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HAVE THE HIGHER ORDER OF SPIRITUAL BEINGS ANY SUPERIOR OCCUPATION TO THAT OF RECEIVING AND IMPARTING KNOWLEDGE?

A DISCOURSE THROUGH S. DE MAIN.

Recorded by C. G. Oyston, Dec., 30, 1883.

You ask us a very difficult question—a question which will require an answer from one of those higher spirits you refer to, in order to adequately satisfy your minds. However, we say that amongst the higher order of spiritual beings there is an infinity of enjoyments and occupations. Yes, these elevated beings have enjoyments other than those you name, and yet receiving and imparting knowledge is one of the most delightful occupations of the human soul; for what enjoyment can be greater than that of giving to the inner principle unrestrained expression? Knowledge to these emancipated spirits is as necessary to their comfort and happiness as the daily material food is requisite for the weary, way-worn traveller of earth. By acquiring knowledge, he increases his spiritual strength, and this aliment serves the same purpose to the inhabitants of yon higher realm, as the physical sustenance does to you in imbuing your system with new vitality and vigour.

In the spiritual life, knowledge is the food of the soul. It is a subtle, mysterious power, which acts upon the individual, and enters into his innermost being. This substance is contained in the germs of knowledge. It builds up his spiritual faculties, and keeps them from wasting away by continual exercise. You here take food; but some of the subtle ingredients of that food defy your research and investigation. Only one thing you know, that it sustains life. There is a portion of that food invisible to you, and its operations are silent and altogether mysterious. But the other element is passed through the system, and returned to earth. So is it in the spiritual life. You partake of knowledge, and that which is necessary for your own spiritual welfare you appropriate to your system, but that which you do not require you dispense it broadcast to those on a lower plane of development than yourselves. It is a necessity of your spiritual life, to receive knowledge and to distribute it also. If you did not distribute this power, there would be spiritual stagnation. It would be analogous to the experience of an individual on earth, who refuses to partake of food. He must necessarily suspend the legitimate action of the functions of his physical body. Without this sustenance, your power and energy would be circumscribed, the fire and fervour of your inmost nature would be subdued, and finally, you would be unable to maintain a continued existence.

But there are other pleasures that high and mighty spirits experience, which far transcend the most rosy and imaginative conceptions of the denizens of earth. There is nothing here in physical life that can give you an adequate idea of what

these noble souls revel and delight in. It is impossible to put that enjoyment into earthly language, for your present enlightenment and instruction. Those who have advanced to a certain plane of development, experience pleasure in throwing out waves of thought, which, when expressed from their inner nature, they endeavour, by the power they possess, to control and direct them whither they wish them to go. They are thus bringing out their God attributes, and strengthening their spiritual being. As they project these thought-forms, how they dance and quiver under the purple arches of the Summer Land! How they flit to and fro, and glitter in the beams of light and beauty in that lovely clime! How like sweet messengers of peace and goodwill, they gently descend and brood over some tired and exhausted traveller, who is toiling on, anxious to disperse the midnight shades surrounding him, and bask in the genial sunshine of a brighter day! These beacon lights, all radiant with divine love, beckon the dust-clad pilgrim to gird up his loins, and press onward to purer joys and sweeter scenes. That sad, distressed and undeveloped spirit, cramped and impeded in its progress by the incubus of earthly attraction, hearkens to that welcome messenger. He beholds the dawn of a summer morn, and recognises these sympathetic visitors as harbingers of spiritual hope and peace. Thus, the higher spirits experience delight in unfolding their thought power, and a hallowing glow of inexpressible gratitude permeates their souls, when they perceive the beneficial effect of their philanthropic exertions upon these lowly ones who are toiling upward and onward.

When this snow-white messenger has accomplished its work, in that particular aspect, the thought changes its form. Perhaps it may stand out representing the Angel of Liberty; yes, that thought-form can assume human characteristics, and beckon to the dweller on the shady side of spiritual existence, to struggle on until he reaches a land of liberty and spiritual peace. But that mental will-o'-the-wisp never allows itself to be overtaken, no matter what strenuous exertions the undeveloped spirit may make to gain the precious prize. When it has succeeded in its purpose, that higher being can, by a single act of the will, cause that spiritual substance to become dissolved, and return to its original condition. If you could comprehend this in its totality and entirety, you could not retain your present material bodies—you would snap the subtle cord that unites you to material things.

This form of occupation is the means of sending joy through the hearts of myriads of spiritual beings, who are dwelling in the lower regions of the spiritual world. The bright souls of a purer life send forth birds, emblematical of happiness and peace. They hover over the less fortunate, on joyous wing, and they give expression to sweetest songs of harmony and love, making melody in the dark and gloomy brakes of the spiritual life. Have you never, at the hallowing midnight hour, when not a sighing zephyr has stirred the trees—have

you never heard the rich music of the nightingale, as it swelled on the still night air breathing symphonies of a higher and a better world? Has it not awakened responsive echoes in your grateful soul, and caused every nerve and fibre to thrill with holy joy? Then, if you have ever heard this, you may have some faint idea of the beneficent mission of these thought-forms to the dwellers on the threshold of the spiritual world. They awaken the slumbering faculties of appreciation, and a desire for purer conditions and higher joys is the result of such spiritual attentions.

Another pleasure experienced by those who have been emancipated from the thralldom of the senses, is social fellowship. Those mighty powers meet in conclave, in order that they may make known to each other the increase of knowledge which they have obtained, and how that knowledge may be best utilized for the benefit of their less fortunate fellows. There is no recognised superiority among them. They enter into consultation in their synods of wisdom, on an equal footing, and one is as much revered as another. They are actuated by the purest motives, that can find a receptacle in the human breast. But they do not simply discuss these subjects. They are actively occupied in presenting their plans, and in bringing those plans to a successful issue.

Those higher spirits have their social enjoyments. They retire into the sacred recesses of their own spiritual homes, adorned with all that is noble, beautiful and sublime, where they can commune with their own souls. When the two elements, male and female, become united in holy marriage—when the affinal ties cement these happy beings in everlasting bonds—the exquisite enjoyment participated in by the two individualities defies the fluent expressions of the most eloquent tongue of mortal man to portray.

Every moment of their lives, these holy spirits are engaged in some philanthropic enterprise. The vast system of worlds bespangling the dome of heaven, receives a portion of their loving care and friendly regard; yes! those silvery orbs receive continual attention from these powerful and benevolent beings. There is not an humble soul, no matter how low and degraded he may be, escapes their omniscient eyes. There is not an angel sings the sweet songs of the Summer Land, but it affects their internal being. There is not a sigh emanates from the meanest child of earth, but receives a gracious response in their mighty, Godlike breasts. No matter how far removed from light and glory he may be; that darkened soul receives a measurable degree of their boundless love. It would surely be a Herculean task to enumerate all their modes of enjoyment, to describe their knowledge and stupendous power, and to define the compass of their intellectual possibilities.

But how noble the thought, how magnificent the conception, that the meanest wretch on earth to-day will eventually display these indescribable powers! You here have latent within you, the possibilities of those great souls to whom we have referred, and whom you would fall down and worship, could you behold them as they are. But even those lofty souls have once dwelt in gloomy conditions, attached to the particular planet upon which their activities have been displayed. They have passed through all the various grades of development, and having experienced all the sorrows, pains, anxieties and troubles of human life, their sympathies can be continually unfolded for the benefit of those who are travelling onward by the same route they have come.

Then does it not behove the inhabitants of earth to do their duty spiritually, that they may attain to these beatitudes of bliss? The Spiritualist, imbued by the elevating conception that he is a very demi-god in disguise, should take the foremost stand in every reformatory movement, and on all occasions assist his fellow men to unfold these mighty possibilities. True, some may say that this is too sublime for every-day life; but when man becomes assured of his God-like qualities and of his future destiny as a Creator to those on a lower plane of being, will it not give him a powerful incentive to resist evil, and to purify himself—to live as befits his noble condition as an embryo god? Yes! he will thus feel himself above the petty annoyances of material life, and he will rise superior to all selfish motives and desires. When man knows that he possesses within himself all the possibilities of the archangel, then, and not till then, will he stand up in his majesty and native strength of soul; then will he assert his dignity over everything beneath him. Man has been taught hitherto, that he was worthless and insignificant indeed, but when he is told that he is really and truly one of the gods of the universe, he will scorn to have meaner companions than are consistent with his dignity, but he will clasp

hands with the angel world, and claim kindred with the ruling powers in the spiritual realm. Thus, he will expand and grow until he can grasp and comprehend spiritual things; his tastes and aspirations will be purer and nobler, and he will reflect the God-attributes even on earth.

Then let your enjoyment be like those angels: ever striving to confer blessings on your fellows, ever seeking to cast roses of sympathy around their pathway; and the sweet messenger of charity will smile upon you in every daily sacrifice of your lives. Remember, that these august rulers have not attained to their present, stupendous heights of development, without much suffering, without many a long and weary toil. You will have to tread the same pathway of difficulty and trial, before you can reach that eminence of enlightenment and progress.

Then, look upward, ye sons of earth! Let your condition of angelhood be the pole-star of your life. Keep your minds fixed upon purity, goodness, virtue and sympathy. Let every action and every thought give you an impetus forward to your grand destiny in the far future: Crucify selfhood; banish inferior and grosser considerations; live for the uplifting of your fellows from meanly pursuits; then, when you enter the Brighter World, all will be well!

THE SPIRIT-MESSENGER.

STATES AND OCCUPATIONS IN THE SPIRIT-WORLD.

A CONTROL BY "MERCY," ON EARTH, MARY SEYMOUR.

Recorded by A. T. T. P., May 12, 1884.

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

The Sensitive, in trance, said:—

I hear voices. It is like singing. Their voices sound so soft, filled with such dulcet tones, that it makes it hard for me to understand; but they are coming nearer to tell us of Spirit-lands and of their homes.

Here the Sensitive went under control, and spoke as follows:—

How shall we speak of our homes? What language shall we use? What terms must be chosen to speak of spirit-lands? The descriptions of Spirit-land by a majority of your controls are of a negative nature, and not satisfying to the longings and aspirations of the children of earth; and the reason for this lies in the difference of explanation, which differences I will endeavour to meet in the description of Spirit-land from the sphere of Innocence.

A spiritual message has been given to an earthly soul who has visited our land, and who has been permitted to hold conversation with his fellow children on earth on his experiences. I will refer to his description: in it Spirit-land is described as a social land, a land of friendship and loving intercourse. Many sacred writers of all nations try to describe the Heaven, the sphere of Spirit-land, and their descriptions are vague. One calls it "an eternity of holy repose;" another describes it as "a calm and intellectual eternity, passed in the blessed presence of the Creator." The follower of Jesus of Nazareth, the well-beloved disciple, describes Spirit-land as "a vast and glorious temple, crowded with worshippers of God, whose eternity is passed in praising Him for ever."

I am going to speak of Heaven as a world without boundaries, as a home where happy and loving humanity are within the unchangeable law of progress. There is a sacred word denoting a sacred place here on earth, and that word is Home. It is there, that the happiest moments of life are passed, until the time arrives, when the soul must be prepared to mingle with that ever-increasing flood of humanity. As the sun is life's great symbol here on earth, so is it in its rising a type of immortal humanity. The immortal soul progresses; emerging with an ever-increasing lustre; getting nearer and nearer to the central heaven. There is an ever-increasing number of immortal souls, and how they are ever-increasing, is shown by the computation, that one of the great human family here upon your earth passes away from time into eternity every passing moment during time. Thus is the river of life on earth, yielding to that immortal river, which through God's fiat is to flow unceasingly through the eras of eternity.

It has been shadowed, that Heaven is a state and not a reality; but the heaven of Spirit-land is as real as that heaven of grace, which a soul may possess if he wills: for there is a loving intercourse and an ever-increasing interest felt by the inhabitants of Spirit-land. That there is an intense desire on their part for communion with their brethren on earth, has been sufficiently proved by the few years, that have so lately passed, and although few have ventured an absolute description, it was not because they did not know of its existence, but feeling in its entirety the difficulty of the task of making themselves understood; for the human mind pants for definite

terms, and reason has placed interpretations on words, and to give to the soul of earth another meaning by reasonable interpretations of time, of distance, and of the soul's capability, is a task sufficient to deter; a task, which explains why so few have tried to localize the boundless spirit-worlds, which God has given to humanity.

