

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

# SPIRITUALISM.

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## PROFESSOR BUCHANAN, AND HIS NEW PHILOSOPHY.

BY REV. W. P. STRICKLAND, D.D.

It was more than thirty years ago that I became acquainted with Dr. Joseph Rodas Buchanan, at Cincinnati, O., where at that time he was the zealous and eloquent champion of reform in the medical profession, and actively engaged as Dean of the Faculty of the Eclectic Medical Institute, editor of the *Eclectic Medical Journal* and *Buchanan's Journal of Man*. I had been honoured by the position of President of the Board of Trustees of that flourishing college, which he so efficiently served and presided over. This college, which was designed to introduce reform in the medical profession, was a success from the beginning, and has been followed by seven other colleges based on the same principles of freedom and progress in science, regardless of bigotry and sectarianism.

No other member of the Faculty did so much to extend its reputation, to liberalize its principles, to introduce woman into the medical profession, and to bring medical ethics into closer harmony with the divine principles of the founder of Christianity.\* His youthful enthusiasm was imparted to the students, but he had something more than enthusiasm and the dry facts of medical text-books; he was shaping the philosophy of a new medical system with a courage and enthusiasm equal to that of John Hunter, and was gifted with a degree of originality and self-reliance, which led him into the profoundest investigation of the constitution of man. In every session of the college he gave not only the *rationale* of the American Eclectic system of practice, but special instruction in original researches, showing how much of truth and how much of error existed in the doctrines of Gall and Spurzheim, Bell, Carpenter, and other physiologists; how incomplete was the physiology of the schools, and how vast a territory of unexplained science still remained unknown and almost unsuspected, as America was unknown and unthought of before Columbus.

I may not understand his discoveries and philosophy so well as in a brief article to be able to give a clear idea of them to the reader, but I can at least indicate their position in the circle of sciences, and the influence which they may exert on the course of human thought and human action throughout the world when they shall have been adequately published and their truth subjected to the ordeal of criticism and experimental investigation. As Dr. Buchanan is now in Boston preparing his works for the press, and renewing his efforts to advance the medical profession, a brief sketch of his discoveries and philosophy will no doubt be interesting to the devotees of science in that progressive city.

As a physiologist he claims to reveal the action of the brain on the body as its controlling physiological organ. This was not attempted by Gall and Spurzheim, nor has it

been attempted by any physiologist except in a very limited and fragmentary manner. Dr. Ferrier's demonstration of the location of the sense of feeling was more than thirty years subsequent to its discovery by Dr. Buchanan. As the author of a new science, a complete *Cerebral Physiology*, he must command attention as either the greatest physiological discoverer, or the victim of the greatest delusion in the whole history of science. That he is a real discoverer, has been attested to not only by the Faculty of the Institute for many years, and by numerous classes of students, as well as by the Faculty of the Indiana State University, but was attested by a committee of physicians in Boston forty years ago, before whom he made numerous demonstrations, and controlled or changed the pulse of one of the committee by operations on the brain, according to the principles of Cerebral Physiology. A similar demonstration as to the brain and pulse was publicly made by Dr. B. in a lecture with experiments in the Medical Department of the Louisville University several years later, and these demonstrations have been repeated during every course of his collegiate lectures.

Granting that his numerous demonstrations are complete and satisfactory, they are vastly more important than Harvey's discovery of the circulation of the blood, and without reference to anything else, basing his claims upon these discoveries alone, which are but a small portion of the new Anthropology, we might well say, as did Robert Dale Owen after witnessing his experiments, that when these discoveries are universally accepted, the name of the author "will not rank second to that of any philosopher or philanthropist in the world's history." But really Cerebral Physiology is only a minor portion of those discoveries arising from experiments on the brain which induced the Doctor to adopt the comprehensive word, *Anthropology*, as the expression of the vast and complex science revealed by the discovery of the functions of the brain. Incredible and romantic as it may appear to those who have not read the writings of this original explorer of nature, he has, by the simple process of exciting the organs of the brain, reached the very centre of being, and the foundations of all philosophy, in the joint action of the soul and body of man, and his experiments have been successfully repeated by hundreds of his pupils.

Ten different sciences arise from this investigation, and constitute in their union the imperial science of *Anthropology*, which it is safe to say is the great basic science of sciences, and must become in due time, either as presented by Dr. Buchanan, its founder, or as developed by his successors, the leading theme of discussion in all enlightened circles; for upon it must be based all education, all philosophy, sociology, criticism, æsthetics, and all hygienic and therapeutic management of the constitution of man in health or disease; for until this basic science is established on a granite foundation, all philosophies are but the temporary provisional hypothesis that precede the recognised realities of science, as alchemy

\* In other words, The Gospel, or spiritual nature of man.—ED. M.

preceded chemistry. Most firmly is this believed by all who have been personally instructed and become well versed in the true philosophy, and his disciples have often published their conviction that the labours of Dr. B. were giving to the world a new era in science and philosophy. No one has ever listened to his instructions long enough to realize their magnitude without perceiving that he was building on the foundation of experiment and fact, and that his scope of thought and discovery was wider and further-reaching than anything achieved by his predecessors.

