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SPIRITUALISM AND THEOSOPHY.

RE INCARNATION: IS IT A THEORY, OR A FACT?

By WILLIAM YEATES.

If a true doctrine, it will stand the test of examination on all sides. All that can be said will not disprove it, and by raising certain enquiries, the necessary replies may be drawn out to substantiate it. All that is wanted is Truth!

Our fellow Occult Students assume that "The Brothers" know it is true. With all due respect to our Teachers, we require to know also, before we can accept it as a settled article of Faith. By drawing attention to what appears to us weak points in the chain of evidence, may lead to the strengthening of the defective link; otherwise the chain is no stronger than its weakest part, and in either case it may do good by making the truth more apparent.

It is true, that appearances may favour the views of re-incarnationists; and here, it may be enquired, If such are more real than are the appearances of the rising and setting of the sun, to the untutored mind?

If, when one is in an abstracted state of mind, an endless scroll of soul-pictures is unrolled, presenting vividly strange scenes—land and water, islands, mountains and plains, and all that is suggestive of the wilds inhabited by savage tribes, as well as of the more civilized and polished peoples, moving to and fro in large cities, arranged in strange attire; still this fails to prove that myself, or another, has actually passed through a repeated series of re-incarnations corresponding to those scenes and states.

Were we to tabulate under different explanatory headings, in separate columns, all the strange and circumstantial cases we have heard related, and relied upon, as evidence of former incarnations, the weakness of the assumption would become apparent,—as a German gentleman once remarked of the heads of the "Three Holy Kings" of Cologne, They have them at Prague also!* It is necessary that there should be something more reliable than a personal statement, or appearances, to prove the fact. But the doctrine of re-embodiments, and of inner, and overshadowing, states, as when one's life goes forth into other incarnate souls, like that of "the vine into the branches, which cannot bear fruit of themselves except they abide in the vine"; is admissible. Nevertheless, to our mind, this, and our pre-existent states of being, are quite distinct from those which are adduced as proof of re-incarnation.

If a Law can be demonstrated, or if there be any symbol of life in nature, as within so without, to prove that our apprehensions of the laws of parentage may be reversed,

* A pilgrim Knight of the 14th century relates that he found duplicates of John the Baptist in two or more different cities—which was the right one God knew, and he left it for the Priests to decide.

after once having attained the purpose of objective form, and coming into contact with matter through parental agency; and if the human Spirit is once incarnated, by which certain effects follow,—and *One Law* governs all cases,—What need is there of a re-incarnation, in order to gain the experience of an incarnated state over again? Can anything,—say, for instance—can a spoken word be put back into its unexpressed state? Or can a bird return again into the egg from whence it came?

From the state of incarnation, the succeeding rounds of states do not necessarily imply that those states involve a series of re-incarnations. It is admitted, in the case of an Adept in the body, who can develop his inner man to that degree that he does not require to be re-incarnated; and if so in his case,—What proof can be adduced to show the necessity of re-incarnation for any disembodied man or woman, in order to reach the same state?

Even supposing (for the sake of argument) that some Orders of human soul-life have to undergo the process of re-incarnation from the other side of the grave, it does not prove that all Orders have to do so. It now becomes a question—Are there not some human Orders of life, born under conditions analogous to that of an Adept, who embodies in himself the states which are an equivalent to all the requirements of re-incarnation, and, in consequence of which order of birth, do not need it? If this can be admitted—and good reasons will be adduced why the admission is more than permissible,—then the question turns on the point of a non-necessity for re-incarnation by all Orders of souls; and further,—What necessity is there for any Order of soul life to be re-incarnated? If it can be shown that any identical soul has—while in the interior state—unfolded its sixth, or seventh, life-principle without a re-incarnation; then, to suppose a necessity for it in that particular case, or in any who belong to the same Order, is a mere assumption, and betrays an ignorance of the Law of Descent—if not ascent as well—of the Life-principle.

When the question becomes one of fact, and involves the credibility of witnesses, who belong to different schools of thought, whose testimonies do not agree, we are bound to weigh the internal evidences of that which is adduced by each party, as to the fact of re-incarnation.

On this important question, the teachings of the Occultists are somewhat at variance with what we derive from our own Celestial Tutors, who have revealed the history of the experiences of one Pure Life, out of their Society, and who have given that as an epitome of their Order. Much testimony is given by one of their number, as to the general experience of the States passed through by each in their Order, in the process, whereby all, and more than all which has come to us from the teachings of the Mahatmas, is attained. It is chiefly in states *beyond the grave* that those states have been acquired by this Order of Life; and that

without a necessity for a re-incarnation, which the Teachers of the Occult School of thought say is imperative for all those to experience, who fail to reach the Adept state while in the mundane life. Our Instructors substantiate their statements, by the actual experiences of re-births—by an interior process—from state to state.

In the life's history, so to speak, of the Angel Purity, it is shown that the same end, and much more, is attained; and those who can follow the esoteric recesses of her life history, will perceive that it is a more simple relation of harmonious truth than are the complicated statements required to reconcile the re-incarnation doctrine. If the experiences of Angel Purity are facts as related, then the doctrine of re-incarnation is unreliable, if applied to her case, or to those who partake of her Order of Life.

It may be said, that the testimony of another Order, such as that of the "Dyan Chohans," which is given through "The Mahatmas," is directly opposed to this view of the question; and that, to a third party, both statements are second-hand. Then, how are we to know which is right? *The test of Truth is harmony.* If each and all the statements of the experiences of Angel Purity are in simple agreement; while that which is given forth by others on re-incarnation is confusing and contradictory, what then? Surely that which is most consistent is likely to be more true, when less encumbered with such incongruities as are those related by the Chela, Mr. Mohini, who said, "that a man might be a woman in the next incarnation"; and that "after the departure of a newly-born infant, the child may in some cases return to be re-born through the same parents." These doctrines contravene the laws of nature, which are, that the child must either grow to manhood or womanhood here, or in other states, where the corresponding growth in the cycle of being, equivalent to the earthly experiences, is completed. At a given point, there, as here, the soul either ascends to a higher plane, on which the Seventh-principled State is developed; or it descends into the depths of the quiescent state of the Second Death; which follows, when the Master of the House hath arisen and shut to the door of the soul's interiors, after having exhausted its externally derived life forces; and there it must lie, awaiting the next general resurrection from within. As witness, the prophetic vision of Ezekiel, where he says, "Can these dry bones live?" When the breath of the Divine life animated them from within, there arose from the valley an exceeding great army.

The Angel Purity relates this truth, also, in a symbol of "The Forest," and of the "atoms" who are unable to rise in the first Order. She shows how they fell into outer states, by closing the avenues of an interior influx, in consequence of which they were unable to rise; and after exhausting on each plane their own external life forces (or karma*), they went down to form the enriched soil of a future forest growth; through which the atoms may be gathered up into the efflorescent state of a new life. Thus it is seen how all the long-lost ones are to be gathered up—soul within soul—into self-conscious states again; and this is accomplished by living the life of another, in whom they live; and while that other atom of life incorporates them within the aggregate of that which makes its Order of consciousness, their own is returned to them by a spiritual law of reciprocity. So, through the many different states of the incarnated one's ascent, myriads are indrawn to partake of that one's life, both in the flesh and in the spirit. By this means the necessity for a return to a re-incarnated state, all their own—which would reverse the law of parentage—is obviated, for by a life within the life of another incarnated person who overshadows them, there is an involuntary oneness of association with that person, until their own true self-consciousness is restored to them; just as the after forest growths alluded to, may draw up the prepared atoms of a former age into the efflorescent state of union with their own life. An undeveloped spirit may also infuse itself into the external nature of a mortal, and so unfold the spiritual degree.

As matter within matter, and the life of spirit within spirit, is quickened; so are there multitudes awaiting the opportunity to be indrawn from the outer darkness of a quiescent state, in order that the interior life may be awakened into consciousness, through the illumination of an incarnated Soul; which, in rising through all the superincumbent states of density, takes on the natures of those lower soul-atmospheres into which the person is incarnated. Thus, by the

quickening of their own life and intelligence in that darkness, myriads of the long-lost ones are awakened, who have been slumbering and sleeping through the ages of obscurity. This is the foundation for the orthodox idea of the "unconscious states of the dead," as well as for the annihilation, which our Occult Teachers now admit, is not a permanent state. We perceive "that the Spirit may be found in the day of the Lord."

Around the central life of a descending or ascending soul, are congregated myriads of other souls, which may be repeatedly projected, until it, and they, learn sufficient of the love and the wisdom of those exalted states, which enables them to be indrawn, and glorified with the Father and the Son,—*"I in Thee and Thou in me," i.e., one with God!** Every God-man, or truly Glorified Soul can say, "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father." "Those that Thou gavest me (by attraction) I have kept, and none of them is lost, but the son of perdition;" or the residuum. So it is now seen, that these soul-precipitates of life have a deeper mission, which is biblically expressed by, "that the Scripture might be fulfilled."—See seventeenth chapter of St. John's Gospel.

Perceiving that no soul ascends or descends alone, and that all such may be indrawn to life, by the foregoing process, it is not difficult to discern how the facts of an inner system of re-births, may be misconstrued into a semblance of re-incarnations, whereas, according to our apprehension, and as our Teachers inform us, there is no requirement for it.

Concerning the nature of "distorted seership" outside the training, which is accepted by the East, and so frequently alluded to by our friends, we must be cautious how we accept anything, even from the East itself, until we give mature consideration to it, for the question here arises—Can the vision of the Seers of the Occult School, on this and other questions, be lucid and complete, if subject to alternate obscurations?

The materialist standpoint is—that matter, as such, is eternal; but we hold, that Matter is the temporary and ever-changing condition of Spirit, for the time or state being. To conceive of the *Monad*, as an absolute atom of eternal matter, is rank materialism, and places the expounders of such a doctrine in a position which is more than questionable; for it is impossible, from that standpoint, to see clearly into the vista of those soul states which, to the less wise ones, bear the semblance of re-incarnations. To exalt these into actualities, is truly to judge by appearances! It becomes us to try everything by the light of internal evidence, and if we may judge of the quality and the clearness of a truth by what is considered the most interior states of spiritual exaltation, we should say, that that which comes from so materialistic a plane, is not the most exaltedly pure.

The illumination proceeding from a Lunar Order gives out the light in a subdued form; and neither this, nor that which comes from a Planetary Order of life, can ever be equal to that which proceeds from the Solar Order of Life and Light; therefore, the clearest insight on the subject of re-incarnation, is scarcely to be expected from a professedly Planetary Order; who, apparently, do not see very clearly all the obscured sides of life, even under the Occult System. Moreover, if what our Instructors say be true, that the Great Angels, Vishnu and Christnu, are Orders of Life which have not yet ascended to the centre of their own celestial altitude, from whence their inner life was projected; then they must have paused midway in their ascent, in order to project the powers of their efflux into the Word—since sullied by the traditions of men,—and to gather up from beneath, their own Order of human life-forms. I gather from what is stated in "The Theosophist," that the Buddha State of enlightenment is a proceeding ray of Wisdom from an Avator of Vishnu, whose life is incarnated in various degrees of Eastern consciousness; and if I am correct in this, the inference from such a fact affords, at least, an approximate measurement of the relative values of the altitudes of comparative truth, as given out from this source, by the Occult School; and that which is made known through our Instructors. For if the Dyan Chohans of that centre, have not yet ascended interiorly to that inner altitude we have referred to, how can they have gathered up the whole of life experiences from the lowest depths? Not so with those of a Solar Order, who speak from "The Hush of Life," which is a State in the Great Beyond, far above "The Rush of Life," in the chain of Planetary Being. The rays from

* The entities referred to have karma, if Karma "means that broad law of causation which applies to the moral conduct of responsible beings."—Page 9, Transactions of the London Lodge of the Theosophical Society, June, 1884.

* All personality is lost in the quality, i.e., the Divine Identity, etc., Godlikeness.

this Solar Order are more penetrative than those from reflected sources, for they descend to the lowermost strata of life; and by virtue of this descent, they are more powerful, and swifter in their action to draw up the prepared atoms of their own life, to the inner celestial degrees of enlightenment.

