



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

SPIRITUALISM.

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SPIRITUAL POLITY.

ORGANIZATION: A FEW WORDS OF INQUIRY.

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At a meeting of the *American Spiritual Alliance*, held Jan. 27, 1884, in New York, Mr. H. J. Newton, as reported in the *Banner* of Feb. 16, said, whilst he was speaking of the duty incumbent on Spiritualists to spread the light they have received:

"Of course this means work; nothing can be accomplished without a certain amount of labour, and to more effectually do the work which we owe to our fellow men we should organize, and combine for concerted action, as individual labour has never been able to accomplish much."

It is perfectly true as Mr. Newton reminds us, that "nothing can be accomplished without a certain amount of labour," whether applied individually or otherwise. Perhaps as near an approach as was ever made to that impracticable feat, was in the instance of the classically gifted *Addison*, who a friend once surprised in the act of striving to bite an apple as it hung dangling on the parent tree, whilst both his hands were thrust into his breeches pockets, from which the philosopher seemed too lazy to withdraw them to pick the coveted fruit from its stem. Yes, I agree with Mr. Newton, that nothing can be accomplished by man (whilst in earth-life at least) without work, whether it be of good or bad import. But the grand difficulty seems to have been, that as great or a greater amount of labour has been expended in the past for the furtherance of *bad* works as for *good* works. So I would say, let Spiritualists be on their guard, lest the unwary may be led to *work* in the wrong direction, and thus further the cause of evil rather than good.

I should also like to suggest another query for Mr. Newton's serious consideration, which is this: Has, or has not, every good *spiritual "work"* on earth, that we have any record of, originated from an individual rather than a corporate source, and been most successfully prosecuted and perfected through individual "*work*?" And again I would ask the well read in history, sacred and profane, Mr. H. J. Newton, do not the records of all past time go to prove the fact, that just so soon as a good, *soulful*, individual spiritual work has been subjected to the domination of a *soulless* corporate organization, its decadence has begun and its perversion or final extinction has thenceforth become but a question of time? To put the question short: Has not organization, from the beginning of known time, always proved the *cross* upon which all spiritual Christs and Christ-works have been crucified? But says Mr. Newton, Spiritualists should organize because "individual effort has never been able to accomplish much." Really, can the learned Mr. Henry J. Newton make this assertion in an earnest mood? Who, or what was it then, that stamped an individuality on the morals and religion of three hundred millions of souls

in China, on the two hundred millions in Hindostan, in a like number of Musselmans or Mohammedans, in the two hundred millions of Christians scattered throughout the whole earth?

Again, who or what was it that, after the beautiful spiritual and soul enlightening teachings of Jesus of Nazareth had been utterly perverted and made of no effect by a soulless organization, arose in spiritual might and smote the *beast* nigh unto death, whilst revelling in the blood of truth's saints in his own bedazzled den? By whom, I ask, was this "*work*" accomplished, but by the honest, bold, and single-minded *individual* monk, Martin Luther, whose "*work*" was in turn perverted and brought to naught almost as soon as it became subjected to the domination of creed-bound, soulless, self-seeking organizations, and so remains at the present time? And, to come down to the present day, by whose work, I ask, is it that the anti-Christian ecclesiastical organizations are even now being assailed by a power that threatens their speedy dissolution and overthrow, and the re-establishment on their ruins of a religion founded on an *actual* knowledge of the present, instead of a blind faith in things past, a religion wherein no man acknowledges any organization, principality or other power, as his dictator or master in things concerning his everlasting well-being, save that of the *spirit of Truth*, as its gentle entreaties and behests are manifested and accepted in the inmost consciousness of his own *individual* soul?

Yes, modern Spiritualism is in its every phase and feature an individual work, carried forward by thousands and tens of thousands of individual mediums on earth, each acting in their own *individual* capacity, whether for good or for evil, and each in turn inspired or controlled by individual spirits of departed mortals of every grade of development, little and great, good and bad, but all *individually* performing their parts in harmony with divine law. Inaugurated but little more than the third of a century ago, by the spirit of a poor murdered pedlar and two little *teenless* girls, Modern Spiritualism has already penetrated every quarter of the globe and numbers its disciples by tens of millions. It asks naught of any of the thousands of organized church and religious bodies on earth, but a fair field and a free fight or to be let alone. With the help of its humble and sorely-persecuted mediumistic instruments, the angel individual workers have already, in a great measure, silenced the opposition of the outside world, and the hosts of Modern Spiritualism in both worlds are now mainly engaged in a strife of life or death to its mediums, with those worst of all foes, "they of its own household." And yet, with these facts staring us in the face whichever way we turn, Mr. H. J. Newton lugubriously announces from the rostrum of the Alliance, that, "individual effort has never been able to accomplish much"!!! Let him show us, if he can, a single instance in which any one or more of the great ecclesiastical organiza-

tions in the world have during the century, with all their millions of money and thousands of "respectable," pampered popes, bishops, priests and ministers accomplished the half of what has been done by angel individual workers in the same time with the assistance of a comparatively few harassed, belied and persecuted individual mediums, whose oftentimes begrudged pay has scarcely sufficed to furnish food and clothing sufficient to keep soul and body together, and which in the aggregate amounts, probably, to less than what is paid to one bishop only, of the established, organized Church of England. Until Mr. H. J. Newton shows this, I hope Spiritualists will "let well alone," or "bear the ills we have," rather than adopt his *organized* method "and fly to others we know not of," save by the uniform testimony furnished by the experiences of the past ages. As well may feeble and erring men attempt to successfully organize the free wind of heaven that gives breath to the physical life of man, and direct how, whence and where its shall blow, as to seek to fetter with organized bonds, the spiritual breath that constitutes the life of the immortal soul. It is true you may cork a portion of the one in a bottle and confine a part of the other within the bounds of a creedal organization, but in both instances they perish, and the fetid remains alike become savours of death unto death, the one to the material life of the body and the other to the spiritual life of the soul.

But again says Mr. H. J. Newton:

"The spirit world says organize; they themselves are strongly organized, therefore let us do likewise."

"The spirit world says organize!" How, when and where, Mr. H. J. Newton, please inform us? Please tell us also something concerning the character of the creedal or other organizations that exist in the spirit world, something of the cardinal principles or dogmas that pervade and give efficacy and authority to the organization, that we may at least know before adopting it as our model, that the celestial organization is adapted to terrestrial exigencies and requirements. Does the organization of the spirit world, let me ask, bear any resemblance to that of the Holy Catholic Church of Rome with its unlimited provisions for the maintenance of authoritative rulers, such as popes, cardinals, bishops and priests, or with "holy offices" of "inquisition," for the suppression of heresy, witchcraft and the free expression of private opinions, or with those of the patriarchal Greek, the Holy Apostolic, or the thousand and one other organized creed shops of Christendom?

Says Mr. H. J. Newton: "It is in view of this fact" (the fact "that individual effort has never been able to accomplish much") that the *American Spiritual Alliance* has been founded." Among other labours that the newly-established spiritual church is shortly to engage in, Mr. Newton informs us, is the promulgation of numerous books or pamphlets containing, it is to be presumed, the "root of the matter" of Modern Spiritualism, authoritatively defined and by authority established, "to be freely and bountifully circulated among the masses." Does, let me ask Mr. H. J. Newton, the spiritual church or "Alliance," in the spirit world (in case of a possible mistake or abuse) have an authoritative tribunal like that of the *Index Librorum Prohibitorum*, or *Index Expurgatorum*, competent to decide upon the orthodoxy of said books, as in the Holy Roman Catholic mother church, before they are permitted to be placed in the hands of "the masses," or ignorant laymen for perusal?

Again Mr. Newton informs us that:

"Under no consideration would [will] any one be allowed the freedom of our platform to express views and ideas antagonistic to the fundamental principles of Spiritualism."

as laid down and established, it is fairly to be inferred, by the fathers of the church of the Alliance.

This one little sentence, if I mistake not, contains "the prophecy and the potency" from which has proceeded nearly all the evils of every creedal religious or ecclesiastical organization that has ever existed on earth, whether great or small and by whatever name they may have been respectively called, for as "the rose by any other name may smell as sweet," so do and ever have all creedal or religious organizations been redolent with a like flavour of spiritual death, whether they be called by the name of "the Holy Catholic Church of Rome," "the Holy Apostolic Church of England," or the "Holy American Spiritual Alliance, of New York." In one and all, however harmless they may have seemed in their incipency, sooner or later, the gentle, entreating bleat of the lamb has been silenced by the ferocious roar of the lion, and all power has gradually become concentrated in the

hands of ambitious and self-seeking men, thus proving the truth of the words of the spiritually gifted Nazarene that:

"The children of this world are in their generation wiser than the children of light."

To return to the main subject, allow me to ask Mr. H. J. Newton to inform us, supposing there may, by *possibility*, be a difference of opinion in regard to what "views and ideas" of speakers are or are not antagonistic to the "fundamental principles" of Modern Spiritualism, as laid down by authority; whether he finds any analogous, competent provision existing in the Hierarchical constitution or proceedings of the celestial spiritual church like that, for instance, of the "Holy office of the Inquisition," as it existed and still strives to exist, in the Holy Church of Rome, by which heretical "views and ideas," and other false opinions and abuses of "free speech," may be effectually suppressed, whether given utterance to on the platform of the Alliance or otherwise?

Again Mr. H. J. Newton informs us that the Alliance

"Having now procured suitable headquarters, we propose, as soon as practicable to place at the service of the public, reliable mediums retributed by us, giving the public an opportunity to witness, free of charge, such phenomena as will convince the masses of the truths of immortality," etc.

Let me first ask Mr. H. J. Newton, what persons, within the organization, he means to include under the terms he uses of "we" and "us"? This question answered, I would ask Mr. Newton to inform us whether there exists in the celestial organization, any "infallible" tribunal (for our model) like that of the pope in the Church of Rome, by which the "reliability" of spiritual mediums may be *reliably* and infallibly ascertained, before they are permitted by the aforesaid "we" and "us," authority to minister according to their several gifts, to "the masses"? This intricate question seems to have caused the Church of Rome (which claims to be founded on the *rock Peter*) as great or greater trouble and perplexity than any other. The "we" and "us," under the widespread folds of that ecclesiastical organization, has been decided (I think) by infallible authority, to include only the members of its hierarchy, viz.: pope, cardinals, bishops, and priests who now, as "Holy Church" has ever done, continue to monopolize the province assigned by Mr. H. J. Newton, to the two important personalities, "we" and "us." The touchstone, I think, by which the Roman Hierarchy decides upon the "reliability" of its spirit mediums, consists in the one fact, viz.: whether the spirits who communicate or materialize through their respective instrumentality, acknowledge the pope of Rome to be the only divinely authorized "we" and "us," or infallible representative of God on earth. Hitherto all spirit mediums who have not thus submitted to the behests of God's potentate on earth and his officiating "we" and "us" priests, have been denounced by the church as witches and devils who, so long as the ecclesiastical organization was able to dictate to the civil tribunals, were consigned to the rack, the dungeon, the gibbet and the stake.

In the good old *organized* times, duly consecrated "witch finders" held conspicuous positions assigned them by the "we" and "us" dominants of the church organizations, through whose benign instrumentalities hundreds of thousands of old, wrinkled and half-starved wizzards and witches were, for century after century, ferreted out of their secret hovels and dens, situated, for the most part, amid the sterile mountains and wilderness districts of the dominions of the "we" and "us," and offered up as *auto da fes* to appease the wrath of an angry God, and minister with their dying agonies to the delight of the "we" and "us" worshipping "masses." It is recorded that one witch finder alone (of Germany I think), with an unpronounceable name, delivered over to the proper officers of the "we" and "us," of his day, more than a thousand wizzards and witches for execution, of his own "finding." Nor was the office of "witch finder" confined to the "we" and "us" organization of the Holy Church of Rome alone. Through the benign labours of *Matthew Hopkins*, the "witch finder general," (as he was dubbed by the Protestant "we" and "us" authorities of his day, 1647) scores or hundreds of proscribed witches and wizzards were consigned to the gallows and the stake in England, to say nothing of the score and a half that were hanged and drowned and pressed to death in Salem, under the ministrations of pious Cotton Mather and other witch finders of the "we" and "us" Calvinistic organization, that then dominated the civil government of good old Massachusetts.

