



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

SPIRITUALISM.

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

A Discourse given through Mrs. CORA L. V. RICHMOND, at the Kensington Town Hall, Sunday Evening, June 22nd, 1884. WEBSTER GLYNES, Esq., in the Chair. Music under the direction of J. C. WARD, Esq.

The tenth chapter of the Book of Revelation by St. John the Divine was read by the Chairman, as the Lesson of the evening.

INVOCATION.

Infinite God! Giver of every good and perfect gift: Thou graciousness of Life and Light Divine; Thou who abideth forever; Thou whose life endureth unto the end; Thou who art all knowledge and wisdom and Truth; Thou who art Perfection; Thou who giveth unto day its light, unto the night its shadows, unto the heavens the majesty of the stars and suns, unto the earth the verdure of fields and the beauty of blossoms; through whose laws of Divine Being all things are made perfect, all stand revealed; Thou whose Light and Life encompass all things,—be Thou the Light within the shadow of earthly time. Be Thou the Strength for all human weakness to lean upon; be Thou the Guide for those who are lost in the mazy labyrinths of time; be Thou the Reconciler unto those who are unreconciled unto Thee; be Thou Comfort for those who are in sorrow; be Thou all that human life and human heart know. Enfold with Thy Perfection their imperfection, and in Thy endless calm may restless spirits find repose. O Thou Eternal Good! in the shadow as in the light; in the darkness as in the day; in the tempest as in the calm; in the winter as in the summer-time; in the "Shadow of Death" as in the Glory of Life, Thy children would praise Thee, knowing that every pathway leads to Thee; that all attributes are merged in Thy Divine Goodness, and that Thou leadest all in the majesty of Thy Infinite Love. May Thy Angels and Thy ministering Spirits turn those who are in doubt unto the pathways of Light; may Truth search and find them out; may Knowledge, Love and Wisdom exalt and lead them on, until the glorified sons and daughters of Earth shall find reflected in the clouds of Heaven, and in the Earth beneath their feet, in the myriad worlds that are above, as well as in Angels and Archangels, the wonders of Thy Perfect Truth. Be near unto each; bless all with the Divine tokens of Thy presence; be the voice that shall reach, through the Spirit of Christ, each and every heart, until all shall become "the Sons of God." Amen.

THE DISCOURSE.

The subject for this evening's Discourse, which must, for the present, close our ministrations in your midst, is, "The Material Kingdom, the Spiritual Kingdom, and the Celestial Kingdom which will finally prevail on Earth."

The Kingdom of Matter, independent of Spirit, cannot be considered, since if man is destitute of intelligence (*a priori*), of Spiritual Being, he is not capable of considering matter, for if he possesses spiritual being and intelligence, that very possession must influence all that he sees, and all that he comes in contact with. The visible universe is void of the conveying of intelligence, unless there is intelligence to perceive it. But what we mean by the Material Kingdom is that Material Kingdom in which man finds himself placed, to which he, seemingly, in the primal stages of his existence, yields almost stolid and blind obedience; which he, in some periods of the earth's history, and in the present civilization, has proven that he can largely overcome. The first types or races of humanity—those races that we find now in lowest states, in remote regions like Patagonia, some portions of Africa, and the northern recesses of the earth's latitude—where life is mere existence; where the creeping senses but feebly perform their offices, while the food is such as can be gained in crudest manner;—these afford examples of what we mean by *material* life.

Man, in his unintelligent state, is the feeblest of the earth's creation. Born into existence without the instinct of how he is to obtain subsistence, without the means of shelter, he cannot be equal (in mere *physical* life) to any of the orders beneath him. He would perish long before he would find food; he would die of hunger and cold, unless sheltered by some artificial process; while animate life beneath man basks in the sunshine and plumes its pinions, finds its habitation among sheltering rocks and caves, and branches of trees, and by the instinct of its primitive nature, preserves its existence, and finds the sources of life in procreative being. Not so with man. Destitute of any, man would have ceased to exist with the first of his type, but that which constitutes man's strength of existence, is the first divergence from and above the organic laws of his nature, is the accomplishment of the voluntary intent and act. We mean by this the act which is not the result of instinct, which is not the result of his physical answer to physical want, the act that results from *volition*. All other existence in man previous to the avowal of his will is *mere existence*, i.e., the instinct of life, of the seeking to preserve life, the trying in various ways to find primitive shelter; these may belong, properly, to material law, but the first *power* of man is not to eat, not to be clothed, not to find habitation, but to *think how to do so*. And as thinking is the result of the kingdom beyond material life, so the point of real human existence begins where that thought takes possession of his being; instead of by instinct, by the power of *intelligent* action his mind collects the substances together that are needful for existence, for its preservation, and for the power of perpetuating it. In all forms, therefore, of human life upon earth, when man passes the state of utter imbecile dependence upon nature, he reveals the kingdom of the Spirit; whether it be mere intellectuality or

not, whether it be the crudest effort to build for himself a habitation, still that effort in itself is independent of mere material force, and that effort stamps the nature of man as above organic law.

You are aware through what long periods of time and many stages of existence, the habitable earth has been in preparation for perfection as the habitation of man. You are aware, perhaps, by somewhat of History and Science, through what stages the human race has unfolded in expression, from the seemingly primitive savage existence to the present orders of civilization; but you may not be aware that all of these stages have been expressions, in greater or less degree, of that which, though governed by and dominated over by materiality, is still beyond materiality.

Where we differ utterly and forever with the Materialist is this: he claims that man is the result of the evolution of matter, the result of organic law, and that whatever properties or qualities man may display, he is indebted for those qualities and attributes to material existence and material law of life. Now we declare that while previous to a certain time or period in human history, there may seem to have been no indications that man is beyond the law of material life and the creation of material law, yet just as soon as man begins to *know* his existence, and to analyze the material universe in which he is placed, he avows himself superior to that universe forever. For, if Nature evolves an existence which can take issue with her, which is capable of analyzing her, of subjecting her to criticism, subverting her laws, diverging from them, and overcoming them (by superior laws of mind), by supplementing them with mechanical inventions and appliances, Nature stultifies herself, and proves every axiom in science a fable,—proves that the stream rises higher than the fountain, that the effect can be greater than the cause. Primæval man, therefore, found himself in a universe of matter, unprotected and unprovided for. And the first thought of existence arose in his mind to create for himself a habitation. That thought proves that he was superior to the nature in which he found himself; and from that thought, whether it had its origin in the "Adam" (the man of red earth), or whether in the mind of the first man who gave voice to intelligence, we do not care to know; but whomsoever it was, at whatever stage of human history, that was the revelation of the spirit of man. From that time, the conquest over matter began. Before that time, like sleeping infants, cradled in the mothers' arms, these giants of future intelligence seemed to slumber. Matter, apparently, held absolute sway. The kingdoms of the earth and air were his foes; the dread tempest bursting upon him, the cloud-capped towers that held their thunder-artillery in the storm forts of heaven, caused him to look in fear and wonder upon these foes of his primæval being. The genii of the earth and air threatening to devour him; from sea and land the hosts of the elements came toward him; desolation and death oftentimes stood before him; the voice of hunger cried out from within; all around him in the desert, no cooling spring could be found; yet, notwithstanding this, naked and shelterless though he was, the voice that is within him arose to vanquish the elements, and the first sheltering roof of the primitive savage gives token of the power that will one day conquer every element that the material universe contains. Not so with the types of life beneath man. Born in the nature which is their inheritance, there is never an effort to overcome, to vanquish. The protection which is innate is always there; that which is named instinct urges them to the fulfilment of their being. That never expands, never devises, and never improves.

We doubt not that the first birds' nest, built by the first mated pair of birds in Eden, was as perfect as those built in your vernal shades to-day. Not so with man: the primitive habitation has given place to the abode of comfort, and even luxury; the rude shelter built of the hides and skins of animals, has given place to the combination and amalgamation of every material on earth, to adorn and beautify, and make more grand the palaces which man must inhabit. Physical necessity has given place to the grander attribute of the love of the beautiful, and the *mind* of man, not his bodily necessities, supplies now the demand for every article of beauty, and every power of luxury and wealth. The dominion of the earth, the power which man must wield over the physical elements, the conquest that has been obtained in the wonderful ages of human history, that have given birth to the Pyramids of Egypt, and the grandeur of the Egyptian Architecture, the splendour of Phœnician and Grecian Art, and the wonders of Rome: these were not called into being by the demands of the senses; not the production of the

material life of earth, but were created only to give expression to the Ideal; to give in outward form that which would challenge this "Nature" that had preyed upon man for so many ages, to destroy again. Thus far the Pyramids have withstood the ancient foes of man on earth—time and dissolution,—built upon every law of scientific exactness; founded upon every discovery, astronomical, chemical, mathematical; built in accordance with the oracles of past men of science and learning. We repeat, the Pyramids have withstood the approach of the most ancient enemy, and are yielding up their treasures to investigating thought of the men of science of to-day; not as the result of any physical demand, but because the mind of man craves to know everything. And when the first primæval shelter, or first primitive raiment, was created by man, the question undoubtedly arose: "Whence am I?" and "Why am I here?" and "Why is this environment at war with my existence?" Baffled at every point, inquiring and seeking the solution in every direction, he turned his thought within to find there the answer; dim, it is true, and traditionary as it comes down to you, the voice of God speaking to him, that primarily he is not of the earth.

But with all beauty, with all extraordinary power and intelligence, with every visible conquest man has made of the earth, there seems from the present standpoint to be a startling lack of that exaltation which should be the result of beings endowed with immortal natures; and the Materialist has, no doubt, seemingly good cause for his questioning when he asks: "Why, if man has a spiritual origin, and if the source of his existence is in another and superior realm, why is there not more evidence of it upon the earth at the present time?" Let us answer his question: The power of light in the visible universe is the power of being, and wherever the sun's rays cannot penetrate there seems to be death; and wherever the sun's rays can penetrate there are the germs of organic life. It is declared by those familiar with such subjects, that in caves where no sunlight penetrates, the fishes have no eyes, for nature does not waste her resources by constructing instruments of vision that would be useless. It is also declared as a theory of science, that through long processes of creative or organic unfoldment, every atom which composes the present organic structures of the earth, must have been vivified by the sun's rays before there could be the organ of vision formed; that the eye, which in its wonderful mechanism is the most startling construction that earth has revealed, must have been created from atomic substances that had been vivified by the sun's rays for countless thousands of years. Not until those atoms had become sufficiently vitalized by the light, could the organ of vision, which was to see the light, be fashioned. If Nature in her vast laboratory labours thus for thousands of millions of ages, to perfect the simple mechanism that is, after all, without value, unless there is intelligence to *see*, why may not the Spirit wait and labour for thousands of years before the attributes that belong to it shall be revealed and made palpable to the outward mind, in the physical nature of man, to the highest degree of victory? And if you question "Why the spirit is not more revealed?" we answer, it is wonderful, considering what it has to overcome, that it is revealed at all. For when you know that, step by step, it has been a battle between the intelligence of man and the seemingly blind "forces of Nature;" step by step, human consciousness has shaped for itself understanding, and those "forces of Nature" were not only blind to his destitution and deaf to his cries, but they would not hear his voice, they would not answer his pleading. He has found the answer; he has solved the mystery; he has gathered the wonders that are now his to construct the forces of civilization, and he stands now upon the boasted apex of that intelligence that he himself has reared, and which he claims as his own.

On the one hand is the Materialistic theory, that all this is founded on the material forces around and within him. On the other, the theory of the Theologian, that all this visible and invisible structure is fashioned of God, and man is but the blind instrument for its fulfilment. Midway between (and as far above as spirit is above matter) these two statements we venture to stand, and ask you to examine the evidences, past and present, and see where man stands to-day.

That this is an age of intellectual victory among the civilized and enlightened nations of the earth; that intellectual power and greatness dominate rather than physical strength; that the age of the majesty and might of mere physical power has passed away, you admit. You no longer see gladiators in the arenas competing with brute ferocity for life; you no

longer countenance, although there are still remnants of its traditions, the prize ring. It is no longer acceptable among the more intelligent, to witness mere contests of physical force between man and man. Whenever you build cities, in modern times, you no longer build with reference to resisting the invasion of a foe, by impervious walls. You trust, rather, to the inventions that have come through man's intellect, and have made warfare the extreme of the highest *intellectual science of cruelty*. You no longer meet your foe face to face, and trust to slay him in the hand to hand conflict, but you trust to kill him with the greatest distance possible between you, with the instruments of warfare that mean the greatest safety to yourself and the greatest danger to him. Happily two can play at this game, and he avails himself of same appliances of modern warfare, that he may slay you, and he be in a place of safety. Happily, these intellectual devices, if they continue to be perfected, will become so dangerous that there will be none who will consider it possible to face these weapons of warfare—no nations will face them, therefore, wars will cease. We trust this will be the heralding of the moral victory, which will cease to desire war. The appliances and inventions, therefore, of modern times are no longer those of mere physical strength and might of force; but they are proof that ingenuity and skill shall take the place of force.