Herein lies the distinction, and the difference, betwixt the Slower and the Swifter atoms of life, which emanate from the different Angelic Centres. For example, if Vishnu's Incarnations have not been projected so far into the external realm as the more interior Angelic Order, then, *that Order of Life* cannot have reached the lowest states; and therefore, cannot have so wide and deep an experience. Their offspring on earth may be of a more spiritual character, apparently, as it is claimed for them, but if so, it is of a more childlike Order of Spirituality, by virtue of being less distant (if such a term be admissible) from their centre; and they are also, constitutionally, of a slower order in the scale of capability to ascend to sublimer heights, than those are, who have descended to the lowest states of their external experiences; unless, indeed, they are provoked to it, or are urged, aided, and led on to greater achievements, by the Representatives of another Race; as instanced by the two Noble Founders of The Theosophical Society, who have stirred up the stagnant soul life of India from end to end. They, with others, who have forced the hand of their Recluses, are an evidence of this, and no doubt on the return of their Chela to India, much more will be given. Thus the East and the West may aid each other; inasmuch as the Western energy can operate on esoteric truths more effectually on the external realm, when once it has obtained a clear idea of this order of truths, because they of the Western Race have made the descent lower down, or further out, into the external state than the Indian Races have done.

As to the pureness of the truth given to us by our Celestial Tutors, we can derive confirmation from the teachings of "The Brothers" themselves. In one of their Letters, received by Mr. Sinnett, and sent by him to the London Lodge, the following sentences occur: "There are finer, more perfect, and more ethereal qualities, and entities, or atoms within, awaiting the collective perfection of the cosmos without, for their manifestation; when every atom emanates from itself a still finer atom,—every individual atom containing in itself the actual potentiality of millions of worlds, each more perfect and more ethereal."

We ask no more, for this is an admission, that a finer, a more perfect, and a more ethereal order of life qualities, and entities, or atoms, are within, awaiting the proper conditions without to become manifested. We proclaim, that such superior Orders of life have actually found the necessary conditions for manifestation, through some attuned souls, who have been able to receive that more subtle and ethereal influx; and these more interior Orders, which communicate the new life, claim to be all that "The Brothers" herein say they may be.

It cannot be disputed, I presume, that the purer truths, from a purer Order, have the power to descend deeper into the external; and to project to a wider circumference; and with a stronger love and wisdom preserve their own purity in the impurity; and lift up the lowest souls from the base of all life to the highest pinnacles of excellence; and that by a process apart and distinct from the recognised methods of the Eastern School, and who also use, at present, unknown modes for the upliftment of the Race, both in this life and also in the life which is to come.

The Chela, now visiting us, affirms, "That the imprisoned soul, in Karma loka, cannot go back on the swing of its own life's pendulum, but must exhaust its externally derived life forces in the friction of fruitless effort to retain a sufficient hold on the earthly state, in order to effect a communicating link between the two states; and therefore cannot progress on new lines, but must follow on those started on before the entity left the body." This might be true, if there were no possibilities of an influx of the New Order of Life, within the veil, which affords unknown resources to bridge over the gulf; but being diverse from all preceding orders, its nature, cause and effect cannot be gauged by the standards of Occultism, which cannot be used to measure the capacities or contents of the New Order; seeing that it is admitted that one Race cannot trench on the prerogatives of another, whose presentation of truth comes not from the length, breadth, or depth of the old, and long past; but from the immeasurable heights of the New Power, that can and does create dimensions immeasurably more profound.

We further proclaim, that a purer truth, from a purer

Order, has been given, which substantiates the main premiss of our views; for it is revealed that a soul, in states of being beyond the grave, has received progressive truths on new lines, and this being so, there is therefore no necessity for a re-incarnation into earthly conditions, in order to receive a new-life truth.

Is not the testimony coming from such a source quite as strong, and much more so, than that, which reaches us from the Indian Centre? That which comes to us from a newer and inner Order, is far less likely to be erroneous, than that which reaches us through a long line of encumbered traditions, especially so, when some of the communicators, from the New Order of Life, have described the process of their own descent into an incarnate life; and which descent carries the atom of life into still more external states of nature; and this was effected without the entire loss of self-consciousness. No other Order, that the outer world has yet heard of, has done this.

From the statements of one of those ascended ones, who watched the descent of another form,—the dual part of her own life,—the evidence is clear on this point, and is profoundly interesting. In no instance do our exalted Communicants allude to their own re-incarnation; but, on the contrary, they assert, that they have never before been born into the incarnate state of existence. Therefore, the plain inference of this testimony is, that re-incarnation, as popularly taught and understood, is a theory founded on illusory appearances, and not upon fact.

To those who judge of all incoming Orders by past standards of experience, it may seem impossible for any new Orders of soul-entities to enter the states of gestation and birth, without losing the consciousness from whence they came and whither they are going. But for a right comprehension, it is needful to consider the nature of the Order from which the more refined life is in process of descent into the birth states. An imperfect reminiscence of states, through which they have passed in their descent, and which may flit across the minds of some who are born under another Order, may in some cases, at least, account for the theory of many previous re-incarnations.*

The symbol of "The Grand Man," which conveys the idea of limbs, organs, and vital parts, as primary centres of life, from which emanate the distinctive forms and degrees of human self-consciousness, gives a clear perception of the truth, and will help us to an understanding of the cause, whereby all Orders of human life on this earth, have lost their consciousness in the descent; and also, why those of a new Order will not entirely do so. Hence how much more quickly they will gather up the thread of the consciousness from whence they came, and whither they are going. Although, at first, the knowledge of this may be feebly expressed in childhood, yet it will develop more clearly with the growth from day to day. But all this is uncomprehended by those around; because, it can only be known to those who know the secret of their own life's ultimatum from the vital part of The Grand Man.

"All who come forth from the respiratory part of that Being, from about the regions of the heart and upwards, by virtue of the correspondence to, and being part of, the vital life, may be propelled out far away into the great immensity, and they will assume the forms of various states and degrees, even the most external upon your physical earth; but such atoms never lose personality, or individuality, or Divine identity. It is only those who correspond to the hands of that degree (or to other parts from four, five, to seven inches below the heart) who sustain loss by physical death; but all who come from within,—corresponding to the inmost and true life,—pass on, not having spot or wrinkle or any such thing; and they never lose consciousness in any state or degree,"—pp., 147 to 149, and 150, Vol. IV., "Angelic Revelations."

From the above quotations it may be shown that Mr. Mohini (the Indian Chela) may be in error, in the application of his standard of a general loss of personal consciousness, and especially so, if applied to *all* Orders of departed men and women in the inner states of gestation, or otherwise. For if it is demonstrated, that some never lose self-consciousness, his theory of shells, and re-incarnation, cannot at all events apply to them. Those who belong to a degree of life that have no consciousness of their own, save that of a borrowed Order, and who depend on others for its expression,—like as

* The "ether pictures" of another person's life history may, also, develop and fasten like a parasite on to a mind open to psychic delusions, until they believe that they are a re-incarnation of that person.

the atoms of the lower parts of the body are dependent on the vitals of the life from about the heart and upwards,—possibly such as these may not come back into conscious personality, except by some galvanising process, which is ephemeral, and all such, along with those who become shells, the Occult School is welcome to deal with. But the educated and initiated Spiritualist has no need of them; and most assuredly those who belong to the New Order of descending Life, will not accept "*Wandering Shells*," or spent life-forms as exponents of spiritual communications and verities.

Upon those who teach and advocate the necessity for, and actuality of, a spirit atom of life descending again and again into an external state of existence upon the outer plane, or "to be born again through an earthly parent into physical conditions," is thrown the *onus* of proof! Until evidence is forthcoming, and which evidence can be scientifically and philosophically weighed and gauged, those who are anxiously inquiring—What is Truth? will decline to follow the old paths; for, dogmatic assertions, based upon the *appearance only of truth*, will not avail. The time is coming, and now is, "when that which is hid shall be revealed, and that which is done in secret shall be published from the house-top" of the higher faculties. The days of Secret Orders are numbered, and none *now* who essay to come forward, and propound life and death secrets, must shelter behind a veil. If they cannot meet the plain and pointed questions—Who are you? What are your credentials? What Power has constituted *you* the custodians of pure and unadulterated Truth? What proof do *you* adduce to demonstrate that you speak with authority, and not as other men? We say, if these and kindred questions do not meet with a willing and rationally convincing response, *then*, in the name of a long-suffering humanity, who for ages have been cajoled and suffered to remain in ignorance on the most stupendous issues of life, or death,—we say—Give place to an order of Teachers, who proclaim—*Love is Life!* and who unfold, to prepared minds, the why and the wherefore of the outer life's existence. Instead of condemning to a series of re-incarnations into earth-life, to make up *deficiencies* in past embodiments, the New Order of Spiritual Teachers will speak of *sympathy* for those who, leaving their high estate, have descended into the depths of so-called Evil and Sin, and they will stoop to uplift, and aid in their ascent, those who, wandering to the very circumference, have thereby sustained the greatest loss of consciousness, as to the Centre from which they departed. To allure and attract such soul-atoms of life, to the altitude from which they may see all the way they have been led, is the mission of those who hail from the Grand Solar Life Centre. Defective must be the eye which cannot discern the signs of the times; for all things point to the advent of a Power, which comes not to darken, but to enlighten; not to take away life, but to bestow a more abundant Life!

25, Pope Road, Bromley Common, Kent, July, 1884.

PROGRESSIVE SPIRITUALISM.

An impulse which I deem extraneous to myself actuates me to write a few lines to you on this subject. Although not a very old Spiritualist, I have, nevertheless, had some rather strange experiences since leaving the plane of modern orthodoxy, and stepping on to the truly spiritual plane. Following out my calling in life, I frequently meet with persons who are anxious to hear something in regard to spiritual science, and in my humble way I endeavour to sow seed which, by God's blessing, may take root, and bring forth fruit, eventually, to his honour and glory.

I find that a somewhat prevalent idea amongst non-Spiritualists and inquirers is, that Spiritualism is wrapped up in dancing tables, dark seances, and such like, in fact they have but slight knowledge as to what is really meant by the term Spiritualism.

Our philosophy is one which I consider ought to be placed before the masses in a logical and forcible manner. The true Spiritualist is he who teaches that man's salvation does not depend on a set belief in creedal and dogmatic theology. Work out your own salvation, should be the problem of the hour, and not the casting of our burdens on the shoulders of some one else.

Voltaire, one who dared to think for himself in his day and generation, has left behind him sayings that shall be productive of much good when creeds and dogmas have been cast on one side. How few of the orthodox school, it would

appear, are acquainted with his life and writings. 'Tis this noble hero who, writing to a friend a short time before his translation to the spirit spheres, said: "You live not to yourselves, the good of others depends upon you, and it remains for you to do your duty." The same individual has left behind him written prayers, which are sublime theistic appeals to the Great one Soul of the Universe. The Church to-day calls him an Atheist, but how little it understands or grasps the true spiritual characteristics of the man.

Spiritualism sets forth the same teaching, and calls upon us to look around and see what we have accomplished which can be termed one's own individual effort. It shows that in all we are enabled to accomplish, we are indebted to others directly or indirectly. Spiritualism teaches that the present life on the material plane is the sequel to the next in the realm of souls.

Again, in regard to God, spiritual science is the key alone which opens the door of the temple in which Deity resides. What is God? is a question which has ever bubbled to the surface in the past, and the theology of the past and present has failed, and still fails, to answer the question. Some theologians have gone so far as to describe the Great Supreme, and define his attributes, but by the inquiring mind of to-day their theories are being discarded. The theology of the Church scarcely ever brings its devotees to view the All-wise and Infinite in all they see around them. Once an orthodox believer myself, I can vouch for one, that its teachings never led me to consider the grand aggregation of psychic energies which do palpably evince a combination of Divine Wisdom, nor did they call my attention to the vast cosmic sources which I now discern so unmistakably manifest His Divine love and will. Orthodox teaching drew my attention to a personal God, possessed of certain passions like unto myself, a Being who could be disturbed very considerably by such an imperfect creation as myself; but spiritual science reveals to me a God who is all Wisdom and Love, a grand innate principle which reaches and extends to the interior basis of all things.

On all hands there is abundant testimony that something has been the means of causing a great change in thought during the last few years. What is it? What has there been at work, to cause such a change in sentiment and idea? Whatever it is, is matter for inquiry, and we ought to get at the bottom of it if possible. Perhaps, Mr. Editor, I shall not be far wrong in stating it as my humble opinion, that the dissemination of spiritual science is the main cause. I am led to this conclusion by the fact that the literature of the Spiritual Movement is being read with avidity by outsiders, to whom tracts and other publications are at times presented. I know of instances in which persons have become allied with the Movement through being presented with copies of our literature. If this be so, then it is an example which Spiritualists should copy? A person said to me quite recently: "Oh, I see, Spiritualism is not what I took it to be." This resulted from the fact that he had perused a certain spiritual publication which I had given him to read.