Then, again, there are many, who have passed from earth-life, but who have never passed from the earth spheres to the Spirit-world, and who have no knowledge of its greatness; the majesty of its highlands; the depth of its valleys; the luxuriance and fragrance, the outcome of its eternal summer; its living streams, which make bright that eternal gift, the soul's immortality; of that never-ending day: that arching, azure sky; that cloudless expanse of never-ending day, where humanity meets, lives well, acts and loves. Yet this Heaven, this Spirit-land that is so seldom spoken of, has had its angel explorers.

Busiris, the Ancient of Days, has known the great Spirit-world, has contemplated its majestic scenery; has been enjoying this immortal home for thousands of years in time; yet even the Ancient of Days has waited for inspiration, ere he attempted the description of our Spirit-lands. It is necessary to localize our world; it is a creation as tangible as the world in which you live and have your being. It is true, that the soul can have a heaven within itself, a kingdom of Grace, of Peace, of Love. This is but a preparation for the real spiritual state. There are other Ecstasies or Sensitives, besides the one through whose body I am speaking, who have been carried into the Spirit Spheres, and have returned to spread the glad tidings of a home prepared by God, and who have been loathe to leave that other family of humanity; to leave that home, where sorrow does not enter; that home, which is the abode of love, to return again to the world and to the world's trials.

In the Spirit-lands humanity, as it advances, gets nearer to the perfection of beauty, to a concentration of all, that is pure and holy. Humanity is there to be found from every nation, from every people, who speak the language of Heaven. There the difference of tongues does not exist; the inhabitants are for all eternity watched by their God; ministered to, guided, beloved, gladdened and refreshed by life-giving labour; imparting comforting influence to their brothers and sisters in their own particular world; for all inhabited worlds are giving forth souls, as continuously as this world of mine and yours. It is their home in its most sacred sense. It is God's evidence of love and care; and inspired writers, those who were the mediums between the Spirit-lands and this earth, have had as a reward to them, a visit, angel-guided, into these realms.

In Spirit-land, all the rights of self-hood are maintained; their social communion is as much desired as social communion on earth. Every soul's inclination is answered. Friends known in earth-life are the friends in eternity; Heaven being a home of humanity in the heavens of Spirit-land, constitutes an united family. It is reasonable to say, that all are known, who were known on earth. Intercourse and fellowship are according to the soul's inclination. It is from this communion, that the greatest joy of Spirit-land is realized. It is a renewing of the knowledge of each other; it is this acquaintanceship of earth, again taken up; it is this speaking to each other which forms the foundation of that eternal praise, which is ever increasing; namely, praise to God.

A most distinct and minute knowledge of the affairs of earth, is retained by self-hood in Spirit-land. This has been sufficiently proved by the millions, who have returned, either to express some wish, or to acknowledge the performance of some wish which has gratified their souls, and brought them from Spirit-land earthward. The deep solicitude, springing from human love, is the foundation of Modern Spiritualism, and is the primal cause of our visiting. This labouring in the cause of our brothers and sisters, is so pleasing a duty in its performance, that serving God in this manner is accepted with such an eagerness, that words are but a poor means of describing such ever-increasing anxiety.

Men and women, who have passed from earth-life into Spirit-land, know this anxiety by reason of the remembrance of the thoughtless and careless lives which so many through life are leading. They know how little love is in their hearts; what little faith is in their acts; and they ask of God permission to follow out their soul's inclinations, to come back with their message of loving warning to us; so that a life without God is a life without hope. These living, loving, happy, glorious men and women, leave their spirit-land, and passing earthward offer with piteous entreaty the message of generous sympathy which they have brought; and yet it is service to God, and which is their duty on earth. One who is not seen; one who loved them in Spirit-land, and who is still closely related to them; some dear, fond mother, perhaps, whose lips are always moving in prayer for the welfare of her son on earth; who is never far away, but is hovering round, and protecting the dear one always: her body is still in its dreamless rest of death; but her soul, the real mother, is still near; is still loving; is still praying; is still entreating; her interest increases, as the dear one is nearing that great Ocean, where it will struggle into liberty of soul, and arrive at the heirloom of Eternal Life. Yes! still and forever watchful. If not a mother, then a brother, or a sister, or a friend.

Now it is our desire to attempt that, on which, but few of the returning ones, have touched; to do that, which all sacred writers have left undone. Science has arrived at the greatness and splendour of the material universe, but, of Spirit-land, Science knows nothing. Yet God dwelleth in the Heavens, and is the God of living humanity. The Scriptures of this your land speak of the Heavens, as being up above; yet what is up above in the morning, will be down below in the evening. Yet there are not two Spirit-lands; the Spirit-heavens is a locality, and it is divided by space from space. Material worlds, earths revolve round the central sun. The sun itself revolves with its own system of revolving worlds; for this, your sun, is but the bright luminary of its own system of worlds. There are other systems of worlds in boundless space; each with its governing luminary, and these countless systems of worlds revolve with revolutions as entirely directed, as your earth revolves round its sun.

Then where is the Heaven? The revolving systems of worlds enclose the Spirit-heaven. The reflected light from the Spirit-land brightens the luminary of every system. Therefore, with these fixed natural revolutions, what sacred writer could locate the Spirit-land? Who could properly assume its position? The only definition we can give is: "It is the centre, round which systems of worlds revolve; forming part of those boundless realms, which acknowledge the supremacy of the living God." God reigns over the Spirit-worlds, as he does over the material worlds. He has established His Throne in the Heavens. In the Spirit-lands there are populations and states differing in rewards, and distinct in brightness of form. But, cries the human mind, piercing through the systems of worlds, wending its way from your spiritual realms to this earth: "Know you, that you travel quicker than light?" That is true, but we travel not quicker than thought; for to him who would do God's service with willing obedience, for him there is no meaning, in what the world calls time or distance; and I say, that there are many, who have never reached the borders of Spirit-land; who have never got beyond the atmosphere, which lies like a blot around the earth; the consequence, evolution exists round each material world, and many who have passed from time into eternity, have not possessed either the will or desire to travel towards the glory of that Home prepared for man since his creation.

The Lord God Supreme has established His throne in these Spirit-heavens. What the forms of humanity there may be, I know not, but there are no limits to ever-increasing purity and holiness, and those, who are with Him, are pure and holy. Their glory is that of perfection; their brightness, that of the highest angels. I have never heard of those, who have faced His throne. I have never been near those, who are the inmates of the First Heavens: but I know, that under the law of eternal progress, I am heir to ever-increasing understanding; to a never-ending extent of knowledge and an ever-increasing interest in the love and unity of humanity.

There are no bounds to the philanthropy of sympathy; no bounds to the philosophy of the affections. I believe, that all, who are with God, were once the inhabitants of this world; were once subject to material conditions, the same as those I have passed through; the same as those you are passing through.

If, then, it be God's will, I pray, that this conviction of an actual land, an actual self-hood, and an actual immortality may possess every heart; I pray, that the immortality which is positively known in Spirit-land, may be as positively accepted on earth; and this message, which is the message of truth, and with which I conclude, is that there is not, nor can there be, a division between the God of life and man, His creation; that men are to look on us, the returning ones, as God's messengers, spiritual aides-de-camp of the Living God, carrying on, forwarding ever, that message of peace and love which God is sending from His highest Heaven to the furthestmost corners of the earth.

You ask me my name. In the Heavens, in my sphere, the spirits take on themselves the names of attributes. I am known by the name of "Mercy." Still you ask me my earth name? I ask you, have you noticed this name, which appears under the name of one whom when on earth I loved? Do you notice on this picture the word "Episcopastie"?* I was one through whom Andrew Melville recognised immortality. I was enabled to send my soul distances during earth-life. What is known by the modern name of "clairvoyant" is a misnomer. My earth name was a humble one, that of Mary Seymour. I was the means of taking this Sensitive to my sphere, the description of whose visit has been already published. I have visited your friend "Faithful," and in taking this Sensitive, it was proved by his reluctance to return, that it must be an experiment not too often to be repeated. You are aware, that it is a wise provision, that the soul cannot make up for its absence when it returns to the body; I mean, that the soul can only act on the brain in respect to actual occurrences, whilst the soul is in the body. This wise provision, which is that of forgetfulness, or want of power to tell to the world through the body it governs, the experiences,

* I cannot find the word in any dictionary. Mastie is derived from a Greek word, "Massomel," to chew.

which it has had. This was his soul sensation after that visit; for hours after that control he had a restlessness, a gravity and solemnity of thought, which threatened even to break through by an awakening memory the restrictions imposed. Hence his visits must be restricted.

May God in his love continue to prepare you for the endless progress which awaits you in Spirit-land, from your entrance through its mighty portals, continuing until it has led you to the Throne of God himself. May God bless you again and again.

The picture referred to, was one of the celebrated Scotch divine, Andrew Melville, a picture in which a venerable-looking man is seated, and the form of a woman, who I suppose is Mary Melville, bending over him. In the picture he is called "Andrew Melville, the episcopastie."

Being rather curious to know whether the Sensitive, in his normal state, recollected any portion of his visit, which has been described in the MEDIUM; when he commenced giving a confused statement of how curious he felt after that control, and was just about to give, as I supposed, some of his experiences, when he was suddenly controlled, and I got a strong reprimand, warning me not to try and force his memory, on what he did in these clairvoyant and clairaudient states.

TEACHINGS FROM THE REALM OF SPIRITS.

[I have been for some time deprived of the pleasure of intercourse with my spirit-friends, and was fearful that the valuable gift was taken from me. Judge, then, of my delight, when one evening, being alone, a dear spirit came to me, and through my mediumship, wrote the enclosed message.—"LUCRETIA."]

For a time we come to you in your earthly home, and will endeavour to instil into your mind the truths which the darkness of man's understanding endeavours, but vainly, to shut out from the world. Yes! we spirits, from the world beyond the grave, come to you, and will, through your mediumship, speak to the inner nature of men. We will try to enlighten them, and show them that spiritual intercourse is *not* imagination only, but a *fact*, and that neither is it of the devil, as many who are forced against their inclination to believe in the phenomena, so often declare. No! it is nature's law, and therefore God's, who in creating the soul, has destined it for a life of usefulness and progression in spiritual knowledge, ultimating in a union with Himself in the radiant land of Paradise.

"The voice of one that crieth in the wilderness." We will show that this voice is the voice of God within man's soul, pleading for a recognition. God in your soul cries for a hearing, that he may teach His children the heavenly truths which are for ever struggling to reach the light. It is in the *inner* being the voice of the Supreme is to be heard appealing for more love, more charity, more credence of the truth of the life hereafter, which his Ambassadors are even now teaching to the world.

But, alas! many souls are but indeed a wilderness, barren and desolate. No flowers, born of love and charity, shed their sweet fragrance around, for the soil is hard and dry, and only weeds can grow there: weeds that are false beliefs and erroneous thoughts, that shut out the light from Heaven. This gentle voice in your hearts would teach you to cast aside these false doctrines of an ignorant and superstitious generation, would teach you to widen your conceptions of life, to lift your eyes from the narrow road others have made for you, and look up to the vast plains stretching far away, which will lead you to the bosom of a God so different from what men conceive him to be. Not a God of vengeance, of wrath, but a God of infinite love and compassion, whose shrine is the universe, and not temples made by the hands of man. Under the canopy of the blue Heavens, let your voice be raised to Him in thanks and praise, for in nature is he nearer to you. Seek for Him in each sweet flower, in each blade of grass, for in all these creations is a part of the Creator. Expand your faculty of thought. Let the powers of reason, with which the Supreme has endowed each soul, be exercised, that progression and knowledge of the laws of the universe may be known, appreciated, and understood. Do your own thinking; judge for yourself, and every aspiration, every desire for good shall be given unto those who in faith will ask of the Father.

