



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

SPIRITUALISM.

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THE DUAL PERFECTION OF LIFE ON EARTH.

A Discourse given through Mrs. CORA L. V. RICHMOND, at the Town Hall, Kensington, Sunday Evening, June 15th, 1884. WEBSTER GLYNES, Esq., in the Chair. Music under the direction of J. C. WARD, Esq.

The 22nd chapter of Revelation by St. John the Divine was read by the Chairman, for the Lesson of the evening.

INVOCATION.

Infinite God! Thou Life of all Life; Thou Source of all Being; Thou Divine and perfect Love, in whom all Truth is found, who art all knowledge and wisdom, and every attribute that man knows as Divine. But more than this, who art infinitely beyond all human attributes; beyond all comprehension of man.

All viewless as Thou art, the pinions of the upper air proclaim Thee, and the voices of the stars give forth Thy name in praise. All invisible as is Thy domain, the dominion of the earth and sky are Thine, governed by the matchless laws of Thy Being. All impalpable as is Thy breath and voice, still every voice proclaims Thee, and the breath of every life is Thine. All music of the moving spheres, all orbs in space that portray life and light; the pulses of the planets moving in grand harmony with Thy Being; the breath of the flowers breathing forth the incense of Thy love; Thine all sounds and all syllables of rejoicing, spoken in the depths of Nature's recesses, and in the life of man. The soul that perceives Thee; the heart that proclaims Thee; the voice that gives token of Thy presence: O God, we would praise Thee with voices as musical as song-birds, with hearts as tuneful as the murmuring streams of water adown the glens, with lives as beautiful as the lily-whiteness of flowers, with souls triumphant as the stars that march on through the heavenly spaces; nay, more, with consciousness of the Divine that feels, knows Thee, in its innermost possession; is aware of Thyself, and Thy Love, and knows its allegiance to Thee through countless ages of eternal being. O God, may these, the broken fragments of Immortal Life, perceive Thee and acknowledge Thee through the dim vistas of time. May the heralds of eternity be heard through the songs, and voices of the past be known again, and the loving presence be attested. May the light of Thy Truth gleam in and through the darkened chambers of human thought, until the minds shall be exalted, the hearts redeemed, and the souls glorified in the presence of Thy surpassing Love. For evermore. Amen.

THE DISCOURSE.

The subject of this evening's Discourse, as already announced, is "The Dual Perfection of Life on Earth."

"In the Image of God created he them."

Not from the brow or feet, to rule over or be subjected to man, but from the side (which indicates equality), the Book of Genesis declares was the creation of woman, and also

declares that "man was made in the Image of God"; *Man* being the generic term for man and woman. Why we speak of dual perfection on earth will be found when you turn your eyes to the far Orient, where, under the dominion of religions that have perverted the nature of life, the servitude of woman, her imprisonment and bondage, have been the painful subjects of human thought, attempted Christian enlightenment, and philanthropic endeavour for a long period of time. But not until Mohammedanism overran the far East, perverting the more ancient religions to its dominion, was this abject condition so fully realized. Other nations, especially in Egypt, under her great and wonderful power of intellectual and physical force, had accorded woman an exalted position in learning and art; even in the ruling of the kingdom. So, many of the most refined and exalted professions, many of the occupations, many of the officiating forms of worship were accorded to woman: the maidens of Isis, those who were chosen to be espoused of religion. So, also, in the greater exaltation of Greece and Rome, we have the expression of equal intelligence, in the consciousness that the *thought* of woman kept pace, at one time, with that of man; that, sometimes in the realm of intelligence, she surpassed even those who considered themselves her teachers.

Why we speak of this is because to-day, in Christian lands, the advancement of thought in this two-fold direction has taken rapid strides. You are in the midst of a bloodless yet sure revolution upon this subject, politically, to-day in your home Government, and this is why we speak.

The one thing that we wish to dwell upon more especially, and that is the inattention accorded (by man) to the sphere of life which has usually been denominated the "sphere of woman." Man and woman must necessarily make the complement of existence and of all life, and while man has pursued, over sea and land, the conquest of material nature; while he has cut down the forests, and delved into the mountains for gold, ploughed the seas for knowledge and riches; it is the confession with all who have been pioneers, or have been upon the frontiers of civilization, that man without the presence of the home, without the influence of woman, is a barbarian. Your own brothers and friends will attest this, that until the home is removed to the wilderness there is no refinement; that side by side with the axe of the pioneer must travel the gentler, more conserving hand of woman. If that be true, then it is not merely that woman shall fill the places or positions usually accorded to the sphere of man, but that her own domain shall receive the credit due, as being the other half of existence; for if grain be planted and reaped, and the soil be prepared by the hand of man, it still is not food; and when it passes through the hands of woman in preparation for the sustenance of man, it has received more than half the labour to make it such from her hands.

It is not only that the home shall be exalted, but that

wherever the Christian civilization extends, where the highest type of humanity is found, the influence of the home is dominant; it becomes the centre of every thought in life, from it must radiate all goodly attributes, all benign virtues, all graces that adorn and uplift the race.

The harem is not the *home*, hence, in the countries of the East, the nations are desolate. The home is held sacred among the nations of the West, hence the exalted type of civilization (comparatively) that you have, which is leading on to the still further and higher type, where the home influence will pervade every department of human life. For is it not true in nature, that co-equally the labour is shared, the building of the nest of the feathered songsters in the vernal grove, the usual toil is aided or shared equally whenever it is possible? And is it not true, even in the breath of the rose and the lily, this dual life sustains its part, as science well knows, in the fructification of fragrance and bloom? that no fruitage is on the tree, that no fair golden grain ripens unto the harvest, no purple vine hangs clustering with fruit, without the expression of this double life in equal form.

When you enter the realm of physical life, and declare that woman cannot by her inferiority in strength perform the labours and duties of man, we agree with you fully. Nor should she do so, if it be the duty of man to fight; if it be his duty to usurp the rights of others; if it be his duty to conquer the domains by injustice, fraud and violence, and appropriate them as his own. You would not covet such right for your daughters, wives and mothers, nor would they seek to possess it. But is it true that woman cannot succeed in battle? Does not history afford instances where women have led conquering armies to victory, under the influence of patriotism, or pride, or inspiration, like Joan d'Arc? Have they not won as great and signal victories as man?

Is it not rather that woman shall not be considered in the realm of physical strength co-equal with man? but her endurance, her patience, her charity, and her kindness more than supplement this. If she may not fight your battles, she may follow in the wake of the battle, and bind up the wounds of the sick; soothe the suffering and the dying. If the latter is not as important as the former, then cease to slay, and there will be no necessity for the ambulance, the hospital, the nurse, or the physician to attend upon such unfortunate circumstances and conditions.

If man, therefore, retains exclusive right of victory and conquest, as we believe, in dual life he represents that which is symbolized in force, in external conquest, in creating the pathway, in preparing the way, in levelling the forest, in delving into mines, in building ships, and in creating different forms of mechanism. Is not this domain, after all, but the preparation for life on the earth, while woman's life is that which is conserving, that which is held sacred, that which withholds from dispersion, so that if the gold be gathered by man, woman's hand preserves it in the home. If the forest tree be levelled, then it is her presence that makes that humble home exalted. If for her sake many seas and lands are traversed, it is because she binds by the influence of her conserving force of love the powers of matter to the superior realm and domain of the spirit. But when you enter the realm of mind, which is supposed to be the realm in which civilization will exist in the coming ages of the world, which indeed is the boasted realm of modern civilization and thought, then we do not discover any difference. Setting aside the enfeebling preparation that woman has had in the way of education of the past, she enters the domain of intellectual pursuits on precisely the same level with man. If she solve a mathematical problem, which you will accord she has proven herself capable of doing, she does it in precisely the same manner as man; there is no sex in geometry, and woman solves the problems of algebra and trigonometry by the same rules that the sterner sex solves them.

In the realm of any material science or philosophy, the same laws that govern the solution of any problem in the mind of man, must also govern them in the mind of woman, and when you enter the still higher realm of spirit, and pursue this subject, woman has intuition. If man is supposed to be superior in physical strength—certainly to the intuitions of the wife, the mother, the sister or the friend he turns often for council and advice. The reason of man and the process of external judgment may be sharpened by the daily contact with the world; but is reason always correct? Is judgment always to be relied upon? and have you not in business or in the pursuit of daily toil taken the advice of the wife? or when she said, "I would not trust that man,"

"But why?" you ask. "I have no reason to give," she replies, "but I would not trust him," you have reasoned yourself into accepting the certain testimonials, and they have failed, and then have you not wished you had followed the intuition that could give no reason for its existence rather than your own judgment, which had been blinded by the evidence that he brought? In this realm of intuition woman has stood superior to man, because withheld from daily contact with the kind of life which warps the intuitions into so-called judgment, and perverts the natural perceptions into reasonings, which are often superficial; but if woman have opportunities of expression in life, it is not that this intuition will cease to be exercised, but rather that it will become one of the aids in carrying forward the varied pursuits of life. Would it not be more exalted, if side by side as you build the home, as you create the sanctuary and shrine, and surround it with every loveliness and beauty, you also shall surround every avenue of human expression with the same loveliness, the same beauty?

That which is necessary to be done it may also become necessary to do beautifully, perfectly, and the humblest place in existence may become beautified by the presence of that love and that intuition which makes sacred even the walls of the dungeon cell, if it abide there. The lowliest task, the narrow treadmill of daily existence then becomes exalted to a divine pursuit, for if you have the same source of inspiration that exists in the minds of those who have intuition, you will seek those pursuits that tend to exalt and uplift humanity. "But," you say, "Woman cannot go to war for her country," so much the better, neither should man go to war; "But," you say, "not for the defence of your country or the laws of the land?" We say there is no need to take up arms. "Shall we then remain at home." We answer: The defence of the laws of the country does not depend upon the slaying of one's kind. The earth and humanity are the larger country and nation to which you all belong, and in the coming time there will be no wars, not because man will become enfeebled, or woman less womanly, but because there will be no aggressiveness upon the rights of your fellow men, there will be room enough, country enough, land enough for all, without usurping the rights of one another. You say woman cannot take up her position in the halls of legislation, because they are not suited to her presence. Then make them so; this room is suited to the presence of this intelligent audience of men and women, there is no reason why woman with firmness and gentleness and equality of perception shall not prevail in the legislative halls. "But women are not statesmen," you say. How do you know they are not? Some of the best diplomacy in the world has been carried on by women, they have suggested and discovered methods of international diplomacy which men have carried into effect; but women perhaps might exercise their gifts in the broader domain of legitimate statesmanship are now robbed of that opportunity, and driven to diplomacy; this latter might be deprived of much that is now disreputable.

True, the voice of woman in the household is in itself a voice of statesmanship; for is not the household the smaller nation or kingdom? May it not then be of greater value in the larger household of the nation? If the true office of the Government is to be the *home* of its subjects, the parent of its children, and the voice of the nation is to be equally the voice of love and wisdom in the dominion of the world? Then, too, you speak of the necessity of shielding woman from temptation: how shall she be tempted more? Is not the world at the present time her dwelling place? And if she be sheltered within the walls of the home by her own exaltation and purity, is she not sheltered also wherever she may go?

If the world is to be made purer and better, it is by the acceptance that side by side with the husband and father and brother—the wife, daughter and sister must travel, lover and friend must go together, that all ways may be made clean and clear and pure in the social life; for certain it is that at the present time you are aware, there are ills that need redress; conditions that need exaltation, states that must be renovated; it is only through this equality of perfect intelligence and perception of truth that the existing social evils can be removed. No exaltation can exist in woman while man is degraded. They sink or rise together, and if man is not degraded there can be no woman degraded upon earth. So to-day, then in this expression of life, you should study rather the *ideal* than that which now is, and has been considered *practical*, for the ideal is the highest practicability that the world can know.

It is only through the Ideal that you attain perfection, for without it you degenerate to the dull level and treadmill of daily utility, never rising beyond the narrow walls of physical selfishness and bondage. When you reach the realm of the Ideal, then the co-eval powers of equal intelligence, equal refinement, equal intuition, will exist in the minds of man and woman. If physical strength exists in a greater degree on the one hand, so shall spiritual strength supplement it on the other; when they meet in the realm of daily occupation and pursuit, there will be perfect accord of life, and perfect harmony of intelligence, and perfect understanding one with the other.