Dear Mr. Editor, God's vineyard is large, and with a view that the prayer, that He will send labourers into the harvest, may be answered, I contend we must do all we can, and not leave a stone unturned in order that our services in the spiritual vineyard may be crowned with success. It is the duty of true Spiritualists to prosecute, in earnest, the duties that lie before them. The progressive philosophy of our Movement is calculated to overcome the operations of creedal and dogmatic teaching, to chase away the clouds of orthodox bigotry and error, and deluge the earth-plane with the golden sunlight of truths. On all hands people are coming to a knowledge of the fact that superior beings or intelligences are near them, and if the winged thoughts from invisibles are welcome to us as Spiritualists, it is to be hoped that others coming to a knowledge of the spirit philosophy may in like manner be led to welcome the message of their loved ones from the spiritual plane. Communion betwixt the denizens of the Realm of Spirit and dwellers on the earth-plane is now demonstrable, and what we know ourselves as Spiritualists, it is our duty to impart to the masses by whom we are surrounded. Freely ye have received freely give, should be our maxim, and by sowing spiritual seed which may take root and bring forth fruit after many days, by so doing we shall be aiding on the principles of Spiritualism and the interests of human progress. The people are becoming more wide awake as to that which affects them in a spiritual sense; finding the cramped teachings of the Churches incapable of satisfying their spiritual cravings, they are seeking for new

sources of knowledge. No philosophy, Mr. Editor, can so adequately minister to those innate cravings, as the one in which we believe, and if we can be of service in aiding on the spiritual wheel of progress, we cannot do better than strain every nerve to accomplish the salvation of earth's humanity, which must be brought about by exchanging the stale crumbs of orthodox teaching for the strong meat of the Spirit.

Oldham.

W. NUTTALL.

THE SPIRIT-MESSENGER.

THE WORLD'S TREATMENT OF SPIRIT COMMUNION.

A CONTROL BY "THOMAS R." AN AYRSHIRE MAN, OF 1546.
Recorded by A. T. T. P., June 4, 1884.

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

The morning was dark, thick and foggy, and as the Sensitive entered the room, I made the remark, it was dark enough for night. The Sensitive went at once under control and said:—

Yes, it is dark enough for me to tell to you the account of my attempted labours in the dark ages.

The cry has been raised that a return of witchcraft in its modern garb is visiting the large cities of continental Europe, that it has gained a footing in this country, and that unless the most energetic opposition is raised, and carried out, men will cease to be Christian, and women will cease to love virtue, and to follow rectitude. This is a cry raised by the orthodox Christian teacher, who says, "We, the orthodox, admit the return or the appearance of the spirit of him or her, who has passed through the grave, but we give to that appearance an orthodox interpretation, a diabolical origin:—"We say, that they are human beings, who are personated, but the impersonators are fallen or doomed spirits; spirits whose mission is to mislead; who are in open hatred to man, and in daring rebellion to God."

If this were true, it would be a series of many atrocious acts perpetrated by the Almighty, and if not actually perpetrated yet permitted by God against His creature, His helpless creature, man. "Yes," cry the orthodox, "it is permitted of God for the purpose of testing the faith of man." So for the purpose of this test, the orthodox wish humanity at large to believe, that God Himself permits lying, hypocrisy, and misleading teaching to prevail; for the one poor purpose only of testing a faith, that does but embrace a very small portion of humanity.

It is to overcome this teaching of the orthodox, that what was but partial in my day, namely, Spiritual Communication, has become general to-day. Three centuries ago, and the power to control has been recorded only in isolated cases; and I tell you that, that act which had already been done, could not have been accomplished, if individual characteristics had been demanded, or if names and addresses had been expected from every spirit control. The best of the trance utterances bore no trace of individualism, markedly distinctive in character; names only were given, which were utterly unknown to the world's history in the present day. The cry has been wrong from thousands, "Who is Buziris, the ancient of days?" The same as to-day many addresses delivered in the United States and continental Europe, are given as inspired utterances without name and without earth's incidents. You yourself must admit the inadvisability of pressing for names, when intuitively the spirit controlling knows, that any enquiry, however pertinent, will lead to a distressing issue.

Many of the orthodox taunt the believers in the conscious immortality of the soul, with the uselessness of a power, which eighteen hundred years ago was used with so much effect, particularly in the power of healing. In answer to that charge I ask, what would be the effect of a public exhibition of this healing gift, which undoubtedly exists and is used every day and every hour? The lightest and slightest form of spiritual manifestation publicly given, is treated with ridicule and contempt. Take for instance the public attempt at "thought-reading," which is but the A B C of spiritual manifestations, and indignant charges of charlatanism and imposture are made from every portion of that hall, and why is this? Once admit, that the bridge of communication between our world and this world of yours, is intact and passable under the most ordinary conditions, then orthodoxy is attacked at its very base, and its pretensions are threatened with annihilation from their very foundation. To-day the orthodox cannot do, as they did, when I first manifested in spirit. It does not require great intellect to control a human body. I have known on earth many a foreman of a large number of men, hold thorough control over them, and at the same time, not being able to write his own name or read it if written for him. Such have an inborn power of ruling given to them by God, quite apart from their position or want of intellect. Such a one could, if in spirit-life, control if he so willed. I do not say he could control

without permission, but many who receive permission to control cannot, because there is lacking strength of will sufficient to overcome the fear of the self-hood being banished from its home, namely, the body; but to him to which control comes naturally, and to whom is given permission, it is my opinion, that he or she could control any sensitive living.

When I passed from time, when I closed my eyes for the last time on those sorrowful faces who were grouped around my bed, when my voice failed and my hearing ceased to be; when I felt the footsteps, and intuitively recognised appearances sent to welcome me into life everlasting; my last hope my last expressed wish was to come back from any home, towards which I was journeying, and to change men's doubts into glorious certainties. Yes, I, like a poor fool, thought, that this was indeed an easy task; instead of going away after death; instead of being taken anywhere, I found that the only change was, that I was free from pain and care; free to remember, that the last wish of my soul in the body was the first wish of my self-hood in spirit. I followed my own funeral, and would had I been able, have cried out Amen, when they gave over ashes to ashes; dust to dust. Yet humanity can only realize self-hood in self-hood's realization and fulfilment. The first care that pressed heavily on me, was this, that I was the only mourner not heard, and I asked of myself, shall I alone hear myself, and will no other ever hear me? Is it only given to me to see others whilst others are blind to my presence? Then came a voice to me, not from any of those standing around me, not from any spirit whom I could see; and the words of that voice were distinct and clear, and their purport was this: "Travel, and you shall find those, whom you can see, and who can hear you."

After my interest in my own interment had ceased, I wandered through many of England's beautiful counties, and then through the counties and shires of Scotland, unknown, unseen and unheard, until at last I saw dipping water from a well, like Rebecca of old, a woman, a matron. A babe was lying by the side of the well, and as she was tilting the water from her bucket into a large earthenware pitcher, she turned her head and looking at me, said, without confusion or surprise: "You are a stranger in these parts; you look in dress just like the pictures up at the old Hall."

I had travelled so far without gaining that, which I desired, to be heard and to be seen had become a passion with me, and I thanked God, that at last I had realized form, self-hood, and all those gifts which belong to immortality. I answered this woman:—"My garb is not fashioned after the style of to-day, but the fashion of my dress is one that some thirty to forty years ago was worn, and it is a fashion to which I adhere out of love to it; nay, it is fashioned out of my memory."

"You speak in riddles," was her answer.

I determined to tell her, in the message of him of old, "That I was dead but lived again, that I was buried but am risen." That was the message which I gave to her, and then after her first great fear had passed, she looked on my wan face and grey beard, and took courage from my kindly looks and said, "Why have you come to me?"

I answered: "Reverse the question—Why have you come to me? for, woman, I have passed millions, and remained unseen, unheard, and my presence even unknown."

"What does it presage?" was her next question.

I answered her: "I know not;" and she said, "I think an early death," and she said this with a pale face and trembling lips; and I said, "Where is the need of fear? Look on me: I am happy, and am from beyond the grave."

She said, "But I do not want to go yet; I have a husband, and I have children. True it is, I have sorrow and misery; but still I cannot give up earthly things; I will not to go."

I replied: "Listen! it is not for me or for any other to tell you your time for going hence; the angel of death veils his presence, and none knows his message; no not even the highest in the Heavenly Court. Therefore, fear not; I am not a messenger to summon you from these earthly things, which yield to you such a poor return."

"What, then, would you tell me?" she asked.

I answered: "I would tell you to take from your breast that idol, that graven image of a cross, and then kneel down, and sanctioned by the presence of God's works around you, ask Him to strengthen you, so that you may remove these difficulties of life by enabling you to persevere and trust; not in the priest or any graven image but in that God, who made you and in your own self-hood."

"What! deny Christ," she said; and there was horror in her face, and abhorrence in her movement.

I said, "Deny none; that is no part of what I said." I only said, "believe and trust in God and self-hood; that and that alone will weaken every link that Christian teaching has wound round you."

She then said, "Give me proof that you are not as other men; for you are so real to me, that were I to repeat what I have seen and heard, men would say that I had partaken of too much of last October's brew, or that I was mad."

I said: "Here come your neighbours; ask them whether your gift is theirs? But before they are come right up to the place where we are now standing, wish for me; hope for me; long for me, and I will stand again by your side," and then I heard her excitedly exclaim to her neighbours, as I was

walking away, "You must be as blind as moles. Do you not see him with his tall form, bowed down with age? His long grey coat, and the military garb of a century ago, and he so near to us? See how he wends his way round the tree, and is lost to our view; but why do you gaze on me as if I were mad?"

I had then gone, and the dispute between her and her neighbours was told to me on my next visit, for she soon wished for me to come, and I obeyed her wish, and came and answered her questions, and told her respecting the power she could exercise, if she would, in the art of healing. I assisted her with counsel and advice. I spoke to her as a man could and should speak, if he would. To-day men and women, belonging to both sides of the grave, meet face to face.

Many a poor housewife's children she eased from pain and suffering; many the good-men of the house did she relieve by laying on of her pure and honest hands; many a weary mile, through bog and fen, has she travelled, and I by her side, in our labour of fighting against diseases, and she has returned rewarded with the thanks of the sufferers, and receiving only doubtful thanks from the other portions of the house, and always the hatred and contempt of the orthodox priest of the household. Sometimes she would ask me respecting the want of sympathy amongst those, who needed, yet feared her services and herself, and she wondered why instead of giving her love, they proffered her their hatred and contempt. I answered her: "I told you, that life and death was known alone to God, yet there is knowledge gained intuitively. I ask you to forbear, for if evil comes to you, I shall have brought it on you, for I sought through England, Wales and Scotland until I found you. It might have been another, but it was you I found, and it will grieve me sorely, if evil comes of it, as I fear much, that the looks of your neighbours are lowering, that a cruel purpose is springing up in their hearts. Your frequent journeys hither and thither are being commented on, and your labour is credited to the devil, whoever he may be, and not to God, who alone is the Divine Source of them." Then kneeling, and putting her hands together, she said, not to me but addressing her God: "Help me, that I may not fail; Thou, O Lord my God, who has permitted me to look beyond time. Thou alone can change my woman's weakness and make me strong against fear." "I understand you," she said, turning to me, "Holy Church would be jealous of these divine truths, and Holy Church, when she is jealous, is revengeful, and there has been misery brought to many homes through the jealousy of Mother Church. Many of Scotland's poor peasants have but little chance of acquiring Latin phrases, but there is one, which is the decision of the court against him or her who may be found guilty of inquiring into that which the Church considers to be outside of the truth, therefore punishable heresy, and the words 'convicta et combusta' are known by the youngest in many a home to mean a public spectacle arranged by the servants of the Prince of Peace, and which is degrading to every principle of humanity."

I remember, when it came her turn to stand before a jury of her own countrymen, I heard her plea of not guilty, and I listened to her able defence; to the deep and utter scorn with which she treated her accusers and their accusation. She fearlessly acknowledged every visit I had made, and every word, that had passed between us. The last services of Mother Church had to be slightly altered in her end; they could not give dust unto dust; they could only render ashes to ashes; for they burnt her body, and released her soul.

I tell you, I have told you my first experience, that I may warn you against entering into modern instances of family discord and misunderstandings, and to follow your own judgment in expunging any names which may be given to you, and I advise you to do this, more especially, if there is a possibility of their leading to disunion and unhappiness.

