



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

# SPIRITUALISM.

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## MEDIUMSHIP: PHENOMENA.

### SPIRIT IDENTITY ESTABLISHED THROUGH DIRECT WRITING.

#### A LETTER FROM A DECEASED MOTHER TO HER SON IN EARTH LIFE.

Dear Mr. Burns,—You will be sorry to hear that since my last communication with you, I have sustained the first real bereavement of my life, in the passing over of my mother. I had been separated from her, with the exception of a few brief intervals, for more than ten years. Seven of these I spent in Wales, and then the work of the Spiritualistic Movement called me out here, in conjunction with Mr. Spriggs, to the most distant part of the globe from my home. Though from my mother's advanced age, which was seventy, I could not reasonably expect her to be very long for this world, yet I always cherished the hope of seeing her once again, before the Angel of Death called her away, and the shock was consequently severe, and the thought of having been so far from her during her last moments upon earth was painful in the extreme. She was struck suddenly down, and never fully regained her consciousness. She was deeply attached to me as the youngest member of her family, and I was, I know, constantly in her thoughts since I have been here. The only time during the six days of her last illness, when she for a few minutes opened her eyes, it was to fix them upon my portrait, and to murmur a few incoherent words as though speaking to me.

Nevertheless, as every cloud that darkens our pathway in life has a silver lining, as the dull sky overhead is ere long spanned with the resplendent arch of the rainbow, as the grim chill of Winter is surely succeeded by the sweet, warm breath of Spring,—so this event, distressing to me as it is, has resulted, by the kind assistance of our spirit-friends, acting through Mr. Spriggs' mediumship, in a most beautiful manifestation of the presence of my mother with me here. All my past experiences have been crowned with this positive proof, the power of which my reason will for ever own, of the sublime truths that there is a spirit which survives the dissolution of the physical body, that carries with it the mind, memory, thought, affection; all that go to make up the individuality of those we love,—a spirit that can annihilate time and space when prompted by that feeling of affection to seek its object, and, when guided by more experienced intelligences in spirit-life, operating under appropriate mediumistic conditions, can manifest its presence most unmistakably.

Although these experiences are sacred to myself, yet I feel impelled by a sense of duty to make them known for the sake of others, and in grateful recognition of the efforts

of these noble spirit-workers, and the same reasons must be my excuse for intruding my private griefs upon your readers.

Shortly after receiving the intelligence of my mother's decease, I heard from our spirit-friends that they had seen her, had found her well and happy and with friends, and they thought that, although there might be some prejudices to overcome, a little persuasion would induce her to come and speak to me at our circle. These prejudices, I may mention, arose from the fact that, when in earth life, while she fully accepted upon my testimony the reality of the Spiritualistic phenomena, yet the effects of the theological creed, impressed so firmly upon her mind in youth, prevented her from entirely shaking off the fear that there might be something Satanic about them, and consequently she would attend no circles, and this feeling of repugnance seems to have followed her into spirit life, and held sway over her there for the time. I knew, however, that, before the influence of her attachment to me, the feeling would be dissipated, as snow melts before the warmth of the sun. I heard no more until the evening of the 27th of March last, on which what I am about to narrate occurred. On that evening both Mr. Spriggs and myself returned late to the lodgings which we occupied together. I arrived home first, but sat up for a time reading, as I expected him before long. I then retired to rest, leaving the lamp burning brightly. The bedroom is separated from the sitting-room by large folding-doors, which I left open. I remained awake, thinking of the loss I had sustained, and in a short time I heard Mr. Spriggs come in. We occupied not only the same room, but the same bed, and in a few moments he had extinguished the lamp, and was by my side. His head had scarcely touched the pillow, when he was deeply entranced. This was totally unexpected by both of us, but I conjectured that I was about to receive some news of my mother, and remained passive. No word was spoken, and the trance seemed deeper than that usual for speaking, and was accompanied by slight convulsive movements. The hand was vibrated rapidly for a time, and the thought at length struck me that the spirit-friends might reply to my questions by movements of the hand. I accordingly asked if my mother were present, and received a response in the affirmative. After a few other questions I paused, but the hand continued to be moved, as if to attract attention, I inquired of the controls if I should repeat the alphabet, and being answered "yes," I did so, and by that means received the following message,—"*We are assisting her to write.*" I asked, "Now?" in some surprise, thinking only of "automatic" writing through the medium's hand, and that for this time and place were somewhat inopportune, but the answer was "Yes." "Then," I inquired, "shall I get pencil and paper?" "No." "Pen and ink and paper?" "No." Pausing in some perplexity as to how they proposed to manage without materials, they immediately gave the

message,—“*Peter will get things,*” and then a further message,—“*Look in ten minutes.*” On asking “Where shall I look?” I at once heard raps upon a small table about two feet high, standing three or four feet away from the left hand side of the bed, and from this I concluded that it was there I was to look. Immediately after the knocks Mr. Spriggs regained consciousness, and half jumped up in a nervous state, exclaiming that he felt sure someone was in the room. I explained a little to him, and we then talked of other matters. In a few minutes I rose, obtained a light, (Mr. Spriggs wondering what I was about) and walked towards the little table. The surface of this had been a blank when we retired to rest, but now to my astonishment I saw on the one side my own inkstand of violet ink, on the other my ivory-handled pen, both of which it has been my habit to keep in a particular place on the cheffonier in the sitting room, and between the two lay a sheet of writing paper, clean and free from crease. These articles must have been carried to the table by our spirit-friend “Peter,” as promised. It was with mingled feelings of surprise and delight that I discovered on this sheet of paper a communication addressed to myself, in what I instantly recognised as *my mother's familiar handwriting*. It ran as follows:—

“Dear Alfred,—Harriet wrote to you, and told you I had left the earth. I was glad to go. I am happy. I shall speak soon. Tell Harriet I have been. God bless you; your ever Affectionate Mother.”

The words “I am happy” are underlined. I believe that in one or two places where the ink was thicker, it was scarcely dry when I first looked at the message, but as my memory does not make me quite certain of this, I do not urge that point, as I desire only to give a bare and exact statement of the facts. The chemical nature of the ink used is such, that it dries in a very few moments after leaving the pen. During the execution of the writing, I observed that the medium's right hand, although some six feet away from the little table, sometimes exhibited a peculiar slight jerky or twitching movement, which was no doubt caused by the action of the controls in drawing the force necessary for the materialization of the hand that held the pen. This pen I will never part with, and I shall always preserve with gratitude the memory of the spirit-friends and medium through whose co-operation my mother was enabled to give me this tangible and lasting proof of her continued existence and presence, the radiance from which so effectually dispelled those clouds of sadness that even my conviction of the reality of the future life could not altogether prevent from overshadowing me. Whatever I may have done towards assisting the spirit-world to manifest its presence and power during the past eight years, was fully repaid in the course of that brief ten minutes.

I have been minute in my description of what transpired, for two reasons,—first, that it may be seen that all my faculties were on the alert;—secondly, that your readers may be the better able to realize the circumstances for themselves.

I have since carefully compared the handwriting of the communication thus received with that of letters received from my mother during her earth life, in order that there might be no ground for imagining that my naturally partial eyes may have fancied a resemblance where none existed. I have done this letter by letter, and word by word. The result is, that in addition to the general similarity, which is palpable to anyone at the first glance, there is, in the formation and style of similar letters, words, and phrases occurring in the two, complete identity. There is the same use throughout each of the old-fashioned form of the letter “r”; the same habit (an uncommon one) of commencing the word “affectionate” with a capital “A”; of forming the first “f” in the same word with the lower loop turned to the left instead of to the right; and, what is very strikingly evident, there is the same familiar habit (acquired in earth-life through a weakness of the right hand, caused by its muscles having been sprained) of writing almost every letter separately, instead of our usual practice of running off words and phrases without once lifting the pen; besides many other similarities patent to the eye, but which verbal description would fail to convey. As to the composition of the communication also, there is evident the same habit which characterized her in her letters, of coming at once to the point.

I have shewn these letters to many friends, that they too might compare the writing with that of the communication, with the result that they declare them to be identical.

Indeed, any expert would testify in a court of law that the handwriting of the letters, and that of the communication, were done by the same person. Yet the former were written fourteen thousand miles away on the other side of the world, while the latter, I know, was executed here in Melbourne, a few weeks ago, after my mother's death, in the privacy of my bed-room, and in the silence and stillness of midnight.

My mother has since frequently spoken to me at our circle in the “direct” voice, and given me fresh proofs of identity. At one of these, another very beautiful manifestation was produced. I thought I heard something like a piece of paper fluttering down close to my feet. Immediately my mother spoke, and asked me if I remembered a scrap of poetry she had once sent me (a cutting from a religious paper), the theme being, “Shall we know each other there?” I replied that I did remember it, and that I had it still somewhere at home. She then said that “Peter” had fetched it from there to the circle. On looking, I discovered at my feet the identical cutting referred to, brought from my home a mile away. On another occasion, she asked me to place writing materials by my bedside at night, and on my doing so, I discovered in the morning a second communication in her familiar handwriting addressed to my sister in England.

At a grand Materialization seance which we held the other evening, one of the spirit-friends stepped forth in the form before the sitters, and addressed them, stating who he was, that in earth-life he had been a Wesleyan, and strongly opposed to Spiritualism; that after passing over, he had been induced to attend some circles, but still remained antagonistic for a time; he had ultimately, however, yielded to the truth, and become a worker in the Movement in spirit-life, his great sorrow now being that through his own teachings in earth life his wife's face was set against it, and she would not receive any communications, and was consequently truly as one dead to him, and he warned all who heard him to be careful how they rejected that which might be true. I could not help thinking how fortunate I was that no such barrier existed in my case, but that the chasm had been bridged over, and that now there were no prejudices on either side to cause a separation which physical dissolution alone was powerless to bring about.

Yours sincerely,

Melbourne, June 1st, 1884.

A. J. SMART.

#### A SEANCE AT WALWORTH.

Last Saturday evening, I was fortunate enough to be present at one of the best test seances I ever remember having gone to. It was held at the house of Mr. Raper, the Mesmerist and Herbalist, 26, Sturgeon Road, Walworth Road.

The medium, Mr. Vango, appears to me to be a young man who will be of great service to the Spiritual Movement. He is deeply in earnest, and his great aim is to spread the truths his guides are so anxious to place before the public. “Sunflower” first took possession of her medium, and gave ample proof to those present that she was well acquainted with the surroundings of us all. I will not go into particulars, it would occupy too much space in your columns, but it may be interesting to the relations of the writer, and, perhaps, to hundreds of others, to tell them that she described a brother of mine exactly as he was on earth, who was standing with his hand on my shoulder, and who passed over to spirit-life about twenty-eight years ago, at the same time giving us his Christian name.

“Mrs. Main” afterwards took control, and after speaking to her son, who was present, for a short while, had a kindly word for us all. She greatly deplored the lack of energy on the part of the East-end Spiritualists. Although she has no desire whatever to enter the body again, yet she feels at times when she takes possession of her medium, that she would like to throw open her door again in that neighbourhood, as she used to do for the benefit of all earnest inquirers. She hopes many of the Spiritualists will follow her example in that respect. She asked me to give her compliments to Mr. Burns, and trusted that God would bless him in his grand work.

At the close of the meeting, Mr. Vango kindly offered his services to come again in the course of a few weeks. The offer was gladly accepted by Mr. Raper, who will throw open his meeting-room on that evening to any Spiritualist, and also to those who are anxious to find the pearl of great price, which every one may lay hold of by searching for themselves.

SCOTCH GARDENER.



INSPIRATIONAL AND "INFUSIONAL"  
MEDIUMSHIP.

To the Editor.—Sir,—I read with very much interest the statement of my friend Mr. W. H. Harrison, narrated in your last issue, regarding his experience in relation to my mediumship, as at my Sunday services, at the Cavendish Rooms, Mortimer Street, London, on Sunday evening, July 13. The point, Sir, raised by yourself as to the process of the development I experienced during those deeply interesting, and in many cases the best, series of meetings held so long at the Spiritual Institution under your presidency, and which we have frequently discussed, is a most important one, as taken in conjunction with the experiences of Mr. Harrison, and many other able students of mediumship who have intelligently studied my own mediumship and that of others, it would seem that in addition to the inspirational process of trance oratory, that is to say, the inspiration directly due to our spirit friends, there is another element involved, which I venture to associate with the infusion of the thoughts of those who made up the auditory. I have frequently noticed this fact in listening to the admirable lectures by Mrs. Britten, Mrs. Richmond, Mr. Colville, Mr. Wallis, and others, who have had the character of their utterances noticeably influenced by the mentalities before them. Especially would I commend to all mediums, and students, Sir, the lucid statement of a principle I have always advocated, and which you ably express by saying,

"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."

