



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

SPIRITUALISM.

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MEMOIR.

WILLIAM BURNS OF NETTLEHIRST.

On Saturday morning, July 12, this aged pioneer left the body, and as he was father of James Burns, of the Spiritual Institution, London, and publisher of the *MEDIUM*, some facts of his career may be interesting to our readers; particularly as the characteristics so well known among Spiritualists, give evidence in a remarkable way of the truths of heredity.

The deceased was not in any sense of the word a public character, and yet in his obscure sphere he performed his duty to truth to the best of his limited ability, and in that faithfulness we may trace vast issues, extending to thousands of individuals. The aim of this memoir is to show that if we be true to our sense of right and duty, however obscure our lot and humble our station, we cannot fail to produce that effect for good, we so ardently desire.

The name of Burns is universally associated with Ayrshire, and indicates a type of character, which the deceased could honestly lay claim to. It now appears that there are many bearing the name in the West of Scotland, whether all springing from the same stock is not known; though in several cases the connection is said to be evident. The family of the poet came from the East, but possibly as emigrants from the West at an earlier period. The family at present being dealt with, have lived in the same neighbourhood for upwards of two centuries, as far as can be traced. They were of the humblest class, labouring for their daily bread, often associating some handicraft with agriculture, and scrupulously honest and independent in their dealings.

The father of the deceased paid but little attention to his small and encumbered estate, but attended more particularly to his trade as shoemaker. He died some forty years ago at the age of 83. In his time he was a leading intellectual light, being a Dissenter of the Dissenters, deeply versed in the merits of the "Voluntary Question," of which principle he was a firm adherent. He was possessed of a keen, active, controversial mind, and his place was the arena of much conversation on the progressive themes of those days. He had a considerable library of theological and literary works; but his realm of thought did not appear to extend to the essentials of Theology, but was confined to church discipline and ecclesiastical polity, the principles of Christianity, as generally understood, being common to all sects and parties. The old men or "lairds" of the district had periodical meetings at each other's houses in turn, for the purpose of a prayer meeting. A chapter would be read, and long hortatory prayers offered, the proceedings being devotional rather than intellectual. Family worship was engaged in morning and evening. The small sect to which this party belonged has now become merged in the United Presbyterian Church.

The deceased was the only son who survived, and the pet

of his mother. As a boy he would not give attention to letters. His father being intellectual and scholarly, he desired that his son should excel in these respects, and even got the school master to live in the house, with the view of facilitating his son's progress. It was no use, the sphere of thought which prevailed was not acceptable to his type of mind. He belonged to another era, and had to wait till its light reached him. In "Hall's Contemplations," "Sturm's Reflections," "Baxter's Sermons," and such theological works, there was nothing which the young mind could appreciate, and the father being then over fifty years of age, there was a great gulf between the mental states of father and son. The latter took to the study of music, and with violin under his arm, accompanied a famous master of that instrument to dancing parties and merry-makings, to excite the mazy dancers by sounds from the "trembling string."

How monotonous the life of a youth with ardent mind, in a quiet country side, on a small farm, neglected and unimproved, and without a guiding mind to point the way or lead the feet! As a future, to contemplate, it was punishment, worse than enforced hard labour. Out into the world he must go, and having no trade at his fingers' ends, he joined a companion, and determined to be a wood-sawyer, at which laborious calling good wages could be earned then, as saw mills had not been introduced. His organism was rather slim for such toilsome labour, but he worked on the West Coast for some time, and found a relief in the fact that he was doing something which was worth being paid for.

It was when away from home at work, we presume shortly before the birth of his eldest son, now at the Spiritual Institution, that he had the love of knowledge first awakened in his mind. He dropped into a small hall, where a lecture was being given on some topic connected with mental improvement. All at once he found that he was ignorant, and the determination was aroused in him that he would not remain so. Ignorant? No, not more so than many that surrounded him; only, he had become aware of his ignorance, and resolved to adopt means to obtain knowledge, which was a leading pursuit with him as long as strength permitted.

His plan was to read a certain portion of a book daily. For some time the task was so irksome that he found it hard work to get through with it; soon he was able to read with pleasure much more than he allotted himself, till he found the acquisition of knowledge delightful, and many books became well-known companions.

In those days the works of George Combe were finding their way all over Scotland, and, indeed, far beyond its borders. Phrenology became one of his studies, and he was interested in experiments in Mesmerism, which informed him of clairvoyance, and powers of mind on mind, which throw the now-a-days "Thought-reading" into the shade. Intellectual men became his companions, and amongst the "unco guid" he was regarded with suspicion, as being tainted with

deistical tendencies, an undefined term which filled some minds with horror.

As his boys were being born to him, he lived more at home, and commenced the improvement of his little farm. He was a careful student of agricultural literature, and a personal friend of the first editor of that periodical, started in Ayrshire, since known as the "North British Agriculturist." He resolved on adopting scientific farming; but what a work there was to do before the land was fit for it! Swampy ditches in place of fences, high ridges with small lakes in the furrows in wet weather, rushes predominating over cereals! He was the first in the district to adopt the principle of deep draining, and gradually he planted hedges, built sunk fences, filled up ditches, pulled out old hedges, drained these swampy furrows and began to level the high ridges, and subsoil-trench by spade husbandry. He also built a new set of premises for the farming operations, and toiled as steadily and intelligently as he could, a task in which his boys, mere children, perseveringly assisted him.

Though a man begin to seek knowledge he does not become wise all at once. It is a gradual process; and when we have well learned one lesson, Providence gives us another. The deceased had toiled so diligently that he had overworked himself, and brought on a condition of prostration which threatened to terminate his life by consumption. It is just forty years ago, since he was so weak that he was quite unable to do any work, and he walked about suffering and dispirited. He was quite ignorant of hygiene, so much so, that he considered whisky a valuable article of diet, and took a glass as soon as he got up in the morning, with the view of building up his strength! He had been taught that whisky was the panacea for everything, and though in his earlier days, he occasionally, at parties, took it to excess, yet he never followed the course of those who give themselves up to drinking, and for some years had been most abstemious; yet as a matter of duty, as he thought, using whisky as a social beverage, and in his case as a dietetic. Poor man! it was this "dietetic" that was the chief cause of his prostration.

How it came about does not appear, but a pamphlet on "Hydrophathy" fell into his hands, published by George Gallie, of Glasgow. He read this work on the water cure, and determined to put the system into practice. His method was to wash himself well every morning when he got up, from the crown of his head to the waistband, with soap and cold water. This he did summer and winter, and his wife and children did the same, and they have been a family of bathers ever since. With them it is a religious rite, and few observances are so indispensable to all who would desire to progress in godliness. It proved efficacious in the subject of our memoir. But his researches did not end with water. He read wider, he investigated deeper, and gave up alcohol altogether. He became a teetotaller; he gave up his tobacco; he became a vegetarian. These changes in his habits made a new man of him, and the laborious life which he followed afterwards, proves how useless are the elements he abstained from, to maintain some men, at least, in health and efficiency. He was the first in the district to lay aside the razor, and wear the beard naturally.

When a man works for himself on a small farm, trying to make improvements without capital, he works far harder than any labourer for wages. At five o'clock in the winter's morning, the flail is heard in the barn, thrashing sufficient fodder for the cattle before daylight. The two boys are up and at work with their father; then they clean the cowhouse, and go three miles to school by ten o'clock. This is the acquisition of knowledge under difficulties; and in summer, school is not attended at all, for these boys are so useful among the crops. But to the studious mind, it is school all the time, and an education that consists in being taught how to work, is by far the best; for it makes a man independent in the world, and not a mere drone who requires to be waited on and have his food found for him.

This pioneer believed in education, and possibly his eldest son was the first boy in Scotland who was taught science as a regular lesson at a common country school. The father had but little faith in the memorizing of catechism and psalms, which monopolized the mental energies of children. He thought boys at school should learn to know something of the world in which they lived, and acquire some real knowledge. The school-master formed a science class, composed of James Burns and another lad, and these learned daily a certain portion out of "Johnson's Catechism of Agricultural Chemistry and Geology." Though the boy does not now

regret his acquaintance with Scripture, yet he regards his study of that catechism as the basis of all the real knowledge he has acquired since. The boys were also taught the mensuration of land and solids; the use of the spirit-level to determine the fall and depth of drains, and a rule by which a fat pig or bullock could be measured, and the weight told to a few ounces. Intellectual processes were introduced largely into daily life, and a principle of self-helpfulness encouraged, which enables a man to think and act on his own responsibility.

With the view of bettering himself, the deceased sold off his stock, let his old family place, and took a situation. It did not turn out as he expected, and he was thrown back on his old resources in the wood trade. He became expert at the use of the circular and vertical saw, as propelled by machinery. About this time he began to seek into the principles of religion, and one Sunday walked from Johnstone to Kilbarchan, to hear a speaker who had been advertised to give utterance to new light. This incident indicates the quest of the mind.

Ultimately the family removed to a country district, at Caldwell, which led to those incidents which took the eldest son to London, thirty years ago, and made the Spiritual Institution a possible fact. They lived in a little cottage by the roadside, and as the land was high behind it, the place was very damp. One after another—father, mother, and four boys—took scarlet fever in a very severe form. They were strangers, and when it was known that they had this fever no one came near them. It was with difficulty they could get a little milk. It was in winter, and the weather very severe, snow on the ground, and all water covered with ice. The boy who was first seized got well before the last one was stricken down with the disease, and thus they were able to nurse one another. They called in no doctor and took no medicine. They resorted to the cold water cure. The fever ran very high, the skin came out very red, and the throat was so inflamed that nothing could be swallowed for several days. All of them had it about equally bad. Their experience in hydropathy had not extended to the use of the wet-sheet pack, and never having treated such a formidable disease they were afraid to apply it. The father was determined to have it tried on himself. In his case the redness never came out. His throat was so bad that he could swallow nothing, and he shivered so that the chair in which he sat rattled on the floor like a pebble. He was all the worse because the redness did not come out. Mother was too ill to get up, but the elder boys rung a sheet from the brook that passed the cottage, a hole being broken in the ice for the purpose. This cold sheet was spread on the bed, and the sick man was tucked up in it and a quantity of blankets. He was soon quite comfortable, and when he got up and had a wash down he shivered no more, and his throat began to improve. He was an Oddfellow, and to receive his club money, he had to call in the club doctor, an ignorant Portuguese, who lived five miles away. This brute took the wet bandages from the patient's throat, said there was nothing the matter with him, and in two weeks from being taken ill, he was out in the woods, wading in the snow carrying trees. The cold took such effect upon him, that his hands swelled like boxing-gloves, but hydropathic treatment prevented him from serious injury. But what was a family of six to do, with an income of only twelve shillings a week, if that very small allowance were stopped? The rest of the family were treated with local wet bandages and ablutions, and got well in a week (with the exception of weakness and the peeling of the scarf-skin from the whole surface of the body), in one case at least, though the throat was so bad that but little food could be taken, and that only during the last two days. The cold water treatment prevents people from taking cold. A patient may go out and slide on the ice in severe frost, and so weak that the knees knock against each other, and yet be the better for the exercise.

Later on the family formed a local Temperance Society, and induced many to sign the pledge, and did a deal of good. This was the first education in public life and social reform for the son who is now so well known to Spiritualists. Soon after his departure for London, the family returned to their own home. By-and-bye Spiritualism came from London, and found them ready to receive it. It took the place of honour in the old man's estimation, and he delighted to circulate the MEDIUM amongst those who would give him audience. In those that follow him he saw many of his own unexpressed aspirations realized. How he has rejoiced over the good work, no soul can tell; neither can it be spoken, how he has

grieved over the difficulties that have fallen weightily on his own, and him without power to lend a helping hand. His last light was OAHSE, but age had so crippled his mental energies, that he could not grasp all its contents. He took special delight in a long poem by Mr. John Rouse, which was printed in the MEDIUM a few years ago. He has repeated it from memory to many listeners, and only a few months ago did so for the last time, to a friend who called.

A very hard life and a slender organism, so bent the old man down, that for some years he was not able to do anything but walk about and indulge his ever-active mind with progressive thoughts; a comfortable gloaming of life, made possible through the kind thoughtfulness of a son, his successor. Gradually the lamp of life burned low, till one evening when his son returned from business in Glasgow, father was reported to be dead. There was no pulse, no breath, and no heart action could be felt. The kindly and loving offices of the son soon brought round signs of animation; in a few days again the patient was able to walk about, and lived for several weeks. Strange it is that the day before he died, a grandson, four hundred miles off, was oppressed with the same symptoms that terminated the life of grandfather, to whom the youth was much attached. Warning tickings, and the fall of a picture from the wall (an omen preceding every death), indicated to those in London that the change was near. At the hour of dissolution (as was proved by telegram later on), Mrs. Burns, in London, was awoken by hearing her name called, and during the day manifestations of spirit presence were frequent.