You have poets, philosophers, artists, in pairs, who illustrate this divine and exalted state:—Your Brownings, your Howitts, and a dozen others who sing songs, or whose works are wrought under the same inspiration of the same light and the same life. The fair page in history where Raphael painted the dear Madonnas, the soft and gentle image of his lovely wife, and her beautiful babes came out with the inspiration of love to guide him; or in the poem of Dante, the wonderful vision of the heavens, he beheld transfigured before him the divine Beatrice, who gave to him the snowy rose of Immortal Love. So you by the Ideal seek and find this heaven of the poets, this dream of those who traced their thoughts in the most exalted ways of intuition: Plato and his *Una*; Beethoven and the Princess. Instead of seeking the narrow level and dullness of to-day, or worshipping at the shrine of Mammon; if the latter is not a suitable place for woman, then cease to worship there; cease the pursuits of daily toil and daily labour for human pride. If the footsteps of human life are such that woman may not be admitted to walk in them, or the achievements such that woman may not covet them, then make them such that she may share them with you.

The farmer in his field is often aided, not only by his son but by his daughter; you have only to cross the narrow channel into Europe, especially Germany, to see that the burdens of life are borne by women, while men are reserved for soldiers; but women who stay at home till the soil, performing the work that you declare unwomanly. If this can be in the so-called highest state of civilization, why can it not be accorded in the domain of intelligence where it properly belongs, and if women bear the burdens daily in their households, that men do not share, why not let the intellectual and Ideal compensation come also? For it is only by this, after all that you will one day attain that life and light and social perfection which you are seeking now blindly; man expects to win it by revolution, by victory, by conquest, in the various domains of matter and mind, of art and science, but it will only be won when this perfect thought is attained. Half of this is not perfection, and no one half of a creation can ever be viewed as a full expression of any Truth in creation.

That which realizes perfectly the kingdom of heaven on earth, and the domain of man's spiritual supremacy, will be the realization of the full nature and expression of man and woman in the most exalted state possible, of mortal being; not in the midst of inferior states.

You judge of the world from the external standpoint, you make material life the standard of existence, and yet civilization is forever striving to take you from the material into the realm of mind and spirit, and every invention bears you towards it, every discovery points the way, every example of usefulness in daily life: uplifting your daily toil is but an invitation to rise into the domain of the spirit, and there woman waits for you; she has even preceded you there, she stands ready with all willingness of heart, and mind, and spirit, to aid in winning that surpassing estate. It must be accomplished by the usual steps of human advancement; and day by day, and hour by hour, you must make your intelligence, your conversation, your society, your worship, your praise, your aspiration equal. There can be no perfect state of social life when man visits his club—and woman her haunts of fashion—and they only meet at home in the most formal way. There can be no exaltation when the fireside is deserted for the places of fashion and business or pleasure. The truest nation is that in which the equal life of man and woman in the home is most exalted and perfected, and what the savage lost, society seems to have given in its place; viz., the lack of home in the wilderness has been succeeded by the lack of home in the wildernesses of civilization (i.e. crowded cities). In the middle ranks of life where wealth and fashion and superfluous luxury do not win away from the home is found the true standard of the civilization of to-day, and where that altar and shrine is held sacred and perfect, with united intelligence of the wife and mother with that of

the husband and father, sustaining each other by each giving aid in the upbuilding of the home, the rearing of the children, the example that is to be set before them: this is the strength of this Anglo-Saxon nation and its corollary nations (the offshoots from the parent tree), the strength of all that race that has gone out to conquer and civilize the world.

But conquest shall be in vain, civilization as naught, and shall be but a supplemental barbarism—the extreme barbarism of wealth, of luxury, of the pursuit of idle pleasure—if it take the place of the strong, sturdy, home life, that laid the foundation for every land west of the Hellenic shores.

So, dear friends, let this aspiration of the coming time, in that picture that the poets have painted, and that you dimly believe in the realization of, in “The habitable is full of bliss,” there shall be no longer the rule of caste, hereditary titles, or the more external government of wealth, or land, or aught that the outer world can offer independently of man and woman, for the earth is to become exalted and the nations are to be made perfect by such life as shall enter the daily consciousness of those who are to create the coming nations of earth; and as they are indeed exalted so shall those who come after them reap the reward of that exaltation in the perfect and divine life which they have led. No more, as now in the East, shall the young maiden be sold for gold; no more, as in the West, shall the young maiden be sold for titles, lands, or kingdoms, or Mammon of any degree; no more shall the pain and drudgery of daily toil be superseded by the superficial glare and glamour, and mockery of degradation, and no more side by side shall your sisters of want, misery and shame, seem to mock those who have sold themselves to worldly power or place, within the realm of social life. For all shall with equal opportunity and equal example for good perceive the true *light* and the true *way*; and without censure, with exaltation of charity shall take possession of these sorrowful domains of life that have been too long neglected, while every thought shall tend to the perfection of that dual existence that lays the foundation for homes, society, governments, nations, and finally invites the highest and loftiest intelligences to come and dwell with you.

As the Muses who dwelt upon Parnassus, as the Gods who from Olympus talked with men, so shall the ideal existence crowd around your habitations and your firesides; and in the coming life that is to dwell upon the earth, perfect gentleness and perfect peace, and perfect purity, and perfect love, perfect intelligence, perfect knowledge, and perfect wisdom, shall take possession of the lives on earth.

The Divine Exemplar, Christ, pointed out the pathway of Love and Light to man, and by the exaltation of individual virtue revealed the true expression of that love on earth; and as this was the typical illustration to humanity, so in the coming time, day by day, and hour by hour, your lives are being prepared for that Dual Expression that is to typify the newer and higher way—when that Messiah comes who shall reveal this Dual Life in its perfect state. When the New Light and the New Life shall dwell among the sons and daughters of man, it will be the prophecy of the perfected life that is to come upon the earth, for many are ready now to perceive that light, and show that knowledge and purity that shines forth in their lives. It is drowned by the turmoil, striving and struggling of the voices of Mammon, and the worldly powers that are heard in the land. In those lovely and sequestered homes where the voice of the mother is heard, and where the voice of the father in gentle parental guidance is also heard, you shall one day behold the Angel of the New Life descend. Through the valleys peace shall resound, and upon the hillsides the lovely homes (that are not stately halls nor palaces of pride, but) the haunts of beauty, loveliness, and grace adorned by every form of art, beautified by every expression of intelligence, but neither regal, nor proud, nor exclusive in their domain; and you shall perceive that want, misery and degradation, and that social disgrace that dwells in haunts of crowded cities shall be dispersed by the gentle voice of instruction, and the hand of ministration in equal power shall reveal itself among the sons and daughters of men, and that this will make its pathway and its voice heard, even to the darkest places of human woe; when the daughters of earth, when women shall consider that sinful when found in the hearts and lives of men, as surely as when found in the hearts and lives of women; when humanity shall condemn equally a sin in the one as in the other—if there needs must be condemnation; when the voices of Truth and Purity shall exert equal influence upon both, and when there shall be no censure that is not visited alike upon both.

When the Magdalen, pleading to the Master was forgiven, so is the voice of the future revealed in that Divine Love, that can exalt, uplift, cast aside all blame under the light of the Divine Judgment which is impartial and exercised upon all alike.

Now, on behalf of that coming time, appealing to that which is highest and best in your natures, portraying and revealing the life that through your own children and through your own childhood, through the voice of wife and mother have pleaded to you, ever from the home, from the heaven above you, let this exaltation daily become more and more a part of your being, until in that Divine Kingdom, side by side, as angels in their perfect estate, man and woman shall walk the earth free, and pure, and true, beneath the sight of heaven, while the voices of children shall no longer be turned into discord by the sounds of pain and suffering, but all shall be sounds of joy and music—sweet under the dominion of the Light of the Angel of Love and Harmony, whose life is in your life; whose soul is in your soul, and whose dwelling place upon the earth you shall make possible by your aspirations toward the Divine and perfect: the Dual Kingdom of God's Love upon earth.

MEDIUMSHIP: PHENOMENA.

A FEW HOURS WITH THE SPIRITUAL MUSICIAN.

A select company of friends had a most interesting interview the other day with Mr. Jesse Shepard, the spiritual musician. We may remark, that as a medium and artiste, Mr. Shepard is quite another man from what he was when in London over a dozen years ago. His development has reached a much higher and different plane. Before, he discoursed in an exquisite manner, modern music; now, he expresses ancient and Oriental music in such a style as has never been heard except through his own manipulation.

Music has always been a great factor in all spiritual works and manifestations. Strange to say, Spiritualists are not strong in music, and what they have does not induce high spiritual states. Noise and mechanical action tend to keep awake the external senses, and drive the spirit to despair. Shepard's music is interior; it induces control, permits the approach of highly-developed spirits, and has a spiritualizing effect on all who hear it. The clairvoyant sees spirits around him with remarkable clearness, and the manifestations of identity through certain mediums is most striking.

Shepard is the instrumentalist of the Music of the Future, which cannot, perhaps, be written or mechanically taught, but must be a spiritual effort on the artistic plane.

In the dark circle in addition to the piano, played by the medium, other instruments are carried around the room and played by spirits. This we did not witness, nor was the celebrated "Egyptian March" performed, the instrument not being capable for the task.

We sincerely hope Mr. Shepard will find it convenient to spend a few months in London. Were his merits sufficiently known he would be kept steadily engaged by the highest in the land. Such music is possibly not to be heard on earth, except in this one solitary instance.

DOMESTIC SPIRITUALISM.

On the 10th inst., Mr. Morrell Theobald read a paper before a meeting at St. James's Hall, giving an account of phenomenal experiences in his family of an extraordinary nature. To some inexperienced readers, this paper will raise doubts, but those who have been familiar with occurrences that have happened in the presence of Spiritualists, during the last fifteen years, will find that Mr. Theobald's report is corroborative of much that has been recorded by others. Our purpose in alluding to the matter is to do our share in establishing confidence in its statements, if such be required.

The family supplies good conditions for spiritual manifestation, but the medium is Mary, the servant, now treated as a friend. As a child she played with spirits, and not being understood, her powers brought her such trouble that she kept them to herself as she grew up. While at Brighton she had visions of Mr. Theobald's family, though she never had heard the name, and when he advertised for domestic assistance, she responded, her letter being the only one answered, and she was installed as cook.

Mary joined the Sunday sitting, but does not appear to have divulged her past experiences till her powers there manifested themselves. She was entranced, and addressed Mr. and Mrs. Theobald as their child in spirit-life. Shortly after the things in the house were moved about in an extraordinary way. Mary occupied the same bed-room as the daughter, and was so

well known and understood as to be a member of the family. No suspicion existed that she accomplished these manifestations by fraudulent means, as has been so painfully the case where such manifestations have occurred in the family of non-Spiritualists.

Coming down in the morning the family would be astonished to find that the milk had been taken in, the can having been left by the milkman at the garden-gate. Having got up rather late, Mary found the breakfast all laid, and clairsightedly heard the spirits chuckling at her astonishment. Then the fire was lighted, and Mr. Theobald goes minutely into the history of these remarkable occurrences, to show how he came to have ocular demonstration of the fact. Many nights he watched and went down stairs at all hours to try to discover how it was done or who did it. First he found that remarkable things would occur, say from six to seven in the morning, after some one had been down and retired upstairs again, the place being watched to see that no one went down. One morning the daughter and servant went down together. The fires had been inspected on the previous night to see that they were quite out. The kitchen fire was found laid, but no paper under it. The wood commenced to crackle, but the spirits could not cause it to light in their presence, though it had been laid. This surely ought to be a lesson to those who signed a certain "circular," sapiently recommending that all mediums should be steadily gazed at to keep them from cheating.

But when the lighting was actually seen, there was really nothing to see. Soon after, while the daughter was watching the fire-place, the flames burst out suddenly, and the fire was ablazed in a very short time. On another occasion the child in spirit-life told Mary to "fetch Pa," and as he entered the room the fire began to smoke, and it made a good fire much sooner than by ordinary lighting.