I perceive that the class of physicians and others to whom he has recently been giving post-graduate instruction in the College of Therapeutics at Boston have unanimously resolved "that he has demonstrated his discoveries to their entire satisfaction and that they are destined to revolutionize 'medical philosophy and medical practice.'" So far as I know, and I have been acquainted with his collegiate instruction for many years, he has never failed to carry his pupils with him and convince them that he had really reached the mysteries of life, and completed the outlines of physiology and psychology, blending them in one magnificent science represented by the word ANTHROPOLOGY.

Of the numerous sciences arising from his discoveries and embodied in his published and unpublished writings, which I believe amount to about twenty thousand pages of manuscript, the most marvellous is Psychometry. Thirty years ago that manliest of poets, Rev. John Pierpoint, wrote a beautiful poem on "Progress," in which he described Psychometry as the most wonderful of modern discoveries, and Dr. Buchanan as pre-eminent among discoverers.

Psychometry was ably illustrated by the lamented Professor Denton, the learned and eloquent geologist, who not long since died on a scientific tour in the antipodes. In the second volume of his profound and marvellous work, entitled "The Soul of Things," he refers to Dr. Buchanan as "one of the most vigorous thinkers, boldest writers and greatest discoverers of this or any age." But space does not permit the illustration of this subject at present, as I think it more important to call attention to the entirely original science to which he has given the name of Sarcognomy. This science, which will shortly be embodied in a treatise, develops the mysterious compound life of man, soul, brain and body, showing in minute detail their mode of connection and correspondence, which has been the unsolved riddle of past ages. Under his instruction in Sarcognomy, enforced by experimental demonstrations, the mode in which the body affects the mind, and the mode in which each passion of the mind affects the body, become clear. Moreover, all the vital or physiological forces being traced to their seats in the brain and spinal chord, and their evolution in different parts of the body, those who practice the treatment of diseases by electricity, by animal magnetism, by baths and external medication, are enabled to operate with scientific precision to affect any physiological or mental condition, and modify diseases by acting on any of the viscera or any of the emotions or passions; thus effecting cures which are truly marvellous. In the courses of private instruction which the Doctor has given on this subject in New York, I have never heard that any of his students doubted its truth, or that any of them found any difficulty in applying his principles in a successful practice, producing results in many cases beyond the power of medicine.

But Sarcognomy is also the basic law of the fine arts in all delineations of the human form, as it shows the spiritual as well as the physiological significance of the body and the correspondence of its forms in man and animals to the traits of character of which it is at once the cause and the effect. In this solution of the great problem of life, the fortunate discoverer must have realized Professor Tyndall's idea that "there was no pleasure of the intellect more pure and concentrated than that of a scientific man who, looking at a difficulty that had challenged the human mind for ages, sees that difficulty melt before his eyes and recrystallize as an illustration of a law of nature."

With this hasty glance at the discoveries of Professor B., the reader will not be surprised to learn that his friends regard him as the profoundest thinker of the age, and the most successful discoverer that ever entered the field of Biology. It is my opinion that the most rigid conservative could not listen to his clear exposition of the anatomy of the brain, and his revelation of its functions, fortified by experiment at every step, without realizing the presence of a master mind. His expositions of every subject are so clear and satisfactory that no discussion arises, and sceptics generally sit in silence, with the feeling that his themes are beyond the

range of their thought, and that they are incompetent to discuss them. Dr. B. is singularly clear, concise and interesting in the exposition of his great themes, often rising to a rare philosophic eloquence which rivets attention and enforces conviction. He possesses one quality which interests me above all others, and that is his deep moral and religious enthusiasm. All his aims are practical and humanitarian, and he has no interest in any science or literature that brings no conspicuous benefit to man. Those who have read his great work on "Moral Education," recently published (and which many hope will produce a revolution in the systems of education) cannot fail to have recognised in it the profound sagacity of a practical philanthropist, whose principles, if adopted, would put an end to human degradation.

Early in life he laid aside brilliant prospects in the medical profession for the arduous and unprofitable labours of a reformer, and he has been labouring for nearly half a century, with little concern for the immediate results in reputation or wealth, and with the firm conviction that his work was for posterity. Hence he has done little to reach the public mind, and for many years he laid aside all collegiate and literary labour for duties to his family, and during that period, becoming interested in politics, he displayed such skill and judgment in directing political movements in Kentucky as to be warmly advocated as the candidate for Governor, a nomination which he at once declined as foreign to his pursuits. I regret to say, and his friends doubtless coincide with me, that the Doctor has published so very little of what he has written. His "Epitome of Anthropology," of 400 pages, has long been out of print, and those who have copies would not part with them for any consideration. Of his "Moral Education" two editions were soon sold, and his works on Sarcognomy, Psychometry and Anthropology are expected by his friends the present year. As an exponent of medical and educational progress in its noblest sense, Professor B. anticipates the establishment by his friends of a great educational institution, in which his conceptions may be, to a great extent realized. I hope he may live to see it accomplished. Although in his seventieth year he seems in the prime of life, with even greater enthusiasm and ability than when he presided over the college at Cincinnati. Fortunately science has not made him an agnostic, as it has some who are eminent as scientists. Sympathizing with the most advanced and spiritual Unitarians, he is earnestly interested in the progress of a rational, practical Christianity,\* and has shown in his luminous work on "Moral Education" how its speedy triumph may be achieved.—"Banner of Light" (Boston, Mass.), July 12, 1884.