As I consider that all that is distinctive in the religion or philosophy (call it what you will) of Modern Spiritualism, is wholly derived from the phenomena that comes through the

instrumentality of the exceptionally *organized* persons called mediums, I trust Mr. Newton will excuse me for the great interest I feel in the proper handling and defining the nature of their peculiar gifts, more especially as I have more than once received pressing semi-official invitations to join in membership with the "Alliance," and certainly shall do so, if permitted, the moment I am convinced that such a course will, in the slightest degree, add to my usefulness in forwarding the progress of the semi-divine cause that I love so well, and to the furtherance of which, to the best of my *progressing* knowledge and abilities, I have largely devoted the last twenty-eight years of my life, and propose to continue to devote my remaining years whilst on earth, to the same cause, and God and the angels permitting, to an indefinite period in the world to come. Yea; palsied be my hand and silenced be my tongue, I can truly say, ere either be allowed to give promulgation to sentiments calculated to wound the sensibilities or injure the usefulness of the humblest sincere worker in the ranks of mediumship, which in itself, wholly and solely constitutes the "*rock*" on which my belief in, or rather knowledge of, a future state of existence is founded. Yes, well and truly can I say, with the Nazarene of old, that far rather would I that "a millstone were hanged about my neck and I cast into the sea, than that I should," *knowingly and designedly wrong*, "one of these little" instruments of the angels, however humble and defenceless their position in life may be.

It is true that when I began my investigation of the benign teachings incident to Modern Spiritualism, I was often led to suspect fraud and trickery on the part of mediums, which suspicions time and further investigations finally convinced me were in almost every instance unfounded in fact, and attributable to my own ignorance and lack of a proper estimation of the character of the mysterious ways of, and laws governing, the phenomena, rather than to any dishonesty on the part of mediums. Undoubtedly there may be, as in all other walks of life and professions, dishonest persons who assume the rôle of mediumship, but I feel assured that in all my numerous investigations I have encountered but very few of such. And as regards the last, greatest, best gift of God and the angels to suffering, bewildered humanity, that of "form materialization," through which it is my conviction, the world at large is eventually to be mainly brought to a certain knowledge of a future life, I can say with unfaltering certainty and truth, that after years and years of wide experience in the investigation of that mysterious phase of mediumship, I do not know of more than one of the oft-reported exposed mediums (the "West End" medium of Boston) who are now and have been, as I believe, as innocent of the charge of conscious fraud, trickery or dishonesty of any kind in the exercise of their beautiful but little understood gift, as an infant child, and that this ere long will be made manifest to an unbelieving world, in ways that can no longer be gainsaid.

Now, as I consider the phenomena of "form materialization" to be not only the most beautiful as well as the most convincing phase of spiritual mediumship that has yet been vouchsafed by God and the angels to mankind, I would like Mr. Newton to explain to the *masses* by what method the "we" and "us" authorities propose to test the reliability, for instance, of materializing mediums, ere they are "placed at the service of the public retributed by us," and of course duly ordained by the "we" and "us" rulers of the church, to hold communion with the spirit world and permit its denizens to approach their earth friends by due "we" and "us" authority? Do you, let me ask in all humility, purpose to clothe your witch-finding general and his subordinates with diplomatic authority to proceed with the torture system that was so elaborately pursued by the "witchfinders" of the church during the dark ages, and scarcely less so, so far as the law of the land permitted, by the self-constituted witch-finding Spiritualists of recent years? Or do you propose to adopt the method of "spirit-grabbing," so popular at present with a certain "know it all" class of Spiritualists, and certainly the most conclusive, provided that the finding of the medium *per se* in the arms of the grabber of the spirit-form is evidence of fraud, as I think there is no instance on record wherein a form has been successfully seized and held by a competent "grabber" that has not proved to be that of the medium, and I am bold to say after many years experience, that such not only has been but must ever be the result of "spirit-grabbing" unless the spirit guardians should, for example's sake, conclude to leave their medium dead in her chair instead of almost a lifeless thing, with shattered nerves

and health, in the arms of an ignorant grabber. Of all the materializing mediums now in the field, the larger portion of the most popular and eminent have passed through the fearful ordeal of spirit-grabbing, and as a matter of course have been "exposed!" Let me ask Mr. Newton whether the "we" and "us" authorities would consider any of these worthy of being placed at the service of the public "retributed" by "us." Yea or nay? From Mr. Newton's standpoint (unless he has been greatly belied) it may be set down as certain that he would vote Nay on the question of granting any such "exposed" mediums a diploma to minister on the platform of the *Alliance* or before the public.

Again, some of the materializing mediums now popularly before the public are suspected, by the "know it all," of fraud, from the fact of their having been "grabbed" whilst in commission of the act, but not permanently held by the witchfinder. These have managed to make their escape from their captor and returned to the cabinet, but not without carrying with them evidence of their guilt in their impaired health, as in the case of Mrs. H. V. Ross, of Providence (the last "exposed" materializing medium), who on being seized by a *diplomated* grabber, some years since, succeeded in escaping from his arms before full recognition, but not without so severe a shock or strain to her nerves and organism, that as both she and her husband confessed to me, she spat blood for three months afterward—a fact that the "we" and "us" authorities would probably deem a sufficient cause for withholding their diploma of fitness for doing service before the *masses* "retributed by us."

In fact, according to the rule laid down by the "know it all" grabbing fraternity (of which Mr. Newton must excuse me for suspecting him of being more or less in sympathy), I think it would be consistent to deny a diploma of fitness to the whole fraternity of materializing mediums, whether bogus or otherwise, until a duly-authorized "witch-finding" *grabber* succeeded in seizing a materialized form that should prove to be a *bona fide* immortal denizen of the spirit-world, instead of a tricky flesh-and-blood mortal of this.

To the best of my belief and knowledge, acquired through many years of careful investigation and experience, I have been inevitably brought to the conclusion that the wonderful phase of mediumship known as "form materialization" is a miniature exemplification of the mystery involved in the Church's doctrine of the Trinity: the seeming parody (be it reverently spoken) of three persons and one God. The medium representing the major person or Father, the spirit-form the minor (or Son), and the myriads of rays of nerve or electric aura that proceed from the medium's organism and connect it with the materialized form of the Spirit or Son, answering to the Holy Ghost proceeding from the Father to the Son, which are alike intangible and invisible but nevertheless real substance. Thus the medium and the spirit-form, through the agency of the nerve aura imparted by or from the medium, become in reality one and the same person—which alike suffers violence—whether the attack be made on the portion of the medium's physical body that remains in the cabinet, or upon the greater or lesser portion of its earth's elements that have been abstracted wherewith to reclothe the spirit-form, as has been proved in England by an actual weighing of the entranced mediums, more than half the avordupois weight of the latter has been found to have been abstracted and doubtless conveyed to the spirit-form. Hence, were it not that the spirit chemists possess the power to reunite the severed severed portions of the medium's body, death would ensue grabbing.

To illustrate, some years ago whilst Mrs. Boothby, 25, Appleton Street, Boston, was sitting in plain sight, I distinctly saw a cloud-like vapour emanate from her right side, and after arranging itself in oblong shape gradually assume human form until a veritable female form stood beside her. Query: From whence was the mortal clothing of the spirit form derived, but (in part at least) from the aura that proceeded from the side of the medium? Probably a *part only*, on the like principle of the materialization of a plant or a mighty tree, both of which derive a portion of their substance from their medium, the *earth*, but a far larger portion from the surrounding atmosphere. Nevertheless, without the smaller portion derived from the medium earth, the larger portion could not be attracted from the atmosphere.

Again, some years ago I attended one of Mrs. Seaver's seances at Bromley Park, Boston, at which I cut locks from the heads of four fully materialized spirit-forms, all of different texture and colour.

"Matooka," an Indian spirit came out last, fully and

substantially materialized. "Matooka" drew the curtain wide apart and then took up the medium bodily, chair and all, and placed her directly in front of the circle in plain sight of all. Whilst "Matooka's" form was fully materialized and distinct in every feature, that of the medium resembled a thing made of vapour, which "Matooka" repeatedly manipulated with passes of her hands apparently to give it more life or strength. Supposing "Matooka" to have been seized—where, think you, would the medium have been found?

FOR INVESTIGATORS.

A FEW REMARKS TO "OBSERVER."

We have received your packet, and are greatly interested in its contents. You seem to have a fine sensitive temperament, and can be inspired by the thought spheres with which you come in contact. The difficulties you have met with in Spiritualism have puzzled those who commenced the investigation before you were born; so you need not be discouraged. They are the difficulties to be met with in humanity.

Your generous, unsuspecting nature is dominated by other minds, more positive but not on such a lofty plane as yourself. You will meet with disappointments in your friendship, and learn to be thrown more on your own mental basis. What you have found incongruous in Spiritualism, is largely the result of pessimistic associations which you have formed. In your own personal inspiration you are in the habit of taking a much higher view of all things.

Your experience in respect to Spiritualism, when properly discussed within your own mind, will explain to you many of the "anomalies" over which you are so much exercised. Let us suppose that you are a "medium" controlled by "Spiritualism," and that through you "Spiritualism," as a mental entity, is giving an account of itself,—would I be able to recognise my old friend "Spiritualism" as manifested through you? You have obtained that view of Spiritualism which the muck-worms give of Carlyle—see last week's MEDIUM.

Instead of your giving a true account of Spiritualism, you simply give the result of your mental environment. You desire to be enlightened and charitable, but there are mental influences accompanying your efforts, which make you arrive at results contrary to what you are capable of attaining.

Let this illustration be applied to mediumship, and you will see how difficult it is for spirits to be true to themselves when they attempt to appear through the surroundings borrowed for the time from the earth's inhabitants. Few people have a "mind of their own;" few people can assert the clear perceptions of their own intelligence, apart from the influence of other minds. They may be successful in one set of circumstances, and be unsuccessful in another. So spirits come back, and use the mental methods and language of those they control; unless they meet with a developed-minded medium, placed in developed surroundings, then the spirit has not the means of truly representing itself. But the conditions may pervert the result so far, that the presumed spirit is not present at all; just as I can see no "Spiritualism" in your account of it.

Make this general psychological law the basis of your investigations, and you will place the burden of results on your own shoulders, and that of your companions, and not on "Spiritualism," or the poor badgered mediums, who are rendered unfit for genuine spiritual manifestations by the surroundings to which they subject themselves. The sitters are as much a party to the result as spirits or mediums; be the product trickery, mediocrity, or true manifestations.

"Spirit lights" are derived from the brains of medium and sitters, and being in some cases of a grosser character, they are very material and phosphorescent in their appearance, and may even emit fumes and have an odour. We would be glad of the experiences of investigators on these points. The subject was well discussed in the MEDIUM a few years ago, but these matters have not yet received the scientific treatment they deserve.

Sometimes objects can only be moved by spirits within a narrow radius of the medium, at other times the mediumistic sphere may extend to many feet, and indeed into other rooms, and the open air. A person entranced may be conscious of touch, especially by a human being whose mind is permeated by strong convictions respecting the medium thus touched. It is not the physical contact which the medium necessarily feels, but the psychical influences from the toucher, which

enter the interior consciousness of the medium more completely because of the trance state. Thus the toucher may be successfully identified.

When a traitorous influence is present in the circle, the whole thing is apt to appear suspicious when it is not so. Appearances do not depend upon the real nature of things, but upon our own states of mind. The psychological influence from a suspicious sitter, who has a dominating power, will cause all sensitives present to suspect everything, and yet no assignable reason will be apparent. All these considerations indicate how injurious to Spiritualism promiscuous seances are, and how careful mediums and seancers should be to exclude improper sitters.

No investigator can obtain satisfaction in company with those whose mental state is not equal to his own, or superior; therefore the propriety of every investigator forming his own circle.