It is strange this life of man! What is it? How can we feel through hundreds of miles of space and activity, that a soul has changed its state? It is not from a feeling of grief that the mind is distracted, for the spiritual mind is thankful to the Supreme, when one, too long on earth for further use or comfort, is removed to a more congenial sphere. But within the mind, close to the spirit, a modification of those conditions which previously existed is realized.

The death of a father can only be experienced once in a life time. The son who is in London would naturally be expected to stand as the representative of the family by his father's grave. But it is decreed otherwise: the MEDIUM has to be printed, the funeral being on Wednesday, and thirty years' severe toil in a strange land, with heavy liabilities as the recompense, does not allow the indulgence even in a sentiment so laudable. Hence, to peruse this "proof," as the first interment takes place in the new burying ground which the deceased's son has made on his ground, is all the participation which one can take in a scene, which he cannot contemplate without some emotion.

In the olden time it is written, that a would-be spiritual worker desired time first to go and bury his father. The reply was: "Follow me; and let the dead bury their dead." (Matt., viii., 22.) Leave of absence and means of being present, are usually afforded in such cases, but now, as implied in the distant past, the spiritual worker is an exception to the general rule.

Before closing, the literary aspirations of the deceased deserve mention. Though he occasionally composed verses, his appreciation of literary men was much greater than his ability to earn distinction in that direction. A symposium of congenial souls would meet at Nettlehurst at rare intervals, and a long evening of poem, essay, and anecdote would ensue. Much more frequent were the visits of literary and progressive minds, who were always warmly welcomed. To make excursions to distant parts, and form the acquaintance of celebrated characters, was one of the highest enjoyments of the subject of these remarks.

There is scarcely a progressive idea that has come to the surface of late years, but the deceased had made an attempt to realize in his own way, years before it was generally recognised.

This very hurried review of a busy and eventful life, has been presented to the reader, to encourage all to be honest to truth. Do not think that because you are poor, ignorant, obscure, and without any marked talent, that therefore you are no good in the world. If you do not realize all your aspirations, you may sow seeds which will blossom and bring forth fruit in others. Besides, by being true to the light that you receive from day to day, you will make life worth living, and confer on yourself the highest joys of existence. What if the deceased had never given heed to the Voice of Progress! What would his life have been; where could his happiness have been derived? Such men must be regarded as examples of the work of the Divine Spirit of Progress, which

operates for the salvation of souls—and bodies, too—in a more valid way than ecclesiastical theories ever contemplated. Here was a man who could gain no assistance from the Christianity around him, which was itself guilty of all the ignorance and vices from which he had gradually to redeem himself. In doing so, he had to depend entirely on new means and agencies; indeed, in his humble way he was one of the institutors of the new method.

Instead of helping him in his life work, the Church cursed him as an infidel, and rudely drove the humanitarian truth-seeker from its presence. Of course the Church is getting more civilized and enlightened, and does not use the rude language it did thirty years ago, but actually patronizes reforms which it then opposed, all because the people are nearer to the Kingdom of Heaven than the Church. So they ever have been. The Divine Spirit does not operate upon and through self-appointed professional pastors, and dominant worldly institutions; but it seeks out its servants from the most obscure and unlikely quarters, and gives the progressive-minded peasant an influence in the world greater than that of an archbishop. This sets forth the grand Truth, that the Dispensation that has burst upon us is not one that recognises the worn-out schemes of ecclesiasticism, but like as a father is loving and careful of all his children, takes into his tender care even the most unfavoured and unlikely, and leads him into the path of obedience and usefulness.

To all readers the Voice of the Supreme comes admonishing to individual thought and action. Every one is equal in the sight of the Infinite. Everyone has an eternal problem to solve on his own account. Every one can aid others in performing the work of life, and preparing for eternity!

THE SPIRIT-MESSENGER.

AN "INNOVATOR'S" LOVE-STORY.

A CONTROL BY "A KENTISH HOP-GROWER,"

Recorded by A. T. T. P., May 25, 1884.

The Sensitive, under control, said:—

Do you know Marden, in Kent, or anywhere near to it? Because that is the place where I was born, bred, and brought up among the hops. Ah, Sir, they are bonny times, when the poles are stuck up, and the bine is fast twining itself higher and higher, and the pale blossoms, which resemble gold in a double sense, begin to show themselves. I tell you, Sir, that a Hop-grower may have his pleasures, as well as the highest in the land, as well as the first gentleman in the county. It was a pleasure to me to travel over the ground, which my father and my forefathers had held for centuries. I was not an avaricious man; but there is no profession more uncertain in its profit and loss, than that of the hop-grower of Kent. To-day all may seem all that is promising, and to-morrow the bine begins to languish, and the hops to retrogress, to shrivel up, as if every bine had been cut down to the ground; insects in a day making a difference of hundreds of pounds to the pocket of the grower.

I was well known in Kent, by the name of the "Innovator." I started many innovations, much to the disgust of my neighbours. The farms belonging to my sister and myself nearly adjoined each other. I do not profess to be as well up in scholarship as yourself, but credit me with just as much honesty. I must tell you about my "innovations."

Here the Sensitive kicked off his boots. The Control went on to say:—

This fellow's boots are too tight for me.

I am speaking now of that time when I belonged some fifteen years ago; well when I left the earth about that time, that was my time on earth, when time ceased for me. I do not know about "ceased"; for I am enjoying myself now; therefore time cannot have ceased, for I am in time now, else I should not feel troubled about tight boots. But I am wandering; still here I am, and it is my purpose to tell you why I am called the "Innovator."

On the farms I have spoken of, namely, that of my sister and that of my own, when the hoppers came down, I will try and describe to you how we received them. You may not particularly desire to know, but believe me, my words may carry conviction; if not, I ask, why not? They were perfect dens into which we put them. I might go down to your home, and look at your pig-sties, and they would contrast favourably with the places where these people had to live, feed, and sleep. We used to call them hop-houses; they were about seven feet square, with brick walls and thatched roofs; no fire places; no furniture, not even of the rudest kind, to receive our fellow human beings, when they came to us. Oh! we did not get the choicest from the Metropolis; they were nearly all cockneys

with a sprinkling of gypsies mixing with them. Of course, I am not speaking of the home set; with the exception of the home set all are what we denominated strangers. They came from every Metropolitan parish; they were of every age, and of every size, and every disposition. There is not one in a thousand of them, but what may be classed as thriftless; unable to use that perseverance, which God has made of man's will common property. That is what I believe.

I will give you a case in point. I will take our own hop-picking, in a season when hops were giving very good measure, six bushels to the shilling; fully swelling in the measure, and according to the number they had to be picked clear free from leaves. It is a surprising thing how handy the women folk are in picking; their fingers move like lightning. It is a great sight to watch some of them, more especially the gypsy women; the eye can scarcely detect the movements of the fingers; and if there are any in the whole set harder on the pole puller than the others, it is the women folk. Do they not look after their back poles; and if crossed in anything, they will use their cockney slang in anything but a scriptural way; in a manner not at all religious. Have they not got a wheedling way, when the measurer comes round? I tell you there is plenty of amusement for a thinking mind during hop-picking. How tenderly they pick over the top of the bins, and with what a sweet smile the younger ones greet the most ordinary-looking amongst the measurers. It is a woman's way, the world all over. Even the highest amongst the measurers do not dislike it. They measure up the bushel wonderfully light; they give the hops a precious lightening up before they put them into the basket.

Yes, it is strange how the work of earth hangs on us; how it rests on our memories, and governs even our spiritual actions. I like to be there, even now; I like to see the old home, over and over again; I like to see the sister, in her new-found happiness; I like to see the hop-pickers, in their new-found comforts. Yes, they are now more comfortable, and that was the reason why I was called the "Innovator." I did not like to see the people housed like animals; nay, housed worse than some animals, so I put a fire-place and a chimney, and instead of making the London outcasts have to hunt for dead branches, ere they could cook their food, I put ten or twelve loads of faggots handy for them.

In olden days there were no sanitary arrangements. So for every two houses, I provided that which a God-fearing man would think necessary. My friends did not like to see me at the club; I was neither fish nor flesh in their opinion; neither Tory nor Liberal; but sorely Radical, because I thought of those whom they deemed beyond the trouble of thinking about. This seems like sounding my own trumpet, but every word I have told you is true to the letter.

Here is a nice piece of ground in front of you; my orchard was ten times bigger, and yet I suppose there is not another such piece of ground in London. Lawyers in every age were always able to take care of themselves; that is an undeniable fact; the foremost amongst them, and by the foremost I mean the most successful, are always sure of privacy and non-disturbance, and in the very heart of busy London. I do not know any other of the professions, who can say the same, so that I hope that the grandson may in his turn rise from his position in an attorney's office in my county, to be well enabled to afford a set of chambers similar to those which you are enjoying. It is a home in miniature: you can stretch your legs in them as you like, when you like, and have none to grumble at you.

I lived and died a bachelor. In all which I may say wrong, you must put it down right. Do not mislead your readers. I was very nearly being married once, to a hop-picker. I can fancy, I can see the sister's face, at this very mement. To the pickers who were good ones we used to make a point of writing, as the season came round. Pickers are plentiful enough, but not good ones, and for one of our set, I used always to reserve three bins for her. Each bin has two pickers, either a married couple, or a married couple and children, who are entitled to a hop-house; that is, one room with a fire-place free, fuel off the faggot pile, and a frame-work bedstead, with hop-sacking stretched tightly across, four feet six by six feet, and the youngsters, if any, had to sleep on the ground.

The party to whom I allude used to bring herself and her two daughters down with her, and her lodger, his wife, and her sister. If ever there was a noble heart beat in the breast of a woman, it was in that of the lodger's wife's sister. The husband was, like the landlady, of the same country, from Ireland; but his wife and his sister-in-law were of Scotch parentage and birth. I remember one bitter night, when I was sitting in the homestead: I had been to the oast-house, and had just returned to the homestead, and had pulled off my boots and was resting myself by the fire-side, filled with the happiest reflections, for we do need to live in London to be always happy; when in came this picker. I had never noticed her particularly in the garden; in fact it was but seldom, I interfered either with the bailiff or the measurers. I must tell you, that the hop-houses were a good ten minutes' walk from the homestead, and the rain had been coming down piteously, when she came in. The old housekeeper told me some one was knocking at the outer door. I thought, that perhaps the cows had strayed, or that the bailiff was ill, or that a horse

was required to fetch a doctor for the bailiff's wife, who was near her confinement. I thought of many reasons, in fact, except that it was one of the poor hop-pickers, and as she came in, poor girl, when I saw her scant clothing, hanging and twisting itself round her form, I thought, as I looked on her, she was but seventeen or eighteen years old, that she was so wondrously fair. I remembered having had my attention called to her casually on one occasion, as being urged by the landlady of her brother-in-law, Mrs. Flynn, to go and perform the usual action whenever a stranger entered the garden, namely, of wiping their feet. She did it reluctantly; but for the sake of her beauty the gratuity given was larger than expected, otherwise than that I had never noticed her.

I bade her sit down, and offered her a roasted apple, which was on the hob of the fire. The poor girl gratefully accepted it, whilst she told me her errand, which was, that her sister's husband had struck her sister in the face, and that she was unconscious and did not know either her or her children. "Will you come," she asked, "or send down, as I do not know the way to the doctor; besides I am so weak and so frail and so fearful, and the road is so long and so dark and so lonely, I should like you to send. I must go if I am bidden, but I do so dread it, and I do not know how far it is to the doctor's." And as I looked at her, I felt my heart go out towards this poor outcast. I was then nearly thirty-eight years of age, and she nearly eighteen. I got up and I shouted out, "Bill Lowe," who used to drive me, and was generally a handy chap about the place; and when he came, I told him to bring out the covered carriage which was roomy and serviceable, and I took my seat with this poor child, and was driven to the hop-houses. Her sister had married a man by the name of Caffrey, and when I got there he was sitting like a sullen brute, as he was, side by side with his landlady. His wife was lying on the stretched sacking with a pair of blankets spread over her. Her eyes were fearfully disfigured; not out but completely closed top and bottom; she was perfectly unconscious. I had taken my brandy flask with me. I never took too much, but I always liked a glass or two. I turned to him and said: "For two pints I would thrash your life out of you." I gave her some of the brandy, when she recovered consciousness. Her first request was for her children; her second, was my forgiveness of this coward. It is a wonderful yet a hopeless task to try to fathom the depth of a woman's love. I know that that sentiment is not a new one.