#### ROSAMOND DALE OWEN.

This lady, who will shortly make her appearance in Glasgow, the home of her father, comes of most illustrious lineage.

In David Dale, her great grandfather—"douce, honest David Dale,"—Glasgow never had a worthier citizen, a man of mark in every way; a commercial genius, yet, withal, a most devout man. No history of Glasgow could be written which failed to recognise his life's work. Thomas Carlyle, in the famous letter he wrote to David Laing, regarding the formation of a National Exhibition of Scottish Portraits, says: "I would take in, and eagerly, David Dale, of the cotton manufacture," as an Historical Character worthy to live in the memory of Scotchmen. This man had not only the capacity to see the import of Arkwright's invention, but, what was a greater matter, he recognised in Robert Owen, with all his heresies, a man of infinite worth. It is said the villagers of New Lanark, down to the days of his grandson, Robert Dale Owen, were wont to speak of "gude David Dale" as the best man the sun ever shone upon. A strict Presbyterian, it is true, but a man of such warmth of heart, as saved him from ever becoming intolerant of the beliefs of others. He died in 1806, his death being mourned as a public calamity, every shop in Glasgow being closed on the occasion. Robert Owen said of him: "He was the most liberal, conscientious, benevolent and kind-hearted man I have met with through life. There was a peculiar attractive and winning benevolence in his manner, that won the hearts of all who were known to him. The morning after his death the world appeared a blank to me."

Robert Owen, however, is most likely to be the name

\* Why not say SPIRITUALISM, outright? It is rather unpollite to make invidious distinctions, which force the conclusion that the predominating Christianity is irrational and impractical!—Ed. M.



which will live longest in the memory of the people. As yet he has not gathered his true fame; his quality being of too rare and high a type to gain rapid recognition. A selfish world could not understand a man of this heroic mould; and, therefore, time is requisite for him to find his true place amongst the world's heroes. It is true, that amongst his followers, he called forth the highest reverence. A few still remain in Glasgow, who recollect him in these later years, and speak of the gentle, pure, old man in the most loving and sweet terms. This brave, heroic soul spent himself in the service of humanity. He sought to make some nook of God's creation a little better, more fruitful, more worthy of God; to make some human hearts a little wiser, happier, more manful, more blessed! What to him seemed truth he followed at all hazards. The world's scorn he felt, yet did not get discouraged. He had an eye to see, that beyond and behind all, there were possibilities in human nature, which failed to get expression through the ill-conditions that hemmed him in. A true hero, a great moral and intellectual power, who cared little for heaping up the golden guineas, who felt in those early days, when he carried on the extensive works at New Lanark, that he should be a father and a friend to his workers, and not use them as beasts of burden, to minister to his wants only. The man had clear vision in his heart, first of all, and therefore it showed in his head. He did not say, to use Carlyle's expressive words, "Noble spinners! this is the hundred thousand we have gained. I mean to dwell and plant vineyards. The hundred thousand pounds are mine, the three-and-sixpence daily was yours: this I promised and have faithfully paid."

The day is surely at hand when a life of this remarkable man will be written; for a popular life would now command a large circle of readers. The seed sown has been working all the time, and there is now a readier acceptance for Owen's basic idea. It may be that the gifted lady, so soon to be in our midst, will yet overtake this work. Her sympathies and powers fit her for such a purpose.

It is pleasant for Spiritualists to know that, after all his toilsome wanderings, light came to Robert Owen in spiritual things. In those last years of his life he was taught the Source of much of his inspiration for a purified humanity. Andrew Jackson Davis, writing in November, 1847, prophesied its advent. He says: "An impression came through the air this morning, from a high-minded philanthropist, long a resident of the second sphere, to the effect that Robert Owen is destined to hold 'open intercourse' with the benevolent of the higher world. I hope this will be fulfilled. Last spring I chanced to see Mr. Owen, and was strongly attracted to his spirit. There was a pure radiance on his face, and a singular glory in the atmosphere over his head." I suppose it was seven or eight years afterwards, before the facts came clear to the mind of Robert Owen. How gladly he welcomed them! It was the missing link in his benevolent schemes.

Robert Dale Owen has most certainly contributed to the literature of Spiritualism some of its most valuable volumes. "Footfalls on the Boundaries of Another World" has rivetted the attention of thousands, and gained toleration for our subject from minds who would otherwise have treated it with scorn. Clear and searching, every weak point cleared up, and the facts presented in the most masterly light, "The Debatable Land" is the most useful book we have for crowds of thinkers, and its circulation has helped much the progress of our Cause. The man's personal life has, also, been a strong tower. In my travels lately, talking over this bright truth of ours to a prominent Secularist, he said: "I grudge you Robert Dale Owen: his mind was one of the most masterly of the age."

