mrs. Groom is better:  
She works too hard,  
And 'pon my word,  
People should not let her!

### SPIRITUALISM AT SOWERBY BRIDGE.

On Whit Sunday, the writer of these lines again had the pleasure of delivering addresses upon Spiritualism in the Progressive Lyceum at Sowerby Bridge. And on Whit Monday the members of the Lyceum, accompanied by their friends, including a few from Halifax, had a very enjoyable Pic-nic to Fly Flats, in two large spring waggons and a waggonette. The waggons, etc., were well filled by the cheerful and happy Spiritualists, who wended their way for some miles up a very mountainous, but picturesque country, singing as they journeyed along. Arriving at the summit of the hills called Fly Flats, many happy hours were spent; games for the young people were freely indulged in, the elder people enjoying themselves in many ways. During the afternoon, the Lyceum Choir rendered some excellent glees in a very creditable manner. This choir of young people is a credit to the Sowerby Bridge Spiritualists; their singing under the leadership of Mr. T. Thorp, of the musical portion of the Lyceum services, is everything that can be desired, for they sing those beautiful songs from the "Spiritual Harp" and "Lyre" with remarkable precision and effect, which betokens their careful training. We also had our angel friends speaking words of love and wisdom through several lady mediums, during the afternoon in the field.

If I am not trespassing too much upon your space, I should like to say a word or two about the Lyceum Movement. I am sorry to say that too many Spiritualists, whilst rejoicing in their own emancipation from the errors of their orthodox past, yet are content to allow their children to attend the Sabbath

Schools, where the very errors which we as Spiritualists condemn as pernicious, are freely taught and instilled into the minds of the children. This is a question which deserves great attention and careful study from all Spiritualists. The Sowerby Bridge friends seem to have solved this problem very satisfactorily, for one of the chief features of their Lyceum system is the family element. There you see father and mother side by side with their children, making their meetings resemble a large family gathering.

Let us take a glimpse at this Spiritual Lyceum. It is two o'clock; the "children," both old and young, are assembled. Order is the first law of Nature, whether human or divine; so order reigns here. Now the children have their singing exercise; listen how they warble one hymn after another from the "Harp." No wonder they can sing hymn after hymn as they jog up the mountain side in waggons. Then the physical exercises begin; they help to develop the physical part of their being. Now the children are in classes, book in hand. What are they learning so attentively? Catechism? No. Creeds? No? They are learning human physiology from proper textbooks; or the class over there are studying from proper masters, Nature's Bible, Geology, and so on through the afternoon. Thus can the Spiritualists develop the physical and spiritual natures of their children without resorting to creeds or dogmas. There should not be a town or village where Spiritualists dwell without having its Progressive Lyceum. When will the Spiritualists see that their children, as well as themselves require the "Comforter," intellectual and spiritual food. Then why should we still continue to feed them with the stones of a superstitious and dying orthodox Christianity?

J. SWINDLEHURST.

28, Hammond Street, Preston.

