

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

# SPIRITUALISM.

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## HAD THIS WORLD EVER A BEGINNING?

A LECTURE DELIVERED AT THE TEMPERANCE HALL, GURNEY VILLA, BY WILLIAM SCOTT, DARLINGTON.

On Sunday Evening, July 13th, 1884.

The question that first arises in the consideration of this subject is: To whom shall we go for a philosophical answer to this great problem? Did this world ever begin to exist? To what philosopher shall we repair for a satisfactory reply to the query propounded? If we ask the theologian, he will say, God made this world: He commanded, and it came forth. The orthodox Christians seem to think this a sufficient answer; but when this idea was originally instituted, it was never dreamed that Science would elicit from Nature such stupendous evidence, as to counteract many of their assumptions. They think God made this tremendous world out of nothing. Now, we ask you, What is nothing? Many people talk about "nothing," without having the remotest idea what it means. Think of it! The Omnipotent took a piece of "nothing," and made this world, and as Ingersoll says, "What he had to spare he took it up and made the stars also." We ask the scientist, the philosopher, Had this world ever a beginning? and he immediately replies, Oh yes! it had a beginning. The sun threw off this great world—the globe upon which we dwell is the offspring of the sun. The material globe came from the sun a mass of fire. This fire commenced its revolutions, and gradually cooled down as it revolved. But if the sun is in the habit of bringing out of its bosom worlds like this earth of ours, that sun must receive power in proportion to the amount expended or exhaled. Then the sun will only be the medium through which this earth was evolved, therefore, we will be obliged to look even farther back, and still be unable to solve this difficult question.

What is the atmosphere? One set of philosophers inform us that the atmosphere is composed of the same substance as our earth. Then if that atmosphere, which is said to extend fifty miles from the surface of this world, is but the gaseous emanation of the earth, this globe must have had a previous existence. It is surely logical and reasonable to say, that if one existed the other did also. Therefore, if the atmosphere is an emanation from the earth, this theory will not bear out, and the question still remains unanswered, Where did this earth originally come from? Ask yourselves the question: What is fire? Where is now the fire that

boiled your kettles this morning? It is extinguished and gone from your view. That fire which burned in your grate, previous to subserving your purpose, was upon the coal heap. Why could it not warm you or boil your kettle while on the coal heap? Because the elements composing the coal were at rest. Fire is not a stationary object. Fire is the result or effect of atoms set in motion. Some people imagine that fire must enter their systems before they can become warm, but this is a mistake. Go out on some cold, frosty night, and you will find that if you stand in one place for a length of time you begin to shiver and tremble with cold; but if you shift your position and walk sharply, you eventually become so warm as to induce a state of perspiration. Where did the fire or heat proceed from? You could not obtain it from surrounding conditions, but that heat must be evolved from within. The atoms in motion operating through your system instituted a feeling of comfort and warmth. Then heat or fire is simply atoms in motion.

Now the earth, by virtue of rapid motion, could not possibly cool down, for motion would have an exactly opposite effect. The earth would eventually have become heated to such a degree as to cause it to fly off into the mighty space. Thus this theory will not bear the investigation of reason.

If we ask the geologist, he will say: Oh yes! we can perfectly understand the subject. We can examine the rocks and tell their origin. We can answer the question satisfactorily. Let us examine the limestone, which is so extensively diffused throughout this north country. Then, philosopher, What do you make of the limestone? Oh, it is animal deposit. Yes, but I expected you were going to give us its origin. Where did the animals live? They must have lived on this earth, and there must have been grass, trees, and vegetation in general. There must have been an atmosphere, and everything conducive to the promotion of animal life previous to the formation of this limestone rock. We will go down and examine that black, fossilized substance with which you here are so well acquainted. We analyze the coal, and we find it a vegetable product or deposit. Where did it come from? The vegetable substances must have existed previous to the formation of the coal-bed. This vegetable matter, forming the strata, must have once been on the surface of the earth, and there must have been conditions to enable it to live and grow. How did this limestone come here? Was there ever a time when

limestone did not exist at all? Was there ever a time when coal did not exist? Will these two forms of deposit ever remain as they are at present? We observe, that they are gradually passing away. Why have you to engage dredging machines to remove the superfluous matter from certain portions of your rivers? There is continually accumulating in your rivers and passing onward to the sea mineral substance, which has been detached from the hard rocks. These rocks and hills are gradually passing into the sea, in a chaotic mass: year after year, age after age, until it is evident that the land we now occupy must in the future be the depth of the sea. It is abundantly evident to the philosopher that the place upon which we daily tread, has once been the bed of the ocean. We can find beds of cockles and various shell-deposits on our highest eminences, thus affording ample evidence of the fact, that the land upon which we tread was washed by the sea. By the repeated operations of atmospheric water, these hard, rocky substances combine in one chaotic mass, pass into your rivers and seas, and eventually become hard, stratified rocks again.

Ages hence, humanity will manifest its activity on the dry land covering these rocks, and perhaps while some philosopher is teaching his pupils, some intelligent disembodied spirit will volunteer the information that the very spot which the philosopher is describing, as once being the bed of the sea, was the land upon which he and his compeers lived and built their homes in the far past. This might be a fact whether the inhabitant of earth could believe it or not. As it has been before, we have no reason to doubt that it can be so again.

How is it that when you visit an orchard, you perceive such a variety of fruit manifesting characteristics entirely separate from each other? Why does nature never make a mistake, and grow pears on apple trees, and plums on peach trees? What is the secret of the harmonious adaptability and the sympathetic association of the proper elements to constitute a given result? Now, you are all acquainted with the hen's egg. In examining that egg, you are studying a world in miniature—a little chaotic world. There is the white and the yellow. Which of you can describe their organic relations, or point out the component parts which constitute the necessary elements for making a living, compact, active and fully-developed chicken? How is the work to be accomplished in order to evolve a perfect chick? If we put that egg on the shelf, it will not bring forth: It will decompose and pass away. It must be placed under certain conditions. While the hen continues to lay eggs, the feathers are close to her body, but when she has laid a certain number, she begins to increase in size, and she undergoes a complete change. There must be some cause for this. The cause is obvious. While preparing all her eggs, she is throwing off force, but when she has laid her complement, that force receives expression in another way. That force is magnetism. That magnetism being thrown off from within, causes the feathers to become poised and set up, and thus she is attracted to the earth by the operation of this power. You place the egg under the hen, and a certain amount of heat or magnetism is given off from that hen, and this magnetism acts upon the egg in a wonderful and mysterious way. This heat sets in motion a certain fine principle in the heart of the egg, and sends out fibres to a centre, and this forms the brain. From that centre nerves are placed in communication with various parts, and the eye, the beak, the wings, are formed, and ultimately there comes forth a perfectly-formed chick. But you may place a certain number of duck's eggs under the hen, and she will bring forth ducklings. By-and-bye these ducklings get on to their legs, and however the hen may endeavour to prevent them, they will certainly make for the nearest pool or pond. What was it told the duckling that it wanted water? The hen did not, for she had a dread of it. The cause was the very same principle, that set up the feathers. It was the same

principle that caused each element composing the body of the duckling to become related to its proper condition.

Now, this world is moved by two principles: Attraction and Repulsion—Magnetism and Electricity. They are the positive and negative principles of nature. Attraction cannot become repulsion, nor can repulsion become attraction. Our philosophers say that electricity is cold. Therefore, as we have clearly proved, that attraction is heat, it cannot be electricity. It must be magnetism. Our Scientists say that the sun is the great circle of attraction, that if the sun did not attract our earth, she would fly off into space. Some philosophers will say that the earth was thrown off by the sun, and by virtue of the power of attraction the earth was compelled to revolve round the sun. It is generally believed that the sun is the great source of heat. Now, I believe that if we could take "the wings of the morning" and soar away beyond the earth's attraction, the atmosphere would become so cold that the very blood would be frozen within us, and the spiritual principle would inevitably pass away. Beyond the earth's atmosphere it must be black darkness—not a ray of light can dissipate the gloom. Then, if the sun is the great source of heat, why does it become colder the nearer you approach it? Heat is magnetism attracting this earth. Electricity is the primal force of all physical forces. Magnetism is the effect of atoms set in motion. I hold that the sun is the great fountain of electricity. Some time ago I read about a gentleman in Paris, who declared that he was in possession of a box which contained as much electricity as would suffice for illumination twelve months. Now, as electricity passes through substance, how could this gentleman retain the fluid for future use? Electricity is the primal force that sets in motion the atoms, and magnetism is the effect produced by these atoms set in motion, and as we mentioned respecting the hen, that the principles of attraction and cohesion brought into form that chick, and it was magnetism that attracted the duckling to the water.

The further consideration of this subject bears directly upon the laws of health and digestion. You have all had your dinners to-day. That food was partaken of in order to build up your bodies, and supply the necessary elements in proportion to the exhalation of the waste particles from your system. It is deposited in the stomach, a chaotic mass. What elements does that dinner contain? There is so much for hair, so much for flesh, so much for muscle and tissue, so much for skin, and so much for bone and finger nails. But how do all these particles become appropriated by the different centres of activity in the human body? Let us examine the operation. Let us see how the food passes through a chemical change, and becomes transformed into flesh, bone, muscle and other substances previously mentioned. When the food passes into the intestines, it becomes chyle. Little vessels working in direct communication with the intestines absorb the chyle, which, with the blood, enters the lungs, where it undergoes a chemical change, and becomes in colour orange red. Now what has done this? In passing through the lungs, the blood comes in contact with the oxygen of the atmosphere. By this means the blood becomes ironized and magnetic. Then comes into action the great principle that moves every particle of the universe. That substance passes to the nerve centre, and from thence passes through all the ramifications of the human body. As two positives always resist each other and fly apart, the blood is thus propelled through the system by the operations of electricity and magnetism; and thus do you perceive a manifestation of the same law as is exemplified in the formation of the chicken; that same law is applied to the blood, which gives it a variety of colour. This same grand law of attraction and repulsion operates throughout the whole universe, and it is by this means your physical world



is build up. If, then, the present has been the result of the past chaotic world, we are still greeted by the enquiry, Had this world ever a beginning?

Is there nothing new under the sun? as Solomon says. Solomon has been very foolish, some say. Now, how long has the earth been built up? Had it never a beginning? These bricks before they were employed for the erection of a dwelling, were in the rough bed of clay. The iron was in the stony rock. What brought them here. Did the physical forces mould the iron, form the bricks, and bring them here for the service of man? No, it was Intelligence. This house rested in the principle of intelligence, and it only required certain conditions to cause that substance to become materialized, for the purpose of human comfort and enjoyment. What is Intelligence? Was there ever a time when it began to exist? Intelligence is infinite, we are told. Well, then, all the intelligence that exists must have been from eternity, and it must never cease to exist. Intelligence is power. Whoever has the most intelligence, will of necessity have most power.

One day I went into a forge, and I saw a man forging a great mass of iron, and I thought: What a contrast was there presented before me! I asked myself the question, How is it that this weak, puny-looking man can have such control over that great mass of iron, to mould it according to his will? And I said, Intelligence is there, which gives power, and Intelligence can build a world. If that man had taken a great heap of ironstone to an undeveloped, uncivilized country, and told the people there that he wanted a piece of iron, similar to that which I saw him forge, formed out of those rough stones, they would think it impossible; and they would be fully justified in their opinion, considering their lack of knowledge. But give them the same intelligence, and the result will be the same.

Properly applied Intelligence is Wisdom, but a man may be very intelligent, and yet not apply it to a wise purpose. Intelligence is Omnipotent. Then, if Intelligence be infinite, Wisdom must necessarily be infinite also. Knowledge, Intelligence, Wisdom and Love can all be assimilated with one grand principle, and that principle is the mysterious power, before which men bow, and call God!

## WEE DONALD.

A SKETCH BY

HANS EDWARDS.

"Mither! Wee Donald's doon the glen, an' he'll no corse hame."

"An' what for will he no come hame, ma lassie?"

"He's sittin' on a muckle stane, awa doon amang the birks, an' lookin' up tae the lifts wi' glowerin' e'en, wi' wee Whulpy cuddled on his lap."