Exactly, "improve the mental surroundings," for the best mediums for instruction are those whose minds are quick with the live thoughts of great minds, not those who complacently sit with folded hands trusting all to "the spirits"; nor can we expect—save in the rarest of instances—that the invisibles can produce wondrous eloquence, and able arguments, through brains that are either uncultured, or unsuited for such effects. Mediumship, I take it, means mental and spiritual culture, *self thought*, a careful estimate of our own powers, with a due regard to the help receiveable from our unseen friends; it surely cannot mean a fallow brain, an idle mind, "an empty head"—such are weeds and waste. For sixteen years of spiritual culture, for many painful lessons by which such culture has been promoted, for a clear knowledge of myself, I am deeply grateful to the wise beings I endeavour to serve with every zeal and faithfulness, but ever sounding in my ear is the monition—"The more you unfold yourself mentally, morally, and spiritually, the better can we do our work through you for the good of humanity at large," and that I may be long spared for such noble duty is my only ambition. As a note of experience and confirmation this may prove of interest to your hosts of readers.

Faithfully yours,

J. J. MORSE.

201, Euston Road, London, N.W.

P.S.—Let me add an important point. Mr. Harrison did not enter the Rooms until after I had passed under influence, and I was totally unaware of his presence until my return to the normal state. This lends an additional value to his statement.

## REMARKS.

It would appear that we know very little of mediumship, and what spirit communion involves, else, on the popular theory, we must charge the spirits with breach of confidence, seeing that they let so much pass for theirs to which they can lay no honest claim. Now, we shrink from making this charge, hence, the alternative, that we are yet in dense ignorance on this important question. There may be a class of professional spirits, like our professional preachers, who pander to their audiences, retaining to themselves truths which would not go down with their hearers. Spiritualists, finding that spirits did indeed manifest through mediums, jumped at the conclusion that everything stated by a medium on all occasions, was actually and truly the utterance of a spirit! This dogma has been held fanatically by the laity, and self-interestedly by the priestcraft of the Movement; for speakers find that their talk goes down if it be given with eyes shut and under spirit influence, whereas an apparently normal speaker might be scouted, and yet be capable of giving much more from the Spirit world than the one who was assumed to be the immediate instrument of a spirit there and then present. To work a reform in this matter, and probe the merits of mediumship to its bottom, will be no light task,

and woe be to him who attempts it; for many mediums are as rigid in their determination to enforce their claims to spiritual infallibility, as the "Reverend" gentlemen of the sects.

We have had a vast experience with private mediums, and spirits have explicitly stated occasions on which they could get little through the medium, and in which they had to pick the brains of medium or someone present to find means of expression. But professional mediumship stands in the way of these enlightening confessions, which honest spirits are always glad to make for our information.

Our correspondent does not seem to grasp the point, though he is himself a trance medium, and presumably was under the influence of spirits when he penned his letter. He rests the case on intellectual culture, and overlooks the question of "States," of which few Spiritualists seem to take any notice. The slightest psychological disturbance will render a man incapable of giving expression to his highest thoughts in his best manner. If, then, a man's spirit cannot at all times equally well control his own body and brain, how can we expect strange spirits to be invincible to conditions. Yet we find many spirits control better than the individual spirit can; or rather the "control" consists in altering the "state" of the medium, and thus enabling his own faculties to act in concert with the surroundings in a more satisfactory manner.

These psychological states are not true mediumship. We have cases of the most ignorant and undisciplined minds giving expression to facts foreign to their experience, and in languages that no one present is acquainted with. Here we have the mediumistic "state," and therefore the desired result. But such mediumship is not the kind which is to be met with in platform work, which is of a more general character.

Our quest, then, as Spiritualists, is to delve into this grand treasury of Spiritual States, to learn how to develop them, utilize them, and keep them from deterioration. When Spiritualists become intelligent enough to seek for such knowledge, the controlling spirits will not be slow to aid them. At present spirits are "controlled" by the ignorant dogmas of sitters and audience, who would feel highly insulted if on all occasions the truth about these matters were told them.—ED. M.

## LITERARY NOTICES.

## WILLIAM OXLEY'S "EGYPT."

EGYPT, AND THE WONDERS OF THE LAND OF THE PHARAOH'S.

By William Oxley, Author of "*The Philosophy of Spirit.*" Illustrated by a New Version of the *Bhagavat-Gita*, an Episode of the *Mahabharat*, one of the *Epic Poems of Ancient India*. London: Trübner, cloth, 7s. 6d.

Seeing that our readers have perused with avidity this work as it passed through these columns, and as we descanted upon its leading features from time to time, it seems almost unnecessary to return to the subject again. Now that the Book has been published, however, we feel impressed to give it a warm welcome, and a most cordial introduction to the consideration of our readers.

It makes a very handsome volume, and contains in addition to Mr. Oxley's work, Mr. Menzies's Essay on "Egyptian Architecture." This truly classical paper, abounding in shrewd technical observations, is quite of a different character from the main performance, which deals with subjects that carry the mind into a realm that will suit another class of student. But we think both works will be read with eagerness by all thinkers, and be treasured the more because of their distinctness of style, matter and purpose.

The illustrations, which are numerous, are printed on plate paper, and inserted between the leaves of the text. This gives the volume a rich appearance, and greatly adds to its educational value. That Tablet of the Kings' Ovals appears in a book for the first time, and is a wonderful *fac-simile* of ancient literature and art,—an illustrated volume in itself. The binding is massive in appearance and neat in execution, and the emblems in gold give the external observer a true indication of that which is contained within.

As to the contents of the Book, the author has without doubt collected a wealth of fact and thought, which has never before been brought together by any other writer. The subject of "Egypt" is one which has not been neglected of late,

and while such massive works as that of Gerald Massey encompass a territory almost otherwise incomprehensible, yet we have in this smaller work a combination of considerations pointing to a practical result of great value and importance. Already the bold and striking course taken by Mr. Oxley has become the recognised theme of treatment by various exponents, and those who review the position of Christianity in the ages, are forced to move onwards in the track indicated by this pioneer, or submit to be left behind.

The moderation and impartiality displayed in this work constitute a charm that all classes of readers will not be slow to appreciate. Though it might be styled "Anti-Christian" by some, yet it displays most clearly and beautifully the inner truths intended to be embodied in that system, and relates those gems to a divine diadem of Truth that has surmounted the brow of Theosophy through vast ages. Nor is the author less judicious in his relations to Osirianism than he is to Christianity. He is no blind apologist for the "flesh-pots of Egypt," but with kindly justice lays bare all deformities of "Egyptian darkness," that we in this later age may not be guilty of their perpetration. The Egyptians had their "letter which killeth," and no doubt it predominated in the more popular aspects of their religion. But there were those who had a true knowledge of what is involved in Spiritual Being, and could manifest grand spiritual powers. All this is faithfully indicated, also the fact that their Spiritualism partook of phases indicative of divergent degrees of development.

The closing department, touching on the Schools of Philosophy, and the early centuries of the Christian Ecclesiasticism, is the most valuable, in a certain sense; and it is one that would pay well for incalculable development. There is yet to be found in Rome much to cast light on the development of Christianity, and the relations of Egypt and other countries thereto. We would be glad to see this closing section receive assiduous study, and on the lines indicated by this writer, who seems to have been led in a remarkable manner to the selection of materials and their treatment, in a way that cannot fail to interest and enlighten all who carefully follow him. We are glad to see a student of spiritual science take a leading position in such an enquiry; indeed, no other form of mind is adapted to make headway in these directions.

The lesson of the past must be fully recognised before the light of the future can hope for an audience. As the streaks of dawn tip the mountain-tops, the objects in the valley become more certainly visible. So in this age of increasing spiritual light, new views of truth are not only presented, but the old ideas are seen in the new, and in their true, light. Certainly the Christian system is one in which the light has been most studiously kept under a bushel. Symbols and personifications have been placed in the front rank of essential principles, which has landed the devotees of that system in darkness and confusion. No peace nor brotherhood has been obvious amongst men during the reign of that system. The term "Prince of Peace" is indeed a most bitter and cruel sarcasm. Externalism in religion and gross selfishness in social polity have prevailed, and all the ameliorating influence which has blessed mankind, has reached it from sources and through agencies outside the Christian system. This progressive fact is grand evidence on behalf of the Supreme Good; and while the Church has been making generations, nations, empires, and continents of "infidels," the light of the Divine Presence has been leading millions to a knowledge of spiritual truth, through ways of its own. Spiritualism is the accentuation of this grand spiritual work, which arose with the revival of Learning and Science, about the time of the Reformation and invention of Printing. Who cannot fail to see the Almighty Hand in these great movements, the aim and purpose of all of which is to enlighten man, and raise him superior to the dominant ecclesiasticism, which has ever been the stoutest opponent of the Divine Will.

Thus it is appointed that from the front rank of spiritual thinkers, men like Massey and Oxley should march forth to remove to the voiceless Desert the dilapidated remnants of an effete idolatry, which is a shadow of darkness to the light of the New Day, and a stumbling block to the feet of the travellers on the new highway of the King of Kings! Let us restore to the Egypt of old the mummy ceremonies that belong to her, with which we have so long wrapped up the Divine Child, even to long periods of artificially enforced hybernation. It is not a mummy, but the Child of the Infinite! Unswathe it, then, of those musty bands, infiltrated with the sands of the Desert and the dust of Ages, and let it live and move in our innermost!

Nothing can so well serve this high and holy purpose, as to circulate amongst all intelligent minds Mr. Oxley's book. Every friend of Spiritual Truth should make himself a centre of light, by possessing a copy or copies, and place them with unfailing industry in the hands of intelligent readers.

#### A BOOK OF GHOST STORIES.

THE HAUNTED HOMES AND FAMILY TRADITIONS OF GREAT BRITAIN. By John H. Ingram. London: W. H. Allen. 320 pp., cloth, 7s. 6d.

Modern Spiritualism has had the remarkable effect of making a belief in ghosts respectable,—and not only the belief, but ghosts themselves have come in for such appreciation these few years, that it must add greatly to their comfort in visiting the mundane haunts of their former earth life. In these rather ambiguous words we do not simply "crack a joke," but at the same time give utterance to sound psychological science. Ghosts are found, on practical experience with them, to be remarkably discriminating beings, and they strictly observe the law of fitness in all they do. Were mankind in such a frame of mind as to permit of it, the question of spiritual existence, or ghosts, would no longer be a hypothetical one, but personal testimony would certify the fact to every individual.

These remarks we have founded on general experience, taking our own as a sample of many. We can remember the ancient of days in our boyhood, who entertained a high respect for, and had considerable acquaintance with, ghosts. Since that time society has passed through an intellectual stratum of antipathy to the denizens of the invisible realm, in which transition state not only ghosts but those who have believed in them have been laughed to scorn. This the ghosts could not stand any more than their earthly representatives, and so they withdrew themselves into their own proper state; and it has been supposed by the very knowing ones that there never were any such beings.

Modern Spiritualism has altered all this, as we showed in our comments last week. The effect produced is not a very distinct attachment on the part of the public mind to Spiritual manifestations, or laboratory ghosts, as they might be termed, which can be produced to some extent in seances at will. It is the old, original article, the spontaneous natural ghost that is being patronized once more by public favour. But this effect is a direct result of the fact that the intelligence of to-day believes in some form or other in the manifestations of Modern Spiritualism. Men like Crookes have set up the necessary psychical apparatus and produced ghosts in the laboratory, having in readiness electric light and sensitive plate wherewith they were photographed. This kind of information has become a portion of the Scientific fact of the age; and added thereto is the vast mass of personal experience acquired in family and public circles, wherein ghosts have been seen, heard and felt abundantly. All this has so ameliorated the mental atmosphere, that ghosts again begin to sally forth, like butterflies in sunny weather, and the book before us is testimony as to the truth of our opinions.