WINCHESTER.—This old cathedral city, once the capital of England, and now just about to celebrate the 700th anniversary of the establishment of its Mayoralty, is about as conservative a place as one is likely to meet, though he travel all over England. Notwithstanding its conservatism, however, there are a few staunch Spiritualists in the place, and some earnest enquirers; of the former, Mr. and Mrs. Barter, 165, High Street, are among the most zealous and widely known, and it was at their request and in their large and pleasant drawing-room, that two spiritual meetings of a most pleasing and successful character were held last week. Mrs. Barter has friends in London, with whom she spent Easter, at which time she attended three of Mr. W. J. Colville's meetings, when she was so deeply impressed by what fell from this gifted speaker's lips while under influence of his guides, that she determined to invite him to pay a visit to Winchester. As the space at disposal was limited, there was no public advertisement of the meetings, all present being invited by Mr. and Mrs. Barter. Between thirty and forty persons were present each evening. All of whom paid rapt attention throughout the proceedings. On Wednesday, June 4, the audience selected as the subject for discourse, "Of what practical use can Spiritualism be to mankind?" Mr. Colville, under influence of his guides, delivered a singularly eloquent and pointed address, explaining as clearly as language could depict, the utility of a practical realization of life beyond the grave, and the good to be derived from constant acknowledged intercourse with spiritual beings. After the address, a great many questions were asked, all of which were ably answered. The company present were then favoured with a fine impromptu poem on subjects chosen by themselves. The audience included a clergyman of the city, and a delegation of friends from Southampton, besides many well-known and highly respected citizens of Winchester, and members of their families. On Thursday, June 5, the entire evening was devoted to answering questions, and to the delivery of poems. Questions came in very freely, and embraced a great variety of subjects, among which "Prophecy," "Thought-Reading," and "the modus operandi of spirit-control," occupied prominent place. The answers were peculiarly happy, and gave unbounded satisfaction. A gentleman belonging to the cathedral choir, favoured with a beautiful song, and the speaker closed the evening's exercises by improvising four poems, the subjects given were "Fidelity," "Let him that is without sin cast the first stone," "Sowing for Eternity," and "Winchester." The manner in which these subjects were disposed of in choice verse off-handed, astonished no less than delighted all present. These meetings have done a great deal to stir up an interest in spiritual matters in Winchester; no doubt permanent results will spring from this successful effort to plant the seed on new ground. The party from Southampton were so pleased with all they heard, that they are making arrangements for Mr. Colville to pay an early visit to that place.—COR.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address on the last verse of Hymn 47, "Spiritual Lyre." On Sunday, June 29th, Miss Dale Owen will give an address in the Temperance Hall, Granby Street, at 3 o'clock in the afternoon, when the Rev. John Page Hopps will preside.—R. WIGHTMAN, Secretary, Mostyn Street, Hinckley Road.



## NORTH SHIELDS: OPENING OF A NEW HALL.

It is three years and a half since Spiritualism obtained a footing in North Shields. The friends and inquirers first assembled in a private house. The movement extending, a meeting-place was, about two years ago, secured in Tyne Street. This in time became too small, and the members were compelled to cast about for larger and more commodious premises. These were supplied by some property belonging to Messrs. Coates Brothers, auctioneers, Camden Street. A large, well-lighted, long upstairs room, hitherto used as a store-loft, has been transformed into a most comfortable and well-adapted lecture hall, with an ante-room attached. There is a sliding partition dividing the two, but at any time this can be removed, and the space of the hall considerably increased. The work connected with the cleaning and painting of the hall, the erection of benches, etc., has been done as a labour of love by members in their leisure. The result is highly creditable to all concerned, and the cheerful and comfortable appearance of the place is additionally complimentary to the volunteer workers, the list including Messrs. E. Ormsby, J. McKellar, J. Barker, J. Eskdale, sen., J. Eskdale, jun., W. Young, H. Moss, T. Pattison, G. Scott, O. Little, — Rickett, and W. Simpson. The preparation of the hall for use has entailed a cost of about £20, which sum has been subscribed by the members and by friends outside their theological pale. The hall will accommodate between three and four hundred persons, and the present arrangements are to hold a service therein every Sunday morning.