I remarked, that I must have some name to mark this particular Control. The Control said:—

I will give you that name, which was most familiar to my lips, a name that I called her, and which was Lizzie. My own name was Thomas R., and my native county was Ayrshire. My passing away was in 1546 or 1547, I do not exactly remember. It was nearly thirty or forty years after I passed over, before I succeeded in getting a thorough control. Good night, thanking you for your patience in hearing me. I bid you good night.

This is not the only spirit controlling, who has expressed a wish that I should not only suppress a name but even a control, so that I might not hurt the feelings of the living, who could not realize the fact of spirit communication. My unseen visitors are not confined simply to the heterodox. Occasionally I catch a big fish, in the shape of one who was most orthodox in earth-life, but who, in the beyond, having fallen into good company, has found out his mistake; but when controlling, has requested me not to publish what he says, so as not to hurt the feelings of the living. In the present day of almost general ignorance, the fact that the soul is not undergoing either the pangs of Hell or the inanity of the orthodox Heaven, which ought to afford comfort to the survivors, is treated as a wrong done to the dear departed, more especially

if the dear departed should have mentioned, by way of warning, any of the vices to which he or she was addicted. When the world is ready to receive them, many a timely warning will be given to those who are playing a losing life-game, and enable them, ere it is too late, to pick up and save themselves.

THE CHILDREN'S LYCEUM.

THE EXPERIENCE OF THE FOUNDER OF LYCEUMS IN ENGLAND.

Andrew Jackson Davis says, "A child is the repository of Infinite Possibilities." Then, must not all Spiritualists, in the same light, view themselves and one another? If so, let any one think what subject he is best capable of taking in hand, and if there be three or four among a company, who are about to start a Lyceum, they can each devote themselves to their particular subject. One says: "I will study Anatomy"; another, "Physiology"; another, "Phrenology"; another, "Mineralogy"; "Geology"; "Geography"; "Botany"; "Medical Botany"; "Astronomy"; or any other scientific method of study you may think well. Suppose you severally say: We will purchase a book, if we have none, and study a month, and come together and relate our attainments; and then you will realize what an amount of pleasure and information you can impart to each other. And if you are surrounded with children, adapt yourself to their capacities as well as you can, and remember we are all "children of infinite possibilities." Old and young may all unite in a class of this sort, and if you can illustrate your subject with diagrams all the better. Let your teaching be objective if possible, as it is understood much easier.

I recollect once it came to my turn to make a short address to the Lyceum, and I called at a shop and asked for an orange and an apple or two; and I cut and took them to pieces, and described all their parts as well as I was able, gave all a taste, and remarked on the goodness of God in the mechanism and adaptation of these things to our happiness and enjoyment; and who can help (I should like to know) the flow of thought, like the gush of saliva that comes to the glands of the mouth, that enters the mind under such circumstances. Note the shape, the weight, the colour of each part, differently constructed, each tasting differently, and made to answer different purposes; the history of all kinds of food, and what is the best adapted to develop a given quality of mind or of body. Let anyone make this a study for two or three years, and he will be surprised how little people know.

When we commenced the Lyceum at Nottingham, I was willing to take to any line of study, and as the Natural History of Animals came uppermost, I commenced and drew an owl, titling it "a little owl," as large as I could make it on the paper I had; and I bought a lot of paper and pencils, and drew an animal every week for several years, and exhibited and gave some of their history every monthly session; and some of the members expressed their wonder as to what I did with them, and that they would like to see them all together. So I put them together in fours or fives, so that I could hang them on the walls, and gave two nights' exhibition and lecture on them, and charged for admission for funds for the Lyceum. It was entitled "An Exhibition of Natural History sketches, from the Gnat to the Eagle, from the Shrimp to the Whale, from a Mite to an Elephant, and from a Monad to a Man in the Image of God." A lecture notifying some of their peculiar constructions and adaptations, shewing the prospective and compensative contrivances, interspersed with numerous and humorous anecdotes, indicating their instinct and intelligence compared with man, was given. I have got these sketches, now some hundreds. I hung a good-sized chamber round with them this week, partly to see if I could not group them better, and I find my interest grows deeper the more I contemplate them in all their beauty and grandeur of adaptation in nature, and the purposes they serve in the economy of existence. I have drawn them and thought of them till I could be doing it nearly always. Here is the power of habit, and what can be better than beget such habits in the children?

To read a Bible like this, we discover the goodness, and love, and wisdom, of an Omniscient Intelligence. All the sciences ought to be taught in all schools, but the people in general do not admit the "infinite possibilities" that lie before us. Every system of facts and truths may be termed a science, and what can be more ennobling to man than the

study of man, his nature and his relations. Then I say the Lyceum method is the method most adapted for the enlightenment of mankind, inasmuch as it recognises in man the faculties for the foundation of all possible knowledge, and places it before him in the most pleasing manner possible, making learning a pleasure. Only think how many people there are who do not know how to eat, nor what to eat, nor when, and what are the processes that the food goes through before it becomes bone and flesh, skin, hair, and muscle and nerve, and thought and intelligence.

Sketch out all the parts of the human ear, learn all you can of its nature and use; that will be plenty for a lecture at one time. Do the same of the heart, or any other portion of the body. Study the symptoms of disease, and learn to know the laws of life and health, and you will find a world of wonders in yourselves you never dreamt of. I sketched all the parts of the human body, simply for my own pleasure and information. I am interested in everything, and sometimes think I know next to nothing. I sometimes contemplate humanity in its varied phases, till I feel ashamed of being a part of humanity, but all this forms a stimulus to progress. But when I think of the many children belonging to Spiritualists, that are allowed to go to those places of abomination, where they are taught lies for truths, and given stones for bread, till their spiritual stomachs are out of order, and it takes years to cure their chronic ailments,—Oh, when I think of the millions of pounds spent in one year, that bring on spiritual derangements, no wonder that many are sent to the asylums, made mad by the thought that they were not good enough to go to Heaven. Why, for many to give up the doctrines of total depravity, and the forgiveness of sin, is an ordeal like the amputation of a limb. But the process is one of cure, or they would never submit. When you think of the psychological effect of centuries of priestcraft and kingcraft, I am not so much astonished at the indifference of parents to the education of their children; but some are so awakened to the use of instruction, and the difficulty of getting themselves clean from the rubbish that has been thrown around them, they begin to feel a sympathy for the children; and when they see enough beauty, and feel a love to be instructed themselves in the knowledge, which alone can bring about all reforms and make a Heaven of earth, they will think to begin.

Belper.

J. HITCHCOCK.

THE UNIVERSAL PHILOSOPHICAL SOCIETY.

On Sunday last, the second of the Sibylline Lectures was given by UNA, of the Universal Philosophical Society, and was listened to with great attention. The subject of the lecture was "Theory and Nonsense, versus Practice and Common Sense." The lecturer said that we naturally imitate and try to resemble that which we love and worship, and the low state of the earth children was to be in a great measure accounted for by the inferior and degrading conceptions of Deity. That with regard to the conceptions of the so-called Christian world, the God of the Old Testament was a being terrible to contemplate, as an object of worship; so brutal, vindictive, stupid and wicked, that were a man found on the earth like him, no one would associate with him, and he would be an object of universal detestation and contempt.

As to the God Incarnate of the New Testament, he was worthy of all honour, but incapable, as the present state of the world clearly proved, of accomplishing the work which he so nobly and heroically incarnified himself to endeavour to perform, when the Light King withdrew visible power from the earth.

That the doctrines of substitution, of heaven and hell, were entirely harmful, as were many of the conceptions of sin and virtue. That no one would be more rejoiced at the establishment of the reign of the Light King, and his universal worship, than the Christ, who by inspiration and intuition was aiding in the splendid work before them.

Una then said that electric and magnetic force formed as it were the duplex environment of psychic force; and that as science brought the knowledge of these forms within man's reach, rapid evolution would necessarily take place.

That not only would this tiny world of ours be supersocialistically united, but that at last all the planets of our sphere would be in communication naturally, because so-called space was peopled with beings. That in the past the inhabitants of islands and continents thought the lands from which they were separated by the sea, weird, awful, and mysterious, and regarded the ocean as an insuperable barrier;

and the development of psychic force by magnetic and electric forces would show that so-called space was no more a barrier between the planets than is the ocean, now that steam bears us from continent to continent so swiftly.

That there should be established a School for the study of Human Nature, of which so little was understood. That man was generally known as consisting of body and soul, or of body, soul, and spirit only; but she had frequently seen four, five, and in two or three cases, seven-fold being in one individual. That in the higher development of the human race, the latent power of ubiquity in man would be evolved.

Una then finished the lecture by recommending the practice for purifying the world of thought, of daring to live as we think; and stated that it was a great help to progress, to act, speak, and think always as if in presence of the noblest men and women whom we loved.

A MASONIC FUNERAL.

On Wednesday, July 16, the interment of the remains of the late William Burns of Nettlehirst, took place in a private burying ground, which has been set apart by his son and successor, at the foot of a croft near the house. A monument surrounded by shrubs render the spot very becoming for such a purpose. It was the first interment of the kind in that part of the country, and excited much interest. The deceased had peculiar views on these matters, and desired that his body should not be placed in a black coffin, as is the custom, but in one of wood of the natural colour; very forcibly stating that he "would not put a foot in it," if it were not as he desired.

Having been long connected with the Masonic Fraternity, the St. John's Lodge, Beith, desired that he might have a Masonic funeral. This was granted, and a party of the Brethren attended. It is not the custom in Scotland to have a set funeral service, the minister simply making prayer in the house before the body is carried out. In this case, though the deceased had for long had no connection with the Christian sect, yet the minister of the old "Meeting House" was in attendance, and after his prayer, the Masons performed a portion of their ritual, then four of the Brethren bore the coffin on their shoulders to the place of interment, when another portion of their ritual was gone through, and each Mason placed a bouquet of flowers on the coffin; these with wreaths from London well covered it.

This is much as it would have occurred under the auspices of Spiritualism. But the ascended spirit does not think so much of these matters as he did when in the body, yet he is gratified at what has been done, when his attention is called to it. These ceremonies are more for the living than the dead; and it is proper to state that this exceptional funeral has produced a very good impression. In our Memoir we should have stated that the family of the deceased have been over 300 years in the locality, as traced in history.

MORECAMBE.—Still more cures to thank God for. A woman at Skerton, who suffered for fourteen years from a lump brought on by a confinement, and was told by the doctors she could not be cured, was treated by our healing medium, Mr. Watkinson. This lady could not go any distance without taking a girl to carry her basket, and after being treated she walked four miles. Another person had a lump in her side near her heart, and was told by the doctors they could not do anything, it would kill her if they did. She has also been treated, and the lump has almost gone; she is still under treatment. These people I have seen myself, and can testify to the cures. Thank God! the work is progressing here. Mr. Wright, of Stockton-on-Tees, gave us a lecture last week, and Mr. Clarke, of Pendleton, has promised to give us an address. Mr. Brown, of Manchester, will be with us on the first Sunday in September. Let us all put our shoulder to the wheel and the work will prosper, ever letting reason be our guide and praying for help.—JNO. WM. JAMES.

NEWCASTLE.—On Sunday last, Mr. T. Thomson read an excellent paper on "Doubt and Progress," and his remarks were warmly approved. Mr. G. Wilson and Mr. W. H. Robinson followed with brief addresses. The Society's Picnic has been obliged to be changed from the original announcement. It is now to be held on August 5, at Jesmond Dene, a very pretty and romantic spot on the outskirts of our city boundaries. A band has been engaged, which will greatly enhance the attractions.—ERNEST.

BIRMINGHAM: Oozell Street Board School.—Last Sunday, Mrs. Groom delivered an address on "Truth," and gave two poems on "Death" and "Mother," and then gave clairvoyant descriptions, which were acknowledged all but one. The audience was very fair, and seemed highly pleased with the night's proceedings. Mrs. Groom has been very ill for the last fortnight, and with great effort she held up to give the lecture. Her spirit doctor says that she will not be able for the next two months to lecture anywhere. She is very weak, and wants rest.—COR.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 1, 1884.

NOTES AND COMMENTS.

A short time ago we heard a rumour of a lecture that had been delivered on "Re-incarnation," before a meeting in London of the Theosophical Society. We understand the lecture given on our first page is the very same. As the Theosophists choose to discuss their principles where they have the least opportunity of meeting with opposition, it must have been somewhat refreshing to have been treated to this lecture.