"Sittin' on a cauld stane, is he, doon the damp glen, on siccan a day as this! The laddie'll get his daith o' cauld. Rin awa an' bring 'im hame at ance, Jeanie—the wean's surely gane wud!"

"He disna want tae be fashed wi's, mither. He ettles he's seein' sic braw things richt up amang the cluds—sic bonnie floors, an' trees, an' hooses, an' leddies, and Gude kens what mair. The laddie's no canny, I'm thinkin'!"

"Gang stracht awa an' tell 'm the parritch is ready, an' he maun come and tak them as lang as they're het. That 'll fetch him sooner than ocht."

"Aweel, e'en will I, mither; sae just mind the pat yersell, an' no let them set on. I'll no be lang if I can help it!"

The above conversation took place, some years ago, between a mother and daughter in one of the out-lying herd's cottages, in the hill country of the Scottish Border.

A beautiful district is that Borderland, as many well know who have had the pleasure of visiting it.

The old heather-clad hills, raising in unchanging grandeur their purple heads to the skies, seem to display in their rich, flowery bells an emblem of the blood of martyrs, who perished for their convictions on their mountain paths long, long years ago. Yes, in their unfettered majesty they are, indeed, a fitting memorial of those noble-hearted, determined Covenanters who, rather than yield their souls to tyranny, freely and cheerfully gave their bodies to the oppressor's sword.

But interesting as a full description of such wild scenery might be, it is not at present a necessary adjunct to our little sketch.

It is just the beginning of October. The days are gradually shortening, as the nights, in regular succession, in sable garb arrayed, slowly but surely encroach upon the sunlit territory.

And now, in the gloamin' of one of these October days, let us follow the ten-year old, towsey-headed, bare-footed, ragged, red-haired Jeanie Allan, down the glen in search of her wandering brother, Donald.

We catch a glimpse of him before he notices her, through between the white stems of the birchen trees. What think you of that scene for the subject of a painting in oils? Surely, that is worthy the attention of any adept in the art of perpetuating on canvas the incidents of rural life!

A little five-year old he is. A broad, fair forehead; curly, golden hair; large, dreamy, blue eyes, beaming full of childish innocence; a mouth, if 'tis a little large, at least well shaped, with full and luscious lips as ever a mother loved to kiss. Sitting on a rock there, in an old Rob Roy tartan dress, his sunburnt, bare arms encircling a little rough-haired dog, which, when clean, might be of a snow-white colour,—he is really a striking picture.

Look at these little, bare knees, red with cold! Wee Donald does not feel them. He is far away amongst the angels in the Spirit-land, and Whulpy is faithfully curled up on his lap, patiently awaiting his return.

"Donald! Donald!" his sister calls, as she gets within sight of him. Donald does not hear her.

"Donald!! Donald!!!" more emphatic; this time she has caught his ear. He seems to regret that she has done so, for he answers rather irritably—

"What's wrang wi' ye?"

"What's wrang wi' me! D'ye no ken its gettin' mirk, an the parritch is ready lang syne? O' wa hame, ma callant, mither wants ye. Yer no feared to sit sae lang i' the gloamin' wi' sic a snell wind blawin' through yer curly pow. Pit Whulpy doon, an' come owre the burnie; that's a gude laddie, yer legs are stiff an' blae!"

Donald didn't "pit Whulpy doon," but squeezing his little pet tightly in his arms, he rose and toddled to his sister, and forthwith the two turned their footsteps slowly homeward.

On a bright Autumn morning, a few days after the occurrence I have just related; a man might have been seen laboriously wending his way slowly up the glen, in the direction of Mrs. Allan's cottage.

The word "man" being rather a general term, and moreover being applicable to each individual of a very numerous species, I feel it my bounden duty to be a little more explicit in my description, and tell what manner of man this was, the more especially so because, as I am sure will be hereafterwards admitted, there was something peculiarly uncommon about this particular man.

Imagine, then, a personage fully six feet two inches in height, bony and angular; his legs prodigiously long and thin, covered with a well-patched pair of shepherd's plaid trousers, having at their extremities a huge pair of blackingless boots, well ironed both on heel and sole, and copper-capped across the toes. Upon his back hung a thread-bare coat, which was green with age around the neck, and his shoulders were very much rounded. His hollow chest was almost hidden by a tawny beard, under which you could peep at intervals, and discover a tartan necktie which also had seen better days. But, after all, the head of this striking person was most likely to attract the eye of the stranger. His cheek bones, high and prominent, were covered with a skin of a deep purple hue, which suddenly merged into a smoky yellow, as it sloped into the hollow of his very hollow cheeks. A pair of light-grey eyes, deeply set beneath long, yellowish eyebrows, kept peering from side to side as he moved along. A forehead stupendously high, much furrowed and narrow but broadening out as it became lost under long matted-looking locks of donkey-coloured hair, completes this sample of humanity, if we except the greasy, blue Balmoral bonnet, which was the crown of all.

This gentleman, whose age might have been somewhat between thirty and fifty, whose name, before it met with many corruptions, was Thomas Dickson, crossed the bare patch of ground in front of the said cottage, and with his long, crooked stick tapped gently on the door, which was off the latch.

Jeanie cautiously drew it half open, and, recognising the individual in question, retired inside crying:—

"O' wa, mither, its the Daith Hunter!"

"I'll 'Daith Hunter' you in a minute, you impudent hussy, if ye say that again! 'Daith Hunter,' indeed!—I'll dad yer lugs tae ye. Can ye no gie the man his richt name!"

Jeanie slunk away out of the back door, with her finger in her mouth.

"Gude mornin', Dixy! Hoo's a' wi' ye this mornin'? Come awa in an' sit doon. Ne'er mind that impertinent slut, for we can dae nocht wi' her. Hoo's a' the folk doon bye this mornin'?" exclaimed Mrs. Allan, as she wiped her hands with her dirty apron and went to the corner cupboard in search of a small yellow-backed pass-book, which she duly placed upon

the table along with two coppers, extracted from a cracked china teapot that stood on the mantel-shelf.

"Oh, I'm weel aneuch, Mrs. Allan, thank ye for speerin," replied Dixy, as he lifted a chair and placed it in front of table and book and coppers.

"There's nocht stirrin' in the village. Auld Rab Miller's deed—doed yestreen!"

"Puir Rab! Has he got awa at last? Pair chappie, he's had a lot to thole this last year or twa. Pair man, he's weel awa—weel awa!"

"Gude job for Meg he's insured. Twenty Pund is better nor naething for the auld woman. Ye see that, barrin' the wee bit biggin' owre her heed, she'll hae nocht but the claes on her back, an' what she gets frae oor Comp'ny!"—replied Dixy, slipping the money quietly into his waistcoat pocket.

"Twenty Pund!" ejaculated Mrs. Allan. "Ay, ay,—its a gude thing this Insurance wark; as I often say to oor gude-man, the twa-three bawbees is never missed, an' at an unco time the money comes in verra handy?"

"Ay, that it does, Mrs. Allan. But whaurhae ye got Wee Donald, this mornin'? I see warrant he's awa wanderin' some-whaur wi' his bit Whulpy!"

"Wanderin', did ye say?—Gude kens whaur he is. There's nae haudin' him at hame. The ither nicht he gat sic a cauld wi' sittin' doon the glen, as micht weel be the daith o'm. I ne'er saw sic a bairn! He's gude at hame, though; afa gude, puir thing, but there's nae keepin' him in the hoose. Whane'er yer back's turned, up gangs Whulpy in his airms, an' the twasome's aff in nae time. I'm sure I'm at my wit's end what tae dae. He's sic a lang-headed wean, an' has sometimes queerer thochts than either you or me, Dixy. Fancy, yestreen, afore he cuddled doon tae sleep, he cried me ben, and pittin' his bit armies roun' ma neck:—

"'Mither?' he says, 'D'ye think the cluds is the angel's feather-beds hung oot tae dry?'"

"What maks ye think that, ma laddie?" quo' I.

"'Cause, mither, they lookit sae clean an' saft-like, this afternuns, I thoct they wad be afa cosy.'"

"Ay, ay, Mrs. Allan, that laddie kens mair than some o' the ministers, I'm thinking. I've mony a bit crack wi'm, whan we forgether doon the burnie. Wha is't pits things into his heed aboot Heeven an' the angels, and that like? He's aye speerin' something aboot them. Ye maun bring'im up tae the pulpit, Mrs. Allan, ye maun mak' a preacher o'm!"

"Preacher, forsooth! Whaur's the siller tae come frae, Dixy, ma man,—its no in oor poke-nenk. Na, na, Wee Donald maun just do as his forbears did,—mind the sheep or haud the pleuch!"

"Aweel, aweel, time aneuch tae think o' that, Mrs. Allan. Ye'll fin' that richt, I'm thinkin'" pointing to the book he had just signed, "Gude mornin', mistress. Tell Jim I was speerin' for him!"

"I'll dae that, Dixy,—Gude mornin'!"

Dixy, or, as the children nicknamed him by reason of the Agency he held, the "Death Hunter," proceeded on his way to make his several calls amongst the hills. Getting a little distance from the house, he turned into a wood and followed a beaten track for some time.

Presently he heard sounds amongst the trees, as if some one were digging there, and, curious to know what was going on, he turned aside and cautiously peered in the direction of the noise.

Rather a strange sight met his view.

Wee Donald, with an old, rusty, broken shovel, was digging a hole at the base of a large elm-tree, while Whulpy, with a face as solemn as a judge's, was lying with his ears cocked up, sagaciously watching the interesting proceedings. A small bundle of gaudy-coloured rags was lying by his side. Dixy determined to wait and watch.

Donald paused to contemplate his work, and, seemingly satisfied with the execution thereof, laid down hiss hovel and gently picked up the rags.

Unwinding them one by one, he at length displayed to view the body of a robin-redbreast.

Fondly and sadly the child caressed the little songster, now silent for ever. The drooping head would rise no more; the eyelids ne'er re-open to the light of dawn!

"Puir birdie! Was a bad pussy!" sighed Donald, as a tear stole over his plump little cheek. "Was tae sing amang a angels noo! Was sing nae mair aside a burnie!"

Kissing the bonnie little breast, he carefully replaced the rags, and having bedded the hole which he had made, with fallen leaves, he placed the tiny warbler's corpse within, and wept upon it.

Hark! His plaintive voice is raised to Heaven, while Whulpy stands with sad lustrous eyes, and softly whines in sympathy.

"Was a angels as was a gude anes wad be please a tak' a wee birdie tae'er hame an sing for eber in a skies, an' whan Donald 'll come tae be wi'm, he'll be glad a tak' care o'm hissell. Aimen!"

Dixy turned away. The scene unmanned him, and tears trickled over his weather-beaten cheeks.

"If ever there was a heart owre gude for this warld, that wean's got ane! Puir Donald! the Lord preserve him frae ill. I doot he's owre gude tae leeve—owre gude tae leeve!"

Recovering himself he determined to accost the child, and enjoy his prattle for a little while.

He made a step forward.

Whulpy gave a growl and a snarl, but recognising the intruder instantly, began to wag his tail and fawn about him.

"Weel Donald, ma laddie, an' what hae ye been efter this mornin'?"

"Was deed, puir thing!" murmured Donald, as he carefully shovelled the earth into the grave.

"Wha's deed, Donald?"

"Was a wee birdie; was pussy killed her!"

"What a bad pussy!"

"Was a pity for a birdie! But was a gude ane, noo up in Hebbens!" answered the little grave-digger, pointing upwards with his broken shovel, while his bright, curly hair, which never knew the fetters of a covering, kept playing around his forehead, and his large blue eyes sparkled with joy at the thought of the red-breast's resurrection.

"Oh, Donald, surely ye dinna think that robins gang tae heeven!"

"An' what for no?" wonderingly exclaimed the child. "Was a gude ane aneuch: a gan a hebbens! It ne'er did nocht but singy, singy for a please folk!"

"Oh, but ma laddie, ye maunna think it'll gang tae heeven!"

"For fac' it'll gang tae hebbens!" confidently asserted Wee Donald, "a' gude anes'll gan a hebbens!"

"Hoo'll ye ken that, Donald?"

"Wad ye like a ken?"

"Ay!"

"Was a angels tellt me!"