We think it will serve your purpose, and the interests of the cause, much better to print these remarks than your letter. To set before the public special difficulties, without a general knowledge to explain them, is to retard the progress of truth rather than advance it. You will find it more in your line to study the mental and psychologic phases of the question, and allow the physical to come in when you have gained a deeper insight into the laws regulating the phenomena.

MEDIUMSHIP: PHENOMENA.

CLAIRVOYANCE IN PUBLIC.

Mrs. C. Groom, of Birmingham, lectured to large audiences at Weir's Court, Newcastle, on Sunday last, both morning and evening. At the latter meeting the Hall was very crowded. After each address Mrs. Groom gave examples of Spiritual Clairvoyance, by describing the spirit-friends of some of the persons in the audience, and which spirits she stated she saw clairvoyantly. Mrs. Groom has never been in Newcastle previously, and therefore all were strange to her. She was in her normal state during her description of the spirits, and stood on the platform all the time she was describing the spirit-friends to the people. The following are all those described on Sunday evening, both recognised and otherwise, there being very few of the latter.

1.—The spirit I see with that lady (pointing) is a gentleman. He is moderately tall, rather thin, his face appears long, but not what is termed a large face, straight nose; the eyes appear from here to be brown; high forehead. In spirit-life he is very quiet, thoughtful; hair quite grey; is now standing so as to indicate he was very weak previous to passing from this earth. His age is between seventy-eight and eighty. (The lady acknowledged it to be her father.)

2.—With that gentleman, I see the spirit of a gentleman; tall, broad shoulders, round in the face, grey or brown eyes, has whiskers, and wears an old-fashioned stand-up collar. Seems very merry, and full of laughter, was troubled when on this earth with a deep cough. He had a peculiar kind of a stick, which appears to me to have been a favourite of his; he is leaning over at present. (Fully recognised.)

3.—With this lady (indicating) I see the spirit of a gentleman about seventy, standing over a stick. He is tall, straight nose, not a large one, eyes grey, high forehead. From the appearance of his face he is quite happy, and shakes hands very heartily with you. (Recognised.)

4.—With the same lady I see a lady, up in years, rather broad shoulders, roundish face, straight nose, dark eyes, grey hair. She wears a cap on her head and a shawl around her shoulders. Suffered greatly from the chest and back. A person of great precision. Her features beam with spirituality. She had a habit of replying to certain questions in these words, "Not my will be done, but my Father's will be done" (which was fully recognised).

5.—With that lady I see the spirit of a gentleman, in years, and standing as if rather weak. In stature tall, small face, small nose, grey eyes, grey hair, grey whiskers, and seems to me to have suffered much before passing away with his kidneys, and from his back. Passed away many years ago; did not live in the town, because I see him before an old fashioned house, grass and pailings. (Fully recognised.)

6.—With this gentleman I see a lady spirit, advanced in years, but the first spirit I see with you is a person between twenty and thirty, moderately tall, grey eyes, fair hair, seems to have suffered a few years from some internal complaint, such as tumours or abscesses, which caused her the weakness she now portrays. She claims relationship of sister. (Not fully recognised, but was partially so after the meeting.)

7.—With that gentleman over there, I see a young man, moderately tall, straight nose, face rather long, no whiskers, a little moustache, a near relative, and has been killed while in the army, been shot. I can plainly see his military attire; it is of a dark colour, his hair brown, and eyes brown. (The

gentleman recognised the individual, and he was abroad, but was not aware that he was dead.)

8.—To a gentleman: There is a spirit of the name of Fred. I very seldom get a name, but this time I do distinctly. He is stout, seems to have received an accident to the right leg, and through an operation passed away. (Not recognised.)

9.—To the same: With you I see a lady, advanced in years as I look at her face. Medium height, chin turned up a little, long nose, speaks as if she had no teeth, dark complexion. She seems quite happy by the expression of her face. Wears a cap, she was extremely liberal. (Recognised.)

10.—With this gentleman, I see a male spirit; tall, rather broad, face rather round, fresh colour in cheeks, particularly happy laugh. He has a stick, and is as it were pushing a pig or dog just to hear him snort or bark, for amusement's sake. (Recognised.)

11.—I see with that lady (pointing) the spirit of a lady greatly advanced in years. Medium stature, and broad, and a happy walk. She says, you have had to lead her many times, and wishes me to thank you. Thanks to God she does not need leading about now, and God bless you. (Fully recognised as her aunt.)

Mrs. Groom concluded by giving an example of psychometry. She asked for a letter written by some person unknown to her, a non-Spiritualist preferred. A letter was sent to her, and without opening it or even looking at the writing, she held it in her hands and proceeded to give a description of the writer. The gentleman who sent up the letter acknowledged the correctness of her delineation of the writer's character. (Applause.)—Reported for the MEDIUM by E. C. FROST.

AN HOUR WITH THE SPIRITS.

"Is Mr. Eglinton at home?" I asked of the smart little page in blue livery that threw open the door of No. 12, Old Quebec Street. Receiving a reply in the affirmative I stepped into the hall, and after a trifling wait was ushered into a prettily furnished room on the first floor. I had barely time to notice that the windows overlooked the street, when Mr. Eglinton himself came forward, bowed, and smilingly motioned me to a seat. "I gather from your note," he said, as he rolled an easy chair towards me, "that though not a believer, you are very much interested in the subject of Spiritualism, and are anxious to witness, if possible, what the spirits can do in the way of slate writing. Of late," he continued, "Psychology has been much discussed, and, thanks to Madam Blavatsky, Col. Olcott, Mr. Stuart Cumberland, and others, there has been plenty to perplex the minds of enquirers. But come, you shall see for yourself; facts," he added significantly, "are stubborn things." Thus invited I followed Mr. Eglinton through a curtained doorway into an inner room. Like the front, it was nicely furnished. Standing near the window was a small deal table, its unvarnished surface looking decidedly out of harmony with the other furniture in the room. "This," said Mr. Eglinton, as he turned the table upside down and laid it, legs upmost, on the carpet, "is of great use to me in obtaining my manifestations—perhaps you would like to examine it." I went over it most carefully, and found it to be an ordinary plain table on four legs, with a flap on either side, supported by a movable bar turning on a pivot. There were no drawers, and the slight framework carrying the top and legs was held together by ordinary screws. I feel sure that there was no trickery, and that to all intents and purposes the table was what it appeared to be. "Satisfied?" said Mr. Eglinton, as he stood the table on its legs again and drew forward a couple of chairs. We seated ourselves directly opposite the window, and the sun (for it was a bright afternoon) shone full upon the table. By a slight movement of my head I could easily see both Mr. Eglinton's legs and feet, and my position with regard to a large mirror was such, that by raising my eyes, I could command a view of Mr. Eglinton's left side and back. "Now," said Mr. Eglinton, "I should like you to have a look at these slates, pieces of sponge, and scraps of pencil, or, if you have brought any slates of your own we will use them in preference to mine." I did as requested, and could discover nothing peculiar about them. Mr. Eglinton next asked me to clean one of the slates. When it was quite dry he took it from me and laid upon it a scrap of slate pencil about the size of a grain of wheat. Taking the slate in his right hand the medium, as we will now call him, held it underneath and pressing close against the flap of the table, his arm, wrist, and fingers being visible. His left hand he gave to me, and I held it firmly between my own. For a few moments nothing occurred; there we sat in the bright sunshine like a couple of enamoured lovers in Kensington Gardens. Suddenly Mr. Eglinton moved uneasily, shivered, and seemed somewhat distressed. "Ask something," he muttered, and on the spur of the moment I enquired if the spirits were present. Almost immediately there came a scraping sound as of someone writing upon the slate, and then three slight raps. On withdrawing the slate the word "yes" was found scrawled on the upper surface in large letters, the scrap of pencil resting upon the tail of the "s" just, I suppose, as the spirit left it. The writing, by-the-by, was at the end of the slate farthest away from Mr. Eglinton, and upside down as regards himself. I was puzzled. Presently an idea struck me. Taking a blue and red pencil from my pocket, I broke off a

tiny piece and requested that it might be used in the next experiment. Another slate was accordingly taken, cleaned, and placed under the table as before, with a piece of red pencil upon it. Once more I took the medium's left hand and waited. A long interval this time, during which we conversed upon the future of Spiritualism. A tightening of Mr. Eglinton's grasp called my attention to the fact that he was trembling and agitated. "Ask another question," he gasped, and on my expressing a wish to know if I could communicate with a dear friend of mine, the words "We will try" were found written upon the slate in red, the handwriting being quite different from the first. Directly I read the message I dived under the table and felt with my hand to see if there were any projections on the flap by which writing could be produced, but in vain, the wood-work being perfectly smooth.

The next manifestation deserves particular attention. Two slates were taken (both cleaned by me) and laid one on the top of the other with a scrap of slate pencil between them. I took one corner, and Mr. Eglinton the other, and we held them between us quite away from the table, the medium's left hand, as before, resting in mine. If my memory serves me, Mr. Eglinton was just in the middle of an account of his being bodily carried by spirits from one room into another, when he was seized by violent tremblings, his whole body was strangely contorted, and he with difficulty retained his seat. "Do you hear the pencil," he panted, and on bending towards the slates I could distinctly hear a slight scratching as of writing with a pencil. This lasted for some seconds—ten or fifteen—and then stopped, and on separating the slates the top one was found covered with writing of which the following is a copy:—

"You must first realize that Spiritualism is as real as that you are seated in a chair, before you can attempt to soar beyond. That it has facts upon which to base its pretensions, even the most sceptical must admit. When you have more fully become en rapport with the conditions governing the manifestations, no doubt you will secure communications from your own friends, which will convince you that this is not alone a force, but an intelligent one produced by the spirits of disembodied human beings."

I was bewildered, but not at all inclined to believe that what I held in my hands was the work of spirits. Explanation I have none. I merely record as faithfully as I am able what actually took place. The medium now seemed to have thoroughly warmed up to his work. "Take another slate," he said, "clean it, and write any question you like upon it, and then lay it with the writing downwards upon the table, so far as you can away from me." I wrote:—

"Will a certain matter which is worrying me a great deal be brought to a satisfactory conclusion?"

Mr. Eglinton took another slate, put a scrap of pencil on it, held it under the table and gave me his hand as in the first two experiments. At once the pencil began to work, and on looking at the slate the words "Your trouble will shortly be satisfactorily overcome," in a different handwriting from any that had preceded it, were found written at the extremity of the slate farthest from Mr. Eglinton. This is all the more remarkable, as I am prepared to swear that the medium could not possibly have seen what was written on the first slate. After this Mr. Eglinton suggested that I should take a slate with me into the next room and mark it in some way. I passed behind the curtains and wrote "A. B." (my initials) in the centre of the slate. Holding the writing towards me, I returned to my seat, and laid the slate upon the table, the "A. B." downwards. I feel confident that Mr. Eglinton had no knowledge of what I had written, and yet, in the course of a few seconds, he obtained on another slate an exact fac-simile of my initials! A "good night" from the spirits in a bold round hand—a trifle shaky though—and Mr. Eglinton intimated that the seance was finished.

In conclusion, it is due to Mr. Eglinton to say that he offered every facility for investigation, and that he allowed me to take away, as a specimen of his powers, the slate having the long message upon it.—London Letter of the "Frome Times," July 2nd, 1884.

DUDLEY COLLIERY.—A local Spiritual Evidence Society having ceased to exist some time ago, it has been reconstituted through the visit, a few days ago, of Mr. J. Robson, of Newcastle, who responded to an invitation to lecture on "Spiritual Evidences." We have received from the Secretary, Mr. George Dickson, a list of officers and rules, and the following report of a seance at which direct writing was obtained:—The circle consisted of six sitters, including the medium, Mr. Thomas Foggon, seated round an ordinary round table. After the usual preliminary invocation and hymn singing, we were informed by one of the guides, that they were going to give us a proof of their power. I was sitting opposite the medium, and was told by the control to place the pencil underneath the slate (which had been previously put under the table). I was then told to take hold of the medium's hands, his arms being laid across the top of the slate. The other sitters were then told to put each a hand on the medium's arm, and one on the slate, and keep it firmly down. This being done, we were requested to sing a hymn in low, sweet voice, at the end of which we were told to look at the slate. The medium was then in a

state of trance. A light was procured, and we found the following words written on the under side of the slate: "I am Lilly. Wait. I am Lilly." We were thoroughly satisfied that the phenomenon was genuine, and that no human agency could have written it under the same conditions.