Mr. Colville delivered a lecture in Paris (just published), showing points of agreement and difference between "Spiritualism" and "Theosophy." One grand link of sympathy he has over-looked—that is, Sartorialism. At a recent display of the apical personages of the Theosophical clique, the occult phrase—"Evening dress," on the cards of invitation, kept some sincere and talented members of their own body from attending. They did not possess the cut of costume usually worn by waiters (for the bushel to be raised from the "Occult" light), and it was beneath their dignity to go to a hotel and bargain with a waiter for the use of a suit of clothes for the evening. Some country cousins passed through the severe trial of "initiation," by waiting half an hour in the vestibule till the question of clothes had been decided by the interior wisdom of the conclave, (or the wisdom of the interior conclave—which? a worthy theme!) they not having on the livery of Mammon. At the expiry of their term of endurance, the Moses of the concern came forth, and like his prototype he broke all the commandments at once, by abrogating the sartorial decree. Thus the Sartorial Spiritualists and Theosophists reach a common level, and Number 1, in either case, finds its importance vastly augmented, by being followed by a long tail of ciphers!

Every spirit that communicates is a protest against the dogma of reincarnation. Hence the logical necessity of the most consistent holders of the dogma, denying that spirits communicate at all. On this basis the "Theosophists" meet and shake hands with the orthodox, as set forth in the Control. To accept the fact that those who lived in bodies, recently or long ago, can now communicate with earth, would prove inconvenient to the pretensions of these theorists of either school. In both cases the Sun of the Soul has to be eclipsed by a "devil" of some kind.

The incarnation of the attributes of Spirit is not understood by the bald literalists who feed on the reincarnation husks. Take up the skull of a negro and that of a developed Caucasian, and it will be seen at a glance, on looking at them from the top, that the bony arch at the top of the cheek is visible in the negro, whereas in the white man the projecting temples above hide that arch. The white man is an artist, a mechanic, etc., and hence has "incarnated" in his structure much that the black man does not possess. A new feature of this form of incarnation is now going on. A visible change is taking place in the temperament of selected specimens of mankind, and a fuller and higher expression of Spirit is gradually being manifested in the life-forms of earth. There is a further descent of Spirit. All the products of Nature will feel it. As man develops, food will keep pace with him, in its better quality, suited to his new necessity; so will the domestic arrangements that constitute home. The spirit makes its own surroundings.

Our spirit-friends told us many years ago that we were their REPRESENTATIVES! Through us they live again the life of earth, but they live it in a manner much more conducive to their and our progress than if they were plunged again into bodies. Our work at the Spiritual Institution is mainly due to the presence in our sphere of that hero of Liberty, "Robert Bruce." He says that when on earth he worked his course on the plane of bloodshed, and now he has to go over it again on a higher plane. His efforts through us, on behalf of Spiritual Liberty, give him the opportunity to do so, and with much greater advantage to himself and humanity than if he were again immersed in flesh. He, in the inner state, is again the Representative of higher beings, and these again of others still higher.

A man may be the Representative of thousands of spirits: in some cases it may be only for once, in others occasionally, and in others quite frequently or constantly. And he may be the Representative of spirits in every act of his life, good and bad. In each instance the purposes of "re-incarnation" are being served. The higher spirits have a light to shed through us, the lower ones the residuum of earthly passion, the dregs of life, to get rid of through us as filtering beds! Hence in seasons of transition, before a general elevation of humanity, there are times of trial, conflict, pestilence, and uncontrolled wickedness. The sediment of centuries is being let off.

Each soul is the centre of a universe, and to that centre all the elements of that universe must find relation. As such, man must be a Sun and not a satellite. This means that he must experience the Light of Truth within his own self-hood, and not be led blindly by clique-tarian adventurers of any kind. There is no safety with such people except to steadily regard their foibles and pretensions as utterly baseless, till the proof of them can be independently arrived at in your own experience. Whenever we blindly believe the self-interested statement of another, we offer him an inducement to commit crime, and we perpetrate on ourselves a species of spiritual suicide. Oh, be Men! be Women! Do your duty fearlessly and boldly, and refuse to be psychologized by any plotting person or party, and then you will be free from their guile, and free from the grave imputation of aiding in the beguiling of others.

In respect to what appeared in the MEDIUM last week, as to the difficulties that stand in our way, we have received many kind letters from a "Working Man," Mr. Jones, Mr. Page, and others. We understand an influential committee is at work, well supported, and before anything is said in these columns, it may be best to allow them to state what they have in hand. Be of good cheer: our Father is at the helm!

Mr. John Carson, Melbourne, in remitting his annual subscription to the Spiritual Institution (£2), says: "I have much pleasure in adding that the MEDIUM for a long time past has afforded me much satisfaction. Long may you be spared to keep it going." With a sufficiency of such kind assistance as is received from true friends of this class, the work is rendered much more easy and effective.

Mr. Hitchcock, formerly of Nottingham, now of Belper, established the first Children's Lyceum in England. His paper on another page, we call attention to. Mr. and Mrs. Hitchcock visited London a few years ago. The diagrams on Natural History, drawn by Mr. Hitchcock, accompanied them, and the lecture and exhibition was one of the most interesting and instructive entertainments we ever enjoyed. Mr. Hitchcock's health is very indifferent, but if he could come across some of the Yorkshire healers, we feel sure he would be benefitted. Can Mr. and Mrs. Hitchcock respond to an invitation to make a tour North, and give his lecture and her trance addresses to the Lyceums?

A contemporary has ceased to exist. Last week the valedictory aroused sympathy in various forms. The wear and tear of "brain fibre" involved, is a contribution which few can appreciate except those who experience it. But more painful than that is the thought that the work is considered as having ended in failure. This cannot be true of any genuine spiritual work, each act of which is an eternal success, irrespective of being followed by other acts. The weekly now discontinued was based upon wrong principles, by persons actuated by motives that cannot be commended. Its career has been one that has added little satisfaction to those who had to do with it in any way. The true Spiritual Organ must be operated from the inner realm, and not provide a kind of literary dust-bin for malcontents and acrid personalities. Principles not persons must be served. At the same time the organ that has ceased has fulfilled an instructive purpose. It has been the means of exhausting an element of irritation in the Movement which had to find expression in some form. There is a wisdom in all that occurs, if men were keen of sight to read it. Let the writer of the valedictory, and all concerned in the late organ, take satisfaction in what they have done for themselves and the Movement in their late work. The Cause is in a much more satisfactory state than when their scheme was projected, and all of us, whether our conduct be wise or foolish, have contributed to that end. Mistakes and aberrations are quite as instructive as the uniform progressive pace. All is ordered by a higher Power, and now as in the past we have no word to say against the fact of the existence of any other organ. Let all have freedom!

MRS. RICHMOND'S RETURN TO AMERICA.

REMAINING APPOINTMENTS IN ENGLAND.

NOTTINGHAM.—On Sunday, Mrs. Richmond will deliver two discourses in the Club room, Morley House, Shakespeare Street, at 10.45 and 6.30. This place is somewhat too small for the audiences who desire to hear Mrs. Richmond, but the friends have been disappointed in obtaining a more commodious place. Mr. and Mrs. Richmond have found a most congenial home with Nottingham friends much of the time since they left London, and Mrs. Richmond has done considerable work in private, so that the public meetings, good though they have been, have not represented the amount of work accomplished.

Many pleasant excursions have been made to places of interest in the district. From Birmingham the places most noteworthy, were Warwick Castle, and old Kenilworth. From Nottingham, Clifton Hall, and Winfield Manor, where Mary, Queen of Scots, was imprisoned, were visited. When at Sheffield, the picturesque surroundings, including Derwent Valley, were visited. Our friends received great kindness and attention from those ladies and gentlemen who have had the pleasure of entertaining them.

LIVERPOOL.—On Sunday, August 10th, Mrs. Richmond will give her last discourse in the Rodney Hall. On the 16th they sail for New York in the "Alaska." While at Liverpool Mr. and Mrs. Richmond will be the guests of their steadfast friend, Mrs. Neworthy, of Blundell Sands.

It is with regret that Mrs. Richmond has been obliged to postpone a compliance with the very kind invitations she has received from friends in Bradford and other places, till her return from America at some time in the future, not yet fixed. It is also regretted that it is impossible to return to London, to participate in the Farewell expressions, which London friends have fondly hoped they would have an opportunity of indulging in.

From what has transpired, many of Mrs. Richmond's friends in this country regard her as under a promise to return at a convenient season, for further ministrations in the Cause of Spiritualism.

W. J. COLVILLE IN LEEDS.

The following meetings have been arranged for, at the Hall of the Psychological Society, Grove House Lane, near Brunswick Terrace.

On Sunday next, August 3rd, W. J. Colville will speak three times. Services to commence at 10.30 a.m., 2.30 and 6.30 p.m. Subjects of discourse: morning, "The living test of truth"; afternoon, "The mission of the Spirit to the young" (with hints for the establishment and conducting of Lyceums); evening, "Spiritualism the solvent of all religions."

W. J. Colville will lecture in the same place on Tuesday and Friday, August 5th and 8th, on subjects to be chosen by the audience. Proceedings to commence at 8 o'clock.

W. J. Colville will lecture on "Property, what is it in the light of reason and justice?" on Thursday, August 7th, at 8 p.m. Questions invited.

He will also lecture in Halifax, on Wednesday, August 6th, in Spiritual Church, Winding Road, at 7.30 p.m.

W. J. Colville holds his last reception, for the present, at Trinity Hall, 83, Chapel Street, Salford, this evening, Friday, August 1st, at 8 p.m., when he will deliver an inspirational oration on "The Spirit spheres, and their immediate action on the earth at present"; followed by answers to relevant questions, and impromptu poem. All seats free. Everybody welcome.

Mr. Colville will leave Liverpool for America, on September 6th, and his last Sunday in England will be spent in the Co-operative Hall, Manchester. This is an excellent central position for a grand gathering of friends.

A WORD TO FRIENDS OF PROGRESS AND LOVERS OF CHILDREN.

Seeing that a Conference to consider the Lyceum Question has been definitely fixed to be held in the morning, at Batley Carr, at our Anniversary, August 10th, I take great pleasure in calling the attention of all friends of progress and lovers of children to the same; and also of asking such to lend the occasion their countenance. I hope to see friends assemble in great numbers, and say that for the future they are determined to provide instruction for their children, consistent with the teachings of the Angel-world, and decide what shall be the method best adapted to this end.—Yours, an ardent lover of the above.

ALFRED KITSON.

The newspapers report that Miss Ellen Terry, the leading actress at the Lyceum Theatre, has been seriously indisposed through vaccination. The left arm was operated on, and that did not serve her so badly; but having wounded the thumb of the other hand slightly, it came in contact with the virus (poison) and high inflammation was the result. The Theatre was closed on Saturday night because of her non-attendance. What fools people are to be vaccinated!

TO THE READERS OF "OAH SPE."

Dear MEDIUM,—Permit me, through your columns, to suggest the desirability of those in this country, who sympathise with the views expounded in OAH SPE, being united in some measure; first, by correspondence, and then, if practicable, united in some work (and not talk alone) which will contribute to the spirit, and in the spirit, of that book.

The contents of that Book are too little known, most certainly too little practised. There is plenty practical common sense and sense of justice, and basic righteousness in this country to ensure a hearty reciprocation in word and work amongst its radical thinking Spiritualists, were its purpose and views only known, and thrust home in all their admirable bearings upon the common conduct of life; our duty to the neighbour, in its admirable exposition of the crudities of our common individual life, our municipal hideousness, and our imperial rottenness—matters of health, diet; and above all the nearest practical solution to the amendment of those anomalies which go to make complete unselfishness in this country the nearest way to the poor's house, and which make prisons, poor's houses, and lunatic asylums possible,—which make the few rich and the crowd poor, which put the land on which we were born in the monopoly of but a few, which taxes verily the free air of heaven and its sunlight,—in short, which simply makes it impossible to live a decent, honest life, with due regard to bodily wants, the soul being . . . well, the soul of a man has no existence in fact in the legislature of this country. The master and servant distinction is too well maintained to permit its recognition, except as a theoretical quantity, made to play a part in a dry-as-dust sermon on the Sunday. The "masters" meanwhile make and enforce the laws of this country, principally with an eye to the upholding of "the sacred rights of property." The sacred rights of every human soul is simply nothing compared with those of "property." Fancy in this "enlightened age" of "Great" Britain, a man's ability to a voice in the directing of his country's well-being gauged simply in £. s. d.! That is the unblushing fact! We welcome OAH SPE, because in plain language it calls a spade a spade; because it dares, in a conventional age, to denounce the frauds and deceit of society, trade, commerce, and government; the cruel selfishness of an age distinguished alike for its prisons, poor's houses, and asylums, its engines for human destruction, its rich and its poor. The Book does more than that, it indicates a remedy, the most complete.—Yours truly,

JAS. WATSON, JUNR.