I put this man as a puller for the home set, so that I might have his wife and her sister amongst the home set, my own people. I tell you, that on the following Sunday, when I saw this girl at church and heard her voice chanting the psalms and joining in the hymns, I felt that before God and man I should be happy were she mine.

On the Tuesday after the Sunday, on which I had seen her at church, I was called down again to the hop-house; but it was her turn then, she was lying in a dying state. That long walk in the pitiless rain had killed her; yet I did not know it. I can remember my sister's look of astonishment, as I bore her in my arms into the homestead, saying, "As you love me, Emma, take care of her." My sister was then on the shady side of thirty; but women are wonderfully sharp; they seem to know directly a man is stricken. She more than guessed at my position, and without a complaint or murmur she ordered me to carry the girl into her own room, and even permitted me to come as far as the door afterwards and look on her, as she lay on the bed, clad in one of her own night gowns.

There was great love between me and my sister; perhaps that may account for her kindness. The next night the poor girl had scarcely any power of breathing left. The doctor was by her bed-side; her sister was hanging over her; her brother-in-law was standing there repentant, and full of remorse; and as for me, without doubt I was the most miserable amongst them all; for if my life would have been taken for hers, I would have willingly given it. "A love-sick youth of thirty-eight years of age," I hear some of your readers disdainfully cry. I do not know about the youth; but I am sure about the love-sickness. It is strange; I hear her laboured breathing even now; I remember it so well, because it hurt me so much. I can remember, when delirium stepped in and mercifully muffled her suffering; yes, I can remember all this very vividly. Well there came a time in her temporary madness before death, in which she pointed heavenwards, and seemed to realize the actuality of that life after death, which so many deny; and she died.

Well—I never married. Sometimes I think, that love makes its call on some men but once, and never again. If I do not tell you my name, according to your request, I have told you within two miles, the place of my home, and if any trouble to know me, they can know me if they will. I am going on a journey with you; that is the point on which I was allowed to control. I am not going to see Railway extensions, so that in my next control I may not be able to speak of the Grand Trunk Railway, Ontario; but I am going with you to the grandson's land, to him who is indulging in the experiment of hop-growing, and I may claim without any egotism, that if I know but little of Railways, and I suppose you will go and see the one as well as the other; at all events I will go and see both. I must assert that in respect to that, to which I

was bred and born, I would fill second place to no Kentish man living.

Here he asked me to help him to put on the Sensitive's boots, as he did not know whether he could put them on or not.

This is a control of a very different stamp from any that for a long time have been published. As the control itself points out, the identity will not be difficult to ascertain, if any are so desirous. The Unseen is wonderfully linked to the seen, and those who lay themselves open to spiritual visits, may often benefit by the visits of the Unseen. Without explanation, the object of this visit will not be understood. I will therefore give it. On the morning on which the control was given, I had received from a grandson, in Canada, the result of the effect of the winter on the hops he planted during the previous year. I had also received a letter from a young friend, employed on the Grand Trunk Railway, in Canada. Both letters were in my pocket; not a word to the Sensitive had passed my lips on the subject of either of the letters, but my guides evidently knew all, and so the Kentish Hop-grower was sent, and I have no doubt with an object in view.

MEDIUMSHIP: PHENOMENA.

JESSE SHEPARD IN PARIS.

Spiritualism in France has received a fresh impetus with the arrival of Mr. Shepard in Paris, all the leading journals having something complimentary to say in regard to his visit and his mediumship. The orthodox *Figaro*, the most influential daily paper in Paris, makes mention of the fact that the famous cantatrice, "Malibran," sings through him in a manner that convinces the *cognoscenti* that they are listening to the greatest of all singers. Up to the present time, journals like the *Figaro* have been content to treat Spiritualism and mediumship with silent contempt, and the fact that they have not attempted to ridicule spiritual music is a most favourable sign indeed. Mr. Shepard has given select seances to many of the leading artists, men and women of letters, and the nobility, with the utmost success.

The editor of "*La Lumiere*" gives the following account of a remarkable seance, of which the following is a translation:—

"The celebrated Jesse Shepard is in Paris. His principal reason in crossing the Atlantic was to visit his parents, who live in England. His father is eighty years of age, and it is now ten years since he last saw his family. It is rare that we meet with a professional medium of aristocratic parentage, and Mr. Shepard is an exception.

"It would be superfluous to repeat that which has been so often said in regard to the personal advantages of Mr. Shepard, advantages revealing in him *l'aristocratie, physique, intellectuelle, et morale*. All that we can say is, that after having seen him, we and our numerous friends appreciate the fact that his excellent reputation does not suffer by an intimate acquaintance.

"The gifts of this young medium give him an exceptional place in the artistic world, and are the cause of marks of esteem and sympathy from our celebrated musicians, the illustrious composer, Samuel David, presenting his great work '*Le Triomphe de la Paix*,' with the following inscription: 'A mon excellent ami, le grand artiste, Jesse Shepard.'

"It has not been possible for Mr. Shepard to accept all engagements offered him for seances, nevertheless he has kept his word with perfect good will, in several instances where he had promised to do so many months ago. Everywhere in Paris his seances have been successful. Each seance has been different, the manifestations being new and of an impromptu character. We can only speak definitely of that which we have witnessed in our own drawing-room.

"The 4th of July, at a reception in Mr. Shepard's honour, we had conclusive proofs of his clairvoyance and test mediumship. All were astonished. Mr. Shepard speaks French very well, but in giving these tests, M. Van de Kerckhoven was called upon by the medium to interpret for him. Several persons, entire strangers to the medium, received positive proofs of spirit identity.

"We will now speak of a physical seance given in our drawing-room. An upright Pleyel piano was near the centre of the room; the medium sat at the piano. Behind the medium a heavy table, containing fans, paper and pencils,

and a celestial harp. The sitters joined hands in a horse-shoe around the table, the writer being in the centre. Mr. Shepard began to play a hymn, which we all sang. In less than five minutes the manifestations commenced. A spirit took a fan and moved it about with vigour, causing a refreshing current of air; at the same time we were touched on the feet, hands, and head by invisible friends; the noise of feet walking on the floor behind the circle could be heard plainly. This noise could be heard also in the room adjoining. A tall spirit, visible to the medium, entered, and passing over to the divan, sank into it with an air of fatigue, the noise being perfectly distinct in that direction. The heavy table was lifted several times, and the piano once. A pencil and a fan were placed in my hands. We never ceased to sing the hymns, which the medium continued to play without a single interruption. A spirit at my left spoke often, but I could not distinguish the words. Lights and shooting stars passed about the room, and a bust of Isis, in the adjoining room, was enveloped in a brilliant light.

"Many of the spirits present gave their names: 'Allan Kardec,' 'Washington,' and 'Gambetta' being among the number.

But the greatest event of the evening was the visit of 'Sappho,' the ancient Grecian poet and harpist, incomparable in the elegance of her melodious phrases and soft, delicate execution. The immortal 'Sappho' touched several brilliant chords, and, at last, wafted the harp high over heads to the ceiling, and about the room, playing all the time. She charmed us all, and had we been sceptics, this single demonstration were sufficiently convincing.

"A large, luminous lamp came near us, from the other side of the room. It proved to be 'Sappho's' lamp, which she sometimes lights the table with. The effect was startling. Marvel after marvel followed. A voice, which was soft and delicate, sang for an instant, when we all ceased singing in order to enjoy the pure notes, but it immediately died away for want of physical power. It seems that it is absolutely necessary for the sitters to sing during such manifestations. How is it possible to sing when the voices of spirits like 'Bosio' and 'Sontag' are wafting through the air?

"Again the harp of 'Sappho' was lifted, and we were touched with it on our hands and heads, while it continued to play in perfect accord with the piano; at the same time I felt a small hand on my forehead. We were all caressed by this hand. At last the harp was gently laid in my lap, and the light was lit. I wish that all the ignorant sceptics, and impudent materialists could hear this harp as played by 'Sappho,' for such music enlightens the soul, and is civilizing. Our desire is for the triumph of the Cause in France, through the powers of Jesse Shepard whose mediumship is without a parallel here.

L. GRANGE."

A CELEBRATED SPIRIT DOCTOR IDENTIFIED.

[From "*Le Spiritisme*."]—

About two months ago my wife and Madame Bourdier, a friend, sat at a small table. An unknown spirit came and said his name was "Alexis Houie," who died at Avallon, about sixty years ago, by accident (asphyxia in a ditch); he added he had been sent to us by another spirit, so to be instructed on the means to get out of trouble, and out of the inaction in which he had been since that time. We did our best, and "Alexis" appeared disposed to profit by our advice.

Three weeks later, Madame Bourdier was again at our house, sitting at the same table. Her defunct husband she had evoked, when instead of him "Alexis" came again.

We had not heard of him since the evening when he had communicated spontaneously with us, and we were not even thinking about him.

"Well, that's you Alexis! Are you getting on better?"

"Yes, I am."

"Have you anything to tell us, as you come here without our asking you?"

"Yes, 'M. Bourdier' cannot come this evening, so I come, as I am happy to converse with you."

"Very well, then, let us converse."

"You have done me much good in receiving me. I feel grateful, and if I can do something for you, to prove it, I shall feel very happy."

"This is a feeling which we honour in you. As to the means to prove us your gratitude, I do not know in what it may consist. What we could ask you, I do not see. It is easier for you to choose what you might do."

"I might go for a doctor to take care of Madame Blin."

"That is a very good idea, Alexis; well, go and fetch a doctor, and, indeed, to do it, try to bring one who is not the first comer."

My wife had for some time been ill. She had kept her bed for several days, and was not yet well.

During five minutes the table remained motionless. I must not forget to tell you that the two persons who were at the table, were Madame Bourdier, a very weak medium, and my wife, an excellent table-tipping medium; I was writing under the dictation, as I always do.

Suddenly the table rose and knocked abruptly.

"Is it the doctor spoken of who is there?"

"Yes."

"Well! please tell us firstly whom you are, that is to say, give us your name."

I expected a well-known name, and also to be obliged afterwards to acknowledge that I had been taken in by a sportful spirit, but the table dictated without hesitation the following letters:—

"B O E R H A A V E."

That much resembled a name, provided it was not a French name, yet that number of letters inspired me with no confidence; at any rate, it recalled to me, in no way, the name of a known physician.

"Thus your name is or was Boerhaave?"

"Yes."

"And you were a doctor?"

"Yes."

"A celebrated doctor—known?"

"Yes," (very accentuated).

"Oh! then you were not French?"

"No."

"What nationality?"

"Dutch."

"Oh! after all that is possible. It is to be regretted that we cannot control that at once. I confess that we do not know the names of all the celebrated doctors, especially foreign ones. I ask your pardon, my dear Doctor Boerhaave, for my doubts, but you must be aware, better even than myself, that it is very easy for a spirit to put on a false nose. We have, like everybody else, been deceived very often, and now I make up my mind to march on only with proofs in hand. But you maintain your affirmation of having been a great doctor?"

"Yes."

"Very well known?"

"Yes."

"Then we are going to see if you are so celebrated."

I had just perceived on a table two enormous volumes of a Dictionary by Lachâtre. I ran to the letter B, and judge of my stupefaction on reading in it:—

"Boerhaave: celebrated physician, born in 1668, died in 1738. He has published numerous writings on botanic chemistry and medicine, and he professed simultaneously those sciences with great superiority. He has exercised by his writings an all-powerful influence on his time."

We had heard that name for the first time. Where is, then, the reflex of the thought?

He gave his consultation to my wife; a very interesting consultation it was. He consented graciously to come several times.

This was going on, on the 19th December last. Every Wednesday "Doctor Boerhaave" came to our seance, without missing once, and he gave medical consultations which were most surprising in efficacy.—EM. BLIN.

THE DIFFUSION OF SPIRITUALISM:

SPIRITUALISM IN NEW ZEALAND.

Mr. Charles Bright delivered a lecture last night at the Theatre Royal, Dunedin, on the subject of "Spiritualism, Occultism, and Science." There was a very large audience, the theatre being well filled in every part. The chair was taken by Mr. J. C. Harris.