"Gae wa, ma laddie, ne'er an angel did that, I'm sure!" exclaimed the Death Hunter.

"For fac', Dixy," said the child, in a confidential whisper, coming nearer.

"Whan did she tell ye, Donald, tell me a' aboot it!"

"Was for fac'! no tell naeboddy else, Dixy, if'll tell ye?"

"That I winna, ma laddie,—wha was't and whan was't?" replied Dixy, as he seated himself on a fallen trunk and lifted Donald on to one knee, whilst Whulpy, as a matter of course, took possession of the other.

"Weel a see," began the child, "was twa-free nichts syns. whan a was doon a burnie amang a brackens, sittin on a stane, A was fa'd, like a was a sleepin, wi' Whulpy that way" (crossing his hands on his lap), "whan was a braw leddy comed a me. Was braver nor e'er a seed! Wi bonnie, bonnie e'en, an a bonnie, bonnie mou! An' she spak': 'Donald! Donald!' that way. An' a said, 'Ay!' An' she axed: 'Wad a like a come a bide a me?' An' a said, 'Ay, an' Whulpy tae!' An' was kissed me an' tellt me wad be sure a come for mesume, an' than she gaed awa. Noo, if Whulpy can gang, what for no a wee birdie? A leddy a no said Whulpy was na tae gang!"

Dixy was silent. His ideas on these matters were very far from lucid. The logic of the child had puzzled him. The Death Hunter felt himself ignorant.

Two months passed away, and Christmas drew near, bringing with it a heavy snow-storm, which clad the hills with a spotless robe fully two feet in depth.

Labour was entirely suspended, and poor Bachelor Dixy sat in his lonely, humble, wifeless dwelling in the village, mending the bottom of an old chair.

It was evening. The darkness was fast settling down, and he was working by the light of the cheery peat-fire, that glowed in a large recess at the end of the room.

A hurried tap at the door disturbed the prevailing silence of the cottage.

"Come in!" cried the Death Hunter, and Jeanie Allan entered, sobbing as if her heart would break.

"Oh, Dixy, Dixy, what'll we dae, we've lost Donald—we've lost Donald! He maun hae gane oot whan mither an' me was in the byre, an' noo neither Whulpy nor him's tae be seen, an' mither says, 'Will ye come up an' see what oan be dune, for faither's awa tae the Fell wi' the maister tae look after the sheep, an' wunna be hame till mornin'!'"

Dixy dashed the chair to the ground, sprang to his feet, seized his bonnet, rushed out of the door-way, and in a twinkling his long legs were taking immense strides up the dark glen, through the snow.

He knew Wee Donald's favourite haunts, and for a child to go to some of them in such weather, must be extremely dangerous.

Therefore he made straight for them, and did not attempt to go near the cottage.

Several times, as he came to a place where he thought he was likely to find him, he paused and called and listened. No answer—none. Oh! for the slightest whine from the little dog, to tell him of the child he loved so dearly!

Presently he comes to a place where the snow seems broken, just above the bend of the stream.

"Donald, Donald! Whulpy, Whulpy!"

"Yah-oh-oo!" faintly comes the whine from the darkness beneath him. It is enough. The Death Hunter seems really as if he were hunting for death for himself, as he recklessly plunges down—down—down—from point to point.

His heart bleeds and throbs tumultuously, while his breath almost chokes him.



The little tartan dress is lying motionless on the snow; the golden curls are thickly matted with Nature's chilly covering; and drops of crimson mark the icy mantle of the rocks! One poor, broken, bleeding little arm, which is stretched aside, the faithful doggy licks as he whines in agony of spirit!

Dixy lifts the fragile, tiny form gently in his arms, sustaining the lifeless head tenderly against his shoulder, and leaving Whulpy to find his own way behind him, with lips compressed begins the ascent of the glen.

By superhuman effort he reaches the space in front of the cottage. Mrs. Allan and Jeanie, who had been madly rushing everywhere, espy him across the snow, and hasten after him as he passes the door-way.

Taking the garments with careful, loving, but trembling fingers from his yielding, unconscious form, they place him on his snow-white little bed, and there he lies motionless.

Jeanie is dispatched to the village, to tell the Doctor to hasten to them with all possible speed, while the two that remain bathe the blood-stains from Wee Donald's face and arms, and bandage up his wounds. In this hour of bitter trial, Mrs. Allan behaves like a heroine. Such is the depth of a mother's love! The groan is stifled between her clenched teeth, the maddening thoughts are defiantly suppressed, as with yearning eyes she follows Dixy's every endeavour to restore to life the darling of her heart.

Presently a feeble sigh escapes the parted lips of the child. The watchers hover o'er him and note with joy re-animation a-flushing o'er his beauteous face. The sweetly arched lips move.

"Whulpy!"

Whulpy, who has all along been a grief-stricken attendant at the bedside, is lifted up beside him, and the little fingers lovingly endeavour to tighten on the doggy's neck.

Now the eyes open wearily, and wander around the little chamber. Wee Donald is sensible.

"Mither, kiss me mither!"

"Ma puir darlin'!" and the little lips are kissed.

"Donald, d'ye ken me!" whispers the giant, as his rugged features bend over the couch.

"Ay, was Dixy, a fink. Dinna tak' Whulpy awa. A leddy's comed again, Dixy!"

"Comed again, Donald?"

"Ay," in a whisper. "Was doon a burnie in a snaw. Was seed 'er afa weel. Was afa bonnie. Was glad a gan tae 'er. Dinna tell mither till I'm gane. Was comed again. Oh! bonnie, bonnie leddy!" and his eyes sparkled with joy as he gazed upward.

"But ye maunna think o' gan yet, ma laddie, we canna dae without ye!" whispered Dixy, his tears falling fast the while.

"I'll hae tae gang, Dixy, I'll hae tae gang! A'm broken a' a bits, Dixy—a' a bits. Tak' care o' Whulpy; a leddy 'll tak' care o' me!"

The whisper became more feeble, the bonnie blue eyes closed, and he seemed to fall into a soft sleep, with his arm still caressing his little pet as it nestled beside him.

Jeanie slipped quietly into the room, with the disappointing tidings that the Doctor was on a journey, and would not be home till midnight.

Under the dim lamp-light, through the long hours of that stormy Christmas night, the sad trio watched by the bedside of their loved one. All through these weary, anxious hours, but seldom whispering to each other lest they should disturb the little slumberer, with prayerful hearts they clung around Wee Donald's pillow.

A tap was heard at last, and the Doctor softly entered. As he gently turned down the counterpane, a happy, innocent smile dimpled the patient's lovely features. The Doctor gave but a second glance.

"My friends," he said, "A Mightier Healer than I hath been at work. The angels are tending your little one!"

\* \* \* \* \*

It is the last day of the dying year. A dull, heavy Old Year's Day, with lowering, leaden skies, dropping down incessantly large, fleecy flakes upon the already over-burdened earth.

A little band of weather-beaten mourners, bearing a small black coffin, slowly track their way through the storm.

After a long, toilsome journey they at length reach a little country God's Acre.

Each, as he passes silently through the open iron gate, sticks his shepherd's crook upright in the snow, and follows the old grave-digger along the path which he has cut amongst the deeply embedded tomb-stones.

They reach a little place where the snow has been piled around, and a mound of fresh earth thrown up beside it.

Slowly and sadly, with their rough, honest breasts sighing heavily, they lower the little casket to its last resting place, and watch the soil thrown in.

Then going silently as they had come, they seek their several homes across the dreary hills.

But one remains. A tall, ill-shapen man, with head dependent on his hollow chest.

He seats himself upon the snow beside the little grave, and as he weeping bows himself upon it, beneath his old, ill-fitting coat, a little dog peeps out with piteous whine.

Real mourners are these twain!

Long linger they thus; but as the darkness grows around them, the giant draws himself together, and tucking his shaggy comrade affectionately under his worn-out, thread-bare garment, he turns away to seek his joyless hearth.

"Whulpy," he says, "I dinna ken, but gin there be a Heeven aboon us, an' angels flittin' whaur they like tae gang, as oor Wee Donald used to tell about, I'm verra sure a little spirit, frae ayont the lifts, will come this night to first-fit his wee pet doggie, and his auld freen' Dixy, the Death Hunter."

Whulpy whined a melancholy acquiescence to his new master's exclamation. Who dare positively declare that such things may not be?

THE END.

Newbury, Berke, Nov. 10th, 1883.

HANS EDWARDS.

## SPIRITUALISM AS A REFORM.

The Spirit Philosophy, viewed separate and apart from its phenomenal characteristics, affords abundant food for thought on the part of the inquiring and contemplative mind. The phenomenal, in its aspects, causes wonder, no doubt, to usurp dominant sway over the minds of investigators, especially in the earlier stages of their inquiry, but once these aspects have become familiar to them, they are led to turn their thoughts in the direction of the purely philosophical and spiritual. No wonder, then, that they begin to cast about in all directions, in search of information which may cause a ray of illumination to burst in upon them, and guide them in their search after spiritual knowledge.

Spiritual Science may be truly designated the Abode of Deity, inasmuch as it is only possible for the human spirit to learn anything in regard to Infinite Wisdom and Goodness, in proportion as it becomes enabled to sense, so to speak, the sphere of truth, as it presents itself from the spiritual plane. Viewed from this standpoint, it may be easily perceived what an effect Spiritualism is likely to have upon the world in the not distant future.

Most thinking minds are alive to the blunders a creedal and dogmatic theology has made in the past, but none but the true Spiritualist can adequately discern how the teachings of the New Dispensation will steer ahead of such mistakes. This is apparent from the fact that mankind in the coming age will become possessors of spiritual knowledge, which will enable them to cater for the necessities and requirements of their spiritual nature. In the past this has been overlooked; the masses have been content to rest creed-bound. Their Sea of Knowledge has been bounded by the shores of Dogmatism, whilst they have imagined they were quite safe on board the theological barque. Reforms, in some measure, have been brought about in the past, some good has been done by our theological friends, but at the same time they have placed before humanity ideas in regard to spiritual matters, which to-day it is seen are erroneous, and therefore misleading.

What does Spiritualism claim for itself when arraigned at the bar of Reason, and allowed to plead its cause? It proves, unmistakably, that man is a spirit on the earth-plane, quite as much as he will ever be when he was cast on one side the material covering in exchange for that which is immortal. If the people of to-day and the coming future, could be led to see this in a spiritual sense, would it not be the means of reforming the stereotyped ideas existing in men's minds, and of leading them from the erroneous, in standpoint, to the beauteous "coign of vantage" of the Spirit? The oft-repeated story of the vicarious atonement is becoming stale to many minds, and the searching after truth, Mr. Editor, has never in my opinion, been more eager than it is at the present time. Knowing this, then, is it not our duty to do all we can to counteract the erroneous in element, to beard the lion in his den, and use our utmost endeavours to bring the masses face to face with the essential elements of truth, as presented to us from the soul, or spiritual plane? It is but too palpable that Christianity, so termed, has failed very considerably in its mission, and perhaps there may be some semblance of rationality in my idea, that the time has come when the All-Wise, the Infinite, shall cause those to rise up on all hands, who shall boldly and fearlessly step to the front, rally round the banner of progress and spiritual reform, and lead its army to certain victory.

I find that many people, with whom I came in contact, have but a meagre conception of our philosophy and its teachings. They are not aware that Spiritualism has in it those essentials which will tend to make the drunkard sober, the thief honest, and the regular jail-bird a useful member of society. But we, who are allied with the Movement, are

aware of all this, and it is our duty to correct these wrong impressions when they come across our path. Spiritualism is the world's saviour, it is the lever to be used in the future for raising spirits, embodied and disembodied, for in regard to the latter class of spirits, we know they are not all aware they are such in the sense we know, as Spiritualists. If this be so, and I fear no contradiction on this point from firm believers in and adherents to our philosophy, I maintain that our Cause is the one calculated to bring about a mighty transformation on the earth-plane, discovering to us new fields of effort, and opening out wider and grander avenues along which the truth may travel.