The gift of spiritual communion is bestowed on many, who do not use it rightly. It is meant to elevate the soul, not degrade it. It is a heaven-sent gift, and should be exercised only to bring more souls to God. False teachers are even to be found in the ranks of those who are blessed with the gift of spirit intercourse, and who hearken to the dictations of

spirits who are not in possession of the truths that are holy, divine. Here, as on earth, are to be found those who are utterly ignorant of the real use and benefit of the powers of the soul, and the desire of the Almighty. False prophets are these, for they lead astray. Call not these to your side, but let your daily life be such that angels will delight to be your companions, and they who are invested with full knowledge, will instruct you, so that you may in turn teach these earth-bound spirits, and lead them into the paths of peace, and great will be your reward. The standard of right and wrong should be in your own soul, and if you be taught contrary to the God-atom that is within you, then shall you know that what you hear is not of the spirit of God.

Preach not charity, love, and purity to the world, and let your actions be contrary to what you teach. By your own lives show the incredulous what the angels from on high would have all become. Let your actions show that Spiritualism has eliminated the grossness of earth from your nature, for "Actions speak louder than words," and would be of more real benefit to the cause you espouse. Deceive not even yourselves, but look closely within the heart, and see if all be well there, and keep it clean and pure for the coming of the Supreme and His ministering angels. Let your daily lives be a reflection of the divine instruction the angel throng will pour into your soul. Sweep out the dust that now clouds your spiritual perceptions, and so let the glorious light from Heaven shine with exceeding lustre, lifting your soul high above the troubles of earth.

Clifton, June 23, 1884.

IMMORTALITY OF THE SOUL.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a greater weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of, and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments—were her faculties to be full blown, and incapable of further enlargement, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvement, and, travelling on from perfection to perfection, after having just looked abroad into the works of its creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine for ever with her accessions of glory, and brighten to all eternity: that she will be still adding virtue to virtue, and knowledge to knowledge, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance. Methinks this single consideration of the progress of a finite spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior.—ADDISON.

VICTORIA PARK.—Mr. Emms opened the meeting, and spoke for an hour and a quarter upon "Vaccination." He said that vaccination had caused the death of thousands of innocent children. Through arm to arm vaccination many horrible diseases were contracted. He quoted many passages from different works, and proved that vaccination did not prevent small-pox but increased it. The only way to prevent this disease is to keep ourselves clean and attend to our sanitary arrangements. He advised those present to do their utmost to get these vaccination laws repealed, by voting for those members who opposed them. The remedy to cure small-pox was very simple, viz., take one ounce of cream of tartar, add one quart of boiling water, and take one wine glassful three times a day. This, he said, taken every alternate day would prevent any one from catching the disease. Mr. Emms invited opposition at the close, but no one opposed what had been stated. There was a very attentive audience, numbering from two to three hundred.—WILLIAM LUXFORD, 39, Kenton Road, South Hackney. June 30th, 1884.

LETTER FROM CINCINNATI.

By E. D. BABBITT, M.D., D.M.

Dear Mr. Burns.—I see that you with true English pluck and pertinacity are still "holding the fort," and successfully asserting your right to a place among the useful publications of the world. Well keep on, faithful worker and there shall yet be a DAYBREAK of light and joy for you, perhaps even in this world, certainly in the next.

Cincinnati as you will remember has but lately emerged from the terrible flood caused by the rising of the Ohio to a higher point than was ever before known in history, the houses in all the lower portion of the city being under water to the second story. The damage caused to the Ohio valley during all its 950 miles has been estimated at ten million dollars or more. But the overwhelming flood of charitable feeling which poured forth money and treasures, and labour for the sufferers has perhaps never been equalled in the world's history. A foreigner remarked to me that if the same kind of flood should occur in Europe, far less would be done to relieve the unfortunate than has been done here. I hope he is mistaken, for selfishness is one of the most infernal qualities that can afflict and ruin a human soul.

There are a great many Spiritualists here but they are not as earnest in patronizing spiritual meetings as they should be. Our Lectures and Lyceum take place at the Odd Fellows' Hall, on Fourth Street. Mr. Bowman, a very able and exemplary man who has ministered to us for nearly a year, is about closing his lectures here.

We have some first-class mediums here, such as Mrs. Green, Mrs. Cooper, Mrs. Faulkner, and many others, including a German who is said to have converted over two hundred Catholics to the more joyful and free gospel of Spiritualism. Spiritualism seems to be almost the only thing that can break up the hide-bound votaries of creeds, for when they have it proved to them that dear friends can return from beyond the veil, and when they learn through these friends what a natural and beautiful life exists in the beyond, their priests can no longer frighten them by threatening them with hell or purgatory.

A Mrs. Miller of St. Louis seems to be one of the most remarkable mediums of the day. Dr. Henricks, lately from that city, has given me his experience with her. He says Mrs. Miller sits entranced within a little tent that is surrounded by the circle, while on the outsides it is sufficiently light to have everything appear clearly. A multitude of forms have come out in a single night, one sitter having counted 186, and one of these was the most gigantic being that he ever saw. A lady, whom he recognised as his sister, would come and take his hand and call him her "darling brother Hydrie." This unheard of name was the more startling as it was the pet name of his childhood, and no one in that section of the world had ever heard of it. After talking some time with her brother she would say she must go as she was growing weak, and then, while he still held her hand, would melt away and seemingly go to the floor. Five spirit forms have appeared at the same time.

I was much interested in your remarks concerning Carlyle and Emerson, which appeared in the MEDIUM AND DAYBREAK last year. I think your phenological *diagnoses* of character are generally very correct, but in this case I felt that your remark signifying that Carlyle was the more harmonious was inaccurate. Emerson's life was so beautiful that a Boston orthodox clergyman, the Rev. Mr. Taylor, once remarked that if Emerson were to be sent to Hell he would convert a portion of that region into Heaven. Unlike Emerson, he never made a long-suffering wife feel that it was such a sad thing to be the wife of a literary man, and never in any fits of dyspepsia, snarled at those around him. Carlyle may have been the more original and daring thinker, but Emerson carried with him an atmosphere of sweetness and calm philosophical dignity. Take one expression like the following from Carlyle:—

"Ye see," said Carlyle, "the Airish may have their grievances, and they have been hairshly treated, but I tell you sairs, before I'd listen to one word from them, I'd just wi' sword an gun, shoot and cut and hew them a' until I'd brought them to respect human life, and give up their murdering. Then I'd listen to them."

A curious idea of Carlyle's, that of reducing people to peace and loving harmony of disposition by an example of butchery. In many cities of this country the pupils of our schools have been brought to a much better deportment and more earnest habits of study by gentle treatment and the

doing away of corporeal punishments. This result I find was realized even in some of the lowest wards of New York city, where many of the lower Irish and Italians abound, so that it is not merely the refined portions of society who are amenable to refined methods of treatment. I have ascertained that people will stand an immense amount of kind treatment without hurting them and will grow nobler as well as happier under it, while under every form of despotism their souls become shrivelled and perverted.

Since commencing this epistle the spirit of murder which is the outgrowth of false theological teachings, a false diet, and a false system of stimulus, has broken out in our goodly city. Seeing that some murderers in our jail have not been brought to execution surely enough or speedily enough, a mob of infuriated men have endeavoured to burst open or burn the jail, and failing in that have burned our magnificent Court House, with all its records. They hate injustice to such an extent that they would destroy the seat of justice itself, and in their hatred of murderers have themselves become the worst of murderers, as scores of persons have been killed, or wounded, or maimed for life, as the result of their movements and their conflict with the military authorities.

A late writer declares that no penitentiaries in the United States have any Spiritualists in them, so that if all the people should become Spiritualists such institutions would have to "shut up shop." A great number of Catholics and of Protestants, however, are to be found in all of our prisons, and this looks as though their scheme of salvation did not reach down into the basic principles of human life.

I have established a College of Magnetism in this city, the purpose of which is to inculcate as a science, the new and higher methods of cure including Magnetic-massage, Electrotherapeutics, and Chromopathy, or Sun-healing, which last, aided by a variety of instruments for concentrating the light and modifying it by different colours of glass, is the greatest body-upbuilding and mind-upbuilding process of the ages, as we think. Even under the feebleness of England, our reflectors would make the sun-power very effective. There are portions of the solar rays, which, as Professor Stokes and others have shown, are inconceivably fine; from their discoveries I have computed that the most refined rays must be at least 252 times as fine as the ordinary visible colours of the spectrum, a degree of refinement which the highest spirits known to man can scarcely appropriate. For this reason it is a great spiritualizing power, and is to help break up the hard, worldly and selfish shell that surrounds men. So far we have never encountered any cases of consumption (phthisis) or dropsy, or rheumatism, scrofula, &c.; but that we have been able to master them, although two of consumption have been those of the third degree. The solar sweat bath combined with some magnetic manipulation to end off with is marvellous in its vitalizing as well as its purifying effects.

I have had the pleasure of meeting at my lectures, your intelligent agent and correspondent, Mr. Reginald Owen, who resides here at No. 5, George Street. Wishing you much success, I remain, yours with esteem,

E. D. BABBITT.
64, East Fourth Street, Cincinnati, Ohio.

REMARKS ON DR. BABBITT'S LETTER.

EMERSON AND CARLYLE.

Our interest in organic conditions is purely scientific, and hence we cannot follow Dr. Babbitt all through his remarks. Emerson and Carlyle, while they meet on the spiritual plane, differed vastly in external details. To compare men or put them in contrast for the purpose of praise or blame, is a matter in which we can take no part. Such facts as will illustrate the true sphere of the man—not such facts as will misrepresent him—are alone of interest to us.

The same spiritual and moral principles may be found identically in these two great men; thus their spiritual companionship is indicated. From that point they part company. Both were sensitives. Emerson's reluctance to enter the whirl of public life, and come in contact with all sorts of people, has been stated in print. Carlyle was also retiring in that respect. But these sensitives was of different types. Emerson was sensitive, *plus* nerve-fluid; Carlyle was sensitive, *minus* nerve-fluid. Hence the former was the best-balanced man in his physical environment, but Carlyle had the best-balanced brain. While both shrank from intrusion, Emerson's organism, being a *plenum*, could reject or repel obnoxious influences, whilst Carlyle, being organically a *vacuum*, as regards nerve-forces in the physical sphere, absorbed emanations from others, which to a certain degree

obsessed him, and made him under such circumstances the exponent of other minds than his own. Thus the two men were equally influenced by surroundings, but not equally irritable, as the American's sensibilities were better clothed, and without those interstices, which, in the case of the Scotchman, gathered up foreign elements and retained them as a means of self-torture and uneasiness to others. Shall we be so superficial as to judge of men by those external considerations? As well might we condemn the hero, who has returned from a great exploit, because his garments are frayed by his task, and contain within their texture foreign substances which render the wearer for the time personally offensive, because of his immediate surroundings. Not such a superficial philosopher was Mrs. Carlyle: she understood her companion; appreciated his worth, his great work in the world; knew his needs, and considered it no sacrifice on her part to do all that lay in her power to supply those necessities. Her husband had a certain set of gifts, she another, quite diverse; and when these were put together we have, as the combined results, the works of Thomas Carlyle. That was a true marriage, one of noble love and mutual service; a service in which the intellectual world are the chief gainers.

But the so-called intellectual world has got its mental cemeteries, in which charnel house worms delight to roll about and make oblique to others the indescribable horrors in which they love to luxuriate. Such creatures, in estimating Carlyle, creep into the drain leading from his house, and judge of the Man by the evidences which they there come in contact with! Higher than filth they cannot soar, and in their lowly state, they mistake excreta for personal characteristics, and regard as an offence, matters the expression of which from the organism is nature's sure and safe rule for the maintenance of health and harmony. Carlyle had to throw off those foreign elements which he absorbed—absorbed from that very class which censured him for returning that which by natural right belonged to themselves.

As the noble wife of a great man who truly loved her, Mrs. Carlyle stood between her soul's idol and the rough influences of life which grated upon his exposed sensibilities. To her this was no burden or privation, but a privilege. Her service was the willing tribute of whole-souled devotion, and she would not have exchanged her position for the grandest offer the world could have afforded. Undoubtedly her forces tended to effect the life-work of her husband; but no woman's share in the family compact could have been better bestowed. Carlyle valued all this, as only a great soul can, which sincerely loves a woman. That he treated his wife cruelly, or wantonly wore her down, is false. Her heroic spirit did not thus appraise the duties and obligations of life. As a true mate, she was well contented to take up her share of the load and soothe the wounds of him, whose part of the burden oft-times galled him to despair.