The Chairman, in introducing the Lecturer, said they had met for the purpose of listening to an instructive lecture on subjects, which for many years had occupied the attention of intelligent men. Occultism and Spiritualism were certain forms of advanced thought, which were quite in accordance with the fitness of things, and which it was the mission of mankind to throw light upon. Connected with these also was Freethought, which for the last decade had made enormous strides. A large number of people had taken to this form because they thought they were not on the right track, and were desirous of investigating truth. It was customary for prejudice and orthodoxy to cast mud at such people; but this sort of thing was induced by a peculiar conservatism inherent to humanity, but which he foresaw would in a very few years be no more. In conclusion, the speaker alluded to the rectitude and uprightness of those who held these principles.

Mr. Bright opened his lecture by saying that the subjects on which he was going to speak were probably not familiar to many of the audience. Freethought was not a set of opinions, and the term freethought might be applied to any one

who thought with freedom, and did not hide his thoughts. In this way there might be many kinds of freethinkers; and all real freethinkers must allow to others perfect freedom of thought. He never had any desire to convert anyone from one form of belief to another, but he did wish to impress upon his audience the folly of speaking dogmatically where there was not absolute knowledge. On ordinary scientific topics no one ever dreamt of speaking in such a way; but it unfortunately happened, that in the most subtle region of all, strong opinions were always expressed. In a lecture of the character he was about to give, they should understand the meaning of the subjects dealt with. In speaking of Spiritualism, he meant that form of Spiritualistic belief which had been given to the world for the last 36 years. By Occultism was meant the sciences that had hitherto been hidden—the facts of the universe that had been hidden from science. The term science, of course, spoke for itself. It was the system of things known—knowledge thus far systematized. And before proceeding to deal with these subjects, he dwelt upon the uselessness of introducing the word "supernatural" into any discussion on themes of this character. The great sphere of nature covered everything. A writer in the previous morning's paper had condemned him (the speaker), because he reposed confidence of nature, and then went on to show that what he conceived of nature was quite different from his own conception of it. He could not have confidence in the writer's nature, when he placed outside the sphere of nature some of the productions of the greatest minds known to history. What the speaker meant by nature, was the aggregate of cause and effect. His meaning of the word nature was the totality of things; and hence, if there be a God in the universe, he must become known to us by natural laws, and not by the mere poetry of the past.

Proceeding to speak of the origin of Modern Spiritualism the lecturer related that nearly forty years ago a lad in America, named Andrew Jackson Davis, while in a trance, dictated to certain amanuenses a very remarkable book. He was a lad of hardly any education, and yet this work, which he dictated at the age of eighteen years, was full of profound wisdom, and, in all respects, one of the most remarkable volumes the world possesses. The volume had various strange predictions, and one paragraph in particular had been splendidly verified. This stated that before long facts would occur which would bring Spiritualism within the range of the actual. And within two years this was verified in New York, where a family named Fox resided in a house where rappings occurred. It had been deemed well to get into communication with these noises, and eventually answers had been obtained to questions, &c. In this way it was ascertained that the rapping power was the spirit of a pedlar who had been murdered in the house, and whose bones were subsequently found under the hearthstone. This occurred on the eve of April Fool's Day, 1848, and might be termed the beginning of Modern Spiritualism. From that period there had been a gradual advance, and one that was marvellous in its rapidity. From America the phenomena appeared elsewhere, but in no other country was there any rational investigation of the subject, until comparatively recently. The lecturer here referred at some length to various investigations that had been made into the subject in different countries, which had resulted in overwhelming testimony to the truth of the strange facts bound up in Spiritualism. In connection with the various manifestations, there had been a tremendous literature, all pointing to the conclusion that death was not annihilation, but that existence was continued in some form after the change we call death.

Regarding his own immediate reasons for giving in his adherence to the Spiritualistic hypothesis, he said, that in 1869 he had been asked by the proprietors of the Melbourne "Argus" to write a series of papers on Spiritualism. He entered into the subject with the idea of proving its futility, and for this purpose he attended various seances. He then had manifestations which set his mind to thinking of the possibility of such things, and after careful investigations he had eventually given in his adherence to Spiritualism. Speaking of Occultism, he said that the occultists of India declared that similar manifestations to those occurring to Spiritualists, happened among societies of Buddhists, which were known not to be of Spiritualistic origin. A society had been instituted, called the Theosophical Society of India, for the purpose of entering on an investigation of Buddhism and Hindooism. This investigation was being carried on very differently from those carried on hitherto, the society going to work on the principle of mutual advantage and learning. The Occultists

declared that there were societies amongst them who were enabled to manipulate natural forces in a fashion not dreamt of in modern science. In Occultism there was an extraordinary outlook, in a way never yet dreamt of by scientists. Proceeding to speak of science, the lecturer said that science had nothing whatever to show that these purporting wonders were delusions and impostures. Referring to the material and spiritual worlds, he said that matter was said to be composed of centres of force, and some scientists said that all matter was merely a mode of motion of atoms of force. The radiometer proved that in a vacuum, as complete as we have knowledge of, there was really matter, which, by the aid of light, might be put into a state of commotion. Where could the line be drawn between the material and the spiritual universe? Tyndall himself declared that matter was transcendental and mystical. The more science went on its investigations, the more it found itself in the region of invisible force, and, therefore, men of science were very careful not to speak dogmatically on any subject. Scientists said that there was no such thing as destruction of energy, and those who believed in Spiritualism, therefore, argued that as there was constantly an apparent disappearance of energy from the centre, it was rational to assume that there was a universe beyond, where this energy expands itself in ways that are strange and miraculous. The lecturer then gave the following graphic description of a clairvoyant's vision by a death-bed:—When the body turns to that poor clay that looks so sad to those who have previously loved it, there is a birth of another form out of the centre of the brain: an invisible form is gradually born out of the brain, which possesses a likeness to the body left behind, but more beautiful. There is an electric chord which attaches this new form to the brain for some time, and which snaps when death occurs, while the brighter body ascends to another and higher form of life, taking with it all the intelligence that has been stored in the brain. Might not this, the lecturer asked, be true; and if true, how beautiful, bearing out the words of the poet,

"Fear not the grave, that door from heaven to earth!
All changed and beautiful you shall come forth,
As from the cold dark clouds the wintry showers
Go underground to dress; then come up flowers."

How many more changes there might be there was no knowing, but revelations from the beyond bore out the conviction that the life beyond is based on the life here. And when the world believed this, would society go on murdering murderers? Would not it rather be satisfied with perpetual incarceration, perceiving that if a murderer were killed and left the earth angry and revengeful, he might be the means of instigating half-a-dozen murders in the minds of others. In conclusion, the lecturer referred to the life beyond as a grand existence without fear, when we should enter not into a kingdom of heaven, but a republic of heaven. This life was only the beginning of things, and we were destined for a splendid immortality beyond.

Mr. Bright sat down amidst prolonged applause; and the Chairman, in moving a vote of thanks, alluded to the great treat they had enjoyed in listening to his lecture. The truths he had set forth it was within the power of those present to investigate for themselves; and if they would form circles, they might depend upon having results. He had himself sat night after night and week after week, and had experienced such results as compelled him to believe. He earnestly asked them to investigate the matter for themselves, and pointed out how a belief in Spiritualistic views, and especially of death, as set forth in the clairvoyant's vision, would tend to elevate life, and render death as easily to be received as an invitation from one's friends.

Mr. Bright, in returning thanks for the compliment, took the opportunity of his last appearance in the city, to thank his audiences for their kind reception of his addresses; and moved a vote of thanks to the chairman, with which the proceedings terminated.—*New Zealand Times*, May 5.

CAN THE "MEDIUM AND DAYBREAK" BE SAFELY REDUCED TO ONE PENNY?

To the Editor.—Dear Sir,—The above is a subject that has occupied my thoughts for some time. As an individual who has striven long to make it easy for our members and friends to procure a copy weekly of the MEDIUM AND DAYBREAK, I have long been convinced that in order to materially increase its sale, it must be reduced to one penny. I would be the last person to advise anything that would add one iota to the burdens already resting on the Editor's shoulders. And in order to make the desired change a financial success, I suggest that all

friends who have taken upon themselves the honorary task of supplying their members and friends with a copy weekly, ascertain how many non-subscribers will become subscribers at the reduced price, and notify the increase to you, Mr. Editor, then you will be able to form a fair judgment as to whether the venture will be valid or not. I am fully convinced from information already to hand, that if the desired change can be effected it will confer a great and incalculable boon on the Cause and humanity. Hoping the time is near at hand when we can offer the MEDIUM AND DAYBREAK at one penny each, and have a contents sheet posted in some conspicuous place, so that all may see and be encouraged to read, that they may understand how the glorious Cause of angel ministry is making head-way, I remain, yours faithfully, ALFRED KITSON.

ANSWER TO MR. KITSON'S QUESTION.

In 1874, the MEDIUM permanently attained its present size, and the price was three-half-pence. In 1876, it sold for one penny. The circulation was then at its maximum, but it did not pay the actual cost of production. The troubles began in Spiritualism, and since 1877 the price has been three-half-pence. For the five following years the weekly loss was considerable, as internal troubles and rival cliques caused a decrease in Institution subscriptions. This reached its height in the attempt to destroy the MEDIUM altogether, and establish other organs to supersede it. The Liabilities accrued from week to week, till we commenced printing it ourselves, three-and-a-half years ago, which saved the weekly loss, and now the paper pays its own mechanical expenses.

The troubles through which the Cause has passed, and the opposition we have had to work against, have not only injured our commercial position, but entailed heavy liabilities, which are really the debts of the Movement, caused in great part by the opposition wilfully raised against us, in addition to other difficulties of a more normal character. In the face of it all, we determined to keep the MEDIUM going, and now the Cause has a powerful organ, and we are rewarded with a crippled position and heavy liabilities.

The MEDIUM has given the public thousands of pounds worth more of reading matter for the money charged, than any other spiritual periodical of this country. Our object has been to share out as fully as we could the means of instruction at our disposal. In one respect we have failed in the sharing system: we have not found a willingness on the part of our readers as yet, to divide the Liabilities amongst them. On the other hand, we have taken them on our own shoulders formally, and withdrew from the service of the Spiritualists, yet they have followed us up closer than ever, and the MEDIUM now represents the working forces of the Cause more fully than it ever did.

It would be sheer madness to think of reducing the income of the Institution, by making the MEDIUM a penny, under such circumstances. These liabilities must be paid very soon, as the patience of creditors does not last for ever. We have given our all, and can give no more. We have never received one penny for twenty years' work, and our toil from week to week is all given gratuitously, and yet the whole burden of the past leans on us with its crushing weight in addition.

If one man can live and work under such a strain, surely it would not be much for our thousands of readers to relieve us from this load—which by being incurred saved the MEDIUM—and we would be quite willing to reduce the MEDIUM to one penny. We entirely agree with the views of Mr. Kitson on that point, but its impossibility, as we are now situated, puts it out of the question at present.

The first step is to find £1,000 to clear off the past. The second, is to make a systematic effort throughout the Movement to induce all who are in any way interested in the Cause, to take the MEDIUM and establish agencies for its sale, so that it would be well shown in newagents' shops. As soon as we can get obstacles out of the way, we are anxious to sell the MEDIUM at one penny, knowing that there is no form of work that does more to extend and sustain the Cause than the circulation of this paper.

In such places as Leeds the MEDIUM is already sold for one penny. We charge Mr. Lingford that price; he pays carriage upon the parcel, and supplies the paper at the price he pays. This plan is good, but we desire to see the MEDIUM sold as universally as possible through the trade. In this work many of our readers have acted nobly, by allowing one or more copies to remain on sale weekly at their newsagents, and paying for these copies if not sold.

We issue a contents placard every week, and will post it free to all newagents who will use it. We can spare specimens freely, and are willing to do all in our power to make the MEDIUM as useful as possible. As formerly, we can supply quantities at a half-penny each for special distribution.

We cannot conclude without sincere thanks to those friends who have so long and faithfully co-operated with us in this work. They have the satisfaction of knowing that those spiritual workers who have co-operated with us heartily have been the most successful, whereas those who took an opposite course have passed through changes or gone out altogether. We work not for self, but for the Truth, and by many doing the same, we may have a glorious and truly Spiritual Work.

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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 18, 1884.

NOTES AND COMMENTS.

Mr. Kiddle, New York, says of Mr. Jesse Shepard's musical mediumship: "Recently he has had a phenomenal success in the West and South. Indeed, the power and beauty of his musical manifestations are overwhelmingly grand, and scepticism absolutely melts away before them."