This new hall was opened on Sunday, June 1, by Miss Rosamond Dale Owen, granddaughter of the celebrated Robert Owen. In the afternoon this lady discoursed to a fairly good congregation, on "The Physical and Spiritual means by which Intemperance may be overcome;" and in the evening, when almost every seat was occupied, her subject was, "How the Spirits have helped me; a narrative of personal experience." At both services Mr. W. H. Robinson, of Newcastle, conducted, the lesson on each occasion—consisting of a reading from a Spiritualistic work—being read by Mr. H. Appleby. The hymns sung (accompanied on the harmonium by Miss Charlton) were among those to be found in Sankey and Moody's collection. Both discourses were read from manuscript. In her prefatory remarks in the afternoon, Miss Owen expressed the great pleasure it afforded her in opening the hall, the more so because it had been prepared by those occupying it, with all of whom she felt an impulse to shake hands. She could not have felt a deeper pleasure had she been opening a grander and more costly hall. Having invited all present to clasp their hands in prayer, Miss Owen invoked a blessing on the undertaking, and then proceeded with her lecture. The discourse was listened to with rapt attention, and the lecturer's modesty of demeanour contrasted strikingly with an earnestness that at times broke out into stirring eloquence, while, intertwined and underlying, as it were, her beautiful and poetic diction were profound and original thoughts—the outcome of a gifted mind, familiar with the higher and nobler aspirations of our nature, and the teachings of a lofty philosophy. Miss Owen undoubtedly made a deep impression on her hearers, who included many persons not followers of the faith of which she is so able, so earnest, and evidently so sincere an advocate.

On Monday, a public tea and concert was held in the hall. Of the repast about 200 partook, the following ladies presiding at the tables:—Mesdames J. A. Rowe, H. Appleby, and Miss Isabella Young; Mesdames A. Appleby, Flett, H. Moss, and Miss Hair; Mesdames Jas. Eskdale, sen., Jas. Eskdale, jun., and Miss Proffit; Mesdames Jos. Barker, John Eskdale, Jonathan Eskdale, John Elliot, and Miss F. Charlton. At the concert, H. Appleby, president of the North Shields Spiritual Investigation Society, occupied the chair; and an excellent programme was rendered by Messrs. Kennedy, Gray, Edmunds, and Chaplin, Mrs. Miller, Mr. J. Robertson, jun., Mr. G. Charlton, Miss Charlton, the Misses Yeels, etc., and a glee party. Miss F. Charlton and Miss Robertson accompanied on the pianoforte. Votes of thanks to the ladies for presiding at the tea, to the givers of the musical harmony, etc., and to those who had volunteered their labours in the preparation of the hall, brought the enjoyable proceedings to a close. It may be added that there was no charge for admission to hear Miss Owen's lectures, and that a collection towards defraying expenses realised about £2 10s.—"Tyne-mouth Examiner."

On Sunday last, Mr. J. A. Rowe addressed a good audience upon his experiences in our Movement, and the inferences deducible therefrom.

NEWCASTLE.—The visit here of Miss Dale Owen has attracted considerable attention amongst the press on Tyneside. Five of the papers published in Newcastle have given lengthy notices of her, some of them being eulogistic, whilst all were not only fair, but favourable. Accustomed as we are to much hostility in the daily press generally, it is pleasing to record this agreeable change, and makes us grateful to the fair and gifted lady, whose ability, coupled with the parental traditions wrought such a change. Not one of her meetings but some editor and reporters were present, a thing unprecedented in the annals of our movement here. Miss Owen's lectures were largely attended, and must have effected much good in establishing the facts and teachings of Spiritualism in the minds of

the people, and the reports in the papers have carried it to larger numbers still, and thus helped to break down the barrier of prejudice raised against it. Mr. G. W. Gardiner delivered a very nice address on the 1st inst., and was much appreciated. Mr. E. W. Wallis has lectured here this last Sunday and Monday most acceptably, and I have heard expressions of opinion, that as a speaker he has decidedly improved. The very wet weather somewhat limited the audience, but the addresses were thoughtful and intelligent, and were worthy of a larger attendance. His subjects were, "The day after death," "How far do Earth's opinions and faith affect the state and destiny of the spirit in the Higher Life?" "The why and the how of Spiritualism."—ERNEST.

BACKWORTH.—The friends were favoured on Sunday with two discourses from the guides of Mrs. Wilson, of Southwick. In the afternoon she based her subject on the words: "Show us our secret faults." The address was very instructive. She went on to show that the various churches of to-day all had their faults, and not forgetting ourselves as Spiritualists, we have our faults. In the evening she spoke on the words: "Let not your hearts be troubled." The controls of Mrs. Wilson seemed to see that there was trouble amongst us, one of our friends being present whose wife passed away a short time ago. She spoke words of comfort to him, and told him to cheer up, that though she was taken from his sight, she was then standing by his side. She gave a message through the medium respecting the children.—J. B., Sec.