17, Aitkenhead Road, Polmadie, Glasgow, 11th July, 1884.

Mr. J. McDowall had to return to Glasgow on Friday evening, before the meeting assembled for his reception. On Tuesday evening he met many friends at Mr. Towns's seance, and received much attention from the controls. Mr. McDowall is a very amiable and intelligent man, and those who had the pleasure of making his personal acquaintance, esteem him highly.

Mr. T. S. Swatridge, Alfred Terrace, Upper Holloway, desires to arrange for a tour in advocacy of Spiritualism.

DEVONPORT.—On Sunday the meetings passed off very satisfactorily. At the afternoon service there was a fair attendance, when the guides of Miss Bond discoursed on the "Spirit-spheres" very ably. In the evening, as announced, Mr. Burt gave an Inspirational Discourse on "Temperance," and considering the weather which was so fine, there was a good attendance, great attention being paid throughout to the teaching given.—OBSERVER.

WEST AUCKLAND.—There will be open-air meetings, weather permitting, on Sunday, August 10th, at 2 and 6 p.m., when Mr. Wm. Scott, of Darlington, Mr. C. G. Oyston, of Hunwick, and others will address the meetings. There will be tea provided for strangers at 6d. each.—CHARLES LUPTON.

SPIRITUALISTS' PICNIC.—The Newcastle friends have been obliged by unforeseen events to change their original intention of holding their Picnic at Marsden Rock on August 4th. It is now announced definitely to be held on Tuesday, August 5th, at the picturesque Grounds, Jesmond Dene, Newcastle, by the kind permission of Sir W. G. Armstrong. A Band will be in attendance and play a selection of popular airs. Tea will be provided in the Banqueting Hall, at 5 p.m., prompt. Tickets for tea and grounds, 1s. 6d.; and children under twelve, 6d. each. Grounds open at 2 p.m. Enter by Lodge nearest to Heaton Park. It is sincerely hoped that this unavoidable change will not prevent friends from Shields, Sunderland, and the district around, from joining the party on this occasion.

MAN'S PHYSICAL CONDITIONS.

A SCRIPTURAL ALLUSION TO SPIRITUAL DIETETICS.

It has been said that a text from the Bible may be obtained in support of any idea. A new adaptation is apparent in the fact that Scripture testimony can be adduced in favour of the use of Butter-Scotch! In Isaiah, vii., it is written of Immanuel, who was to be born of a virgin. In the seventh verse it says: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Further on the devastation of the land is commented on, in which extremity, the milk of a young cow and two sheep is greatly appreciated, and it is said that the owner "shall eat butter: for butter and honey shall everyone eat that is left in the land." This food seems to be regarded as fit for the remnant, out of which a new people would be raised up.

On leaving Leeds for London the other day, Mr. Gillman presented the writer with a small packet of his celebrated "Queen's Butter-Scotch," and it proved to be a salutary companion. Other people took out their flasks or sandwiches, but in our case the place of these viands was taken by Mr. Gillman's pleasant confection. It was found to be remarkably sustaining, beguiling the tedium of journey, sweetening the imagination in the contemplation of nature, and without producing thirst, promoting digestion and the normal functions of the alimentary system.

The usual irregular refreshments resorted to in similar cases produce unpleasant results. The natural appetite is interfered with, and thirst or indigestion produced. Artificial sweetmeats of the usual kind are very vitiating. This Butter-Scotch is a natural product, combined so as to improve the inherent merits of each other. In their use the flow of saliva and digestive juices is promoted, and the compound being highly nutritious, it is assimilated imperceptibly, and the system is sustained while the digestive power is virtually increased.

It would be desirable if those who make presents of "goodies," especially to children, would avoid all deleterious compounds, and in preference use this article. It is a genuine food, notwithstanding its delicious qualities, and sold so cheap that its purchase is by no means money thrown away. Children, and even invalids and delicate persons, frequently crave the use of toothsome nicknacks in addition to their usual food, which they frequently loathe, or find indigestible: with such let Butter-Scotch be tried. It will possibly prove more effective in building up the puny system, than cod-liver oil, while it is cheaper, and far more palatable.

If these saccharine and oleaginous elements favour spirituality and wisdom, as indicated by Isaiah, then how important such a food would be for the mediumistic or spiritual-minded. At the same time we know temperaments who would require to be cautious in the use of this, as of all sweets. To those with whom it agrees it must be valuable, especially to mediums and sensitives who have to mix with promiscuous company when fatigued. After a lecture, seance or protracted interview, a piece of this sweetmeat placed in the mouth causes a centrepetal action to be set up in the system, and thereby the loss of vital force is prevented, by those around drawing it away.

The dieting of spiritual temperaments has been a great question in all ages of the world, for it is significantly hinted, that upon the choice of diet rests the ability to avoid the evil and cling to the good. To do so is indeed the highest wisdom. To begin it, we must learn how to take only that which is "good" as food, and avoid that which is "evil." How can a man be "good," if he is daily building up his bodily conditions with that which is "evil"? Above all, teach children to be particular in these matters. There is a gluttonous passion in this world, which thinks it well to cram the stomach with all the grossly-satisfying things that can be got at, especially if they can be had for nothing. The height of this ambition is exemplified in the fashionable dinner with its many courses, at which a worthless wretch spoils as much food as he possibly can, quite unconcerned as to whether better people than himself have got anything to eat or not: what wonder is it that such a man should be notoriously bad!

Now, this gluttonous propensity is systematically fostered in children. It is part of their education, whereas the opposite should be the case. As much money as would give a good education is spent in giving children "sweets" or money to spend in them. This would not be so bad, if these sweets were not a mass of adulterated rubbish, compounded regardless of alimentary principles, and of such infamous quality as to destroy the digestive powers and to obliterate the divine faculty of discrimination between the evil and the good. If we prime our children with "evil" rubbish, and that, too, as a recognition of merit in them, we are taking the most decided steps to deprave their gustative sensibilities, which is the foundation of all that is organically and morally good and pure in them.

Far be it from us to say that the sense of taste, and the alimentive functions, should not be rendered a means of happiness and enjoyment. But to effect that purpose truly, great care must be taken that the divine laws regulating these matters are not set at naught. In this light we regard Mr. Gillman as effecting an important reform. He supplies us with an article that is natural, pure, wholesome, highly agree-

able to the palate, nutritious and conducive to the function of proper digestion. We would be glad to see his excellent article sold everywhere. There is a good living for those who would open a Butter-Scotch shop. His article is of superior quality. A gentleman travelling North in our company the other day, bought a packet of another make at a railway station, but it was not to be compared with the "Queen's," made by Mr. Gillman.

His advertisement may be seen in another column. He can send small quantities by Parcels Post to any private parties, and a regular supply wholesale to dealers, so that they can have it always fresh and new. Samples may be obtained at our office.

DISEASE COMMUNICATED BY VACCINATION.

To the Editor.—Sir,—Public opinion is undergoing a modification on the propriety of vaccination. Nor is the change limited to the public, as the latest medical vaccination census shows that it is gradually fermenting the minds of the profession. I refer to part I. of the "Transactions of the Vaccination Inquiry," which is the result of an impartial and painstaking investigation into the merits of vaccination, undertaken by a committee of thirty medical gentlemen, specially interested in the subject, organized under the presidency of Dr. C. E. Drysdale, senior physician to the Metropolitan Free Hospital, London. This committee met in the Council-chamber, Exeter Hall, and prepared a circular, in which was formulated a series of seven apposite questions relating to the number of cicatrices, the kind of vaccine lymph, the amount of protection afforded, the safety of the operation, etc. These circulars were sent to 4,000 medical practitioners in various parts of the country, to original investigators and students of zymotic diseases on the Continent. Three hundred-and-eighty-four answers were received, and a conspicuous feature in the large proportion emanating from public vaccinators, medical officers of health, and, in short, those whose practical experience of the subject entitled their replies to respectful consideration; these number 102. The opinions as to the amount of protection afforded, the most effective kind of lymph, and the number of marks required, indicate so much confusion in the medical mind that few would venture to affirm, after perusal, that the practice was founded upon any scientific basis. The object of this communication, however, is to call attention to one revelation of paramount importance to the public, which, I apprehend, few of the committee suspected when the circulars were issued. I refer to the disclosures made in answer to the third and most pregnant question—"What diseases have you in your experience known to have been conveyed, occasioned, or intensified by vaccination?" From a careful analysis made by Mr. T. Baker, barrister of the Inner Temple, it appears ten medical witnesses certify to inflammation, 19 to phlegmon, 22 to erythema, 14 to skin diseases, 47 to syphilis, 69 to eczema, and 122 to erysipelas. In all 40 diseases are specifically mentioned by 242 medical practitioners, as having occurred in connection with vaccination in their own experience. From these testimonies it seems more than probable that every blood disease is communicated with the vaccine lymph, no less than the terrible malady self-inflicted by Dr. Cory, the chief of the Government Animal Vaccine Department, a few months ago. And this probability is reduced to a certainty when taken in connection with the following table, taken from the Registrar General's returns, which furnish the average yearly deaths, under one year, per million of births, from six diseases communicable by vaccination. The figures show the effect of the changes, made to secure more complete vaccination:—

	ENGLAND.		
	Voluntary Vac. 1847 to 1853	Obligatory Vac. 1853 to 1867	Enforced Vac. 1867 to 1878
Scrofula	357	611	908
Syphilis	564	126	1738
Erysipelas	817	781	834
Skin Disease	185	253	343
Pyæmia (not distinguished before 1862)	—	155	180
Mesenteric Disease	2681	3271	4373

The impolicy, therefore, of enforcing the Jennerian prescription in the presence of the evidence disclosed by this latest manifesto, under pains and penalties, must be apparent to all who are concerned for the public health and public safety.

Yours etc.,

WILLIAM TEBB,

ROCHDALE: Regent Hall, July 28.—We had two excellent addresses from Mr. T. Roscoe, of Oldham. In the afternoon the subject was, "The Evidence of God in Nature;" evening, "The Necessity of Spiritualism." He spoke for an hour to an audience of about seventy, who listened with rapt attention throughout. At the close he asked for questions, but none were forthcoming. On Sunday, August 3, Miss Musgrave, trance medium, of Bingley; and Miss Whatmough, clairvoyant, of Rochdale. August 10, Mr. Robinson, Newcastle; August 17, Mr. B. Plant, Manchester; August 24, Mr. J. B. Tetlow, Rochdale (late of Heywood).—E. BUTTERWORTH.

PROGRESS OF SPIRITUAL WORK.

MR. COLVILLE'S VISIT TO WIGAN.

On Sunday last, July 27th, in the absence of the regular minister, Rev. George Fox, Mr. W. J. Colville conducted both services in the Unitarian Church, Park Lane, near Wigan.

The building is nearly two hundred years old, and is a place of considerable historic interest. It is a remarkably pleasing edifice, bright and cheerful in appearance, with pretty stained-glass windows, and usually a number of choice floral adornments. Last Sunday the flowers were exceedingly beautiful, and very tastefully arranged. This church is quite unlike the majority of chapels belonging to the Unitarians, as it stands in a good-sized churchyard, has a bell, and gives one the idea of a country parish church belonging to the Establishment of England. The congregation is composed of thinking people, many of whom are lineal descendants of good old families, who took an active part in the great Unitarian controversies of the last century. The people as a rule are marked by great liberality of sentiment, and are always pleased to hear advanced teachings in their pulpit.

Mr. Colville, as on the occasion of his former visit, was received with great cordiality, and the church was unusually full on both occasions. In the afternoon it was positively crowded. The music was very fine for a village church, the organ was well played by a young gentleman of great talent, and the large choir of mixed voices rendered hymns, chant and anthem exceedingly well. In the afternoon, a young lady sang, "Thou didst not leave his soul in hell," the chorus following with, "Lift up your heads," and though Handel's music is by no means easy for amateur singers (and the choir of this church is entirely voluntary), the rendition was remarkably pleasing.