She was somewhat suddenly removed at last, and the blow to the survivor was such that he could never overcome, nor was his a selfish grief, in that he had lost a comfort in life. It was a generous sorrow for the better-half, without which the remaining portion could not properly be itself.

As an instance of Carlyle's deep regard, it may be stated that a lady friend of the writer's was a very intimate friend of Mrs. Carlyle some few years before her death. On her visits she saw little of Carlyle; but out of gratitude to her as a friend of his deceased wife, Carlyle made the lady a present of a life-subscription to a first-class London library, at a cost of over £30. And this was all on account of his wife then gone, to whom, in life, this lady had been a sincere friend.

Emerson's literary work is very unlike that of Carlyle, though they both breathe the same spiritual truths. Soulful, Emerson utters disconnected rhapsodies, the paragraphs of which might be clipped up, mixed together in a basket, and sorted out at random: they would read just about as well under the one arrangement as the other. Emerson gave vast strings of spiritual texts, upon which each reader could preach his own sermon according to his personal needs. Carlyle, with a more fully-developed brain, thought out his subjects more completely. There is a logical connection and an artistic consistency in his work. His spiritual truths do not appear alone, like isolated spectres floating in space, but they touch the practical needs of man, in many of his crying difficulties, and marshal themselves into an irresistible phalanx for the overcoming of special errors. Therefore, Carlyle is reformatory; that is, fault-finding. His truths are not inoffensive things which retire under the eaves of heaven to protect their unspotted brightness; they are giants armed to the teeth,

eager to rush into the fray, and scatter the falsehoods that oppose them. Aye! old Carlyle dared to find fault, and most caustically, too; but, notwithstanding, there never was a woman's soul more tender, a saint's spirit more aspirational, a prophetic mind more radiant with the pure Gem, which for its own sake is essential to the soul's diadem, though foul earth with its evils did not exist to challenge its beauty.

We fancy Dr. Babbitt has not read Carlyle, and only has seen a few of the worm-casts which have been thrown up from the organic remains on which the feet of the Great Man trod, when he ventured down to the plane of ordinary earth-life. What he said about the Irish, if he did say it, is pretty much like what the Federal forces in America did for the Confederacy. Possibly Carlyle would have reversed the rule, and coerced Ireland, leaving the Slave States to please themselves. Of the wisdom or folly of those methods we will not venture an opinion; but simply point out, that when it comes to a matter of political murder, circumstances alter cases. Politics are based on policy, and no principle of abstract right has ever been introduced therein, as far as modern governments are concerned. Self-preservation and the destruction of the opposite party, is the ruling passion; and the whole world rejoices, when, as in the case of America, the superincumbent power is also uppermost in the Right.

As a chronicler of the deeds of mighty warriors, Carlyle knew, perhaps, more than any man of his age, of the nature of the incentives which lead armies on to the field of battle. As a spiritual teacher he was prophetic of that higher state, in which the purposes of right may be effected without the interposition of wrong as its agent.

THE AREA & CIRCUMFERENCE OF THE CIRCLE

To the Editor.—Dear Sir,—I am sure that neither you nor your readers would thank me for accepting Mr. McDowall's invitation to show where his errors lie, which could not be done without dissecting in detail the various fallacies which he has introduced into his letters on this subject. To do this would occupy much space that might be better devoted to subjects more in harmony with the spirit of your Journal. As respects this challenge of your esteemed correspondent, suffice it then to say that his errors originate in his peculiar mode of applying metaphysics to mathematical reasoning;—a path abounding in pitfalls, and very apt to lure the unwary inquirer into regions of contradiction and perplexity.

We have here to do only with a plain mathematical fact; and it is useless to argue with any one who cannot see the irresistible force of the direct mathematical reasoning by which that fact is established. The Calculus provides the most expeditious means of finding the desired ratios; but as it involves metaphysical elements, Mr. McDowall might be inclined to put them to the question. Let us then confine ourselves, with Mr. McDowall, to the method of approximate polygons, which involves no subtleties of that kind.

Throughout the whole of the third paragraph of his last letter we are on firm ground. He accepts the fact that the length of the circumference of a circle lies between the lengths of the perimeters of its inscribed and circumscribed polygons. And it must be gathered from the tenor of the next paragraph that he also accepts the fact that the greater the number of the sides of these polygons, the closer is the approximation between the lengths of the perimeters of the corresponding inscribed and circumscribed ones. He will also certainly not deny that we may give to these polygons as many sides as we please. Let me lead him a step farther:—We may take polygons with so many sides that the difference between the lengths of the corresponding inner and outer perimeters shall be less than any given length, however small that we may choose to name. Now, let Mr. McDowall take the trouble to calculate the perimeters of two such corresponding polygons of 1536 sides; and, if he make no mistake in his figures, he will find them coinciding to the fifth decimal place, and the number will certainly be 3.14159.

There is yet a still simpler mode by which he may, if he please, set the question at rest for ever in his own mind. Let him cut a true circle, say not less than a foot in diameter, out of a piece of hard cardboard, or turn it in a steady lathe from a thin metallic plate; and with a fine line, mark any point on its edge. Then cut a *thin* and narrow strip of cardboard, or a fine wire, the exact length of the diameter of the circle *plus* once the thickness of the strip or the wire; and applying one end of it to the mark in the circle, measure three lengths

around the curve, and carefully mark the point. Finally, mark off on the strip the odd length measured along the curve between this last point and the first. Now, with a finely and very accurately divided plotting scale, measure this length on the strip, and also the length of the strip; and reduce the proportion to decimals. If this does not convince your ingenious correspondent of his error, I do not know of anything that will. He charges an error, amounting to about a thousandth of the circumference, upon the accepted value. This, in a circle of 12 inches in diameter, would be only about one-thirtieth of an inch; so that there is no margin for inaccurate measurements, if the truth is to be established.

C. W. DYMOND.

Bath, 28th June, 1884.

Dear Sir,—To me the dispute between your correspondents, Messrs. McDowall and Dymond, is a trifle ridiculous. I almost think even Mr. McDowall's intuition will fail to appreciate the following *reductio ad absurdum*.

According to Mr. McDowall $\pi = 3.14460$, therefore $2\pi r = 6.28920 r$, and $2\pi r$ is the circumference of a circle having its radius r . Without such a circle let us circumscribe a polygon of 96 sides. Its circumference is equal to $6.28542 r$.

Therefore: The circumference of a circle is greater by $.00378 r$ than that of the circumscribed polygon of 96 sides!!!

—I am sir, yours truly,

LONDONIUM.

P.S.—I will not so insult Mr. McDowall as to go through the very simple process of measuring the circumference of a polygon of 96 sides, having given the radius of the circumscribed circle. If he will verify the result $6.28542 r$, he must admit, that that at least, is an unassailable fact.

To the Editor.—Sir,—I read with pleasure Mr. McDowall's article on the Circle and Spiritual Science, and I hope he will give us the second part; for, by investigating it from a new standpoint, we may learn what we have failed hitherto. The squaring of the Circle has puzzled some of the brightest men of the world. It may seem bold to doubt the correctness of the Rule for the Ratios of the Circumference of the Circle to its Diameter, and of the Area of the Circle to that of its Circumscribed Square; but I for one think there will yet be a more accurate rule found.—Yours, &c.,

H. OLIVER.

144, Broad Lane, Sheffield, June 31, 1884.

THE PROGRESSIVE LYCEUM.

Dear Mr. Burns,—Now that the Lyceum question has come again to the fore, it will, I trust, receive the earnest consideration it deserves, culminating in a determination on the part of our societies, whether large or small, as well as individuals, to do all possible towards the proper education of the young. There are, to my mind, but few things of greater importance, and the apathy at present existing is so obviously discreditable, and in itself such a peculiar phenomenon, that the Cause is scarcely likely to progress to the extent we should wish, until it is swept away. That the numerous religious sects draw the major part of their members from their Sunday Schools, will not, I presume, be doubted, and certainly in maintaining, in as efficient a condition as possible, the very bulwarks of their existence, they manifest a wisdom worthy of emulation. Before my practical excommunication consequent upon the discovery of my Spiritualistic proclivities, I was for some years one of the Superintendents of large Church Schools here, and from the experience I was thus enabled to gain, can speak confidently of the mighty influence that can be exercised over juveniles; an influence oftentimes overcoming serious obstacles, rendering the persons so worked upon powers amid those with whom they move, and cleaving to them till the hour of death. I believe I am speaking quite within the limits of reason, when I say that the vast proportion of those who call themselves Christians, and are looked upon as regular Church members, come from the schools in which they have been assiduously taught the vital elements of their faith. Now shall we not on our part try to mould the pliant minds of the children, so that our truth may find a fitting dwelling place from which it may go forth conquering and to conquer? Many Spiritualists (myself among the number), can testify what pangs, and at times, tears, have been caused in the attempts to break away from the errors and misconceptions of the old faith, that has clung to us despite ourselves, and that has only been cast off after desperate efforts. And this to me is an additional argument in favour of Children's Lyceums, for knowing what we ourselves have passed through, does not reason demand that we shall save our children from the like experiences, by training them up "in the way they should go" while young, and imparting to them that knowledge which can make them "wise unto salvation" both physically and spiritually. It is somewhat paradoxical on the part of Spiritualists

to talk about the beauty and the glory, etc., etc., etc., (ad lib.) of their faith, and then permit their offspring to be taught that which their parents have rejected. A great work is to be done and we must do it. While it remains undone, so much the worse for the Cause. I note that Mr. Pinder suggests a plan in your issue of to-day for Yorkshire: Why not make it for all England? Here in Plymouth we are practically isolated, but I have no doubt we could help in making this work a National one. Personally I like the idea of a conference, but I would suggest if room can be found in the MEDIUM, that the conference take the form of letters which everyone can read and participate in. With apologies for the length of this communication,—Yours heartily,

R. S. CLARKE.

4, Athenæum Terrace, Plymouth. 27th June.

[We already offered the columns of the MEDIUM to the Lyceum workers to detail their methods. Only Mr. Kitson responded. We would grant space for a regular Lyceum Department. If the Yorkshire friends hold a conference, it is likely that a report will appear in the MEDIUM. That ought to be one of the objects sought. Let us take Mr. Kitson's advice, and do what we can locally, and it may lead to larger operations in the future. The past experience of such workers as Mr. Clarke, ought to be of great value to the new system.—Ed. M.]

To the Editor.—Dear Sir,—Kindly allow me to express some part of the pleasure I felt on reading the proposition of our brother worker in our Lyceum. I am thoroughly in favour of his proposition in every point, and believe that it only needed some one to advance something of this kind. Great good might be done by workers in the Lyceum assembling together, encouraging each other by their experiences, stimulating others by their action, and by their combined wisdom and experience laying a foundation on which can be built that most beautiful of all places, the Lyceum. We are all agreed that our children should be taught not to rely on "creed and ceremony," but to live noble, virtuous and charitable lives; nobly doing their duty to themselves and those around them, thus fulfilling their duty to their Creator and Father-God. Living virtuous lives, as the lily in the putrid stream, casting its sweet fragrance around, so should we benefit others by our lives and be charitable to all men. And where can these truths be better taught than in our Lyceum Bands? where no creeds are found. Love and charity our motives; Physiology, Phrenology and kindred subjects our lessons, thus drawing out the latent powers of mind and body, preparing instruments for those messengers of love. Then let us awake to our duty in this respect; see that our children are not only protected from the evil but taught to do the right. Hoping that all will join in this matter, and place the Children's Lyceum in the position it so richly deserves—that of honour and dignity—I am, yours truly, a co-worker in the Cause of Truth,

G. SHORE.

Hanging Heaton, near Dewsbury. June 30th, 1884.

MR. W. J. COLVILLE IN PARIS.