The most tantalizing thing in spiritual phenomena is that there is nothing to see. At 61, Lamb's Conduit Street, some twelve years ago, the most astounding things would occur at all hours, but nothing seemed to explain how they took place. Williams came through the ceiling, and a roll of cloth could be pulled through the pannel of the door leaving no crack in the varnish. There was nothing to see but the fact.

Mr. Theobald also stated wonderful direct writings which he had received, some of them in closed places; names and matters being given of which he was before ignorant. Not only did remarkable phenomena occur, but there were proofs of identity and personal facts communicated. In addition there was also much valuable counsel and blessed comfort, matters that are peculiarly spiritual.

Now, the practical word is: see how Mr. Theobald managed his sittings. They were family gatherings, the very opposite of public or promiscuous seances. Whenever the influences become mixed, spiritual good and truth become impossible. The good man and the bad man differ, in respect to the harmony or inharmony of their organizations. A circle is an "organization." Let us have it harmonious, or we are creating evil on earth in place of good. All our most unfortunate mediums would have acted far differently if they had been members of such a household, and been so wisely managed as Mr. Theobald's Mary.

It is on these considerations that we made the paragraph last week on the report kindly sent by Mr. W. H. Robinson, a good medium who has himself suffered in the past from the conflict of surroundings. Let him feel a brother's sympathy for others in a similar danger, and unite with us in the most glorious of all spiritual work: the protection and proper use of mediums.

Mr. Theobald's example is most valuable. The conservative principle requires to be judiciously applied to mediumship. Unless we are guided by considerations of spiritual use and propriety our labours will land us in bitterness and disappointment, and not in joyful consummation. Well-conducted private mediumship has done the one, promiscuous, mercenary mediumship has done the other.

HOUGHTON-LE-SPRING: June 1, 1884. — Myself and family being on a visit to Houghton, we had the pleasure of hearing the Guides of Mr. James Campbell give a stirring address from the words chosen by the audience: "Seeing that God is set forth as being just and unchangeable, what are we benefitted by praying unto him?" The address throughout was handled in a masterly style; the audience seemed enraptured with it. The same evening we sat for physical manifestations, there being four strangers present, two of them belonging to the Felling. We placed a large kitchen table in the middle of the circle. We then placed a bell and tambourine, and a paper tube upon the table. Then the Guides of Mr. James Campbell controlled, and placed the sitters, selecting myself and one of the other strangers to sit one at each side of him. We each took hold of the medium's hands, the rest of the sitters linking their hands in the same manner. The light was put out. We then sung a hymn, and heard some one at the table. We sung another hymn, and while singing it the bell kept ringing to the tune. They then kept it ringing round the circle, and all of the sitters were patted with the bell. We were told to keep

singing lively tunes. They then took both tambourine and the bell, and kept time to the tune with them. They went round the circle and patted the sitters with the tambourine. My wife asked if they could oblige her by touching her with their hands, and immediately the tambourine was flung down on to the table, and they patted her face with their hands. Several communications were knocked out by the table. One was that it was the medium's father. He then went direct to his wife and three sons, who were sitting in the circle, and patted them repeatedly. One of the strangers asked if they would tie a knot in his whiskers, which they immediately did. He promised that he would wear it to the Felling, and let the Felling people see it. They then went round the circle with the paper tube and patted us. We also saw beautiful lights. Then the medium was controlled, and told us that they were going to try to lift the table out of the middle of the circle, and place it outside. They were not long before they placed it right over the sitters' heads, outside the circle. They then took all of the hair-pins out of my wife's hair and let her hair down, and they placed the hair-pins in my hand. They then unbuttoned my coat, and took my watch out of my pocket, leaving the chain round my neck. After keeping it about ten minutes, they gave it to my wife at the close of the sitting. They tore up the paper tube, and flung it round the circle. We were then told to light up. The stranger and I held the medium's hands all the time the sitting lasted; I also had his legs laid across my thighs when the table was taken out of the circle. The medium never moved during the sitting.—JAMES BURRELL, 2, Collingwood's Buildings, South Terrace, Cramlington.

A FACT IN SPIRIT COMMUNION.

To the Editor.—Dear Sir,—A much-beloved daughter of mine (Laura), who passed away last April, was very fond of domestic animals, and had a favourite black cat.

A few nights ago, a friend of ours, a good clairvoyant medium, visited us, and after a while said: "I see Laura sitting in her usual place. She has a black cat in her arms; she is pointing down the garden. What does it mean?" We then told our friend that the cat had not been seen since the day of the funeral, and we should like to know what had become of it. Our friend then said: "She still points down there, and I think she wants to say it is somewhere next door (which has been empty some time)."

The circumstance was then forgotten, but a few days after I wanted a little mould, which I had thrown over into the next garden some three weeks or so ago, and in filling a pail from the heap, came across the cat dead. I think even our greatest scoffers and disbelievers must admit the information given so correctly was at least singular.

That the spirits of the "gone before" did return to earth and were able to communicate with their friends, was hard for me to believe at one time, but I have had such proof given me at our family sittings, that such is the case, that I sincerely wish all who will not believe would only try for themselves, amongst their relatives and friends; they would then soon find out the truth.—I remain, dear sir, yours very truly,

East Dulwich, June 6, 1884.

E. A. Hicks.

THE ILLUMINATED FORMS WHICH STARTLED A SPIRITUALISTIC SEANCE.

During the past two or three weeks spiritualistic circles in Washington have been stirred to their depths by the performances of noted mediums now visiting this city, and it is sad to say that there has been more or less acrimony among those whose mission it is to evoke spirits from the vasty deep. The materializations produced by Mrs. Carrie M. Sawyer, at 915, E Street, seem to have created a more marked sensation than others, and the reputed manifestations have seriously challenged the credulity of those disinclined to believe that spooks revisit the earth nowadays as they did when the Witch of Endor raised Samuel before the astonished gaze of Saul. Numerous challenges have been issued to Mrs. Sawyer, and at an early hour Thursday evening a company of twenty-five persons appeared in her parlours to witness a seance under the strictest test conditions. In this company were three well known physicians, four lawyers, and a number of other prominent ladies and gentlemen. A reporter of "The Republican" was also present, and was an eye-witness of what took place. The conditions upon which Mrs. Sawyer was to produce the materializations were as follows:—

1. The medium to retire with four ladies, to be selected by the visitors, to undress and put on clothing furnished to her.
2. To be tied with a cord furnished by a committee of four gentlemen; the cord to be tied, as the committee saw fit, around the medium's neck and waist, and the ends of the cord to be passed out of the door held by one of the committee in such a way as to detect any movement on the part of the medium.
3. A piece of court plaster, two by three inches, to be placed over the mouth of the medium to prevent the possibility of using her voice.
4. No singing to be allowed, but perfect quiet to be preserved, so that any movement in the cabinet could be heard.

After the visitors had been assigned to seats, all the above

conditions were carefully complied with. The medium sat bolt upright in a chair, placed against the wall of the cabinet, her neck and waist being elaborately tied to the wall, and the ends of the cord held by one of the committee, a prominent physician. All present testified that the medium was certainly tied so securely that she could not move.

The committee announced that the conditions had been satisfactorily enforced, and the cabinet curtain was lowered, leaving the medium within, the outer room being in a subdued but plain light. In less than two minutes a female form, much larger and taller than that of the medium, with flowing black hair, appeared at the door of the cabinet. The form was immediately recognised by a gentleman present as that of his sister. The words "My brother" were plainly spoken. Suddenly there emerged from the cabinet the form of a tiny girl, speaking in childish tones something which the reporter failed to catch. Two ladies in the audience seemed to recognise it at once as a "little Maude," going up to it and tying a piece of white ribbon around its hair. The ladies said they had often seen the little spirit at seances, and had tied a white bow on its hair on another occasion, though they had never touched it. This form as well as the larger one were distinctly seen at the same time by all in the room.

These two apparitions suddenly vanished, and were immediately followed by the form of a large man, with heavy black whiskers and hair, and attired in full military uniform. This spirit seemed to have no purpose in appearing, however, for it quickly vanished.

Following a few moments of silence, a vapoury something emerged from the top of the door, that quickly assumed the form of an aged female, hovering mid-air near the top of the cabinet. A voice called for a certain gentleman in the audience, a conspicuous public man from the North-west, who came up near where the form was visible, and he said it was his mother. He asked the name of the spirit, and time and manner of death, answers to which were given in sepulchral tones, and the gentleman said, correctly.

After a few more manifestations similar to those described above, the gaslights were turned off, leaving the room in total darkness. Two illuminated forms, weird and beautiful beyond description, instantly flashed in view, and moved across the room, almost over the heads of the visitors. Their movements seemed to create no noise whatever, no more than if they were glittering shadows gliding through the apartment. Near a table against the wall another form in luminous white rose, as if from the floor, and in a voice clear and distinct said "God bless you all." All three of these forms were visible at the same time, each being in different parts of the room, and all disappearing at the same moment. Several other forms followed these. One of them spoke to a lady in the audience, who declared it was the spirit of her daughter, dead for many years. A young man was brought to audible sobs by the apparition of a deceased sweetheart, who told him to "give the engagement ring to Hattie."

It is hardly necessary to say that these startling manifestations created the profoundest awe among those who beheld them. By whatever means they were produced, they were certainly of a thrilling character, and calculated to excite consternation among those unfamiliar with visitors from the spirit world.

After the lights had been turned on, the medium was found, as she had been left, securely bound to her chair and the cabinet wall, and the court plaster still firmly holding her lips together. The gentleman who had held the ends of the cords throughout said that he had not detected the slightest movement. The medium was much exhausted, but quickly recovered.

After making a thorough examination of the cabinet, the cord, and the court plaster the committee of four announced that Mrs. Sawyer had performed all that she had promised, and much more; that the conditions had been rigid, and that the manifestations had been of a most remarkable character. One of the committee said that the special purpose of the seance was to severely test the quality of Mrs. Sawyer's mediumship, which had been questioned by envious persons; that the test had been made by investigators not Spiritualists, and that all must acknowledge that the lady had done much more than had been expected of her. The bright forms visible during the dark seance were, he said, the most wonderful manifestations he had ever witnessed.—"The Republican," Washington, U.S.A.

PROPHETIC VISION: SPIRIT VISITATION.

The incident I am about to relate occurred in Millburg, a town about six miles from Worcester. My wife passed to spirit life many years ago, leaving me with a little daughter seven months old. This child had always been my consolation, the joy and pride of life. When about fifteen years of age, she went to Fitchburg to visit an aunt residing there. One day, during the absence of my daughter, I was sitting lonely and quietly in my room, between the hours of daylight and darkness; gradually I seemed to pass into a peculiar condition, in which I grew oblivious of all external surroundings. All at once the thought flashed across my mind: "How strange; it is snowing in September!" for so it appeared to me at that

time. I observed more closely, and perceived that what I at first supposed to be snow was innumerable leaves of flowers floating in the air. I noticed that as they fell they formed into a large wreath upon the floor, and that each kind of leaves fell by themselves, of which there were the rose, lily, violet, pink, and many other kinds, but each found their place by those of their kind. While looking in wonder at the artistic blending of the different colours in the wreath, a kind of mist seemed to rise from the centre of it and gradually develop into a form of human proportions. As it grew more and more perfected, I observed the form was none other than that of my beloved child.

I realized as with the spirit of prophecy the purport of that wonderful vision, and, paralyzed with fear and anguish, I awaited the consummation, which ended by the figure rising in the air before me and exclaiming: "Mother, mother, mother," each time fainter than before, until the last word seemed like an echo dying away in the dim distance. She had gone; the vision ended. I arose, went into another room, and informed the lady of the house of what I had seen, and my conviction of its meaning. I knew my daughter was to be taken from me by death. There is a knowledge more subtle than any based upon the external senses, and although with reason I tried to cheat my soul by saying over and over again "She is well, I have but just heard," still I was not satisfied.