It is anticipated that Miss Dale Owen, the representative of all that is so worthy, will meet with a warm reception in Glasgow. Here she will see yet the Old Mansion, in Charlotte Street, of David Dale, and where her own father was born. A few miles, and New Lanark, with all its hallowed associations, will be seen. A new inspiration should come from her Glasgow trip. In Kirkcaldy, Miss Dale Owen will deliver two lectures, on week nights, and lecture in Edinburgh on a Sunday.

JAS. ROBERTSON.

Glasgow, August 3rd, 1884.

Mr. C. Illingworth, Crossflats, Bingley, sends us a copy of verses received through the mediumship of Mrs. Foster, Brandon, Manitoba. It must be very comforting to our friend to receive these kindly expressions, but our space is so fully occupied that it is impossible to put them in print.

## THE SPIRIT-MESSENGER.

### SPIRITUAL VIEWS OF DEATH.

A CONTROL BY "DES CARTES."

Recorded by A. T. T. P., May 27, 1884.

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

The Sensitive, under control, said:—

That was rather a shrewd remark which the Sensitive made in his conscious state: "He is ill-tempered, but very kind." It is strange how many there are whose character clearly comes up to this description: kind, but with a kindness tinged with cruelty, warm-hearted actually, but outwardly chilling, and far removed from the milk of human sympathy. Hot-tempered, unreasonable in argument, satirical and sarcastic, yet with a heart as sound as an angel's; outwardly careless of others' woe, anguish and trouble, yet actually kind-hearted and sympathetic, whose life is one long, hidden care for others. In the sting can be detected the honey; in the satire a tender-heartedness, bitter in the word, but kind in the deed. Have you ever met with such as these? If so, have you looked below the surface?

There are too many superficial judgments passed on many. The sharp features, the thin lips which give the seeming of miserly instincts, have often a generous and noble heart beating within the breast. I am not skilled in individual characteristics; but he\* has passed over. The change now painful is recognised by him as needful; he has hope and knowledge instead of doubt and mistrust; he has shaken off error, and adopted thoroughly those principles of truth, of which we have the knowledge, and it was a correct judgment on your part, that he is happier in that higher life, towards which all men are tending. He has passed over, as all men will have to pass over in their turn; he has entered into a new life, made beautiful with new experiences. He will go amongst those who can enjoy free communication and social intercourse; he will enjoy new acquaintances, and join fellowship with others, who, like himself, have had to pass through great tribulation, and those whom he knew, will be known by him through the same faculty of knowledge of the past and the present, which is in our possession as well as in yours, with this difference, that we use the same faculties in an enhanced degree.

The older brother awaits him, they spent the morning of earth-life together. They were together in youth and manhood; when they meet there will be nothing to learn again they will know, and make reference to the past earth experiences. They will have the same gift of language which they enjoyed when together on earth; a larger and more distinct knowledge of each other's experiences and hopes. If they will to be welcomed, all men will be welcomed in our world. There is no exposing past acts; there is no accusing; no opposing evidences; for after death comes pardon of iniquity. The Creator in His gift of immortality forgives, for He delighteth in mercy. The only accuser is Self-hood; there is none other accuser. He in his turn will feel an interest in the lives of those whom he hath left on earth.

Do any of your readers imagine that all the interest which is felt for humanity is felt by men who are still in the body, for those who have left them to become sojourners in the land beyond? If they do think so, they are in error. The interest is felt more acutely by those who have gained in tribulation the knowledge of immortality; who know that their fellow-beings have still this trial before them of passing through the valley and the shadow of death. The interest taken by those who are in spirit-land, for those who are still on earth, is greater; for this reason: they can see, and mix with, and share in the labours and duties of those, whom they love on earth. Whilst the Creator hides the inmates of the spiritual spheres from the eyes of physical man. The interest that is felt by one towards the other of men on earth, is not to be compared with the interest that the denizens of Spirit Land take in their brethren in the land of their self-hood.

He has left his home on earth, and gained heaven as a home for heaven can be rightly considered a home. Humanity is not divided into two separate families; it is not composed of men in and men out of the body. There are two sections, but one whole; but one whole, unbroken and complete family. God's gift of universal love is not contracted by division. I have heard you, dear Recorder, say, that some of the controls, who form your surroundings have given evidence of an enlarged understanding, and a broader knowledge, superior to that of those who hope for and yet have no complete knowledge of immortality.

Take the case in point. He who has just departed was on earth illiterate, unacquainted with the geography of the world, which gave him self-hood; shut out by ignorance from many of the pleasures of life; forming his own world, and living fully within it; harming none, and doing good within his little world; knowing in fact no other. Of course he enters heaven, and becomes an inhabitant of the world, that is from everlasting to everlasting, and requires to be led up towards

\* He is referring to a relative of the Sensitive who had just passed over.

truth. There are many who await such as these, and who are they that do this awaiting? They are not more than men; they are enjoying immortality; but they were once here on earth, and knew of all earth trials and vicissitudes. Multitudes, whom no man can number, are waiting with a smile, and a welcome to lead into spirit Societies the new comers of earth; to teach how heaven can be made a home indeed; to prove the evidence of angelic sympathy, not alone on earth, but also in heaven.