The Bible—a volume so much misinterpreted in the past by creedal, bigoted, sectarian teachers—shall have a truer construction put upon its sacred contents. When truth is allowed to mirror itself on the spiritual natures of humanity on the plane of earth, it shall be clearly seen how our Infinite Creator's stamp adorns its pages. In the past He has been held up to the world as a vengeful, vindictive Being on the one hand, and fraught with the love of the true Parent on the other. But this shall disappear when men and women begin to sit at the genuine shrine of Truth, from which all that is spiritually sublime, beautiful and grand, must proceed. On every hand the cry is becoming general, "Lead me to the true well of salvation, where I may drink the water of life;" and seeing Spiritualism has made such wonderful provision in this respect, let us invite those outside its pale to come and obtain true salvation—knowledge—from the fount whose source is Deific.

What is it which is able to rob death of his terrors, which enables us to meet death as a welcome friend? The true knowledge we possess in regard to a future state of existence, the certainty of the continuity of life on higher and grander planes of usefulness, the fact that we shall retain our individual identity and know even as we are known—these and other knowledges that are ours as Spiritualists, impart to us an innate consciousness of all this, and more; and if our members could be largely augmented, if we could be numbered in this country by millions instead of thousands, the changes that would ensue would soon be manifest. Reform, especially in the method of popular worship, would soon take place, intrinsic spiritual truths would begin to take the place of the creedal and dogmatic husks of the churches, the strong meat of the Spirit would be preferred to the stale crumbs to which I have referred, and instead of a bear-garden, the earth would assume the phase of love, and comfort, and congeniality would fill the place now occupied by a species of creedal jealousy and hate, by those who arraign themselves as antagonistic forces against us. But these must all be vanquished, the sword of Truth will cut through them all, and the time is not far distant when the menacing attitude of the churches towards us shall die a natural death. If we, as Spiritualists, continue our efforts in the true spirit of unity and love, we need not fear for the spread of spirit teachings. It shall all come about in God's good time, for in a Scriptural sense, "The mouth of the Lord hath spoken it."

Oldham.

W. NUTTALL.

[We regret that several misprints crept into Mr. Nuttall's former article.—Ed. M.]

#### THE LIABILITIES OF THE SPIRITUAL INSTITUTION.

To the Editor.—Sir,—The letter of Messrs. Sharrow and Anderson, relating to their claim against the Spiritual Institution, must convince your readers that the crisis so long feared is now imminent. The question now is: Shall the most powerful instrumentality for scattering far and wide the seeds of great principles, be permitted to die for lack of a little pecuniary assistance? If it were to be allowed to die, it would be to the everlasting disgrace of all who profess to hold dear the principles of Spiritualism. You have plenty of readers who could easily afford to contribute £5, £10, £20, or even £100, and I can only account for the quiescence of these by supposing that so far they have failed to appreciate the importance of funds for carrying on a literary undertaking. The paper is well set up, and is a credit to the Movement, whilst it gives every promise of being pecuniarily successful, once let these old liabilities be cleared off.

Now, Mr. Editor, as some of your readers know, a few of us in Leeds have started a movement for collecting Funds to pay off these Liabilities. We have a good few promises, and when we have a few more, we shall send a list to the

MEDIUM. Well, I want to ask all who would like to see our MEDIUM swim, and who can afford help, to send subscriptions, or promises thereof, to our Treasurer, Mr. J. Lingford, Belgrave House, Leeds. We shall be glad to receive either large or small donations.—Yours truly,

J. GILLMAN.

Chairman Spiritual Institution Liabilities Fund.  
Scale Works, Leeds.

#### SALE OF THE "MEDIUM."

To the Editor.—Dear Sir,—I am glad, in one respect, that this question has been raised, for it has now brought out the other side of the picture, and has made us acquainted with the long and increasing struggle with which you have carried on the work; and it will be to our lasting disgrace should this payment be enforced on you alone. No doubt there are many Spiritualists who could easily clear off this debt; it only wants a beginning, and I venture to *ask all to help*, not only to clear off this, but to *supply new type*.

On Sunday evening, at our service, it was suggested by the ladies, that a collection be made at all our seances, however small, with this object in view. May each one put his shoulder to the wheel, and the chariot will soon be out of the rut, and your mind relieved.

Yours faithfully, in Truth,  
Exeter, July 29, 1884.

JOSEPH PAGE.

#### THE UNIVERSAL PHILOSOPHICAL SOCIETY.

A selection of the readers of the MEDIUM, including its publisher, formed the Constituency of this Society, on Sunday morning, as represented at Una's lecture.

In our ranks there abides a deep reverence for Woman, when of the true feminine type. Men and women alike regard with approbation the true Man, the true Woman. When men become effeminate and women assume masculine peculiarities, then they fail to interest the normal mind.

When a woman comes forth as the head of a philosophical sect, there is a spontaneous conviction that she is not strictly feminine in her tastes and peculiarities, hence repulsion becomes active, and isolation for the heroine is the consequence. Those who form such a conception of Una will be utterly, yet happily, disappointed: she is every inch a womanly woman—a little, tender bud of womanhood, shrinking, like the moss rose within its calyx, under the kindly protection of an umbrageous hat. The voice is low, sweet and sympathetic, the influence warm and attractive, the subject matter an appeal to the imagination-winged intuition—no trace of hard, dry ratiocination.

Mounting a slight elevation, which, in that small room, serves as a platform, Una leans gracefully against the wall, her light blue eyes are upcast, her small, delicate hands and arms are moved gently in graceful attitudes, and she quietly lets her words fall on the listener's ear.

Her theme is the early experiences of those who desire to enter the service of the Light King; and she speaks as a representative of the angels or upper servants of that Being. The first thing that awaits the active effort of the neophyte is temptation, of which there are three sorts. Self-satisfaction and exultation over the success of his spiritual task, is the first attack of the tempter. He has to be tried to see whether his ardour is from selfishness or self-sacrifice. He sees a radiant Golden Gate, to enter which is his destined way, and eagerly he pants to achieve his delightful purpose. But the farther he proceeds the more distant seems the prize, till before him stands a dark, frowning Archway, like a culvert under the roadway, and into this detestable channel must the aspirant creep in prone humility.

Then she pointed out that while our spiritual work is nought but pleasant, it is only self-service. While we give that we can quite easily bestow, it is no gift at all. It is only when we part with that which we so much desire and require for ourselves, that we are presenting a true spiritual gift. To her the love of the King was such, that annihilation could be courted in his service.

We felt that she had been accurately delineating our own experience in spiritual work. It was very true what she said, in her allegorical and dramatical way, and it is a lesson which all true servants of the Spirit must bitterly learn, sooner or later.

On Sunday morning next, her theme will be "Re-incarnation." For particulars see advertisement on page 509.



## OBITUARY.

### MRS. MARY JANE POUND.

On Friday, August 1st, Mrs. Pound passed on to the Higher Life. She was a true Spiritualist. Her chief delight was to meet friends around her own table weekly, that she might be the means of dispensing blessings to others. For several days before the end, she was able to see into the spirit spheres, and there she beheld those who had gone before, and were preparing for her arrival amongst them. She passed away in a perfect state of happiness. Her husband and four children are left to regret her absence from the body. The remains were interred in Brompton Cemetery, on August 5th.

### MARY ANN McKELLAR, NORTH SHIELDS.

SISTER OF J. T. McKELLAR, COR. SEC. OF THE N.S.S.E.S.

On Saturday morning, August 2nd, at 12.40, aged twenty-five, the above named, after enduring seven months severe illness, was freed from the trammels of the flesh, and soared away into the Realm of Spirit, to join those who had gone before. Being possessed of the gifts of clairvoyance and clair-audience, she saw and heard enough while here, to warrant her of the reality of the life beyond, and to enable her to meet the change called death, not with a murmur or a sigh, but as a welcome guest. Just before she passed away, she wished to see her father (who keenly feels his loss), so that she might bid him good-bye; but he not being present, her happy soul took its flight from a world of grief and pain, where we meet to part again, to one where parting is no more.

### SUDDEN DEATH FROM RELIGIOUS MANIA.

At the City Coroner's Court, on Friday afternoon, Mr. Langham inquired into the cause of the death of Maria McMurray, forty-nine, of George Lane, Wanstead, who was found dead in St. Paul's-churchyard. The son of the deceased said his mother had for some time been very unwell. She suffered from religious mania, and would eat very little. She said the Lord had said she was not to eat. The sister-in-law of the deceased said she left home on Tuesday, and nothing more was heard of her until the previous night. For some time past she had been strange in her manner. City Police-constable 403 said early on Thursday morning his attention was called to the deceased, who was sitting upon a seat in St. Paul's-churchyard. She was quite dead. Mr. Key Harding, surgeon, deposed to examining the body, and attributed death to syncope. A verdict to that effect was returned.—“Weekly Dispatch” July 27, 1884.

**SPIRIT IDENTITY.**—Dear Mr. Editor,—Last Tuesday, I paid a visit to Messrs. Williams and Husk, and was well pleased with what I witnessed. My presence was quite new to all there; but the spirit “John King” seemed familiar with me at once, for he addressed me as “Mr. Cardiff,” asking me if I remembered him, to which I answered in the affirmative. During the evening, “John” appeared about fourteen times, and once his face was not more than twelve inches from my face, and in a position where no human head could possibly show itself. This one fact may be worth recording.—Yours truly, CHAS. BAKER, 10, Borough Road, London.

Commenting on Mrs. Weldon's case, the “Western Morning News” thus writes:—“They found her excited, and they took her excitement for madness. They found that she was a Spiritualist, and they thought Spiritualism madness. They would have incarcerated on this theory all the Old Testament heroes, most of the heroes of the New Testament, St. Paul, St. Stephen, and St. John. They would have given to Dr. Winslow's tender care the Queen of England; many well-known clergymen; the late Lord Lytton; Professor Wallace, the inventor of evolution; and some thousands of Englishmen and hundreds of thousands of Americans. This did not occur to them. They thought that her hearing of voices was a proof of madness. Dr. Semple, it is clear, would not have gone to the length of putting Socrates to death with hemlock. He would have punished him for believing in his Dæmon by sending him to be treated by Dr. Forbes Winslow. But Mrs. Weldon believed that her dog had a soul. So does Dr. George Macdonald; so did—or seemed to do—Dr. Butler, the author of the ‘Analogy;’ and many perplexed philosophers, who explain human suffering on the argument that pain is discipline, find no escape from the proposition that the pain which the lower animals suffer is for their discipline also.”

### THE OCEAN DEAD.

No verdant shrine, in consecrated ground,  
Enwraps their dust, nor on their graves are found  
Bright flowery wreaths, by loving fingers wove,  
The touching tributes of their kindred's love.  
Alone, and far down in the briny deep,  
And wrapt in the spell of their deathly sleep,  
They hear not the roar of the storm, nor heed  
The roll of the waves o'er their ocean bed.  
Their bones, fast whitening, lie low beneath the wave  
That plays a wild dirge o'er their watery grave.  
And round and above them are the gloomy waters  
and the dark sky,—  
The dreary emblems of a blank eternity.

REGINALD H. GAMSON.

Llanfair, Harlech, July 1884.

### SPIRITUALISM IN NEW ZEALAND.

On Tuesday evening last, at the rooms of the Wellington Spiritual Investigating Association, a large number of members and also strangers assembled at the usual Sunday evening open meeting. After singing two hymns and reading a portion of scripture, the medium was entranced, and then delivered a very impressive invocation. After the delivery of the invocation, an address on the subject of “Death” was given by the controlling spirits who fully described the change called death, and related the experiences of several spirits on their entrance to the spirit-world. The address, which lasted about forty minutes, was delivered in a most impressive manner, and caused a deep impression on the minds of all present. At the conclusion of the address, the medium was controlled by a different spirit, who invited the audience to put questions on the subject just dealt with. Several of the ladies and gentleman present availed themselves of the opportunity of questioning the spirits, and the answers given were prompt and pointed. Before the spirits relinquished control, they announced that the same subject would be continued next Sunday, and fresh experiences related. The association, which has only been organized for about two months, has secured a comfortable room, capable of seating about sixty people. The room is nicely furnished, and private circles are being held during the week, with excellent results. On Sunday evening, strangers desirous of being present are admitted on invitation. At present the applications for admittance exceed the limit of the accommodation, and it is hoped that, in the course of a few months, the society will be able to hold its meetings in larger premises.—“New Zealand Times,” June 10, 1884.