The next day my brother-in-law came after me, with the information that my daughter was very ill, having been suddenly taken with typhoid fever. The next train took me to her bedside, but no earthly skill could save her. She grew daily worse until she passed away. With her dying breath she uttered the words: "Mother, mother, mother," in the exact tones I had heard on the night of my momentous vision.

A few days after her burial I was walking, lonely and sad, through a quiet lowland where there were no dwellings in sight; suddenly I seemed to feel the presence of some one. Upon looking around I saw my child standing by my side. She was as tangible to me as any human being I ever saw, and the words as distinctly uttered by her as she lovingly tried to console me, telling me not to grieve, as she had only passed into a state where all must go, but that it did not keep her from me, and she would stay with me almost all the time. Although I still deeply feel the loss of her bodily presence, I have never mourned as before. She often impresses me with her spiritual nearness, love, and affection so tangibly that I have no doubt about the fulfilment of her promise.

I would say to the reader, I am glad to give the testimony of my belief, yes, more, my knowledge of the possibility of the spirits of the loved dead to remain with us and tangibly manifest their existence under proper condition.

87, Mathewson St., Providence, R.I. EDWIN RICHARDSON.
—*"Facts"* (Boston, Mass., U. S. A.), April, 1884.

LITERARY NOTICES.

STARTLING FACTS IN MODERN SPIRITUALISM: with a graphic account of Witches, Wizards, and Witchcraft; Table-tipping, Spirit-rapping, Spirit-writing, Spirit-speaking, Spirit-telegraphing; and spirit materializations of spirit-heads, spirit-hands, spirit-faces, spirit-forms, spirit-flowers, and every other spirit phenomenon that has occurred in Europe and America, since the 31st of March, 1848, to the present time. By N. B. Wolfe, M.D. Cincinnati, U. S. A., 1883.

We had unmingled pleasure in receiving some time ago a copy of the new edition of this valuable work, a work which has been regarded by competent critics as one in which the most remarkable facts in spiritual phenomena are stated with a force and clearness not to be surpassed.

But this present edition greatly exceeds its predecessors. On opening the card-box in which it is supplied, the very striking gilt ornamentation on the cover arrests the attention. It is in design none other than the illustration at the top of the first page of each number of the *MEDIUM*; but we think Dr. Wolfe's artist has improved upon it. A canopy of golden light over-arches the group of mortals and spirits, and a darting star adds to the significance of the symbolism. We feel highly flattered at the compliment that has been paid us in this adaptation; it has enhanced Mr. Biefeld's beautiful design in our estimation.

Opening the book, the same artistic taste and carefulness of execution is everywhere apparent. It is throughout a gem of typographical art. But this is not all. Beginning with a finely executed portrait of the author, the work is from beginning to end a picture-gallery of great interest. The pictorial tail-pieces at the ends of chapters are beautiful and appropriate, but the letter-press is abundantly illustrated by engravings, which add much to the force of the narrative.

The introductory chapter on "witches and wizards" is quaintly pictured with portrait recollections of the Spiritualism of the past. The New Dispensation of psychological operation is introduced with eerie experiences which soon pass into the more recognised forms of spirit communion, as practised through the mediumship of Dr. Mansfield, whose portrait graces the page. After a number of historical incidents comes the portrait of Mrs. Hollis, and her work as a medium under the auspices of Dr. Wolfe. Then comes all about "Ski-wau-kee," and his portrait, as we gave it in a Christmas Number a few years ago. The remarkable experiments through the mediumship of Mrs. Hollis constitute the main portion of the work. They include fac-similes of direct writings and other phenomenal matters, detailed with such perspicuity, that it is almost as good as being at a seance to read the description. Messages given in the telegraphic "dot and dash" code are very interesting, and seldom met with in mediumship, though Mr. Crookes in his "Experiences" speaks of having once received a message by that means. A large number of spirits gave their autographs, which are carefully reproduced, and there are writings in various languages.

Coming to materializations, plans of the circle rooms are given, and details are stated to show that there could be no deception. Many spirits were recognised by their relatives, and the portraits of those who manifested, and of distinguished sitters, are given; notably Mr. Plimpton, to whom "Ski" addressed and posted a letter when Mrs. Hollis was first in London, and a fac-simile of which we gave in the *MEDIUM* at the time. Col. Donn Piatt we are also glad to see pictured; we remember his visit to London and investigations. He is not to be caught napping, but when once convinced of the truth, he is the man to state it in face of all creation.

This work is not the testimony of one man, however worthy of regard. It is a kind of spiritual gatling gun: each barrel powerful and well-loaded with shot intended to strike down all objections. We hope the munificent author may live to see it through many editions.

Sir John Bennett's lecture on the House of Lords, is both instructive and amusing. It gives points of history from the time of the Saxons, showing how the interests of the country have been monopolised by a class. It has had an immense sale: 25,000 copies having gone off rapidly, now followed by 50,000. It is a wonderful pennyworth (David Bogue and John Heywood). The illustrations on the wrapper are laughable, and so is the tail-piece, of two peers at the plough, the field being decorated with a scarecrow of lawn sleeves surmounted by a mitre. In the appendix is given a record of the votes of the Bishops, showing their leaning towards the evil side of all questions that came before the Upper House. Then is given "the system of a Second Chamber in Europe and America," from which it appears that our House of Lords is a solitary curiosity. A List of Pensioners concludes the work.

"The Health Miscellany" is a wonderful shillingsworth on all practical aspects of the Health Question. Published by Fowler and Wells, New York (London: L. N. Fowler). It is just the book for every family, and valuable lessons for Lyceums could be gathered from it. Some of the articles are profusely illustrated. "The bath in small-pox," shows what can be done when all forms of medication fail. If the bath can cure small-pox when confluent, and the body a putrid mass, smelling badly, why vaccinate? For if the bath can cure the most hopeless case, surely it must make short work of those of a less serious character.

The June number of the "*Phrenological Journal*" (New York: Fowler and Wells; London: L. N. Fowler, 1s.), has not much to say that is distinctively phrenological, if we except the delineations, but its articles are none the less valuable. As a popular, literary and scientific journal, it is varied, entertaining and instructive. We wish we could find space to reprint the article on "Aspasia," also "Spirit-Health." A good deal of space is devoted to the description of countries and natural scenery. Mr. Nelson Sizer's article on "Organic Cerebration" is a splendid lesson for the student of Phrenology.

HETTON-LE-HOLE: Miners' Hall, June 15th.—Mr. W. Pickford occupied our platform last Sunday, and gave a splendid address, while under control, hall crowded, subject: "If God is Love, Why is there Hell?" which was delivered in such a manner as to draw rounds of applause from the audience. Mr. J. Livingston will occupy our platform on Sunday next.—JAS. MURRAY, Sec.

THE MISSION OF THE FLOWERS.

Through J. S. SCHUTT, Acorrington.

How sweet is Nature's face!
Touched by the Father's hand;
We beauty see in every place,
Throughout the smiling land:

On breezy heath-clad moor,
Or in some shady nook,
Perhaps in the hedgerow's welcome shade,
Or by the running brook.

A wealth of smiling flowers—
What is the message they give?
Blooming through the sunny hours,
Saying: 'Tis sweet to live!

In confidence they bloom,
In sunshine or in shower,
A lesson this of trust, O Friend!
In sorrow's darkest hour,

While meekly peeping forth,
They speak to thee of love,
And, with their little heads erect,
They bid thee look above.

These little wayside Flowers—
Some of spotless white—
They bid thee clothe thy happy soul
In garments pure and bright.

Those little wayside Flowers,
Laden with rich perfume,
Blessing all the passers by,
With the sweetness of their bloom.

You pluck them from their stems,
Thus dooming them to death,
They curse you not but blessings give,
Aye, with their latest breath.

They teach you to forgive,
And let your love abound,
If you so many joys receive,
Then scatter them around.

And all shall thus receive
Of Love's almighty powers,
And we shall not have given in vain
The Mission of the Flowers!

THE "BERTHA" RESTORATION FUND.

To the Editor.—Dear Sir,—I have great pleasure in forwarding you the following list of subscribers to the "Bertha Restoration Fund." I hope it is only an instalment of what should be done in Leeds, as many of our Friends have not yet sent in their contributions. I desire you to publish it in this week's MEDIUM, and trust it may prove an incentive to other Societies who have often had the privilege and pleasure of listening to his instructive and eloquent discourses: and who may be like us in Leeds, desirous of seeing the early publication of the forthcoming volume of Lectures:—

	s.	d.
Mr. J. Gillman	2 6
Mr. J. Lingford	5 0
Mr. T. Duckworth	5 0
Mrs. Lingford	5 0
Mr. H. Ramsden	5 0
Friend F. W.	6 0
Mrs. Summersgill	3 0
Mr. Swann	1 0
Mrs. Wilcock	1 0
Mrs. Brown	1 0
Mr. Horridge	1 0
Mr. Gardner	1 0
Mr. Bender	5 0
Mr. R. D. Charlton	5 0
Mr. J. Eddison	2 6
Mr. Dyson	2 0

—Yours, etc.,

T. DUCKWORTH.

CAVENDISH ROOMS.—On Sunday evening last a fairly numerous congregation attended, and listened with evident and sustained attention and interest to an instructive discourse delivered through Mr. J. J. Morse, on "The mission of Spiritualism to the race." The idea running through the discourse was that the facts of spirit communion, and the teachings deducible therefrom, all tended to aid man in his upward struggle out of selfishness and ignorance to brotherhood and wisdom, to that time when the spiritual would be supreme, and on all sides there should be peace on earth and good will to man. The various aspects of "Spiritualism," were forcibly preserved and caustically criticised, for the evident purpose of shewing that any "Spiritualism" that aimed at less than the good of the race at large, was not a true presentation of our philosophy in its fullness and beauty.—Con.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Ailments which vitiate the fluids and depress the feelings are unsavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE.—The circle should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Oftentimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All Investigators should read the MEDIUM AND DAYBREAK, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of THE MEDIUM, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

BRADFORD: Walton Street Church.—On Sunday evening the chairman opened the meeting by reading a lengthy extract from a work on Spiritualism, which was much to the point. Miss Beetham spoke on the signs that should follow believers in Spiritualism, doing the right being specially dwelt on. The merits and proper use of spiritual gifts were well set forth. Mr. Worsman then spoke on, "Shall we meet beyond the River?" in which he criticised the results of so many centuries of orthodox teaching, and brought prominently forward the labours and trials of Thomas Paine, who was a great reformer.—PINDER.

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Legacies on behalf of the Cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 20, 1884.

NOTES AND COMMENTS.

Mr. Morrel Theobald's Domestic Manifestations are truly delightful. He should throw the narrative into the form of a little book. It reminds us of the fairy lore of our youthful days. Only fancy the spirits taking in the milk, lighting the fire, setting the breakfast all ready; and in addition lighting the copper fire on washing day, and to save its being "skied" first filling it with water, adding the proper proportion of washing powder! All is beneficent and beautiful—no tricks, no mischief. It is like the Eastern tales, which after all may be truthful narratives of sober fact. There is much of such Spiritualism treasured in many families, but it takes great moral courage to divulge it. We have ourselves experienced much of this sort of thing, and hence can thoroughly appreciate the truthfulness of Mr. Theobald's statements.

Wholesome recreation is one of the greatest blessings of existence. It enables us to throw off the weariness and care which the burdens of life impose, and begin again refreshed with outpourings from the rejuvenated soul. It is a complete change of mental action, and the hearty laugh like a volcanic upheaval alters the "face of nature," and enables the landscape of the mind to put on a fresh appearance on the morrow. Such are some of the advantages derived from a visit to "Haverly's Mastodon Minstrels," now performing at Drury Lane Theatre. An American friend most kindly gave us a place in his private box, and we think we never enjoyed an evening's entertainment more. For three hours the incessant variety went teeming on—every succeeding item a fresh surprise. The performers are all white gentlemen, blackened for the occasion; but all is beautiful, refined and artistic, and the magnetism is wholesome and sweet. It is impossible to particularize where all is so indispensable to what an ideal entertainment should be. The promoter of such a service to humanity is a spiritual benefactor; and he has our heartiest best wishes.