Thousands of years have passed, but the spiritual law of sympathy has never altered. They are coming, not a solitary few, but in immense numbers; they are leaving the assemblies in their homes, mighty in their power as workers in the Cause of truth, far and near, and are listening with more interest than ever was given to that bloody tragedy of old—a crucified God. There is something more in their message; something brighter in their promises; something more reasonable in their teachings, and they are gaining heaven. They come pointing silently in the direction of immortality, helping their fellows to keep in the right course, which leads to the wished-for heaven of happiness. They are doing this through the mercy of God, and speaking and teaching that which is going on in yonder world. Even the lowest of those manifesting get tired of these insatiable cravings of an idle and a wondering curiosity; but they sooth and satisfy the craving of the earnest investigator. Could I describe, or attempt the task of describing, the feelings which agitate the self-hoods of many of your controls, who, when they return, find themselves standing on the shore of a tempestuous ocean of conflicting opinions: some looking on the others with deep and bitter feelings; some worshipping one God some another, yet nearly all holding erroneous views of self-hood's future. They see men living in impiety, slaves to envy and hatred, and then they contrast this world which they are visiting with the world they have left. Then on earth men's guilty intentions are carried out. In the spheres men's passions are placid and calm in their heaven, or abode of peace and glory, in contra-distinction to the whirlwind of human passions on earth. Here the life of self-hood in the spheres bears no analogy.

But then I hear some of your readers saying, "That all are not like this; that there are some who return, who delight in lying and slandering, and are as misleading as the meanest self-hood on earth." But I say these spirits of earth cannot do much harm. They can only come when they are requested or needed. They come not alone to thump and push about furniture, but also to injure it beyond repair; but I ask, "Who needs this?" I say: only those who are asking for it; those who feel more pleasure in these manifestations, than those who are more deeply interested in human welfare, and who come to make known the living realities of the spirit-world. They have many difficulties to encounter; man's cold repulses; much bitter contumely sometimes, when they are speaking; but they bear with it, and return repulse with peaceful forgiveness. They are used to the scowling of the unbeliever; instead of despairing they take fresh courage, and persevere, for they know that God is helping them; they know that men here on earth are like homeless pilgrims, travelling on and on towards inevitable change; they know that here is no abiding place; that self-hood is after all but a stranger to life, until it has passed through the valley and shadow of death.

God is showering down evidence of his mercy. The day of advancement is here, it has dawned on the earth. The self-hood of the dark and dreary Theologian is getting dimmer and dimmer; the time will soon be, when it shall flee away for ever. There is joy in the spirit-world that this is so; they try to prove their interest and love, more in that great moment of trial when all the soul's courage is called into requisition. It is not the absolute knowledge of death that pales the cheek, but it is the expectancy of its approach, when man is fighting against his natural hope of earth life. Who can solve the sympathy existing between soul and body?

I thank God for the good work that has been done; for the reasonable addresses, scarcely to be numbered, which, if bound in ponderous tomes, would form an extensive library. These new spiritual teachings, this knowledge of immortality, have already more words than the Bible of old has in its chapters. They are trying not only to welcome those who are joining them, but they are also working to inform humanity of the precious mode of living, acting, and thinking, in order to reach that heaven, of which they are the inhabitants. The conflict is going on; the angel messengers are in earnest; they are awakening, nay, still greater joy are they offering; something of more worth than Christ's mediatorial to crown the immortality of conscious self-hood.

Their work has a livening and quickening effect; the human world, as they receive the message, cry out in thankfulness of heart: "Thank God! a reprieve has been given to reason; when shall that joyous shout ring through the heavens; when the last messenger to earth shall return, saying, Father God! there are none but who realize immortality; none, who bend the knee to other gods but Thee. The truth which Thou hast entrusted to our hands is this day received universally." I say, this is not a dream but unequivocally and distinctly affirmed.

Were the Sensitive to proclaim aloud: "I prayed aloud to

see him, who has gone, but he came not;" what think you, that the world would say to him? What would his own little world say to him? Yet it has been during these night watchings, often on the tip of his tongue, to turn to his mother and say: "I shall witness you lying in the body, Mother; I shall soon you as pale and as haggard-looking as him. That sickly failing eye will be paralleled in your case, and you as well as him will be as near the confines of bright spirit-land; and as I take your hand in mine, that hand so thin and as pale as the hand I now hold, when I shall view your agonizing look at having to part with all you love, as you get nearer to the verge of eternity, I shall regret not speaking of these things which I know. For I know, that the sorrow will be changed into joy. I shall know as I stand round the newly-opened grave, and see you lowered into that last narrow bed, that you are not sleeping the sleep of the dead, according to orthodox teaching; that you do not rest on that pillow in that narrow coffin; that you are not there, I shall know that and perhaps I shall see you."