Mr. Colville's visit to Paris was very pleasant and successful. Our readers will soon be able to judge for themselves of the nature and value of the Spiritual Teachings delivered through his mediumship in that city, as we are now engaged in setting up two discourses and a lengthy poem delivered at the residence of Lady Caithness, in that city. We understand the receptions were quite brilliant affairs, and that they were attended by a large number of invited guests, including many English and Americans residing in the French metropolis. The title of the pamphlet will be—"The Coming of the Kingdom of God, or the Future Triumph of Spirit upon Earth." The following is a brief synopsis of contents: FIRST LECTURE—The Second Coming of Christ; The second Article, in the Dominical Prayer: What does it signify? The progress of Spirit through the Ages; Theosophy and its Teachings contrasted with those of Spiritualism. SECOND LECTURE—Spiritualism and its relation to Esoteric Christianity; The Hermetic Philosophy: Who was Melchisedek; Spiritualism and its influence on every social and political Reform; Woman's future Triumph, and the Golden Age of Harmony. Poem—"The Star Circle." These two lengthy and comprehensive lectures with the poem make a neat pamphlet of between 30 and 40 pages; price of single copies, 4s. each, or 12 copies for 3s. A great reduction will be made if a quantity be taken. To be had of J. Burns, 15, Southampton Row, Holborn; or of W. J. Colville, 4, Waterloo Road, Manchester, and after all his public lectures:

The new volume of the "Phrenological Journal" (New York) opens with a fresh pictorial device on the cover, being a series of seven heads representing the seven stages of life, from babyhood to senility. It is intimated that the publishing firm has been formed into a company, under the style of "Fowler and Wells Co." It is well to retain the old name in perpetuity. The leading contents are portraits and delineations of Mr. Blaine and General Logan as candidates for the Presidency and Vice-Presidency of the United States. Mr. Nelson Sizer continues his series on "Organic Cerebration," affording valuable practical hints to the phrenological student.

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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, JULY 4, 1884.

NOTES AND COMMENTS.

As an instance of the harmony which exists in the teachings of Spiritualism, the first two articles in this week's MEDIUM may be cited. Though the construction of Mr. De Main's beautiful lecture differs greatly from the form of expression used in the Control which follows it, both of them are identical in teaching. The Control is one of the finest we have read; and to see such teachings, so classical in style, consistent in treatment, and rich in moral power, issuing from the lips of two entranced working men, is a valuable evidence of the worth of Spiritualism. Take all the mass of Christian sermonizing, with its saviours, saints, and thrones, and it falls short of these simple utterances, in which a truth is so harmoniously stated that the unpurged soul feels to be genuine.

We observe that Mrs. Wade, at Bradford, and Mr. Westgarth, at Sunderland, have been on Sunday advocating the very same principles; that is the abandonment of orthodox error in favour of Spiritual Truth. Why cavil over the spiritual signification of theological terms, when we have got the signification already? The new wine is only spoiled by being put into these old bottles. Spiritualism is truly an independent spiritual work, having borrowed nothing whatever from Christian, Brahmanical or Buddhistic sources. Spiritualists by independent means have gained truths that are universal. To assimilate Spiritualism with Christianity, would be to pollute it irretrievably, to hopelessly ruin it. There is a spiritual light and moral power in genuine spirit teachings, which would only be impaired by the introduction of theological "patter." We hope every Spiritualist will bear responsibility as to the purity of Spiritualism, by in all available ways favouring the work of those true men and women who are not the time-servers of a church which would annihilate us if it could, but are faithful to the Divine Light of the New Dispensation. While we give courteous freedom to all, we can at the same time throw in the weight of our influence in the direction of the highest Truth, the greatest Good.

Alluding to Stonehenge, Mr. A. Duguid writes:—"I think in this region of thought there is always found the most cooling draughts of spiritual truth. Our finest and best experiences in relation to Spiritualism were found in this Druidic element. Under modern inspiration you are continually in contact with the rival systems of thought, and the dress and garb of the habits and customs of civilization. The mind gets wearied and burdened, and its (faculties) wheels get clogged up by dirt and dust. That old system and psychological contact with it draw one out of the usual rut, giving fresh ideas and a power not obtained in ordinary conditions. I remember our circle here making a journey on foot to an old Caledonian fort in the vicinity of this town. That was a remarkable experience, and all its features are fresh on the mind of each, and in meeting with the simple and unselfish inhabitants of the place, the spirit folk, healthy influence was given to each mind. A beautiful vision was seen by those clairvoyant. Men in their uncouth but comfortable dress of skins, women clad in simple home-spun robes (bare-leggit bizzies) artlessly moving through their work or social and religious duties, everything inspired with new life and spiritual power. These days of rustic grandeur and beauty are passed by, and our powers are taxed

with the intrigues, entanglements and confused conditions of modern society." How are we to get free? Can individuals escape from the thrall; or must the jail be burst by a social cataclysm?

"The Illustrated London News," June 28, contains an engraving of Raphael's "Supper of the Gods," which is evidently the same subject as the Christian's "Lord's Supper." Angels float around, while the Gods and Goddesses sit at the table in social converse. It is a pleasing representation of intellectual intercourse; much superior to the monkish barbarism of the subsequent idea of the Christians, with no women present to soften the egotism of the central personage. In truth, Jesus and the Apostles, as a divine man and attendant saints, have taken the place of the "Gods" formerly held in veneration by the preceding superstition. Spiritualism modifies the previously existing views of Spirit-life, and brings us back to the earlier conception—of spiritual beings being men and women on another plane of existence.

"The Graphic," June 28, gives a good portrait of Sir Stafford Northcote, for Phrenological purposes. The intellectual and moral regions are pre-eminently good, and the type is intuitively religious; that which sees the good there is in that which is already in our possession. It is therefore representative of the highest form of Conservatism. Foresight, benevolence, veneration, firmness and the spiritual organs are large, while the imagination is but moderate. This gives the mind directness and solidity, while it is less adapted for showy oratory. Self-esteem and opprobriativeness are small; hence he is unobtrusive, and while he personally retires from officious positions, his influence is nevertheless a universally acknowledged fact. In the Marquis of Salisbury, there is an overwhelming development of the ipsial group, with more imagination, but less of the more solid elements of mind to counterbalance them.

The rival "Thought-readers" have each a champion in the leading illustrated weeklies. Mr. Labouchere, apparently to spite his old antagonist, introduces that performer's rival into the House of Commons, and he is brought into contact with Mr. Gladstone. The Yankee, not to be outdone, secures an appearance at a noted hotel in the neighbourhood. The latter performer ekes out the interest by the attention which he concentrates on himself by his studied dramatical antics. Both appear to be equally successful; they are nearly as good as many in private life. The Englishman seems to have abandoned his "squirr," and is less of a mountebank than formerly. The influence of spiritualistic teachings has so modified public opinion, that these exhibitors find it more congenial to their success to be less abusive in their oratory, which is at best far from entertaining.

The newspapers are somewhat illogical in their theories of Thought-reading. They base their notions on nerve and muscle movement, and straightway come to an experiment without contact, which completely stultifies their opinions. Gradually they are getting light on occult influences, and hundreds of thought-readers are at work in private houses, performing experiments superior to those in public. The humbug and "cheek" indispensable to those who essay to give the "educated" classes their first lesson in Psychology, are really valuable gifts, and can be the more readily tolerated when unaccompanied with lying against Spiritualism and Spiritualists. The "Thought-readers" are becoming Spiritualized!

The Pendleton "Reporter" devotes a column and a half to a report of Mrs. Groom's meetings. Mr. Clarke's opening address is excellent. The control of "John Wesley" through Mrs. Groom is a beautiful spiritual exhortation, which brings well into view the power of Peace as an element in spiritual work. The evening discourse, by a Persian spirit, deals with the incongruities of social life. It is more reformatory but not so spiritual. These meetings and reports must do a deal of good. The Editor deserves a vote of thanks.

Mr. W. Oxley has been elected a Life Member and Foundation Fellow of the Society of Science, Letters, and Art, of London, in recognition of his work on "Egypt." He has been invited to prepare and read a paper on the subject before the Society. Its office is, Addison House, 160, Holland Road, Kensington, W.

One of the leading features of a grand concert, recently given at Dublin, under the patronage of the Lord Mayor and other leading citizens, was a song written and composed by Mr. J. Kyndersley Lewis, entitled "Sons of Erin." It is dedicated to Justin McCarthy, Esq., M.P., and has been published by Cramer, Wood, and Co. Price 2s.

The "Echo" says: "We are glad to learn that an Irish Quaker, with the object of wiping off the debt of the Peace Society (£454), offered to give £100 if eight others would contribute £50 each, and that within a fortnight the necessary amount was raised." Some day we hope to be able to record similar noble conduct on the part of Spiritualists, in respect to the Liabilities under which the Spiritual Work is carried on.

Mr. B. Burrell, 109, Avenue Parade, Accrington, would be glad of Mr. W. J. Mahony's address, with the view of making arrangements with him for spiritual work.

MRS. RICHMOND'S PROVINCIAL ENGAGEMENTS.

NOTTINGHAM.—On Wednesday evening, July 2nd, at 7.30, Mrs. Richmond will discourse in Vine Chapel, Beaconsfield St., Hyson Green, subject to be chosen by the audience. This building was erected and devoted some years ago to the Spiritualistic movement, and services have regularly taken place there since the opening.

On Sunday, July 6th, Mrs. Richmond will deliver a discourse in the Club room, Morley House, Shakespeare Street. Subject: in the morning, at 10.45, "The True way of Salvation;" in the evening, at 6.30, "Spiritualism, the solvent of all Religions."

BIRMINGHAM.—July 13th.

SHEFFIELD.—July 10th.

SOWERBY BRIDGE.—July 27th.

LIVERPOOL.—August 10th. Other dates pending.

W. J. COLVILLE'S VOLUME OF LECTURES.

As I have now returned to Manchester, and am again at 4, Waterloo Road, for the convenience of all parties concerned, I request that all subscriptions for the forthcoming volume of Lectures and Poems delivered through my mediumship in Neumeyer Hall during the season just ended, may be sent to me to that address, 2s. 6d. for each copy ordered, by postal order payable at any office. The work is now in the hands of the publisher, and will be out in a very few weeks, if I can get the necessary number of subscribers: 300 more are indispensable. Thanking all who have thus far come forward to push on this work,—I remain, yours very respectfully,

W. J. COLVILLE

W. J. Colville's Provincial Season commences on Sunday next, July 6th, when he will open his summer campaign by delivering two inspirational discourses and poems, in the Town Hall, Pendleton. Services to commence at 2.30 and 6.30. In the afternoon the subjects of the lecture will be left to the audience; in the evening the topic will be "The true Mission of Spiritualism to all existing Faiths and Institutions." Written questions invited, to be answered before the lecture. Poems on subjects chosen by the audience.

On Monday, July 7th, Mr. W. J. Colville will hold a public reception at Trinity Hall, 83, Chapel Street, Salford, at 8 p.m.: and on Friday, July 11, he will deliver a lecture at the same place, subject, "England and Egypt, and the spiritual significance of the present conflict." Seats free, voluntary collections on all occasions.

Be sure and don't forget W. J. Colville's reception to-night, at the Spiritual Institution. This will be W. J. Colville's LAST GOOD BYE to his many friends in London. Let us have a crowded room. Proceedings commence at 8 p.m., sharp.

MRS. GROOM, OF BIRMINGHAM, IN NEWCASTLE.

This remarkable Clairvoyant is announced to visit Newcastle on Sunday and Monday next, at the Society's Hall, in Weir's Court. She will hold meetings on Sunday, at 10.30 a.m. and 6.30 p.m., when short addresses will be given followed by clairvoyant descriptions of spirit friends.

MORLEY.—The anniversary is postponed till August 3. There will be a public tea in the Rooms, Church Street, on Saturday, July 5, at 5 o'clock. Friends kindly invited. Tickets 9d. each. Trains to all parts.

The sixth anniversary of the Bradford Society takes place on Sunday. It commenced in a little room over a stable in Charlotte Street, with only ten members. In three years it removed to the Baptist Chapel in Walton Street, where it has since remained. The place will now hold 300 sitters. It has been well seated, cleaned and decorated, and has a very good organ, and a choir of well-trained men and women who sing well. There is a comfortable reception room for the speaker, and a convenient anteroom for business purposes; upstairs there is a tea room, capable of accommodating forty guests; and there is a full set of china and apparatus for making tea. These arrangements are of great convenience, as coffee parties frequently take place on a Saturday evening. These particulars have been communicated in view of the forthcoming anniversary, at which the friends hope to see sympathizers from the surrounding district.