LEEDS.—The meetings on Sunday were a marked improvement on a conference I held at a Coffee House some years ago, at which Mrs. Nosworthy was present. Then the friends were few, and the spiritual condition in its most germinal form. Now the spiritual flower is redolent with fragrance, and the friends are many and well sprinkled with mediums. There are really some wonderful mediums in and around Leeds, but the time has not yet come for the full expression of their abilities. There is great power and fine feeling in their midst; and it is a remarkable experience to mingle with them. I am sure I never felt the same surrounding element as was so abundant at Leeds on Sunday and Monday. The incessant work under a less congenial condition would have induced serious illness; but as it is, weariness and some inconvenience in the lungs was all that resulted on the wrong side of the account. But coming home to piled-up work, and every one driving you, is not the kind of thing to rest the overworked and exhausted system.—J. B.

MORLEY.—The ninth anniversary of my reply to Rev. T. Ashcroft was celebrated on Sunday by the two lectures of Miss Rosamond Dale Owen, in the same Hall. Thus the glorious light of spiritual truth incessantly diminishes the shadow of opposition.

I had the pleasure of travelling down per Great Northern on Saturday with Miss Dale Owen, and called with her at Morley, renewing the old acquaintances of Mr. and Mrs. Bradbury, and meeting Mr. and Mrs. Cooper, and other new friends. I love the old friends! They have had their trials, as well as myself since last we met, but they are true and steadfast. Miss Dale Owen, I hear, had two most excellent meetings, and it is hoped that she will soon make a second visit. Mr. T. Etchells, Huddersfield, presided.—J. B.

The "Newcastle Examiner" does not appear to be in any way Spiritualistic in its predilections, for it thus closes a long and favourable notice of Miss Rosamond Dale Owen's visit, with: "We had meant to deal critically with the question of Spiritualism, but in the presence of this earnest personality, and her perfect faith, and the traditions behind her in the reputation and memory of her predecessors for two generations, we felt that we must forbear." This lady seems to bear a personal influence that commends her mission. The same article thus opens: "It was a foregone conclusion that the granddaughter of Robert Owen would receive a warm welcome when she elected to appear on public platforms in England. It is now thirty years since Robert Owen passed away, after going through a career which is only coming to be understood," etc. After a sketch of the Owens, the editor says: "Coming from such a stock, it need not be surprising that Miss Dale Owen's lectures have attracted a large amount of attention. Her mission in England may be said to be threefold. She desires to show clearly to her hearers what Spiritualism has been to her grandfather, and father, and herself, and she wishes to place these remarkable men and their works as clearly before others as they present themselves to herself. She desires, also, to aid in the extension of co-operation among the working classes, and to help in other social reforms. Her powers as an advocate are very great. She is naturally eloquent, and her emotional nature is so strong that her face flushes, and her voice waxes tremulous and pathetic when she speaks of suffering and its causes. The sweetness and earnestness of her nature give to her words an additional charm, and her thoughts are clothed in simple, but powerful and persuasive, language. We regret that we cannot fully go into her enthusiasm for Spiritualism, but surely, if converts are to be made, she is more likely to make them than any of its advocates we ever listened to." As "an example of her style" a long extract is given from "Man's Spiritual Possibilities." Another long extract is thus introduced: "From a lecture on 'What has Spiritualism done for me?' I cannot refrain from borrowing a passage. Fine as it is on the printed page, it loses much that it possesses when it falls from the eloquent lips of Miss Dale Owen." We would say to all spiritual workers that the wider we make our theme, and the more disinterestedness and love for mankind are manifest, the greater will be our success in our work. Let us all open our hearts and deepen our culture.

Mr. J. Webster has commenced a successful series of seances on Thursday evenings, at 167, Seymour Place.

It will be observed from the alteration in the advertisement, that Mr. Hawkins, healer, has removed to 43, Fitzroy Street, Fitzroy Square, near to Portland Road Station.

WEST HARTLEPOOL.—For the information of your numerous readers I beg to say that we have only been in existence since November 1883, as an Association of Spiritualists; and that the service alluded to last week, was the second only that we have arranged for as a means of bringing the truths of Spiritualism before the public here, and therefore I think might plead for friendly criticism under the circumstances. However another friend complimented the writer on the way certain hymns were rendered, so that you see opinions differ widely as to the merits of our singing; and our only desire is to do our best in that and other matters of deep importance to the cause as may be in our humble way. As to the rest we heartily endorse all he says in reference to our esteemed friend Mr. Dunn, and hope to have his guides engaged in our cause again. We shall have Mrs. Sarah Gott, of Keighley, with us next Sunday, and from her delineations of character from a Spiritualist standpoint, we look forward to much benefit locally. May this by the blessing of Almighty God be the case. From the above resumé it will be seen that we are doing all that it is possible with the means at our disposal, and we can assure our friends that efforts to diffuse the light to those around us will not be wanting in the future. I may add for the information of friends that we meet in our meeting room, in the Temperance Hall, Brunswick Street, West Hartlepool, on Sundays, in the morning at 10.30: and in the evening at 6.30; on Wednesdays at 7 p.m. in circle.—WM. WARDELL, Sec., 8, Havelock Street, Jan 16th.

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 seventh discourse, which will be given on Sunday, June 22nd, at 7 p.m., will be:—

"THE TERRESTRIAL KINGDOM, THE SPIRITUAL KINGDOM, AND THE CELESTIAL KINGDOM WHICH WILL EVENTUALLY PREVAIL ON EARTH."

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

The Guides of Mrs. Richmond announce that they have a work in the Provinces after the series of Discourses in London 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:—

Sunday, June 29th, Nottingham;
July 6th, Birmingham;
July 13th, Sheffield;
Rochdale, and locality (in correspondence);
August 10th, Liverpool.

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.

MR. COLVILLE'S NEUMEYER HALL MEETINGS.

Sunday next, June 22, is the last Sunday but one of W. J. Colville's ministrations in the metropolis. The subject of discourse will be: 11 a.m. "The Golden age, or the true Terrestrial Paradise." 3 p.m., to be chosen by audience. Questions in writing are invited. Free seats for all comers. Everybody cordially invited.

N. B.—W. J. Colville will spend the whole of next week in Paris, therefore he can hold no week-evening meetings at the Spiritual Institution.

W. J. Colville's forthcoming Volume of eighteen **INSPIRATIONAL DISCOURSES** and impromptu poems, delivered in Neumeyer Hall during the past three months, is now in the hands of the publishers, and will be issued immediately the requisite number of subscribers have sent in their remittances to W. J. Colville. About 100 orders have already been taken. Money should be sent by postal order, payable at any office, to W. J. Colville, care of J. Burns, price to immediate subscribers 2s. 6d. (after publication, 3s. 6d.)

A Grand Musical and Literary Entertainment will be given at Neumeyer Hall, on Thursday, July 3, at 8 p.m., when W. J. Colville will take leave of his many friends in London, whom he does not expect soon to revisit. Some of these friends are getting up a testimonial to him, as an evidence of their appreciation of his recent effective work in our midst. Friends wishing to contribute may remit to J. Burns on behalf of the Fund.

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. Cora L. V. Richmond (of the United States) will deliver Inspirational Discourses, on Sunday, June 29, in the Club Room, Morley House, Shakespeare Street, Nottingham. Morning, at 10.45; evening, 6.30; also at Vine Chapel, Beaconsfield Street, Hyson Green, on Wednesday evening, July 2nd, at 7.30. Collections on each occasion to defray expenses.

Mrs. Richmond concludes her services at Kensington Town Hall on Sunday evening.

We have repeated the list of Anniversaries in the Yorkshire district, to which we refer those who may desire to be present. The lecturers appointments may be found on the second last page. These announcements should be carefully consulted.

OPENING OF A NEW HALL AT LEEDS.

The new Psychological Hall is at the back of the lower end of Brunswick Terrace. The situation is quiet, and the surroundings pure. It is well seated to accommodate about 200 persons. It has been thoroughly well cleaned out; and it is lofty, light, and well ventilated.

The opening services on Sunday passed off very pleasantly; everything went well, and the influence was enjoyable. Mr. Ward played the American Organ, and a party of ladies, and Mr. Gardner, led the singing, which was a prominent feature of the day's exercises. The audiences sang so well, that it had all the effect of a long-established and well-trained congregation.

The President of the Psychological Society, Mr. James Lingford, presided. In his opening remarks he alluded to the long friendship that had existed between him and the speaker for the day, Mr. Burns having introduced Spiritualism to him some seventeen years ago. A portion from OAHSE was read: the first chapter of the Book of Es, describing the characteristics of the Kosmon Era. Then J. Burns, O.S.T., delivered a dedicatory exordium, which contained the remarkable feature, that in addition to desiring the aid and presence of elevated spirits to carry on the work, the lowest and darkest spirits were invited to come also, and derive that light and benefit which they, as well as mortals, stood so much in need of. After another hymn, Mr. Burns delivered a discourse bearing upon the kind of work to be done in that hall, and the best means of accomplishing it. It was a very good audience for a morning meeting, and there were strangers from other towns in the district.

In the interval, strangers were served with refreshments in a spacious ante-room; similar accommodation was afforded between the afternoon and evening meetings.

THE AFTERNOON CONFERENCE.

At 2.30 there was still a larger attendance. Mr. Lingford said it was a special meeting for Mr. Burns, but that individual said it was for everybody. After a hymn, Wisdom of Solomon, xv. was read from the Apocrypha, and it was stated that as the meeting was an open one for friends in or out of the body—a point of union between the two worlds—that it would be desirable if some spirit friend would control a medium present and give an invocation. After another hymn, this was most appropriately done through Mrs. Gregg, who was also controlled to speak at the close of the meeting.

Mr. Lingford, in opening the Conference, expressed his pleasure at the great interest manifested by the large attendance. It showed that the Cause was making satisfactory progress. Antagonism was now declining, for it was felt by all parties that more light was needed on the after-life. This universal need caused people of all shades and descriptions to enter the Movement, which though it might lead to occasional inharmony, was a necessity in the case. He had been educated as a Friend, and yet the great question of what man came here for, and where he went after this life, never had come before him till he became acquainted with Spiritualism. He was deeply impressed with the magnitude and importance of this question; and Spiritualism, in awaking an interest in it, was causing men to think, and apply themselves to the purposes of life in a way which was of great value to them as immortal beings.

Mr. Dixon said he had also been brought up a Quaker, in which society all had the right to express an opinion, and he was glad to see that they had the same in Spiritualism. True religion he thought consisted of two things: devotion and cheerfulness. These satisfied all man's requirements. The Quaker Movement had decayed, but he thought Spiritualism more adapted to succeed, as it presented more entertainment to the young, and singing and social intercourse kept the young together.

Mr. Lawton (Morley) said he had seen many ups and downs in the Movement, and he wanted more light on the best means of conducting societies. They wanted some school system for self-development in spiritual matters. He had left the Spiritualists and joined a Church, not that he would be finally satisfied with that arrangement, but as an experiment; for he desired to see more brotherly love than he had been able to meet with amongst Spiritualists. He regretted that there was not in the Cause a greater desire to help on others, and more sympathy generally. With that added, Spiritualism would present a powerful army to meet the world.

Mr. Burns described the difference between external and spiritual organization, and said the most successful efforts in

the district had been where the friends relied on themselves, educated one another, as in the various Lyceums which had done such good work over so many years.

Mr. Gardner thought it desirable to commence a Lyceum; to hold conferences to answer questions that might arise, and let one another know what each had to communicate. There should be an open meeting once a month for inquirers; also a mutual improvement society.

Mr. Burns said the schools of the Order of Spiritual Teachers would answer much that had been suggested. He had carried on one for a number of years, and he had found it more instructive than any kind of reading or listening to lectures. It was practical. They first studied the psychological influence of one mind on another, and never proceeded with their exercises till all felt free and comfortable. Then they made a reading from a book, and each person present offered remarks. They never discussed, or opposed one another, but left the element of contention out; then they received many valuable impressions. There was clairvoyance, controls, healing, and much that was very interesting. Though they began the meeting with mental activity, that was allowed to subside for the reception of spirit-influences. Such a school should not have more than about half-a-dozen in it; such as a family and intimate friends. This gave harmony. His idea of a proper congregation was a number of these family schools all in their respective places, in complete psychological harmony. It would then be a large circle, and the spirits would have free course in all parts of it. This is what he called spiritual organization; and he would be glad to see Spiritualists begin to put it in operation amongst them.