See what already has been accomplished! Instead of hand-propelled galley, or even the dull and dreary voyage of the sailing ship, you have those that traverse seas with the tenfold speed of the mighty breath of steam; instead of the laggard method of transporting by the slow process of animal speed and strain of muscle—the utmost speed was a dreary and tardily fulfilled pilgrimage—you have now the lightning message that encircles the earth; and instead of the weary plying of manual labour, the spindle, the shuttle, and the needle in the weary hand, making every garment that human necessity required, you have millions of spindles and shuttles flying in and out under the dominion of a few intelligent minds, who see that nothing goes wrong with shuttle or wheel or band or thread, and nothing is out of place, while steam, as the motor power is under the control of a single man for a million shuttles. Then, with the exaltation of labour, you have the various appliances, domestic luxury, all the comforts and conveniences that contribute to your mental and moral exaltation, in the freedom from drudgery. Every device of wealth and luxury, every exercise of ingenuity that makes labour easy, everything that removes you from contact with the earth, from the soiling of your hands with the dust of the field—from the condemnation of Cain, everything that bears you from his primeval curse;—still you are not borne away from care, still you are not in the midst of happiness, with the augmentation of wealth, with the power of conducting your various mechanical appliances. With all that strengthens you and governs the earth, you are still in the midst of that want that cries out for assuagement, which asks for somewhat that lies beyond. If man were born of the dust he would at the present time be so well satisfied with his achievements (assuming those achievements possible were he of the dust only), that he could not look beyond, and could not even conceive that the world could be made more beautiful, more perfect.

And yet you have only commenced the human victory over material things. You are still looking forward to the time when electricity shall be your motor power, and when your clothing and all fabrics shall be woven by the flashing of this lightning power; you are looking forward (or we will predict it for you) to the time when another motor power will be added, more subtle than electricity, more potent than steam, more filled with the evidence of man's mental strength. We refer to the *Solar Engine*. The light of the Sun, as it creates all visible things, governs all, and makes all the fine mechanism of nature perfect, so shall it make perfect the coming mechanism of man on earth. As the sun's rays have created, with fine shuttles of light, with chemical power, all the wonders of the organic universe, so under the dominion of the hand and mind of man, under his intelligence perfected and augmented, those rays shall finally bear your burdens, become your messengers, and your motor power. On the wings of light your messages of love or of labour shall be borne, and these rays shall perform the labour of the world. This is coming, and man's victory will extend, not only to the ruling over these powers when they shall appear, but to the governing of tempests, the regulation of rain to the section of country that needs it, the governing and collecting of electric currents, when required in certain localities, and all arid places

shall be redeemed beneath those wonders of thought which have yet to come. The vast deserts, uninhabited by man for ages, shall again be made to blossom as the rose. Then shall rise greater nations, cities and palaces than those of Ion. A new Heliopolis shall be revealed, and the Temples of the Sun shall be transcended; and man in his wonderful power and dominion shall surpass those fabled Gods and Demigods of mythology, who governed the storm-cloud, the lightning and the sunshine, the tempest and the sea; who rode upon the cloud of thunder as upon a chariot.

Not by physical might alone shall this come. The spiritual powers that have been so long dormant, must arise to do their portion of the work. Man must govern the earth, not only by intellect but also by goodness. His discoveries must not only be applied to making his own condition happier and more perfect, but to the amelioration of the condition of others. That divine charity which in Revelation has been commended, shall blossom out in all human existence; and side by side with the discovery of the gold mine, and the sources of mineral wealth, must bloom the flowers of charity and goodness—golden lilies of life—and love of mankind; else these wonders will turn again to destruction, and the weapons of civilization will become the weapons of the downfall of nations.

Spiritual Truth, arriving upon the earth in every age of human history, has been rejected, crucified in the usual conditions of human life. As man has discovered the inconvenience of worshipping God and Mammon together, as well as its impossibility, therefore Prophets, Seers, Teachers, Messiahs have cried out against the worship of Mammon, have warned nations in the past of destruction because of their corruption, and destruction *has come*. To every nation predicated upon material power, there has been material downfall and death; to every nation or people, that has looked forward to spiritual victory, there has been the upbearing of the pinions that have made their successors remember and follow them. Christ in Galilee and upon Calvary was the principal of that Truth crucified; while Jerusalem perished, the Christ of that day (and to-day) lives in the hearts and minds of men.

Spirituality, side by side with those material triumphs before named, has endeavoured to hold its sway. Under forms of various ministrations and revelations that have come from the domain of Spirit, man has been summoned from his material altars, and from the worship at the shrine of Mammon, to the shrine of the Spirit. No age has been left without its voice, none, indeed, wherein the distinct Revelation of spiritual power has not swept in and pierced the darkness of Materialism. Christ in the midst of the corruption of the Jewish nation; the Prophets in the midst of the wicked Kings of Israel; Buddha in the midst of the darkness and degradation that fell upon the Orient, when they departed from the soul-worship of the Brahmanical Faith; Egypt when it was warned by the voice of Inspiration of the destruction that would come because it had departed from the Ancient Shrine; more than this Greece, warned by her Philosophers and Oracles, that the corruption which accompanied her power would be the overthrow of those proud cities and temples of learning; Rome sank to degradation because of her corruption, in the midst of the greatest Empire that the world had ever known. These are instances, with which you are only too familiar. And yet in no instance was there this destruction without the voice of warning from the Spirit.

To-day, in every land of modern Europe, that voice has been heard. France has heard it, and in her latest warfare there seemed almost final destruction. It is heard now in Russia, in Germany, and in—England, the pleading voice of this spirit, that cries out against the materialism of to-day, and against the blind worship at the shrine of Mammon.

All your cities will be in vain, all your armaments in vain, and all your ships that plough the seas, and all the tributaries that pour their streams of wealth into the mighty treasury of the nation; all the distant colonies that like infant nations pour their wealth into the lap of the mother country;—all these shall be in vain unless also the voice of the Spirit is heard. All the wealth that is not expended for the good of man; the power that is not given to the uplifting of the human race; the strength that is not given to the weak; the vision that is not given to the blind; the health that is not given to the sick: these must contain the elements of their own destruction.

The wealth of the earth is given to man to serve humanity with; the strength, power over the elements, are given

beneath his control that he may make of the earth a habitation.

The spiritual forces of the universe through warnings, dreams, visions, premonitions, and through the voices of little children and ministering spirits by your firesides, through conscience, that open doorway between God and the human mind: they give warning that every material victory, every material luxury, every material conquest prized for itself alone, is the signet and seal of death; while that which is valued because it can minister to others; the freedom that is valued because it makes others free; that wealth that is prized because it shall make the poor and lowly of earth more comfortable: these shall be the treasures of the coming time.

The Spiritual Kingdom warns you that ere its approach, ere its power shall be felt and known in human life, you must listen to the voice of the Spirit. As, now, man strains his ear by the gateway of material nature to hear the voices of her laws; as now the astronomer, with the aid of the telescope, spends the nights of days and weeks and months and years, piercing the heavens, to study the pathway of the stars; as now, with the aid of the microscope, the naturalist studies the minutest insect's wing that he may know the laws of animate life upon the earth; as now he studies the leaf of the flower, and the tree, and the wing of the butterfly, that he may analyze the laws of their construction with the greatest scrutiny; as now he bends every nerve and every faculty to the discovery of the laws governing the material universe by which he is surrounded;—so should he listen by the gateway of the Spirit for its voice. And if the Materialist asks "Why there is no more Spirituality here?" we answer: There has been no time nor energy spent in striving to discover and analyze the larger realm of the Spirit. Has he understood the voice that flows toward him from the Divine? Has he listened beside the door of Death for the answering voice of Immortality? Has he cleft space with the telescopic vision of Inspiration, to know where those beings move who are now viewless to the mortal sight?

Bend, bend your vision heavenward, if you would have the Spirit in your midst. Turn your gaze toward the light, if ye would see it; and when the great orb of Spiritual Glory finally beams upon the earth, if it seems to blind your unaccustomed eyes, blame yourselves who would not see the dawn of the day, when the watchful heralds were here that gave token of its coming. Lean towards the Heavenly Kingdom. From beyond the barriers of time and space, millions of voices have spoken to man. In the voice, perhaps, of your own child, some dream, or vision. "O Mamma! I saw my sister and brother in heaven last night." "Hush! child," you say, "Your sister is dead." You must not speak of that which is unusual and uncommon. You may talk of the stars and the insect's wing, of so stable and lasting a thing as the butterfly, but of angels, never; because you have not been accustomed to listen for those voices, to watch the signs of the sky, day after day and hour after hour. They are encroaching upon your material life. These faculties are being awakened that will finally assert their supremacy, and instead of prophecy, vision, inspiration and the gifts of the Spirit being relegated by Science to the domain of Insanity, the Materialist will be pronounced stark mad in the coming age of the world, and the Insane Asylum will be for those who are morally and spiritually infirm and blind. There will be special asylums in this Spiritual Kingdom on earth for those poor unfortunates of materialistic monomania, who refuse to see the image of light in the Spirit, and who refuse to receive the truth merely because it is not reflected in the spectroscope,—who do not acknowledge the existence of anything that chemistry cannot analyse, and refuse to accept that which their mathematics is not able to compute. Bye-and-bye, when the Kingdom of the Spirit is inaugurated, you will have hospitals for those who are spiritually blind, and teach them the alphabet of the language of the Angels, as you have taught those materially blind to read the alphabet of your language. Bye-and-bye you will have asylums for those who are spiritually infirm, and when a man declaring himself the "man of God" rises up in his pulpit and declares that there is no inspiration in the world to-day, he will be sent to an asylum as incapable of ministering to man's spiritual needs under the name of Inspiration. Not only will this be true, but if, as is the case with many at the present time, who say: "I have never

been conscious of a spiritual experience in my life;" you will say: "Poor man, how I pity you, when the whole realm of the universe is a Spiritual Revelation, and every day of every life is a spiritual experience;" and he also will be taken in charge by those endowed from angel life to heal those who are spiritually blind and deaf.

Then, also, in the Spiritual Kingdom, there will be none, as now, sent as in the crowded cities, to the state of degradation and darkness. The churches will be, as was the ministration of Christ, for those who need them. "I come not to call the righteous but the sinner to repentance." And if those who assemble from Sabbath to Sabbath are the "Elect of God," then the sinners will be invited, because they need to come, and it may perchance turn out that the beggar and the sinner upon the street can teach the millionaire and the Pharisee the way of salvation; for we have known such things related in the parables of Jesus; for oftentimes there is need of most spiritual ministration where there is greatest physical power. So if pride and wealth go hand in hand, the beggar and sinner and the outcast must be nearer the Kingdom of Heaven than these (i.e. the worldly proud and great).

But not alone will be the Spiritual Kingdom, in the coming time; still higher and diviner attributes will prevail. Not only will man recognise as co-equal with material law his spiritual being, out another, grander, and diviner possession will govern the earth, i.e., that there is no life except it emanate from the Divine; that there is no power that is not from the Kingdom Celestial. And that, not only when Seven Dispensations shall pass, but the Twelfth shall appear (according to the Revelation of John). The light that shall be revealed to man will be the perfect Kingdom of Celestial Light, and the Book that shall then be opened will be that surpassing "Book of Life," wherein all messages of Heaven and Earth will be revealed; wherein the Angel of Light shall be upon the world. Then no child shall be born on earth who shall not speak the tongue of the angels, none shall inhabit the earth in that far distant age (cycle upon cycle of ages hence), who do not know that the sources of life are from the Soul instead of from the body, and every life shall enter matter in such perfect state, pervading it with the very essence of Soul-existence; so that the material shall become vivified and purified and exalted by its light. In that far-distant, coming time all strivings with matter will have ceased, for the great voice of Divine Volition will have vanquished every material form of existence. And, as you now walk freely through the atmosphere of this room without opposition from the atmosphere, so, then, will every form bend and yield obedience to the voice and will of man. Matter will be dispersed before him, and, as a shadow before the light, will obey his bidding; and at his call the light will lend its wings to do his bidding. Every form of human speech will become exalted, and the language of love will be spoken; and every thought will be given to the perpetuation of Truth, and all Divinest influences shall flow from that Realm Celestial, until the Earth shall be beautified and adorned with every Flower of Grace, that the Celestial thought of the Soul-man can picture. This is not only not a dream, or an imagining, but the truth of the prophecy that is now revealed in this wise, i.e., if man has thus far gained the victory portrayed in this discourse, over time and sense, the material universe, that which we predict is not more wonderful for the time to come, than has been that which he has already accomplished through past ages of time.