We have instituted a List of Anniversaries, and Special Meetings, which it would be well for those locally interested to consult. Notices sent us may be placed on this List. If we receive Lists of Speakers for the ensuing month, we can insert them in the last issue of the current month.

SHEFFIELD.—Last Sunday, Miss Rosamond Dale Owen, of America (grand-daughter of the late world-renowned Robert Owen), favoured us with two lectures. . . . Miss Owen, physically, is not very strong, but is possessed of a highly-wrought nervous organization. The more prominent personal qualities, and the chief events that occurred in the history of her honoured relatives, were described by Miss Owen in clear and impressive language and proved deeply interesting to the audiences. Some references to Spiritualism in the last lecture provoked a little pleasant discussion.—"Secular Review."

A MATERIALIZATION RECOGNISED.

On Thursday afternoon, just as the first copies of the MEDIUM were coming from the press, an elderly gentleman called on us, labouring under considerable emotion. He was a total stranger, but some on the establishment had noticed him once or twice go up to Mr. Towns's seances. He said he had just come from 61, Lamb's Conduit Street, where he had attended the afternoon seance of Messrs. Williams and Husk. There he had seen his deceased wife materialized, and he desired us to place the fact on record in the MEDIUM.

Our visitor said he was Mr. F. W. Finsch, of Maryborough, Queensland, Australia, where his family resided. His wife had been an invalid for some forty years, the last twenty of which she had been subject to the effects of sun-stroke. Her decease occurred a few years ago, and since then he had felt rather lonely, his wife having been a constant source of solicitude to him for so many years. Being a man of independent means, he attended to promptings which caused him to set sail for London a few months ago. This he did without any definite purpose. A few weeks ago he was in a news-agent's shop, when a copy of the MEDIUM was handed to him. Being fond of reading, he was glad to peruse it, and there he found that seances were held in London. A Mr. Todd, with whom he came in contact, conversed with him on the subject.

On Thursday last he determined to attend the physical seance, at 61, Lamb's Conduit Street, praying fervently within his own spirit that he might receive satisfaction as to the truths of immortality, through the manifestation of his departed wife. The usual physical phenomena occurred, but to them he attached no importance; that was not the object of his search. Later on a face came to him illuminated by the cardboard covered with luminous paint, which enables objects to be seen in the dark. The first appearance was not sufficiently satisfactory to enable him to thoroughly identify the spirit, but when it retired and again came to him, he could perceive unmistakably that it was none other than the dear wife, whose separation from him by death he so sincerely mourned. She showed herself to him so completely, that he was as certain of her presence as he had ever been in his life.

Such is what we can reproduce from memory of the narrative communicated to us during a short conversation. Some particulars are left out, as we are not certain whether he stated that the spirit spoke to him. Mr. Finsch said he had to sail for Australia next day, and had no time to write a communication on the subject, or to send a note to Mr. Todd; but he desired us to publish his statement in our own language, at the same time he wrote his name and address on a sheet of paper as his signature to the facts stated. He referred us to Mr. Husk for further particulars, but as we have not seen him, we give the occurrence as stated by the party chiefly interested. Perhaps some one who was present can give the details more fully.

Mr. Finsch said he now saw the object of his visit to London. He returned comforted in spirit, and his intellect was possessed by a great truth. We promised to send him the MEDIUM with this record, and he hoped that Mr. Todd would also see it, and learn thereby that success had followed the investigations of the stranger, to whom he had talked so kindly.

LEEDS: Psychological Hall.—The friends here were disappointed in Mrs. Bailey, of Halifax, not being able to occupy the platform on account of ill health. One of our mediums, Mr. Peel, kindly consented to supply her place. Both afternoon and evening addresses were thoroughly spiritual and interesting, illustrating the principles of Spiritualism and how they could be effectually carried out.—As quickly as possible after entering upon the possession of the New Hall, we have made our plans for building up an inner Spiritual Church. The present week will be occupied in laying the foundation-stones—establishing meetings for mediums, private seances, etc., and we are hoping that week by week the progress of the work will be sure and sound, stone being added to stone and brick to brick, each fitted compactly to its place, and the whole cemented together with harmony and good fellowship. The Lyceum question is again being brought to the fore with us, Mr. Burns's visit having given it a fresh impetus; and when it becomes established, as we trust it will, we shall endeavour to report its progress and regularly contribute our quota to the "Lyceum Corner" of the MEDIUM, which we trust the editor will see his way to establish as a feature of his paper. I think the thanks of all Spiritualists are due to Mr. Kitson for his manly article on this subject, in last week's MEDIUM, and trust the words will find their echo in all the spiritual communities in the kingdom.—Szc., L. P. S.

HUMAN BROTHERHOOD.

SHOULD THE DEAD CONTROL THE LAND?

ELDER EVANS ON LAND LIMITATION.

Mt. Lebanon, N. Y., Feb. 11, 1884.

Friend Editor of "Pittsfield Sun,"—I enclose a letter in response to the article on Land Limitation, which you published. Perhaps you will think best to give it a place in the "Sun." It is but one of several I have received about "Land Limitation" and the "Collection of Debts." I have never known the Land question so nationally prominent as now. Gladstone notices Henry George in Parliament and Henry George is evidently making an impression upon the landless English people. The time has come for the living to cease being governed by the dead. The earth belongs to the existing generation, not to Egyptian mummies, not to people now living in another world—in inextinguishable fires, in an anti-Christian hell, nor yet to those who have gone to glory in an unearned anti-Christian Heaven. Abstractly, what right have dead people to this earth? or wherefore should the dying will away the land they can no longer use, and to which their own title is now being called in question? All land titles were originally gained by the sword, and have been held by the laws the victors framed. We shall ultimately abolish wills. Let the land, when the present possessors die, go back to the surviving sovereign people, and let our republican government when women have become CITIZENS, secure to each sovereign citizen an inalienable homestead as did Moses to his people by his system of four Sabbaths or Jubilees. During a seventh-day Sabbath, a seventh-month Sabbath, a seventh-year Sabbath, and a seven times seven-years Sabbath, as Jubilee of Jubilees, the rich fed and supported the poor. There is a Sabbath that remaineth—is to come—for the people of God—when governments will enact laws so right that there will be no poor in the land, neither will there be any war, there being nothing to fight for or about, and no landless people to do the fighting. The nations will learn war no more, and Christians will be subject to the Prince of Peace, who said: "My servants will not fight, and the meek shall inherit the earth,"—possess the land.

F. W. EVANS.

THE LETTER.

Elder F. W. Evans,—In the New York "Tribune" of the 23rd, I notice an article over your signature entitled "Land Limitation."

I would like to reach clear over 600 miles and shake hands with you. But in so doing I should reach over and past hundreds of other thinkers, who, like you and I, have caught the gleam of the coming dawn of the day of truth. I suppose the word Elder signifies that you are a follower and standard-bearer of the Nazarene. In my weak way I try to be the same, I believe that his word—his truth—will yet rule the world. And I am sure that "Land Limitation" is in the line of his doctrine. The Church is not up to the teachings of its great head, nor will it be I suppose, for ever, for our progress towards the Infinite must needs be eternal. But I am persuaded the time is not far distant when all monopoly and especially land monopoly will be reckoned by our religious teachers in the same list with robbery and extortion. This would be "political preaching," it is true, but we all remember how the Abolitionist preachers were reminded that "Christ's kingdom is not of this world." And we remember, too, how they preached on, being assured that although not of the world that kingdom must dominate the world. Those who feel the pressure of the tyrant's heel can best describe his power. I know there are thousands who like myself could tell bitter stories of seemingly unending strife against hard circumstances. Yet to the eye of the monopolist our condition is good enough. They tell me I can succeed if I work. I admit it. I can. I think I will. I can work. I am not afraid of self-denial. I can manage my farm. I say I will succeed. To the monopolist this is enough. Having sold his own soul and dwarfed and shrivelled every noble power of his being to gain wealth, he is not ashamed to ask me to do the same. So I toil on. I give the years, the best of my life, to get me a home—to GAIN THE RIGHT TO PLOUGH THE LAND AND MAKE BREAD. Why, God gave me the right to plough, and while I am thus toiling for a foothold on the earth, and as the monopolist views it, it may be succeeding, what am I doing for my own soul? Joseph Cook lectures in the near village, on subjects I long to study, but cannot hear him. I have not the time nor the few cents to spare. There are libraries within reach of us, but I must not read. Even cheap books are too dear for me while I am paying for the right of work. And if I succeed in heaping up a few dollars at such a cost, and then lifting my son out of the class of the oppressed into the class of the oppressors, then the monopolist thinks I ought to be satisfied. Why, sir, the mortgage-ridden farmers of this country are dead,—intellectually and morally dead—and don't know it. They think if they pay for their farms at the expense of half a lifetime of toil, and throw their souls in, they are doing well. God prosper you, sir.—With respect,

JAMES MARLEY.

Bloomington, Ind., Jan. 26, '84.

CHURCHIANITY.

A CLERGYMAN SUSPENDED FOR DRUNKENNESS.—The Archbishop of York's judgment on a certain charge of drunkenness brought against the Rev. Richard Marsden Reece, B.A., Rector of Flixton, near Manchester, was published by being affixed to the church door on Sunday morning. The charge was made by ten of the parishioners in May last, and a commission was appointed to inquire into the matter. Mr. Reece, however, admitted the charge to the Commissioner, and it was agreed that the Archbishop of York should pronounce sentence without further inquiry, and the Archbishop in his judgment sentenced Mr. Reece to suspension from the duties and emoluments of his office for five years, and condemned him in costs; and further ordered that at the expiration of five years the suspension shall continue in full force until Mr. Reece produces a certificate of good behaviour signed by three clergymen of the diocese. Meantime the living is to be sequestered.—Country News-paper.

The "Pall Mall Gazette" reports an "extraordinary lecture" delivered at Stafford to the members of the Stafford Church of England Working Men's Association, by the Hon. and Rev. O. J. Littleton, vicar of Penkridge. He regarded Charles I. as a "martyr king," and all the events through which the people had released themselves from ecclesiastical thralldom, as persecutions that the meek and unoffending Church had sustained. Alluding to John Bright he said: "There was a statesman in this country who had the ear of the working man, but who, when speaking of Church matters, was a lunatic or a rogue." The Hon. and Rev. gentleman possibly never did a day's work in his life, and therefore imagines that tithes grow like weeds, without labour, for he said: "It was a lie of the Radical to say the working man had to support the clergy. The only thing that had to be paid by the people at all was the tithe, and for these landlords made allowances in the rents. When a Radical or Republican like Joseph Arch said the working men were supporting the clergy, he was a liar." Labour has to provide everything that even clergymen enjoy; deducted rent-charges are a farce, for if they are taken off with the one hand, they are put on with the other. If it be necessary at any time to employ violent language to enforce advocacy there is a radiant example set by this aristocratic cleric. Such is the gospel of loaves and fishes.

The congregation of Huyton Quarry Wesleyan Chapel, have been turned out by the trustees, until £500 be paid, although the place was built by public subscriptions, seven years ago. The services have been conducted out of doors by the pastor, Mr. Varley. The ninety Sunday School children have been taken to various homes, and there taught.

Rev. H. Bradford, who has resigned the charge of Prince's Street Chapel, Northampton, owing to a difference of opinion with the majority of his congregation on the subject of Mr. Bradlaugh's election, has commenced holding services in a public hall in the town. No one, it is announced, will be admitted into the Church he is forming who has adhered to Mr. Bradlaugh.

The Rector of Grasmere is vexed at the small attendance of his parishioners at the Communion Services, and he has accordingly threatened that he will not read the Burial Service, over anyone who has neglected the Communion Service, and who died without expressing repentance of such neglect. If the relatives of any deceased parishioner choose to try conclusions with their Rector, the latter will find disobedience to the law a somewhat costly luxury.—"The Echo."

PROGRESS OF SPIRITUAL WORK.

MR. GOLVILLE'S LAST SUNDAY AT NEUMEYER HALL.