A FEW WORDS FROM A SPIRITUAL WORKER.

Dear Editor,—While thanking Friend Harper, of Birmingham, for his kindly notice of my humble efforts in the Newcastle Debate, kindly permit me a slight correction—namely—I am not prepared to lecture "gratuitously," and for expenses merely, "in England and Scotland." I informed Mr. Harper that severe application to my business had slightly influenced my health, and that my influencing friends suggested my taking at least one month's rustication or change of air 'mid conditional surroundings.

I have a desire to visit the friends in Yorkshire and Lancashire, beginning at Leeds, and coming round by way of Hull; that is, if I could get arrangements into ship-shape order. A little food and rest, and a small assistance to each town would be all I could conscientiously accept. I contemplate this marvellous efflux of Spiritualism as the divinest fact ever vouchsafed to the needs of human kind, and without being uncharitable to my honoured worker in this ripe vineyard, mere "professionalism," to my way of thinking, is a real materialization of the movement.

If interior communion with holy spirits has taught me anything at all, it has inculcated in my soul this truth: That a bartering of spiritual gifts for professional gain, is an evolution of the spirit of evil, and consequent disasters must incessantly supervene. Besides, I consider that I am engaged in accomplishing the highest purposes of Divine Providence, inasmuch as my work every day is in distributing quantities of literature, all in the direction of Progress and Reform. I began this work at the request of my spirit inspirers. I did not possess one penny to call my own, and God has in a most remarkable way honoured my efforts, as my business in this way is increasing every day, and friends have been raised up to help me in a most remarkable manner. I have often from overstock been without means to meet my accounts, and the kind, sympathizing spirit-friends have brought me pecuniary means just at the nick of time. My experiences in business would astonish the reader; as an example, allow me to give a recent case. I had a few weeks ago to meet an account of £5 and odd. I met with a gentleman in Collingwood Street, in this city, who turned round and desired me to accept a £5 note; at the same time pulling a bundle out of his pocket and withdrawing the gift from the remainder. This ought to be a spiritual encouragement, to not only Spiritualists, but the whole of Christian people.

There is, however, a "black spot" in the Movement, which I regret to introduce, namely, the vindictive, malicious spirit which is rampant in our Societies; anonymous scribblers hiding their identity in "coward's castles," and from barricaded loopholes flinging poisoned javelins at selected individuals. Such is the spiritual ideal of "Educated Scientific Spiritualists" (save the mark). These prophets of evil, designedly assume anonymity, as the appending of identity would for them mean an extension of the chain of evil consequences. They even find Editors, stupid and unspiritual enough to allow their lucubrations to occupy space and lower the tone of the journal.

Beaconsfield once said "That Society was not governed by Logic;" neither can a Movement like Spiritualism be controlled by "Slander," and continued "Mud-throwing." Strong common sense, purity of motive, and continuous aspiration for the pure, the good, the true, and the beautiful, these are the veritable saviours of Modern Society.

Scientific Spiritualism reveals a marvellous world of Causes, but Spiritual Spiritualism pierces the depths of human nature: broadens the reasoning faculties, unfolds the intuitional powers, clarifies the interior sight, beautifies character, intensifies the value of existence, and builds up into a concrete wholeness of being, the angel life even here.

Let us Spiritualists, men and women, by a reciprocative transmission of magnetic fervour, be above the commission of an unworthy act, and work continuously for human interests and personal unfoldment.—Yours affectionately,

W. H. ROBINSON.

18, Book Market, Newcastle-on-Tyne, July 9, 1884.

EDITORIAL REMARKS.

AN ANTI-MUD SPECIFIC, ETC.,

It will be seen from frequent notices in the MEDIUM, that Mr. Robinson is a most appreciated spiritual advocate in the Tyneside district. His tour in Yorkshire may prove an agreeable change to himself and the friends he visits. We publish his experiences on business matters, in illustration of a general principle which many Spiritualists experience in their lives, that there is an overruling Spiritual Power which turns all the trials and difficulties of life to the best account, and reaches forth a helping hand when absolutely required—this is a truth above all others which the world needs to have enforced on its atten-

tion. The faithful spiritual worker never goes unrewarded. If no demand be made on the committee's funds, the spirit-world will find another paymaster.

As to the "mud-throwing" and "slander" alluded to, we know nothing of it. We sometimes hear that we come in for a share of such treatment, but as we carefully abstain from the perusal of those organs that deal in dirt, we escape any inconvenience from the assaults that are attempted against us. Unless the matter be read, it fails to take effect, and ultimately it returns to the source from whence it came, and chokes it up. Now we must not blame the mere writer of objectionable matter; we must much more blame those who print and circulate it. In the case of a libel the printer is held accountable, and even every one who trades in the paper containing it. This affair is therefore one in which every Spiritualist is responsible; for as long as people are so far lost to a proper sense of their duty as to read and purchase foul literature, there are those who will provide it. Spiritualists ought to see that those who cater for them are really "Spiritualists." By their fruits they may be known. Figs cannot be gathered from thistles, and if a man be no Spiritualist, he is not a fit and proper person to exercise an influence amongst Spiritualists. In all this Spiritualists have the matter in their own hands. If they will only co-operate with and promote the interests of those who are true workers in the Cause, then there soon will be a glorious union of true and reliable workers, and the enemy will find it impossible to pick up a living in our camp.

In these remarks we have no personal allusion, as we really do not know in what direction Mr. Robinson is pointing. We speak in general terms, and on a principle which will suit all occasions. At the same time, the utmost possible freedom of expression must not only be tolerated, but encouraged. We have before now had the painful duty to perform, to unmask the impostor, and point out the unfitness of individuals for the positions they assumed in the Movement. We have had to suffer most severely for performing a manifest duty; but the sequel has proved the wisdom of our course, and those who endeavoured to intimidate us, have had to succumb, whereas the opposite policy is becoming more and more the recognised method of working.

JOHN PAGE HOPPS ON SPIRITUALISM.

On Sunday afternoon and evening Miss R. Dale Owen, of America, granddaughter of the late Mr. Robert Owen, the philanthropist, gave lectures in the Temperance Hall, under the auspices of the Leicester Spiritualist Society. The chair in the afternoon was occupied by the Rev. J. P. Hopps, and there was a fairly large attendance. Mr. Hopps said that he took the chair with great pleasure, because he regarded the subject of Spiritualism as one of overwhelming importance, and for his own part he was exceedingly disposed to believe that in these days they had a genuine actual intercourse between the unseen and the seen. He could not understand how anybody could regard this matter as of very little importance. If that belief was true it was, as John Bright had said, the most stupendous truth of that or any other age. He did not think that any reader of the Bible need have any hesitation in believing the fundamental truth of the intercourse between the unseen and the seen, for the Bible was full of it from beginning to end, and no believer in a future life need hesitate to believe it, because if there was a life after what was called death, and those who had gone before lived on the other side, what was more natural or likely than that they should take an interest in or love to think of and come near to those they left behind if they could? He also had pleasure in presiding because they would have the gratification of listening to Miss Owen—for her own sake as a truth-seeker and truth-speaker, and as one who had a great many opportunities of knowing the truth about that matter, and also for the sake of those whom she in her person represented—for there was something in ancestry. Her grandfather had not only the enthusiasm of humanity but enthusiasm for humanity, and if he made mistakes it was only because his enthusiasm led him to try experiments for which the human race was not good enough. If Robert Owen failed it was because men were ignorant, selfish, and cowards. He did nothing bad, but he was in some respects unsuccessful, because he looked too high and lived centuries before his time. Mr. Hopps also referred to Miss Owen's father as a patient, brave, clear-sighted, painstaking truth-seeker and an accomplished man.—"Leicester Daily Post," June 30th.

OBITUARY.

REGINALD PERCY JAMES.

Passed on to the higher life, on June 23rd, at Brooklyn, New York, Reginald Percy, infant son of H. and M. L. James (late of Plymouth), where Mr. James was a most respected member of the Spiritualist Society. Great sympathy is felt for the bereaved ones by the Plymouth friends, this being their only son. The knowledge given through Spiritualism will no doubt be a consolation to the parents.—J. T. B. PAYNTER.

WHAT IS IT ALL ABOUT!!!

To the Editor.—Sir,—In the MEDIUM of April 18th, Mr. Kiddle accuses me of bringing a "railing accusation" against him, in order to establish my position. Mr. Kiddle further denies that he ever accused any one of plagiarism "in connection with the extraordinary fact to which I called attention some time ago" that the wonderful, superhuman "adept, K. H., seemed to have used in a letter of his to Mr. Sinnett, a whole page of my address on Spiritualism, copied almost verbatim, but slightly garbled (?) so as to adapt it to Occultism." That is the plain fact which Mr. Harrison designates in the same number of the MEDIUM "a wholesale literary theft." Now if Mr. Kiddle did not call it a "plagiarism," his friends in "Light," and Mr. Harrison in the MEDIUM certainly did, and further, it was intimated pretty strongly in both papers that until such a robbery was cleared up, no reliance could be placed on anything coming from that quarter. Mr. Kiddle further writes, that he had only asked for an explanation, and that it is not forthcoming. The matter was explained both by General Morgan and Mr. Subba Row, in the "Theosophist" for Dec., 1883, and if Mr. Kiddle had not been quite blind, he might have seen it corroborated in the "Occult World," page 142, 2nd edition, the Mahatma writes: "Besides, bear in mind, that these my letters are not written but impressed, or precipitated, and then all mistakes corrected."

More I am not permitted to explain, except that the chelas idea (see page 149, "Occult World," 2nd edition) become somewhat mixed, and the master's message was not properly rendered.

Mr. Kiddle still does not explain why he omitted to state in his complaint that Mahatma K. H. began by writing, "Plato is right," and Mr. Subba Row clearly points out, that at the most Mr. Kiddle could only complain that his ideas were attributed by Mahatma K. H. to Plato instead of to him (Kiddle). If Mr. Kiddle will look at Plato's Dialogues, by Whewell, page 291, vol. III., he will see that he was anticipated by Plato in his lecture on Ideas ruling the World. A "whole page of address" was not taken, and if Mr. Kiddle had seen the original, as I have, he would admit it was fortunate for him that the master's ideas were not clearly rendered by the chela, for they were not complimentary to the Spiritualistic mode of thought, as enunciated at Mount Pleasant. Of course, Mr. K., strong in his Spiritualistic ideas, will not accept any explanation, but I have somewhat diverged from my resolution in giving him the above particulars, not so much for his benefit, as for the edification of readers of the MEDIUM. The words used above may equally apply to Mr. Harrison who, in his way, is quite as dogmatic as Mr. Kiddle. For instance, he writes: "The Himalayan Brothers Myth" (see MEDIUM, page 249, April 18th) is of a harmless nature. Mr. H. reads the "Theosophist," therefore this deliberate assumption of the unproved is unpardonable, for there are chelas who testify to have met the Mahatmas face to face in their proper, not astral, bodies. Let him rest assured that we on the spot know what we are writing about. Explanations regarding the nature of the Adepts are clearly thrown away on Mr. Harrison, who, like a bull in a china shop, head down, bores through all impediments. Evidence, unless it fits his ideas of the proportions of things, is so much idle breath, not worth a moment's thought. If Mr. Kiddle is to have a monopoly of ideas, Mr. Harrison equally claims a monopoly of experiences. Such beings as Adepts are not in his belief, hence they are myths, the History of India, and the evidence of reliable living authorities notwithstanding. Mr. Harrison writes of "offensive personalities," and complains because he did not insert "Plato is right" in Mahatma K. H.'s so-called plagiarism, he is accused of deliberate malice prepense; certainly, this is the very gravamen of the charge.