We would mislead the reader if we inferred that this book contains an account of only quite recent uncanny experiences. It is rather a collection and selection of the most famous narratives derived from places, many of which would now be considered ancient, though some are quite recent. But our contention holds good, that it is Modern Spiritualism, as a modifier of public opinion, that has made this book and its favourable reception by the press possible. It is "a Guide to the geography of Ghostland, a handbook to the Haunted Homes of Great Britain." The subject matter is introduced as narrative of fact, not as interesting literary scraps, in which degenerate light many readers and editors regard such literature, which is a much greater insult to the ghosts than defiant scepticism and unequivocal rejection. What righteous Editor would trade on what he considers the morbid cravings of his readers, and what respectable ghost would feel flattered in being made a literary scarecrow? Our author is much more courteous, both to the reader and his shadowy clientele, than such conduct implies.

Spiritualists have discovered why it is that certain places are haunted: and it is also true that in a negative way our author has adopted similar conclusions. Alter the conditions, and you dispel the ghosts. This may be effected both by demolishing the physical configuration of a haunted place, or by operating mentally on the spiritual condition of



the wandering ghosts. A. J. Davis long ago unriddled this matter through his wonderful clairvoyance, and up till now many Spiritualists have assembled in ancient ruins, and not only held intercourse with the spiritual inhabitants, but liberated them in many instances from the bondage of earth.

This is one of the "uses of Spiritualism." We have heard of not a few haunted houses, but we have been asked not to give the particulars, as it would depreciate the property if the report went about. But the worst of it is, that it is impossible to keep the thing quiet. The ghosts are not amenable to such commercial policy, and with all the aptitude of landlords to obtain rent for valuable property, not a few eligible places stand unused because of the fact that the ghosts have ejected tenant after tenant. Now Spiritualists have cured many such places. Ghosts are very reasonable. They would not take trouble to haunt without having a purpose in so doing; and when that purpose is fulfilled, they haunt no longer but betake themselves to more congenial occupations. Spiritualism in one of its phases is the art of communicating with ghosts, holding intercourse with them, getting to know what they want, helping them to supply it, and thus getting rid of them. The houses of many Spiritualists would be reputed as fearfully haunted, if the mortal inmates did not know how to entertain their invisible lodgers. It is fear and superstition that make ghosts terrible. The Spiritualist is enlightened, therefore he has no fears, and the ghosts,—being in their approach to him largely made up of his own condition—regard him as hail! fellow, well met.

In our columns, not a few cases of hauntings have been recorded, and if we published all that are observed amongst our readers, we might fill the *MEDIUM* from January to December with cases. In hundreds of families manifestations daily occur which would make the hair stand on end of the ignorant, timid and superstitious. To seancers there will not be much that is new in this book. But it is a very fine literary work, and its narratives abound with those bits of scenery, history and personal incident which so much charm the mind of the reader. Its plan is alphabetical, and geographical. Like a gazeteer, it gives all the places occurring under the letter A first, then it proceeds to B, and so on till the end of the alphabet and the end of the book.

From such a work there is much to be learnt of a psychological and moral kind. The Spiritualist will observe the hidden cause of much that is set forth, and be instructed as to the effect of words and acts, the influence of which so frequently pass unheeded. To all readers the book contains much that is salutary, and as an aid to the student of spiritual science it lends a helpful influence.

#### PHENOMENA IN A PRIVATE FAMILY.

**SPIRITUALISM AT HOME.** By Morell Theobald, F.C.A., London, E. W. Allen, 40 pp., wrapper. Price 6d.

We commented at such length on this paper at the time it was read, that little remains for us to say; yet it would not quite exhaust its subject, if we transferred it word for word to our columns. There is, perhaps, no document in our literature more instructive than this little book. It is particularly enlightening to Spiritualists, many of whom are only such in name, never having had any personal experience of mediumship. For this reason the periodical literature, in some of its aspects, is flooded with worse than worthless theories of mediumship, that have not only had a repressing effect on the progress of the Cause, but have been a reproach to it. Such was the attempt to induce the Legislature to repeal the laws against "rogues and vagabonds," that "mediums" might have free scope for their calling! And more lately, a remarkable manifesto was signed thoughtlessly by certain Spiritualists, to the effect that all mediums are such rogues, that they should be kept strictly under eye all the while phenomena are being elicited, so as to guard against their tricks. We have often longed to see counter-manifestoes promulgated, to balance the account in favour of science, common sense and decency in respect to the tactics of a section of the Movement, and we rejoice to see that the spirit-world has accomplished it, through the agency of the family whose experiences are recorded in this little book.

And we ask: Could such satisfaction have been attained on the "rogue and vagabond" principle of strolling, mercenary mediums? We acknowledge with gratitude, that promiscuous seances, well conducted by honest mediums, have done a deal in convincing the nibbling investigator that there is "something in it." But have they not done vastly more evil

than good? Evil not only to the Cause, but to the unfortunate mediums who have been victims of a mischievous policy. Mr. Theobald would shudder at the mere thought of exposing his dear friend the medium, and the other members of his family, to the intrusion of sitters who, by paying their fee, consider that medium and conditions are absolutely under their control, to employ "tests" and "investigate" as they see fit. We can see that this estimable family, medium included, occupy a most favourable moral position; but could they risk the giddy precipice of contact with all sorts of sitters, and overexhaustion of the vital forces, which is another term for the Moral Principle?

To a man who has mediums of his own flesh and blood, such a consideration comes home with appalling force. Can we stand quietly by, and see other people's brothers and sisters, sons and daughters brought to a condition which we would shrink from subjecting our own to? As a Movement, we must be guided by high and holy moral considerations in this matter; or, can we wonder that disaster and disgrace attach to us as a body?

Wherein consists the difference between the good medium and the bad medium; and, indeed, between the good man and the bad man? Is there any essential difference in the Divine Flame in the one case from the other? Is God a respecter of persons; or do the differences arise from want of observance of organic law through which the inner spirit manifests itself? We have seen the good medium made bad and the bad medium improved. No one is positively good or bad, so that these degrees must exist within relative limits; but we contend that Mr. Theobald's medium and circle could be deteriorated by improper usage, and that others who do not stand so high, would appear to much better advantage, if they had been so well cared for as Mr. Theobald's has been. All forms of spiritual experiment are bad, in which a want of charity and high principle finds a place. Hence we have been for long opposed to those methods of "testing" and "investigating," which destroy mediums, and leave the seeker of truth without satisfaction?

Mr. Theobald's little work shows that the less "investigation" the more success. Instead of trying spirits and medium, it was the observers that had to be placed on trial. In other words, it appears that the progress of the phenomena depended upon a progressive change in mental state of the observers. While doubts, suspicions, and a desire to solve the problem existed, the spirits could not succeed so well. They deprecated so much watching and prying. But when the Rubicon has been crossed, when the mental states of observers and operating spirits have assimilated, then the work goes on with satisfaction to both sides of the question.

These experiences abound in beautiful facts, illustrating the higher forms of spirit communion. The literary manifestations are delightful, and so are the indisputable indications of spirit identity, and of the fact of spirit-ubiquity and observation. From such a record much can be learnt of the real state and power of spirits.

It is not merely a dry narrative of wonders, but in an unaffected and candid manner, Mr. Theobald has given the reason why all such things are, as recorded in his experience. In this the author has written wiser than he knew: he has as a medium for spirit communion filled in those delicate shades and touches, which make a record of spiritual intercourse what it ought to be. It takes a medium to truly represent the manifestation of the spirit, as it takes a medium to elicit these manifestations. It is not gush nor is it "scientific" precision of detail, that render a seance report complete; but it is that unconsciously expressed representation of the spiritual truth intended to be set forth, that constitutes the charm and the source of enlightenment; and, as such, a proper record of spiritual facts is truly a work of genius.

It is a thousand pities that Mr. Theobald's paper cannot be added as an appendix to Mr. Ingram's "Haunted Homes."

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday our platform was occupied by Mr. Johnson, of Hyde. The afternoon was devoted to answering questions. Several were asked, and all were highly gratified with the able and efficient manner in which Mr. Johnson's guides answered the various questions. In the evening Mr. Shaw, subject, "The Progress of Spiritualism." The lecture showed how it had advanced from the Fox sisters down to the present, for Spiritualism is now a tower of strength above all others for pulling down and building up. This led to a very amusing discussion, male and female taking an active part.—O.

## SECOND SIGHT IN THE RHONDDA VALLEY. EXTRAORDINARY EXPERIENCES OF A COLLIERY MANAGER.

[By Morien]

A few days ago I was seated in the lodge-room of a Rhondda colliery in the society of a late colliery manager. He is well known in the district where he resides for his extensive reading and general intelligence, and he is a thoroughly trustworthy individual. He made statements to me of an astounding nature, which would greatly interest the society which was recently formed in London for the purpose of psychical research. He told me that on a Sunday morning he and three others had gone down one of the collieries with which he was connected. The four, having visited their respective districts in the interior of the workings, returned to a small lodge-room within a short distance of the bottom of the shaft. They were alone in the colliery, and nothing but the murmurings of the air current as it winged its way into the workings and their own voices broke on the stillness of the silent mine. Suddenly an irresistible impulse to ascend the shaft took possession of my informant, and he hurriedly said to his companions, "We must ascend the shaft immediately." They were startled by his abruptness of manner, and the earnestness with which he spoke. But one of his companions replied, "No, I will not ascend until I have done my work." He had hardly finished speaking when a drop of water fell from the roof, and entering the gauze of his Davy lamp at the top put out the light. All the lamps were, at this colliery, locked in the lamp-room, situate on the surface near the mouth of the shaft; and the owner of the lamp proceeded to the cage, signalled, and was drawn to the top. He soon descended again with his lamp re-lit, and again took his seat in the lodge-room with his three companions. The impulse to ascend came again on the manager, and this time he almost concluded that a voice called upon him to ascend. He instantly spoke authoritatively, "We must ascend immediately." The words were hardly out of his mouth when a drop of water again put the light out in his companion's lamp. All four jumped to their feet, and the manager signalled to the surface with all his might to be drawn up immediately. It was inferred by the engineman at the winding-engine on the surface that something had happened below, and they were drawn up the pit—between 400 and 500 yards—at full speed. They had barely stepped from the cage to the surface when all four beheld flashes of fire playing about the summit of the lofty stack, which had a subterranean communication with the shaft through which they had just passed. The next moment a loud report was heard, and the stack was rent in two; the shaft also was shattered, and such quantities of rubbish from the sides and brattice boards fell to the bottom of the pit that it occupied two months of incessant labour to clear it away, and to enable anyone to descend to the bottom. It has not been ascertained whether the strange accident was due to lighting or to a gas explosion. Since then two out of those four men have lost their lives in pit accidents. The other two are still living. What was the mysterious agency which agitated the manager? All readers of Plato's discourses remember that Socrates fully believed he was incessantly attended by a supernatural being. My informant mentioned several other most strange incidents of a similar character which had occurred to him, indicating that future events casting their shadows before, are more real than a poet's day dream.

On the morning of the recent explosion at Penygraig my informant said that his little daughter, four or five years of age, who was in bed with him, called him several times. He, wishing her to go to sleep, did not answer her. But the next moment the explosion took place, shaking the house. The little one said instantly, "I could see it coming, dada; and I wanted to tell you it was coming, but you didn't answer." What "was coming?" She was too young to know what had taken place, and yet she said to her father, "I could see it coming." Did she, by the aid of some undiscovered power, behold the explosion taking place, and then darting with inconceivable speed towards the two shafts, and that this she meant by "wanting to tell it was coming?"

The same individual mentioned the following: One night six men were employed by him at the bottom of the drift. The trams were let down, and, when loaded, pulled up again by a wire rope attached to an engine. There were two water-tank trams employed in conveying water from

the men. One night he saw in a dream the two water tank trams becoming detached from the rest of the team on the top of the drift, and darting down the drift towards the six men below. He awoke in a great fright, and instantly sprang out of bed. Hurriedly putting on some clothes, he ran through the darkness in the direction of the drift, falling down several times in the course of the journey. When he came in sight of the lights at the mouth of the drift he shouted as he ran, "Stop! stop! stop!" When he came in view of the team he saw the two water tanks in front of the team, and the foremost in the act of passing from the flat to the descent into the drift. The workmen, hearing the shouts of "Stop!" instantly spragged the wheels of the water tank tram, and looked amazed at the excited manager, who now bounded into their midst. "You have not attached the two water trams," he thundered forth, "to the rest of the train?" This was found to be true, and, had the manager not arrived, the six men would inevitably have been killed.