The Soul of man is aware of this: he anticipates this Godlike reign, and turns toward it with fervour; he knows it will come. It will not come by power, by force, by intellect alone: only along the star-lit avenues of Angel Light and Goodness; only through the mild and benign influence of Charity; only under the blessed reign of Fraternity; only in the light of that

Harmony that shall cause every discord and all striving to cease,—shall this, the Divine the Celestial Kingdom, ultimately prevail. Then Matter will have forgotten her primal power; back into Night and Chaos (the most ancient Deities) will sink every form of darkness and sorrow, and the light of the Celestial Kingdom, born of the surpassing glory of the Soul, shall make its Temple and habitation upon the earth, in the hearts and lives of a race redeemed, exalted, and glorified under the domain and victory of the Life Celestial.

BENEDICTION.

Infinite God! May the light of Thy Love hold all the children of Thy care as in the "hollow of Thy hand." Bless them and sustain them in sorrow; strengthen them in their weakness; be with them in the shadow, and in all adversity; be with them in joy. May Thy children be blest, and Thy ministering angels attend, until each shall aid to bring "Thy Kingdom upon earth, even as it is in Heaven." AMEN.

PHENOMENA.

THOUGHT READING IN THE HOUSE OF COMMONS.

To the Editor of the "Daily Chronicle."

Sir,—Yesterday evening, according to a report in your columns, experiments in what is termed thought reading were tried by Mr. Stuart Cumberland with average success. Mr. Irving Bishop and Mr. S. Cumberland, who a few years ago was Mr. Bishop's assistant, and quickly picked up his tricks, may be considered the prominent public exponents of what they term thought reading, and have made a considerable sensation among the credulous mass of mankind who have not carefully investigated the subject. The impression left on the minds of the public by their experiments is, that the results are partly trick and partly an unusual psychological power. Mr. S. Cumberland's denial of actual transference of thought without contact is sheer nonsense, and indicates ignorance of facts or a desire to hoodwink an unenlightened and credulous public.

A few months ago I was conversing with one of the lessees of the Theatre Royal and a well-known tradesman in Newcastle on the subject of thought reading. The tradesman professed to be an unbeliever in all occult phenomena, but said a young lady had been staying at his house who appeared to have the marvellous power of reading unspoken thoughts. He invited me to meet him in the event of the young lady paying him another visit. A few weeks ago I received an invitation to his house to witness the thought reading experiments with the young lady. I reached his residence at 9 o'clock p.m., and found in his dining room his wife and himself, another lady and her husband, and four young ladies varying in age from sixteen to twenty years. The four young ladies sat on a sofa at the right of the fireplace, I sat in an easy chair opposite them, and the remainder of the party were scattered about the room. After a little music, thought reading was proposed, and the young lady thought reader left the room, and closed the door. I was asked to suggest an experiment, and suggested that the young lady when she entered the room should take a pipe from a rack of pipes on the mantel-piece and place it in my mouth. The lady was called for. She entered the room, and was carefully bandaged over the eyes so as totally to prevent vision. A young lady stood behind her, and placed her two hands on the thought-reader's shoulders. She immediately walked to the mantel-piece, took down the pipe I had selected, and placed it in my mouth.

The lady again left the room, in which there were three gas jets burning brightly. I suggested that she should turn out two of the lights and reduce one. She was bandaged as before. No word was spoken. She went to the chandelier, but could not reach the taps. She took a chair, stood on it, and turned out all the lights.

The third experiment was to change the positions of the poker and shovel, take a pin from a lady's dress in another part of the room, and put the pin through the leaf of a plant on the piano. She entered the room, took up the poker and placed it across the shovel, took the pin from the lady's dress, and put it through the leaf of the plant on the piano.

I next requested that she might place her hand on the nose of the painting of a dog which was hanging in the room. She returned, took a chair, stepped upon it, and placed her hand on the nose of the dog.

Her next experiment was to take a specific book from the library and present it to me, and then play a specific piece of music on the piano, both of which she did with great ease and apparent spontaneity.

Her next, to take a pair of spectacles from my pocket and put them on her nose.

Next, to take a bottle from the table and place it upon the mantel-piece.

And finally to take a pin from a curtain inside of the book-case door.

In all cases she was blindfolded, not a word was spoken during the experiments, and she was out of the room when the experiments were suggested.

These experiments were far more complex and difficult than those performed by Messrs. Bishop and Cumberland, and were performed under more crucial conditions.

Thought-reading absolute and independent was demonstrated before Messrs. Bishop and Cumberland were born, and altogether apart from conjuring or money-making.

I shall be glad to give you the name and address of the gentleman in whose houses the experiments were performed.—Yours, etc., T. P. BARKAS.

Newcastle-on-Tyne, June 20th, 1884.

THE PROGRESSIVE LYCEUM.

A CHILDREN'S LYCEUM CONFERENCE.

To the Editor.—Dear Sir,—Kindly allow me to make a few suggestions for the promotion of Children's Lyceums in Yorkshire. I would propose that Bradford or Leeds be adopted as a centre, and that all places in the district send representatives, or that those interested attend spontaneously. Then I would suggest that Mr. Burns be invited to come down and meet those friends, to talk over the matter and lay down some plan best adapted for the success of the work. Secondly, I would suggest that a Lyceum Conference be held in some convenient place once a year, that the friends of this movement might meet and aid one another in the work as best they could. Perhaps some kind friend more acquainted with the matter will express a few thoughts. Our children will be the working staff of the future movement, and if we can aid them in fulfilling their tasks, we will be sowing seed that will yet bring forth a bounteous harvest.—I am yours truly, W. PINDER.

11, Ripley Terrace, Bowling, Bradford. 23rd June, 1884.

To the Editor.—Dear Sir,—I was much pleased to notice in your notes on the Conference held at Leeds on Sunday, 15th inst., that the Lyceum question came up for consideration. It is a great pity that something definite was not arrived at. I hope that some able champion of the Cause of the young and rising generation will ere long come forward to infuse more interest into the greatly needed work. Surely the inconsistent attitude of the great majority of Spiritualists cannot last much longer. The conscientious workers must wake up ere long to a sense of their duty to the young, and labour to provide that mental and spiritual food for them which they in their young days pined for. I do not approve of any rash enterprise. It is well to weigh in our minds the amount of work required in any undertaking. But, I submit that it is foolishness to do nothing, because we are not able to work on the most approved method. The main questions that rise, in connection with the ability to commence and carry on successfully the Lyceum are first, What are they now being taught at the ordinary Sunday school? And second, What ought they to be taught? On the answering of this last shows us our duty; for according to the capacity to answer is the capacity to teach; and if any improvement can be made on the old method, we are able to do something, and with ability comes a binding duty. If it be that we are only able to impart a few expanded ideas of scriptural passages, and help them to commit to memory a few sweet, cheerful hymns out of the "Spiritual Harp," is it not worth doing? Would you not have been very grateful for these in your youthful days? Will they be less so as they become able to appreciate their worth? In the meantime you can be preparing to teach a few leading principles of physiology and phrenology (Man, Know thyself), ever moving onward and upward, until the time arrives when you can have banners and badges and the full methods of the Lyceum established on its original basis. But the most of all needed in teaching is the imparting of ideas respecting daily life and its duties; love at and for home first, and all therein, next, at school and play. Let us first seek to make our homes a little Bethel, for this in the history of the soul is of more importance "than building showy mansions." It is here that the shoe of reform pinches most. I speak from an humble position to those in a similar condition. Perhaps those who are more fortunate will work on a basis more in accordance with their station. But if all work for the united happiness of mankind, and therefore to the honour and glory of Jehovah the labour will not be in vain.—I remain yours, dear Sir, an humble worker in a glorious Cause, ALFRED KITSON, Batley.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—On Sunday last we had two more splendid addresses through Mrs. Barre; (of 5, Paradise Place, Barker Gate). The subject in the evening was "God is a Spirit." This was eloquently handled, and much appreciated by those present.—COR.

LITERARY NOTICES.

A WARM FRIEND OF "BERTHA."

To the Editor.—Sir,—I have read "Bertha" with the greatest possible interest and profit. I cannot refrain from commending it to the attention of the numerous readers of the MEDIUM. It is a work that is so exciting and captivating, there is nothing equal to it in Spiritualistic literature of its kind that I have read. It should be purchased by all, every reader of the MEDIUM should obtain a copy. It is not only a work of considerable merit (equal to anything from the pen of the most renowned authors of romance—equal to, if not surpassing—Dickens, George Eliot, etc.), but it moreover contains a fund of useful information, invaluable to all who are sincerely desirous of investigating spiritualistic truth.

To the thoughtful and earnest student it is an inestimable boon. If properly utilized it will give an immense impetus to the diffusion of Spiritualism, and aid materially in giving a correct apprehension and appreciation of its principles, as well as elucidating its aim, object and purpose. It is further, just such a book as will be accepted and read by non-spiritualists. This consideration should induce all who are interested in this grand and mighty truth to procure it, and loan it to their friends and acquaintance; or better still, to use it as a birthday present: nothing could be more appropriate for the purpose. This would be accomplishing a twofold purpose:—the engendering an interest in this class of literature, and a numerical accession of students.

A. DOBSON.

Ferry Hill Station. June 24th, 1884.

On the 1st August, Mr. F. Pitman, of 20 and 21, Paternoster Row, E.C., will publish a new work entitled "The Musical Artists' (Literary and Musical), Lecturers' and Entertainers' Guide, and Entrepreneurs' Directory," under the patronage of Sir G. A. Macfarren. This work will contain a list of Vocalists and Instrumentalists, arranged alphabetically under Voices and Instruments, Concert Parties, Lecturers, Reciters; also a complete list of upwards of 1600 places in Great Britain and Ireland, arranged alphabetically under their respective countries, giving Musical Societies and Institutes, Concert Givers, Public Halls, Newspapers, Printers, Hotels, Bill Posters, etc., etc. This Directory will be of the greatest value to Artists, Concert Parties, Musical Societies, Institutes and Concert Givers, as it will contain more general information than any other work yet published. The work will be continued annually.

OBITUARY.

MATTHEW PARKINSON, BATLEY.

Passed on the Higher Life, on June 11th, our old and esteemed Friend and Brother, Matthew Parkinson, better known as the Old Herb-gatherer. He lived to the ripe old age of seventy-three years, and for many years attended the Meeting Room at Batley Carr, always at his post as door keeper. But as the door of Death has opened the way to the other side, he passed on from our mortal gaze, to where we are all journeying: and on Saturday, the 14th, the mortal remains borrowed from Mother Earth, were consigned back to their resting place, at Dewsbury Cemetery. The friends met at the house at Batley, about three o'clock, and after singing a hymn out of the "Lyre," and an invocation, they proceeded to the Cemetery, where a party from Heckmondwike joined them, and proceeded to the grave side, where Mr. J. Armitage officiated, and took the service out of the "Spiritual Harp." The friends sang another hymn out of the "Lyre." I may also add that our old friend communicated on Sunday last, at the Meeting Room, through Mrs. Ingham, and as his daughter and several friends were there, and Mrs. Ingham being somewhat a stranger, it all helped to prove that he was "not dead but gone before," as he was longing for the time to come when he could join his loving partner through this life, who passed on some years before, and was interred by the same person in the same way.—Cor.

ACCINGTON.—Mrs. Harrison is publishing in the "Gazette" "How Mrs. Harrison became a Spiritualist." Her experiences are very interesting. A correspondence rages in the "Accington Times." Mr. Swindlehurst publishes his letters to Rev. T. Ashcroft, of May 23 and June 4, accepting his challenge to debate, but neither of them has been acknowledged. Mr. John Connolly also accepted the "challenge," but his letters have been treated with silence. He says, writing to Ashcroft: "Rather than become the lecturing hireling of a committee of atheists and agnostics, I would beg from door to door—no not for fifty times £3, your fee." Mr. E. Foster claims Swedenborg as "the greatest writing clairvoyant and clairaudient of modern times."

SPIRITUALISM PROVED BY FACTS. Report of a Two Nights' Debate between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist. Price 6d.

SPIRITUALISM, THE BIBLE AND TABERNACLE PREACHERS. A Reply by J. BURNS to a Sermon against Spiritualism, by Rev. Dr. WITT TALMAGE. Price 2d. LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

THE AREA AND CIRCUMFERENCE OF THE CIRCLE.

To the Editor.—Dear Sir,—The somewhat satirical remarks of your correspondent, Mr. Dymond, are, in my opinion, wholly beside the question at issue. The Ratio of the Area of a Circle to the Square of its Diameter is a definite quantity, and cannot be settled by majorities in favour of any pet theory. As I have already said, in the paper referred to by your correspondent, I found good reasons to doubt the correctness of the numbers advanced by mathematicians, to express the above ratio. Was I then not right to seek evidence by some other line of investigation, than that pursued by mathematicians? which would certainly have only compassed the number, the correctness of which I wished to verify or disprove, by "independent processes."