On Sunday evening, the 15th instant, the Wellington Spiritual Investigating Association held their weekly open circle. Notwithstanding the inclemency of the weather, there was a large attendance of members and strangers, both ladies and gentlemen. After singing and reading a portion of the Scriptures, the controlling intelligence entranced the medium, and offered up an invocation of an impressive character, and then resumed the subject of “Death,” giving his own experience on his entrance to the spirit plane, which was anything but a happy one, owing to his having misapplied the opportunities afforded him while in material existence. The spirit here gave a detailed account of his spiritual nakedness and despair, and stated that the punishment and remorse endured by him was beyond the comprehension of mortal man; and he gave strong and impressive words of warning to the audience, to use the talents which God had given them, and not to waste the gifts of the Almighty Creator. He then entered into a detailed account of how, through the goodness of angels, God had permitted a ray of light to shine on his dark and desolate abode, and after long and patient strivings he passed from one stage to another, and now inhabits the fourth sphere. The spirit, who here gave his earthly name, announced that his mission was not to pull down creeds or the good works being done in the churches, but rather to throw light on some of the errors, which in his opinion had crept into the Bible. He earnestly advised his hearers to search the Bible for truth, as it contained many noble truths which they would do well to accept. At the conclusion of the address, a number of questions were put, and readily answered. At the request of one of the audience, the spirit said he would, if conditions were favourable, deliver an address next Sunday, on “Criminals, and their Management in State prisons.” During the week a number of fresh members have joined, and regular circles are being held with marked success, one of the circles having no less than four mediums, all undergoing various phases of development.—New Zealand Times,” June 17.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 8, 1884.

### NOTES AND COMMENTS.

We think the Accrington people might have given it a little more neatly to the Rev. T. Ashcroft. They might have simply told him that the fictions advertised and uttered by him on the platform in respect to the subject, did not permit them to place the slightest confidence in his protestations or promises. At the same time, it would be no harm to allow Mr. Ashcroft to have a try with his table. If he come to London shortly, and have time to spare, we will place the room at the Spiritual Institution at his disposal, and give him the benefit of the proceeds for his trouble. Can anything be fairer, Mr. Ashcroft? And if you will give us the use of your chapel, we will find an excuse for going North soon, and avail ourselves of the return compliment. But what could be proved by the movement of Mr. Ashcroft's table? If it be moved by mechanical means, that does not prove that all tables are moved so, especially in cases where there is no contact with table. If it be moved by an occult force, how does Mr. Ashcroft know it is not done by spirits? We had all this over with Mr. Ashcroft when we replied to him in West Hartlepool, at the time he had a preaching shop there. We see in this correspondence the danger of "representative" Spiritualists coming forward, for truly Mr. Ashcroft has been handled to far better purpose in the past; but now he has a letter to flaunt in the face of the public, as a challenge, which Spiritualists cannot accept!

Spiritual phenomena on the platform is by no means a new idea. It occurred with the Fox girls nearly forty years ago. Mr. W. Wallace, in his papers on the history of Spiritualism, which appeared in the MEDIUM some years ago, described phenomena which he elicited before a London audience. The thing has been done, yet it is not to be commended, as Spiritualism happily provides private and personal experiment, whereby every one can be satisfied, independent of the acts or agency of others.

Progressives are virtually leaders of fashion. The Balmoral and Tam o' Shanter were worn by those who detested the "stove-pipe," long before these varieties of head-gear became the rage; even with the fair sex. The "divided skirt" and other attempts at dress reform were long antedated by Mrs. Bloomer, Dr. Mary Walker, and others of the Hygienic School. Now, Miss Rosamond Dale Owen and Lady Archibald Campbell, heralding angels of the age that is to be, are inventors of costumes that are most noticeable at the Healtheries. Twenty years ago, a female doctor, associated with Dr. Trall, of New York, the celebrated writer on Hydropathy and Vegetarianism, shocked thousands by cutting her hair short, to save the time of a busy life, in dressing. Now her style is the adopted one of fashion, and women no longer need be taxed in providing other people's hair to wear as an ornament.

Emblematic signs, which used to be so common in Old London, are coming up again, chiefly through the agency of the progressive party. The Vegetarian Restaurants have largely adopted some symbol as their sign, descriptive of the nature of their business. Thus, Mr. Read's place in Jewin Street is "The Garden," Mr. Glendining's in London Wall is "The Apple-tree," and a new one in Holborn desires to be recognised as "The Porridge Bowl."

In reply to correspondents, we state that the address given by Mr. Gillman in his advertisement, is quite sufficient to find him.

The author of "Lonely Little Lara" contributes a sketch this week, which will be greatly appreciated by our Scotch readers. The dialect alone forbids its universal acceptance.

W. J. Colville desires us to acknowledge, with his sincere thanks to the donors, the following contributions to the "Bertha Restoration Fund":—Mr. Kershaw, 1s., Mr. Warhurst, 2s.; Mrs. Medcalfe, 1s.; A Friend, 1s.; Mrs. Gooseworthy, 2s. 6d.

Mr. W. T. Rossiter, Torquay, writes a kind and sympathetic letter on the passing away of the late William Burns, and notices the matter more keenly, as he has also been in the habit of repeating Mr. Rouse's poem. He thinks it ought to be printed in the MEDIUM again. We would rather see it printed as a tract, so that it might be scattered in thousands, with Mr. Rouse's kind permission. The writers of letters on the passing away alluded to, are sincerely thanked for their kind sympathy. We desire that all men and women could see the great importance of being true to the Truth.

Mr. Jesse Shepard, the musical medium, returned to America quite unexpectedly two weeks ago. His visit to Europe has created many inquiries for his services. To all such we have to state that he intends returning in spring. Before that time those desiring visits had better make their arrangements. Letters addressed to our office will be forwarded to him.

The article from a French contemporary, from which we quoted at length a few weeks ago, stated that Mr. Jesse Shepard had come of aristocratic parentage. The statement has given rise to correspondence respecting other mediums, and we have been able to add to our accumulation of facts, as to the influence of heredity on mediumship. We desire to throw our observations into shape on the first opportunity, but meanwhile will only remark, while he is with us, that Mr. W. J. Colville's mother was a lady of title. In all these cases, it is needful to gather fuller details of the stock, to arrive at scientific data, as regards heredity.

Mrs. Weldon is certainly the most popular woman in the world. No other has received the acknowledgments of the public as she has these few weeks past. The leading organs, daily and weekly, have commended her highly in special articles. Judges on the Bench have expressed their astonishment at the revelations she has been the means of bringing into light, and even the House of Lords has been moved. It is clear that no one is safe from the methods of the madness-mongers, if parties have sufficient interest in the destruction of any one. And yet the drugging trade is getting up a subscription on behalf of the Doctor over whom Mrs. Weldon has obtained a victory at law. Shame is evidently not one of the failings of the drugging trade. It is proposed that Mrs. Weldon be presented with a testimonial by her friends, whose name is Million, and we hope it will be commensurate with the benefits which, at such labour, she is bestowing on Society.

CHRISTIANITY.—To the Editor.—Sir,—The publisher of my little book—"The Use of Spiritualism?" has received from the publisher of a newspaper called "The Christian," a postcard containing the following passage, in reply to an order for the insertion of an advertisement: "We have tried to purchase a copy, but are informed it is not yet out." (It is out to-day.) "Before inserting, we should require to see the nature of the book, as if an advocacy of Spiritualism, we could not advertise. If an *exposure*" (the italics are not mine) "we should be happy to do so." I am, I hope, more of a "Christian" than is the publisher of that newspaper. If by any chance he reads my book, I believe he will think so. He has "answered the matter before he heareth it."—That is all!—S. C. HALL. August 4.



# W. J. COLVILLE IN LEEDS AND BRADFORD.

W. J. Colville is now attracting full houses in Leeds, and creating renewed interest in spiritual matters in that populous and important town. On Sunday last, August 3rd, he spoke three times in the Psychological Hall, to large and most attentive and appreciative audiences. All the addresses were fine, and the spacious room well filled morning and afternoon, and was crowded in the evening. Several very good meetings were held during the present week, of which a short notice may appear in our next issue.

On Sunday next, W. J. Colville again speaks three times. The subject of the lecture at 10.45 a.m. will be "Joseph and his brethren, and the lessons from their history the world most needs to learn to-day." Full particulars of all the meetings will appear in the "Leeds Mercury" on Saturday.

On Monday, August 11th, a social meeting will be held at 8 p.m., in which W. J. Colville will take part; on Wednesday he will lecture on "The Land question."

On Tuesday, August 12th, he speaks in Walton Street Church, Bradford.

On Thursday next, August 14th a musical and literary entertainment will be given in Psychological Hall, Grove House Lane, Leeds, by W. J. Colville, assisted by eminent talent. The proceedings will be of a very varied, interesting and instructive order. Between the first and second parts of the programme, W. J. Colville will give a short inspirational oration on "Music, and the great musical composers;" also an impromptu poem in each part of the entertainment. To commence at 8 p.m. prompt.

The entire proceeds will be devoted to removing the liabilities now pressing so heavily on the work of the Spiritual Institution.

W. J. Colville having mislaid the address of friends in Nottingham, wishes us to state that if any friends there desire his services, prior to his leaving England, they can probably secure them on easy terms and convenient dates, by writing to Mr. G. H. Adshead, 4, Derwent Villas, Belper, as a visit to Belper is in contemplation, and the above gentleman has kindly invited W. J. Colville to be his guest during his stay in the town. Early application will be necessary no doubt to secure a favourable answer.

Mr. Harry Dashwood (W. J. Colville's friend and travelling companion) has written to inform us that Mr. Colville and himself have engaged accommodation on board the steamer "Austral," Guion Line, leaving Liverpool for New York on Saturday, September 6th. As Mr. Colville's Sundays are all occupied till the date of his departure from England, all who wish to have a farewell visit, should write to him at once with a view of securing his services for week-day evenings. Our correspondent tells us that Mr. Colville spoke on Tuesday, July 29th, at Oldham; Wednesday, July 30th, in Bridge Street Chapel, Manchester; Thursday, July 31st, in Rochdale; and Friday, August 1st, in Trinity Hall, Salford, to large and deeply interested audiences on all occasions. Not only were the meetings well attended and the proceedings intensely interesting, but the collections were fully adequate to cover all expenses, indeed in some instances they left a good balance to the society's credit under whose auspices the meetings were held. Mr. Colville is now at Belgrave House, Leeds, where all communications for him should be addressed till further notice. Subscriptions for the forthcoming volume of "Eighteen Inspirational Lectures and Poems" have come in rapidly during the past few weeks; the work is now almost ready. All persons wishing to secure a copy at the subscriber's price, 2s. 6d., should send postal orders for that amount to W. J. Colville, Belgrave House, Leeds, without delay. The pamphlets containing the lectures and poems given in Paris are sent post free to any address on receipt of five penny stamps.

September 5th, will be Mr. Colville's birthday, also his last day in England before sailing for America. His friends in Manchester will entertain him at a farewell reception, and present him with a memento of his friends in this country, with a cordial request for his return at some convenient time in the future.

Mrs. C. L. V. Richmond gives her last addresses before leaving England, at Rodney Hall, Liverpool, on Sunday, at 11 a.m. and 6.30 p.m. Mr. Colville speaks in the same place on the following Sunday.

DEVONPORT.—Mr. Clarke will speak in the Unitarian Church Duke Street, on Sundays August 10th, 17th, 24th, and 31st, at 11 a.m. A cordial invitation to officiate at the evening services could not be accepted owing to his other engagements. His discourses delivered during July have been heartily received and appreciated by the congregation.

MR. WM. HORWOOD, Bradford Road, Drighlington, near Bradford, writes thanking very sincerely the friends of the Middleborough Society for 21s. 6d. contributed to assist him in his extremity, having been stricken down with illness. Letters addressed as above will reach him.