CAVENDISH ROOMS.—On Sunday evening last, a good average congregation assembled, in spite of the inclemency of the evening. The subject selected by the controls of Mr. J. J. Morse, was: "What is Poverty?" and the elucidation of the theme embraced considerations of an ethical, religious, political, psychological, and spiritualistic nature. The righteousness of labour and the viciousness of conventional wealth were ably presented, and it was urged that until men established and paid respect to in their lives, a different standard of respect than the worship of money or its equivalents, no true morality or harmonious social state could be established. Worth, not wealth, was considered the true test of nobility, while our mutual duties and dependencies were brought forward as arguments in favour of all working in some shape for the good of the community at large. The address gave evident pleasure, as it must also have afforded much food for instructive reflection. On Sunday evening next the subject will be "Spiritualism: its mission to the Race."—COR.

MORECAMBE AND LANCASTER.—On Sunday last, the Spiritualists of Lancaster and Morecambe, who have been working slowly, but surely, for the Cause, had Mr. Condon, of Barrow, whose guides gave a discourse in the afternoon, at Skerton (Lancaster), on "The Soul," and in the evening, at Morecambe, on "Forces in Nature," and "Spiritualism Ancient and Modern, as taught by the Bible." The subjects were treated in a grand manner; the old dogmas and creeds shown up in their true colours. The feeling here is very bitter indeed. We are continually sneered at and told we are going fast to hell, and are a pack of "liars." So much for their charity. We have had a promise from Mr. Brown, of Manchester, to come and give us a discourse, and the Cause is prospering in spite of all. Place of meeting, Sunday next: Mr. Watkinson's, 43, Cheapside, Morecambe, 6.30, LOCAL.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday our platform was occupied by our President, Mr. W. Clarke, subject: "Is Conscience the still small voice of God speaking within?" It was dealt with in a logical manner; afterwards strongly discussed by the audience. These meetings are very instructive and interesting to strangers. In the evening: "Is Spiritualism of God or the devil?" After giving a brief explanation, Mr. Clarke read extracts from Dr. Talmage, which greatly amused us. We are sorry the Dr. is so ignorant of the great Cause; which is the Saviour of the nineteenth century; and we send our sympathy across the Atlantic, hoping the Dr. will not pass out without aiding in the great reformation; for we recognise no such thing as a personal devil nor a bottomless pit, where his satanic majesty is supposed to dwell. Next Sunday, Mr. W. Johnson, of Hyde, will speak. All strangers and friends are cordially invited.—C.

PLYMOUTH: Richmond Hall.—On Sunday morning last, Mr. Burt delivered an inspirational address on "Christ, as our prophet, priest, and king," with general acceptance. The usual public seance held in the afternoon was well attended, despite the fine weather, and the proceedings were calculated to beneficially impress the minds of the strangers who were present. We are very glad to note that the efforts of those friends who carry on this work, are meeting with the success they deserve. In the evening our platform was occupied by Mr. R. S. Clarke, who was heartily greeted on his return. The subject spoken on by request, was: "Why should we be Spiritualists," and the treatment accorded it was exceptionally powerful, the large congregation at the close unanimously pronouncing the discourse to be one of the finest and most eloquent ever delivered through our lecturer. Before the meeting dispersed, Mrs. Trueman was entranced, and sang very sweetly a hymn. Mr. Huxson also took part in the proceedings, which were ably presided over by Vice-President Pearce.—COR.

ACCRINGTON.—On Sunday last, Dr. Brown, of Burnley, gave us an able discourse, at Park Terrace, Blackburn Road, on "Physical Death and Spiritual Birth," which was listened to with great attention by all present.—RICHARD BURRELL.