A translation from a Spiritualist organ in Paris gives an account of Mr. Shepard's work in that city. In our translation the enthusiasm of the original article is somewhat toned down. We would be glad to see Mr. Shepard give some seances in London.

In reference to "Dick's" ability to read the time clairvoyantly in a closed hunter's watch, when no one knew the position of the pointers, the gentleman who tried that experiment with "Dick" at the Spiritual Institution, says, that if the clairvoyant had noticed the position of the winder, over the figure XII., he could have told the time correctly from the proximity of the pointer thereto. No doubt he could, but the determination of the position of the pointers (the one over the other at XI.) seemed to absorb his attention so much that he could not think of anything else.

PSYCHICAL RESEARCH.—The stories which have been collected by the Psychical Research Society are of the highest interest; and it is to be hoped that persons of character and position who may have any instances to offer of apparitions of "Telepathy," will not be deterred from so doing by fear or ridicule. It is very easy to pooh-pooh such things. Optical and acoustic delusions—to use the medical expression—do not account for all the phenomena which men have witnessed with their eyes, or for the mysterious sounds they have heard with their ears. The story of the Corsican Brothers is founded on an incident which actually occurred in the lives of the late M. Louis Blanc, and his brother. The former being murderously assaulted and left for dead in a street of Paris, Charles Blanc, who was in Corsica, felt at the self-same hour a great pain in the head, on the very place where his brother was struck, and he saw a vision of Louis being killed. Louis Blanc was the least credulous of men, but it always made him impatient when people tried to explain away his brother's adventure. Science has its bigots who would be Inquisitors if they could, and these men have been very hard on tellers of ghost stories. But to insinuate that a man who has anything marvellous to relate must have been temporarily out of his wits, or have dined too well, is only a way of shutting people's mouths—not of getting at the truth. The wonders of telegraphy, photography, and the telephone ought to make us wary of imagining that Nature has no more secrets to disclose.—"The Graphic," July 12th, 1884.

It is wonderful to observe the rapid strides in public opinion. What was scouted as spiritual manifestations ten years ago, is now apologised for as "psychical research." But the Spiritualists are much more scientific in their methods than the psychical researchers. These latter collect the reports of other people's experiences, or hire the services of professional experts. The Spiritualists construct their own laboratory, provide their own apparatus, and manufacture the necessary elements. This is the true scientific method, and no one can be sure of psychi-

cal facts till it is adopted. But then the "researcher" would be a Spiritualist, which in the eyes of some would be a dreadful misfortune. The full light of truth is too strong for some optics. Compare Mr. Crookes's scientific method of investigation and its results, with the operations of the psychical researchers, and it will be seen how the science of the soul is degenerating under popular manipulation.

Mr. Harrison in showing that the contents of minds present in a meeting are uttered through the medium, does not cover all the phenomena, such as illustrated in the French example, translated in another column. He has hit on the means by which Mr. Morse was "developed" at the Spiritual Institution. When he first sat there he could make no coherent speech, but after a while it was found that Mr. Burns passed into a drowsy state, when Mr. Morse was under control, and finally Mr. Morse gave off Mr. Burns's lectures. It is so with all mediums, and indeed with all minds; for the law of mind is universal. Well, this is a hint for the development of mediums. Form a School of Spiritual Teachers, and in kindly sympathy let the well-informed normal minds sit in mutual converse with the trance mediums, who would then pass under control. These will be favourably influenced by the improved surroundings, and a new class of controls will manifest. We cannot tell one another more than our mental states are capable of receiving, neither can spirits communicate that which is too far removed from the state of mind through which they operate. Improve the mental surroundings.

The Control this week illustrates the influence of mental conditions on the matter communicated, Hop Culture in Canada, introduced an old Hop-grower. But where did the very touching narrative come from? That matter is communicated foreign to all minds present has been proved by Spiritualists in millions of instances, but the result varies greatly through the same medium. We have had the cause of this explained, but at present must not occupy space with particulars.

We quote the newspaper report of one of Mr. Bright's lectures in New Zealand, because it gives a good representation of the work in that distant colony. The place of meeting, the audience, the enthusiasm of the chairman, the applause, and the lecture itself, all constitute a picture which shows what a hold Spiritualism is taking on the population. On one portion of the lecture we would remark, that fanciful distinctions between Spiritualism, "Occultism" and "Theosophy," are by no means instructive. Spiritualists well knew of the literature and phenomenal powers of the people of India before notions respecting these matters were dubbed "Theosophy," and further knowledge of Oriental subjects is gladly accepted. The methods of personal spiritual development and philosophical speculation are practised by European and American Spiritualists equally with Asiatics, and it will yet be found on a much more healthy basis. Spiritualism is a new Dispensation of Spiritual Light, and not a revival of old-time magical arts, which the sooner they are forgotten and superseded the better. Human nature is the same in one continent as in another, and all attempts to make radical distinctions in spiritual attributes must end in a bottle of smoke sooner or later.

The interest excited by the demand of a home for a Baby, has recalled an incident in the experience of a lady. She was about to adopt a little girl of ten years of age, but the child had gone home and told her mother that the lady said "there was no hell." Thereupon the mother wrote to the lady, declaring that she could not leave her child in the care of anyone holding "such a pernicious doctrine," even though thereby she forfeited a good education and £50 a year settled on her for life. Thus people thoughtlessly regard as divine truth any dogma instilled into them by religious teachers; and what Ingersoll calls the "Warm and comforting doctrine of hell-fire," finds its conscientious and self-sacrificing devotees. This lady would be willing yet to give a home and education to a suitable girl, an orphan. Those who know of a deserving child, who is a burden to someone, should write us.

The collections at the Anniversaries this year are assuming handsome proportions. At Keighley the amount was upwards of £14. At Sowerby Bridge the total of the anniversary collections was £13. Mr. Colville kindly gave his services free, simply charging his actual expenses to and from Manchester, for which generous act the friends are sincerely grateful. It is noteworthy that at these two places where the collections have realized so well, the friends have halls of their own, and have also a Children's Lyceum.

Mr. J. McDowall, of Glasgow, is expected to arrive in London this morning (Friday) for a few days. He may be heard of at our office. To enable friends to make his personal acquaintance, he has consented to be present at a reception, on Friday next, July 25th, at the Spiritual Institution, 15, Southampton Row, at 8 o'clock. A free invitation to all.

BIRMINGHAM.—The second and last meeting for the present, at Ozells Street Board School, will take place on Sunday, at 10.45 and 6.30, when Miss Rosamond Dale Owen will give two addresses.

During Mr. Hopcroft's absence in the country, Mrs. Walker will sit as medium, at 167, Seymour Place, on Saturday evenings.

LITERARY NOTICES

"THE BERTHA RESTORATION FUND."

I desire publicly through the columns of the *MEDIUM*, wherein all previous subscriptions and donations have been acknowledged, to express my deep and fervent thanks to the friends at Salford, who together contributed £3 3s. to the "Bertha Restoration Fund," which amount was presented to me accompanied by a singularly kind and happy speech by our mutual friend and earnest worker in the spiritual Cause, Mr. I. Thompson, last Friday evening, July 11th, during the public exercises at Trinity Hall, 83, Chapel Street, Salford.

This kind donation, with others, not only convinces me of the deep interest taken in the work, now being accomplished in England through my mediumship, but also furnishes me with the necessary funds for publishing the Lectures and Poems, advertised as "nearly ready" in the present issue of the *MEDIUM*.

I may here add that the response to the invitation held out to immediate subscribers to send 2s. 6d., and thus secure the work at the reduced price, has been quite liberal and extensive already; still I must say that I shall be much pleased to receive new names to add to my subscribers' list. Will intending subscribers kindly send a postal order for 2s. 6d. for each copy required, at their earliest convenience, to my address, 4, Waterloo Road, Manchester? W. J. COLVILLE.

THE DIVINE PYMANDER.—Dear Mr. Editor,—Kindly oblige me with the opportunity, through your columns, to inform the friends subscribing for copies of the Reprint of the above Work, that by the time this reaches their eyes, the whole of the Edition will be in the binder's hands. As nearly half the edition is already subscribed for, and another quarter bespoke for India and the Colonies, but a very few dozen remain for fresh subscribers, as it will be necessary to reserve a certain proportion for those, who through its publication, will now for the first time become aware of the possibility of being acquainted with (or even the very existence of) an effort for the dissemination of real Esoteric Truths.—Yours truly, Bath, 16th July, 1884. ROBT. H. FRYAR.

The celebrated Egyptologist, Lepsius, born 23rd December, 1810, died July 11th. The Berlin National Gallery had just ordered a picture of the deceased in order to commemorate his services to science, as shown in his work on the monuments of Egypt and Ethiopia.

Mr. S. O. Hall notifies per post card that his "Use of Spiritualism" may be had on remitting one shilling for paper cover edition, and two shillings for bound edition, to the publishers, Hay Nisbet and Co., 38, Stockwell Street, Glasgow, who will in return send the book post free.

The third edition of Sir Erasmus Wilson's popular History of Ancient Egypt, "The Egypt of the Past," on which he has been sedulously engaged for more than twelve months, may be expected in the course of six or eight weeks. The bulk of the work has been increased by nearly one-fourth; some important epochs have been in great part re-written; and every new fact of importance has been embodied in the text.

Under the title "Bringing it to Book," Mr. H. Cholmondeley Pennell has collected letters written by Hon. Roden Noel, U. O. Massey, Esq., Dr. Wyld, Hon. Percy Wyndham, M.P., and himself, on "Facts of Slate-writing, through Mr. W. Eglinton." Of course one case of Slate-writing is pretty much like all the rest, so that to Spiritualists there is not much that is fresh to be gathered. In three weeks, the Editor says, he had witnessed slate-writing six times; and to impress the investigator with the certainty of the facts, he gives eighteen conditions, to show that there is no error in the inference drawn. The theories advanced for explaining the phenomena are also discussed and illustrated by experiment. (E. W. Allen, 24 pp., 6d.)

MRS. RICHMOND'S PROVINCIAL ENGAGEMENTS.

SHEFFIELD.—A correspondent asks us where Mrs. Richmond will speak on Sunday. We have received no information, beyond the fact that she is announced to speak in Sheffield on July 20. Apply to Mr. Hardy, Cocoa House, 175, Pond Street.

SOWERBY BRIDGE.—On Sunday, July 27th, we are expecting a visit from Mrs. C. L. V. Richmond. Friends from the surrounding district are cordially invited. Tea will be provided at a small charge. Services at 2.30 and 6.30, when there will be special collections for the Building Fund.

LIVERPOOL.—August 10th. Other dates pending.

Una's Sibylline Lecture will be delivered at 32, Camden Road, on Sunday evening, at 5 o'clock. The wrong date was given in last week's *MEDIUM*. The lectures of the Universal Philosophical Society will be continued on Sundays at the same place.

On Sunday next, July 20, there will be special services in Walton Street Church, Bradford, at 10.30 a.m., 2.30 p.m. and 6 p.m.; also Monday and Tuesday, July 21 and 22, at 7.45 p.m., when Mr. W. J. Colville will be the speaker. The church will be beautifully decorated, and the music of a high order.

THE THEOSOPHICAL HYPOTHESIS.

By W. H. HARRISON.

My intention was to have said no more about those friends of mine, the Himalayan Brothers, the chasing of whom is parallel with the celebrated hunt after the Snark, and who will be caught some day in the same bag with the Grin which Alice saw the Cheshire Cat leave behind in the forest.

The subject is returned to, merely because Mrs. Morgan repeats that I misquoted, after my statement, that I took the parallel quotations from Professor Kiddle's lecture just as I found them there, and did not know that there was anything additional in the sources from which he took them; still, I am bound to say, I think those additions have no practical bearing on the case, except to those who clutch at straws in desperate straits for an argument.

My desire to withdraw from the contention, arises from satisfaction at having made a sufficient record to guard the unwary in the present, and to be read hereafter, when these subjects shall be better understood. It also arises from having no desire to take up an attitude of antagonism to Madame Blavatsky, than whom I believe there is no more trustworthy physical medium anywhere. In fact, in certain general characteristics—many of which are carefully and conscientiously described by the Anglo-Indian writer of the Theosophical pamphlet "Hints on Esoteric Spiritualism," under the impression he was recording something new—if you know one strong physical medium you know all, though the gaining of the knowledge takes time, and indeed may never be gained by persons who will accept any assertions from anyone, provided those assertions agree with their preconceived speculations. Under such conditions their minds suck up *ex parte* assertions of the most extraordinary nature, like a sponge, and the demand being constant, the supply is abundant. It is, from my point of view, however erroneous that may be, a great misfortune for Madame Blavatsky that so much more fuss has been made in favour of the identity of the intelligence or intelligences producing her manifestations, than about the identity of those connected with other physical mediums. They should all be treated impartially, for they are pretty much the same all the way round, and the only thing tolerably certain about the unseen operators is, that in the great majority of instances they are not the persons they say they are, and that for the type of mind which easily induces to the possessor to join the Salvation Army or to enter similar psychical states, trust in the alleged identity tends to the injury of the devotee.