It is impossible to understand how Mr. H. come to quote "ideas rule the world," and yet not have seen the three words preceding the sentence, and forming part of it; this mutilation making it appear that the master had taken them from Mr. Kiddle without acknowledgment. It would be thought that this was plain enough but, Mr. Harrison writes: "Had I known of their existence, (?) would their publication have affected the case, except to those who clutch at straws?" This is the airy manner in which he disposes of the charge against himself. I shall not follow Mr. H. through his long history of what mediums are capable of, all I have to say is, that though Mr. H. may not believe it, we Theosophists, at headquarters, know. General Morgan, in his letter in the December "Theosophist," has already shown that Mr. Harrison does not know.

ELLEN H. MORGAN.

THE UNIVERSAL PHILOSOPHICAL SOCIETY.

The Society is originated with a view to combining the efforts of men upon the carrying out of those reforms, which have have long been admittedly desirable, but deemed impracticable of access. Besides scientific lectures on one of the week-days, there will be others given on Sunday evenings, which will sometimes touch on subjects out of the pale of ordinary conception. These, it is hoped, will attract the minds of unusual calibre, who will devote much of their time to supporting the first leaders—for it is proposed eventually to extend the rising over the whole of the civilized world.

The qualities essential in the chief pioneers are a power of generalizing truths, some intuition of the spiritual world, and greatness of character. The belief in Deity will be communicated by inspirational means to such atheists who are dissatisfied with the material view of the creation, and the general aim of the greatest teachers will be, by scientific induction, and a transmitted sympathy with the beings invisible to ordinary sight, not only to impress their hearers with a vaster conception of the Great Unseen World, and of their relationship to its life and inhabitants, but also to actuate the concentration of their souls upon the culture of the spirit—earnestly and perpetually subduing the power of self.

A character, intelligence, and spiritual intuition show different stages of development, so will the adherents to the Cause be initiated into the "other-world order." The would-be leaders will be tested in different ways, often unconsciously to themselves, and those selected to the higher offices must expect to endure much suffering.

A Sibylline lecture will be delivered between 5 and half-past 6 on Sunday, July 13th, by Una, the Founder of the School, at the "Camden Institute of Music," near the Britannia, and in the Camden Road. For information, write to Leonard Terry, 166, Ramsden Road, Balham, S.W. Pamphlets will shortly be ready.

CAN MAN CONTROL THE WEATHER?

To the Editor.—Sir,—Having been a constant reader of the MEDIUM for several years, I have often noticed the remarks made by various controls, that man has the power of controlling the weather. I will only quote two, one from the MEDIUM, April 18, 1884: "If man can improve and control seeds and soil, Why not the climate also." MEDIUM, June 27, 1884, speaking of the Solar Engine and its wonderful power over the Organic Universe: "This is coming, and man's victory will extend not only to the ruling over these powers when they shall appear, but to the governing of tempests, the regulation of rain, to the section of country that needs it." I know personally one gentleman who says he can and does control the weather, and if the scientific gentlemen will only come forward and investigate this subject on a Spiritual-scientific basis, and say what sort of weather we shall have, and the controller to give it and the predictions, advertised in the MEDIUM, and the readers to be the judge, I am sure it will interest all who read it. For this is a subject of great interest, and will benefit humanity at large if it can be produced. I hope this will meet your approval.

A LOVER OF PROGRESS.

[The quotations made do not profess to control the weather. Mr. Burns in his lecture, first quoted, inferred the possibility of it; Mrs. Richmond, subsequently, regards it as a positive fact in the future. These are speculative views; it is for those who pretend to be practical to speak from their standpoint. A. J. Davis, many years ago, published a treatise on controlling the weather by rods erected in the atmosphere, and it is well known that telegraph wires and trees influence the fall of rain. But these are not psychological means.—Ed. M.]

DUNEDIN (New Zealand).—Mr. Milner Stephen held a public healing for the poor in Old Knox Church School-room yesterday afternoon. The room was crowded, and great interest seemed to be taken in the proceedings. A woman named Mrs. Gore was treated for a bad foot, which had been twisted about six years ago. She stated that she had been in the Hospital six weeks, but no cure was effected. After she had gone through the usual course of treatment she was able to walk along the floor without any apparent discomfort. Other people were treated for various complaints, with successful results. Altogether about 50 cases were treated, and Mr. Stephen was engaged till 6.30 in the evening. Mr. Stephen read a letter from the Rev. Dr. Stuart, in which that gentleman stated his inability to be present owing to other engagements.—"Dunedin Morning Herald."

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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 11, 1884.

NOTES AND COMMENTS.

Mr. Hazard's article, which occupies the place of honour this week, well deserves the prominence accorded it. "Sartorial Spiritualism" seems to have placed its foot down in America, as well as in England, but further than a kind of pseudo-Spiritualistic barnacle on the ecclesiastical ship, it never can be anything in the Cause of Spiritualism. Give it money, and it will play with it till all is gone, and the adventurers will tease their wits into the creation of fresh dodges. As spiritual facts and truths become popular, parties will arise to trade upon them; but they are all essentially churchianic and worldly in their nature and tendency, and not in any way spiritual or Spiritualistic.

About a dozen years ago, we printed Mr. Hazard's "Mediums and Mediumship" in the MEDIUM, and circulated a large quantity as a pamphlet. He has a marked aptitude for receiving manifestations, which is itself a gift similar to mediumship. We admire his sympathy with mediums, and his keen sense of their nature and requirements. We hope he will take a bold position against that system of pushing the trade of mediumship, which enables improper persons to take leading positions in circles, and thus turn our guns against us.

We have expected to receive stock of "Egypt" daily for several weeks, and hence the advertisement appears as if the book were ready. Mr. Oxley's binder is the sole cause of delay. We fully expect to be able to sent out copies next week.

We have received the record book of a family circle, in which on a loose piece of paper the following is written: "God judges our actions by the motives which he knows; Man judges the motives by the actions which he sees."

In allusion to Mr. Labouchere's recent experiments in "Thought-reading," *Funny Folks* gives an imaginary "Leaf from Labby's Diary," of which the following is one day's entry: "*Friday*.—Have discovered that I am powerfully mediumistic, as they call it. The dinner-table performs the first figure of a quadrille if I only look at it. Spent the evening with Mr. Burns, the well-known Spiritualistic publisher, and agreed to incorporate the *Medium and Daybreak* with *Truth*, which will from this time forward represent the Spiritualist Cause in Great Britain." Our facetious friend handles Spiritualistic "patter" as if he were an "advocate of the Cause." Many a true word is spoken in jest, and by some occult process the diarist has suggested a long-established fact. "Truth" has always been "incorporated with the MEDIUM AND DAYBREAK," to the exclusion, it may be inferred, of anything savouring of the opposite. Has not our motto from the first been: The discovery of

Truth, the diffusion of Truth, and the application of Truth to the welfare of Humanity! In establishing his organ, Mr. Labouchere simply "stole our thunder."

It is rumoured that Mr. Milner Stephen, the great Australian healer, intends going on a tour to America, after which he may be expected in the "Old Country." He is already well known here, and would meet with a warm reception. We have heard sufferers express a desire to avail themselves of his healing powers if within reach.

A HOME WANTED FOR A BABY.

Dear Brother Burns,—I am deeply impressed by our "invisible friends" to write you. I am greatly interested in a sad case. It is that of a young unmarried lady, who unfortunately has become a mother. She is a thorough lady, and of good parentage, but if it were known to her friends that she had a child, it would be her ruin. I want (and with help from our spirit-friends, I will) to find some one who will adopt the little one as their own. The little one is a girl and is now four months old, a FINER or more PROMISING child could not be found, and anyone wishing to adopt a baby would, I am sure, be delighted with this "pet." Who will help to save a poor girl from disgrace, and take an awful weight off her mind, and find a good home for one that, I am sure, will grow up a good woman and a blessing to her adopted parents.

Any enquiries may be sent to you to forward me. Photo and full particulars I shall be glad to give anyone. Believing that some one will come to the rescue,—I am, dear Sir, faithfully yours, B.

[We have seen the photo. It is a lovely babe, with a finely developed brain, and a face indicative of strength of character. Properly nurtured, it might prove a most valuable "Form of Life" in the world. The angel of our household feels greatly drawn to it, but her hands are already so full, that she could not do it justice. It is worthy of a better home, though it be impossible to find a kinder foster-mother.—Ed. M.]

Mr. T. S. Swatridge desires us to state that he will be happy to give inspirational addresses in London, on Sunday or week-day evenings, free; and in the country for expenses. Address — 3, Alfred Terrace, Upper Holloway, N.

Miss Rosamond Dale Owen is announced to speak at Rodney Hall, Rodney Street, Mount Pleasant, Liverpool, on Sunday at 11 a.m. and 6.30 p.m. As it is her first appearance in that part of the country, it presents a favourable opportunity for an assemblage of friends from the wide district of which Liverpool is the centre.

Mr. Samuel Eddison, a promising young artist at Leeds, has just executed a very fine portrait of A. T. T. P., in black and white. Mr. Colville's portrait by him, now on view at our office, has been advertised for sale. An offer from Mr. Colville's admirers would be entertained.

BIRMINGHAM.—Meetings will be held in Oozells Street Board Schools, on the next two Sundays, at 10.45 and 6.30. On Sunday, July 13, Mrs. C. L. V. Richmond, will be speaker; on Sunday, July 20, Miss Rosamond Dale Owen.

Mr. J. B. Tetlow's health has greatly improved, and now he experiences less inconvenience from platform work. His Sundays of late have been well occupied. He spoke in Regent Hall, Rochdale, on Sunday last, to moderate audiences. The meetings were very nice, and much interest was manifested in the addresses. Both subjects were chosen by the audience: "Where are our departed Friends," and "Spiritual Life."

PENDLETON.—Alluding to Mr. Colville's visit, and other lectures in the Town Hall, "O." writes:—These meetings have been a great success, and we are sorry we cannot continue the meetings at present, the hall being engaged, but we hope to have it in a short time; for the general expression of the public is that they never heard the like before. Next Sunday, Mr. Schutt, of Accrington, at 2.30, at 48, Albion Street, Walsley Bridge.

PHYSIOGNOMY.—The Lyceum Hall was largely attended last evening by an audience which listened with keen attention to Dr. Simm's lecture on "Nationalities, Passions, and Facial Wrinkles." He said one external wrinkle from the eye (called crow-feet by some) denotes deep concentrated thoughtfulness on plans of an intellectual nature, without executive ability. Two wrinkles extending externally outwards from the eye mean oratorical power, and good language, after a well-trained education; good disposition, and given to be very devotional. Three similar wrinkles bespeak excellent planners or designers, keen conception for mechanical construction, and given to foreseeing, great intuition and a sensitive organization, can plan better for others than for themselves. Four of this class of wrinkles betoken a bilious physical structure, despondency of thought; inclined to long life, and equally successful at all periods of life. Five external eye wrinkles shadow one selfish in character; great accumulative faculties; reticent; appetite small, and great power of endurance.—Dun-din Paper.

MRS. RICHMOND'S PROVINCIAL ENGAGEMENTS.

NOTTINGHAM.—On Sunday last, Mrs. Richmond had two very good meetings at Morley Club. A very intelligent class of people attended. In the morning, the lecture was on "The True Way of Salvation," and in the evening, when the hall was crowded, on "Spiritualism, the Solvent of all Religions." An interesting review of religions and Bibles was presented. Another meeting was announced for Wednesday evening, and to-morrow Mr. and Mrs. Richmond proceed to Birmingham. Two discourses will be delivered at Oozells Street Board Schools on Sunday. See list of meetings.

BIRMINGHAM.—July 13th.

SHEFFIELD.—July 20th.

SOWERBY BRIDGE.—July 27th.

LIVERPOOL.—August 10th. Other dates pending.

W. J. COLVILLE'S VOLUME OF LECTURES.

At the earnest solicitation of many friends, some of whom have ordered a large number of the forthcoming Volume of Inspirational Lectures and Poems, delivered through the mediumship of W. J. Colville, in Neumeyer Hall, during the past season; some of the lectures advertised to form part of the book will not appear, but in their place lectures will be inserted of even deeper interest than those at first arranged for. We are confident our readers will be delighted with the handsome volume, which will now very shortly appear. Subscriptions of 2s. 6d. for each copy required should be sent to W. J. Colville, 4, Waterloo Road, Manchester. Much of the book is already in type, and we are setting up the remainder rapidly. The new arrangement of lectures will include a fascinating discourse on "The Lost Atlantis, or the Civilization of the Pre-historic World," and others upon equally novel themes, as well as several of great value in exposition of the philosophy and phenomena of Spiritualism.