One night he dreamed that a great stone had fallen on a workman named Abraham Price. As that man was leaving work on the following morning he, in the presence of others, mentioned to him his dream. That evening, when he (the workman) had returned to go to work, the manager cautioned him in the presence of others, and repeated what he had seen in his dream. Some hours later the manager saw a light in the distance coming out of the drift. The moment the workman carrying that light emerged from the drift he said, "Come into the works at once; a great stone has fallen on Abraham Price." The manager and a party of workmen immediately hurried in and liberated Abraham, who afterwards recovered from the effects of the injuries he had sustained. On another occasion he saw the roof of the stall of a man named William Thomas (Wil Gläs) falling down. He hurried to the works, and met the said William Thomas leaving it, the roof of his stall having fallen a few minutes before. This manager lived at one time at Pontyeats, and he had a son at a school six miles away. One morning he dreamed that he saw his son with a wound over one of his eyes, and blood streaming over his cheek. He lost not a moment before starting to see his son. He ran nearly all the way. After reaching the school he mentioned to the schoolmaster why he had come, telling him what he had seen in his dream. The schoolmaster laughed and said, "Your son is all right. This minute he left me." In less than five minutes the son entered the room with a small hole over one of his eyes and blood running over his cheek. The son is still living, and the scar is still to be seen over the eye. He had struck his face against a nail, which had penetrated under the eyelash. One night he dreamed he was in the level with the night shift, when he felt the air current beating against his left cheek. This would have implied that the air current was going in the wrong direction. He awoke and told his wife what he had dreamed, and that he feared the air was "going wrong" in the works, and that he would go into the workings at once. "I will accompany you," said his wife, and away both went. When they reached the workmen he asked them, "How is the air with you to night, boys?" One of them held up his lamp and said, "Goodness me," or words to that effect, "the air is going in the wrong direction." It was found to be so, and all hurried out of the works as fast as possible. It is impossible to account for these things, but they can be fully verified.—*Western Mail*, February 4, 1884.

## THE UNIVERSAL PHILOSOPHIC SOCIETY.

Last Sunday, the first of the Sibylline Lectures was clearly and impressively delivered by UNA, at the Camden Institute of Music. The second will be given at the same place, 32, Camden Road, next Sunday, at 11 a.m.

UNA spoke of two Sibyls who were loved by a magnificent incarnation of Deity, known among the initiated as the Light King. The first of these Sibyls promised to devote herself to him on the assurance of immortality on the earth. He granted her request, but she then refused his love, and so lingered on in old age and decrepitude. Then he offered the love she had rejected to another Sibyl, and she loved him with a love deep, pure, holy, and unchanging. Asking of him nothing save his love, she was content to live retired from the world, and in a remote cave in a beautiful forest. She learned his will, and made it known through the chief of the Sibyls, and priests.

So long as her words were received by them, the Oracles were true and ennobling, but the other Sibyl ever tried to shake the faith of the people, and at last excited many against her, and she died a martyr as she has ever died in her many incarnations.



Since that time there has been no one who could make known the will of the Light King, and establish His worship on the earth, but now in the re-assumption of her earth-life, although every obstacle will be raised and every form of persecution tried, and suffering must be endured before the worship of the Light King can be established on the earth, it is known that this, the ninth struggle, will finally be a lastingly triumphant one.

UNA then gave the first four principles given to Neophytes, viz. :—

That there is no sin, save that of the violation of the law of love or charity.

That there are three degrees of love, apart from which there is no immortality of progress and happiness.

1st.—That which WILLs to be able to sacrifice self, for that which is beloved.

2nd.—That which is ABLE so to sacrifice.

3rd.—That which owns not the name of sacrifice (because it is so pure and great that what would be suffering in the inferior degrees is a joy and delight in this the highest).

The other main items of the lecture are expressed in the following sentences :—

What we need is a School for the study of Human Nature.

Children, whose minds are so readily impressed, should be taught practically and theoretically the three degrees of Love or Charity.

None should be chosen as rulers of nations, communities, or households, who do not understand and practise at least the lowest degree of Love or Charity.

It should be taught that there is no true marriage save the psychological. This would of necessity lead to a marked decrease of population, and the consequent lessening and final cessation of the wretchedness entailed by poverty, and the diminution of disease, physical and moral.

There is nothing more abhorrent than rivalry between men and women. Each occupies his and her own sphere, and in the true psychological union, form one perfect whole. If this were understood, home would be as the holy of holies, and in the calm rest and contemplation of her life, while he fought the stern battle of the world, she would be as the goddess and angel of home, his guide to all things noble, and pure, and beautiful; his rest in all trial and weariness; his comforter in all sorrow; his sanctuary ever (no matter into what depths he might fall) against all the world.

If the three degrees of Love were learned and practised, we should have no more Russian Siberias; no more Irish (so-called) rebellions; no more threatened revolutions; no work-houses and lunatic asylums; for this would effect a gradual, but sure, and permanent change both in HEREDITY, and ENVIRONMENT.

The leaders of the Society desire the co-operation of those who will work earnestly, either as scientists or philosophers, for the happiness and progress of the human race; not for fame or personal motives, but unselfishly, as not desiring as a reward even the sensuous luxury of the promised Heaven, but only the delight which the noblest love itself gives when, in suffering, which lends but zest to brave and true hearts, they see their fellow men moving on slowly but surely to the attainment of Happiness, the paradise of universal Love or Charity.

The subject of the next lecture is—"Theory and Nonsense versus Practice and Common-sense."

### THE SELLING PRICE OF THE "MEDIUM."

#### ANOTHER SIDE OF THE QUESTION.

Following close upon the proposal to reduce the MEDIUM to one penny, comes the following demand :—

Mr. Burns.—Dear Sir,—The time has now arrived when we must take steps to recover from you the amount due to us. You are perfectly aware that we have not received any business profit out of this debt, and our calamity which befel us ten weeks ago (the fire) is a most serious loss, and compels our taking steps to recover all monies due to us forthwith. We therefore must request a settlement from you, and, sorry to say, unless the amount (£535) be paid by the 30th of September next, we shall have to compel payment. We trust, however, you will be able to avoid any such unpleasant proceedings. Knowing your struggles in keeping your newspaper, THE MEDIUM, and other publications together, during the last 4 years; also that they are doing, we believe, good work, makes us regret having to take the above steps. But, we think, if the readers of your publications knew the difficult task you have had, during the last few years, in working for the Cause, which you take such an active part in, they would, we feel sure, help you out of your difficulties.

We are, your most obedient servants,

SHARROW AND ANDERSON.

8, West Street, Soho, W.C., July 21, 1884.

The above is the amount due for printing the MEDIUM up to four years ago, when we commenced that work ourselves. To keep it on, it was absolutely inevitable that several pounds per week should be sunk for several years. Messrs. Sharrow

and Anderson received our acceptances, in payment from the printer, for work which they did for him; and thus they became responsible for a debt in which they had no business interest. By permitting the matter to stand over, Messrs. Sharrow and Anderson have so far saved the MEDIUM. This cannot go on always. And about an equal sum is required to meet other demands, the fruits of the Years of Conflict.

We have done our part. We have given our time and labour wholly without recompense during all these toilsome and sorrowful years. In addition, our own business interests have been entirely swamped. To slave and toil for the existence of the MEDIUM has been our sole object, our own business having to stand on one side.

Now something must be done, and the burdens that have been so long borne silently, must pass to other shoulders.

### MISS ROSAMOND DALE OWEN'S LECTURES.

LIVERPOOL.—On Sunday, July 13, Miss R. Dale Owen's two lectures, morning at 11, on "Every day Spiritualism," at 6.30, "How the Spirits have helped me," were a decided success. She met with a most gracious welcome. The reception was no doubt more marked because of the honoured name with which she is so intimately related, and so closely associated in effort. She is labouring to some extent to further the same grand efforts, and accomplish the same noble objects, which characterised those of her worthy sire and grandsire. The great and self-sacrificing efforts of her grandfather on behalf of social reform, have been in the past very much misunderstood and misrepresented, and by some even vilified, but the general principles which he advocated are fast taking hold of the national mind of this and other countries. This slowness to perceive, and unwillingness to adopt progressive ideas, has characterised the history of every great social and religious reform; but Miss Dale Owen proved herself even in advance of her worthy ancestors, by the able manner she dealt with both subjects. It is difficult to fairly report so excellent a lecturers, and do justice to such an acquisition to the Spiritualistic platform, lest in our enthusiastic eulogiums we should be induced to degenerate into vain flattery, when in reality a just estimate of real merit is only intended. She has remarkable tact in her method, a natural simplicity, and that stolid independence of character so conspicuous in American life. Coupled with this, she has a rich experience of phenomenal facts associated with her everyday life, which she elevates into a Spiritualistic philosophy worthy of the attention of the greatest minds. She nobly unfurled the banner of mental freedom, and ably advocated the cause of unfettered and unsectarian truth, with a deep earnestness of purpose. It is to such advocates that we are indebted for that transforming influence already wrought up in public opinion on our behalf. She has not come to a strange land, and amid a strange people, but to warm-hearted friends, whose fraternal care and cosmopolitan brotherhood we trust will help to faithfully carry out the public mission which the spirit-world has commissioned and entrusted her to accomplish on English platforms.—JNO. AINSWORTH, Sec. L.P.S., 33, Earle Road, Edge Hill.

BIRMINGHAM.—At Oozells Street Board School, on Sunday last, Miss Dale Owen delivered two lectures, morning and evening. The subjects were "Every day Spiritualism," and "How the spirits have helped me." Both addresses were composed of her experiences in the phenomena: how the spirits helped in all manner of ways in her every day life, and when she was in any difficulty they were always at hand to help her. She caused a good deal of laughter and merriment by telling us how the spirit of the black cook taught her how to cook, and many other incidents which were really enjoyable. In the evening she was very eloquent and very touching, bringing tears to the eyes of many of the audience. Speaking of the death of her little brother, before her father and mother were introduced to Spiritualism, the blank despair and the sorrow at the loss of their child; and then she reversed the picture after they found out the truth of Spiritualism, the comfort and joy, and how the little boy used to come and caress his mother at the seance. The audience seemed to enjoy the address very much, and were continually applauding. We had very fair audiences considering the weather was so fine. Some questions were asked respecting her father and the "Katie King" exposé, and were answered in a very satisfactory manner. A vote of thanks were passed to her and the chairman, Mr. J. P. Turner, of Leamington.—COR.

### MY VISIT TO YORKSHIRE AND LANCASHIRE.

I will speak at Sheffield, on Sunday August 3rd, and will be at Rotherham and adjacent villages during the ensuing week. I will probably return to Newcastle by way of Bradford and Leeds. I will therefore be glad to make the acquaintance of spiritual friends in that locality.—WILLIAM H. ROBINSON. 18, Book Market, Newcastle-on-Tyne.

Mr. Robinson will visit Sheffield, Sunday, August 3rd, Rotherham, 5th, Rycroft, on 6th and 7th.—W. HARDY, 175, Pond Street.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 25, 1884.

### NOTES AND COMMENTS.

The question of Mediumship is largely dealt with this week. There are no doubt hundreds of shades of it. There may be the psychological medium who gathers up and dispenses mental influence, and there may be the spiritual medium that can be more particularly used as the instrument of individual spirits. Then there are those through whom facts can be expressed, while others can give utterance to intellectual dissertations. It is a great subject, and sweeping conclusions must be avoided.

**PLYMOUTH:** Richmond Hall.—On Sunday morning last, our appointed speaker being unavoidably absent, his place was taken by Mr. John Carswell, who delivered an impressive inspirational address which was much appreciated by those present. The various friends who officiate at the morning services will be very glad to see more of the members there. A word to the wise is sufficient. The usual public circle was held in the afternoon. In the evening Mr. R. S. Clarke lectured, subject: "The house of God, and the gate of Heaven," and the argument went to show the duties devolving upon us and the happiness that was attainable. For the time of the year the audience was very good, and the preliminaries were conducted by Vice-President Pearce.—DEVONIA.

**ROCHDALE.**—On Sunday Mr. J. B. Tetlow, who has now removed from Heywood to 7, Barclay Street, Rochdale, delivered two addresses at the Marble Works. The audiences numbered about sixty on each occasion. In the afternoon the subject was "Man, his attainments and possibilities." In the evening the audience chose "Prayer, its uses and abuses." Both discourses were most favourably received, the latter with special attention.—COR.