Last Sunday I had an experience like those of Mr. Sinnett. Not having heard Mr. Morse for a long time, I went to the Cavendish Rooms, and had not been there long before he, in the trance, gave out clearly the ideas which had been in my mind much of the previous week, and for about ten minutes uttered them in nearly the words I should have used, yet they had nothing to do with Spiritualism or the subject of his lecture, but were brought in by a violent twist. He did the same on several occasions some years ago, when I entered his public meetings, and he told me that others had had the same experience with him. This case is on all fours with those other cases of mediums who give public tests, and with the various instances of infusion of thought proved by the Psychical Research Society. It explains why Mr. Sinnett is satisfied that the communications through Madame Blavatsky come from such a high source as to amount to a Divine revelation to man. Also, the revelations obtained by Mr. W. H. Terry, as recorded in the May number of the *Harbinger of Light*, amount to what Mr. Purdon would call "mental waxworks," to form which the ideals of Mr. Terry, and of the medium, with perhaps a spice of colouring from the minds of the other sitters, were melted down to a harmonious whole.

I do not mean that the mediums necessarily give out the present thoughts of the listeners. This is not always or chiefly the case. They get somehow into contact with their memories and ruling trains of thought.

Dr. Purdon, in my opinion, understands mediums and their phenomena better than any one I have ever met. There is a very valuable article of his in the *Religio-Philosophical Journal*, just to hand in London, dated July 5th, 1884.

Before closing will you kindly permit me to announce that I am about to take some public action outside Spiritualism in relation to persons inside it. Some newspaper directors inside Spiritualism, nearly all, if not all of them, being also on the Council of the Psychical Research Society, and among the ordinary members of that Society, with intent to damage my

character among Spiritualists printed that to get up an organisation I had used the names of persons without their consent. This is a point-blank untruth, totally destitute of all vestige of foundation in fact whatever, and although they have been publicly charged with the offence over and over again, they sit down under the charge, and kick their feet through the social usage of either substantiating or withdrawing an accusation so brought by them. Professor Sidgwick has given a little attention to the matter. Their charge is alleged to be founded on a letter of mine. That letter was marked "private," and what they publicly printed for the purpose of injuring me, about the contents of the private letter, was exactly the reverse of all its contents, and its whole tenour. They have had no surroundings competent to check such acts, or make them take the usual course in the matter, consequently they are about to have a very large amount of publicity outside Spiritualism and Psychology. The value of the public endorsement of psychical researches, by the particular persons who have committed and all along resolutely upheld the acts mentioned, may be supposed to be of some interest to the general public, to the orthodox scientific and literary worlds, to the daily newspapers, and to those credulous persons who believe in the strong habitual professions of personal religion by five or six of those inculpated.

38, Museum Street, London.

THE CHILDREN'S LYCEUM.

PRACTICAL SUGGESTIONS.

I have been requested to write a few of the suggestions in respect to "Children's Lyceums," that have been given me from time to time by my spirit friends.

Any one who has the care of children understands the necessity there is, to find both mental and physical employment for them, if we would have them thoroughly enjoy happiness, and not prove a source of annoyance to their older friends. Their minds are ever active and enquiring, and unless proper food be supplied them, they will feed on unripe fruit, and the husks instead of the kernel of truth, thus acquiring a vitiated appetite which will be difficult to correct afterwards.

During five days of the week, this want to a certain extent is supplied by the tuition of the day school, but it is on the seventh day, that the great want is felt by Spiritualists. Hitherto it has been the exception to find amongst them, an inclination to bring their truths specially before the minds of the young; but a growing dislike is manifesting itself for their children receiving instruction from the various religious bodies, and having taught to them doctrines which we ourselves do not believe.

As they return home, and often ask the question, "What did teacher mean by so and so?" we are compelled in the honour of truth to admit that we do not believe such statements. What a position for a parent to be in! Proved by his own confession guilty of allowing his child to be taught doctrines he believes to be false. Does he not from that time lose the confidence of his children. Up to now a parent must either do this or debar his children from Sunday services suited to their age and understanding. On this point the ideas given to me are, that in connection with all our meeting rooms, one service in the day be devoted to the young. There let the great truths of our belief be explicitly given to them. A lesson on truth, honesty, duty we owe to ourselves and fellowmen, charity and numberless similar subjects might occupy part of the time. Prove to them how a person in an unnatural state of health, whether such is caused by want of cleanliness, improper food, neglect, or abuse of any of nature's laws, causes the spirit of that person to be more liable to any low and depraved influences, that they may come in contact with. Give them lessons in Natural History, Geology, and on the use of the various plants and vegetables; especially those most accessible to them, and in all these let the idea be prominently brought to the front, of the great Creator God, who in His bountiful care for his children, has caused all these good things to fit into their own proper places. From any of these subjects, great moral lessons may be drawn, and the judgment of the children directed into a proper channel as to "cause and effect."

Some may say, But where can we get persons suitable to give these lessons? Our opinion is, that in every society persons may be found capable of teaching great moral truths to children, even if in a homely fashion, and therefore the better understood; and as a rule it is in the most humble and uneducated classes, that we find the greatest practical knowledge of our domestic animals and their habits, or of plants and their uses, etc., etc.

I should also say, let music and singing form one of the great attractions of your Lyceum. And here I would throw out a hint, to those of our friends who are either poetical or

have poetical controls, viz., the great want of a "Child's Hymn Book," to sell about 1d. or 2d., we think we could vouch for its success especially if they were suitable for lively tunes. All children are more or less fond of poetry and singing, and I am sure there are few greater treats than to listen to the harmonious blending of their sweet young voices.

Once a month it might be advisable to have a special address, from some medium whose controls have an aptitude for attracting children's attention, and even a children's circle, under proper guidance, would be a good thing. Band of Hope meetings ought also to find their place in our midst.

Above all, let the child be taught, that young as it is, its life work of building a spiritual structure is already commenced. I submit these remarks to Spiritualists in general; trusting that one or another may find a small seed suitable to their own ground, and that the Lord of the harvest may in His great wisdom, send the rain and sunshine necessary for further development.

Leeds.

A. CRAVEN.

THE LYCEUM CONFERENCE.

To the Editor.—Dear Sir,—With a view to bringing about the desired Conference on the Lyceum Question, I beg leave to suggest that it be held in Leeds, in the middle of August: say 17th or 24th, when the various Anniversaries have been held, so that all interested may be at liberty to attend. And, also, if Leeds friends can see their way clear to invite Mr. Burns for the Sunday, I doubt not that much good will be done. I trust that Leeds friends will make definite arrangements, and make the same known through the columns of the MEDIUM AND DAYBREAK.—Yours faithfully,

ALFRED KITSON.

PROGRESS OF SPIRITUAL WORK.

ANNIVERSARY SERVICES AT SOWERBY BRIDGE.

SPECIAL DISCOURSES BY W. J. COLVELLE.

The Spiritualists of Sowerby Bridge celebrated the 10th anniversary of the opening of the Progressive Lyceum, Hollins Lane, on Sunday, June 13th, when the exercises were of an extremely appropriate and interesting character. The building was dedicated by the guides of Mrs. Cora L. V. Richmond (then Mrs. Tappan), in July, 1874, and since that time has been used constantly as a centre of spiritual activity. It is a pleasing and commodious structure capable of seating about 300 persons in the lecture room, while the basement is occupied by a spacious dining room, committee room, and all necessary offices. There are also many good substantial houses in the vicinity, which are the property of the Spiritualist Society owning the Lyceum building. Some of the old workers who were present at the dedication ten years ago, have passed to spirit life, others have moved to other localities, and owing to these and kindred circumstances, affairs have not always been very prosperous from a worldly standpoint. However, there have always been brave and earnest workers ready to manfully assume responsibilities and carry on the work, in spite of every obstacle.

At present we are glad to say the tide of circumstances seems turning in favour of the Lyceum, and no one who was present at the meetings held there on Sunday last, could have come away without feeling deeply impressed with the effectiveness of the work carried on there, as well as by the evident earnestness of the large congregations who participated in the services. Though there are many very bigoted persons in Sowerby Bridge, deeply imbued with the most extreme orthodox theology, and these have caused considerable annoyance to the Spiritualists in the past, their influence has happily militated in no great degree against the achievement of solid progress and lasting success, on the side of the advocates of our glorious philosophy.

One decided element of strength at Sowerby Bridge, is the large number of young people who are attached to the Lyceum. These are, many of them, in the large and efficient choir, which adds greatly to the attractiveness of the public meetings, and is the means of drawing lovers of good, hearty music in large numbers to the place. The musical portion of the exercises on Sunday last, deserves unqualified praise, especially as the choir is voluntary, and largely composed of persons who have to travel long distances to be in their places.

Mr. W. J. Collville's inspirational invocations, discourses and poems were peculiarly adapted to the time and place, and made evidently a very deep impression upon the large concourse of hearers who had thronged the building, both afternoon and evening. The audiences were not only large, they were highly representative, and what is more important, extremely intelligent, appreciative and sympathetic. The afternoon lecture was on "The Mission of Spiritualism to the rising generation," and that in the evening on "The Holy Spirit, and the phenomena of the day of Pentecost." Both discourses were admirably adapted to the audiences, and evidently made a deep impression on the large concourse of people collected. The poem in the afternoon was on "The spiritual consequences of the House of Lords rejecting the

Franchise Bill," in the evening "Jacob's Ladder" was the subject chosen. At the evening services "The Heavens are telling," from Hadyn's "Creation," was magnificently rendered by the large and efficient choir. Mr. Etchells, of Huddersfield, officiated as president at both meetings, and Mr. Hartley presided at the harmonium.

During the afternoon, Mr. Colville, under influence of his guides, very beautifully named and dedicated an infant, at the request of the mother. The ceremony was simple and expressive, and entirely destitute of theological dogma. It had a most pleasing effect upon the assembly, which was composed in part of persons who paid their first visit to a Spiritualist hall on that occasion. One gentleman was heard to remark in the evening, that he wished the service had lasted an hour longer, he had enjoyed it so much. The influences were very harmonious throughout. The collections, we understand, were very large (at both services amounting to £11 3s. 8d.), considering the fact that most of the congregation are persons not very liberally endowed with this world's goods, but all do their part, and when 300 people put their shoulder to the wheel, all striving to do their utmost to help on a good cause, its success is surely assured. A very nice tea was provided between the services, which was enjoyed by a large number of persons. The choir was entertained by a friend of the society.

The Anniversary was continued on Monday, July 14, when there was a social tea at 6 p.m. and public meeting at 7.30, when Mr. Colville, under influence of his inspirers, answered a very large number of important questions, with great ability. He also gave some fine inspirational poems. He lectured again on Tuesday, at 7.30, on "England and Egypt," and at Halifax on Wednesday on the same subject. On all occasions the attendances were large and appreciative, though the weather was rather uncertain.—COSRS.

WORK AT BELPER.

At the circle held in the room on Wednesday of last week, there was a full attendance of mediums, through whom much good work was done by the unseen powers. The meeting on Thursday was noticeable for the number of communications given by the spirit-friends of the company, through the mediumship of Miss Cooper. Many of the leading friends meet every Friday evening, in a home circle. Our experiences herein have thus far been generally satisfactory, but the circle of last Friday evening was decidedly the best we have had. The attendance was larger than in any previous meeting; numerous messages were given from spirit-friends through Mrs. H.; whilst the addresses on various subjects given through that lady and through Mr. W. were of a high, earnest and valuable character. At the close, Mr. W. P. Adshead expressed great appreciation, and pronounced a high eulogium upon the character of the meeting, and the quality of the utterances and teachings given.

The nearest approach to a real spiritual "revival" that I have yet witnessed in this movement, is that now taking place at the Pottery, which is about a mile or so from Belper. The friends there are very much in earnest, holding several meetings each week; and mediums are springing up like flowers in summer time. The meeting in Mr. Butler's cottage on Sunday afternoon, was really remarkable. Four female mediums were controlled with great power and effect, to give earnest and affectionate greetings from unseen friends, and to deliver instructive addresses. All these mediums have been developed since this special week commenced. Whilst this was going on, our clairvoyant friend Mr. Varney, had beautiful views of the spiritual surroundings, being able to identify some of those who purported to be controlling the mediums. There were some twenty-five present, and at times all were filled with emotion.