HETTON-LE-HOLE: Miners' Hall, June 8.—Mr. J. Livingston gave a very interesting address while under control, subject: "How does the spirit when leaving the body, form its individuality?" which was very highly appreciated by the audience. There was a hearty vote of thanks accorded to the lecturer at the close.—JAS. MURRAY, Sec.

DEVONPORT.—Mr. R. S. Clarke, who has lately been speaking in the Unitarian Church here, on Sunday morning last, according to announcement, again filled the pulpit, and began a series of discourses on the "Errors of Popular Theology," the dogma of Eternal Torment coming in for criticism on this occasion. There was a good congregation, and the discourse was reported by a competent stenographer, representing a local journal, in which it will appear. Mr. Clarke, although suffering from a cold, looked on the whole all the better for his trip to the North, and was assisted by Mr. J. A. Bodds, who read the service very impressively.—D.

SALFORD: 83, Chapel Street.—On Sunday last this platform was filled by one of our lady members (Mrs. Heskeith), who, for something like a half-hour, entertained the audience with her experiences and records of development; subsequent to which she gave nine clairvoyant descriptions, seven of which were readily acknowledged correct. Being holiday time, many of our members were from home, otherwise the numbers would have been augmented. Our president (Mr. Ross) took charge of the service, and made a few opportune opening remarks. The speaker for next Sunday, the 15th inst., will be announced in the "Manchester Guardian," Mr. Bent, of Leicester, having been forced to defer his visit. Mr. W. J. Colville will hold receptions on Monday and Friday, July 7 and 11, at 8 o'clock. These will possibly be the only opportunities of meeting him in Salford.—COR.

EXETER: Spiritual Institution, the Mint.—On Sunday morning, the guide of Mr. H. gave us a discourse on "I and the Father are one," in a very clear and spiritual address. In the evening the subject was selected by the audience: "The Trinity." The control would rather have dealt with one of the other subjects suggested, as the minds of the people of Exeter were not prepared for advanced Theological opinion. The time was, however, now come when every man must think for himself. Looking back to the early ages man found a natural inspiring force that inspired alike prophet and people, leading on to a life of progress. So with this inspiration the Jewish writers penned their thought, while men of to-day had to exercise their own in interpreting them, seeing from what sources these writings had been handed down to us. To comprehend a real Christ, men must try to think as he thought, to feel as he felt: "For he spake as no man spake." Here was the spiritual combined with the material; all his teachings tending to spiritual things, and as we expand in this purpose of Trinity, so we approach in nearness to God. This is true Sonship and unity with the Father. The control lasted for more than an hour, and he remarked he had been dealing with the spiritual part of the subject, as he thought that best for the audience he had to address.—R. SHEPHERD.

WEST HARTLEPOOL.—Being on a visit to West Hartlepool today, and seeing an announcement placarded in the Town, that Mr. Dunn, trance medium, from Shildon, would deliver an address in the Temperance Hall, Brunswick Street, at 6.30, on the "Gospel of Spiritualism, or the last enemy that shall be destroyed is death," I was glad of the opportunity this afforded, to be present at the meeting. The night was exceedingly unpropitious, being stormy, wet, and cold. The room in which the meeting was held was very commodious, the attendance was meagre in the extreme, probably less than thirty adults. The singing, which should be an accomplishment that all Spiritualists should aspire to acquire, was not up to the mark. Such a combination of untoward circumstances could not fail to damp the spirit and enthusiasm of the meeting. Yet, notwithstanding all these, the lecture extending to an hour and ten minutes duration, was listened to from its commencement to its conclusion with unflagging interest and pleasure. It was a philosophic and eloquent disquisition. It is to be regretted that so few were present to hear it, and still more to be regretted that such excellent discourses cannot be recorded for the benefit of humanity. I have heard Mr. Dunn's controls on previous occasions, and always to profit; yet I am constrained to acknowledge that this lecture, given under such a concurrence of unpropitious surroundings, far transcended any previous effort that I have had the pleasure of listening to. Such mediums as Mr. Dunn can render immense service in the diffusion of Spiritualism. My own experience of trance mediums is that Mr. Dunn has no equal that I have been privileged to hear. His time should be devoted exclusively to the work, and would no doubt be if he was better known, and his abilities recognised and appreciated by Societies who are in earnest to promote the truths of Spiritualism.—A. DOBSON, Ferry Hill.