**EXETER:** The Mint.—On Sunday and Monday last, we were favoured with the presence of Mrs. C., of Newton St. Cyres, who gave some remarkable clairvoyant descriptions of spirit-friends of the sitters, and in many cases direct communications, in others through her guides. Monday evening was especially successful, when we had some impersonations that fully convinced some of our friends of spiritual truths. On Sunday, August 3rd, Mr. R. S. Clarke, of Plymouth, will give two inspirational addresses. This will be Mr. Clarke's first visit to the Exeter friends, and we hope to give him a good reception, so that he will wake up the dry bones in old Exeter.—R. SHEPHERD.

**NEWCASTLE.**—On Sunday last, Mr. Riddell, of Sunderland, gave a very nice address on "The Christ Myths." Mr. G. Wilson presided. Last week the members of the N.S.E.S. held their usual quarterly meeting, when a report of the work and finances of the past three months was presented and adopted. The usual routine of work was done, and plans and suggestions for the future discussed. Mr. Thos. Thomson was in the chair, and a harmonious and happy feeling pervaded the meeting. The members decided to have a Picnic next month, and also to hold a Bazaar at Christmas next, in aid of the Society's efforts to extend our cause. Any assistance in this direction will be gratefully accepted by the lady Treasurer.—ERNEST.

### ANGELA MEA!

Come, divine one! tender, fearless,  
Let me look upon that face,  
Marr'd, and sorrow-stain'd, but tearless,  
Glorious in its Queenly grace;  
Shall we meet when soon hereafter,  
Soul from body gains release,  
'Mid a mocking Demon laughter,  
Or in calm and holy peace?  
Shall we taste supernal gladness,  
Who on earth were truly fond,  
Harbour'd safe from searing sadness,  
Far the golden clouds beyond?  
Come before me, glorious vision!  
In a life-long dream of love,  
And thy noble, deathless mission,  
Saints shall celebrate above!

H. KNIGHT.

### REVACCINATION IN SCHOOLS AND COLLEGES.

There is some talk of a house to house Visitation of London in order to carry out Vaccination and Revaccination and thus meet the present epidemic of Small-pox.

In the course of the last ten years, during which I have given constant attention to the subject of Vaccination, several instances have occurred in which Vaccination and Revaccination have been accompanied by eruptions more or less closely resembling the vaccine eruption, appearing on other members of the family, or on other children of the school. Some of these eruptions I have seen myself, and they were clearly vaccinal. Other cases have been related to me by parents whose children were at school during the last great epidemic. I have reason to think such occurrences were common, and that many suffered especially in large schools. I bring the circumstance forward in the interest of vaccine science, and also in the interest of sanitary precaution. It has been occasionally alluded to in Medical Journals, but has not awakened the attention it deserves.

It cannot be denied by those who have not seen it. I have seen it. And it proves that the disease set up by Vaccination, contrary to the opinion of Jenner, and the common opinion now, is a contagious and probably an infectious disease. How can it be otherwise? The disease from which it is derived is contagious, although possibly in different degrees. The vaccine pustule represents several diseases, and may affect other persons according to the kind which lies in it. It may give "pure vaccine" disease if the cow is the first source. It may give small-pox if small-pox passed through the cow, and called vaccine, be the origin. That it does spread itself there is no doubt. The very look of "pure vaccine pustules" suggests small-pox and infection. If you saw them on a person's body, and did not know that they are a product of Medical Skill, you would shun the person, and demand his quarantine. And wisely. They are of the nature and potency of a contagious epidemic, and tend to fill the town with effluvia of vaccinal small-pox.

If private families do not object to introduce this epidemic, or this cluster of epidemics, into their homes and nurseries, they have a right to free action. But they ought to tell their neighbours what is going on. As to Schools, the parents of all the children should be informed of what is about to happen; and the Vaccinated children should undergo their contagious disease at home, and be sequestered there until their own eruptions, and those to which they give rise, have passed away: say, for safety's sake, for three months from the date of disappearance of the last spots. And the rooms should undergo complete disinfection. Personally, I would not allow any child for whose circumstances I was responsible, to inhabit a house with a vaccine patient or with a small-pox patient.

GARTH WILKINSON.

**HETTON-LE-HOLE:** Miner's Hall, July 20.—Mr. Westgarth gave a splendid address while under control, subject—"Flashes of thought from the Spirit Realm," which was listened to by a very large and attentive audience, and was very highly appreciated, as there came forth rounds of applause (which would have been counted a great sin by some religious sects). Spiritualism is getting a very strong hold in this neighbourhood. Truth must hold its ground and prosper.—JAS. MURRAY.

**IPSWICH.**—There are many here who believe in the truth of spiritual communication, but who are afraid of ridicule. I have very little time at my disposal, being engaged in business, but there are frequent opportunities of helping on the work of Spiritualism, by encouraging people to meet in their own homes amongst those they have confidence in, and I think the results will not fail to interest and enlarge their ideas of Spiritual Life, correct some erroneous impressions they have hitherto held, and better fit them to enter the spiritual world, and assist others who are seeking truth.—COR.



## A VISIT FROM ELDER EVANS, THE LEADING SHAKER OF AMERICA.

Though 76 years of age, Elder Evans writes to say that he is in better health than he was 14 years ago, when he last visited England. On that occasion he lectured in St. George's Hall, London, Hepworth Dixon, Esq., in the chair. That was a most successful meeting; the place was crowded, Mr. Dixon spoke most amiably, the lecture was published in the MEDIUM, and afterwards as a pamphlet; and it did much to make Shaker principles known in England and the Colonies. We have just read a letter from Mr. Baker, of Otago, New Zealand, in which he asks questions based upon what is contained in that Lecture.

Now, we hope Elder Evans will carry out his intention of paying England an early visit. To thoroughly well explain all about the Shakers, from platforms in this country, would distribute a vast amount of suggestive matter, which would bear rich fruit, and which the mind of the age stands in need of. We even think a Shaker Community could be established in this country, and if the attempt were successful, such an institution might prove a valuable spiritual organ in the social constitution of these Kingdoms.

## EMIGRATION OF MR. DE MAIN.

To the Editor.—Dear Sir,—When constant intellectual and spiritual association, culminating in a cementing of individuality, too sacred for external storms to destroy, becomes subjected to the inevitable fiat and stern behests of the angel world; when remorseless circumstances ruthlessly tear apart two beings who have summered in the light of the spirit, and ascended the hill of progress side by side, then "the thoughts we cannot bridle force their way without the will." In passing to and fro promulgating advanced ideas how intensely we yearn for a repetition of that enjoyment resulting from an exchange of thoughts and ideas, and a reciprocal kindly regard and sympathy amid the bitter blasts of uncongenial winds encountered by unavoidable contact with undeveloped souls. How we long to bask once more in the sunny smiles of each other's love, but when we realize in its entirety the great loss sustained, loneliness, that canker-worm which gnaws the vitals and spontaneously elicits sorrowful emotions from within, contends for the monopolization of the position, and every objective surrounding suggests past reminiscences, which evoke feelings sad and painful in the extreme.

Such are the reflections born of my present experience. On Monday, the 21st inst., Mr. De Main left High Grange, for America, and England has thus parted with an invaluable medium, while the great Republic has gained a devoted Spiritualist, and a disinterested, faithful servant of the spirit-world. Nine years intimate acquaintance has furnished me with the true index to his character, and truly can I exclaim, in the language of our immortal bard, "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, This is a man." Possessing a profound philosophical grasp of thought, an intense hater of all forms of flattery, a being who scorned to be the vassal of one man or of any clique, he was peculiarly constituted for an honest exposition of advanced ideas. Deep heart-felt gratitude is the tribute which my soul must bestow for the spiritual illumination received through his marvellous instrumentality. It is to his mediumship that I am almost entirely indebted for my spiritual education, and surely I may be excused if I am warmly appreciative in my acknowledgments. I therefore commend him heartily to my brother Spiritualists in the Far West, and the fondest anticipation which the soul can entertain bespeaks that successful spiritual ministration which has conferred eternal blessings upon his companion and devoted friend,

C. G. OYSTON.

Hunwick, Willington, Durham, July 21, 1884.

## THE ADOPTION OF CHILDREN.

The paragraphs which have appeared in the MEDIUM have given rise to an active correspondence. Parties have written stating that they were childless, and that they would be glad to take a little one and bring it up as their own. We have had a letter from a father in Yorkshire, who is incapacitated for work, and has more little ones than he can do justice to. A little girl he would part with if he found a good home for it. If any of those who have expressed a desire to take a child will reply to this, we will introduce the parents of this little girl to them. Others have also made application.

## MRS. RICHMOND'S PROVINCIAL ENGAGEMENTS.

SHEFFIELD.—Last Sunday Mrs. Richmond spoke twice in the Temperance Hall. In the afternoon the subject chosen by the audience was "What is Sin?" It was exhaustively dealt with and gave entire satisfaction. Poem: "Love at Home." In the evening "Death, an inspiration to Life," was the subject. It was a masterpiece of eloquent oratory, given in such a lucid and winning manner that it could not fail to command appreciation by any intellectual audience, disposed to be fair. The poem, again on a subject chosen by the audience, was on "Our Children in Heaven." As Mrs. Richmond leaves England for America in August it is advisable that all who have the opportunity, do their best to attend her meetings.—W. HARDY, 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.

W. J. Colville's lectures on "England and Egypt" have been greatly appreciated wherever he has spoken on that, at present, especially popular and interesting theme. He has discoursed on that subject already in Salford, Sowerby Bridge, Halifax, Macclesfield, and Bradford, where it formed the topic of a most excellent discourse last Monday evening. Persons who hear a lecture from this speaker on the same subject more than once, always declare they have heard a new lecture each time they have listened to him, though of course there are points of similarity, or the subject could not be faithfully dealt with.

Friends in Manchester and vicinity are requested to remark W. J. Colville's public reception at Trinity Hall, 83, Chapel Street, Salford (only five minutes easy walk from Manchester Exchange, the Cathedral or Victoria Station), this evening Friday, July 25, and next Friday August 1. Proceedings commence at 8 p.m. precisely, and close not later than 10. These gatherings are always intensely interesting and instructive. Questions from the audience solicited. A cordial welcome to all.

On Sunday next, July 27th, W. J. Colville will conduct both services in the Unitarian Church, Park Lane, near Wigan, in absence of the regular minister, Rev. George Fox, at whose invitation and request W. J. Colville speaks again in that beautiful little place of worship. The services will commence at 10.45 a.m. and 3 p.m. Subjects of discourse, morning, "The Gospel test of Truth"; afternoon, "Christ's method of Redeeming Sinners." On the same evening, at 7 p.m., W. J. Colville will lecture on "Social Problems," in the Miners' Hall, Wigan.

## THE WORK AT DEVONPORT.

To the Editor.—Sir,—During the last five weeks, Inspirational Utterances have been given through the mediumship of myself and other friends, which have given rise to a great deal of enquiry and thought on the part of those who have attended. Seeing that there is every prospect of establishing the Cause in the above town, which has hitherto been left out in the cold, and almost entirely destitute of spiritual knowledge, and having been led by the advice of my spirit-guides to mission that town, which has necessarily involved the expenditure of many pounds in rent, printing and other incidental expenses—the entire responsibility resting upon myself—I venture to make an appeal, by your kind permission, through the columns of the MEDIUM, to those friends of Spiritualism who may be able in any way to keep on this great work, especially in the way of literature, for which there is a great demand, and which is thankfully and eagerly received by the large audiences who attend. I shall feel grateful to any friends in any part of the kingdom, who have copies of the MEDIUM and other Spiritualistic publications which they may not require and could easily dispense with, by kindly sending them on to me.

Yours in Spiritualism,

WM BURT

10, Hoegate Place, Plymouth.

SPIRITUALISTS' PICNIC IN CO. DURHAM.—The Newcastle friends have decided to hold their Annual Picnic at Marsden Rock, near South Shields, on Bank Holiday, August 4th, when they trust that the place and date will induce many from Sunderland, Shields, and the district round about, to join them and thus promote that unity and harmony so desirable in our ranks, and establish a bond of brotherhood in our midst. The charming coast scenery, the romantic grottoes, and the celebrated Marsden Rock, form a sufficient attraction to make the gathering a popular one, and will only require fine weather to make it most enjoyable and a red-letter day in our annals. Further details next week.