Your correspondent says: "It surely cannot be worth while to waste any time in trying to throw doubt on the accuracy of the recognised values, based, as they are, on the clearest mathematical reasoning, and verifiable by independent processes of calculation." Now sir, in all my investigations into this subject, with the express purpose, and no other, of arriving at the truth, be it in favour of my hypothesis or not, in no instance—in more than a hundred cases invented for the express purpose of making the truth apparent—did I find anything to suggest that .7854 and 3.1416 might be the correct numbers. But, according to your correspondent, these numbers are "based" on the "clearest mathematical reasoning." Let us see the kind of reasoning your correspondent supplies, as the key, in that of "approximate polygons."

If within a Circle be inscribed a polygon of any number of sides, its angles touching, but not cutting the circumference, and if without the circumference be circumscribed a similar polygon, the sides of which touch, but do not cut the circumference of the Circle: the sum of the lengths of the sides of the inscribed polygon, is less than the length of the circumference of the Circle; and the sum of the lengths of the sides of the circumscribed polygon, is greater than the length of the circumference of the Circle.

If the number of the sides of both polygons be increased without limits, and their length correspondingly reduced, the length of the sides of the inscribed polygon, and the length of the sides of the circumscribed polygon, ultimately coincide.

When the two polygons coincide with each other, they also coincide with the Circle, from which we are to infer that the Circle is a polygon of an infinite number of sides; but this supposition is as illogical and identical in want of principle, as to take a grain of wheat, and by some softening process and pressure force it into the shape of a grain of oats, then plant it and expect it to grow up oats. I object to the method of approximate polygons, because a polygon and a Circle have no quality in common—other than that the sides of the one and the circumference of the other enclose an area. And further, I object to the method, because the sides of a polygon cannot be increased in number, by any gradual process of evolution, and therefore cannot approximate to the Circle in a constant ratio. And lastly, if within and without a Circle, be inscribed and circumscribed similar polygons, as a method of approximation they are incomplete, a part from the other objections; for if the process be reversed—the sides reduced in number and their lengths correspondingly increased,—the last ultimate is a polygon of three sides within and without the Circle. The sides of that without can be reduced in number no farther, but that within can be reduced to a polygon of two sides—namely—a diameter of the Circle. Hence, for two polygons to approximate to each other in as natural an order as a jump from a less number of sides to greater number of sides will allow, it is necessary that the inscribed polygon have one side less than the circumscribed polygon, and therefore, could never ultimately coincide, either with the circle nor with each other. Thus, "the clearest mathematical reasoning" on which the ratios of the Circle are "based," is based on a fallacy which even a schoolboy might, justly, not be excused for overlooking.

Now this, in my opinion, for any solution of the problem to be final, it is necessary that it be based either on the Circle itself, or some evolute of the Circle—as the helix (hypotenuse of a right angle), the cycloidal curves (also hypotenuses of right angles), conic sections, and sections of parallel circular bars;—any form in which the Circle enters as an element to that form.

It is from these lines that I have wrought out what your correspondent is pleased to term my "imaginary demonstration," only one method of which I have submitted to your readers' judgment, because of its simplicity; and if it contains any internal evidence of being erroneous in any of its points, and your correspondent perceives it,—Why the use of the above words? He is in duty bound to set it before your readers, failing which, he is in honour bound to withdraw the objectionable expression.

JAMES McDOWALL.

48, Clyde Street, Glasgow.

EXTRAORDINARY CONDUCT OF A CLERGYMAN.

A lively correspondence has taken place between the Bishop of St. Asaph, and the Rev. W. Venables Williams, J.P., Rector of Llandrillo and Colwyn Bay, North Wales, in reference to the refusal of the curate, the Rev. R. Jennings, to dismiss the Sunday school teachers, because four of them failed to attend the parish church. Mr. Venables Williams appealed to the Bishop of St. Asaph to request Mr. Jennings to send in his resignation, or to permit him to give the curate the required notice to quit, failing which he threatened he would immediately look up the Sunday schools. The Rector carried out his threat, and locked the schools up, and they still remain closed. After six months the Bishop remonstrated with Mr. Williams, pointing out the serious mischief he would inflict upon the parish by closing the schools. The Rector retorted, "You are encouraging a curate to set up his opinion against that of his vicar, and thereby creating an imperium in imperio. I am simply astonished." In a subsequent letter Mr. Williams adds—"I will submit to no dictation on the part of any curate, backed though he may be by a Bishop." The Bishop still declined to be a party to Mr. Jennings's dismissal, and the Vicar then appealed to the Archbishop of Canterbury. In his reply to the Archbishop, the Bishop of St. Asaph observed that the churchwardens had complained to him more than once that the Vicar had declined to give them an account of the collections made in his two churches. Thereupon the Vicar wrote to the Bishop demanding the names of the churchwardens, and the Bishop of St. Asaph, in reply, said the late Mr. Henry Sams had called twice at the Palace to complain that the Rector would not furnish accounts.

To this letter the Rector sent the following extraordinary reply:—"My Lord,—I beg to inform you that you informed the Archbishop of Canterbury that the churchwardens had complained to you more than once that I had declined to give them an account of the collections. It now appears that only one churchwarden, and that, too, within a month after his admission to office, made such a complaint. Your statement, therefore, that the churchwardens had made it is actually untrue. I can only express my amazement that you, as a Bishop, should, in order to cover an untenable position, make an assertion which you are now obliged to confess you cannot substantiate, and which is, in fact, nothing short of downright untruth, to use the mildest term; but the whole affair goes to prove how ready you have been to listen to gossiping tittle-tattle and slander from this parish, which you have not the manliness to communicate to me, which, to say the least of it, is the act of a coward." The Rector concluded the correspondence by saying "that the very man, Henry Sams, whom I now find you were encouraging at furtive interviews at the Palace to make mischief, must have had a copy of the accounts, duly certified, in his pockets, so to say, at the very time." Last night the parishioners attending Colwyn Bay Iron Church presented the Rev. R. Jennings, the curate, who has since accepted the curacy of Dyserth, near Rhyl, with a purse of gold in acknowledgment of his faithful services at Colwyn Bay for the past four years. It is announced that the schools are again to be opened on Sunday next.—Country Newspaper.

[There is a very painful influence operating amongst clergymen at the present time. Within the last few weeks three cases of suicide have occurred amongst clergymen of the Established Church: there may have been more, but these cases have come under our immediate notice. Now it is the custom of "reverends" of all classes to libel Spiritualism with all the evil characteristics they can command. In reply to one of these apostles of "charity," we threw out the challenge that there were more clergymen convicted of crime than Spiritualists, and yet the latter are by far the most numerous. Far be it from us to exult over the fact that the result of the challenge is in favour of Spiritualism; but suicide is one of the most hideous of crimes, and we see it painfully prevalent in the Church. Do not let us reproach one another, but try to heal suffering souls.—Ed. M.]

JACOB'S STONEHENGE.

We give the above heading to a communication which was contributed to a Jersey paper by a Rabbi of our acquaintance. It appears seasonably in our Midsummer Number. It is headed "The Dust," in the paper in which it appeared, and is "from the TALMUD":—

The pious Jacob departed from Beersheba to go to Haran as Isaac, his father, had charged him; and it came to pass that his way led him by those holy places where the Lord our God had manifested himself to his father and to his grandfather, and an heavenly joy and holy feeling of awe seized the noble wanderer on reaching a spot hitherto unknown to him. He stood still, lifted up his eyes to heaven longingly, and thanked the bountiful Giver of all things for having safely conducted him thither, and for the feelings of joy which He had implanted in every sensitive heart. The day now began to decline and the sun set in the waves of the western sea, and he soon found himself surrounded by darkness and night.

And he took a stone and laid himself down upon that holy

ground of God, and fell into a sweet sleep. Soft and gentle was the slumber of that happy man.

And while he thus lay he saw a holy vision. There was placed a ladder upon the earth, the top whereof reached to heaven, and the angels of God ascended and descended upon it.

But the one God stood above and said: I am the Eternal, the God of thy father Abraham, the God of Isaac. The ground whereon thou liest will I give to thee and to thy seed. Thy children shall be as the dust of the earth; thou shalt spread abroad to the west and to the east, to the north and to the south; so that in thee and in thy seed all the nations of the earth may be blessed.

And Jacob said: Great is the grace which thou shovest to me, thine unworthy servant, but forgive, I pray thee, O Lord, my boldness in asking this question. Why didst thou promise to my grandfather a posterity as numerous as the stars of heaven, but to me one like the dust of the earth. I know that thou didst once vouchsafe to show me the future. Let me know this, I pray thee. And the Lord replied, know then, my son, what I once foretold thine ancestor Abraham: a stranger shall thy seed be in a land that is not theirs, and they shall be made to serve and shall be oppressed 400 years, but when they shall be humiliated and trodden in the dust, they shall then rise up with power and have dominion over those who wantonly stamped upon the parched and dusty ground. Yes, I will judge that nation whom they shall serve, and they shall go out highly esteemed and honoured. Thus spake the Lord, and Jacob awoke and thankfully offered up a sacrifice to God, who in that holy place had promised to make his offspring as the dust of the earth. He called the place Beth-el and joyfully proceeded towards the east.

Yes, ye who call yourselves the great and the powerful ones of the earth, beware, oh! beware of rash pride and impious arrogance. If fortune or your own merits have raised you above others, and you venture to despise your brethren and try to debase them and to tread them under foot, they will speedily escape your power, throw off your oppressive yoke and speedily get the better of you. And your loss will be great and irreparable, and then when too late ye will repent of your vain and foolish conceit.

J. L. HANAU.

Stopford Place, June 14, 1884.

[Jacob was a psychometrist. He felt the spiritual influences when he approached the spot where manifestations had been given in the past to his ancestors. Spiritualism seems to be a very old practice.—Ed. M.]

LINES TO A FATHER FROM HIS SON IN SPIRIT-LIFE.

The following verses were given by control at a private circle, in Walsall:—

The battle will soon be over,
Thy sorrow will soon have an end,
There is joy for thee in the morrow,
Take heart and go on, my friend.
I have longed much for this meeting,
My great love to unfold,
And the joy that now awaits thee,
With pleasure I have told.
There's a life of joy eternal,
Without a sigh or care,
And a robe of grandest beauty
For ever thou shalt wear.
Soon from that dreadful darkness,
To a life of peace and joy,
With delight he there shall cherish
His fond and loving boy.—P. W.

E. MATTHEWS.

91, Wisemore, Walsall, June 24th.

KEIGHLEY.—On Sunday two lectures were delivered in the Temperance Hall, by Miss R. Dale Owen, of historic lineage. The afternoon was devoted to "Every-day Spiritualism," and the subject for the evening was "How the Spirits have helped me." On both occasions the Hall was full to the door, and the audiences were in marked sympathy with the speaker. The lady lecturer, who possesses the salient characteristics of her family, treated her subjects in a very lucid and concise manner, and had evidently little need of the M.S. she held in her hand. Some of the most eloquent passages in her discourse being obviously impromptu.—Cor.

LEEDS: Edinburgh Hall, Sheepscar.—Miss Dale Owen lectured here on two consecutive Thursday evenings (the 17th, and 24th), on Spiritualism. Both meetings were well attended, and the lectures were both remarkably good. On the 17th, the subject was, "How the Spirits have helped me," which was highly popular, and much liked. Miss Owen's name brought in a contingent of Owenites, and also some Materialists, who asked questions of the lecturer at the close, which were ably answered by Miss Owen. On the 24th, the attendance was again numerous to hear Miss Owen recount her personal intercourse with Spirits. This also proved highly interesting, and instructive.—Cor.

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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 27, 1884.

NOTES AND COMMENTS.

At the close of Mrs. Richmond's discourse on Sunday evening, in the Town Hall, Kensington, the Chairman made a few feeling remarks about that occasion being the last one, for the present, when a London audience would have the opportunity of listening to the Guides of Mrs. Richmond; but he made no doubt if they by their lives gave evidence that the seed had taken root, and brought forth fruit, the Guides would again bring Mrs. Richmond to minister in London. The audience—which crowded the room in every part—responded to this sentiment fully. Mrs. Richmond's Controls answered this expression of appreciation and affection, by a few fervent remarks; and promised, in the "not very distant future," to accede to their wishes, and bring Mrs. Richmond again to the shores of Albion.

Mrs. Richmond's meetings have been well attended from the first, the series culminating in a crowd. London Spiritualists report that they have interested many inquirers by inducing them to attend the meetings. Christian dogma has found occasional expression, which would comfort timid sectarian souls; but we must be careful that the sectarian souls do not convert us, as the heathen did the Christians; for where is the religion of the Gospels to be found now in Christian bodies?