Instead of morning and afternoon, the services on Sunday last were held in the afternoon and evening. The meetings in point of attendance were the best of the series. In the afternoon the subject announced—"The true relation of Spiritualism to all existing Theories and Institutions," was dealt with. In the evening after a lengthy answer to a question, Mr. Colville spoke on "The Ancient World and its Peoples, with special reference to the lost Continent, Atlantis." The very full way in which this comprehensive topic was treated extended the service to over two hours. The great changes in land and water, and in the equatorial and polar positions of the earth were dwelt on, showing the many vicissitudes through which the earth and its human freight had passed. Every great cycle of nearly 26,000 years, witnessed one of these great revolutions, and now we had gained the half of one of these cycles, at the commencement of which, Atlantis was submerged, where now was the Atlantic Ocean. This formerly intervening region explained why the monuments of Central America resembled those of Egypt, which were regarded as the last vestige of a system that in very ancient times had found

grander expression in Central America and in the submerged Atlantis. Great was the interest now in Egypt, which he gave spiritual reasons for. In conclusion, the future of the earth was sketched out, when there would be harmony in its features and movements, and mankind would have attained the highest possible state upon its surface. It was a most interesting lecture, and will conclude the volume of lectures now in the printer's hands.

As it was the concluding service of the series, Mr. Colville very cordially thanked the friends for the way in which they had sustained their department of the work. The attendance had been regular, and the attention all that could be desired. The necessarily heavy expenses had all been forthcoming from the proceeds of the meetings and the kindness of those who had exerted themselves to promote the influence of the course by the circulation of tickets.

A poem on the "Real and the Ideal," was given in conclusion. The audience dispersed amidst many expressions of satisfaction at the manner in which Mr. Colville had conducted his ministrations.

WORK AT BELPER.

In connection with the meetings held last week, there was much good work done. Certain special arrangements, viz., the weekly gathering, on Wednesday and Friday evenings, of the leading families, in two of their homes, are likely to be productive of some excellent results.

We had a remarkably good meeting at the Pottery on Sunday afternoon. Mr. Butler's cottage was comfortably filled, whilst around the table were seven or eight mediums, being all friends of the right disposition and spirit. Through two of them, the friends unseen were able to communicate freely for the instruction and enjoyment of the company; the others being in a state of active development. They all seem likely to become highly useful instruments of the Spirit.

At the Belper meeting room on Sunday morning, the writer gave a discourse on the words, "And the light shineth in the darkness, but the darkness apprehendeth it not." (John, i., 5, Revised version.) The friends were kind enough to directly tender me their thanks for the discourse. In the evening we had a deeply interesting reading by Mr. A. Smedley, from "Hafed," the portion read being that relating to the last days of Hafed's earthly career, the tragical termination of his life by wild beasts, in the Roman arena; with his joyful awakening and welcome reception into spirit-life.

The meeting that followed was decidedly the best we have had of the kind. A large number of those present were influenced, whilst four mediums, two of either sex, were controlled to address the company in a most instructive and earnest manner, each speaking in an original and characteristic style. The proceedings were extremely enjoyable to all present. OMEGA.

SALFORD: 83, Chapel Street.—On Sunday last, our Secretary, Mr. Thompson, gave an address on "How I became a Spiritualist, and why I cannot be persuaded to give it up." He chose as a text the words of St. Paul, "Prove all things." The discourse lasted some forty minutes, and was satisfactory from the standpoint of experience.—On Bank Holiday, first Monday in August, our Committee are arranging a picnic, and invite the co-operation of all our Pendleton and Salford friends.—Our Committee wish to tender their thanks to the lady friend who, unsolicited, gave a half-sovereign to the funds of our Society.—Speakers for July: 6th, Mrs. Barnes Nottingham; 7th, Mr. Colville, (Monday) 8 p.m.; 11th, Mr. Colville, (Friday) 8 p.m.; 13th, Mr. Schutt, Accrington; 20th, Mrs. E. W. Wallis, Walsall; 27th, subject to arrangement.—The MEDIUM AND DAYBREAK may be had of Mr. Thompson every Saturday morning.—In the second week in August, we purpose opening a select week evening circle, sitters to which will be chosen by our clairvoyant friends.—Clairvoyant descriptions after each Sunday evening's service, by Mrs. Hesketh.—HIRAM ROSS, President.

PLYMOUTH.—On Sunday morning last, a seance was held by the friends who assembled, and as an inspiring influence prevailed a profitable time was spent. Mr. Husson's guides delivered a brief address, wherein harmony and unity were laid down as elements essential to the continued well-being of our local association, and the idea thus thrown out drew from the controls of other mediums some pertinent remarks on the subject, with pleasant results. The usual public circle was held in the afternoon and was well attended. In the evening there was a fair audience, and Mr. R. S. Clarke lectured inspirationally, on the subject: "Can Miracles be proved possible?" At the close Mr. George Eastlake, of Ashington, gave an account of the progress of the Cause in the North, and it need scarcely be said was heartily welcomed as a brother Spiritualist should be. This friend possesses good healing power, which he has exercised beneficially.—DEVONIA.

CAVENISH ROOMS.—On Sunday evening last, the friends meeting at this place had a very useful and instructive discourse presented to them by the controls of Mr. J. J. Morse—the subject treated upon being "Mystical Spiritualism and its Dangers and Failures." The controls contended that mystery

and superstition ever being hand in hand, those who depended upon such allies to assist their own purposes were foes to truth and human advancement. Hence the dangers of priestly institutions, which assumed an inferior ability on the part of mankind in general to be trusted with the truth, save only as it was filtered through the mystery in which it was often invested by the self-elected intermediaries, who try to stand between man and his God. The danger incident upon such an arrangement from an intellectual, moral, and spiritual point of view was ably and cogently presented, and formed a crushing argument against the matters it concerned. The utter failure of mysticism to give the live thought of the present day any really satisfactory food was then pointed out, and the attempts that have been made to impart a mystical element—with all its classism and snobbery—were handled with relentless logic, and it was urged that left to the wise guidance of exalted spirits and the common sense of spiritually-developed mortals, the attempts to "occultise" our Cause would inevitably come to naught. The address was much appreciated.—COR.

DEVONPORT.—On Sunday evening, Mr. W. Burt gave the second of a series of inspirational discourses, at Haydon's Public Rooms. The attendance was much larger than on the first occasion. The discourse was on the "Phenomena, Philosophy and Morality of Spiritualism." The control very ably dealt with the subject, and was listened to with great attention. Some literature was distributed at the close of the meeting, which was eagerly accepted. Any friends having some for distribution, it would be gladly received by Mr. Burt to aid him in his work, as there seems to be a good field for labour at Devonport. Although labourers are few, Mr. Burt has taken the whole responsibility of these meetings, under the directions of his control, and no doubt much good will be done. Service as usual on Sunday next.—OBSERVER.

BATLEY CARR.—On Sunday last, Mr. Hepworth, of Leeds, addressed the audience on "Where are the Dead?" In the course of their remarks the guides dwelt on the great heart-ache of the people, as to where are those they have lost. They next dwelt on the effort of the Theologian to answer this question; and showed in powerful language their impotence to satisfy the yearning heart. Spiritualism, the direct communion with those we mourn, answered this question in such a way that no otherism could. By and through its power the tears of the mourners were dried, for they knew they were not dead, but that they lived and loved them still.—ALFRED KITSON.

P.S.—I wish to inform friends in the neighbourhood and surrounding district, that on Saturday, July 12, we shall have our annual tea and entertainment. Tea on the table at 5 p.m., prompt; entertainment to commence as soon as the room is cleared. Tickets: adults, 9s; children, 4s. On Sunday, the 13th, we shall hold our Anniversary, in the afternoon at 2.30, and evening at 6.30, when Mr. J. Lamont, of Liverpool, will address the meeting; also Mr. Brown of Manchester, is expected to be present to take part in the service. Tea will be provided on the Sunday for friends from a distance, at a moderate charge. A fraternal welcome is extended to all.—A. K.

BRADFORD: Walton Street Church, June 29.—In the afternoon the chairman read the last chapter of Revelation, expounding it as he went on. Mrs. Wade spoke on the "Goodness of God," to a very good audience containing many strangers, who were much impressed. Then Mrs. Wade, under influence, went amongst the people, and gave six very good descriptions of surrounding spirits. This created great interest amongst visitors, and a member of the Church of England, who had appreciated the discourse, said how much he should like to hear from his dear mother. Miss Musgrave followed with an excellent address on the pleasure it afforded the spirit-friends thus to come amongst these in the body and teach them the ways of the higher life. Not to make noisy demonstrations in the street: but to pray earnestly in secret and relieve the pressing needs of mankind on earth, was their delight. This lady, though entranced, speaks with her eyes open which very much pleased strangers.—In the evening Mrs. Wade warmly recommended people to think for themselves on all Spiritual matters, and not be led by pope or priest of any kind. Then she was taken into the audience when her guides gave five descriptions of the spiritual surroundings of strangers and others. Miss Musgrave then spoke on the efforts made by the mind of man to rise to higher attitudes, but she commended yet greater efforts, that men might not make the futile attempt to deceive God, by appearing to be that which in reality they were not. There was no use in trusting to the blood of Jesus to remove our imperfections. That had been preached for 1800 years, and still at the present day the preachers had to deplore the bad state of the world.—PINDER.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—On Sunday, June 29th, Mr. J. Dunn gave a good discourse on "Psychology," which gave great satisfaction. Mr. J. Scott, from Darlington, will be here on Sunday, July 13th, and there will be open-air meetings in the afternoon and evening, weather permitting. There will be tea provided for strangers at sixpence each.—J. ROBSON, Cor. Sec.

SUNDERLAND.—Last Sunday evening, a very large audience again visited the Albert Rooms, and were well rewarded by hearing a grand address given by the guides of Mr. Wm. Westgarth, of Sheriff Hill. The guides requested the audience to select a subject of their own, and they would endeavour to throw all the light upon the matter, which lay in their power. Several subjects were handed on to the platform, and laid before the audience for their approval. The subject which secured the highest majority was taken from the 1 Cor., xiv., 18, 19. The guides seemed quite at home on the subject, discoursing upon it in a very able manner for over an hour and a quarter. They defined Paul's original idea of the doctrines of Jesus, as being false; but ultimately seeing his error, and knowing the possibility of speaking in unknown tongues, he exhorts his brethren to be not children, but men in understanding. They said orthodox Christianity had grown on and on, to such an extent that it ultimately reached the throne of kings and queens, by whom it had been embraced, and even enforced at the point of the sword and the stake. To "believe" that you were cleansed from all your sins by the blood of Jesus, was the proper thing; to "believe" that through his blood being spilled, you were "saved," was quite orthodox. But was such a course compatible with the "understanding" of men? They emphatically said: No! It was only the understanding of "children," and they earnestly implored their hearers to be not only men, but to act as men, and use only the understanding of manhood, which God had implanted within each of them, and not to be led away by priestly cant. Knowledge could be acquired at their own firesides, without the aid of churches, priests, or public mediums; as their spirit-friends were always most anxious to help them. And if they would investigate Spiritualism in a proper manner, in their own homes, amongst their own families, they would reap a rich and abundant harvest. The audience frequently applauded during the discourse, which seemed to give great satisfaction. At the close of the service, our brother Harms attended in the anteroom, and magnetized those persons who are being attracted to the Albert Rooms, through hearing of the many wonderful cures which are being performed weekly. All are welcomed. Next Sunday evening, 6th July, the platform at the Albert Rooms, will be occupied by Mr. J. Scott, clairvoyant, of Hetton Downs, and other friends. Service to commence at 6.30. Admission free. Collection. Healing at the close of service.—G. W. PYNE JONES, Sec., S.S.E.S.