A respected member of Neumeyer Hall congregation has contributed £5 to the "Bertha Restoration Fund," for which I return him my most sincere thanks. I also acknowledge with deep gratitude the following amounts for the same end:—

	£.	s.	d.
Mr. Abercrombie
Mrs. Abercrombie
A Clergyman
			10 0
			W. J. COLVILLE.

THE TAINT OF VICE.

A bank, where basking in the sunny beam,
Sweet flowers of spring-time grew;
Near by, its silver thread, a tiny stream
Through the green rushes drew.

Among the blooms a shrivelled skin, that lay
And quivered in the wind,
Showed where a serpent, trailing o'er the way,
Had left its slough behind.

When through the flowers, that spring by Truth's pure rill,
The serpent Vice has passed;
How often, like a legacy of ill,
Its loathsome slough is cast!

D. Gow.

MENTAL TELEGRAPHY between New York and Sweden is illustrated in the following extract from a letter from Mr. Fidler:—"I may tell you that Mrs. Gridley, of Brooklyn, tried a curious experiment. With a letter of Mrs. Esperance in her hand, she clairvoyantly saw Mrs. Esperance asleep, so she asked the other sitters to fix their minds upon her and try to awake her. Mrs. Gridley saw her awakened and get up; and Mrs. Esperance that night got out of bed, thinking some one called her, and went from one room to another to find out what was wanted, and next morning asked us if we had called her. As we had not done so, we did not understand the matter until a letter came telling us of the experiment." This is an unique instance of "Thought-reading" by a person asleep thousands of miles from the operator.

BATLEY CARR.—The anniversary and tea-party will not take place on July 13th, as announced, because of the absence from home of Mr. Lamont. As this was unforeseen when the appointment was first made, it has been decided to postpone the anniversary till some time in August, that Mr. Lamont's presence may be secured. Full particulars will be announced as soon as the arrangements are complete.—J. ARMITAGE.

HELTON-LE-HOLE: Miners' Hall, July 6th.—Mr. J. G. Grey, of Gateshead, gave a very grand inspirational address, subject (chosen by the audience), "What are the immediate experiences of spirits after death, and how do they progress," which was handled in a very sympathetic style, by a female guide, who gave her own experience after death, and how she had since progressed, which was highly appreciated by the audience.—Our annual Camp Meeting will be held on Sunday next, July 13th. All are welcome.—JAS. MURRAY, Sec.

NEUMEYER HALL.—W. J. COLVILLE'S
CONCLUDING MEETINGS.

The farewell soiree on Thursday last, was a very pleasant and well-attended entertainment, at which the provision for enjoyment was abundant, and of good quality. Mr. Colville has exercised rather a remarkable influence in attracting such a following in the short space of three months, and in diffusing such an agreeable social element, as was so keenly appreciated on that occasion.

We need not dwell on the items of the programme further than to say that all the artistes were in their best form, and were heartily received. Several encores occurred, one being elicited by Miss Kean, and another by the Misses Richardson, for their performance on the Zither. The interest was so great, that the audience remained attentive till eleven o'clock.

Mr. T. Everitt, in a happy, informal way, acted as president, and introduced Mr. Colville for the poem in the first part, and offered a few kind words in the interval, during which speeches were given.

Mr. J. Burns, on being called on, said the occasion gave rise to mingled emotions. It was pleasant to think of the good work and happy influences that had attended Mr. Colville's presence amongst them; but the thought of the end of these things having come was depressing, and gave rise to feelings of regret. Mr. Colville was a very arduous and disinterested worker, and the power which he exercised was remarkable. A few nights ago the speaker saw him address an audience addicted to a materialistic form of thought. As their faces brightened up and became transfigured, it reminded him of the artist, who from the rough sketch outlined on the canvas, develops all those wonderful forms of expression, which make the canvas speak, and portray the soul in material pigments. The Spiritual Teacher is indeed the greatest of all artists; and represents the Soul, which is the Artist, par excellence. By the soul working through the countenance, all that is lovely in the human character is set forth, and in addition, the soul is sculpted in form divine, and fitted for the niche of immortality. Mr. Colville stood pre-eminent as such an artist, and wherever he went he hoped the power and the opportunity to use it would be bestowed on him most abundantly, and that in due course we would again have the advantage of his labours amongst us in London.

Herr A. Benario said he regarded Mr. Colville as a very dear friend, though he could not speak as a Spiritualist; yet if Spiritualism meant to idealize the affairs of life, and render mankind higher, nobler, and purer, then he thought he recognised such Spiritualism. In Mr. Colville he had found these lofty phases of character represented, and therefore he could take part in the expression of appreciation and respect which the occasion demanded.

Miss Rosamond Dale Owen spoke of the high opinion held of Mr. Colville in those parts of the provinces where she had crossed his tracks. The mission of the Spiritual Teacher was one of great responsibility, and those engaged in it stood in need of all kindly aid and sympathy. The influence which such as Mr. Colville exercised was immense; for now there was such a demand for information on Spiritualism, that every word came with great effect. In the large audiences she had addressed publicly, and in private conversation, she experienced an eagerness towards Spiritual things which rendered such a worker as Mr. Colville very valuable amongst us.

Mr. Colville in responding to the kind remarks which had been offered, intimated that refreshments had been provided at the entrance to the hall. These were then patronized rather extensively. The "loving cup" going round in a social and pleasant manner.

Mr. Colville's concluding poem was on "Farewell," "Vegetarianism," "The Dawn," "The Gloaming," "The advance of Russia on India." The great ability manifested in weaving these subjects into a long and harmonious poem, abounding with instructive thoughts, was a marvel.

At the Spiritual Institution on Friday evening, a last parting was taken with a select company of friends. After Mr. Colville answered questions, Mr. Burns remarked that the Testimonial had been neglected on the previous evening, but that he had great pleasure in formally presenting Mr. Colville with the amount of the "Bertha Restoration Fund," in the name of the contributors. It was not sufficient as yet to cover his loss sustained by the fire which destroyed his stereo-plates, but it was a kindness, essentially useful, and he

hoped other friends who had not assisted, would not be deterred from doing so yet.

Complimentary speeches on the part of Mr. Bertram, Mr. Burns, Mr. Colville, &c., were made, and the evening closed by Mr. Colville's control, "Winona," giving personal poems and names to a number of those present.

PROGRESS OF SPIRITUAL WORK.

W. J. COLVILLE'S PROVINCIAL TOUR.
PENDLETON.

On Sunday, July 6th, Mr. W. J. Colville opened his provincial season by delivering two discourses in Pendleton Town Hall. The lecture room is very spacious, and though it has no gallery will comfortably seat from eight hundred to one thousand persons. It has one fault, and that is it is too long for its width, thereby rendering it difficult for a speaker's voice to penetrate to the end farthest from the platform (square halls are always the best adapted for speaking). Notwithstanding this defect, Mr. Colville was well heard in all parts of the room by those of his audience who were blessed with good hearing, and though he did not speak loudly, the enunciation being very deliberate and distinct, caused the sound to travel much farther than noisy utterances often reach. The audience in the afternoon was very large, and composed principally of strangers, many of whom were quite young people. The subject chosen by vote of the audience was "The origin of sin; and who made the Devil?" The speaker, under influence of his guides, delivered a peculiarly instructive and we may add entertaining lecture on the subject, which commanded the riveted attention of all present. A poem was also given at the request of the audience, on "General Garfield."

In the evening there was another large audience, also most appreciative, numbering many old and influential Spiritualists as well as a large percentage of strangers. Before the lecture four or five questions were very ably answered by Mr. Colville under influence of his guides. These bore principally upon the subject treated in the afternoon, and tended to throw further light upon several rather difficult points. The lecture itself, prefaced by a beautiful invocation, was on "The true relation of Spiritualism to all existing faiths and institutions." This discourse was remarkably felicitous and specially opportune, as the chairman in the afternoon alluded to a complaint which had reached his ears, that Spiritualistic teachings were often rudely iconoclastic. Mr. Colville's evening lecture was essentially constructive, and did much to enlighten the large concourse of listeners, who gave it their closest attention, on what the mission of true Spiritualism really is, viz., to embrace truth wherever found, and supplant error by truth in all cases, leading the mind to forsake falsehood, as the light of truth dispels it as light banishes darkness in the material world each morning. The poem was on "Bradlaugh."

The organ was played at both services by a talented young musician under ten years of age, whose genius is quite phenomenal. He is the son of one of the most active workers in the Pendleton Society, which is now in a flourishing and progressive condition, and holds meetings for enquirers at the hall 48, Albion Street, every Thursday, at 8 p.m., which meet a long-felt want in the district.

SALFORD.—On the following evening (Monday) Mr. Colville held a public reception at Trinity Hall, 83, Chapel Street, Salford, which was crowded by a very refined and appreciative company of old friends and new. Mr. and Mrs. Thompson have very successfully undertaken important spiritual work at that centre, which is progressing finely. W. J. Colville lectures there again on Friday, July 11th (to-night), on "England and Egypt," also next Friday, July 18th, at 8 p.m. A cordial welcome to all.

APPOINTMENTS.—He speaks at Sowerby Bridge, on Sunday next, July 13th, at 2.30 and 6.30 p.m., in the Lyceum; also on Monday and Tuesday, July 14th and 15th, at 7.30 p.m.; and at Halifax, Wednesday, July 16th, in the Spiritualists' Hall, at 7.30 p.m.

ANNIVERSARY AT BRADFORD.

SUNDAY, JULY 6, 1884.

At the morning meeting, Mrs. Hollings spoke on "Blessed are the pure in heart, for they shall see God." She enlarged upon celestial harmonies and heavenly voices; and as she did so the thunder's peal, the lightning's flash, and the torrents of rain came as a commentary on her words. But the Father would send the Comforter to compensate for all trials, and she urged her hearers to set their houses in order, to prepare for that which would come to mankind from the spirit-world, when creeds and priests would be unknown; but, as spoken by Joel and other prophets, and as realized by tribes of Red men even now, Spiritual Knowledge would be man's guide in religious matters.

Mr. Armitage spoke in the afternoon on the peaceful rest which follows this world of tears, showing that the life of man is progressive and that man's sufferings should not discourage

him, nor his shortcomings visit him with harsh condemnation. He illustrated this subject by allusions to nature and Scripture. He began with the life of the child, and the so-called Edenic state, and did not agree with the dogma that the human soul was the product of sin and iniquity. The clay temple was not to be confounded with its immortal contents. Man's inexperience corrected itself by the sufferings it entailed, and by the guiding influence of those in angel-life all the trials and toils of life were turned to man's eternal good. Strangers present were greatly interested at the novel exposition of important doctrines which they heard.

In the interval before the evening service, Mr. N. Wood delivered a good address on "Healing." He gave an account of the good results of the healing power in a family of Wesleyans. All the light their minister could throw on the matter was, that they should throw their sins on Jesus.

The evening service was opened by Mrs. Hollings, who spoke on the signs that should follow those who believed. She enlarged upon the vast power for good exercised by those who cultivated spiritual gifts aright, and warmly advised all to investigate Spiritualism at home, and do what they could for the kingdom of heaven. She was followed by Mr. Armitage, who spoke on "The Music of the Soul." It was a progressive discourse, tracing the onward march of humanity in the past, and applying the same principle to the spiritual work on that anniversary. He hoped to see the time when that church was too small for those who desired to assemble. For this doctrine was too precious to be neglected by mankind. He pictured the joy which it brought to the bereaved; and spoke of the funeral of the Spiritualist, when joy and gratitude to God sat on faces, which without its light would have given force to expressions of repining and woe.

The anthems was sung by a full choir, accompanied by two violins, two basses, a flute, and a cornopean, besides the organ. All went off grandly; the walls shook with melody. The days collections amounted to £4 14s 7½d.—PINDER.

WORK AT BELPER.