Mr. Tebb, who has just returned from a trip through North Africa, Egypt, Palestine, Turkey and Greece, speaks of the sectarian bickerings between the rival Christian sects who have establishments at Bethlehem, the Moslem soldiers being a necessary element to maintain the peace amongst the Christians. This fact has caused us to question where these "sects" came from. Surely they are not of local growth, and evidence of the fact that "Christianity" originated in that district. We find no traces of Greek, Latin, or Protestant Churches in the Gospel, which is a universal spiritual truth, and has been in the world for countless thousands of years. The inference, then, is that these Palestine Churches are alien institutions, the result of sectarian fanaticism. If the assumptions on which they are based be of the same nature as themselves, what must we think of it all?

This MEDIUM may be most appropriately denominated a Midsummer Number. It is almost wholly devoted to questions touching the Sun. Mrs. Richmond's Guides have exemplified what Mr. Burns calls the "Druidic method," and indicate what the proper study of the Sun will bestow on man in the future. But material advantages, though derived from a deep knowledge of the Sun, are not sufficient for man as a spiritual being; but the organic development accruing from such, renders a corresponding degree of spiritual outgrowth possible and necessary. This is a New Dispensation, and the Book of Creation will be read anew in its fuller light.

Can we wonder at the behaviour of the agricultural labourers at Stonehenge, when we observe the conduct of the "aristocratic" officers of the Yeomanry at Lichfield? The scandal has been greatly aggravated by the denials resorted to by the guilty parties to cover their antics. Under excitement, "officers" might be capable of rashness, but in their cooler moments it is not too much to expect them to speak the truth. Who are the "dangerous classes?" Where can the line be drawn?

The literature respecting Stonehenge is admirably compressed in an article by Mr. Long, in the "Wiltshire Magazine," Vol. xvi., (Bull. Devizes). The article is quite a book in itself, and is beautifully illustrated. "Jottings on some of the objects of interest in the Stonehenge Excursion," by Edward T. Stevens, F.S.A., (Salisbury, Brown; London, Simpkin), is also a good work, to which we refer our readers who may desire to go into the subject at greater length. It is of interest to note that a pioneer of this investigation was a Spiritualist, John Aubrey, a Wiltshire gentleman, who died about 1700. He published works on Dreams, Apparitions, Voices, Impulses, Knockings, Invisible Blows, Prophecies, Transportations in the Air, Visions in a Glass, Converse with Angels and Spirits, Oracles, Ecstasy, etc. These phenomena constitute part of the subject of our peculiar investigation. It has always been men impressible by spirit influence that have opened out new fields of inquiry.

At a reception at Mr. Tebb's, on Tuesday evening, Mrs. Richmond, in trance, said, in answer to a question, that all examples of "thought-reading" are due to spirit interference. The assurances of public adventurers who profess to "expose" Spiritualism are no guide, because we know that the truth is not too highly esteemed by such gentlemen. Then they are not in a position to judge as to their relations with the spirit-world. Clairvoyants have testified that these men were the subjects of spirit-influence, during their experiments. One of them was a spirit-medium, till circumstances rendered it more convenient that he should take the opposite side, for which all Spiritualists are thankful.

We would suggest to our Druidical friends that they ask themselves whether such an extensive consumption of tobacco would form part of the ritual of the ancient philosophers they profess to represent, at Stonehenge at sunrise on the longest day. To see men singing solemn sentiments with lips that have just relinquished the cigar and tobacco-pipe, and which are held ready to be reinstated as soon as the verse is finished, is rather incongruous. Believing, as they do, in spirit-presence and communion, they would be better protected from local vulgarity by spirit-influence, if they made themselves more worthy of the ancient men, who may be still supposed to take an interest in what goes on within their old Temple.

Mr. Barkas is not clear as to whether he suggested the objects for the thought-reader mentally or audibly. Possibly he means that no word was spoken while the thought-reader was in the room. If the suggestions were audible, then all in the room would be acquainted with them. When Dick was at the Spiritual Institution, he indicated the position of the pointers of a watch, when no one knew it.

A.T.T.P. left town on Wednesday last, on a visit to Canada. He expects to be absent about two months. Over 400 pages of his forthcoming book of Controls have been printed, and it will be completed immediately he returns home. We hope to print one of the Controls he has left with us, next week.

Miss Dale Owen is having very good audiences in Yorkshire. Her style of speaking is so different from that usually heard on the platform, that it is first a novelty, then very warmly appreciated. Miss Dale Owen's sensational element is not of the demonstrative kind, but when it does operate, it occasions the flow of a deep vein of enthusiasm. Sound thought and correct feeling are what humanity wants, whether Spiritualists or not.

MR. R. S. CLARKE'S WORK.—For the information of those friends in the North and Midlands, who have been expecting visits from me later on in the season, I desire to state that I have accepted a cordial and unanimous invitation to continue my work here for the next six months, and that, therefore, my Sundays to the end of December are all engaged.—ROBT. S. CLARKE, 4, Athenæum Terrace, Plymouth.

MEDICAL CLAIRVOYANCE.—In reply to "M. G.," who advertises for a medical clairvoyant, might I suggest Mrs. Armstrong, who was considered by some of the most eminent men of the medical faculty, at Melbourne, Australia, as "A good Medical Clairvoyant." I knew her several years ago, as a highly developed medium of varied experience, and during the earlier stage of her development she was levitated in broad daylight through the house of Mr. Watson, a gentleman of position, who is one of the oldest Spiritualists in the Colony. She gave herself up openly to the movement at considerable risk to her social position, at a time when it was most unpopular. I heard the late Hon. Bowle Wilson, of Sydney, speak very highly of her mediumistic powers. The lady is, I believe, a relative of Whately, late Archbishop of Dublin. Her card, which recently appeared in the MEDIUM, indicates that she resides at 1, Olaverton Street, St. George's Square, London, S.W.—WILLIAM YEATES, 25, Pope Road, Bromley Common, Kent.

Two gentlemen residing in the W. district are desirous of becoming members of a circle in the above or adjacent district. Address,—Edwards and Henri, 7, Southampton Street, Fitzroy Square, W.

Mr. Dale reports that at his physical seance last week at 167, Seymour Place, a rose was put into his hand, and then a quantity was brought into the circle. The flowers were quite fresh, and damp, and he is sure the medium did not bring them into the circle.

MRS. RICHMOND'S PROVINCIAL ENGAGEMENTS.

NOTTINGHAM: Sunday June 27. Morning: "Spiritualism, the vital question of the Day"; Evening: "The Spiritual Triumph among Nations." Subjects will be announced from the platform for ensuing discourses. The series extends to Sunday, July 6.

BIRMINGHAM: July 13th.

SHEFFIELD: July 20th.

SOWERBY BRIDGE.—July 27th. Other dates pending.

LIVERPOOL: August 10th.

NEUMEYER HALL, HART STREET, BLOOMSBURY.

W. J. Colville's Inspirational Discourses in this hall will be brought to a close on Sunday next, June 29th, when the services will commence at 3 and 7 p.m. The subject of discourse will be: Afternoon, "The true relation of Spiritualism to all existing Theories and Institutions"; Evening (by request of numerous friends), "The Ancient World and its peoples, with special reference to the lost Continent Atlantis." The public are cordially invited free of charge. Voluntary collections will be made to defray expenses. Tea, coffee, and other light refreshments will be served in the ante-room from 5 till 6 p.m., for the accommodation of friends from a distance, and all who wish to attend both services, at strictly moderate charges.

Special notice is called to the Farewell Concert and Testimonial to W. J. Colville on Thursday next, July 3rd, at 8 p.m. Full programme and all particulars will be found in another column.

W. J. Colville's farewell meetings at the Spiritual Institution, 15, Southampton Row.—Monday, June 30th, at 8 p.m., closing lecture in the course on Spiritual Spheres; Subject—"Interplanetary States, and the influence of the planets on the Earth and on one another." Relevant questions will be answered after the lecture. Friday, July 4th, W. J. Colville will hold a public reception at 8 p.m. Everybody invited to both meetings.

Mr. Colville will lecture at the Branch of the National Secular Society, Castle Hall, Camberwell Road, on Tuesday evening, July 1, at 8.30. Subject: "Does Man survive Physical Death?" There will be questions afterwards.

Mr. W. J. Colville's series of Sunday morning services at Neumeyer Hall concluded Sunday last, June 22, when the hall was well occupied by a most appreciative and representative audience. The subject of discourse was the "Golden Age." The lecturer spoke in his best and most effective manner, while the matter of the lecture was most interesting and instructive. The idea of the Golden Age put forward by the speaker, was of a coming time, when all races, languages and religions should be one, and the predictions of the most hopeful prophets and poets fully realized. This lecture will be included in the forthcoming Volume, under the title of "The Future of the Earth and its Inhabitants." Herr Rudolf Koenig, Miss Alice Kean and Mr. W. J. Colville rendered the music admirably, while the display of flowers on the platform table was singularly bright and varied. At 3 p.m. there was another excellent meeting.

TO ALL MY FRIENDS EVERYWHERE.

While thanking my many friends in Leeds, and Mr. Duckworth in particular, for kind and liberal effort on behalf of the "Bertha Restoration Fund," I beg to remind the public at large that the volume of Discourses and Poems delivered through my mediumship in Neumeyer Hall during the present season, has now gone to press. Many of the lectures are already in type, and I am correcting proofs daily. I hope the book will be out in a very few weeks, but this is impossible unless I get 500 subscribers. I have already collected 150 half-crowns, and hope all who wish for a copy of the work, when out, will kindly send me a Postal Order (payable at any office) for 2s. 6d., IMMEDIATELY. This amount just covers the actual cost of production. Directly the work is issued, 3s. 6d., will be charged for every copy sold. Please address me care of J. Burns, 15, Southampton Row, Holborn, W.C.

Yours very respectfully,

W. J. COLVILLE.

BEDWORTH: Spiritual Meeting Room, Sunday, June 22.—A trance address was delivered through Mr. Wm. Tidman, by his guides, which lasted about an hour. The subject chosen by the audience by the desire of his spirit guides, was: "Nathan said to David, Thou art the Man;" which was handled in a very able manner, showing David's early life, his career through the middle stage of life, and his crime which caused the prelude of the incident, as penned in the Bible, and how that Nathan being a medium, was entranced at the time by the spirit, showing David how the eye of God was upon him for good; showing him that the secrets of all hearts were open to him. Then the spirit guides applied the subject, "Thou art the Man"—personally, pointing out that each one must stand for himself; leading his hearers on in a most harmonious strain of love, which gave great satisfaction to a large audience.—COR.

THE SCIENCE OF THE SUN.

A VISIT TO STONEHENGE, MIDSUMMER, 1884.

Some writers have been astonished that antiquarians should travel to distant countries to study the monuments of the past, and yet know nothing of Stonehenge. This monument has of late received an increasing amount of attention. In 1874 I visited it in company with others; being deputed to make such observations as might be of interest to Spiritualists. In the MEDIUM of July 10 of that year, I made some remarks, but felt that I had not gone sufficiently into the subject to warrant an extended expression of opinion. On another year, subsequently, I visited Stonehenge. This year an effort has been made to create a wider interest amongst Spiritualists, and my trip down was one of the results, my expenses being partly paid by a gentleman who is interested in the investigation.

The tour is one that requires considerable endurance, or the outlay of money. The place is inaccessible unless you walk or hire a carriage. I determined to take all out of my own bones possible, and got out at Grateley station, the second station on the London side of Salisbury. The easiest way is to proceed to Salisbury, and take a carriage for the nine miles to Amesbury. When I asked a lad what road to take for Amesbury, and how far distant it was, I was rather appalled to hear him say "nine or ten miles." I found afterwards that if I had left the train at Porton, the next station, the walk would only have been half the distance.

Of all counties for a walk that I ever set foot on, Wiltshire bears the palm. It may be due to its chalky soil that the air is so dry and stimulating. I was quite fagged out when I left London, and yet I began life anew as I turned westwards on my solitary way. The road is much of the way shaded with lovely woods; a balmy, aromatic fragrance is borne on the breeze; a ceaseless concert of birds and humming, flying things charms the ear; and the scene is continually on the change. You meet with a state of society in which the isolation prevailing in London is not known. About half way, asking the road to Amesbury, I was told to go forward and follow the telegraph "postises" and it would take me right; and truly these "postises" are a friendly guide and solace to a fellow on the tramp on a strange road. Further on I met a farmer coming leisurely home from the fields on his waggon. He asked me to look out for his waistcoat, which had dropped on the road, he thought, and hold it up so that the people in the field might see it. I met the party coming home, the smaller boys perched on the great horses, and the men and women walking in a picturesque group, like a party of victors marching home joyfully from conquest. They had picked up the missing waistcoat.