Mr. Craven had a great desire to know of these modes of working the Cause. He thought such suggestions might be made very useful. Self-development was the most important work of all. They intended to hold week-night meetings and seances; also select meetings for the practice of their own mediums, and be as independent of outside aid as possible.

Mr. Hartley (Bradford) thought it a Spiritual Lovefeast, and reminded him of what he had seen in Temperance work. Having read his articles, he had come to hear Mr. Burns. He felt interested in these matters. He had been associated with Mr. Gardner thirty years ago in a mutual improvement society, and it had been the means of turning out some good and useful men. They all felt that the place was their own, and that they were free men, and the servant of no one. In the spirit of brotherhood they took counsel together, and gladly were of use to one another. The Temperance movement had brought out many speakers, and he thought Spiritualism should be capable of doing more. It gave knowledge where others had faith, and that was why he was so much attracted to it.

Mr. Smith (Walton Street Church), felt like an old Quaker moved by the spirit. He had been a Wesleyan, and a Sunday School teacher, and he had attended that conference with the view of gathering some information on the children's Lyceum. He wanted to see one started in Bradford. The children would be the mediums, teachers, and workers of the future, and to train them properly was the most important work they could take up.

Mr. Gardner said the institution spoken of by Mr. Hartley was like what was wanted, but classes for children might be added to it.

A call was made to see if anyone practically interested in Lyceums was present, but as there was no one, Mr. Burns said he had been an occasional frequenter of Lyceums for nearly twenty years, since Mr. Hitchcock started in Nottingham. He had also published Davis's "Manual" in the early numbers of the MEDIUM, and now had it printed as a pamphlet, which might be had on application. The various Lyceums were carried on very differently. The whole system required a deal of paraphernalia, which to the intellectual mind looked useless, but to children it was most attractive. More ceremony was wanted in Spiritualism; and these marches, exercises, flags, badges, &c., had a use, a meaning, and were a great relief to the brain. Women and children were driven out of our meetings, because all that took place was too dry and argumentative. This used up the magnetism of delicate people, and made the meetings a weariness. The Lyceum system was joyful and recreative, and it kept people together, and mixed the magnetism into one body without using it up.

Mr. Bastow spoke of the difficulty in the way of Lyceums. Spiritualists lived far apart, and to meet with their children

in any central place was a great effort. The sects were numerous, and had sufficient in a small area to make a good muster. At the same time it was most important that children should not be sent to orthodox Sunday Schools, where they imbibed ideas that were held to be erroneous by Spiritualists.

Mr. Burns, replying to a desire for information as to what was done in London, said that the matter of distance proved a great impediment in London. An attempt had been made, but it had not yet been successful. The London Spiritualists were degenerated through professionalism. They would contribute to pay some one to tickle their fancy, but they had not yet arrived at the stage of self-development. In small towns and large villages the Lyceum had been most successful, as the area was not so great, and more of a neighbourly feeling prevailed.

Mr. Pinder said he had come from Bowling to get information on the Lyceum.

Mr. Burns thought the best plan was to select a good Conductor and Guardian of Groups, and having considered the Lyceum system begin to work it for a few times before any children were invited. Then some one could be asked to visit the young institution, and put it into proper operation.

Mr. Lingford said he had a matter of great importance to introduce; and that was the circulation of the MEDIUM. The more the MEDIUM was read the greater was the knowledge of Spiritualism. He regretted that all Spiritualists did not only take in the MEDIUM, but also hand it to others, and get everybody at all interested in the Cause to take it in as well. This would extend the Cause very much, and it would also increase the circulation, and greatly help Mr. Burns in his work. He had a weekly parcel from Mr. Burns, but though they had over seventy members, yet he could not sell thirty MEDIUMS. He thought every one could afford to take a copy weekly, and he would be very glad if the Leeds friends would have the kindness to do so, and help him to make the MEDIUM more useful. He paid one penny each to Mr. Burns for them; he sold them at a penny, and paid the carriage out of his own pocket; and yet he often had copies over, which was so much loss.

Mr. Dixon thought something more direct should be done to help Mr. Burns, who was heavily burdened, and yet who was always at work for the Cause. He proposed that all the Societies should at once commence a subscription, and give the proceeds to Mr. Burns to do with as he pleased for the good of the Cause. He felt very warmly on the subject, and would be glad to work in it. He had succeeded with other matters of the kind when he had been greatly discouraged by others at the commencement, and he was sure that this proposal would be very successful.

Mr. Burns said he could not approve of the Spiritual Societies taking up such a work. They were not instituted for that purpose, and to introduce such a matter to Societies would only cause division. They had enough to do with their own affairs. His chief pleasure had been to help all spiritual workers, and not look for anything in return. He knew that many good meetings had been advertised, free of cost in the MEDIUM, and such a thing gave him great pleasure. He did not make any step-children in the Cause; those who helped him none, he co-operated with as well as those who helped him. At the same time, it would be an easy matter for the friends of the Cause to relieve him of all his galling burdens; but it would have to be done outside of the Societies. There were many well-to-do people connected with Spiritualism, and to defray the burdens of the Cause would be no trouble to them. All they wanted was to be approached in a proper manner. For his own part, he had given all his best years to this work, and when the Cause was in a state of anarchy, and when other organs were being formed in opposition, and many were against him, he still went on, though for several years he went to the bad £5 a week. This accumulated to a formidable sum, and that burden he now bore. But since he commenced to print the MEDIUM at home, the weekly loss had ceased. Still, his family were working for nothing. Thus far the work had gone on, till to-day the MEDIUM occupied a position of greater prosperity, influence, and usefulness than it ever possessed. Many friends had urged him to stop if it did not pay, but he did not regard Spiritualism as a trade to be worked at a profit, but as a duty to be performed at whatever sacrifice. He had held on, and now the Cause had a free organ, and he thought it would not be a hard matter to clear off the burdens which this boon had involved.

Mr. Lingford said when he first knew Mr. Burns he could

make plenty of money, but he had left it all to work in Spiritualism. Mr. Burns was a man of many gifts, and if he used them for his own benefit, he would be as well off as most other people. When a man did as Mr. Burns has done, it was hard to be left with heavy burdens to bear, when he had given his work freely.

Mr. Gardner recommended that all friends indirectly assist the Spiritual Institution by the circulation of the *MEDIUM*, borrowing books, and the purchase of works. Mr. Burns seemed courageous to work out the matter, and would rather have this indirect aid than any other.

Mr. Oliffe (Ossett) in trance, gave Mr. Burns a kind word of encouragement. He spoke of the consequences attached to Mr. Burns's work, and how important it was that Spiritualists should not neglect its requirements. He then spoke of the beautiful influences abounding in that hall, and spoke encouragingly of the good that would be accomplished in the future. He gave it a spiritual dedication.

Mrs. Menmuir in trance said the spirits would be with them if they were willing to be taught like little children. It was a new step; and they should be teachable in spirit, and be charitable towards one another.

EVENING MEETING.

The Hall was quite full; nearly all Leeds people. Mr. J. Gillman presided, and read 1 Cor., xii. Mr. Burns lectured. The meeting closed with a trance address by Mrs. Craven; a very warm and eloquent appeal, suited to the occasion.

PHRENOLOGICAL WORK.

Mr. Burns was occupied most of Monday at the hall examining heads. Many interesting facts were elicited, and the friends were well satisfied with the advice they received.

In the evening Miss Dale Owen kindly presided. A committee was formed, who selected over a dozen persons for public examination. At intervals there was a song by Mr. Gardner and a duet by Mrs. Lingford and Mr. Gardner. The examinations were interspersed with lecturettes on themes suggested by organic peculiarities.

Mr. Burns proposed a vote of thanks to Miss Dale Owen, seconded by Mr. Lingford, for her kindness in presiding, and referred to her lecture in another hall on the following evening. He also examined her head earlier in the evening, which he hoped would prove a favourable introduction to Leeds friends. This vote was carried with much heartiness.

In responding Miss Dale Owen made an excellent speech on Phrenology, and concluded by moving that the thanks of the meeting be accorded to Mr. Burns for his visit to Leeds. She saw him frequently at his office, always hard at work; but she thought there was a work for him to do abroad amongst the friends, if he could find it possible to accomplish it.

Mr. Lingford seconded the motion in a very hearty manner, and called on other friends to support it. Mr. Gardner and Mr. Craven expressed their appreciation of the practical remarks they had listened to, and thought it would be of great benefit to the Cause if Mr. Burns could appear occasionally amongst the friends in the various centres.

Mr. Burns in reply, said he occupied the unfortunate position of a pioneer. Few understood him, many thought he was opposed to them. Spiritualism was a progressive work; and the pioneer necessarily has to pass from stage to stage. Those on a different plane cannot see the good of all this, hence they have no sympathy with or they oppose the pioneer. He had been bitterly opposed by many that had no real fault to find, and many of them had never seen him in their lives. This he explained by the fact that the opposition was spiritual; but the higher is bound to overcome the lower, and recently there had been a change of sphere in the Movement. He had kept at home these years, in his own centre, strengthening the Cause. The influence abroad was such that he had an attack of illness always after returning home. In Leeds he had found a feeling which he never before experienced in Spiritualism, and it showed that a great change was being effected. If he could find a little relief at home, he could then go out occasionally, but while he was so heavily weighted down, it was no use to make plans. He felt greatly pleased with all he had experienced in Leeds, and was very grateful for the kind feeling that had been extended towards him.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mrs. Burdett delivered an inspirational address to a good congregation. The guides took for their subject "Reason leads to truth." It was a very touching and effective discourse.—H. A. HANNIBAL, Secretary, Mostyn Street, Hinckley Road.

PROGRESS OF SPIRITUAL WORK.

GOOD NEWS FROM HALIFAX.

I think the Halifax Spiritualists are very well satisfied with the progress here during the summer months, so far. Before times, as fine weather came on, the audience fell off, and very often there were only about half-a-dozen old stagers. But all this fine weather, we have had very good audiences at the afternoon service, and in the evening almost a full room, holding nearly 300, which proves that our Cause is on the increase, and that the people are beginning to realize the facts of spirit communion. The audiences are very attentive and respectable, and if the mediums and members would work in harmony with each other, as our spiritual friends do, there is no doubt but all our present places of worship would be far too small in a short time. Trusting all Spiritualists will consider this, and let the bright heavenly power reign supreme, and then the great harvest is sure. On Sunday, June 8, Miss Harrison, of Shipley, gave us two beautiful addresses. She is a well-tried speaker, and has a noble band of spirit friends with her. Halifax friends were well pleased with her and her guides.

I have pleasure in informing you that the friends, as per list, have shown their love and sympathy to the old, respected and tried medium, Mr. John Blackburn. He was a worker when he had the scoffs and frowns to take on all hands. But although he had no education, he always stood the ground manfully, and now his body is getting almost worn out, and to all appearance he will have a change for the better. He has been blind for many years to the natural things, and there is no doubt with him, that he will be able to reap a good harvest of joy for the honest work he has done for his Lord and Master.

On June 10th, about twenty-four of the Halifax Spiritualists spent two hours with Mr. Blackburn, in singing, etc. He is quite prepared for the change which is not expected to be long. He wishes to thank all the kind friends who have given towards the subscription list, and if any other collection is made on his behalf, it can be forwarded to our secretary, Mr. CHARLES APPELBY, Lee Mount, Halifax.