The series of meetings held during last week was in every respect successful and good, much progress being made therein in the development of mediumship.

At the Pottery on Sunday afternoon the unseen friends were able to communicate with us through another newly developed medium; a young woman who was controlled by several spirits, relatives of those present.

On Sunday evening at Belper we were privileged to have another two-fold meeting of a most successful and enjoyable character. In the public service a most impressive and eloquent address was given through Mrs. Hitchcock; the first part being an earnest appeal to the new mediums to rightly cultivate and use their spiritual gifts, and to live a life in harmony with their high and sacred vocation; the latter part dealt eloquently with humanity's prerogative of mental freedom, and with the moral obligations and responsibilities which rested upon all human beings. The spiritual ideal of life was presented in such a manner as to stimulate the aspirations of all. In the second meeting the company was favoured with a rich baptism of spirit-power, and several mediums were stimulated to speak with power and effect.

I feel it right to refer to some features which have been newly introduced in connection with the musical portion of the meetings here. For some time the harmonium has been ably played by Mr. White. This friend is now becoming a very powerful inspirational speaker, and thus in a two-fold capacity he is likely to render invaluable service to the local cause. Then just as this special work commenced, another excellent friend, Mr. Varney, proffered his assistance, by accompanying the harmonium with his flute. This friend possesses remarkably good clairvoyant powers, having in the various meetings glorious views of the spiritual surroundings. Again on Sunday last, the congregation was favoured with another welcome and invaluable reinforcement to the musical elements—Mr. Wigley, the husband of one of our leading mediums, who has hitherto been playing in one of the chapels, having voluntarily come forward with his violin to accompany the other two friends. With this accompaniment the congregation sang with fine spirit on Sunday. The friends are now about to organize an efficient choir, so as to make this feature of their meetings as complete as possible. OMEGA.

NEW ZEALAND.—Spiritualism appears to be spreading rapidly in this township, and for that matter is certainly extending its influence throughout the Wairarapa. A gentleman originated the movement a few years since, but an impetus recently has taken place, occasioned by the instrumentality of a little girl aged eleven, whose family investigated the phenomena, and spoke of the matter. Others became interested, and have proved the matter for themselves. Then writing and trance mediums were developed, and meetings were held by circles in various houses. These inquiries have almost invariably produced good results. Materialists have been staggered and convinced of a future life; the incipient drunkard has practised sobriety, and the selfish, sordid man has exercised liberality.—Greytown Paper.

LEEDS.—MONTHLY REPORT.

A monthly meeting of the members of the Leeds Psychological Society, was held on Monday evening. The President, Mr. Lingford, in opening said:—

He did not at one time think he would become the president of that society, but, having accepted the post, he would do his best to help it on, and keep matters in order. There was a lot of incongruous elements amongst us, but we must all try to be charitable one toward another. Different opinions will exist in all societies. Different opinions existed as to how our platform ought to be occupied. For himself, he did not object to local talent, but thought that if we advertised, and so invited the public, we ought to have speakers we could depend upon.

Mr. T. Craven, Secretary, read the following report:—

As this is the first report brought before you since our entering into this room, a little retrospection of events may not be amiss. There are many present who will not have a remembrance of the formation of this society. The promoters were few; but their efforts were pure and unselfish, an endeavour to promulgate the great truths which they had proved for themselves; and provide a place where others could do likewise, being their aim. It occurred at the time, when I and several friends had just begun to investigate Spiritualism, and from then, till now, I have been deeply interested in its welfare. And Sunday after Sunday I listened with thrilling interest and pleasure to the utterances of the spirit-world, through mediums, who in their normal state were neither refined nor educated (as the world goes). And here I would bear my testimony to the high esteem in which I hold all the mediums who have occupied our platform, and the more I study the matter the more am I convinced, that our sympathy cannot be too extensively thrown on our mediums, particularly those who, from lack of opportunities, fall short of the world's idea of education; but who from their peculiarly sensitive state, are fully alive to the least inclination of coolness and want of sympathy of those with whom they are brought in contact. At length our numbers increased till our little room became too small, and we thought that we must both improve our accommodation and our mediums. As soon as these thoughts made themselves felt, so soon we found that our old medium friends would not come among us, for intuitively or rather spiritually they at once discerned the difference in our opinions, and naturally did not care to come amongst us. Well we took a more respectable room, had more respectable mediums, and because as a rule they were strangers, we paid them greater attention, therefore, they were better able to please us. But all this meant increased expense, and a great drain upon the pockets of a few, until we were on the verge of bankruptcy. However, we put our shoulder to the wheel and here we are. We have seen in the past the want of co-operation, and we ask now that all of you will unite with us in endeavouring to build up a sound structure, and by your hearty sympathy assist us in restoring the confidence of our district mediums. We are endeavouring to establish circles and week-night services, and intend opening a Lyceum, for which we shall be glad of your suggestions and co-operation.

Mr. Gardner, vice-president, gave a reading entitled, "T' Owd Psalm Tune," in the Yorkshire dialect, by Ben Preston, and delivered with capital effect.

Mr. Swan then gave some information he had received from Mrs. Sharp and family, who some time since left us for Tasmania. He had also received presents from various friends as mementos. Mrs. Sharp had found spiritual friends on the other side, and wished to be remembered to all friends.

Mrs. Colley sang, "Christ Arose," rendered with sweet effect.

Mr. Woolston gave a brief history of the science of Astrology, this being a subject with which he is well versed. This is the first time he has spoken in public, but we trust it is but the commencement of a useful public career, and that we shall have an opportunity of listening to a continuation of the subject, the time on this evening being too limited to do justice to it. This is a further evidence that we have an unlimited stock of material at hand, ready to be put into use.

After an excellent reading by Mr. Dawson, the meeting terminated, all feeling they had spent an enjoyable evening.

The above is a new feature in our society, but we think it is a venture in the right direction, for it will tend to bring members into closer contact.

This full report is given, hoping it may be of interest to other societies.—T.C.

On Sunday, Mrs. Gregg ably officiated as speaker, but having recently suffered from a painful incident, she gladly availed herself of the co-operation of a friend from a distance, who took part in the duties of the platform. The meetings were good and attentive, a high class of mind being represented.

SUNDERLAND.—The Albert Rooms again had another very large audience seated within its walls last Sunday evening, when Mr. Scott, clairvoyant medium, of Hetton, and Mr.

Fidler, of Sweden, occupied our platform. Mr. V. W. Pinkney presided, and read the lesson of the evening from "Nineteenth Century Miracles." The guides of Mr. Scott then gave a capital address, taking for their text: "Brethren, concerning spiritual gifts, I would not have you ignorant," which they contended every member of the human family was endowed with, and which could be developed by earnest care; so as to become a blessing to their fellow creatures as well as themselves. They said Spiritualism was trampled upon by the Church, to the utmost of its power. It told the people that Spiritualism had its birth amongst devils, that all its deeds were dark and hellish. This the guides emphatically denied, and said that Spiritualism had its birth from the Great Father of Spirit—God—and it shed light and happiness on all around, and soothed the afflicted and sore at heart here upon earth. The address was attentively listened to and frequently applauded by the audience, and at the conclusion, the guides took the medium off the platform amongst the audience, and described a number of spirit-friends, whom they said were amongst the audience. Several were very readily recognised, and this seemed to give great satisfaction and delight, one old gentleman, a stranger to us, being very much affected, by having several of his long-lost friends described as being then near him. Mr. Fidler next addressed the audience in his happy, homely way, which has endeared him so much to us, during his short stay amongst us. He said they knew he was a great advocate for prayer, and he could assure them that every good and noble deed they did on earth during their lives aere, acted in the same manner as fervent prayer did. And their spirit-friends were continually at work helping them on through this life, whether we believe in spirit help or not. But facts will crop up at times, and make the most sturdy unbeliever change his opinion, at some time or other. He related a remarkable fact of clairvoyance, that once befel an acquaintance of his, who had been completely broken down through misfortune of one kind and another. He could not even obtain employment, and knew not where or how to obtain the necessaries of life; but one day he came in contact with a clairvoyant medium, who told him of his non-success in this life, but that brighter things were in store for him very shortly. "Yes," said this acquaintance, "possibly there may, but in the meantime, how am I to obtain food for my wife and children and myself?" "Well," said the guide of the medium, "you need have little anxiety with regard to obtaining food for wife or children; because those you have never yet possessed, but in about three short months from now, you will be affianced to a lady of very large fortune, whom you will make your wife." And sure enough this prediction came true, and in the space of time named, this poor, needy man was actually the affianced husband of a very wealthy lady. Such evidences as these were hard nuts for the church to crack; and so seemed the audience to think, who warmly applauded Mr. Fidler. We are very sorry he is going to leave us shortly, to return to Sweden. We most heartily wish him God speed, and an early meeting with him again. Mr. Jos. Fowler presided at the harmonium with his usual ability, and at the close of the service, our Brother Harms healed the sick who were awaiting in the anteroom. We have again pressed Mr. Scott into service for next Sunday evening, as a great number of the audience are very desirous of having further delineations. Other friends are also expected to assist. Service to commence at 6.30. All seats free. Collection to help to defray expenses. Healing at the close.—G. H. PYNE JONES Sec., S.S.E.S.

WEST HARTLEPOOL.—We had, on the whole, a very good day here yesterday, but do not find the attendance so good in the mornings, as when the services were held in the afternoons; but of this we have no choice, our meeting-room being pre-engaged on that part of the day. In the morning Mr. Joseph Stevenson, of Gateshead, Inspirational Medium, gave us his experiences in Spiritualism, stating how being brought up in the Presbyterian Church he found it very hard to throw overboard his orthodox ideas of the trinity, regeneration, and a state of future rewards and punishments. His remarks were pointed, and seemed to give satisfaction to all present. In the afternoon we had a nice meeting in the writer's house, questions being put and answered in a very satisfactory manner, particularly so to two enquiring friends seeking information, and who expressed themselves highly pleased with such an intellectual treat. At the evening meeting we had a very fair company present, the subject being "Spiritualism and its teachings," which was dealt with in a very lucid manner, keeping the audience in rapt attention from the commencement to the close. After the evening meeting, we adjourned to friend Westrop's, when Mr. Stevenson phrenologically examined the heads of most of the members, and gave very truthful delineations of character in each case. Altogether Mr. Stevenson, who seemed to take it very kindly, had a very hard day, while to us it was one of the most enjoyable we have spent for some time; and he has left us with our best wishes for his welfare, and thanks for his efforts here to spread the Cause of truth. Next Sunday we are trying to get Mr. Wm. Scott, from Darlington, who opened our society.—WM. WARDELL, Sec., West Hartlepool Spiritualists' Association. July 7th.

A MYSTERY.

"We are all groping among mysteries and wonders."—Goethe.
 When writing, I have often penned a line,
 That seemed as though it had been written ages
 Ago, and I have said: "It is not mine;"
 Perchance I've seen it in some poet's pages;
 And yet, methought, the fancy seemed my own,
 But as 'twere something I had long since known.
 Can it be that a previous existence
 Our souls have had, and that some faint reflection
 Has travelled down the centuries of distance;
 Or that some strange, mysterious connection
 Exists between two minds, though far apart,
 And the same waves of thought beat in each heart?

D. Gow.

NORTH SHIELDS.—Mr. W. C. Robson, of Newcastle, lectured on Sunday last on "Spiritualism, its influences," and his address was much appreciated.—ERNEST.

PLYMOUTH: Richmond Hall.—Last Sunday morning, in lieu of the appointed speaker, who will occupy the platform later on, the guides of Mr. J. Huxson delivered an address appropriate to the occasion, and a happy time was spent. In the evening Mr. R. S. Clarke gave an inspirational discourse, subject: "Woman: her true position and influence." The attendance was good and the lecture appreciated.—DEVONIA.

DEVONPORT.—On Sunday evening last, Mr. W. Burt, Inspirational Medium, gave an address at Haydon's Public Rooms. There was a large attendance, most of the sitting accommodation being taken up. The address was listened to very attentively throughout. The controls stated that at the close they would be pleased to answer any questions from the audience; none were put, however, and the meeting passed off very harmoniously and profitably. A great interest seems to be awakened at Devonport on Spiritualism.—OBSERVER.