Mr. Colville's discourses were very practical and suggestive. That in the morning was on "The Gospel test of Truth." The speaker really preached from three texts, though the one he gave out was from the 8th chapter of the fourth Gospel: "If I say the truth, why do ye not believe me?" It would be impossible to convey any definite idea of the address, unless we could give a much lengthier report than we feel able to supply; therefore, we will only say the speaker clearly emphasized the importance of God's inward revelation to man, through the voice of the soul, and declared that Pilate was a type of those who get no answer, when they ask—What is truth? because they are not striving to live up to the light they have, and thus it is but mockery on their part to enquire for more. Every honest seeker finds sufficient truth to enable him to be a useful member of society here and hereafter, and truth can only be revealed to us gradually as we become more and more resolved to know the truth by doing the will of the Heavenly Father, i.e., that we should show our love to him by a life of love to all mankind.

In the afternoon, "Christ's method of redeeming sinners," was dealt with in a very instructive and helpful though in a most unorthodox manner. The text was, "Neither do I condemn thee, go and sin no more." The speaker began by drawing a graphic picture of the scene: the sinful woman confronted by her accusers, and the great teacher, a model of purity himself, hating vice in all its forms, uttering no reproachful or condemnatory word. All the woman's accusers were self-righteous men, who doubtless had many sins concealed, fully as black as those of the poor culprit they wished to stone to death. Jesus wrote on the ground, and according to tradition, he wrote their secret sins lightly in the sand at their feet. At all events, he made them feel that they would not be exempt from punishment, if the literal rigour of the law of Moses were fully carried out. They all shrink away ashamed; not one is sinless, not one dares to take up a stone to hurl at the poor, defenceless creature cowering in their midst. Then Jesus says to her, in kind yet sorrowful tones, "Neither do I condemn thee, go and sin no more." It is a beautiful legend which informs us that that redeemed woman, redeemed by the power of mercy triumphant over vengeance, became one of the most loving and brave followers of Jesus, even to the bitter end, and one who was among the first to welcome him after his resurrection. The lesson of the tale brought out by the speaker was this: We are all in some sense our brother's keeper, and when we have not done all it lies in our power to do, to shield the weak from temptation, we are in a measure responsible for their falls. It is therefore not our rightful province to punish them but to devise means for their elevation. True redemption consists not in the turning away of God's wrath from his children, but in the turning away of the children themselves from evil and the love of it. The lesson of charity was very powerfully taught, and the latter part of the sermon took the form of a politico-economical essay, though the religious, moral or spiritual view of the subject was never for a moment kept in the back ground.

At 6.30 p.m., Mr. Colville spoke in the Miners' Hall, Wigan, on social problems, "Property Labour and Capital" was the advertised topic. About 150 gentlemen (mostly Secularists) and a few ladies gave the speaker their most earnest and sympathetic attention. Some of the audience asked good

questions, and made sensible remarks at the close. No one was anything but polite, gentlemanly and impartial. The meeting was a great success.

Mr. W. J. Colville has made many friends in and near Wigan, and the cry is, "When will he come again."

WORK AT BELPER.

We had quite a remarkable meeting at the room, on Thursday evening last. There were some twenty of the friends present, of whom were eight mediums actively at work, each in a different manner, yet all helping one another. It was one of the best meetings I have seen. This circle, which will be held regularly on Thursday evening, is confined strictly to Spiritualists. The home circle, on Friday evening, was also of a most enjoyable kind. The addresses and spiritual communications delivered through the inspirational medium, Mr. W., were of a most elevating and stimulating character. It is very pleasing to observe the good progress this friend is making in his development.

A remarkable feature at the Pottery, on Sunday afternoon, was that of an old man, over eighty years of age, being controlled to speak, the utterance being very tender and affecting. I make special mention of this case, because I have never yet met with a medium of anything near that age. I would like to know whether there is another medium in the country of a similar patriarchal age. A man in the prime of life was also newly controlled to speak; being followed by his daughter who is already one of the most active and useful mediums of that circle. Thus there was the pleasing spectacle of, so to speak, grandsire, father, and daughter, though not all so related, anointed by the holy power to minister unto the congregation.

At Belper, Sunday evening, a discourse was delivered by the writer to a good congregation, on "The work of the first Christians: its Nature and Results;" from the text, Mark, xvi., 20: "And they went forth and preached everywhere; the Lord working with them, and confirming the word with the signs that followed." In the second meeting there were the usual manifestations of spirit power, the chief feature being a powerful address through Mr. White.

SMALLEY.—There were fifteen present at the circle held here, on Monday evening, some friends coming from the neighbouring parishes of Horsley, and Denby. I find that in a large number of the villages and hamlets of South Derbyshire, Spiritualists and mediums are to be found. It cannot be otherwise than agreeable and advantageous when circles can be organized where these scattered friends can meet. We fondly cherish the hope that it will not be long ere this glorious truth shall find its way and be represented in every locality in the kingdom.

OMEGA.

SUNDERLAND.—The Albert Rooms was attended by a large concourse of people, last Sunday evening, although it was a miserably wet night. The great attraction was that wonderful clairvoyant medium, Mr. J. Scott, of Hetton, whose guides, after giving a short address upon "Seeking your own Salvation," and being warmly applauded for their effort, gave a number of delineations of the spiritual surroundings of the audience present in the room. Of course the medium was under a very great disadvantage, seeing such a great number of persons all assembled together at one time, which caused the influence at times to be carefully studied. Nevertheless, under all those trying circumstances, nearly all the delineations given were readily recognised, and gave great satisfaction to several persons who had come from considerable distances. One lady amongst the audience, who was an entire stranger to us all (in fact this was the first time she had visited our rooms), was very much astonished when the medium described her husband to her very minutely; the particular make of his garments, colour, and pattern of his scarf, style in which he wore his hair, and other incidentals, which she declared to the secretary at the close of the meeting, were all perfectly correct. Only she said he was still living in the flesh, and she had left him at home when she came to this meeting. Of course things were explained to her, of which she had been previously ignorant, and she was requested to note the time of the delineation, and question her husband on certain matters on her return home. We can assure our friends and brethren in Spiritualism, that Mr. Scott is a medium of great value, and they would do well to secure his services. Those at a distance sending a letter to him in their own handwriting, stating their requirements, can get some good sound advice. It seems a great pity that a man with such a valuable gift as Mr. Scott possesses, should have to be compelled to work hard in a coal mine, six days in the week, and only have one day to exercise those gifts, but such is the life with many upon this earth's plane. Mr. V. W. Pinkney occupied the chair, and read several portions of Scripture in support of the gifts of mediumship, which he contested were done to-day, the same as those stated, although our orthodox friends pooh-poo'd them, and said the days of miracles had long ago ceased. Mr. Jos. Fowler very ably presided at the Harmonium. Next Sunday evening, Mr. John T. MacKellar,

of North Shields. We have secured the services of Mr. Scott, clairvoyant medium, of Hetton, for Sunday, 17th August, all being well. Services at 6.30 p.m.; free seats; Collection to assist to defray expenses.—G. H. PRYNE JONES, Sec. S.S.E.S.

NORTH SHIELDS: Lecture Hall, Camden Street.—On Sunday evening last, Mr. I. Thompson, Secretary of Manchester and Salford (Trinity Hall) Society, delivered a most instructive and interesting discourse upon, "What will ye have me do?" for which the worthy lecturer was warmly applauded at the close.—J. T. McKELLAR, Cor. Sec.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick.—On Sunday last, Mr. B. Plant occupied our platform. In the morning his guides took for their subject, "The light of man and comprehension of knowledge," in the evening, "The founding spirits, who are to lay the foundation stone of Humanity." Both subjects were listened to very attentively, and seemed to give great satisfaction. Owing to the atmosphere being heavy, he was unable to give clairvoyant descriptions. Mr. Plant said that he had never experienced anything like it since he has had the gift of clairvoyance. Next Sunday we have Mr. J. B. Tetlow; 10th, Mr. Schutt; 17th, Mr. Johnson; 24th, Mr. B. Plant.—J. M. H.

SALFORD: Trinity Hall, 83, Chapel Street.—On Sunday last, we had no speaker, as Mr. Gallagher was prevented through sickness in his family. We formed a circle and sang a couple of hymns, then a friend went under control and answered questions, which greatly pleased all present and brought to a close a very pleasant meeting. Mr. Bent, next Sunday, at 6.30 p.m. 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. All friends intending to go with this picnic must give in their names not later than Sunday.—HIRAM ROSS.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday our platform was occupied by Mr. Bowmer, of Chapel-en-le-Frith, who gave two addresses—afternoon's discourse, "The earth is full of the goodness of the Lord," which was beautifully described in all things. Evening subject, chosen by the audience, "What advantage has Spiritualism over orthodox Christianity?" Mr. Bowmer is a promising young man, and newly developing in Spiritualism and anxious to be useful in the Cause. Societies would do well to tender in their sympathy by inviting him to their public platforms. Next Sunday, Mr. B. Plant, of Manchester.—C.

HETTON-LE-HOLE: Miners' Hall, July 27.—Mr. John Livingston occupied our platform, and while entranced the controls gave an eloquent address, subject, "The beauties of Spiritualism," which was dealt with in such a manner as to gain the approbation of the audience. There was a child named at the commencement of the meeting. Mr. J. G. Grey on Sunday next.—JAS. MURRAY, Secretary.

MIDDLESBOROUGH: Granville Rooms, Newport Road.—On Sunday, the 27th, Mr. Gardiner, of Sunderland, gave three lectures. In the morning he took for his subject, "The present condition of religious opinion," which he delivered in good style. We had a very good audience in the afternoon; the subject was "Byron and Sir Walter Scott." In the evening the subject was "Shakespeare and the Bible." The object was to show the use Shakespeare made of the personages set forth in the Bible, which was very entertaining. At the close, a vote of thanks was accorded to the lecturer. We had a good day. Mr. Scott, clairvoyant, next week.—A. McSKIMMING, Sec., M.A.S.

NOTTINGHAM: Club Room, Morley House, Shakespeare Street.—On Sunday last, Mrs. Barnes (of 5, Paradise Place, Barker Gate), gave two trance addresses, on subjects from the Bible. These were cleverly handled by her guides, and grand explanations given. On Sunday next, August 3rd, Mrs. Richmond, of America, will give two inspirational addresses, in the above Rooms. Those wishing for a spiritual treat, don't miss this opportunity, as Mrs. Richmond is not expected to be on our platform again during the remainder of the time she is in England. All seats free.—COR.

SALTASH:—A very interesting and profitable evening was spent with our spirit friends, at the house of Mr. Williscraft, on Wednesday last, the mediums being Messrs. Husson, Burt and Paynter, from Plymouth. The room was comfortably filled. The controls of Mr. Husson gave the invocation, then afterwards an address. Mr. Burt followed with an inspirational address, after which the controls of Mr. J. Paynter gave an address, and also clairvoyant descriptions of spirit friends, which were recognised. A good influence prevailed throughout the sitting.—COR.

PLYMOUTH: Richmond Hall.—Last Sunday morning, a fine inspirational address was given by Mr. Carawell, one of our youngest speakers, who appears destined to become a useful worker in the Cause. The subject was "The Millennium." Mr. Husson presided, and made some appropriate remarks. In the evening, Mr. R. S. Clarke discoursed on "The Coming Spiritual Harvest," to general acceptance. Mr. Pearce occupied the chair. On Sunday evening, August 10th, a special meeting of members will be held, when a full attendance is expected for.—DEVONIA.

RECEPTION OF MR. AND MRS. BRITTEN.

Mr. John Fowler, Liverpool, sends us the following from the "Religio-Philosophical Journal":—

One of those pleasant episodes, which is far too seldom enjoyed, took place at the residence of Hon. A. H. Daily, on Bushwick Ave., in Brooklyn, N. Y., Tuesday evening, June 17th. Judge D. had invited Mr. Wm. Britten and his esteemed wife, Mrs. Emma Hardinge-Britten, to spend a day and night in his home, and the spirit moved him to invite a few friends to join him in his hearty welcome to these earnest workers in our faith. Among those present were Mr. and Mrs. J. T. Lillie, Miss A. M. Beecher, Mr. and Mrs. A. G. Kipp, Mr. and Mrs. S. B. Nichols, Mr. and Mrs. Harris and Mr. and Mrs. Claggett. Judge Daily said that he had invited Mr. and Mrs. Britten to visit him, and it was an after-thought that he had extended the invitation to a few other friends. He paid a fitting tribute to the many years of faithful public work that Mrs. Britten had given to the cause, and invited Mr. J. T. Lillie to give some music, both vocal and instrumental, which he did with fine effect, and it received a hearty appreciation by all present. Miss A. M. Beecher made a short address, and in words well spoken, she gave expression to earnest appreciation of the work of Mr. and Mrs. Britten.