Mr. Morrey, Silverdale, sends us an article from a local newspaper, reporting Mrs. Yarwood's meeting at Burslem. Though the writer throws in some little ridicule with his facts, he is evidently anxious to let his readers know what took place, the banter indulged in being a cover for his own protection. How shocking it would be if any of the readers of the paper thought he was reporting in the interests of Spiritualism!

## PROGRESS OF SPIRITUAL WORK.

### WORK AT BELPER.

We were again privileged during last week to have a series of well attended and highly successful meetings; a great variety of results which cannot be particularized, being realized through numerous mediums.

We had another excellent meeting at the Pottery on Sunday afternoon. There was first a striking case of healing. The writer of this was standing in the midst of the company, giving an address on the healing virtues of human magnetism, when an old man, over eighty years of age, who was suffering from diarrhoeic weakness and pain, felt a stream of influence flow from the speaker into himself, entirely removing his pain, and sending a life-giving warmth all over his system. This is the first practical illustration I have had personally of what we read concerning Jesus and the first Christian workers, from whom issued a vital influence to heal multitudes of people. But as it was then, so it can and will be to-day. We next had an earnest and eloquent address from an Irish orator, through Mrs. Wigley. Then came varied descriptions of the spirit friends and spiritual surroundings, from the remarkably gifted clairvoyant, Mr. Green. The meeting concluded with familiar and loving greetings from spirit relations, through Miss Cooper. Although only a little company in a homely cottage, yet it was quite an ideal spiritual meeting.

At Belper on Sunday evening, a very eloquent address of about an hour's duration, was delivered through Mrs. Hitchcock; the control being recognised as that of "H. C. Wright," a well-known voluminous writer and pioneer of the spiritual movement. The sentiments of the address were such as to keep all our minds on the alert from beginning to end, many things said being somewhat startling. In the meeting that followed Mrs. Hitchcock's familiar control, "Poppy," gave much kindly advice and assistance to the numerous mediums who are being newly developed. When this was concluded, Mr. White at once rose and delivered a lengthy and powerful oration, following which some spirit promptly controlled Mrs. Wigley to challenge the utterances of Mr. White's control, and with rugged and homely eloquence to indignantly denounce his sweeping impeachments of the preaching profession. This interposition greatly amused the congregation. A large number of mediums besides were under influence, and some beautiful clairvoyant scenes were realized by Messrs. Varney and Green. We cannot speak too highly of the clairvoyant powers of these two friends.

SMALLEY.—Dispersed about the neighbourhood at various distances from Belper, and engaged in farming and other pursuits, are some families related to the Belper friends; who, although removed from the more active centres, maintain a deep interest in the Cause, and by the weekly reading of the MEDIUM keep themselves au fait as regards current movements. Smalley is a place about four miles from Belper, and here an interesting work is at present going on. A lady from Belper, Mrs. W., of the excellence of whose mediumship the writer has had valuable and never-to-be-forgotten personal experience, happens to be staying here for a while, and during several Sundays past friends and enquirers in the neighbourhood have gathered together, and held some deeply interesting meetings. A circle is now also held every Monday evening, conducted by the writer, and some very gratifying results are being realized. The circle last Monday evening consisted of eleven persons, and the conditions were so good as to enable the unseen friends to make rapid progress in the work of development. My five miles walk homeward was rendered pleasant by the thought, that glorious work is being done when families thus dispersed about the country can organize their home circles, and have their own doorway of communion between heaven and earth.

OMEGA.

### SPIRITUALISTS AMONGST SECULARISTS.

To the Editor.—Dear Sir,—Within the last month I became acquainted with Mr. B. Ellis, "Secretary of the Peckham and Dulwich Branch of the Secular Society," and several other Secularists on Peckham Rye, where the above Society hold meetings every Sunday afternoon. I introduced the subject of Spiritualism to them, in which they seemed greatly interested. It was arranged that we should go to Mr. Ellis's house, with our friends Messrs. Robson and Highgate, the mediums; but when the matter became known to the Secularists, there were such a number desirous of knowing something of Spiritualism, that Mr. Ellis was afraid his room would not be large enough to accommodate them. So he offered their meeting room, called the "Sailor Prince," in Gordon Road, Peckham, for an evening's discussion on the subject.

On Sunday, 13th inst, Mr. Ellis announced on Peckham Rye, that there would be a "Spiritualistic Seance," at the above room on Tuesday, the 15th inst. According to arrangement Messrs. Robson, Highgate, Hyde, Davis, Elson and myself, being the only Spiritualists, entered the room at 8.30 p.m., where upwards of fifty had assembled, thinking they were going to see ghosts and spirits! Mr. Ellis took the chair, and corrected the erroneous impression he had made, through his

own ignorance of the matter; and called upon Mr. Hyde, who had consented to make a few remarks on Spiritualism, until a "Medium" who was present might go into a trance and answer questions more fully. The chairman then introduced Mr. Hyde to address the meeting.

Mr. Hyde rose and explained the teachings of Spiritualism, and invited questions relevant to the subject, from the audience, which were both pithy and numerous, to which Mr. Hyde answered most ably indeed (and here I would like to draw your attention to this able exponent of Spiritualism, as high credit is certainly due to him). This occupied about an hour, when Mr. Robson, the medium, asked the chairman to call for perfect silence for a few moments, whilst the medium went under control, which caused a hearty titter or laugh to run through the audience. However in about two or three minutes he went under control, and opened with a beautiful invocation which seemed to them all quite foreign. The medium then under control made a few remarks, and asked the audience the following short questions. "What are you? Who are ye? Whence? and Whither?" and then invited questions from the most intelligent gentlemen, who had put questions previously. There were some very absurd questions put, which the controls declined to answer, as being irrelevant to the subject, others were answered satisfactorily, but there are some people who seem never to know when a question is answered. There were as at Mr. Colville's lecture in Camberwell, several calls to "Order," and "Chair."

The chairman proposed a vote of thanks to us for coming amongst them, and enlightening them upon the subject; said the audience would agree with him in saying they went away wiser than when they came. This was seconded and carried by show of hands, none to the contrary. A poem was then given through the medium, upon investigating the philosophy of Spiritualism. A very enjoyable meeting then terminated; and our impressions were that all went home with a firm determination to investigate the matter for themselves.

As Spiritualists of Peckham, we beg to thank Mr. B. Ellis, the chairman, through the medium of your paper, if you can find a corner for a condensed report upon the above.—D. C. S.

VICTORIA PARK.—Mr. Jennison and friends met at the fountain on Sunday, July 13. Mr. Jennison in his opening remarks, dwelt on the subject of Capital Punishment. No body of men had the right to take away the life of a man, because he had committed murder, for no two wrongs ever made a right. He argued that if we confined him, he might see the folly of his ways and reform, but if we took away his life, we could not return it. He next gave a Spiritualist's idea of God. We believe in a God of Love and wisdom, who governs the universe with unchangeable laws, and not in a God of wrath who condemns millions of his children to eternal torment. We believe in a heaven of work, where every spirit is working for the benefit of those beneath him. Mr. Jennison concluded by quoting from the works of Tyndall, Huxley, Faraday and others upon Spiritualism. He was followed by Mr. Emms. He said that working men ought to devote a little more time to the study of religion, and not throw it aside without due consideration. He then gave a very interesting account of how he became convinced of the truths of Spiritualism. He had studied the Bible, but was convinced that it was not the word of God, for God is Love, but the Bible evidently did not teach that. He next became a Secularist, but he derived very little comfort from that. He was next induced to investigate Spiritualism, and after seven years of earnest investigation he became thoroughly convinced of the existence of an immortal life. Through his wife he had held communion with many friends whom he had thought dead. He said if Spiritualism alone proved the existence of another world, it had given to mankind one of the greatest blessings it was possible to give. He concluded by reciting one of his poems, entitled "My Creed," which was very beautiful. I thank those friends who brought some literature with them. On the 20th, there was a very large attendance of friends. Mr. Jennison opened the meeting with an account of a meeting he attended at Blackheath, on Sunday evening last. A minister was stating the beneficial influence of Christianity in lessening the number of idolaters, and endeavouring to prove that Christ was God. Mr. Jennison replied, and contended that Christ was not God, and that many passages from the New Testament, helped to confirm that opinion. He stated that although Christianity had been in existence 1800 years, nearly three parts of the world did not worship the Christian God. The minister stated that Spiritualism was of the devil. Mr. Jennison replied that if acts of healing, and the various acts that Spiritualists perform, are through the devil, there ought to be more of him than there is. Mr. Jennison concluded with explaining some of the teachings of Spiritualism. Mr. Emms followed with an address on the "Origin of Sin." He stated that our ancestors believed in two Gods, one, the devil, who created evil, and God who made every thing that is good; and we find that this idea prevails at the present time. The Christian idea was that we were made perfect, and that we have degenerated, but we believe and science proves, that even if we were not monkeys, we were in the lowest



stages of mankind, and that we have progressed until we have reached our present state. We are continually progressing. Spiritualism proves that we have a soul, and that we do progress after death. Even the lowest upon this earth, can rise to be among the highest in the next world. Spiritualists believe sin to be created by man himself, and it rested with man to get rid of it. We can help to sweep it away, by doing all the good we can. We can help the suffering, feed the poor, and love our neighbours better than ourselves, and by so doing, and this only, can we become perfect. Mr. Jennison brought a large packet of lectures given through the mediumship of Mr. Colville, and several gentlemen brought MEDIUMS. This was one of the largest meetings of the season, and at the conclusion of Mr. Emms' address, he was loudly applauded.—WILLIAM LUXFORD.

CAVENDISH ROOMS.—A numerous, and in the result, highly interested audience assembled as above, on Sunday evening last, to listen to a trance address through Mr. Morse, upon the subject of "Whom shall we Worship?" The treatment of the topic evidently afforded much appreciated matter to all present. The partial and undeveloped ideas of God, worship, and religion that have hitherto prevailed were ably considered in the light of experience, reason, and the teachings of spiritualism, and it was urged that God was known by us in proportion as the Godly within us was unfolded. We should reverence God, by practising in our lives all that is good—in the highest and broadest sense of the term—and as worship, merely considered as an act, was valueless unless accompanied by and spiritual volition in the direction of action, we were urged to utilize all that Supremacy had created for our well being, and in active co-operation with His laws render Him the true worship. "Worship whom you please, and how you may," said the control, "but, unless your worship be the outcome of spiritual unfoldment, and expresses a knowledge of and obedience to the laws of your being, it is but a parrot repetition of phrases that can neither honour the object addressed nor benefit those who render the service." These clear-cut rational lectures are highly valued by all thoughtful students of life and its problems, and Mr. Morse is to be congratulated on his enterprise in undertaking at this own responsibility the carrying forward of the mission of Spiritualism in enlightening the multitude on the questions affecting their well-being here and hereafter.—ALPHA.

CAVENDISH ROOMS.—On Sunday evening last, the 20th inst, a very interesting lecture based upon the subjects contained in the title chosen, "Two Scriptures," was delivered through the mediumship of Mr. J. J. Morse. The purport of the address was to the effect that the entire scriptures of the world were, unitedly, a record of the experiences, opinions and conclusions of mankind in regard to the mental and spiritual development of the various peoples claiming the said scriptures. That looked at under the light of inspiration, these scriptures really became one record, and were severally the slow accretions gathering round central ideas during the lapse of ages. The recognition of spiritual inspiration, as contributing to the thoughts, and expressed in the world's Scripture was eloquently maintained, as also was the fact that we were making scripture to-day, as true, as holy, as much the world reverences because it has been handed down from the past. The other scripture referred to was that conventional, creedists idea of scripture, which usurped the truth, dwarfed men's conceptions of life and being, ignored all progress, and claimed the possibility of greater spiritual knowledge than had been handed down from the past, as absurd. Inspiration versus superstition, it was urged, made up the two scriptures, and in a glowing peroration we had the duty of upholding the true, and adding to the world's true scripture presented to us.—On Sunday next Mr. Morse's place will be occupied by Mr. Iver Macdonnell who will deliver an address upon "Apparitions," and will no doubt be greeted with a large audience. Service at 7 p.m. prompt.—BETA.