So it is, dear Recorder, that the thoughts of a Sensitive are disturbed by death-bed scenes. Conditions change; self-hood becomes now constrained, and the spiritual breathing power loses for a brief time its influence. But we are getting him with us again; not but that every word will fall like a warning on the ears of some of your readers. Be assured that this season has not been lost, but that it has been as useful as any of the preceding series.

Yes, up yonder in my home, in that world of glory, in that home of the bright and the blest, you, too, shall come to enjoy with us the happy eternity, to meet those, with whom we shall be partially acquainted. I, your loving visitor, earnestly entreat and passionately beseech you, by that compassion and love, which belongs to the living God, by all the glory and all the joy of Spirit Land, to be faithful to the interest of your departed surroundings. God grant that every record may be written with added strength, that the success of your book may be known by the content which it has given to the soul of man. You are known in heaven; you are known on earth by those who are peers in science, but weak in spiritual knowledge. You are pointing beyond the grave. You are informing your brothers of what death really is. It is returning to God. It is your duty to open wide the door which leads to the knowledge of the spirit of immortality. Keep that door open, whilst you have life, so shall you meet your spirit-friends and guides, in their and your home of love and peace, and there work, for ever and for ever!

## LITERARY NOTICES.

WOMAN: HER DISEASES, AND HOW TO CURE THEM. By R. B. D. Wells, Phrenologist. London: H. Vickers. Paper wrapper, 98 pp., 1s. 6d.

The kind of information communicated in works of this description, is of great importance to society. The possession of the book will not be sufficient. Temperaments differ, and hydropathic treatment suited to one might prove injurious to another. But women should be industrious in self-knowledge, and if they derive no other gospel from this volume than that of cleanliness, they will find it amply sufficient in many cases. It is painful to observe the superstition which exists in the female mind, in whole classes, against the use of water, and at times, too, when, above all others, it would be signally beneficial.

THE COMING OF THE KINGDOM OF GOD; or, The Future Triumph of the Spirit upon Earth. Two Lectures by W. J. Colville. London: J. Burns. 44 pp., wrappers. Price 6d.

With his usual liberality, Mr. Colville gives his patrons an excellent bargain. It is one of the neatest minor works in our literature. It is the substance of two discourses given during the author's last visit to Paris, at the residence of Lady Caithness, Duchesse de Pomar. Some will perceive in the themes and treatment of these lectures, the influence of surroundings upon the field of expression: Lady Caithness' notions are brought forward and enlarged upon. Whatever may have occasioned it, these discourses may be numbered amongst the happiest of the author's efforts, for brilliance of style, lucidity, versatility, and happy effect generally. He has not only succeeded in being at peace with all men, but with all women also, for he overarches the gulf that some imagine to exist between "Spiritualism" and "Theosophy." Really names mean nothing, and we are glad to see that so little importance is attached to them in this case.

At the close there is a remarkable poem on "The Star Circle." It is one of the longest that we have seen in print from Mr. Colville. It will remind readers of the views of Mrs. Kimball when she was in London, but presented in a much



fuller and more coherent manner. The little book is a pleasing string of spiritual fancies on many items of thought.

IS THE BIBLE INSPIRED? By Peter Davidson, F.T.S., Banchory, Kincardineshire. Price 3d.

Mr. Davidson is a prominent Theosophist, and writer on Occult, Astrological and Archaic subjects connected with the Spirit and its manifestations. When he published his "The Divine Church," a few months ago, we intended to give it a notice, but it sold off so rapidly that it was out of print before we could overtake the task. Now he has issued this little pamphlet, dedicated to the subscribers to "The Divine Church," being a reply to certain attacks which the appearance of that work called forth. His antagonists appear to have been a certain minister and two elders of the "Free Kirk," in Alves, Morayshire, and anonymous correspondents of the local press. The attention thus attracted to the work must have done its mission much good.

Much of this reply consists of matter that will not be new to our readers, but towards the end it is of more special interest. Mr. Davidson evidently derives deep spiritual truth from Scriptural allegories, of the significance of which Christian preachers are profoundly ignorant. Other portions exhibit to him the characteristics of a revolting God. But if all the theories of the Theosophists be correct, are these revolting portions not equally instructive as the more pleasing, in that they set forth the existence of dark and sub-mundane powers and principalities, which find their representatives in earth-life, equally with the luminous and supra-mundane? If we are to regard portions of the Bible as "veiled" we must treat the whole in a similar manner; and thus apprehended, if we regard it as a divine presentment of spiritual truths, it must delineate infernal as well as supernal states. We are somewhat astonished that this should not have occurred to the collective wisdom of the Theosophical Society.