As the evening advances, the sounds, scents, and phenomena of the sky change. A party of sheep shearers are still at work, and from far away on the rolling expanse the sound of sheep-bells fall gently on the ear. At last the ridge is gained, which overlooks Amesbury and Stonehenge, and a magnificent view is presented. The valley of the Avon is well wooded; the undulating country for miles is pictured with cornfields and other crops, and the pine woods of the last few miles are left behind. I entered the village about nine o'clock, after a walk of nearly three hours, and found considerable excitement existing on the Stonehenge question. Mr. Edwards, the local antiquary, had several friends come or coming, and all the beds at the hotel were taken. During supper I had an interesting conversation with a clergyman who had come to see the sight. We got on to the question of psychometry, and the reading of influences, pervading a district, from the sensations. He said he had just been to a very old church—older than the Conquest—near to Godalming or Guildford, I forget which, and he had been aware of the impressions to which I alluded. This gentleman was of fine temperament and spiritual type of brain, and just the plane of mind to appreciate such matters. I told him of some of the results of psychometry and the trance, and said I hoped to see Stonehenge investigated in that manner. He said it recalled to his mind the passage in Habakkuk (ii., 11): "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Speaking of the significance of erected stones, he alluded to Jacob's pillar; and I called his attention to the fact, that the pillar derived its significance from its psychological associations. Jacob dreamed a remarkable dream; he felt religiously impressed by spiritual influences, anointed the erected stone as "God's house," and had his fortune told! In the thought of these

ancient shrines, I feel that the spiritual element must not be lost sight of, as it was the Scripture of the early times, and much of our present Scripture is simply a record of the living Word of the past.

The last of the visitors *vid* Salisbury were late in arriving, and it was eleven o'clock before we could retire, though we had to get up at two. Mr. Edwards declared that he would not go to bed at all. I had no bed to go to, but was allowed the use of a sofa. To those who have to sleep in their clothes, I would give a word of experience which I have found useful. Undress as if going to bed, put on the usual night attire, and also such of your usual day clothes as may be necessary for warmth according to the temperature; change your stockings and put on a pair of slippers, then wrap up in your rug or plaid, and you will rest well, and get up much more refreshed than if you went to sleep in the underclothing worn during the day.

Several carriages went up to the "Stones" (as Stonehenge is locally styled) with visitors, but I started a-head of them and walked (two miles or less). When I came in sight of the Stones, in the grey dawn, lights were seen about the place. Carriages, horsemen, and many on foot were approaching. I found that the lights were the lamps from the stalls of those who sold ginger-beer, oranges, biscuits, &c. Many people were assembled. There was the usual contingent of roughs: young men, apparently farm labourers, who had stopped up all night on the spree, were somewhat fuddled, reckless, and unparalleled in impudence. To make a personal attack upon visitors and raise a shout of derisive laughter from the yokels assembled, is considered the right thing to do. These local worthies place themselves in the best positions, and really do all they can to make themselves a nuisance.

Walking about amongst the stones and the crowd, I heard my name mentioned; and soon mine was grasped by a friendly hand, and though the face I knew, yet I could not localize it. I found it to be Mr. Jones, from Merthyr, who was accompanied by Mr. Wilkins, and other friends, one of whom was an eminent Druid. Mr. Edwards was busy with his invited friends, or I should have been glad to have introduced the Welsh party to him. There were some very interesting gentlemen from London, who seemed not quite at home in the tumult that pervaded the place. I felt regret that there was no bond of union to bring such excellent elements into combination. The Welsh friends intended doing something, and had Mr. Edwards not been so engrossed, I should have ventured to ask him to preside over a meeting of visitors.

Meanwhile the sun had risen, but behind the dull slate-coloured clouds that veiled the sky just above the horizon. So the sight of the day went for nothing, and it seemed hard to have no other advantage from the visit. The Welsh friends gathered together at the Altar stone, and sang in a very pleasing manner a Welsh ditty. Their efforts were much appreciated by all except the local rough element, which made derisive demonstrations, and did all it could to counteract anything attempted by others. Then the Druid mounted a fallen stone, and began an address, with an opening expression in the Welsh language.

He said the occasion gave rise to strong emotions, thus to stand in a temple erected and used by their forefathers, whose ancient language they still spoke. He proceeded to allude to the old forms of worship, and that then as now, there had been rival sects; for at Abury, only a few miles distant, traces of monuments existed, of a different class from the one at which they there met. He maintained that the ancient lore was still in the custody of the Druids of to-day, but some of his auditors were not fit to receive it.

These remarks, in a somewhat amplified form, were received with so much interruption by the local element, that the speaker was brought to a standstill with indignation at the treatment he had received. It was bad policy on his part to notice the noisy ones at all, for to leave off speaking to contend with an intruder always breaks up a speech.

Visitors expressed their indignation at the conduct of the boorish party, and a gentleman said he was a Wiltshire man himself, and was ashamed of his native county. At considerable expense and inconvenience, he and others had met there for a rational purpose, and it was disgraceful that they should find such a reception. These remarks were received with as great effrontery as the other proceedings. I then made a few remarks, taking no notice whatever of interruptions.

In substance I said:—

This is the third time I have visited Stonehenge on the longest day, but on the two previous occasions I saw the

sun rise. I think our first feeling should be that of gratitude to those who erected this structure. They were the pioneers in scientific knowledge. Our modern almanacs, astronomy, and social institutions could not have existed had it not been for the previous labours of the men who erected Stonehenge. Only fancy the condition of Society, if all the knowledge now expressed in the almanac were non-existent! We would know nothing of the lapse of time. Day would succeed day, and season season, but when one season began and another ended would be unknown. The year with its quarters and months could not exist; seeds would be sown either too late or too early, and cultivation would be a failure. No engagements could be entered into, as there would be no means of expressing time, and the commercial features of Society would be impossible, except as expressed in days. These men extended their researches beyond the knowledge of the moon's phases, and mastered the cycle of the sun, and thus gave time its true expression.

It has been said that these stones were erected two thousand years ago, but who can tell? That supposition is swallowed up by the larger consideration that Stonehenge is only one instance of an universal means of expressing truth by the erection of stones in a certain position: such monuments are to be found throughout the world. They indicate an age of mental development. These stones around us embody the literature of an ancient people. This is their book: who can read it? Mr. Oxley in his work on "Egypt" gives translations from stones found in Egypt, in which the men who caused such erections to take place are called the "Establishers of Truth." They set up Truth: that is, they arranged these stones in such a manner that Truth could be expressed, demonstrated, and made available for human needs. These stones are Truth. They are an Infallible Word: True as the Creator and His works. Every year, when the state of the atmosphere will permit, that stone yonder indicates the longest day of the year, as unfailingly as it did thousands of years ago.

It strikes me with wonder that this ancient monument has no word of human language nor form of human face about it! It speaks the language of the Great Spirit, not of man; it points us to the Divine countenance, and not to any form of human face. What a reproof to human conceit, with its dogmas, and to the idolatry of worship! for I hold that this building was not intended as a place of "worship" but as a place of Truth. In other words, its nature and use were scientific, and not theological.

Truth is the normal food of the soul; it makes us strong in spirit, it reconciles us to our surroundings, it gives us power to rise superior to the lower conditions. The possession of Truth and agreement with its light is the only true religion. That was the religion of these Builders. They manufactured no god. They expounded no theology. They revealed the Divine One that ever was, is, and shall be; for Truth is man's knowledge of Existence. Dogma, on the other hand, is a narcotic stimulant, not a food, like Truth. It is artificial, man-made, and deleterious. It stimulates men's minds to abnormal states of false religious excitement, and it subjects them to the reaction of the deepest spiritual depression. It is altogether irrational in its operation, and renders man spiritually eccentric, till he is reduced to bald Materialism, blank Atheism.

It is said the Druids worshipped the Sun. What is a Druid? To cover our ignorance we attribute to "Druids" and "Celts" the preposterous fancies of empty minds! The men who erected these Stones did not worship the Sun; they did not worship those massive blocks. The Sun and these were only symbols, and the means of interpreting them. These ancient men discovered the significance of the Sun, as the centre and ruling power in the Cosmical System. Its vitalizing power made earth what it is; its light enabled man to exercise his intellect; its motions regulated the affairs of men! Glorious truths these! Hence the Sun was seen to be the grandest object in creation, as far as the earth and man were concerned, and hence it was recognised as in the highest degree the true symbol of the Spiritual Sun: The Architect and Maker of all things.

In Christianity of to-day we find these ancient discoveries reproduced and mystified, but with nothing added to them. Christianity is almost identical with the Osirianism of ancient Egypt. The Druidical science was primary and purer, for it was free from the personifications that in Christianity have quite perverted the old system. The saint's days and holy seasons of the prevailing Church, are simply the ancient astronomical times twisted into fanciful personifications. Christianity has made no discoveries, has no revelations.

All the progress that has blessed man in recent centuries has been attained on the Druidic principle of Science and Nature. This the Church has ever opposed: and this opposition between Science and Religion causes the inharmonies that exist in the social state. Science and Religion should be one and the same; in other words, Religion should consist in being guided by Truth, and not a barren belief in baseless fables, as in the present Church.

In my lecture at the Vernal Equinox I showed that the four seasons, as represented on the hot-cross bun, were indicated by a vertical line, and a horizontal line crossing the vertical one in the centre. The horizontal line represents the Spring and Autumn quarters, the times of Seeds and Fruits, seasons of labour and endurance, associated with the sentiments of Hope and Gratitude. The two ends of the upright line indicate the Summer and Winter solstices, the seasons of Flowers and Transition, times of great joy and relaxation, and expressive of Enthusiasm and Faith. These four sentiments of the seasons, conjoined, constitute the highest religious feeling.

This is the festival of Enthusiasm or Reverence; and certainly it takes much enthusiasm to come to this place in the middle of the night, and still see no sun-rising. That this may not be an empty journey, it might be made the occasion of mutual acquaintanceship. By making ourselves known to one another and exchanging ideas, we may make these pilgrimages very pleasant and instructive. As it is, no progress is being made in solving the enigma of Stonehenge. By some more associated and systematic method of operation it might be otherwise.

Not to prolong my remarks I left much unsaid. I will here add that I do not think Stonehenge was the work of the Belgæ or any other race; but that it was the literature and university of a Learned Brotherhood, who travelled as teachers from country to country, and settled down permanently in suitable localities. They were like the Masons, who as a fraternity travelled about and built the early cathedrals, which could not have been the work of the natives, nor even of native artisans derived from the centres of culture. Indeed a comparison has been made between Salisbury Cathedral and Stonehenge; the one as a work of exquisite art, the other has a structure of the rudest kind. But another comparison may be made, which throws the meretricious Cathedral into the shade. That is an ecclesiastical plaything, whereas Stonehenge is an interpreter of Nature and an exponent of Truth for all time. Ultimately Stonehenge may have fallen into the hands of a sacerdotal party, and it may have passed through a succession of hands alien to its original use and intent. These incidents must not be confounded with its original purpose. Like the great Pyramid of Jeezeh it became the centre of a Necropolis. Many tumuli exist in the neighbourhood, having some symmetrical relation to the monument. This central influence is not to be wondered at. Righteousness has ever exalted a nation, and intelligence and culture, are indeed the germs from which nations have sprung. The Builders of this Temple may have been the apostles of the new faith, which superseded a fetishism that the more aboriginal inhabitants regarded as their religion. The Abury cult may have been based on the order of the Constellations, whereas Stonehenge had regard to the more modern system of the Sun. The higher intelligence of the new system, would enable the colony which adopted it to grapple with the forces of nature more successfully, and thus become the dominant race in the country.

But to return to the scene at the end of my address. The local element became increasingly abusive. A gentleman said he would acquaint the Mayor of Salisbury with the facts. Then it was suggested that Sir Edmund Antrobus, the lord of the manor, would be the best authority to maintain order on such occasions. The roughs became still more defiant, when a postilion made a rush at the most foul-mouthed of the crowd, and engaged him in combat. Twice the valiant postilion, as the champion of order, got his opponent undermost; and no one would have been sorry to see the interrupter punished for his impertinence. But he was the more powerful savage of the two, and ultimately gained upon his antagonist, striking him it is said when he was in a defenceless position, and causing the blood to flow from his face copiously. Thus the noble Gospel of Blood asserted itself, and showed how much superior Christian clericalism had elevated the people above the unknown men of the past, who erected that monument to their mental and physical prowess in a noble direction.

I intend to visit Stonehenge again, but I shall take steps to prevent such a disgrace to modern civilization. Clergymen and owners should be held responsible for the conduct of the people that they enslave physically and mentally. Such a state of things exhibits the absence of true religion in the system that prevails to-day. It is made by a handful of people for their own ends, and the multitudes many go to hell, live in hell on earth, or escape in the best way they can. What do the few care, if they get rents and tithes?