At Belper, Sunday evening, Mr. W. P. Adshead read to the congregation the striking discourse by the Rev. Minot Savage, of America, published in the current number of the "Religio-Philosophical Journal" on the passage: "Whatsoever a man soweth that shall he also reap." The audience listened with great appreciation. Mr. Adshead also read from the same Journal a really thrilling account of a materialization seance, with its remarkably convincing effect. In the meeting that followed, there were very varied and powerful manifestations of spirit working, ending with invocation and addresses through the powerfully inspired medium, Mr. W. OMEGA.

SUNDERLAND.—On Sunday evening, 13th July, a very large audience again visited the Albert Rooms, in the expectation of hearing Mr. Scott, clairvoyant, of Hetton. Unfortunately that gentleman was compelled to disappoint us, owing to his having previously given his word to the friends at Hetton, that he would take part in their Camp Meeting, and this being the day appointed for the same, he could not therefore be at both places at once. A violent thunder-storm visited Sunderland on Sunday evening, but even this did not stay the public excitement in spiritual matters, as was evidenced by the large audience we were favoured with. Mr. Mordey and Mr. Campbell, of Sunderland, very ably occupied our platform.

Mr. V. W. Pinkney, chairman, read the lesson, and in a few appropriate remarks, touching Mr. Scott's absence, introduced Mr. Campbell, who gave a very good address upon "Transcendental foregleams into spirit-life." This was certainly a very beautiful address, the speaker quoting a great number of texts, and sayings of Jesus, from the New Testament, in illustration of his remarks; following them up and proving the great facts of spiritual phenomena, which gave great satisfaction to the large gathering, who warmly applauded the speaker at the conclusion of his lecture. Mr. Mordey next gave a short but very pithy address upon the "Signs of the times," which was also well received by the audience. At the conclusion of the service Brother Harms also did some good work in healing the sick people, who came to be operated upon. Next Sunday evening we expect our platform will be occupied by Mr. Gibson, of Newcastle, and other friends.—G. H. PRYNE JONES, Sec. S. S. E. S.

SALFORD: 83, Chapel Street.—On Sunday last, Mr. Schutt, of Accrington, gave "A few thoughts upon the Bible." The address led to a little discussion subsequently, after which another control took possession, and gave a beautiful rendering of the first letter in the alphabet of nature.—On Friday evening, the 18th, Mr. W. J. Colville will hold a reception at 8 p.m. It is hoped the Spiritualists will rally round our friend and fill the room.—On Sunday next, the 20th, Mrs. E. W. Wallis, of Walsall, will deliver two addresses at 2.30 and 6.30 p.m. We anticipate good audiences on these occasions, believing that her talents will become attractive to those who know her, as also many who have not made the acquaintance of this worthy speaker.—Owing to the lateness of the hour when the meeting closed, the meeting of Members and Associates announced last week did not come off. It was postponed to Sunday next. Hence it is particularly requested that all will quietly retire from the room except enrolled Members and Associates, thus obviating the necessity of the president requesting it.—COSRS.

ROCHDALE: Regent Hall.—On Sunday, we had two very agreeable meetings. As we had no particular speaker, our platform was occupied by the mediums of our own Society. In the afternoon, the weather being very stormy, we had only about forty persons present; so we decided to have a circle. In the evening we had a very good address from the controls of Mr. Barlow, after which Miss Whatmough followed with clairvoyant descriptions, she giving twelve, nine of which were recognised. This being the first time she has attempted to describe in public, we congratulate her on her success. During the time she was describing, one gentleman in the audience, who seemed quite surprised at the phenomena, asked the question, "Where do they get their clothes from, as they do not take any with them?" The chairman interfered and said questions would be dealt with afterwards. The controls of Mr. J. T. Tetlow, now dealt with the question, as well as the others which were afterwards put forward, in a very satisfactory manner. These meetings are creating a great amount of interest in the town, and we are happy to say we have added eleven members during the last quarter, and we have also bought an harmonium, which is a credit to the Hall. Previously, our harmonium player, Mr. J. E. Kershaw, has kindly lent his instrument, which has greatly added to the success of the Society; he also having given his services, for which we heartily thank him.—E. BUTTERWORTH, Sec., 10, Barclay Street, Mersfield.

DEVONPORT.—Considerable interest seems to be manifested in the investigation of Spiritualism at Devonport. Mr. Burt who commenced single-handed to propagate spiritualistic views, has been so pleased with the success attending his efforts, that he has taken the Lecture Room up to the end of the year, where services will be conducted every Sunday, by himself and other speakers. On Sunday last, in the afternoon, it was announced that the guides of Miss Bond would speak, but through indisposition she was unable to attend. A large audience assembled, and the guides of Mr. Carswell and Mr. Burt, proved themselves equal to the occasion. The chair was taken by Mr. J. Paynter, Plymouth. In the evening, Mr. Burt spoke very powerfully to a good audience. On Sunday next there will be three services: at 11 a.m., Mr. J. Paynter; 3 p.m., Miss Bond; and at 6.30, Mr. Burt. Hymn leaves provided.—OBSERVER.

ACCRINGTON.—On Sunday last, July 13, we held our usual services at Dr. Brown's, who has just recently removed from Burnley to 358, Blackburn Road, Accrington, and will for the future be at the above address every Wednesday and Sunday until further notice. The great feature with the controls was the description and names of our spirit-friends, and in this they gave great satisfaction. The conditions were very harmonious and the flow of language was beautiful.—RICHARD BURRELL, 109 Avenue Parade, Accrington.

BATLEY CARR.—On Sunday last, Mr. J. Armitage occupied our platform, when his spirit-guides addressed us on "The Coming Messiah," chosen by the audience. They dealt with it in their own peculiar style, and announced that the coming Messiah was "Truth," which should make us free; free from all creeds, dogmas, ceremonies, and ecclesiastical chains, which bind the soul in fear. Free to know and serve the Father, as our conscience and reason shall dictate.—A. K.

"LEEDS MONTHLY REPORT."

Dear Editor,—I am certainly of opinion the above (see last Medium) is (perhaps unintentionally) calculated to mislead, and cause reflections to be cast on the late officers of the Leeds Psychological Society. After most careful consideration, the officers firmly decided to obtain eloquent mediums, whose addresses would be instructive, and if any of our local mediums imagined they felt a "coolness or want of sympathy" they were under an entire misapprehension. The most expensive mediums invariably proved spiritually and financially successful. The "verge of bankruptcy" arose through a chapter of misfortunes. We occupied three different rooms in less than two months, in one of which we spent a large sum of money, we paid the rent of two rooms for three months, and incurred expenses in removals.

Spiritualism at present in large towns is unpopular, subsequently unprofitable, but I am thoroughly convinced that if you wish to spread its truths, and enlist investigators, you must provide excellent speakers, who will do credit to the cause.—Yours truly,
THOS. DUCKWORTH.

Late Hon. Sec., Leeds Psychological Society.

MR. W. H. ROBINSON'S PROPOSED YORKSHIRE AND LANCASHIRE VISIT.

In response to announcement, applications for Sundays and week nights have reached me (Tuesday) from Rochdale, Sheffield, Bycroft, Rotherham, and as I will not start for fourteen days, at least, I would be glad if Secretaries of Spiritual Societies will assist me to complete the circuit, to save my retracing the same ground. I should not desire to stay more than one or two days in each village or town, and compress so much work into the smallest compass, with the minimum of expense, as my sole object is to encourage the Friends, mark the development of Spiritualism, and by change to renew vitality. Any remuneration is left as an open question.

WILLIAM H. ROBINSON.

18, Book Market, Newcastle-on-Tyne.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, the friends were favoured with an inspirational address from the spirit-guides of Mr. J. Bent. The subject taken was, "Flashes of thought from the Realms of Spirit." It was listened to with much attention from a fair audience.—H. A. HANNIBAL, Sec., 28, Mostyn Road, Hinckley Road.

BURSLER.—On Sunday, July 6, Mrs. Yarwood, of Heywood, gave two addresses: in the morning, at the Assembly Room, Newport Street, Burslem, and in the evening, at the Assembly Room, Obesterton. The attendance was good, especially in the evening, when the room was crowded. At the close of each, she gave clairvoyant descriptions of spirit-friends, most of which were recognised, and were much appreciated.—COR.

MR. WILLIAM HOPWOOD.—At the conclusion of his weekly report, Mr. J. T. McKellar, Cor. Sec., North Shields Spiritual Investigating Society (5, Howden Road), says:—"It has come within the knowledge of our committee, that Mr. W. Hopwood, well known in the district as a healer, is at present very ill. They have for the benefit of this brother, owing to his pecuniary circumstances, arranged for a special sitting on Wednesday night, July 16th, when a collection will take place, and the proceeds forwarded to our friend, Mr. Hopwood, who is staying at Bradford Road, Drighlington, near Bradford, Yorkshire: hoping our Spiritualistic friends will do likewise, and extend to our sick brother their sympathy and benevolence, which will be thankfully received at the above address."

NORTH SHIELDS.—On Sunday evening last, our esteemed friend "T.C.E." delivered a very eloquent and instructive lecture on "The Religions of Ancient Greece and Rome, compared with modern Christianity," after which the worthy lecturer received a hearty vote of thanks. On Tuesday, July 8, we were favoured with a visit from Mrs. Groom, of Birmingham, who lectured to a large and appreciative audience, from the subject, "Prove that spirits move in our midst," which was chosen by the audience; after which clairvoyant delineations were given, many being readily recognised, while others were afterwards. Mrs. Groom with that wonderful gift which she possesses, has unmistakably made an impression on and a stir in the town of North Shields.—J. T. MCKELLAR.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday, at 2.30, Mr. Schutt spoke on "What think ye of Christ?" The controls showed that the "historic Christ" was a myth, according to the Secularists' idea, following in the line of all the saviours which preceded him, and that the principle which Christ represents had ever existed in all ages, from Osiris, Buddha, and all the great Reformers down to Mahomet. Spiritualism is now the Grand Man, but men are beginning to look for principles and ceasing to contend for personalities. The discourse was a grand one, and caused many anxious enquirers to ask questions. Next Sunday, Mr. Johnson, at 2.30; Mr. Shaw at 6.30; July 27th, Mr. Bowmer, of Chapel-en-le-Frith; August 3rd, Mr. B. Plant.—C.

BRADFORD: Walton Street Church.—In the absence of Mrs. Wade through illness, Miss Musgrave spoke on Sunday afternoon in trance for half an hour. The chairman read and expounded 1 Peter, iii., in a way which visibly affected the

audience. In the evening Mr. N. Wood gave a reading on the "Origin of Man," by A. J. Davis; strangers present listened with great interest. Miss Musgrave entranced spoke on the teachings of the Gospel, and of ministering spirits, calling upon all to develop their spiritual nature, and form circles for the phenomenal phases of spirit-communion. We expect full houses during Mr. Colville's visit, as he is much talked of by the outside public.—PINDER.

MANCHESTER: Temperance Hall, Tipping Street.—On Sunday last, July 13, Mr. J. B. Tetlow, of Heywood, answered questions in the morning; in the evening the subject was chosen by the audience, as a continuation of the subject on his visit on June 1: "Is the Bible a safe and sure guide." The discourse was listened to with closest attention throughout, and seemed to give great satisfaction to all present. After the address the members were asked to stay to take into consideration the probability of uniting with the Oldham and Pendleton Societies in asking Mrs. C. L. V. Richmond to come to Manchester. It was resolved unanimously to leave it in the hands of the present Committee. It was also resolved that we present Mr. Colville, towards the great loss he has sustained by the recent fire at Messrs. Sharrow and Anderson's Foundry, by the burning of the stereo-plates of the book ("Bertha"), with one pound of the general fund, one Sunday's collections, and open a public subscription list to remain open until the first Sunday in August. I have names already for one pound, and we hope our members and friends will rally round us, and show by something substantial that we esteem and respect Mr. Colville as much as any Society in England.—I. M. H. Sec.