During the meeting, the writer presented to Mr. J. Blackburn the sums of money as under, in the name of the following places, as a token of respect, to assist his natural body, for the many spiritual gifts they have received through him:—

	£	s.	d.
Halifax Spiritual Church	1 10 0
Otley Road, Bradford	10 0
Walton Street, do.	1 8 0
Bowling, ... do.	11 4
Bingley	3 8
Sowerby Bridge	15 3
Keighley	1 6 6
Batley Carr	7 6
Mr. John Harwood, Littleborough	1 0
			6 13 3

S. J.

VICTORIA PARK.—Messrs. Jennison, Emms, and friends met last Sunday morning. Mr. Jennison in opening made a few remarks upon the Christian missionary who opposed us at the last meeting. That gentleman, who compared us to everything vile, and condemned us to eternal torment in the next world, told us that he was going to China to preach unto the heathens. Mr. Jennison proved that these heathens, as they were called, were as learned many years ago, as we are at the present time; yet this man was going to preach them the Gospel. A Chinese ambassador who visited England, told us to take away our opium and missionaries, for they did not want them; thus proving the contempt in which they hold them. The Christians in their creed say they believe in the communion of saints, but they will not believe in Spiritualism which is true communion of saints. They also consider their Bible the only good book, but the Bibles of the Chinese, Brahmins, Persians, etc., were in many parts superior to ours. Mr. Jennison compared the creed of the early Christians with the creed of the present church. Mr. Jennison concluded by stating that the creed of the Spiritualists was to love God, and to do unto others as we would like them to do unto us. He was followed by Mr. Emms. He stated that Secularism was doing a good work in pulling down old superstition, but Spiritualism was doing far better work in building up a new and better religion. Almost every sect of Christianity considers that the others are wrong, and with true Christian love, condemns them to eternal punishment. The predominant party in all ages has always persecuted the weaker ones. It is not confined to one particular sect, but all are embued with the same feeling. The Pilgrim Fathers were driven out of England, and they founded a colony in America; but they in turn persecuted the Quakers. We have to-day the Established Church imprison men because they dare to publish what they think, and ministers who have been convinced that Spiritualism is a fact, and have not been ashamed to preach it, have been driven out of their Church and branded as Infidel. Mr. Emms

concluded by reading an extract from a beautiful funeral sermon, preached by Col. Ingersoll, that greatest of Free-thought lecturers. There was a very large attendance, and both addresses were listened to very attentively. Several friends brought MEDIUMS, "Seed Corn," and the tract—"Thoughts on being called an Infidel," all of which were eagerly accepted. Next Sunday, weather permitting, at 11 a.m.—WILLIAM LUXFORD.

SUNDERLAND.—The platform at the Albert Rooms was most ably filled on Sunday evening last, by Mr. W. H. Robinson, of Newcastle, Mr. M. Fidler, of Sweden, Mr. John Rutherford and Mr. V. W. Pinkney, of Sunderland. Our friend Mr. Robinson was in good form—in fact we think we never heard him speak in such a beautiful and pathetic strain on our platform on any previous occasion, and the audience were deeply interested and seemed to drink in the pure and delightful truths which flowed from his lips with such ease and eloquence. He exhorted his hearers to cultivate their gifts of mediumship, which had been so freely bestowed upon them by the all-wise and loving Father. He said the gifts of healing should be especially cultivated. Our old friend and co-worker, Mr. M. Fidler, followed and gave some beautiful illustrations of the power spiritualism had exercised over his life since he had embraced its truths. He showed where in a number of instances he had been the humble instrument of healing the sick, and where in times of trouble and even great danger, it had carried him fearlessly through and always landed him on a happier and safer foundation than he had previously been. The happy, homely way in which our friend delivered himself quite won the sympathy of the whole of his hearers, who expressed a most hearty desire that he would again visit us very shortly. Mr. Rutherford very clearly explained and showed to the audience how nearly all of them might become healers, and thereby save many a doctor's bill and valuable life. He said he was happy to tell them that some of the members of this Society were putting this gift to very great advantage, and were doing an amount of good work in Sunderland. Mr. Pinkney rendered the lessons of the evening in an able manner. At the close of the service several persons remained for magnetic treatment, and were operated on by Mr. Fidler, and relief given; thus ended a most happy and harmonious evening, which will be long remembered by many who were present. Next Sunday evening our platform will be occupied by Messrs. Armstrong and Ashton, of Newcastle, and we also expect Mr. M. Fidler, of Sweden. Service to commence at 6.30.—G. H. PYNE JONES, Sec., S. S. E. S.

SALFORD: 83, Trinity Street.—Owing to the absence of Mr. Bent (of Leicester), who had been expected to speak last Sunday, but whose Guides, for reasons of their own, had advised him to defer his coming on this occasion, promising at the same time his presence at some future date, "Mr. Morrel Theobald's experiences" were read, and they seemed to give satisfaction. We all feel a greater sense of pleasure by having amongst us some practical evidences of spirit presence and control. On this occasion, the phenomena recorded were of so wondrous a kind that it seemed to require a Faith that would stretch like India rubber to believe it. Mr. Theobald ought to be a happy man, and when experiences like those recorded occur, his knowledge is certainly not of that flimsy nature as would allow anyone's pooh-pooh to frighten him out of it. On Sunday next at 6.30 Mr. Thompson will address the meeting upon "How I was led to Spiritualism, and why I cannot be persuaded to give it up." On Sunday, July 6th, Mrs. Barnes (Nottingham); Monday and Friday, July 7th and 11th, Mr. Colville, a Reception; Sunday, July 13th, Mr. Schutt (Accrington). About the end of July Mr. Thompson hopes to have the pleasure of again shaking hands with his Friends in Newcastle and neighbourhood.—COR.

BATLEY CARR.—On Sunday last we had a splendid time of it here. Mrs. Ingham, of Keighley, occupied our platform when her spirit-guides eclipsed all their previous efforts here in addressing the audience, in force, fluency, and sound counsel. Both smiles and tears were frequently evoked from those present. The second control was a son of Erin, who, taking his medium into the audience, gave some good clairvoyant descriptions, some of them causing deep emotion to be manifested, and, also, some sound advice on daily life. The feeling pervading the meeting was most harmonious; all feeling that they were children of one common Parent, and all seeking the ministry of those who have gone before to the "beautiful land, by the spoiler untrod." At the conclusion, our old friend "Matthew Parkinson," of Batley, who departed from this life on the evening of the 11th inst., and was interred at Dewsbury, on the 14th inst., Mr. J. Armitage officiating, controlled to bid his daughter be of good cheer, for he had found a most happy home; and also to express his thanks many, many times to Mr. Armitage for his many kindnesses. One very attractive feature connected with our Sunday evening's programme is the developing circle, which we hold in the room beneath for members and friends in search of truth, after our evening service. There is every appearance that it will be the means of doing much good in making known the gifts latent in those attending.—A. KIRKON.

PLYMOUTH: Richmond Hall, June 15.—In the morning the controls of Mr. Husson gave us a very impressive address, on the great need and desirability to be ever watchful in all our actions one to another, and particularly requesting all to use the Sabbath in a manner that shall be of great spiritual benefit, and an example to those around us. At 3 in the afternoon Mr. Burt gave an inspirational address on "Paradise," which was well received by a goodly number. At 6.30 Mr. Clarke gave us an inspirational discourse. The subject chosen by the audience from among twelve others, all very appropriate to the work, was, "Can prayer under any circumstances prevail with Dailty." Mr. Clarke discussed the above in a most eloquent and masterly style, stating that prayer under all circumstances was a benefit to him who utters it, as it not only relieved the burdened mind, but drew around them that link of sympathy from those who are much higher in spiritual knowledge, that it could not but afford the desired effect. Man was ever wont to look to something higher and nobler than himself, unto whom he could pour forth the soul's sincere desire. Great indeed was the power of prayer, and it behoved us with all humility and sincerity to pray to Him, who alone can raise us to the aspirations of our souls.—S. S.

BOLTON.—Mr. Gavan, of Denton, lectured on the various phases of mediumship and spirit-control, last Sunday. The meetings in Bolton that he has given, have been poorly patronized, notwithstanding a great local outlay. We hope the Spiritualists will rally round these meetings, and inform the public, and let them come up. Permit us to refer your readers to advertisement in another column. We shall be glad to have terms and dates from platform speakers.—COR.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—We had two addresses on Sunday last, given through Mrs. Barnes, of 5, Paradise Place, Barker Gate. The evening address was listened to very attentively by the audience, and was really a treat, being full of spiritual life; the subject being: "I will come again," spoken by Jesus to his disciples, proving that Spiritualism is a fact, not an illusion.—COR.

BACKWORTH: June 15.—On Sunday evening the friends were favoured with an inspirational address and invocation from the guides of Mr. James Doney, from the words: "Death, and what it teaches us in earth-life." The subject throughout was eloquently handled and much appreciated by the audience.—JAMES BURRELL, Sec.

NORTH SHIELDS.—Mr. J. G. Grey addressed the friends in their New Hall, on Sunday last. The discourse was delivered under influence, and purported to be the experiences of an African Slave, both in Earth and Spirit Life; many incidents which were very touching elicited the sympathy of the audience. Mr. E. W. Wallis lectured two evenings during the week to large meetings. The remarks regarding his addresses in Newcastle are also justly applicable here, and warm was the applause which greeted him at the close of and during the addresses.—ERNEST.

On Sunday last, Mr. W. J. Colville had excellent audiences at Neumeyer Hall. The services as usual were very attractive, enlivened by fine music, and a fine display of choice flowers on the platform table. The lecture in the morning was on "True Spiritual Marriage." The views on woman's true place and mission, and the nature of her rightful relations to man were identical with those expressed through Mrs. Richmond at Kensington Town Hall, on the evening of the same day. Mr. Colville's inspirers dwelt largely upon home influence, and the necessity of giving a natural and liberal education to girls as well as boys. They defined true marriage as a union of two hearts and minds, so that they really became one in deed as well as one in word. Speaking of Phrenological, and other outward indications of adaptability, the remark was thrown out that decided contrasts often blended most harmoniously, as one could do what the other could not, while each partner admired and appreciated the attainments and work of the other. True spiritual marriage, said the speaker, is for eternity. As Plato taught in Greece during the period of classic philosophy, so modern inspiration teaches regarding the soul. The soul itself is a perfect unit, a complete sphere. Spirits embodied on earth are but hemispheres, and not till the two have become united in angelic life will the ultimate marriage be known and realized. All earthly unions can be but for time. Church and State alike only profess to bind until death parts, and grant freedom to widowers to marry again. Such unions may be well enough on earth, but they are not perpetuated eternally. Every spirit will at length find its true mate, and be united in wisdom and love for ever. A fine poem on "Children" followed the lecture. At 3 p.m. the subject of discourse was, "The true gift of healing, and the true spiritual physician." The lecture was very powerful, explicit and instructive. To attempt an abstract would be doing the speaker an injustice, as the entire discourse must be read to give the reader any true idea of its scope and teaching. We are glad to say it will form a part of the forthcoming Volume, now in course of publication. A pleasing poem on "Olympus" and "Friendship" concluded the service.

NEWCASTLE.—Mr. E. W. Wallis has been lecturing here during the past fortnight. His discourses have been characterised by additional power and eloquence, combined with practical and rational argument; so much so that he has been the recipient of congratulations on all sides. His subjects this last week were "The Religion of Ghosts"; "The Gulf bridged, or Immortality certain"; and "The probable and practical outcome of the spread of Spiritualism"; all of which were treated in an able manner. A cordial vote of thanks was given to him on the termination of his engagement.—ERNEST.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday our platform was occupied by Mr. W. Johnson, of Hyde, the guides choosing for their subject, "Does Spiritualism teach Immorality as reported by Dr. Talmage?" The subject was a tremendous one, and the Doctor would have shivered had he heard them lay bare the unsound, the unreal, and false system of theology, which he declares to be of divine origin. These are they which delude poor humanity and drive them to immorality and insanity, while he himself is worshipping the "Golden Calf." Spiritualism is the only ism taught by the Nazarene, and let no man dare to tamper with it. It teaches men how to live and how to die, and that every man is responsible for that which he doeth. Next Sunday Mrs. Groom, of Birmingham, in the Pendleton Town Hall, 2.30 and 6.30. Friends from a distance will be made welcome.—O.

**W. J. COLVILLE'S
GRAND
FAREWELL CONCERT**
IN
NEUMEYER HALL, HART ST., BLOOMSBURY,
THURSDAY, JULY 3, 1884, at EIGHT p.m.