Whatever the Bible may have been in its original form, there are many difficulties in the way of knowing what that consisted in. Mr. Davidson thus reviews them:—

"But what warranty have we, or what decent semblance of warranty, that the Hebrew Scriptures have not been corrupted over and over again, until only a fragment of the original remains? There are 800,000 various readings in the MSS. of the Old Testament, says Stuart, p. 192. Our Hebrew Bible is the same as if Homer was printed, not in Greek, but in English letters; or if Shakespeare's works were phonographed in Burmese, for the letters are not Hebrew letters at all—they are modern Chaldee, between which and Hebrew there is no more analogy than between the Greek and English alphabets, so we have only a Chaldee phonograph of their words, as one might print in English what he supposed to be the sounds of Sanskrit or Chinese; and yet it is on a work of this nature, a phonograph of a dead and almost unknown language, as abstruse as the cuniformal letters on the mountains of Assyria, that we have to rely implicitly, as if it alone were the sole, perfect, and infallible production on the whole earth.

"It must be kept in view that after the first copy of the Bible has been edited and launched on the world by Hilkiah, this copy disappears, and Ezra has to make a new Bible, which Judas Maccabeus finishes; that when it was copied from the horned letters into square letters, it was corrupted beyond recognition; that the *Masorah* completed the work of destruction; that, finally, we have a text, not 900 years old, abounding with omissions, interpolations, and premeditated perversions; and that, consequently, as this Masoretic Hebrew text has fossilized its mistakes, and the key to the Word of God is lost, no one has a right to enforce upon so-called Christians the divagations of a series of hallucinated and perhaps spurious prophets, under the unwarranted and untenable assumption that the author of it was the 'Holy Ghost' in *propria persona*. A book is divine just as far as it inculcates exalted truths and divine ideas, and the opposite, if it teach falsehood, war, and wickedness. It is not the vellum, nor the label 'holy,' but the ideas that possess moral worth. Inspiration is universal, and all books, past and present, are sacred just so far as their pages are filled with chaste sentiments and heaven-inspiring principles."

If these conclusions mean anything they condemn Theosophical "esoteric" pretensions, as well as those of the Bible. No genuine teacher "veils" or hides the Truth. The term "occult" is an agricultural word, literally meaning the effect which the plough has in hiding the *dung* which is previously

spread on the land. All spiritual growth and spiritual good come forth to enlighten, like a lantern placed upon a tower. It is only that which is barbarous, obsolete, filthy, passing away, that is ploughed in as dirt, to be transformed again into organic structure. Thus viewing some portions of the spiritual vineyard, there is great hope for the husbandman, for the spread of manure has been exceedingly liberal, almost too much for refined sensibilities.

#### "KNOWLEDGE" ON INSANITY AND SPIRITUALISM.

We have alluded more than once to the editorial eccentricities of "Knowledge" anent Spiritualism. Last week in an answer to a correspondent a burst of vehement abuse is projected at Spiritualists, pretty much in the fashion in which the burglar attacked the policeman, as noted on the previous page of the same issue. Like certain venomous spiders in South America, this somewhat cowardly evader of the main question, thinks by threatening attitudes to frighten off those combatants who would urge him to come to close quarters for real business. He says: "I investigated the question thoroughly to my own satisfaction." "Neither furniture nor anything else ever moves unless it is pushed or lifted by human agency." This is something like the "quaint but stupid reply" of the sailor, who gave an erroneous opinion as to the distance of a ship at sea, as stated in an article "by Richard A. Proctor," in the same number. He tells us that "the whole race of mediums (save a very small percentage, indeed, who are insane) are arrant rascals." How he arrives at these conclusions he does not state, for when attending seances he has been so wedged in with "fatuous believers," that he could not grab at phenomena and demonstrate the medium's imposture. They should all be exterminated by prosecution. No wonder that a person who can fume thus, should rather nervously write on the previous page, alluding to Mrs. Weldon's work: "that he has reason to suspect that the reader [writer] of these lines is out of his or her mind."

Thus might compliments pass round, and abuse accumulate till an aggravated form of moral and intellectual disorder was the result. For a malady of that kind must exist in a mind which, by its absurd position, makes out (a) that all Spiritualists are eager to believe falsehoods, and repel all attempts for these falsehoods to be exploded, (b) that all persons (called mediums) in whose presence certain well determined phenomena occur are insane or rascals, (c) that all men of science and others who have testified to the existence of spiritual phenomena lay themselves open to the vile imputations hurled at them in the reply on which we comment.

Such a state of mind is already becoming a curiosity, and where ignorance and intolerance of facts thus assume to be the staple of "Knowledge," we are reminded that "blatant assertions" may form the greater portion of some people's "science," and while trading luxuriantly on the eager curiosity of schoolboys, the graver matters of fact appreciated by minds of a larger growth, are to such a pedagogue enveloped in impenetrable obscurity.

It would not pay for "Knowledge" to dare to admit of the existence of facts outside its narrow creed, dissenters from which it avows its desire to exterminate by obsolete acts of Parliament. However, progress and liberty are evidently in danger from more parties than the madness-monger!

Those who abuse others without cause, would do well to carefully quiz their performance, with the same result as when they stare into a looking-glass! We unconsciously image others in accordance with the quality of the clay available within our personal sphere.

#### THE TEACHING OF THE TWELVE APOSTLES.

Bishop Bryennios of Nicomedia discovered in the library of the Most Holy Sepulchre, in Phanar, the Greek quarter of Constantinople, in 1875, a parchment which has just been translated into English, and whose original date is fixed at from 120 to 160 A.D., by Harwack, Professor E. O. Smyth, Dr. Hitchcock, and others.