KEIGHLEY.—We had a glorious time on Sunday. The anniversary services in connection with our Society were held in the Temperance Hall, when Mrs. Scott and Mrs. Ingham, of Keighley, delivered excellent addresses to intelligent audiences. Although the weather was so very unsettled, we had a pretty good attendance in the afternoon, but in the evening the hall was packed in every part. We had a choir of scholars, teachers and instrumentalists numbering about 90, when hymns and anthems, specially selected for the occasion, were gone through in a masterly style. Our lady members accepted office as collectors, and to these our thanks are due. The collections amounted to the grand sum of £14 1s 7d. Spiritualism here is making its way gently, but most surely, and we hope that much good may be the result of our meeting. Everything passed off cheerfully and successfully, and to all who took part, the committee beg to tender their sincere thanks.—PROGRESS.

BIRMINGHAM.—At Oozell Street Board School last Sunday, Mrs. Richmond delivered two lectures. Subject for the morning: "Give us a sign," which was dealt with in a most eloquent manner. Taking a scientific view of the subject, she dealt with the Bible facts, and showed that in the time of Jesus truth was treated in the same manner as it is to-day, and that truth did not go a-begging from door to door, and refused to give a sign to those that demanded it, and that it could afford to wait until the people were ready to receive it. That no amount of phenomena would convince the people until the mind became open and receptive. She showed that the mind must be prepared before it can receive the light. We had a very fair audience in the morning; in the evening the room was crowded, and the subject was "Spiritualism the solvent of all religions," which, of the two, suited the majority of the people the best. She reviewed all the ancient religions, showed they all contained truth, and that they all taught the Golden Rule, love one another, and not only taught it, but practised it. She showed that Spiritualism was the one thing that would blend all the religions into one, harmonise the world, and bring about the fatherhood of God and the brotherhood of man. She beautifully showed from the red man to the white, all worshipped God in his own way, and that no man had a right to interfere with, but show love and kindness to each other, with full liberty to worship as he pleased; and that God in good time would bring all things right. We had visitors from many of the surrounding districts, and the audience seemed delighted with the address. The power and eloquence was even more displayed than in the morning. Mrs. Richmond seemed to have the effect of drawing many of the old faces, for there were many Spiritualists that had not been among us for a long time. The two meetings was a grand success, both financially and otherwise.—COR.

MR. FINSCH.—Mr. Burns.—Sir,—I beg to acknowledge, with many thanks, the kindness on your part to my friend Mr. Finsch, from Queensland, and also for the kindly manner in which you inserted in the MEDIUM, of July 4th, his experience at Mr. Husk's seance, at 61, Lamb's Conduit Street. I wish also to remark that the Sunday previous to his seeing you, Mr. Finsch and I were at a private seance, which caused my friend to think, for the first time, on the subject of Spiritualism, where Mr. J. J. Vango was medium, and who described to Mr. Finsch a brother who was drowned between forty and fifty years ago, and several other facts besides. I shall with pleasure send him a copy of the MEDIUM, and shall advise Mr. Hodeoll, the Newsagent where first we met, to sell the MEDIUM.—I am Sir, yours respectfully, W. TODD. 34, Rutland Street, Commercial Road, London, E. July 14th, 1884.

Liverpool and some other late reports unavoidably left over.

MEETINGS, SUNDAY, JULY 20th, 1884.

LONDON.

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

WEEK NIGHTS.

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

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELFEL.—Lecture Room, Brookside, at 10.30 and 6.30.
 BIRKLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Gott.
 BIRMINGHAM.—Oozells Street Board School, 10.45 and 6.30, Miss Dale Owen.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 11 a.m. and 6.30 p.m.
 BOLTON.—H. A. Tovey, 29, Halstead St. (off Castle St.), Haulgh, Bolton.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 10.30, 2.30 and 6 p.m.: Mr. W. J. Colville, Flower Service. Also on Monday and Tuesday, at 7.45.
 Wade's Meeting Room, Harker Street, Bowling, at 10.30 and 6, Mrs. Ingham and Mrs. Illingworth, at 2.30, Mr. Armitage. Anniversary.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Morrell.
 DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss Bond; 6.30: Mr. W. Burt.
 EXETER.—The Mint, 10.45; Oddfellows' Hall, Bampfylde Street, at 6.30.
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Riley and Miss Harrison. Lyceum at 10.30. Monday Service, 7.30.
 HETTON.—Miners' Old Hall, at 6.30: Mr. W. Westgarth.
 KILGHLY.—Lyceum, East Parade, 2.30 and 5.30: Local Juveniles.
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 and 6.30: Mr. A. D. Wilson.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Miss Musgrave.
 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. Mrs. Groom.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. W. Johnson.
 MORCAMBER.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Murgatroyd.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. W. Riddell.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. J. G. Grey.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30.
 OLDHAM.—176, Union Street, at 2.30 and 6.
 PENDELTON.—48, Albion Street, Windsor Bridge, at 2.30, Mr. Johnson; at 6.30, Mr. Shaw.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Husson; at 3, Circle; at 6.30, Mr. E. S. Clarke. Lyceum at 10.15 a.m.
 ROCHESTER.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
 SALFORD.—83, Chapel Street, at 6.30: Mrs. E. W. Wallis.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Local.
 SUNDERLAND.—Albert Rooms, 7, Cironation Street, 6.30: Mr. Gibson and others.
 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. Wednesday, Circle, at 7.
 WEST PELTON.—At Mr. W. Tinkler's, Eden Terrace, 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.
 SALFORD.—Picnic at Miller's Dale, first Monday in August; 83, Chapel Street.
 MORLEY.—Sunday, Aug. 3, at 2.30 and 6.30. Mrs. and Miss Gott, Kelghly.

MR. W. J. COLVILLE'S APPOINTMENTS.—SALFORD: Trinity Hall, 83, Chapel Street. Public Reception. Fridays at 8 p.m.
 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.
 HALIFAX: July 23.

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.
 ISLINGTON: Progressive Association, 54, Essex Road, (Secular), July 27.
 GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3.
 Plymouth, Stamford, Kircaldy 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 20th, at 11 a.m.
 PLYMOUTH: Richmond Hall, Richmond Street, at 6.30 p.m.
 SALTASH: Wednesday, July 23rd.
 Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenium Terrace, Plymouth.

MR. J. B. TETLOW, 2, Isherwood Street, Heywood, accepts invitations to speak on Sundays, within a reasonable distance from home. July 20th, Rochdale, Marble Works, Millnrow 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 20th, 7 p.m., Subject: "Two Scriptures."
 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, 32, Camden Road, on Sunday, July 20th, at 8 p.m.; and every Sunday evening.

A discussion on Spiritualism is proceeding in the "Newcastle Examiner." W. H. Robinson and "T. C. E." reply at great length in last issue. Friends of the Cause should neglect no opportunity of utilizing the columns of the newspapers.

OBITUARY.

WILLIAM BURNS OF NETTLEHIRST.

On Saturday morning, July 12th, at 6.30, nearly 75 years of age, the above-named left earth-life. He was father of J. Burns, publisher of this paper. A sketch of his life appears in another portion of this issue. The interment took place on Wednesday, in a burying place set apart by the son of the deceased on his own ground. It is the first interment that has taken place in it. The sentiment expressed in Mr. Gamson's poem, "A Burial Wish," is realized in this case. The deceased has left a widow 84 years of age.

A BURIAL WISH.

Inter me not when I am gone
 Beneath a cold and ponderous stone,
 Within a churchyard bed;
 I cannot bear the thought that I
 Should amidst rotting bodies lie,
 The foul remains of flesh.

(Within that spot is heard no strife,
 But round it are the sounds of life,
 And jarring worldly scenes;
 One cannot there in sorrow bend
 Beside the grave of some loved friend,
 Free from the common gaze.)

But lay me in some lovely vale
 Where near me shall the primrose pale
 Her balmy fragrance shed;
 Or else beneath some waving tree
 Where feathered songsters warble free,
 And æolian zephyrs sigh.

Or hard by some wild, rocky shore
 Where rolling waves unceasing roar,
 And lash the lonely coast:
 Where o'er me oft with graceful sweep,
 Borne by swift wings across the deep,
 The sea-gull wild shall fly.

There would I lie in my last long rest,
 My grave with richest verdure dress'd,
 And with fragrant flowers bestrewn.
 There let my peaceful slumbers last
 Until the loud Judgment clarion blast
 My dreamless sleep shall wake.

R. H. GAMSON.

Llanfair, Harlech, July, 1884.

PLYMOUTH: Richmond Hall.—Our service on Sunday evening last was attended by a numerous company, whose sympathy and appreciation were evinced by the deep interest manifested, as well as by the harmonious feeling that prevailed. Our platform was, as usual, filled by Mr. R. S. Clarke, who, in an inspirational discourse on "The New Republic," endeavoured to show that the human family might attain to a condition wherein universal brotherhood would be recognised as a reality. It was argued that our present position was transitional, and that with increased knowledge and continuing development, man would bye-and-bye arrive at a state from which all selfish ideas would be eliminated, their place being taken by love, which, with reason and inspiration, would be the mighty powers impelling future peoples in the path of true progress. The president occupied the chair. Our social tea meeting has been unavoidably postponed for a short time.—DEVONIA.

HETTON-LE-HOLE: July 13th.—Camp meetings forenoon and afternoon, held in a field (kindly lent for the occasion by Mr. Minto, farmer). There was a very large gathering in the forenoon, when the following gave very able addresses: Mr. W. H. Robinson, of Newcastle; Mr. Stevenson, Gateshead; Mr. J. G. Grey, Gateshead; and Mr. W. Westgarth, Sheriff Hill; Mr. F. Walker in the chair. In the afternoon, we had likewise a very large attendance, but wet coming on, we were compelled to decamp. In the evening the Miners' New Hall was filled, and the same gentlemen gave very appropriate addresses, which were very highly appreciated by the audience, as they were all loudly applauded at intervals, and at the end of the meeting there was a cordial vote of thanks given to each of the speakers for their very able addresses, likewise to the chairman for the very efficient manner in which he conducted the meetings.—JAMES MURRAY.

LEEDS: Psychological Hall.—Our platform was ably occupied on Sunday by the guides of Mrs. Butler, Cononley. The evening discourse was particularly good, and though there was a severe thunder storm for a short time, the control continued the discourse undisturbed by the conflict in the elements.—SEC.

NEWCASTLE.—Mr. G. W. Gardiner favoured us with an excellent address on Sunday last; the lecture was much appreciated and the attendance was good.—ERNEST.

A gentleman, living in the neighbourhood of Fitzroy Square, would like to become a member of a private circle in the W. district. Address—"Henri," 7, Southampton Street, Fitzroy Square, W.

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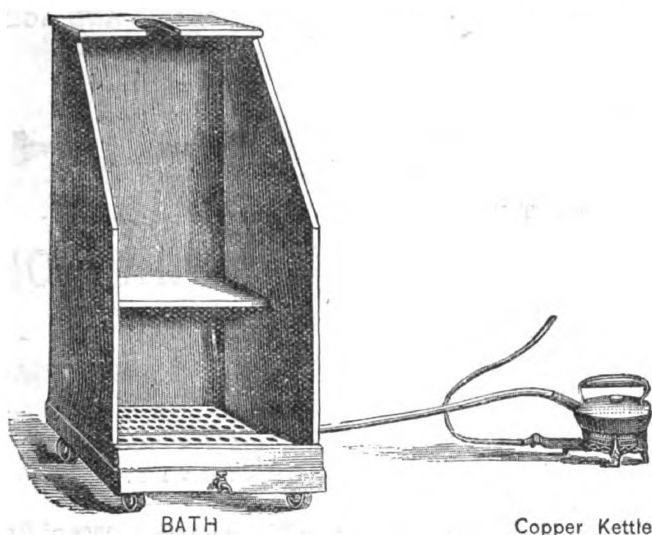
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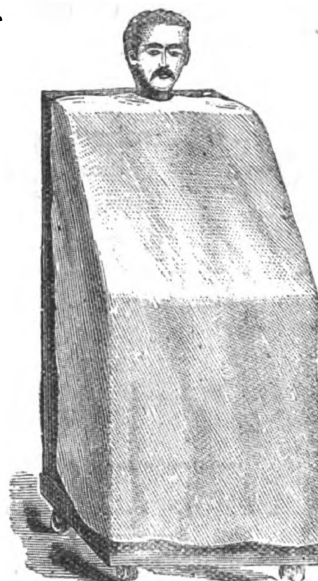
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Put two quarts of water in the Kettle, and if the gas Bunsen is not used, place it on a good lively fire, in the room where the Bath is used. In fifteen minutes, or less, it will begin to pour out steam from spout; then join the Kettle to the Vapour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

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

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

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