#### MEETINGS, SUNDAY, JUNE 15th, 1884.

##### LONDON.

KENSINGTON.—Town Hall, High Street, at 7, Mrs. Richmond: "The Dual Perfection of Life on Earth, or, the New Name for Truth."  
NEWMARKET HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "True Spiritual Marriage," at 3, "The True Gift of Healing, and the True Spiritual Physician."

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, "Spiritualism: Its Mission to the Race."  
MARTLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Comprehensionism; Tuesday, 7.45, Mr. F. Wilson; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hopcroft. J. M. Dale, Sec., 50, Crawford Street.

##### WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium.  
BROMPTON.—Mr. Pound's, 108, Isfeld Road, Wednesday, at 8, Mr. Towns.  
HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.  
HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

##### PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Ingham.  
BEDFORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
Belper.—Lecture Room, Brookside, at 10.30 and 6.30.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Anniversary.  
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:  
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 11 a.m. and 6.30 p.m.  
BOLTON.—H. A. Tovery, 20, Halstead St. (off Castle St.), Haulgh, Bolton.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Miss Beetham and Mr. Worsnop. Thursday, June 19, Miss Dale Owen.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Harrison.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. Armitage.  
EXETER.—The Mint, 10.45; Oddfellows' Hall, Bampfylde Street, at 6.30.  
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 5.  
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Illingworth and Mr. J. Blackburn. Lyceum at 10.30. Monday Service, 7.30.  
HETTON.—Miners' Old Hall, at 6.30: Mr. Pickford.  
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Miss Wilson and Mrs. Wade.  
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 10.30 a.m., and 6.30 p.m., Inaugural addresses by J. Burns, O.S.T.; at 2.30, Conference. Edinburgh Hall, Sheepscar Terrace, 2.30 and 6.30: Mr. Hopworth. Tuesday, June 17, Miss Dale Owen.  
LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30.  
RODNEY.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mrs. Groom.  
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. W. Johnson.  
MORCAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.  
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Dale Owen.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
NEWCASTLE-ON-TYNE.—Well's Court, at 10.30 and 6.30, Mr. E. W. Wallis.  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. J. G. Grey.  
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30, Mrs. Barnes.  
OLDHAM.—178, Union Street, at 2.30 and 6.  
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30: Mr. Johnson.  
PLEMSTAD.—Mrs. Thompson, 148, Maxey Road, at 7.30. Mr. A. Savage, Medium.  
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Husson; at 3, Circle, at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.  
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.  
SALFORD.—83, Chapel Street, at 6.30.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mrs. Bailey.  
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30.  
TUNSTALL.—Rathbone Street, Mr. W. Hudson, Medium.  
WALSALL.—Exchange Rooms, High Street, at 6.30.  
WEST FELTON.—At Mrs. Taylor's, 24, John Street, at 6 p.m.

#### YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

##### SPEAKERS FOR THE SUNDAYS IN JULY.

BATLEY CARR.—Town Street, 6 p.m.  
6, Mr. T. Holdsworth, Keighley. 20, Mr. Armitage.  
13, Mr. Lamont, 2.30 and 6.30, Anni- 27, Local.  
versary.  
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.  
6, Mr. Collins Briggs, Keighley. 20, Mrs. Gott, Keighley.  
13, Mrs. Gregg, Leeds, and Mr. T. 27, Mr. Hepworth, Leeds.  
Holdsworth, Keighley.  
Sec.: Mr. Fred Wood, 10, Horsfall Street, Bingley.  
BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.  
6, Mr. Armitage and Mrs. Hollings. 20, Mr. Colville, 10.30, 2.30, and 6, Flower  
10.30, 2.30, & 6, Anniversary. Service. Also Monday and Tuesday  
13, Mrs. Wade and Miss Musgrave. Evenings, at 7.45.  
27, Mrs. Ingham and Mrs. Scott.  
Sec.: Mr. Heap, 23, Sheridan Street.  
BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.  
6, Mr. Hepworth, Leeds. 27, Mrs. Bailey, Halifax, and Mrs. Illing  
13, Mr. Morrell, Bradford. worth, Bradford.  
20, Mrs. Ingham and Mrs. Illingworth, 10.30 & 6, Mr. Armitage, 2.30. Anniversary.  
Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.  
OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.  
6, Miss Illingworth, 2.30, and Mr. W. 20, Mr. Morrell, Bradford.  
Hillam, 6. 27, Mrs. Illingworth, Bradford.  
13, Miss Beetham and Miss Wilson, Keighley.  
Sec.: Mr. G. T. Stewart, 68, Butler Street.  
HALIFAX.—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m.  
6, Mrs. Illingworth, Bradford. 20, Mrs. Riley and Miss Harrison.  
13, Mrs. Bailey and Miss Illingworth. 27, Mrs. Gott, Keighley.  
Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount.  
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
6, Mrs. Ingham and Mrs. Scott, Keighley; 20, Local Juveniles.  
Mrs. Riley, Bradford, and Mrs. 27, Messrs. Wright and Holdsworth.  
Craven, Leeds.  
13, Messrs. Collins Briggs, and T. H. Taylor.  
Sec.: Mr. S. Cowling, Marley Street, South Street.  
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace 2.30 & 6.30.  
6, Local. 20, Mr. A. D. Wilson, Halifax.  
13, Mrs. Butler, Cononley. 27, Miss Musgrave, Bingley.  
Sec.: Mr. T. Craven, 47, Ascot Avenue, Pontefract Lane, Leeds.  
LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m.  
6, Mr. A. D. Wilson, Halifax. 20, Miss Musgrave, Bingley.  
13, Mrs. Ingham & Mrs. Scott, Keighley. 27, Mr. Schutt, Accrington.  
Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.  
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.  
6, Mrs. and Miss Gott, Keighley; Anni- 20, Mr. Murgatroyd, Idle.  
versary. 27, Miss Beetham and Mr. H. Briggs,  
13, Mr. Worsnop, Bradford. Bradford.  
Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.  
SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
6, Mr. H. Briggs, Bradford. 20, Local.  
13, Mr. Colville, 2.30 & 6.30; Anniver- 27, Mr. A. D. Wilson, Halifax.  
sary. Also Monday and Tuesday at 7.30.  
Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

#### ANNIVERSARIES, AND SPECIAL SERVICES.

BATLEY CARR.—Sunday, July 13, at 2.30 and 6.30. Mr. John Lamont.  
BRADFORD, Walton St. Church.—Sunday, July 6, at 10.30, 2.30 and 6, Mr. Armitage and Mrs. Hollings. July 20, Mr. Colville, Flower Service at 10.30, 2.30 and 6. Also on the following Monday and Tuesday evenings, at 7.45.  
BOWLING.—Sunday, July 20, at 10.30 and 6, Mrs. Ingham and Mrs. Illingworth; at 2.30, Mr. Armitage.  
SOWERBY BRIDGE.—Sunday, July 13, at 2.30 and 6.30, Mr. W. J. Colville; also on the following Monday and Tuesday, at 7.30.  
MORLEY.—Sunday, July 6, at 2.30 and 6.30. Mrs. and Miss Gott, Keighley.



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SALTASH: Wednesday, June 18th.

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BRADFORD, Thursday, June 19. KEIGHLEY, Sunday, June 22.

LEICESTER, Sunday, June 29.

BETHNAL GREEN, Sunday, July 6, "Robert Owen."

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LIVERPOOL, July 13. GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3.

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