Mrs. Britten, under control, spoke of the trials and difficulties which surrounded all true and faithful mediums, and more particularly the itinerant lecturer, who often met cold, unsympathetic audiences, and when they found kindness and love and were taken into the homes and hearts of earnest and sympathizing friends, like Judge Daily and wife, it made a red letter day in their lives. The speaker said it was in social, informal meetings such as this to-night, that welded our hearts in closer bonds of sympathy and love, and she said that on her western journey, she could look back to this evening with tender memories for those who had greeted her with the warm, heart pressure of the hand, and beaming smiles of love and friendship.

Mr. and Mrs. Lillie sang "Over There," and while they were singing, Mrs. Britten was entranced, and gave an improvised poem on the chorus of the song, "Over There." It was one of the finest poems ever listened to by the writer, and persons present who were better able to judge correctly than he, said it was equal to the best effort of Edgar A. Poe, whose spirit gave it to us; at least so we were told by one of the controls of Mrs. J. T. Lillie; others present sensed the authorship by its resemblance to the "Raven." The measure and rhythm were perfect; it was like balmy zephyrs from supernal shores. Mrs. J. T. Lillie was entranced and gave the right hand of fellowship to Mrs. Britten and to Mr. Wm. Britten, in words full of love, kindred sympathy, and hearty appreciation. It was one of Mrs. Lillie's noblest efforts, and found a generous response from all that were present.

Mrs. Britten was again entranced, and going to the piano she improvised music typical of the past, present and future of Modern Spiritualism. Good judges who were present, said as a musical effort it was wonderful. Mrs. Daily, as usual, was ubiquitous in her effort to make every one happy and at home. It was a late hour when we felt we must say, "Good night," and go to our homes, but it will long be remembered as a fitting welcome by such earnest workers as Mr. and Mrs. Daily, to public labourers, who are honoured and respected wherever Spiritualism is known. May their future work be pleasant and remunerative, is the hearty "Go! speed" of S. B. NICHOLS.

THE DIVINING ROD.

(From the "Newbury News.")

The April Number of the "Proceedings of the Society for Physical Research" contains an article on the Divining Rod, by Mr. Edward R. Pease, with evidence thereon which has been collected by Mr. E. Vaughan Jenkins, of Cheltenham. The Art of Divining, says Mr. Pease, has long been considered by men of science and by the general public as one of the Black Arts which alone has survived in remote villages and amongst uneducated mining populations. But a little investigation discloses the fact that belief in the power of the divining rod is by no means confined to remote villages and to ignorant persons. The divining or "Dowsing" Rod is a V shaped twig, commonly of hazel, from 1 to 3ft. in length, and from a quarter to half an inch in diameter. It is firmly grasped by the two ends, one in each hand, and the "dowser" walks carefully over the ground to be tried, holding the rod before him. When he comes upon a spring of water the rod moves as if of its own accord. The rod has been used to discover many things, namely, water in general (as in buried tubes); spring water as opposed to surface water, when both are in buckets; water springs [even beneath the sea]; running water as distinguished from all other water. Any metals, metallic ores, or compounds, and pure metals as opposed to alloys; coal, mineral oil, ochre, gypsum, red chalk, sulphur, etc., lost boundaries of estates; Protestants, murderers, thieves, and other lesser criminals; and in fact, to quote the author of "Jacob's Rod," it can discover "many hidden things about which one is often troubled, but few persons know the way to find them." The writer dismisses the popular theory that there is some unknown force acting directly between the hidden thing and the rod. As for the other theory that the rod is moved by the diviner's muscles,

and is merely an index of the effect of some subtle force which emanates from the water or metal, and acts on the diviner himself, the writer says it is a moot point whether the diviner feels any sensations when the rod is working. Most witnesses assert that they have none whatever, while one or two state that they experience a thrill, or vague sensation, when they come upon the water. If we looked only at the history of divining, we should dismiss it at once as a superstition. But the evidence for the success of dowsing as a practical art is very strong, and there seems to be an unexplained residuum when all possible deductions are made for accident, for local knowledge, and for inaccurate observations. The principle diviners mentioned are John Mullins, of Collierne, Wilts, of whom twenty-two records of the successful location of wells are given; twelve records refer to Mr. W. S. Lawrence, of Bristol; seven cases are recorded in which Wm. Stokes, a carpenter, of Newbury, was the diviner; seven others refer to Pavey, of Oneddar, and one to two other persons. In regard to William Stokes, Canon Portal and Capt. Ward write of him as having found springs. Mr. Taylor, of Oare, sends a detailed account of experiments; W. Chatteris, Esq., states that Stokes essayed eight or nine times, and in no case was there a failure; Mr. Charles Adey mentions a successful find, away from diviner's locality; and Mr. W. Church says he has never known a failure, and gives cases of discovery 2ft. from vain boring, 35ft. deep. He has seen Stokes distinguish between a bucket of spring water and one of stagnant water. The testimony of Mr. Adey, builder, of Newbury, is however more detailed, and is quoted in extenso. Mr. Adey's communication, which is dated April 19, runs:—

"William Stokes has been in my employ as a carpenter and wheelwright from the year 1865, in which year I built some stables and chaise houses for the Rev. N. J. Ridley, of East Woodhay, and Stokes was on the works as a carpenter; and while it was in hand Mr. Ridley wished the well that supplied the house to be opened and cleared out, but no one on the estate knew where it was, not having been opened for a number of years; but Stokes, with his divining rod, discovered the well, although a perfect stranger to the place, and it proved to be where he predicted, under the paving in the centre of the pathway.

"Altogether Stokes has been employed by me in that capacity as 'water-finder' or 'prophet,' as he is called, in probably 18 or 20 different places, and I cannot say that he has failed on any one occasion, and I must confess that no one made greater ridicule of his abilities in that direction than I did, but was quite converted and made a true believer by the following circumstance.

"In the year 1872, I was employed to build a mansion in this neighbourhood, and was naturally desirous to have the well as near to the scullery as possible, and directed my men to sink the well accordingly at the N. W. angle of the building; but after they had sunk the well a few feet, Stokes went up, unknowingly to me, and told my foreman that it was of no use going on with that well as we should not get water, and told them where the spring was, viz., in the N. E. corner, and that it was near the surface. My foreman asked me what he should do in the matter, and I told him not to pay any attention to such rubbish, and continue sinking the well. We did so, and at a depth of nearly 40 feet there was not the slightest appearance of coming to water. My men then threw out a hole where Stokes indicated, about 30ft. or 35ft. from the well, and at a depth of only 5ft. from the surface, came upon a spring which kept the bricklayers and plasterers supplied all through the job, and has been used for the supply of the house to this day.

"On another occasion I deviated very slightly from the course of the spring as indicated by Stokes, and had to sink another well where he directed. I could give you a list of several wells sunk under his direction, but I believe you to have written to, and had replies from, several of my employers.

"One bucket filled with spring water and another with rain water, placed side by side, and he will tell you, when blindfolded, which is the spring water and which rain water.

"He is an abstainer, and a highly nervous, sensitive man, and I am now as great a believer in his powers as I was formerly a disbeliever."

REMARKS BY EDITOR "MEDIUM."

Mr. Wristbridge, who sends us the foregoing, states in the accompanying note: "I know the man William Stokes, and induced him to sit at the table; and, from what I saw, should judge him to be a medium of a very high order."

In respect to the means by which the rod is moved, we may refer the reader to the case of Mr. Towns, recorded in the *MEDIUM*, April 4th, 1884.

When the rod was laid loosely in the palm of his hand, it jumped off of its own accord when he approached the place from any direction. A piece of spring keel acted in the same way. When we know that tables and other heavy objects are moved through mediumship without contact, we need not be surprised that a hazel twig may be so affected. There is still lingering a curious superstition, that all material objects must be moved by mechanical or muscular means.

Referring to the case of Mr. Towns: it was his first experiment of the kind. He never had seen the thing done, and knew nothing of the method employed till he made inquiry at our office. He located a spring, in a most unlikely spot:

MEETINGS, SUNDAY, AUGUST 3rd, 1884.

LONDON.

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse; "Spiritualism: A Mission and a Prophecy."
MARLBOROUGH ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7.30, Mr. F. J. Wilson; Tuesday, at 7.45, no meeting; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

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

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Misses Sumner and Ratcliffe.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Wade and Miss Wilson.
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.), Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Hepworth.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Miss Harrison. Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Ingham and Mr. T. Holdsworth.
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: Mr. R. S. Clarke.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Swindlehurst. Lyceum at 10.30. Monday Service, 7.30.
HEYTON.—Miners' Old Hall, at 5.30: Mr. J. G. Grey.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Illingworth.
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 10.30, 2.30 and 6.30: Mr. W. J. Colville.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. Riley.
LEICESTER.—Silver Street Lecture Hall, at 2.30 and 6.30:
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mr. Rodgers.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. B. Tetlow.
MORCAMBER.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Armitage. Anniversary.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Scott, Helton.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. Grieves.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. Gardiner.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Richmond.
OLDHAM.—176, Union Street, at 2.30 and 6: Miss Musgrave and Miss Whatmough.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30, Mr. B. Plant.
PLYMOUTH.—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. Bent.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. A. D. Wilson.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. J. T. McKellar.
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. John Taylor's, 19, George Street, at 6 p.m.

ANNIVERSARIES, AND SPECIAL SERVICES.

BATLEY CARR.—Mr. John Lamont, and Mr. R. A. Brown. Anniversary, August 10.
NEWCASTLE.—Picnic to Jesmond Dene, Tuesday, August 5th.
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, Friday, Aug. 1st. At 8 p.m.
LEEDS: Psychological Hall, Grove House Lane, near Brunswick Terrace, Sundays, Aug. 3 and 10, at 10.30 a.m., 2.30 and 6.30 p.m. Also Tuesday, Thursday and Friday, Aug. 5, 7 and 8, and Monday, Aug. 11 at 8 p.m.
HALIFAX: Wednesday, Aug. 6, Spiritual Church, Winding Lane, at 7.30 p.m.
SHEFFIELD and Neighbourhood, Aug. 12, 13, and 14.
LIVERPOOL: Aug. 17. OLDHAM: Aug. 24. MANCHESTER: Aug. 31.

W. J. Colville has no Sundays at liberty, but is open to a few week evening engagements. Address, Belgrave House, Leeds.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—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.—EXETER: the Mint, Sunday Aug. 3rd, at 10.45 a.m., and 6.30 p.m.
Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenium Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclayde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. 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 Third Sibylline Lecture will be delivered by UNA, at 32, Camden Road, on Sunday, Aug. 3rd, at 11 a.m.

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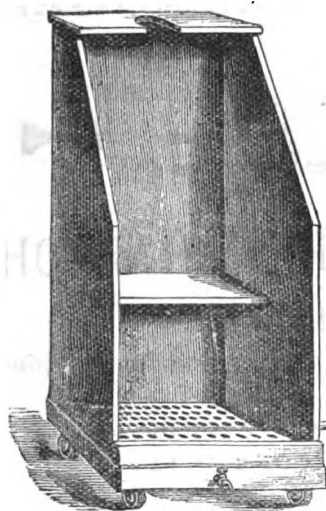
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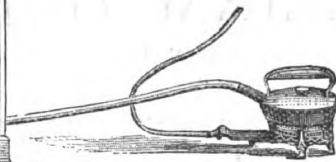
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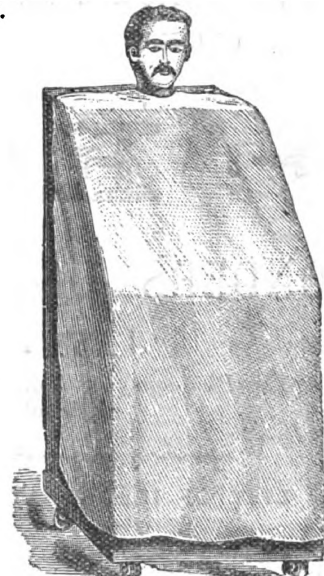
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PUR two quarts of water in the Kettle, and if the gas Bunsen is not used, place it on a good lively fire, in the room where the Bath is used. In fifteen minutes, or less, it will begin to pour out steam from spout; then join the Kettle to the Vapour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

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

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

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