I was sorry our Welsh friends could not spend the day examining the place. They left at once in a vehicle for Abury, twenty miles to the North. After a six o'clock breakfast I secured a lift in a waggonet going to Salisbury. When we came to Old Sarum I alighted to inspect the mound, and my friends went on to catch the train. I encountered a gentleman who very courteously took me over the remains and ruins. He said he was one of a number of gentlemen who walk out from Salisbury and round these ruins every morning summer and winter. The landscape is grand and the air delightful. The place has originally been a hill. The outer ditch is a mile in circumference. A high bank of earth surrounds the first ditch, which is very deep. The bank on the inner side is much higher than the outer one. Then after traversing a plateau there is a second ditch, full of brambles and shrubs. Within this is a central piece of ground higher than the others, and here the ancient cathedral stood. Entrances across the ditches can be made from east and west.

I spent a few hours in Salisbury, and as it was Saturday, and I was not in a condition to rush home and resume work, I determined to take a run down into Dorset, and visit my old friend Mr. Young, at Sturminster Newton. I am enjoying the two days with his kind family very much. I have not had such a long holiday for years: but I snatch from it the opportunity to write this report, in Mr. Young's very commodious "breakfast parlour," through the midst of which the river Stour runs! In prosaic language, this means that I sit in an arbour on the terrace overlooking the river, with the beautiful meadows stretching on the other side of the Stour. And here also I had breakfast; a delightful spot for any purpose, especially to one who is so constantly banished to the arid waste of bricks and mortar.

J. BURNS, O. S. T.

Spiritual Institution, 15, Southampton Row, London, W.C.

PROGRESS OF SPIRITUAL WORK.

WORK AT BELPER.

We are realizing great success at this place, in the particular phase of spiritual work known as the "development of mediumship." It would seem as if the superintending powers had chosen this neighbourhood as a centre for the promotion of this interior work, on a very extensive scale; the circumstances and conditions of the place being moreover peculiarly favourable to such a work.

We have here something like a school for the training of mediums, nine meetings being conducted by the writer weekly, in addition to which various private circles are held to further accelerate the work. Are not such "schools of the prophets" much needed in our movement? Mediums are the desideratum in this Movement; let mediums be found—mediums of the highest order and character, whom the mighty invisible hosts can use, and they will speedily make the vibration of the spiritual movement felt from the centre to the circumference of the globe!

I can imagine no place more favourable for the training and preparation of numerous mediums than at this celebrated centre, it being central as regards the whole country, as well as being in a conspicuous centre of the movement. At any rate, an extraordinary work in this direction is actually going on here; the greatest activity being displayed in all the meetings held. It is quite an ordinary experience to have twenty persons at a meeting, and for one-half or more to be undergoing development. One friend is developing inspirational (not trance) speaking-power, of a most extraordinary and masterly character; except in one instance, I have not seen it excelled in any whose development I have had to do with. Another is exhibiting clairvoyant power of corresponding excellence; whilst the spiritual gifts of lesser brilliance are too varied and abundant to particularize.

At the Pottery on Sunday afternoon a young female, whose development commenced only two or three weeks since, in the opening of her spiritual sight to recognise her surrounding friends, spoke in the trance with considerable power, taking me quite by surprise. There is special earnestness and activity amongst the friends and the spirits at that place.

At the Belper meeting room, Sunday evening, a discourse of great power and excellence was delivered through Mrs. Hitch-

cook. The oftener I listen to this lady the more impressed I am that she is amongst mediums of the first order in this movement. She has had, as a medium, a remarkable career, during more than twenty years. In the second meeting some startling manifestations took place, and in addition, powerful and stirring utterances were delivered through a couple of mediums.

OMEGA.

BRADFORD: Walton Street Church, June 22nd.—In the afternoon Mrs. Butler spoke to a fair congregation on the fact that all have those in spirit life, who though sown in tears shall be reaped with joy in the immortal life. This great truth is being better appreciated, for the cause of Spiritualism is making progress, and it cannot longer be said that to relate our facts is to cast pearls before swine. Theology is also deriving light from spirit teachings, so that to-day the once prevailing doctrine of Eternal Punishment is losing its hold on the teachers of the people. Since the days of Paul progress had made headway in other departments, and Woman was no longer silent in church, but was used by the spirit world to do a work that helped on that done by men. Woman's place was by the side of her husband in all departments of life, that the influence of the Race might be fully represented in the work of life. Now was the age of liberty. The Laws of Nature and of Nature's God were man's Guide, and not as in the days of Constantine who made provision for priests, but kept the people in darkness. The people now had the matter in their own hands, and by prayer in secret, could enjoy the highest blessings of spiritual light and comfort. In the evening Mrs. Butler spoke on the "Beauty of Prayer," and was followed by Mr. Hillam who gave a splendid trance address on "Behold! I make all things new." He reviewed the whole course of religious progress, from the time when men worshipped snakes, beetles, and inanimate things, right through the times of Bible history down to the days of Mahomet, and on to the development of Modern Spiritualism. He showed what a power spirit manifestation had been in the work of human Progress. The rising of Jesus was a grand fact. What a pity it was that the statements made in the Gospels respecting it could not agree. The Christian Church had based itself on those incongruous writings, and not on the everlasting truths of Spirit Communion, and hence had failed as a spiritual power.—I may add, that we had a coffee party on Saturday evening at which forty sat down. It was a very harmonious meeting, terminating with a little dancing till ten o'clock. In respect to Miss Dale Owen's visit, I have pleasure in stating that she lectured to a large and intelligent audience in our Church on Thursday evening. At the close questions were asked and replied to, and the talented lady was very attentively listened to. The collection amount to £1 6s.—PINDER.

WEST HARTLEPOOL.—Yesterday we had Mrs. S. Gott, of Keighley, Clairvoyant Medium, with us. We had very good audiences. In the afternoon we had 150 present, in the evening between that and 200, so that we have every reason to feel gratified and thankful to Almighty God for thus favouring his Cause in this town; and doubtless you, dear Sir, will feel a measure of satisfaction to learn that your labours in the past in defending the Cause against interested orthodoxy, is bearing good fruit. At both services, in her normal condition, while relating how she became a Spiritualist, how she was cured of cancer after being given up by all the eminent practitioners she had consulted, and has enjoyed good health ever since, told very forcibly; and at that part where she tells of her husband controlling a medium, and thus preaching his own funeral sermon, how the people in Bradford knew on the very evening he passed to the other life of that occurrence through one of their mediums under control, she seemed to carry the feelings of the people with her, particularly during the above recital. She then went under control and the spiritual descriptions given at both services were highly satisfactory, and altogether much good will result from the manner she dealt with the subject of Spiritualism on both occasions. We heartily wish her and her guides Good speed in the Cause, and hope to have her with us again at some future time.—WM. WARDELL, Sec., 8, Havelock Street

ROCHDALE: Regent Hall.—Last Sunday we had two very good meetings, when Mr. Roscoe, of Oldham, was our speaker, he being supported by Mr. Taft and Mr. Savage, who are members of the same circle. In the afternoon Mr. Roscoe spoke to an audience of about 100, on the subject, "As the tree falleth so it lieth," suggested by one of the audience. We then had short addresses from Mr. Taft and Mr. Savage. In the evening we had an audience of about 160, when the controls took for their subject, "The regeneration of Humanity," which they handled in a very fluent and energetic manner, for about three-quarters of an hour, dealing with men and principles which they thought had been and were now conducing to the regeneration of humanity. Considering that it is only about six months since he first entered into a Spiritualist meeting room, I think his guides have made great progress with him, judging from their effort on Sunday. We again had short addresses from Mr. Taft and Mr. Savage.—J. T. TETLOW, 60, Freehold Street.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent gave an excellent inspirational address to a good congregation, on "The World's Wisdom, what is it compared to the divine wisdom that governs the laws of the Soul?" Next Sunday, June 29, Miss R. Dale Owen will occupy the platform of the Temperance Hall, afternoon and evening. The subject for the afternoon: "How the spirits have helped me," and in the evening: "Every-day Spiritualism."—H. A. HANNIBAL, Sec., 21, Mostyn Street, Hinckley Road.

MORECAMBE.—I desire to bear testimony to Mr. Watkinson's healing gifts. We went yesterday about two miles from here to a place called White Lund, to see a poor young man about 19 years of age, who has had the dropsy, and it has left him with fits, which last a considerable time, and he has been pronounced incurable by the doctors; but our medium's guides say he can be cured, which I am sure his dear friends, and especially his poor mother, will think a miracle. Another cure at Lancaster was a young man who had had fits for about 14 years, and he was treated in January last, and never had one fit since. Blessed gift of God the Father! Oh, that all mankind would embrace this grand truth. To all who wonder what Spiritualism is, I say, investigate, and if you come to scoff you will remain to pray.—J. WM. JAMES.

DEVONPORT.—On Sunday last, Mr. W. Burt gave the first of a series of inspirational addresses at Haydon's Public Rooms, Fore Street. Owing to no public announcement being made previous to Saturday, the attendance was small. The address was listened to attentively by those who assembled. Mr. Burt will give an inspirational address on Sunday evening next at the above Hall, when he hopes that all Spiritualists in the neighbourhood not allied with the Plymouth Society, will attend. Service to commence at 6.30 p.m. Sankoy's hymns used.—OBSERVER.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, June 22.—In the morning the guides of Mr. Plant took for their subject: "What is life and its duties?" After the address, which was listened to very attentively, he gave several clairvoyant descriptions to strangers, which were readily recognised, and brought two of the strangers to tears; for one was a son and the other a daughter who had passed away some little time. In the evening they took for their subject, "What becomes of the mind when the body is laid in the tomb?" which was dealt with in a very able manner. After the address, in his normal state he gave sixteen clairvoyant descriptions, ten of which were recognised. He then went under control, and gave us two beautiful poems on "Passion" and "Birth," which were highly appreciated by a very good audience.—J. M. H., Sec.

LEEDS.—Another absorbing public debate on Spiritualism took place here on Wednesday last, the 18th inst., between Mr. E. W. Wallis and Mr. Lishman (of the Leeds debating club). Notwithstanding the charge for admission, there was a numerous attendance; over 300 being present. Mr. Wallis opened the debate, taking the affirmative of the question: "Are the Phenomena true, and are the Teachings of Spiritualism beneficial to Humanity?" The debate was kept up with great vigour and interest on both sides, the various points being loudly applauded. The chair was taken by J. T. Morrison, Esq. (Town Clerk). The debate was arranged by the Sheepscar Spiritual Society, and tracts were distributed at the door giving instruction how to investigate.—COR.

PENDLETON: Town Hall.—Last Sunday was quite a red-letter day for the Pendletonians. The platform was occupied by Mrs. Groom, her guides choosing for discourse: "Blessed are the peacemakers, for they shall be called the children of God." It was a very sympathetic discourse, showing how the great men of all ages have suffered, while trying to establish that peace which every Christian ought to possess. Several spirits were described in the audience, but it was so strange to them, they could not comprehend at first. Three impromptu poems were given. In the evening the subject was "Is Spiritualism beneficial to man as a Religion?" The guides showed how it will benefit humanity at large: religiously, by purging it of its creedal superstitious errors, and placing truth and principles instead; Politically, by administering just laws for the people; socially and morally, by obeying the laws of the Great Infinite. Several clairvoyant descriptions were given, and all recognised. Two impromptu poems were given: "Progress" and "Faith." Several questions were asked and answered satisfactorily. Next Sunday, Mr. Schutt, of Accrington at 2.30 and 6.30. Friends from a distance are cordially invited. Can have tea by applying to the doorkeeper.—C.

SALFORD: 83, Chapel Street.—Owing to Mrs. Groom being at Pendleton Town Hall, last Sunday, our Committee, out of neighbourly regard, both to our friends and the lady lecturer, decided to close our meeting on this occasion, and advertise their decision in the "Manchester Guardian" of last Saturday. We are pleased to find their venture came up to expectation. On Sunday next, Mr. Thompson will give his deferred address upon "How I became a Spiritualist, and why I cannot be persuaded to give it up."—COR.