SUNDERLAND.—On Sunday evening, July 20th, a large audience attended at the Albert Rooms, and were well repaid for their trouble, by hearing an instructive address, given by the guides of Mr. J. Gibson, of Newcastle-on-Tyne. The guides made a request through our chairman, that they would select some special topic for them to discuss; so that the friends present might not be led into the idea, that the instrument through whom he spoke had come to the meeting, with an address all ready cut and dried. And as the medium was a hard "working man" he had not the necessary time to devote to study, nor yet had he had the college training to fit him for platform work, but his organization was so happily constituted, that they had little difficulty in expressing their views upon any topic submitted to them. Several subjects being handed on to the platform by the audience, were put to the meeting, the subject securing the greatest show of hands, was taken from Job, i., 6: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." The guides entered very minutely into the question, and pointed out where the orthodox teaching had always been a stumbling-block in the way of progression, by attributing a personality to this Satan or Devil. They said most emphatically, there was no such individual as

Satan. Satan meant Sin; Devil meant Evil. Wherever good could possibly enter, there also could evil come. But it had suited our orthodox friends in bygone days to terrify their hearers into submission, with the fear of hell-fire and brimstone. However, the day of enlightenment and truth was fast dawning upon the world, and those old notions were fast giving place to newer and more rational ideas. The subject was splendidly illustrated by the guides, and gave unbounded satisfaction to the audience, who expressed their gratification by warm applause. At the conclusion of the address on the above subject, two other guides also spoke, and touched briefly upon some of the other subjects which had been handed up by the audience. This very much pleased the hearers. Mr. V. W. Pinkney occupied the chair and read the lesson, and Mr. Jos. Fowler resided at the harmonium. Altogether a most pleasant and harmonious evening was enjoyed by every one present. No doubt next Sunday evening, July 27th, we will have another large audience at the Albert Rooms, as we expect to have Mr. J. Scott (clairvoyant medium) of Hetton, who gave such unbounded satisfaction on his previous visit three weeks ago. Chair will be taken at 6.30 p.m. Seat free; collection to help to defray necessary expenses. Healing at the close.—G. H. PYNE JONES, Sec., S.S.E.S.

## FOR INVESTIGATORS.

D. G.—You do not understand yourself. Therefore Spiritualism puzzles you, and your notions on it would not be instructive if presented to the public. This is the view in which your lucubrations would be "damaging." Every man's "Spiritualism" is his knowledge of spiritual things, aided by his own spiritual development; hence there are no dogmatic boundaries to Spiritualism, nor can any man's notions be held as representative. In your criticisms of Spiritualists, you overlook the strange incongruous hash which in your own case you term "mind." "Man, know thyself!" Sensitiveness is a valuable quality, but it leaves the possessor open to inroads from surroundings, which cause his mental constitution to resemble a waste-paper basket more than aught else. Keep apart from inimical influences, and allow the light within to dispel external fogs; then discrimination will take the place of those sweeping conclusions which are blindly hurled at that which is not understood.

A correspondent sends us a cutting from one of Cassell's publications, he says, in which "John E. Clayton," is replied to "concerning spiritual manifestations that have taken place near Rochdale." Cassell's sapient editor supposes there may be collusion between the promoters of the seances and the mediums who give utterance to "beautiful poetry." Why should there be collusion? Who is to be benefitted by fraud in the matter? Is the editor's idea of man's chief delight, the cheating of people for gain or notoriety? He thinks a committee should be got up of "educated persons to sift the whole thing," and that as people's religious opinions are being undermined, "the ministers of the Gospel would not be slow in giving help." What help could they give? thou simple-minded one of Belle Sauvage Yard! All the millions of Spiritualists were made so by their attempt to "sift the whole thing." For a journalistic instance, see Mr. Bright's lecture in another column. The ministers of Ecclesiasticism find that Spiritualists have the Gospel direct from heaven, and the best of them are nowhere in the presence of an entranced Lancashire mill-hand. As to ancient spirits speaking in Hebrew, they not only speak it but write it. "The gift of tongues" is one of the most frequent of spiritual manifestations. What blind leaders of the blind we have in the Press! It would be hard to meet with a fuller display of ignorance, than is compressed in the short paragraph on which we comment.

*In the Press, price 4d.*

## THE COMING OF THE KINGDOM OF GOD; OR, THE FUTURE TRIUMPH OF THE SPIRIT UPON EARTH.

*Being SPIRITUAL TEACHINGS given through the  
Mediumship of*

W. J. COLVILLE,

AT THE RESIDENCE OF

LADY CAITHNESS, DUCHESSE DE POMAR,

51, Rue de L'Université, Paris, Thursday evening, June 26.

ALSO AN IMPROMPTU POEM

"The Star Circle."

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

## WORK IN OLDHAM.

On Sunday last, Mr. Emmett took the chair in the afternoon, when Mr. Savage spoke on the subject of "Love." In opening, the guides showed how necessary it was that each individual should examine his interior, or inner self, in order that he should know what his nature is, relative to his surroundings, and that each should drive out everything that may be in opposition to this love principle, in order that men should fraternize and live in harmony one with each other.

Mr. Nuttall here followed, when his guides gave a lucid description of spiritual life, from the time the spirit left the body, to the attainment of those higher experiences which follow the probationary state of those who have not fulfilled the higher moral law of their existence on the earth-plane.

In the evening the speaker was Mr. Roscoe, his guides dealing with the subject, "The utility of Spiritualism." After dilating at some length on the philosophy of the question as bearing on Egypt, India, and Persia, the controls proceeded to deal with its utility. They contended that all along the far back past, up to the time when Modern Spiritualism dawned on the world, some thirty-four years ago, there had always been some people on the earth-plane who were somewhat familiar with the sights and sounds wafted to them by angelic ministrants from the spirit shores, and its utility was clearly discernible to-day in the marked change for the better, which was abundantly manifest on all hands. The worlds, material and spiritual, or rather, the influences pertaining thereto, were beginning to blend with each other, and by this means we were enabled to become en rapport with intelligences surrounding our planetary system, located as they were in spheres in close proximity with those of our own planet. The keen observer could not fail to discern the changes which are constantly taking place in connection with spiritual matters, an evident sign of the times, and somewhat ominous to the long cherished ideas of speculative theology. It was from the spiritual standpoint that man could best peruse the book of nature, the pages of Divine Wisdom and Infinite Love, and just in proportion to his retention of truth as gleaned from its pages, so would he become the more useful, in a spiritual sense, to those immediately around him. That subtle, unknown power, could be best grappled with from the scientific side of the spiritual question. Theology did a deal in the shape of guessing, whilst spiritual science became a key whereby the door of truth could be opened. Much had been said and written in regard to miracles, but if the wily hand of the priesthood had not laid its baneful hold on gifts inherent and divine in man's spiritual nature, still greater blessings would have accrued to the humanity of the nineteenth century. It was hinted by some that the day of the miraculous had gone by, and that there is no need for supernatural agencies to be invoked. But, said the controls, if paralytics and others were healed in the days of the Nazarene,—and they were in our midst still—why should the All-Infinite One have put an end to the performing of miracles? The fact was but too patent to-day that the healing powers in man had not been extracted from his nature, it only required the necessary conditions providing, and diseases of many kinds could be healed by mediums for that purpose. The Church which for so long had pretended to possess these powers of the spirit, if it ever possessed them, must have allowed them to become dormant, hence, the necessity for the New Dispensation to bring them to the fore to-day. The Church had taught, too long, that man was born in sin and shapen in iniquity, but this was rather a lame story to tell the enlightened masses of the present day. Spiritualism revealed its utility by being able to raise the desponding mind to hope and gladness, thus removing the fear of for ever having to live in the defined torments of the hells of modern orthodoxy. But in regard to this matter, the idea of a literal hell of fire and brimstone was dying out, and a more feasible interpretation relative thereto was taking its place. The guides of the medium, in bringing their remarks to a close, referred, in glowing terms, to the field of exploration presented to humanity by Spiritualism, advising the audience to investigate the subject for themselves, with a view to their social, moral, and spiritual advancement.

A few questions having been put and dealt with by the controls, the proceedings were brought to a close.

It is with pleasure we beg to intimate that Mr. W. J. Colville is to occupy the platform of the Co-operative Hall, King Street, the most commodious building in the town, on Sunday, August 24, on which occasion tea will be provided for strangers at a nominal charge.

COR.

## SPECIAL FLOWER AND ANNIVERSARY SERVICES AT BRADFORD.

On Sunday last, July 20, Flower Sunday was celebrated at Walton Street Church, Bradford. The supply of flowers was very large and varied, and many of the bouquets were of exceeding beauty. The platform was profusely decorated with tall flowering plants, fuschias predominating, while on the table in front of the rails about fifty bouquets dispensed beauty and fragrance throughout the building. The window sills up the aisles were also beautifully adorned. After the evening service, all the cut flowers were taken to the hospitals, where

they were most gratefully and gladly received by the officials on behalf of the suffering inmates, who are always greatly cheered and comforted when the beautiful products of nature are sent to brighten their abodes of confinement and suffering.

The flowers were nearly all gathered from their own gardens, by members of the Walton Street Society, who carried them to the Church on Sunday morning. The pot plants were lent by friends on Saturday, and remained till after the service on Tuesday evening.

The services on Sunday were very pleasant and harmonious. In the morning there was a good attendance, and both afternoon and evening the place was overcrowded, many persons having to stand in the anteroom and doorways. Mr. W. J. Colville spoke in his usual eloquent and able manner, under influence of his inspirers, at all the three services. The morning discourse was on "The Ministry of the Beautiful," that in the afternoon on "The Mission of Spiritualism to the Rising Generation," while the evening subject (chosen by the audience) was "In what respect does Spiritualism manifest its superiority to Christianity?" For the poems the audience chose "Childhood" and "Shakespeare" in the morning, "Penitence" in the afternoon, and "Light, Love and Liberty," in the evening. The lectures and poems were very instructive and appropriate, and were very favourably commented upon by large numbers of the outside public, as well as those who know more of the spiritual philosophy through constant experience at spiritual meetings.

Mr. Verity acted as president in the morning and afternoon, and Mr. Armitage in the evening.

On the same day, Anniversary Services were held at the same hours, 10.30 a.m., 2.30 and 6 p.m., at Wade's Meeting Room, and we learn notwithstanding the crowd at Walton Street Church, the congregations were excellent there also. Bradford has recently become quite a hot-bed of Spiritualism, and though opposition was manifest at first, it is now rapidly yielding to the ever-increasing favourable opinion of the subject entertained by the thinking part of the population.

On Monday and Tuesday Mr. Colville again occupied the platform at Walton Street, when the audiences were both large and attentive, though not so numerous as on Sunday.

COR.

WEST HARTLEPOOL: Temperance Hall.—On Sunday we had Mr. Jno. Scott, clairvoyant medium, of Hetton-le-Hole, and we have to report, that although his guides morning, afternoon and evening, did full justice to the Cause by giving a clear and succinct account of Spiritualism and the errors of the teachings in our churches and chapels, the small audiences at the morning and evening services seemed entirely at sea, as to his descriptions of the surroundings. In nearly every case, they were recognisable, in one or two cases not just at the time, but a friend from the description given of a male person, knew it to be his father, while he failed to identify the form of a female standing by him. However when he got home his wife from his statement readily recognised the form to be that of a near relation. Mr. Scott seems to have thrown his soul into the Cause, and I am happy to say he will be with us again at the later part of next month, when he will again be cordially welcomed. Mr. W. O. Robson, of Newcastle, has kindly offered to give us a lecture on "Spiritualism and its Evidences," on Tuesday, 29th inst., if we can possibly arrange for it then, and I mention this so that should any friends from a distance be in the town, they can have the pleasure of being present, and I hope we shall have a good attendance.—

WM. WARDELL, Sec.

MANCHESTER: Temperance Hall, Tipping Street.—On Sunday last, our platform was occupied both morning and evening by Mr. Wm. Johnson, of Hyde. In the morning we formed a circle, and Mr. Johnson was controlled by four different guides, and three of them gave us a sketch of their lives on the mundane, and how they are fairing on the spiritual, side, which was very instructive and interesting. In the evening the subject chosen by the audience was "The commission of Jesus," which they treated in a way that seemed to give great satisfaction to all present, including many strangers. Next Sunday, July 27th, we have Mr. B. Plant, of Manchester. After each address he will give clairvoyant descriptions.—

J. M. H.

DEVONPORT: Haydon's Public Rooms.—On Sunday three services were held at the above rooms. In the morning, the controls of Mr. Paynter gave a short address; the attendance was small. In the afternoon there was a large audience, when the controls of Miss Bond gave a most comprehensive and eloquent address on "Spiritualism, its Phenomena and Philosophy." This being the first appearance of this lady on the public platform, it is therefore evident that she will become a popular speaker. In the evening Mr. Burt occupied the platform, his controls spoke on "The Everlasting Gospel." There was a large attendance. The subject was very powerfully spoken upon, and the greatest harmony prevailing throughout the service. Services will be continued on Sunday next, by Mr. Paynter, Miss Bond, and Mr. Burt.—OBSERVER.