# A SPIRIT PHOTOGRAPH.

Mr. Solomon W. Jewett, from America, is at present on a visit to London. He has communicated to us some of his experiences in Spiritualism, more particularly a photograph which he received of "George Washington," an engraving of which is subjoined,

Mr. Jewett brings us tidings of Mr. J. C. Wright and other workers in whom our readers are interested. It was while on a visit to Philadelphia, that Mr. R. D. Lewis, a medium, called on him, Monday, February 4, 1884, stating that he had come on a message from "George Washington," to say that if Mr. Jewett would visit a photographic studio, he would be able to obtain on the same plate with his own, a likeness of the "Father of his country."

It was impossible for him to make arrangements for a sitting with a photographer in Philadelphia. On February 21st, he was present at a circle, held at the residence of Dr. Ruggles, 342, State Street, Brooklyn, attended by seven ladies and seven gentlemen. They sat for automatic writing. Only two messages were received, one of which was addressed to himself: "Solomon! I am here, 'George Washington.'" As he had not communicated his Philadelphia experience to anyone, he considered this a word of encouragement. He called on Mr. Wm. Keeler, a photographer, who was an entire stranger to him, and who could know nothing of the message received in Philadelphia. An appointment was made for a sitting on February 22, but without hinting at the possible result. Three plates were exposed in succession at the one sitting, each one having a likeness of "George Washington" in addition to Mr. Jewett, and the grouping different in each case. One of these was engraved, and it is a copy thereof which we use on the present occasion.



These particulars are held to be satisfactory, as indicating the genuineness of the photograph. We have seen the original photographic print. The face of "Washington" is finer in outline, particularly across the lower part, and the eyes wear a more characteristic expression than given in the engraving. The top and back parts of the head fade away. Mr. Jewett's father was to have been on the other side of him, but a message given made an excuse for the omission, on the plea that the conditions were not favourable for the representation of two spirits. This is regarded also as a testimony of genuineness, as it was given through an agency that had no knowledge of the original compact. A second photograph has been shown us by Mr. Jewett; but it is very like the one engraved.

Mr. Jewett is now over seventy years of age. He is a well-developed man, both physically and mentally. He has been very successful in agricultural pursuits, particularly with the breeding of sheep. His father and grandfather were shepherds in Vermont, and he and his sons are shepherds in California. At the age of twenty-six he held the largest stock of sheep in Vermont. He was a pioneer in the improvement of the local breed of sheep, and took the lead in the importation of British and Continental varieties, having at great expense introduced the merino sheep in large numbers. He also sent to California his improved stock, which spread over many parts of America. In 1851, he was a commissioner from Vermont to the Great Exhibition in London, and on that occasion bought animals from the farm stock of Prince Albert, near Windsor.

As is the case with all who succeed with animals, Mr. Jewett has much healing power, fine perceptive and an

intuitive type of temperament. He is a natural artist, and has been a considerable writer to the periodicals on agricultural pursuits and other matters. Two years ago we published an article by him on the judging of character from the hair. His peculiar views have been widely disseminated. Being naturally scientific, he gathers facts wherever he goes, and in this the spirit world comes to his aid. He professes to have received valuable inventions, the particulars of which he would gladly impart to those interested. He says these relate to Agricultural Chemistry, Astronomy, Geology, Medical Jurisprudence, How to form Minerals from Chemical compounds, Medical questions and the prolongation of human life, How to control the Fall of Rain, &c., &c.

He will return to America in about a couple of weeks.

#### REV. T. ASHCROFT AND THE SPIRITUALISTS.

##### CHALLENGE BY THE SPIRITUALISTS.

[Mr. Burrell has asked us to print the following correspondence, which appeared in the "Accrington Times," August 2.]

Sir,—I think the public of Accrington are entitled to read the enclosed correspondence. On May 19th and 20th of this year, the Rev. T. Ashcroft gave two lectures in the Town Hall, Accrington, against Spiritualism, and through the challenge he there gave, the following interchanges between the Rev. T. A. and myself have taken place. I find from the "Preston Guardian" for May 21st, that the Rev. T. Ashcroft is reported as saying, "that not a single representative Spiritualist dare meet him in discussion." I cannot reconcile this statement with his letter of July 11th, 1884, wherein he says he has been "challenged" by Mr. Mahoney and others on his behalf "several times." In a letter received from Mr. Mahoney of July 8th, 1884, is the following:—"Dear Sir,—Yours to hand. Mr. Ashcroft WILL NOT DEBATE. He has been challenged to meet me by friends in various places, but he persistently declines to accede to the requests, unless they consent to produce the PHENOMENA on the platform. This is his trap. I heard him at Southwick, near Sunderland, two years ago, in a Methodist Chapel, and I gave him a personal challenge, but it was to no purpose, and I have delivered two week-day lectures in his own town, West-Hartlepool, about five years ago, and could not move him. The fact is, he is not a debater, and he dare not come out. Send him a challenge by all means, and you may use my name, but I know in advance what the result will be. I wish with all my heart that he would debate. I would meet him in any town in England." This does not look like the cowardice he paraded on the Town Hall platform. I believe your readers will see from this, that the Spiritualists are not the cowards the Rev. T. Ashcroft would have people to believe. We are ready yet, and eager for the fray, and we dare him to come out. With these comments I leave your readers to form their own conclusions from the following letters, which are given—the original and the reply—each in proper order.—Yours respectfully, R. BURRELL.

109, Avenue Parade, Accrington. July 26th, 1884.

"109, Avenue Parade, Accrington. July 9th, 1884.

"Sir,—I have been in communication with Mr. Mahoney, Spiritualist, and have intimated to him that you are prepared to meet any recognised head on the subject of Spiritualism in either England or America. Mr. Mahoney is ready to meet you on any subject as against Spiritualism, and will be glad to have, at your earliest possible convenience, the subjects which you are prepared to discuss. If you are still ready to defend the six propositions you named when lecturing at Accrington, he is quite ready to accept the challenge you gave, and will be glad to immediately commence the preliminary arrangements for the discussion in the Town Hall, Accrington.—Awaiting your favourable reply, I beg to subscribe myself, yours respectfully, R. BURRELL.—Rev. T. Ashcroft, Middlesborough."

"2, Clovelly Terrace, Redcar. July 11th, 1884.

"Sir,—Your note received yesterday states that Mr. Mahoney has accepted my challenge to debate Spiritualism with me. Several times he and others in his name have previously made the same statement, but when the arrangements have had to be made, he has declined to accept the most important part of my challenge, namely, to publicly test this spirit theory at the close of each night's debate, by each party having a table on the platform. If he or any other so-called representative Spiritualist, is prepared to accept my challenge, and will communicate with me direct to that effect, I will arrange with them accordingly, and feel rewarded for my many years' patient waiting for same. The above address will find me.—I am, truly yours, T. ASHCROFT.—Mr. R. Burrell."

"109, Avenue Parade, Accrington. July 14th, 1884.

"Sir,—In answer to yours of the 11th inst., I would prefer that you take the six objections named in your "Spiritualism, and why I object to it." Mr. Mahoney is quite ready to debate with you on the six heads named, for six nights, or on any other subject, as against Spiritualism. You desire that the table phenomena should be produced. To this proposition I

respectfully decline, for the following reason: If even the table phenomena were produced, those who had not an opportunity of observing closely might suppose they were the victims of a trick. I sincerely desire that the subject of Spiritualism should be thoroughly attacked, and the best effort made to defend it, and let the people of Accrington sit as jurors, and judge of the merits and demerits of the question. If you decide to accept the challenge, Mr. Mahoney is ready to fix dates, etc., at once. Awaiting your favourable reply, I subscribe myself, yours very respectfully, R. BURRELL.—Rev. T. Ashcroft."

"2, Clovelly Terrace, Redcar. July, 15th, 1884.

"Sir,—During the two evenings of my lectures against Spiritualism in Accrington, I repeated my challenge of ten years' standing to any representative Spiritualist to discuss my six objections against Spiritualism during six nights, the theory of Spiritualists to be publicly tested by two tables at the close of each night's debate. In a letter written by you dated July 9th, 1884, and now in my possession, you said Mr. Mahoney accepted my challenge. In reply to your note I signified my readiness to arrange with Mr. Mahoney accordingly, hoping he would not evade it as he had previously done. This morning you reply is to hand, stating you respectfully decline to test your spirit theory on the platform, alleging as your reason that 'those who had not an opportunity of observing closely might suppose they were victims of a trick.' As far as the table is concerned, with which I shall have to do, the public shall see, as on many previous occasions they have satisfactorily seen, that they are not the victims of a trick. And if the Spiritualists of Accrington will submit to the same conditions as I am prepared to do, there will not need to be any fear of trickery on either side. It is because I will not allow any trickery, but wish—to use your own words—to 'let the people of Accrington sit as jurors, and judge of the merits and demerits of the question,' that I wish to test publicly, and in the light, your claim to the spirit theory. If you have any faith in your spirits, then bring them on the public platform, and let us hear their messages and see their deeds that we may no longer doubt or deny, but believe. You say spirits from another world are in your table, then, at the close of each night's proposed debate, prove it by your table, and I will undertake, by a non-spiritual table to prove that no such spirits are required to account for your so-called spiritual phenomena. Nothing less than this will satisfy myself or the public, and until you are prepared to act thus, will the public think there is something even worse than a trick behind your dread of a public test. Allow me to state, I shall use this correspondence on behalf of the public at my discretion.—I am, truly yours, T. ASHCROFT.—Mr. R. Burrell.

"July 16th, 1884.

"Dear sir,—Yours to hand this morning. In your 'Spiritualism, and why I object to it,' at page 24, your charge Spiritualism with being 'pretentious, ridiculous, unchristian, anti-scriptural, lying and immoral.' Now as no phenomena were required for you to make these charges, surely you will not require any phenomena to prove them. That being so, I think you are bound to defend these six charges, and Mr. Mahoney is ready to take the negative side of the question, and prove that Spiritualism is neither one nor the other of six charges you name. I again ask: Will you undertake to defend the six objections, in a six night's debate? If you further decline to maintain your charges, I shall consider this correspondence at an end, and shall take the same liberty of using this correspondence at my discretion as you claim, and shall publish the same in the local papers, and in the MEDIUM AND DAYBREAK.—Believe me, yours very respectfully, R. BURRELL.—Rev. T. Ashcroft.

[We are sorry to occupy so much space with this matter, but we do so to keep faith with Mr. Burrell's promise at the conclusion; but it adds nothing to what was known before. Twice Mr. Burns answered Mr. Ashcroft's "lecture" to his face, but the latter had not a syllable of argument to offer or defence to make. Mingled with personal abuse he advanced his "challenge," to fool with a table on a platform better than spirits could manifest! Truly he may rest in possession of the field he has staked out for himself. Mr. Ashcroft uses Spiritualism and Spiritualists to answer his own ends: that is, to stir up a little professional business for himself in the lecturing line, when an opportunity opens. The Spiritualists must do the same! follow him up and by Platform, Press, and Newspapers scatter information amongst the people. In that light it would do the Cause immense good to have a hundred Ashcrofts constantly at work. But to debate! no, he will have none of it, not even when he has an opponent face to face, who has cut up his "lecture" line by line. We hope Spiritualists are now cured of their fancy that Mr. Ashcroft desires to debate; we arrived at definite views on that point nine years ago.—Ed. M.]

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.



## PROGRESS OF SPIRITUAL WORK.

### WORK AT BELPER.

My engagement with the Belper friends, which was for three months, concluded on Friday last. My sojourn with the extremely congenial associations of that place, and in such a quiet and beautiful locality; together with my experiences in the work there, have afforded me the utmost gratification and enjoyment. I have occasion, moreover, therefrom to feel under considerable obligation, for the physical benefits accruing to myself. I went to Belper in a condition of extreme prostration, which continued during many weeks; but thanks to the rest and peace, and the home comforts which have been forthcoming to me there, I am now rejoicing in a state of comparative convalescence.

The friends at Belper are to be congratulated on the condition and prospect of their Cause. In view, indeed, of their indefatigable efforts, and their abundant seed-sowing in past years, they richly deserve to reap a rich harvest of spiritual prosperity and blessing; and judging from appearances they are likely to have their best wishes realized. The meetings that have been established on several evenings of each week, will be continued regularly; several friends having readily consented each to conduct a meeting weekly. The mediumship that is now being exercised amongst the people is of a very varied, healthy, and useful nature, and I confidently anticipate the best results from each case.