Programme.

PART I.

- PIANO SOLO—Valse, Galop de Concert ... *Tito Mattei.*
HERR RUDOLF KOENIG.
SONG—"The Lady of the Lea" ... *Smart.*
W. J. COLVILLE.
SONG—"Sonnie" ... *Wellings.*
MISS ALICE KEAN.
SONG—"London Bridge" ... *Molloy.*
HERR A. BENARIO.
VIOLIN SOLO—Caprice Italien ... *Koenig.*
The MAESTRO HERMAN KOENIG.
SONG—"Golden Love" ... *Wellings.*
MRS. CLAVERING RICHARDSON.
SONG—"Five O'clock Tea" ... *Pontet.*
MASTER SYDNEY RICHARDSON.

IMPROMPTU POEM—(Subject to be chosen by Audience)
W. J. COLVILLE.

- SONG—"Toreador (from "Carmen") ... *Bizet.*
HERR A. BENARIO.
SONG—"Our Last Good-bye" ... *Pinsuti.*
MISS ALICE KEAN.
SONG—"My Queen" ... *Blumenthal.*
W. J. COLVILLE.

INTERVAL, during which Short Speeches are expected from several Friends.

PART II.

- PIANO SOLO—*a. Gavotte Psyche ... Mattei.*
b. Valse Brilliant ... Chopin.
HERR RUDOLF KOENIG.
SONG—"Confession (Priest and Peasant Girl) ... *Von Supplé.*
(English Version by A. BENARIO.)
HERR A. BENARIO.
SONG—"Best of All" ... *Moir.*
MRS. CLAVERING RICHARDSON.
SONG—"No, Sir!" ... *Wakefield.*
MASTER SYDNEY RICHARDSON.

VIOLIN SOLI—*a. Reminiscences of Florence* ... *Koenig.*
b. Hungarian Gipsy Melodies
The MAESTRO HERMAN KOENIG.

SONG—"Sketching the View" ... *Slaughter.*
MISS ALICE KEAN.

SONG—"When other lips" ("Bohemian Girl") ... *Balfe.*
(with Violin Obligato by The MAESTRO HERMAN KOENIG.)
W. J. COLVILLE.

SONG—"A Winter Story" ... *Watson.*
MRS. CLAVERING RICHARDSON.

IMPROMPTU POEM—(Subject to be chosen by Audience)
W. J. COLVILLE.

SONG—"Spanish Serenade" ... *Dessauer.*
HERR A. BENARIO.

Accompanists:—

Herr Rudolf Koenig and Miss Beatrice Richardson.

DOORS OPEN, 7.15. CONCERT AT 8 PRECISELY.
CARRIAGES, 10.30.

Admission: Stalls, 2s. 6d.; Area, 1s.

TICKETS to be obtained at Neumeyer Hall, also at 15, Southampton Row, Holborn, W.C., and of all the Artistes.

MEETINGS, SUNDAY, JUNE 22nd, 1884.

LONDON.

KENSINGTON.—Town Hall, High Street, at 7, Mrs. Richmond: "The Terrestrial Kingdom, the Spiritual Kingdom, and the Celestial Kingdom which will finally prevail on Earth."
NEUMEYER HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "The Golden Age; or, the True Terrestrial Paradise;" at 3, the subject to be chosen by the audience.
CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, "The Ministry of Mediumship."
MARLBOROUGH ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Comprehensionism; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hopcroft. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

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.

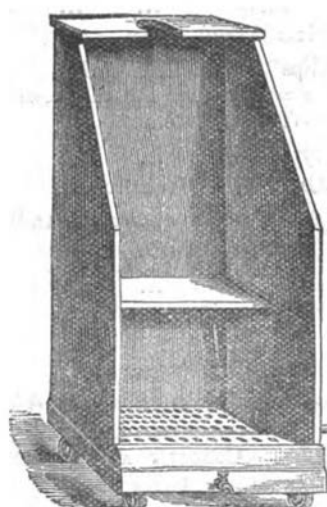
BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGOLY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Oliffe.
BISHOP AUCKLAND.—Temperance Hall, Gurney 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. Tovey, 20, Halstead St. (off Castle St.), Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Butler.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Gott.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Miss Musgrave.
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 6.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Bailey and Miss Illingworth. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 5.30: Mr. J. Livingston.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Miss Dale Owen.
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 and 6.30: Local.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. Craven.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mr. J. Schutt.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Miss Procter.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. Plant, Clairvoyant Descriptions.
MORECAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. W. C. Robson.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. W. H. Robinson.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30., Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—Town Hall, at 2.30 and 6.30: Mrs. Groom.
PLYMOUTH.—Mrs. Thompson, 148, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLUMSTON.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Huxson; 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: Mr. I. Thompson.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Morrell.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Messrs. Armstrong and Ashton.
TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mrs. Gott; Wednesday, Circle, at 7.
WEST FELTON.—At Mr. John Lumsden's, 15, John Street, at 6 p.m.

ANNIVERSARIES, AND SPECIAL SERVICES.

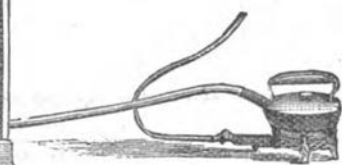
BATLEY CARR.—Sunday, July 13, at 2.30 and 6.30. Mr. John Lamont.
BRADFORD, Walton St. Church.—Sunday, July 6, at 10.30, 2.30 and 6, Mr. Armitage and Mrs. Hollings. July 20, Mr. Colville, Flower Service at 10.30, 2.30 and 6. Also on the following Monday and Tuesday evenings, at 7.45.
BOWLING.—Sunday, 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

OXLEY'S IMPROVED PORTABLE RUSSIAN STEAM VAPOUR BATH.

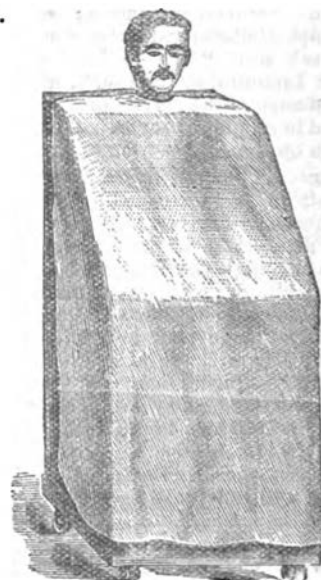
FOR HOME AND FAMILY USE.



BATH



Copper Kettle



BATH AS IN USE

THIS BATH is offered to supply a long-felt desideratum, *viz.*, an effective STEAM-VAPOUR BATH for Home use. It combines simplicity with effectiveness, and can be used in any Home, with a minimum of trouble. It is mounted on castors, and runs so easily that a child can move it from room to room. The superiority of Steam Vapour over Hot Air for Baths is incontestable, as it is quicker in its action, more searching to the skin, and does not produce the unpleasant lassitude of the Turkish Bath. The head being exposed, enables the Bather to breathe the atmosphere at the usual temperature.

SIZES.

No. 1.—Small Men's, or Ladies', 20 inches wide, height from Seat to Neckboard, 24 inches; No. 2.—Men's, 22 inches wide, height 26 inches; No. 3.—Large Men's, 24 inches wide, height 28 inches.

Made of Stained and Polished Deal, with Copper Steam Kettle; 6 feet of flexible tube for gas junction; 4 feet of flexible steam tube to join Kettle to Bath; Copper distributing Vapour Pan and large Bunsen Burner to boil Kettle.

PRICE:

COMPLETE, including above, £5 5 0. If Bath is made of polished Mahogany £6 6 0.

If Bunsen Burner is not required, 10s. less than above.

EXTRAS:—One Large Red Blanket, of good quality, 10s. One Large good thick Cotton Bath Sheet 4s. 6d.

DESCRIPTION.

THE BATH is made of well-seasoned, stained wood (appearance of Mahogany), and combines lightness with strength, and supplied with runners so as to be easily moved from place to place as required. The Copper Perforated Pan is at the bottom, and receives the steam by means of the tube from Kettle, boiled either by an ordinary fire, or gas by means of the powerful Bunsen Burner, if required. The small tap in front of the Bath is to draw off the water from vapour pan after use.

DIRECTIONS FOR USE.

PUT two quarts of water in the Kettle, and if the gas Bunsen is not used, place it on a good lively fire, in the room where the Bath is used. In fifteen minutes, or less, it will begin to pour out steam from spout; then join the Kettle to the Vapour Pan by putting one end of the tube on to Kettle spout, and the other on projecting tube from the Pan. Then fix the Blanket over the front of Bath, by putting the two rings over the two pins on top of the Bath. (NOTE.—The Blanket folds where the rings are, so that the upper part is double.) The Bath in a few minutes is filled with steam vapour, and then ready for use. *No attendant is necessary*, for the Bather just takes off one of the rings, and after being seated, re-attaches it again. To prevent any escape of the steam through the head hole, use a towel round the neck outside.

The Bath, when used in a room with fire for boiling the Kettle, should be placed at the side of fireplace (not in front); the distance is determined by the junction tube from Kettle to Bath. When the Bunsen Burner is used (which will boil the Kettle in fifteen minutes), the Bath can be placed anywhere to suit convenience.

From ten to fifteen minutes is sufficient for the Bather, after which it is advisable to have a *warm water* Bath ready, and use it, after freely using soap over the body, to wash off all impurities, &c. If the warm water Bath is in another room from that in which the Steam Vapour Bath is used, cover the body with the Red Blanket while going from and returning to the Bath and dressing room. Then rub the body well with a towel, and use the Cotton Bath Sheet, while lounging and cooling down. If in good health, it will be advisable to use a sponge filled with nearly cold water, over the head and body while standing in the warm water Bath, before coming out.

The above instructions show how simple, clean, and quick in action is THE RUSSIAN STEAM VAPOUR BATH.

NO HOME SHOULD BE WITHOUT ONE,

as its timely use is a certain preventive against colds, fevers, &c., &c. Many a death, following a chill—so frequently issuing in gastric or typhoid fever—will be prevented by the use of this Bath, *as soon as possible* after the chill has been taken.

N.B.—It is desirable that the Bath should be cleansed by wiping it with a wet sponge after use.

Sold by J. BURNS, 15, Southampton Row, London, W.C.

SAVE 40 PER CENT.
Best Suits—all Wool,
50s.,
worth £3 10 0.
CASH ONLY.

JAMES MALTBY, TAILOR, 8, Hanover Place, Regent's Park, N.W. (Baker Street Station),

Mr. and Mrs. HAWKINS, Magnetic Healers.
A T HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residence. — 43, Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station.)

CURATIVE MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 6, at 8, Rue du Mont-Dore, Paris. Clairvoyant Consultations by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. RAPER, Herbalist, also Healer of many years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—26, Sturgen Road, Penrose Street, Waltham.

ASHMAN'S EMBROCATION.

FOR Gout, Rheumatism, Sprains, Bruises, Inflammation, Bronchitis, Pleurisy, and Congestion of the Lungs, Burns, Scalds, Chilblains, Wounds, Cuts, &c. 2s. 6d. per bottle. To be obtained at a, Sixth Avenue, Queen's Park, Harrow Road, W., and of all wholesale chemists.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Welbeck Street, Cavendish Square, W.

MR. & MRS. HAGON, Magnetic Healers, at home after 10 every day. Patients attended at their own homes. Circles conducted. Seances on Sundays at 7.30 p.m. Free Healing on Sunday morning at 11 o'clock. Removed to 116, York Road, King's Cross, N.

ASTROLOGY AND ASTRONOMY.

DR. WILSON may be Consulted on the Past and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

MR. T. B. DALE,

PROFESSOR of Astrology & Astronomy, 8, Brunswick Road, Westgreen Road, Tottenham. Calculations, personally or by letter, on Nativities, Business Questions, &c., daily from 2 to 7 p.m. Fee 2s. 6d. Astrology Free. Lessons given.

"MIRROROLOGY."—Descriptive of the Black, Concave, Ovoid, Magic Mirror for developing "Spiritual Insight," by the inventor of the "Perfected Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROBT. H. FRYAR, Bath.

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