CAVENDISH ROOMS.—On Sunday last a very useful and instructive lecture was delivered through the mediumship of Mr. Morse, to a very appreciative audience, the subject discussed being "The Angelic Life." The argument of the address consisted in a contrast between the present development of our spiritual being, and that unfoldment which the wise and far-seeing predicated for the future of the race; with which was coupled the examination of what constituted a truly angelic life. The conclusion reached was, that the true angel life was a perfectly unfolded spiritual nature, i.e., the perfect manhood of the race. The ideas expressed found ready endorsement, and being eloquently and forcibly discussed proved exceedingly instructive.—BETA.

NEWCASTLE.—We have had splendid meetings with Mrs. Groom. At each meeting the room was full, and crowded on Sunday evening. The great feature was the clairvoyant description of spirit-friends, and in this she was most successful, eliciting considerable applause. On Monday evening the chairman stated that out of twenty spirits which Mrs. Groom had that evening described, seventeen were acknowledged to be correct, two were doubtful, and only one not recognised. A hearty vote of thanks, accompanied with sincere expressions of sympathy with her in her work, was accorded to her on the conclusion of her visit. Mrs. Groom has kindly promised another visit before long, the announcement of which was loudly applauded.—ERNEST.

SALFORD: 83, Chapel Street.—On Sunday last our platform was ably filled by our new-formed acquaintance, Mrs. Barnes, of Nottingham. Her controls delivered an address based upon "The law of the Lord is perfect, converting the soul." (Ps. xix., 7.) Seeing this was her first appearance upon the Manchester platform, it was a pleasure to find the conditions very harmonious, whilst her flow of language was even and her utterances void of any offence to those who might differ in their views. Several strangers were present, and clairvoyant descriptions were given in almost each case. On this occasion we had no less than four or five clairvoyants in the room, one or two of which added their powers of delineation to those usually given by our lady friend, Mrs. Hesketh. Mr. Colville's meetings are noticed under another heading.—On Bank Holiday, the first Monday in August, our Committee are arranging a picnic to "Miller's Dale," and invite the co-operation of all our Pendleton and Salford friends.—On Sundays, 13th, Mr. Schutt, of Accrington; 20th, Mrs. E. W. Wallis; 27th, Mr. E. Gallagher. It is particularly requested that all our members and enrolled associates attend the service on Sunday evening next.—CER.

VICTORIA PARK.—On Sunday morning, Mr. Jennison opened the meeting, taking for his subject "The Cause of Crime." He considered that crime, like disease, was hereditary. If the father and mother led a bad life, their crimes were transmitted to the children, and they became in time like their parents. He did not believe in putting men in prison, as it made them hardened to crime. No master would employ a man who had been to prison, and in consequence he could not get an honest living, but fell into his old ways. The way to reform a man who had committed a crime, was to teach him the evil of it,

and teach him a trade, so that when he left the prison he would have something to look forward to. Mr. Jennison read extracts from the lives of a few men, to prove that bad parents often had bad children, and vice versa. The way to have our children perfect was to be perfect ourselves. The audience listened to the subject very attentively, and evidently agreed with what the lecturer had stated. No literature has been distributed the last two Sundays. If any friends have any old literature, that they do not want, they can do good with it by distributing it in the Park.—Next Sunday, weather permitting, at 11 a.m.—WILLIAM LUXFORD.

OLDHAM.—On Sunday last, Mr. Johnson took our platform in the afternoon, when it was decided to have a social meeting, by putting questions to the guides. A gentleman in the audience asked "What Spiritualism had done for the masses? and why had it not made more Progress?" The guides seemed to be at home with this subject, notwithstanding constant interruption from the questioner. They dealt with it in such a manner that we were satisfied. In the evening Mr. Johnson asked for a subject, when the following was given: "Why man should be subjected to the pain of acquiring practical experience and knowledge on the earth, seeing that or finally he was innocent, pure, and happy in the spirit-world?" The guides seemed to think that the latter part of this subject was merely assumption, and that so far as they had looked into the law of our being, they failed to find evidence to show that, previous to our earthly experience, we had consciousness. Referring to the first part of the subject, they went on to argue that the trials in their various forms, were conducive to our purification and ultimate good. The train of thought was worked out very elaborately, and took in delivery an hour.—List of speakers: July 13th, Mr. Plant, Manchester; July 20, Mr. Roscoe, Oldham; July 27, Mr. Tetlow, Heywood; August 3, Mr. Schutt, Accrington; August 10, Mr. Johnson, Hyde.—T. Roscoe, President, 5, Acre Lane, Oldham.

GLASGOW: 2, Carlton Place.—Our Spiritualist's Association here is eagerly looking forward to the coming of Miss R. Dale Owen, on a four-lecture visit to Glasgow. In addition to ourselves we anticipate for her considerable support and sympathy from the Freethinkers and Secularists of this city; a by no means obscure band. Many of your readers may not know that the grandfather of the lady found his habitat in this city during no inconsiderable period of his lifetime. Many here remember vividly the old man and his work still. The story of his life and work will find in many minds here a living response, because not quite forgotten.—J. WATSON, Junr.

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MEETINGS, SUNDAY, JULY 13th, 1884.

LONDON.

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, "Whom shall we Worship?"
 MARTLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Mr. F. J. Wilson; Tuesday, at 7.45, Mr. J. M. Dale; 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, Ideld Road, Wednesday, at 8, Mr. Towns.
 HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.
 HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
 BATLEY CARR.—Town Street, 6.30 p.m.: No Information.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Gregg and Mr. T. Holdsworth.
 BIRMINGHAM.—Oozells Street Board School, 10.45 and 6.30, Mrs. Richmond.
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 11 a.m. and 6.30 p.m.
 BOLTON.—H. A. Tovey, 20, Halstead St. (off Castle St.), Haigh, Bolton.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Wade and Miss Musgrave.
 BRADFORD.—Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Morrell.
 BRADFORD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Miss Beetham and Miss Wilson.
 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. Bailey and Miss Illingworth. Lyceum at 10.30. Monday Service, 7.30.
 HERTON.—Miners' Old Hall, at 5.30: Camp Meeting; various speakers.
 KIRKLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Scott and Mrs. Ingham; Anniversary Services.
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 and 6.30: Mrs. Butler.
 LEEDS.—Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. A. D. Wilson.
 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.: Miss Dale Owen.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Miss Pimblott.
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. B. Tetlow.
 MORECAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Worsman.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
 NEWCASTLE-ON-TYNE.—Wel's Court, at 6.30: Mr. G. W. Gardiner.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. J. A. Rowe.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30, Mrs. Richmond.
 OLDHAM.—176, Union Street, at 2.30 and 6: Mr. Plant.
 PENDELTON.—48, Albion Street, Windsor Bridge, at 2.30. Mr. Schutt.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Meeting; at 3, Circle; at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
 SALFORD.—83, Chapel Street, at 6.30: Mr. Schutt.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. W. J. Colville; Anniversary. Also on Monday and Tuesday at 7.30.
 SUNDERLAND.—Albert Rooms, 7, Cronston Street, 6.30: Mr. J. Scott.
 TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.
 WALSHALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30; Mr. Scott, Darlington, Wednesday, Circle, at 7.
 WEST FELTON.—At Mrs. Taylor's, 24, John Street, at 6 p.m.

ANNIVERSARIES, AND SPECIAL SERVICES.

BATLEY CARR.—Mr. John Lamont. Anniversary postponed till August.
 BRADFORD, Walton St. Church.—Sunday, 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.
 HETTON-LE-HOLE.—Camp Meeting, Sunday, July 13.
 SALFORD.—Picnic at Miller's Dale, 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.

MR. W. J. COLVILLE'S APPOINTMENTS.—SALFORD: Trinity Hall, 83, Chapel Street. Public Reception, Fridays at 8 p.m.
 SOWERBY BRIDGE: Sunday, July 13, Progressive Lyceum at 2.30 and 6.30 p.m.; also July 14 and 15, at 7.30 p.m.
 HALIFAX: July 16 and 23.
 BRADFORD: Sunday, July 20, Walton Street Church, 10.30 a.m., 2.30 and 6 p.m. Also July 21 and 22, 7.45 p.m.
 WIGAN: Sunday, July 27, Park Lane Unitarian Church, 10.45 a.m. & 3 p.m. Miners' Hall, 7 p.m.
 LEEDS: Sundays, Aug. 3 and 10. LIVERPOOL: Sunday, Aug. 17.
 W. J. Colville's address is 4, Waterloo Road, Manchester, where all communications for him should be sent.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—BIRMINGHAM, Sunday, July 20. LIVERPOOL, July 13; Secular Society, July 15.
 ISLINGTON: Progressive Association, 54, Essex Road, (Secular), July 27.
 GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3.
 PLYMOUTH, Stamford, Kirkcaldy in correspondence.
 Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Christ Church, Duke Street, Sunday, July 13th, at 11 a.m.
 PLYMOUTH: Richmond Hall, Richmond Street, at 6.30 p.m., Subject: "The New Republic."
 SALTASH: Wednesday, July 23rd.
 Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenaeum Terrace, Plymouth.

MR. J. B. TETLOW, 2, Isherwood Street, Heywood, accepts invitations to speak on Sundays, within a reasonable distance from home. July 13th, Manchester; 20th, Rochdale, Marble Works, Millarow Road; 27th, Oldham; August 10th, Blackburn.

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

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W., Sunday, July 6th, 7 p.m., Subject: "Whom shall we Worship?"
 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.

THE UNIVERSAL PHILOSOPHICAL SOCIETY.—A Sibylline Lecture will be delivered by UNA, at the Camden Institute of Music, near the Britannia and in the Camden Road, on Sunday, July 13th between 5 and 6.30.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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. Aliments 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 stuff chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three 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. Oftentimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

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

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

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

MANCHESTER: Temperance Hall, Tipping Street.—On Sunday last Mr. Schutt answered questions in the morning, which gave great satisfaction to all present. We can assure our friends that they lose a great treat in not coming in the morning. The medium is generally controlled by two or three different guides, and they tell us of their experiences in spirit land, which is very instructive and interesting. In the evening his guides took for their subject, "The power of Prayer." They handled it in a masterly way, and seemed to give great satisfaction to all present.—J. M. H.

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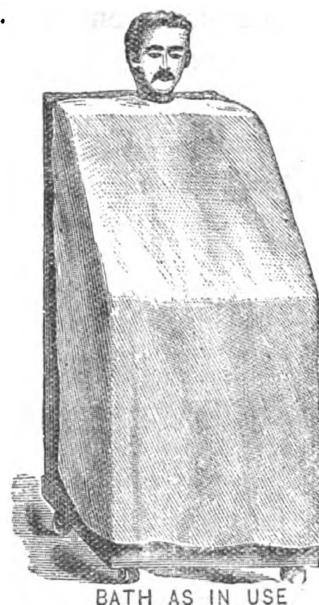
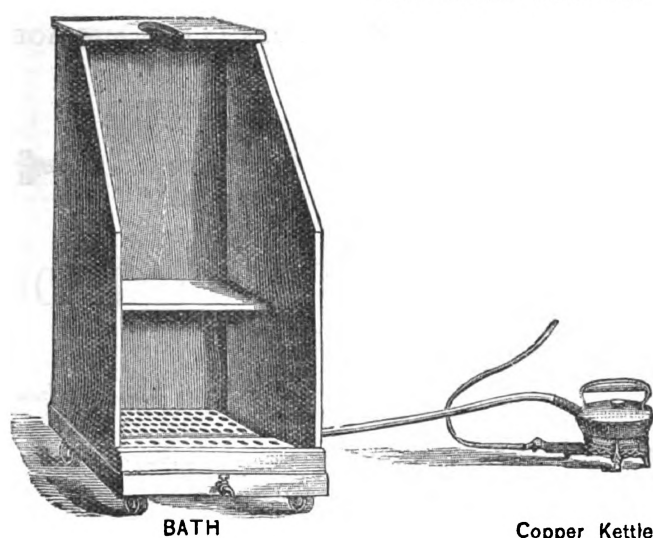
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