PENDLETON: Town Hall.—On Sunday, Mr. Schutt, of Acorington, spoke on "What good is Spiritualism?" His guides showed how it had been branded in all ages by the ecclesiastical priesthood. Spiritualism claims at this hour, that the inspiration of the past is the inspiration of the present; the demonstration of man's future existence, the possible communion of the two worlds, and the illustration of the facts of man's immortal nature. The evening subject was "Does death end all?" It was dealt with in a scientific manner, showing that man illustrates nature in all her various forms, and that death is but the outbursting of a higher and nobler life. Next Sunday, Mr. Colville, 2.30 and 6.30. All strangers and friends are cordially invited. Can have tea by applying to the doorkeeper.—O.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick.—June 29th, Mr. Place, of Manchester, was detained until too late to be in time for the morning service. We spent a pleasant hour by three of our members giving short addresses. In the evening Mr. Place's guides took for their subject "Philanthropy." They made a beautiful and earnest address, which was listened to very attentively by a very good audience. Our speakers for July are—July 6th, Mr. Schutt, of Acorington; 13th, Mr. J. B. Tetlow, Heywood; 20th, Mr. Wm. Johnson, Hyde; 27th, Mr. B. Plant, Manchester.—J. M. H., Sec.

NEWCASTLE-ON-TYNE.—On the 23rd inst., a very smart little debate occurred here, on "Spiritualism versus Christianity," in which Mr. W. H. Robinson very successfully maintaining the superiority of the former over the latter. The champion of Christianity was a Mr. Scott (of some local fame), who said he was not a Christian, but an Agnostic, who saw in nature two positive principles in operation, the one (strongest) being evil, and the other good. It was an altogether new and very curious defence of Christianity, based mainly on supposition, and not upon established facts. Mr. Robinson's performance was in my opinion (I am an old debater of the subject) very masterly. He has a ready, rapid utterance, very valuable in speaking against time, and also a most genial manner, which almost persuades an opponent, and quite persuades an audience. I understand Mr. Robinson is prepared to lecture anywhere in England or Scotland for his expenses only. He is found to be a favourite lecturer around Newcastle, and possesses a great gift of clairvoyance also.—R. HARPER, of Birmingham.

DEVONPORT.—Mr. R. S. Clarke has received an invitation from the Unitarian Congregation, to occupy the pulpit of Christ Church, on Sunday mornings in July, which he has consented to do. His discourses delivered in that place during June have afforded great pleasure to his hearers, and the local newspaper has reported several at great length.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

*"Desire earnestly spiritual gifts, but rather that ye may prophesy"—*Paul*. 6

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

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

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

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

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

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

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

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

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

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

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

LEICESTER: Temperance Hall.—On Sunday last, afternoon and evening, Miss Dale Owen, of America, spoke in the Temperance Hall. The chair in the afternoon was occupied by the Rev. J. P. Hopps, when there was a large audience; subject: "How the spirits have helped me." In the evening, Mr. John Bent presided; the subject was, "Every-day Spiritualism." Both lectures were delivered in a sympathetic manner, and listened to with deep interest. At the close of the meeting several questions were asked, and satisfactory answers were given.—H. A. HANNIBAL, Sec., 28, Mostyn Street, Hinckley Road.

MEETINGS, SUNDAY, JULY 6th, 1884.

LONDON.

CAYENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, "The Angelic Life."
 MARTLEBORO ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Mr. F. J. Wilson; Tuesday, at 7.45, Mr. F. J. Wilson; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hopcroft. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

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

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Holdsworth.
 BEDFORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Collins Briggs.
 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.), Haulgh, Bolton.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 10.30, 2.30 and 6 p.m.: Mr. Armitage and Mrs. Hollings. Anniversary.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Hepworth.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30, Miss Illingworth; 6 p.m.: Mr. W. Hillam.
 DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 6.30: Mr. W. Burt.
 EXETER.—The Mint, 10.45. Oddfellows' Hall, Bampfylde Street, at 6.30.
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 5.
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Illingworth. Lyceum at 10.30. Monday Service, 7.30.
 HATTON.—Miners' Old Hall, at 6.30.
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mrs. Riley, Bradford, and Mrs. Craven, Leeds.
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 and 6.30: Mrs. Gregg.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. Scott and Mrs. Ingham.
 LEICESTER.—Silver Street Lecture Hall, at 2.30 and 6.30:
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mr. Rodgers.
 MACULSFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
 MANCHESTER.—Goebel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. Schutt.
 MORECAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. and Miss Gott.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30 and 6.30: Mrs. Groom; Monday at 7.30.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. W. C. Robson.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30., Mrs. Richmond.
 OLDEAM.—178, Union Street, at 2.30 and 6.
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. W. J. Colville.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Larcombe; at 3, Circle, at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
 SALFORD.—83, Chapel Street, at 6.30: Mrs. Barnes.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. H. Briggs.
 SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. J. Scott.
 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 Taylor's, Eden-hill, 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.
 HATTON-LE-HOLE.—Camp Meeting, Sunday, July 13.
 SALFORD.—Picnic, first Monday in August; 83, Chapel Street.
 SOWERBY BRIDGE.—Sunday, July 13, at 2.30 and 6.30, Mr. W. J. Colville; also on the following Monday and Tuesday, at 7.30.
 MORLEY.—Sunday, Aug. 3, at 2.30 and 6.30. Mrs. and Miss Gott, Keighley.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—BETHNAL GREEN, Sunday, July 6, "Robert Owen." BIRMINGHAM, Sunday, July 20.
 LIVERPOOL, July 13; Secular Society, July 15.
 LINGINGTON: Progressive Association, 54, Essex Road, (Secular), July 27.
 GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3.
 PLYMOUTH, Stamford, Kirksaidy in correspondence.
 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. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Christ Church, Duke Street, Sunday, July 6th, at 11 a.m., Subject: "The Character and Mission of Jesus."
 PLYMOUTH: Richmond Hall, Richmond Street, at 6.30 p.m., Subject: "Woman; Her True Position and Influence."
 SALTASH: Wednesday, July 23rd. EXETER: In Correspondence.
 Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenaeum Terrace, Plymouth.

MR. W. J. COLVILLE'S APPOINTMENTS.—PENDLETON, Sunday, July 6, Town Hall, 2.30 and 6.30 p.m.
 SALFORD: July 7 and 11, Trinity Hall, 83, Chapel Street, at 8 p.m.
 SOWERBY BRIDGE: July 13, 14 and 15. BRADFORD: July 20, 21 and 22.
 LEEDS: July 27 and Aug. 3 and 10. LIVERPOOL: Aug. 17.
 BIRMINGHAM: Arrangements pending.

W. J. Colville has a few week evenings at liberty in July and August. Parties desiring his services will please address immediately to 4, Waterloo Road, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W., Sunday, July 6th, 7 p.m., Subject: "The Angelic Life."
 Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

CAMBERWELL.—Mr. Colville lectured for the Secular Society at Castle Hall, on Tuesday evening. There was a very good attendance, some Spiritualists being present. The President of the Society occupied the chair in a very impartial manner. The lecture was listened to with great interest. It was an excellent address beautifully delivered. The applause at the close was loud and prolonged. Then came questions well

answered, followed by speeches in opposition. It is a rule of the Society that all speakers oppose the lecturer. It is a bad rule, for it forces men to find fault and nothing but fault—a course degrading to themselves and poor pay to a lecturer who gives his services, and is "run down" by a class of men incompetent to grasp his teachings. Mr. Colville answered his opponents mildly and effectively. The most vehement regarded immortality as a pleasant anticipation, but only a dream; and so rooted was he in his opinion that he saw no argument whatever to the contrary. Such a state of mind is really a form of mania. Another read a number of extracts from a book to refute Mr. Colville's allegation that Material Science left immortality an open question; these readings were the dogmatic opinions of materialists, which the reader mistook for the voice of science. It showed that of all sectarians, the materialist is the most blindly led by the nose. One of these authors alluded to electricity and magnetism, as though apparatus originated them; whereas these elements always exist, apparatus merely rendering their existence appreciable to us. So it is with man's spiritual being; the body during life, and mediumship after death, allow the spirit, like electricity, to make itself felt sensuously by its manifestation. The Secularists seemed to take a frantic delight in the attacks on the lecturer, and it would almost appear that the labour had been thrown away; but the opposition was of a formal and professional character. At the close, a very hearty vote of thanks was passed, and it was with difficulty that Mr. Colville and his friends could get away, after 11 o'clock, the interest was so great. Mr. Colville's matter and style were evidently a revelation to his audience. We know no man who could have done the work so well. Mr. Colville does far more good in instructing an audience like that, than in discanting on the "esoteric" fads of those who are anxious to Christianize Spiritualism.

NOTTINGHAM: Club Room, Morley House.—Mrs. Richmond delivered two discourses on Sunday, June 29th. In the morning the subject was "Spiritualism the vital question of the day." Several strangers were present in the audience, and all seemed pleased; the service closed as usual with a short impromptu poem, subject, "The protection of young Girls." In the evening the room was crowded, and a discourse entitled "The Spiritual Triumph among Nations" was very impressively delivered, and at the close a poem on "Capital punishment" was given. By the effort of several friends, the room was tastefully decorated, and many flowers and plants helped to make the scene a bright and happy one. Forthcoming meetings in another paragraph.—COR.

NORTH SHIELDS.—On Sunday, June 23rd, Mr. W. H. Robinson, of Newcastle, and Mr. Fidler, of Sweden, jointly occupied the platform, and a very happy evening was spent. On Sunday last Mr. Edmunds lectured on "The Perfect Life;" the address was much liked and the attendance good. The friends are getting on nicely with their new Hall, their migration to which has given them an improved standing in the town.—ERNEST.

NEWCASTLE-ON-TYNE.—On Sunday, June 22nd, Mr. W. O. Robson varied the usual proceedings by giving replies to questions from the audience instead of an address; a very enjoyable evening was the result and a numerous audience welcomed this old worker to our ranks. On the following evening a debate took place in the same Hall, in the presence of a considerable gathering of friends, between Mr. W. H. Robinson and Mr. R. Scott, both of Newcastle; the first named took the affirmative, whilst Mr. Scott held the negative in the two following propositions:—First, "Can the efflux of Spiritualism be proved to proceed from the Human Spirits, and does the same tend to Spiritual purposes." Second, "If proved true, in what way is Spiritualism superior to the Christian system?" Mr. Thomson presided. On Sunday last Mr. W. H. Robinson lectured on "Some evidences of life after physical decease." The class of evidence which he mainly discussed was that of clairvoyance and from which he urged proof positive was obtained. There was a good attendance, considering the very fine weather we are having just now; in fact the attendance at Weir's Court has been steadily improving for some time now. There is little or no jarring and discord, and to a sensitive the atmosphere of the place has marvellously changed for the better, hence happy and harmonious gatherings are the result.—ERNEST.

HETTON-LE-HOLE: Miners' Hall, June 30.—Mr. Pickford gave a splendid address (subject chosen by the audience): "If God is unchangeable, what is the necessity of prayer?" which was handled by the guides in their usual masterly manner, which met with the approbation of the crowded audience, as he was loudly applauded at intervals. We will hold our annual camp meeting on Sunday, July 13, when addresses will be delivered by the following gentlemen:—Mr J. G. Grey, Gateshead; Mr. Stevenson, Gateshead; Mr. W. H. Robinson, Newcastle; Mr. W. Westgarth, Sheriff Hill; Mr. W. R. Pickford, Perkins Villa; Mr. J. Livingston, and others are expected. Mr. F. Walker will officiate as chairman.—JAS. MURRAY, Sec.

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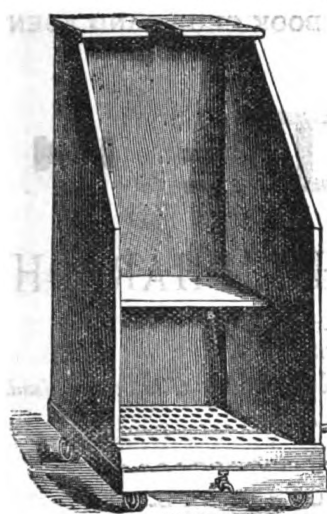
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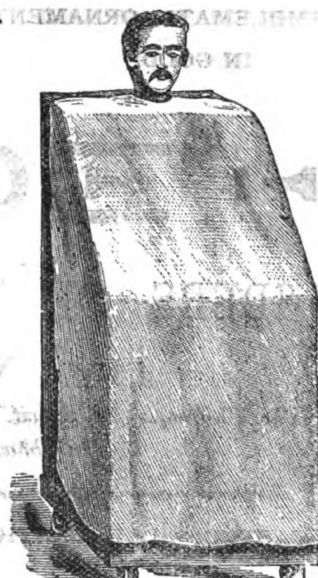
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