The friends are now taking steps to bring the scattered elements of the Cause into closer association, and to more fully organize their movement for practical working.

SMALLEY.—The friends at this place are going on nicely; one of the young ladies of the family having become an excellent medium for the spirit friends. At the circle on Monday of last week, there were eleven present, and I was really surprised to see the rapid progress made in the development of mediumship, as the result of a few sittings.

NEWTON ST. CYRES.—I was happy to be present once more at our beloved home circle on Sunday evening last. The writer related some of his experiences, and altogether our meeting was stimulating and enjoyable.

OMEGA.

Dear Mr. Burns.—Mr. Ware left us on Saturday, and we are keeping our meetings us usual. On Sunday night we had one of the best lectures through Mrs. H., that ever I heard: it was a complete challenge to the black cloth gentlemen of all denominations, showing their false basis, and upon what they differ from the Laws of Nature; and how the spirit spheres are impinging upon the thought-atmospheres, causing some to give different expressions to their thoughts than they have been used to; and that the reading of the same book by differently organized brains, such as Calvin and Wesley, and others, resulted in different creeds, and for the want of properly understanding human nature, they were teaching different doctrines; that when each one could read themselves aright, they would understand God more, and know what was infallible, better from that standpoint than any other. In the after meeting we had a child manifest to its uncle, and that uncle was controlled, and spoke to the effect, that all the churches put together could not give such a manifest proof of Immortality as came from that child.

We have Mr. C. Allwood, the Phrenologist, here, and he is going to occupy our platform next Sunday, and give us some of his history. On Monday night last, we listened to one of his lectures on "Physiology," which gave great satisfaction.

Mrs. H. and myself thank you for invitation, but we are not at present able to respond to the call. We might be in the future, and I have no doubt we should do good to the Cause.

Belper, August 4th, 1884.

J. HITCHCOCK.

MANCHESTER: Temperance Hall, Tipping Street.—On Sunday last, August 3rd, our platform was occupied both morning and evening by Mr. J. B. Tetlow, of Rochdale. In the morning we formed a circle, and had quite a treat in the form of a band of children, who were allowed to take control. There were several children present, and it was very pleasing to note what great attention they paid to the children from the spirit-world, who taught them the meaning of different colours in Spirit-land, and how they are taught there by kind teachers. They promised to come again, and we hope that the members and friends will send their children to welcome them here, on the first Sunday in September. In the evening the guides took for their subject, "What man has attained to, and what he can attain." The controls were well qualified to speak on the subject; some of them had passed away two thousand years, and had watched keenly the progress of mankind. They certainly gave a long and instructive address, which was listened to with closest attention throughout, and every one seemed well satisfied and pleased with what they had heard. Next Sunday we have Mr. Schutt, of Accrington and on the last Sunday in the month we have Mr. W. J. Colville, and on the Monday evening we shall have a social gathering, and present our small contribution to "Bertha Restoration Fund."—J. M. H.

SUNDERLAND.—On Sunday evening, August 2nd, every seat in the Albert Rooms was well filled by an intelligent audience. Unfortunately we were disappointed in hearing our Brother John T. McKellar, he having just had a beloved sister pass over to the other side, he was naturally not in a frame of mind to occupy any platform, but we hope in the course of a few weeks' time to have him amongst us to give us his promised address. However, we were very fortunate in having a lady and gentleman, who came forward at the last moment and helped us on with our work. Mr. Owen Hoy, a working man who is residing in Sunderland and is showing great promise in trance speaking, kindly gave us a short trance address. This being his first essay in a public audience, every latitude was allowable, and no doubt in time, his guides will make him a useful public instrument. Mrs. Gill also very kindly gave us a reading from Emerson's works, which was highly appreciated by the audience. Mr. V. W. Pinkney occupied the chair, and read the lesson of the evening in a very effective manner, and Mr. Jos. Fowler presided at the harmonium with his usual ability.—We are securing capital audiences every Sunday evening. Evidently our meetings are becoming very popular in Sunderland. We are all working men, who are carrying this good work on, but unfortunately owing to the serious depression of trade in our neighbourhood, we are nearly all out of employment, consequently have not the means to pay for speakers to fill our platform. Will any of our friends in the neighbourhood, and we know there are many competent speakers, kindly volunteer their services to come and occupy our platform, and help us on with this noble work, which is engrossing so much of the public attention in Sunderland at present? We will gladly pay their expenses as far as lies in our power. We sincerely hope this appeal will move some of the friends who have the Cause at heart, to come amongst us and help us, rather than hear that through lack of help, we have been compelled to cease our work, just when it is bearing such good fruit through our former labours. Any friend desirous of assisting and will communicate with the Secretary, will receive the warmest thanks.—Next Sunday evening, Mr. John George Grey, of Gateshead. Seats free. Collection to assist expenses.—G. H. PYNE JONES, Sec.

CAVENDISH ROOMS.—On Sunday evening last, a fairly good audience assembled, when an interesting lecture upon "Spiritualism: a Mission and a Prophecy" was delivered through the mediumship of Mr. J. J. Morse. It was suggested that the mission of Spiritualism to the world was, in its nature and effect, similar to the mission it accomplished to the individual, in aiding him to rise superior to the indifferent conceptions of man's soul, purpose and destiny, by placing in his possession indubitable facts which corrected his ideas, and gave him positive knowledge in the place of previous speculative hope. It had a mission alike to the religious and the agnostic mind. It urged by its facts and deductions and teachings, that there were higher possibilities in man than those connected with purely mundane pursuits, and, that, therefore, it was man's duty to strive for higher things by the cultivation of those faculties upon which his nature depended for its exercise, and the existence and nature of which, as well as the best mode of their development, it was the mission of Spiritualism to disclose. Spiritualism prophesied the coming of that time, when there would be an union of heart and soul among all men; when evil living would be impossible, because evil would find no food for its sustenance in the exalted humanity of the future. It is impracticable to reproduce the many vivid thoughts and bright ideas expressed, and to convey an idea of the intense interest evoked by their presentation; suffice it is to say that we have seldom heard a more cogent or brilliant exposition from this most able speaking medium. The friends of Mr. E. W. Wallis are advised, that he will occupy the platform here on Sunday, 17th inst. On Sunday next the controls of Mr. Morse will lecture upon "The revelation of man."—BETA.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday Mr. B. Plant, of Manchester, gave two discourses: afternoon at 2.30, the controls chose for their subject, "Why do spirits come back again?" The guides showed that while man needed assistance on this material plane, they would ever come to elevate him to a higher and nobler platform of truth. In the evening, "The teachings of the Nazarene" were beautifully illustrated, showing that Christ was the highest type of mediumship that existed at his time, but the controls said the time was not distant when they would be able to materialize, and speak without the aid of mediums. Several clairvoyant descriptions were given, and one beautiful poem, "The Beauties of Nature." Next Sunday, Mr. Clark: 17th, Mr. Johnson: 24th, Mrs. Pearson: 31st, Mr. Johnson.—C.

HETTON-LE-HOLE: Miners' Hall, August 3.—Mr. J. G. Grey gave an elaborate inspirational address, subject, "What are the possible advantages accruing from the investigation of Spiritualism?" which was very highly appreciated by a large audience.—JAS. MURRAY, Sec.,

BRADFORD.—The Otley Road Friends will hold their First Anniversary Services, on Sunday, August 17th, when Mr. Brown will speak at 10.30 2.30, and 6 o'clock. Tea will be provided on the premises. Special hymns will be provided.—JOSEPH WHITEHEAD, 8, Wright Street, Otley Road, Bradford.

MIDDLESBOROUGH.—We had Mr. Scott, of Hetton, on Sunday. In the morning he took for his subject, "Why reasonable persons accept Spiritualism," showing very plainly that without using that gift, they could not accept it. In the afternoon we had a circle. There were twenty-eight present. Mr. Scott examined the spiritual surroundings, in which he was very successful. In the evening he took for his subject, "How will we break the fetters that have so long bound us, and set the captives free," after which he described the surroundings of a good many of the friends present.—A. McSKIMMING, Sec.

NEWCASTLE.—Mr. Grieves, of Ashington, visited here last Sunday, and gave an address on the Biblical text relating to the Woman of Endor, whom he claimed to have been a medium. He also advocated that she was wronged when called a Witch, and that the true rendering was "The Woman of Endor." This coincides exactly with the claims made by a control of a private medium which with the writer is acquainted, and which control claims to be the Woman alluded to, and indignantly repels the appellation of Witch; and further, that medium and Mr. Grieves have never exchanged words. Mr. Grieves made no attempt at eloquence, but his address was characterized with a straightforward earnestness and transparent honesty of purpose, which made a powerful appeal to the sympathies of his hearers, and called forth an applause as hearty as it was deserved.—Mrs. Yeeles, of South Shields, gave a seance at Weir's Court, on 29th ult., on behalf of a brother medium, Mr. Hopwood, of South Durham, who is sick and ill. A nice gathering of friends met here, and a pleasant evening was spent with the aid of the immortals, who demonstrated their presence through her medial powers, Mr. Robertson, of Shields, officiating as chairman. We hope Mrs. Y. will visit us again before long.—ERNEST.

BRADFORD: Walton Street Church, August 3.—Mr. Hepworth spoke in the afternoon on, "Is Spiritualism beneficent to Mankind?" He sketched the struggles the Cause had sustained against opposition, and how it had progressed. He contrasted its truths with ecclesiastical fictions, and showed how it enabled men to think for themselves and become free to receive the light of the spirit within their own souls. In the evening he spoke on "Conscience," pointing out many things supposed to be wrong, which were not opposed to conscience when viewed without prejudice. He urged his hearers to be led by the inward monitor, and not give way to popular ideas without due examination of their merits. It being the Sunday for the monthly collection, the sum of £1 1s. 3d. was realized. Strangers still come to see and hear.—PINDER.

NOTTINGHAM: Club Room, Morley House, Shakespeare St.—On Sunday last Mrs. Richmond (of America) gave two grand inspirational addresses to good audiences, especially in the evening, there not being seats enough to accommodate those present. After answering many questions from the audience. The subject for the evening's discourse was, "A new Heaven and a new Earth," when a brilliant spiritual explanation was given. Those who did not attend lost a special treat. The flow of language, and the different points taken up, was really wonderful. The impromptu poem, "Who is my neighbour?" selected by the audience, followed by a short prayer, concluded the evening's service. Mrs. Barnes will occupy the platform next Sunday.—COR.

VICTORIA PARK.—The friends met at the fountain on Sunday. Mr. Jennison gave a short retrospect of the work upon Blackheath, on Sunday evenings. Last Sunday evening he got into conversation with a Christadelphian, who although believing the Bible to be infallible, yet would not believe that man had a soul. Mr. Jennison quoted several passages from the Bible that flatly contradicted each other, and proved through Spiritualism that man had a soul. His opponent would not listen to anything that Mr. Jennison said with regard to Spiritualism, but in his bigoted manner took for his standpoint all the evil he had heard upon it. In reply Mr. Jennison gave several proofs that Spiritualism was true, and finished by asking him a few simple questions, but his opponent in reply threatened to thrash him if he came upon the Heath any more, thus showing his Christian Love towards us. Mr. Jennison urged those present not to treat the subject so disdainfully as this gentleman had done, but to earnestly investigate in their own houses, and the same success that had attended him would attend them. He was followed by Mr. Emms, who reviewed the past history of the Church, with regard to reform. The Christian points to the hospitals to prove the efficiency of his religion; but, on the other hand, what about the jails, and hundreds of families who are dragging on a miserable existence in wretched slums? Such a state of things is a disgrace to a Christian country. If the money that was spent abroad in missionary purposes, were spent to improve the condition of the poor of London, the state of things would in time cease to exist. The lecturer then stated that if a minister commenced to preach contrary to the Thirty-nine Articles, he would be dismissed from the Church. Many parsons preach that which they know to be false, for fear of being dismissed. Mr. Emms then mentioned several names of those who had found out the truth and were not afraid to speak it to their congregations, and concluded with

an account of how he had found out the truth, and the ridicule he had met with for daring to assert his opinion. At the close a gentleman, who described himself as a Methodist local preacher, made a few remarks in an eloquent and forcible manner. He agreed with all he had heard with regard to Spiritualism, but took exception to the remark that ministers told lies. In conclusion he urged all to do virtue for virtue's sake. I was unable to stop to hear Mr. Emms's reply, but I have no doubt he answered him satisfactorily. All speakers were listened to attentively, and the literature which several gentlemen brought, was gratefully excepted.—W. LUXFORD.