Miss Lottie Fowler has left Boston for Brooklyn and New York, for the remainder of the summer.



## MEETINGS, SUNDAY, JULY 27th, 1884.

## LONDON.

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. Iver MacDonnell, "Apparitions."  
 MARLBOROUGH ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7.30, Mr. F. J. Wilson; Tuesday, at 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 60, 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, Isfield 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.: Local.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hepworth.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.  
 BOLTON.—H. A. Tovey, 20, Halstead St. (off Castle St.), Haugh, Bolton.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakedeld Road, 2.30 and 6 p.m.: Mrs. Ingham and Mrs. Scott.  
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mrs. Bailey.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Illingworth.  
 DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss Bond; 6.30: Mr. W. Burt.  
 EXETER.—The Mint, at 10.45 at 6.30.  
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Gott.  
 Lyceum at 10.30. Monday Service, 7.30.  
 HESTON.—Miners' Old Hall, at 6.30: Mr. J. Livingston.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Messrs. Wright, Holdsworth, and Taylor.  
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 and 6.30: Miss Musgrave.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 and 6.30: Mr. J. Schutt.  
 LIVERPOOL.—Silver Street Lecture Hall, at 2.30 and 6.30.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Miss Allen.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.  
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. B. Plant.  
 MORECAMBE.—Mr. Watkinson's, 43, Chesapside, at 6.30. Local.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Beeham and Mr. Henry Briggs.  
 MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Various Speakers.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—6, Camden Street, at 6 p.m.:  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30.  
 OLDHAM.—176, Union Street, at 2.30 and 6.  
 PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30, Mr. Bowmer.  
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Carwell; at 3, Circle; at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.  
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:  
 SALFORD.—83, Chapel Street, at 6.30: Mr. Gallagher.  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. A. D. Wilson.  
 SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. J. Scott.  
 TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.  
 WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30. Wednesday, Circle, at 7.  
 WEST FELTON.—At Mr. T. Pinkey's, 18, Wood Row, Twizell, at 6 p.m.

## ANNIVERSARIES, AND SPECIAL SERVICES.

BATLEY CARR.—Mr. John Lamont, and Mr. R. A. Brown. Anniversary, August 10.  
 NEWCASTLE.—Picnic to Marsden Rock, Monday, August 4th.  
 SALFORD.—Picnic at Miller's Dale, first Monday in August; 83, Chapel Street.  
 MORLEY.—Sunday, Aug. 3, at 2.30 and 6.30, Mr. Armitage. Anniversary.  
 OTLEY ROAD.—Anniversary, Aug. 17, Mr. R. A. Brown, 10.30, 2.30 and 6.

MR. W. J. COLVILLE'S APPOINTMENTS.—SALFORD: Trinity Hall, 83, Chapel Street, Fridays, July 25th and Aug. 1st. At 8 p.m.  
 WIGAN: Sunday, July 27, Park Lane Unitarian Church, 10.45 a.m. & 3 p.m. Miners' Hall, 7 p.m.  
 OLDHAM: Tuesday, July 9th, and Sunday, Aug. 24.  
 LEEDS: Sundays, July 3rd and 10th, and intervening days.  
 LIVERPOOL: Sunday, Aug. 17.  
 W. J. Colville's Sundays are all engaged up to time of leaving England. For week evening lectures, address him at once, at 4, Waterloo Road, Manchester.

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

MR. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Christ Church, Duke Street, Sunday, July 27th, at 11 a.m.  
 PLYMOUTH: Richmond Hall, Richmond Street, at 6.30 p.m.  
 EXETER: Sunday, Aug. 3rd.  
 Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenaeum Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. July 20th, Rochdale, Marble Works, Milnrow Road; 27th, Oldham; August 3rd, Manchester; 10th, Blackburn; 17th, Oldham; 25th, Regent Hall, Rochdale.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W., Sunday, Aug. 3rd, 7 p.m., Subject: "Spiritualism: a Mission and a Prophecy."  
 KEIGHLEY, Aug. 17th. LEEDS, Aug. 18th.  
 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.

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

THE UNIVERSAL PHILOSOPHICAL SOCIETY.—The Second Sibylline Lecture will be delivered by UNA, at 32, Camden Road, on Sunday, July 27th, at 11 a.m., subject: "Theory and Nonsense versus Practice and Common Sense."

NORTH SHIELDS: 6, Camden Street.—On Sunday evening, Mr. J. G. Grey, of Gateshead, delivered an inspirational discourse on "When will the Devil die?" The guides of Mr. Grey did not fail to gain the appreciation of the audience, who repeatedly applauded him.—J. T. McKellar, Cor. Sec., Spiritual Investigation Society.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## SPEAKERS FOR THE SUNDAYS IN AUGUST.

BATLEY CARR.—Town Street, 6 p.m.  
 3, Misses Sumner and Ratcliffe 17, Mrs. Ingham.  
 10, Messrs. Lamont & Brown; Anniversary. 24, Miss Beetham.  
 31, Mr. H. Briggs.  
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.  
 3, Mrs. Wade & Miss Wilson. 17, Mr. Thompson, Manchester.  
 10, Mrs. Butler. 24, Mrs. Riley.  
 31, Mrs. Ingham.  
 Sec.: Mr. Fred Wood, 10, Horsfall Street, Bingley.  
 BRADFORD.—Spiritualists' Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.  
 3, Mr. Hepworth. 17, Mrs. Bailey and Miss Illingworth.  
 10, Mr. Collings Briggs. 24, Mrs. Wade and Miss Musgrave.  
 31, Mrs. and Miss Gott.  
 Sec.: Mr. Heap, 23, Sheridan Street.  
 BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.  
 3, Miss Harrison. 17, Mrs. Wade and Miss Musgrave.  
 10, Mrs. Gregg. 24, Mrs. Butler.  
 31, Mr. Collins Briggs.  
 Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.  
 OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.  
 3, Mrs. Ingham & Mr. T. Holdsworth. 17, Mr. Brown, 10.30: 2.30 and 6, Anni-  
 10, Misses Harrison and Ratcliffe. 24, Mr. Hepworth. [versary.  
 31, Mrs. Bailey and Miss Illingworth.  
 Sec.: Mr. G. T. Stewart, 68, Butler Street.  
 HALIFAX.—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m.  
 3, Mr. Swindlehurst. 17, Mr. Armitage.  
 10, Mesdames Illingworth and Bailey. 24, Mrs. Gregg.  
 31, Mr. Wood, Oldham.  
 Sec.: Mr. Wm. B. Aaron, 31, Marquis Street, Halifax.  
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
 3, Mrs. Illingworth. 17, Mr. J. J. Morse.  
 10, Mrs. Wade and Miss Wilson. 24, Mrs. Scott and Mrs. Ingham.  
 31, Messrs. Holdsworth, Taylor, & Wright.  
 Sec.: Mr. S. Cowling, Marley Street, South Street.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace 2.30 & 6.30.  
 3, Mr. Colville. 17, Mrs. Ingham.  
 10, Mr. Colville. 24, Mr. Armitage.  
 31, Local.  
 Sec.: Mr. T. Craven, 47, Ascot Avenue, Pontefract Lane, Leeds.  
 LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m.  
 3, Mrs. Riley. 17, Local.  
 10, Mrs. and Miss Gott. 24, Mr. Johnson, Hyde.  
 31, Mr. Hepworth.  
 Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.  
 MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.  
 3, Mr. Armitage, Anniversary. 17, Mr. Collins Briggs.  
 10, Mrs. Craven. 24, Mrs. Bailey.  
 31, Mr. Peel, Armley.  
 Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.  
 SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
 3, Mr. A. D. Wilson. 17, Mrs. Butler.  
 10, Mr. Riley. 24, Local.  
 31, Mr. Schutt.  
 Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

THE ANNUAL CONFERENCE of the Yorkshire District Committee was held on Sunday last, at the Psychological Hall, Grove House Lane, Leeds, at 10.30 a.m., when the following business was gone through: Mr. Solomon Cowling, of Keighley, was elected President; Mr. Whitehead, of Otley Road, Bradford, Vice-President; Mr. J. Armitage, of Batley Carr, Treasurer and Financial Secretary; Mr. C. Poole, 28, Park Street, Bradford, Corresponding Secretary; Mr. Craven, of the Psychological Hall, and Mr. J. C. Flower, of Sheepscar, were elected Auditors. The Plan was then made for August, after which it was proposed that the next monthly meeting be held at Batley Carr, on Sunday, August 10th, at which place the Anniversary will be held the same day; at which meeting the question of forming Lyceums for the whole district has to be discussed.—C. POOLE.

SALFORD: 83, Chapel Street.—On Sunday last, our platform was occupied by Mrs. E. W. Wallis, of Walsall. In the afternoon, owing to many of our friends being out of town, we had but a small audience. Mrs. Wallis answered questions, and gave several clairvoyant descriptions which were very successful. In the evening we had a very good audience, when the controls took for their subject "Life, Death, and Immortality," which was delivered in a most impressive manner. Our old friend Mrs. Hesketh gave a few clairvoyant descriptions, which brought to a close a very interesting service.—Mr. Gallagher next Sunday at 6.30.—On Bank Holiday, the first Monday in August, our Committee are arranging a picnic to Miller's Dale, and invite the co-operation of all our Pendleton and Salford friends.—H. ROSS.

NOTTINGHAM: Club Room, Morley House, Shakespeare Street.—On Sunday last, as well as on the Sunday previous, we had trance addresses through Mrs. Barnes (of 5, Paradise Place, Barker Gate). Last Sunday evening the subject was taken from the 21st chapter of Revelation, and we had an eloquent explanation of "the New Heaven and New Earth." The address throughout was one calculated to elevate the mind of man, if they would only grasp it.—COR.

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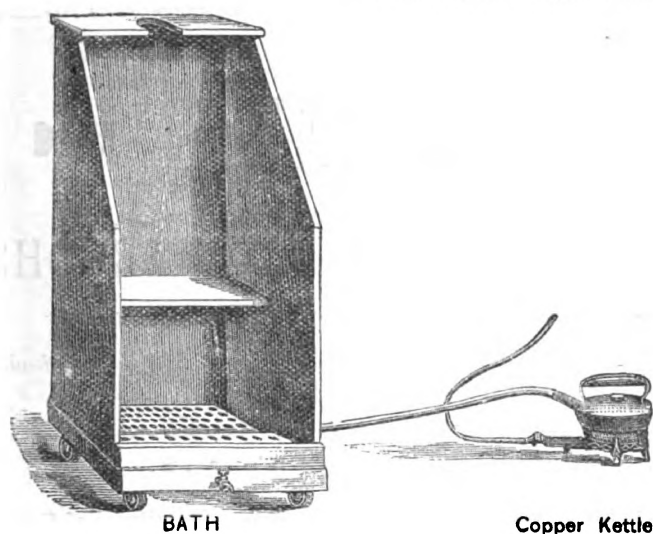
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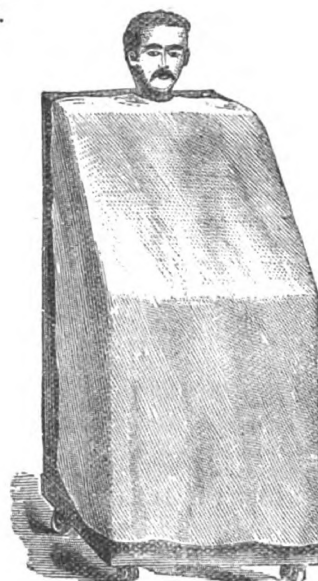
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The Bath, when used in a room with fire for boiling the Kettle, should be placed at the side of fireplace (not in front); the distance is determined by the junction tube from Kettle to Bath. When the Bunsen Burner is used (which will boil the Kettle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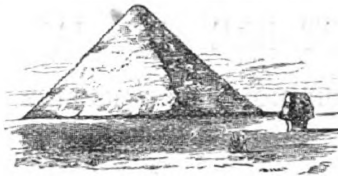
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