SUNDERLAND.—On Sunday evening last, a very large audience again assembled in the Albert Room, to hear our old and valued friends in the cause of Spiritualism, Messrs. Armstrong and Ashton, of Newcastle-on-Tyne. They were also accompanied by Mr. Pearce, of Morpeth, who it will be remembered has been very successful lately in obtaining spirit photographs in the open air. Mr. V. W. Pinkney took for the lesson of the evening: "Natural Mysteries," which he rendered with good effect. After a few introductory remarks by the chairman, Mr. John Rutherford, Mr. Armstrong addressed the audience in his old and happy manner, so much appreciated by the friends in Sunderland. He took for his subject, "What is Religion? and Religion as revealed, and, What is Spiritualism?" Mr. Armstrong had evidently studied this matter thoroughly, by the very able manner in which he guided his hearers through the whole of the discourse; but then he has such a happy way of mingling his address with good anecdotes, that always carry the sympathy of his hearers along with him, one of which will bear repeating here. One day a friend said to him: "What religion are you, Mr. Armstrong?" When he replied "Well, you see, I am a Protestant, and a Catholic, a Hindoo, a Jew, a Methodist, a Quaker, a Shaker, a Latter-day Saint, a Spiritualist, and a —;" when his friend suddenly stopped him, saying: "Stop, stop, Mr. Armstrong. How can you possibly be of all those religions?" "Well, you see," replied Mr. Armstrong: "all those religions have a little bit of truth in them, but not the whole; therefore, I use the faculty of judgment which has been implanted in my soul by the All-wise Father, and I pick out the good and reject the bad, and can thus hold on to those various religions. Mr. Armstrong could have very well occupied the platform during the whole of the evening, but seeing that other speakers had to follow him, he was obliged to give way, summing up religion thus: In the language of the prophet: To do justice, love, mercy, and walk humbly before God; and as said by Jesus: Do unto others as ye would have them do unto you. Mr. Ashton made some very practical remarks on the gifts of mediumship, and the best methods of promulgating the beautiful truths of Spiritualism. He said it was not only by preaching from the platform, that the greatest good could be done, but that the sick and needy should be visited, and helped by every means possible, even the vilest resorts of men and women should be visited by the Spiritualists, because such places as those would supply them with works which would be able to bear the richest fruit. Mr. Pearce also addressed the audience, and told them how he became a Spiritualist. He said he had been an Atheist all his life, until a short time ago, but that he had had proofs given to him, that there was life beyond the grave, and he was most happy to tell them that not only had his belief been changed, but also his whole life; and that he was now ready and willing to work in the Cause of Spiritualism, as far as ever lay in his power. Mr. Rutherford also gave some sound practical advice, and said he was happy to tell them that the outcome of last Sunday evening's work had been productive of great good. They would remember that at the close of the service, Mr. M. Fidler, of Sweden, magnetized several persons, and they were there in the room to testify to the great benefits they had derived from that gentleman's treatment. One man then present, had not been able to work for years, he having been a martyr to asthma and bronchitis; but Mr. Fidler had operated upon him last Sunday evening, and he had been able to do some very heavy work during the past week. He was sorry Mr. Fidler was not able to be amongst them that evening, as there were a number of other persons present who wanted to be operated upon. However, he was glad to say that Mr. Harms was present, and would supply Mr. Fidler's place, and would heal the sufferers. Accordingly, our friend Mr. Harms operated upon several persons in the ante-room, and we understand with good results. Thus ended another happy and usefully-spent evening. Mr. Fowler ably presided at the harmonium.—G. H. PYNE JONES, Sec., S.S.E.S.

MR. BOWMER AT NEW MILLS.—On Sunday evening last, we had a trance address, the subject being a review of one of Wesley's sermons, entitled, "A Caution against Bigotry," founded upon the passage: "And John answered him saying: Master, we saw one casting out devils in thy name, and he followeth not us. But Jesus said: Forbid him not." It was treated both logically and eloquently from a spiritual standpoint, to a company of spiritual adherents, one of whom, a veteran in the Cause, who, from former experiences with the mediums, perceived that the style of oratory was that of the Scotch divine, "Dr. Guthrie," as was proved afterwards by physical phenomena. Every one present listened with breathless attention to a poem given, entitled: "The Winsome Child.—MERCURY.

BARROW-IN-FURNESS.—The "News" of Saturday gives a favourable report of Mrs. Groom's meeting on the previous Monday. There was a crowded audience. Mr. Walmsley presided. As a subject, the audience selected "After Death—What?" The spirit controlling purported to be one of the first martyrs to the Christian religion. The report thus concludes: "Dogmatic scientists and orthodox believers came in for a share of criticism, the spirit showing how absurd it was for

either school of thought to dogmatise upon that they were so uninformed upon. As the spirit had survived physical dissolution and was there in person it was proof positive that the scientific materialist was absolutely in error, and the ecclesiastical stickler for orthodox theology was non-suited by the overwhelming evidence given in favour of goodness, honesty, and purity of motive, being the qualifications necessary for a place in the higher sphere, and not mere creedal belief. A hymn being sung, after which Mrs. Groom, in her normal state, gave clairvoyant descriptions of spirits surrounding the audience, which was most interesting as one after another recognised their departed friends, not just from the description of the features and physique but the mannerisms and general characteristic of the friends were given, which made it overwhelming convincing. The meeting broke up by singing the Doxology, and the medium offered the final invocation."

VICTORIA PARK: Messrs. Jennison, Emms and friends met at the fountain on Sunday. Mr. Jennison opened the meeting. He took for his subject "Death." Spiritualism, he said, proved that death did not end all, but that it opened the way to immortality. Many were the friends that had come back to him from the spirit-world, and had proved that death was but the awakening into a new sphere of existence. Mr. Jennison gave a very beautiful account of the passing away of a spirit into the next world. Many Christians consider that Christ was God, because of the acts of healing that he wrought, but at one place he could not heal them on account of their unbelief, thus proving that he was not God—all-powerful. Healing by laying on of hands has not passed away with Christ, but is now being practised by many Spiritualists. In conclusion he urged them to consider the subject earnestly, and find out whether it was true or not. He was followed by Mr. Emms, who spoke for a short time upon man's different views of God. Man, he said, made God after his own image. Every man had a different conception of God. The Jews carried him about in a box, and they considered that its presence helped them to defeat their enemies. To-day if we are being defeated in battle, the bishops offer up a special prayer to God, asking him to help us in our murderous work. Spiritualists do not believe in a God, whom man can influence in that manner. We look around and see the beautiful things of nature, working in harmony with each other. These hidden laws could not have come by chance: they must have a designer, and we call that designer God. Mr. Emms concluded with a few remarks upon "Vaccination," which he considered was not a preventive of small-pox in the least. Next Sunday morning Mr. Emms will deliver an address on "Vaccination," and prove that it is a disgrace to humanity. Many friends distributed a large quantity of literature.—WILLIAM LUXFORD.

PLYMOUTH: Richmond Hall.—The magnificent weather with which we are being favoured here, is, as might be expected, thinning down our congregation, and on Sunday morning last, the few friends who gathered at our hall, wisely decided to dispense with the regular service, and hold a seance instead, the results being of a very interesting character. In the evening, however, there was a numerous auditory, and the guides of Mr. R. S. Clarke dealt with two subjects held over from last week, viz: "How does the spirit on leaving the body form its individuality"; and "Spiritualism, its relation to politics, science, and religion." The control was a very powerful one, and gave great satisfaction to all present. I am pleased to say that steps have been taken to add to the efficiency of the musical part of our service. Will friends in the district please note that a social gathering of members and sympathisers will take place on Wednesday evening, 16th July. Programme:—Harmony, Sociability, Tea, and Small-talk.—

DEVONIA.

NORTH SHIELDS.—The "Newcastle Examiner" of June 20th, gives a long report of Mr. E. W. Wallis's lectures. The report concludes by quoting the remarks of Mr. H. Appleby, who proposed a vote of thanks to the lecturer: "He observed that a few years ago he was a member of one of the principal Dissenting churches of the town, and when he commenced his investigations into Spiritualism he informed his minister of the fact. At the same time he asked him if he could justify, from an orthodox stand-point, a belief in a future state. The minister confessed he could not, whereupon he (the speaker) told him he ought to think shame of himself (!). Spiritualism had supplied what orthodoxy had failed to do.—It strikes one that the relations between Mr. Appleby and his former 'spiritual adviser' had been of a somewhat free and easy kind. It is not every day one hears of a minister being thus flagellated by a member of his flock. I believe the minister referred to is the Rev. H. Vian-Williams; and probably we shall hear more concerning the allegation made by the mover of the vote of thanks—an allegation that was evidently the occasion of much surprise to many of the audience. Perhaps of all preachers in the borough, there is not one more fearless and more frequently outspoken in scholarly attacks on error and in defence of the Christian verities than the gentleman who ministers to a large and highly intelligent people in the Congregational Church, Stephenson Street, North Shields."

MEETINGS, SUNDAY, JUNE 29th, 1884.

LONDON.

NEUMAYER HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 3: "The True Relation of Spiritualism to all Existing Theories and Institutions;" at 7, (by request), "The Ancient World and its Peoples, with special reference to the Lost Continent Atlantis."

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, "Mystical Spiritualism: Its Difficulties and Dangers."

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, J. M. Dale; Tuesday, at 7.45, Mr. F. J. Wilson; Wednesday, at 7.45, Physical Science; 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, Kinggate 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. Hepworth.

BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.

BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Armitage.

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.: Miss Musgrave and Mrs. Wade.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Local. Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Gott.

DEVONPORT.—Haydon's Rooms, at 6.30: Mr. W. Burt.

EXETER.—The Mint, 10.45; Oddfellows' Hall, Bampfylde Street, at 6.30.

GLASGOW.—3, 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.: Mr. R. A. Brown. Lyceum at 10.30. Monday Service, 7.30.

HETTON.—Miners' Old Hall, at 6.30.

KIRKLEY.—Lyceum, East Parade, 2.30 and 6.30: Messrs. Holdsworth and J. H. Taylor; Mr. and Mrs. Murgatroyd, Idle, and Mr. John Wright.

LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 and 6.30: Mrs. Bailey.

Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Local.

LEICESTER.—Temperance Hall, at 2.30 and 6.30: Miss Dale Owen.

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Miss Allen.

MAONSFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. B. Cross.

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. Place, Maonfield.

MORECAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Illingworth.

MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.

NEW CASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. W. H. Robinson.

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.

NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. Gardiner and Mr. Edmunds.

NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30, Mrs. Richmond.

OLDHAM.—176, Union Street, at 2.30 and 6.

PENIDLETON.—Town Hall, at 2.30 and 6.30: Mr. Schutt.

PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Husson; at 3, Circle, at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.: Mr. E. Wood, Oldham.

SALFORD.—83, Chapel Street, at 6.30: Mr. L. Thompson.

SOVERBY BRIDGE.—Progressive Lyceum, Hoilins Lane, at 2.30 and 6.30, Mr. Schutt.

SUNDERLAND.—Albert Rooms, 7, Cornhill Street, 6.30: Mr. Wm. Westgarth.

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; Wednesday, Circle, at 7.

WEST FELTON.—At Mr. Thomas Corker's, 12, Grange Villa, 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.

SOVERBY 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, Kelghley.

CORRECTED ANNOUNCEMENTS.

KIRKLEY: July 6, Mrs. Riley, Bradford, and Mrs. Craven, Leeds.
 " 13, Mrs. Scott and Mrs. Ingham; Anniversary Services.
 " 20, Local Juveniles.
 " 27, Messrs. Wright, Holdsworth and Taylor.

LEEDS: Edinburgh Hall, Sheepscar.
 July 6, Mrs. Scott and Mrs. Ingham, of Kelghley.
 " 13, Mr. A. D. Wilson, Halifax.
 " 20, Miss Musgrave, Bingley.
 " 27, Mr. J. Schutt, Acorington.

S. COWLING, Secretary, Marley St., South St., Kelghley.

MR. W. J. COLVILLE'S PROVINCIAL ENGAGEMENTS.—PENIDLETON: Town Hall, Sunday, July 6, 2.30 and 6.30 p.m.
 SALFORD: Trinity Hall, 83, Chapel Street, July 7 and 11, at 8 p.m.
 SOVERBY BRIDGE: July 13, 14 and 15. BRADFORD: July 20, 21 and 22.
 NOTTINGHAM and LEEDS: In correspondence. LIVERPOOL: Aug. 17.
 As W. J. Colville's Provincial Season is limited to a few weeks only, persons desiring his services should write to him at once for dates, care of J. Burns, 15, Southampton Row, London, W.C.

MR. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Christ Church, Duke Street, Sunday, June 29th, at 11 a.m., Subject: "The God Idea, Past and Future."
 PLYMOUTH: Richmond Hall, Richmond Street, at 6.30 p.m.
 SALTASH: July. EXETER: In Correspondence.
 Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenum Terrace, Plymouth.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W., Sunday, June 29th, 7 p.m., Subject: "Mystical Spiritualism; Its Difficulties and Dangers."
 Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 291, Euston Road, London, N.W.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—LIVERPOOL, Sunday, June 29. BETHNAL GREEN, Sunday, July 6, "Robert Owen."
 BIRMINGHAM, Sunday, July 20. GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3. Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. E. W. WALLIS'S APPOINTMENTS.—
 For dates, address E. W. Wallis, 4, Lower Rushall Street, Walsall.

MR. J. B. TETLOW, 2, Isherwood Street, Heywood, accepts invitations to speak on Sundays, within a reasonable distance from home.

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT 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.)

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