DEVONPORT.—There were three very successful services held on Sunday last. The controls of Mr. J. Paynter gave an address in the morning. In the afternoon there was a large attendance, when the guides of Miss Bond delivered a most eloquent address on "The influence of the spiritual world on the natural," concluding with an impromptu poem. In the evening Mr. Burt occupied the platform, when his guides gave a most earnest address. Much interest is being awakened in this town in Spiritualism, and no doubt very shortly a flourishing society will be established.—COR.—Mr. Burt acknowledges with thanks receipt of "parcels of literature from J. B. F., Waterford, and one bearing the post mark of Oxford Street, London. Others with names and residences known I have replied to personally or by post." 10, Hoegate Place, Plymouth. "Alpha," in a letter which appears in two local papers, writes eulogistically of the work being done in Devonport. After describing the form of service, he says: "I went to this meeting with the pre-conceived idea that the claims of Spiritualists were altogether vain and pretentious. After attentively listening to the address, which lasted for more than half-an-hour, I left the room with my pre-conceived opinion considerably shaken, if not entirely swept out of my hitherto incredulous spirit. The prevailing influence left upon my mind was this, that what I had just heard claiming to be an exposition of the true and everlasting Gospel was in unison with reason. The beauty and purity of the spiritual philosophy, with its stern and uncompromising morality, the wise counsel given to governors and governed alike, with an earnest and most affectionate appeal for the unqualified acceptance of the fatherhood of God and the brotherhood of man, came with a power and convincing energy which I feel assured must have deeply penetrated the hearts and minds of the hearers. Without trespassing upon your goodness further, I will not weary your readers more than to testify that a great and happy change came over my spirit as I wended my way homewards. It is impossible to help feeling how wrong, or, at least, how unwise it might be, to turn a deaf ear to that which may in truth be a spiritual warning to the accumulating mass of atheistical materialists on the one hand, and the thoughtless and careless professing Christians on the other." A few weeks ago, a long report of one of Mr. Burt's addresses (to whose work allusion is made above) appeared in a local paper.

EXETER.—On Sunday we had the pleasure of hearing two inspirational discourses by Mr. R. S. Clarke, of Plymouth. In the morning the subject was "The glowing thought of God," which was dealt with in a most masterly manner, his guides showing the conception man had of God in all ages, explaining what a real Divinity was: not a God for the few, but a God for the many; that all men could look to and call Father. In the afternoon we had a conference of the members of the Society, at which Mr. Clarke gave some valuable advice, especially in respect to the Lyceum Movement; we are fortunate enough to have several rooms, which we could use for the purpose, as soon as we can get a few friends to launch out into this branch, of what there can be no doubt will be a great impetus to the Movement everywhere. Mr. Clarke has had a considerable experience in this subject, and was in a position to give us some good, practical advice. The subject in the evening was "Spiritualism, a Divine comforter." It was listened to with a great deal of pleasure by all present. The controls showed the vast superiority of Spiritualism to all the creeds men have been hanging their faith on; and the practical working of its teaching in this life, would lead us on to the great and real life on the other side, which will consist of eternal progression.—R. SHEPHERD.

NORTH SHIELDS.—On Sunday evening, August 3rd, the platform of our New Lecture Hall, Camden Street, was most efficiently sustained by Mr. G. W. Gardiner, of Sunderland, who delivered a most eloquent and sublime discourse on "Charles Dickens." The manner and the language displayed by Mr. Gardiner in his lecture, was such that no reasonable mind could possibly come to any other conclusion, than that he is one of the first orators of the day, in fact, one lady in the audience, and whom we consider an authority in these matters, intimated, that the style and language of Mr. Gardiner, was such as we are not accustomed to hear: and for such we wish our friend God speed.—J. T. MCKELLAR, Cor. Sec.

Wanted one or two small rooms, in W.C. or N.W. Address with particulars.—"Neptune."



## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

The Rev. C. Ware, having concluded his work at Belper, has gone to his home at Newton St. Cyres, Exeter, for a little rest. His next scene of operations will be at Sowerby Bridge, Yorkshire. Friends in the North desiring to communicate with Mr. Ware, please address him: Care of Mr. Wm. Robinson, Bolton Brow, Sowerby Bridge, Yorkshire.

Will Andrew Watson, sen., of Govan, Glasgow, please write or send his full address to Annie Lord Chamberlain?

## MEETINGS, SUNDAY, AUGUST 10th, 1884.

LONDON.

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse; “The Revelation of Man.”

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7.30, Mr. F. J. Wilson; Tuesday, at 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 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.  
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.: Messrs. Lamont and Brown. Anniversary.

BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.

BELPER.—Lecture Room, Brookside, at 10.30 and 6.30: Mr. C. Allwood.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.

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. Collins Briggs.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mrs. Gregg.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Misses Harrison and Kettle.

DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss Bond; 6.30: Mr. W. Burt.

EXETER.—The Mint, at 10.45 at 6.30:

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mesdames Illingworth and Bailey. Lyceum at 10.30. Monday Service, 7.30.

HETTON.—Miners' Old Hall, at 6.30: Mr. Wm. Westgarth.

KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Wade and Miss Wilson.

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. and Miss Gott.

LIVERPOOL.—Silver Street Lecture Hall, at 2.30 and 6.30:

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mrs. Richmond.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, at 10.30 and 6.30: Mr. J. S. Schutt.

MORCAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Craven.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. M. Chambers.

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. W. Campbell.

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.

NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. J. James.

NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.

OLDHAM.—178, Union Street, at 2.30 and 6:

PENLTON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30, Mr. Clark.

PLUMSTAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Carswell; 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.: Mr. W. H. Robinson.

SALFORD.—83, Chapel Street, at 6.30:

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. Riley.

SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. J. G. Grey.

TONSTALL.—Rathbone Street, Mr. W. Dudson, Medium.

WALSALL.—Exchange Rooms, High Street, at 6.30.

WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30.

Wednesday, Circle, at 7.

WEST FELTON.—At Mr. T. Weddle's, 31, Edward Street, at 6 p.m.

## ANNIVERSARIES, AND SPECIAL SERVICES.

BATLEY CARR.—Mr. John Lamont, and Mr. R. A. Brown. Anniversary, August 10. OTLEY ROAD.—Anniversary, Aug. 17, Mr. R. A. Brown, 10.30, 2.30 and 6.

M. W. J. COLVILLE'S APPOINTMENTS.—LEEDS: Psychological Hall,

Grove House Lane, Sunday, Aug. 10, at 10.45 a.m., 2.30 and 6.30 p.m.

Monday, Aug. 11, and Thursday, Aug. 14 at 8 p.m.

BRADFORD: Walton Street Church, Tuesday, Aug. 12, 7.45 p.m.

LIVERPOOL: Sunday, Aug. 17, Rodney Hall, 11 a.m. and 6.30 p.m.

OLDHAM: Sunday, Aug. 24, Spiritualist's Meeting Room, Union Street, 10.30 a.m.;

Co-operative Hall, 2.30 and 6.30 p.m.

BUENFIELD and Vicinity, Aug. 25, &c. MANCHESTER: Aug. 31.

W. J. Colville's Sundays are all engaged up to time of leaving England. A few week evenings yet remain. For all particulars, address, Belgrave House, Leeds.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—GLASGOW, Sunday,

Aug. 31, and Sept. 1, 2 & 3. GLASGOW Secular Institute, Sept. 9.

EDINBURGH Secular Institute, Sept. 14. MANCHESTER Secular Society, Sept. 21.

BIRMINGHAM Secular Institute, Oct. 26.

Plymouth, Stamford, Kirkcaldy in correspondence.

Address: 21, Alma Square, St. John's Wood, London, N.W.

M. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Unitarian Church,

Duke Street, Sunday, Aug. 10, at 11 a.m.

PLYMOUTH: Richmond Hall, Richmond Street, at 6.30 p.m.

Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address

4, Athenium Terrace, Plymouth.

M. R. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak

on Sundays, within a reasonable distance from home. August 10th, Black

burn; 17th, Oldham; 26th, Regent Hall, Rochdale.

M. R. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer

Street, W., Sunday, Aug. 10th, 7 p.m. Subject: “The Revelation of Man.”

KEIGHLEY, Sunday, Aug. 17th. LEEDS, Monday, Aug. 18th.

BLACKBURN, Aug. 22.

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.

M. R. E. W. WALLIS'S APPOINTMENTS.—

For dates, address E. W. Wallis, 4, Lower Rushall Street, Walsall.

THE UNIVERSAL PHILOSOPHICAL SOCIETY.—The Fourth Sibylline

Lecture will be delivered by UNA, at 32, Camden Road, on Sunday, Aug. 10,

at 11 a.m. Subject: “Re-incarnation.”

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY, LECTURE HALL, WEIR'S

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The following Lecture arrangements have been published:—

Aug. 10, at 6.30 p.m., Mr. W. Campbell, Sunderland.

Aug. 17, at 6.30 p.m., Mr. A. Morley, Sunderland.

Aug. 24, at 6.30 p.m., Mr. Rutherford, Sunderland.

Aug. 31, at 6.30 p.m., “Lord Brougham,” Mr. G. W. Gardiner.

Sept. 7, at 6.30 p.m., “Shelley: Poet, Philosopher, and Humanitarian,” Mr. W.

Riddell.

Sept. 14, at 6.30 p.m., Mr. J. A. Rowe.

Sept. 21, at 10.30 a.m. and 6.30 p.m.; Sept. 22, at 7.30 p.m.; Sept. 28, at 10.30 a.m.

and 6.30 p.m.; Sept. 29, at 7.30 p.m.; Mrs. C. Groom, Birmingham—Short

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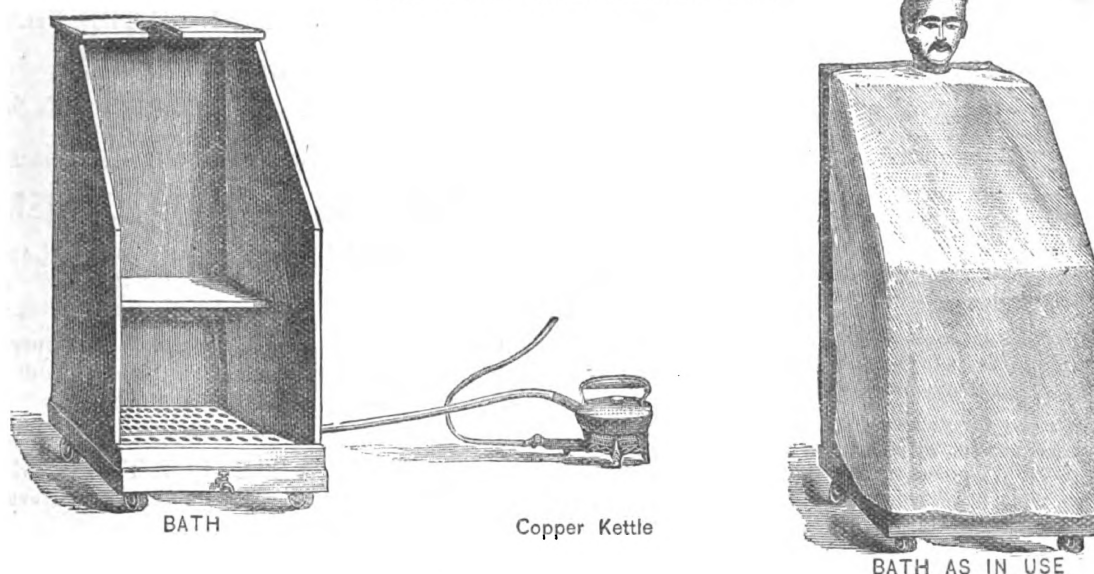
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