Its authorship is unknown; its object would appear to be to present a concise statement of the essential teachings of Jesus, and also to warn the faithful against certain prevalent errors of doctrine and belief.

With regard to church organization, elders are not mentioned at all, bishops and deacons are named as of equal rank, to be "appointed" by the congregation, not "ordained" as in the

later development of episcopacy. The separate offices of "prophet" and "teacher" are referred to as of superior importance to the bishops and deacons, and special provision is made for their support by gifts of the first fruits. It is evidently written by one who is a Jewish Christian. It contains no countenance of the Pauline doctrine of "justification by faith." On the contrary, works are everywhere insisted on: the works of a righteous life, of giving freely to the poor, of love, meekness, and compassion. The communism of the first age does not seem to have died out, for one injunction is "Thou shalt not turn away from him that needeth, but shalt communicate all things to thy brother, and SHALL NOT SAY THAT THEY ARE THINE OWN; for if ye are joint participants in the immortal things, how much more in mortal things."

The communal meal of thanksgiving was still a substantial feast, as the expression "And after being satisfied, thus give ye thanks," indicates no mere taste of the elements as in later times. The mode of baptism recognises running water as preferable, but other water would do. If immersion were not practicable, then water was to be poured thrice on the head.

The command is given to fast on the preparation, thus indicating that the Jewish Sabbath was still kept.

It is evident that the writer knew nothing whatever of the Fourth Gospel, and though some expressions used are identical to those in Matthew and Luke, it would appear from internal evidence that the "teaching" is as old or older than any of our canonical Gospels.

The Christology of this important document is less developed even than that of Paul. In the directions concerning the thanksgiving meal Jesus and David are spoken of, in precisely the same terms, as servants of God. "We give thanks to thee, our Father, for the holy view of David thy servant, which thou hast made to us through Jesus thy servant."

Slavery is tolerated, but its severity is mitigated by the recognition of the bondmen as brethren in Christ. The belief in the speedy destruction of the world, and the return of the Lord in the clouds is shown in many places, the whole of the last chapter being devoted to admonitions respecting the anticipated catastrophe.

For a longer account of this interesting work we must refer our readers to Mr. Jane's article in the "Boston Index" of which our short sketch is an abridgement.—("The Liberal") Sydney.

## APPARITIONS.

### STRANGE SIGHT AT REDRUTH.

I have seen in some of your contemporaries a short account of a serious mishap that befell Mr. James Thomas, foreman at the Redruth Safety Fuse Works, but none of them state the particulars, which possess more than ordinary interest. On the afternoon of Wednesday, the 23rd ult., one of the boilers at the Safety Fuse Works was slightly out of order; and as it was required for use next day, Mr. Thomas with other employees were occupied until late in remedying the defect. Near midnight John Pearce, of East End, was sent to the tap adjoining Mr. Goodman's workshop for a barrel of water, the barrel (which when full weighs about 15 cwt.) being fixed on the framework or axle of a cart, and drawn by a horse. When Pearce was returning with the water, the horse shied just above Dr. Permewan's premises, and refused to proceed. So obstinate did the animal become that Pearce was compelled to dismount, and literally drag it along until it had passed the doctor's house, when it commenced trotting. Subsequently Pearce went with the horse, etc., a second time to the water tap, on reaching which he discovered the tap of the barrel was gone. Whilst searching for it he beheld just opposite the Chapel-of-Ease three men: two were on the pavement; the other, a taller man (who was wearing a clergyman's gown), was standing in the gutter close by. Not having passed them on the way to the "shoot," nor heard them approaching when he was going down Chapel Terrace, he naturally became alarmed, and turned away his head. The next instant the three men were gone, without having caused the least sound of any kind! Hastily returning to the horse and trap, he got upon the shaft and drove as rapidly as possible to the Works. As more water was required, and Pearce was afraid to go alone, he was accompanied by Mr. Thomas, and a workman called Heyden; and just where the horse had shied they found the missing tap. Having filled the barrel Pearce and Heyden mounted it, Mr. Thomas, the driver, getting upon the shaft. But just as they had reached the spot where the apparitions were seen, the shafts broke. Heyden and Pearce were precipitated into the road, happily without sustaining much hurt; but the chin of the barrel falling against the lower part of Thomas's back, as he lay on one of the broken shafts, he received internal injuries of a serious nature; and had not the horse stopped probably Thomas would have been killed. Dr. Permewan rendered prompt assistance, and about two o'clock in the morning Mr. Thomas was conveyed to his home. Though he is not out of danger, I am pleased to state that the pain is less, and that the doctor regards his patient hopefully. Mr. Thomas, who is a Wesleyan local preacher, is highly respected; and much sympathy of a practical kind is being shown him in his affliction. The above is an unvarnished statement of the facts

as they occurred. Your readers will have noticed that the horse shied, the tap was lost, and the accident occurred just where the apparitions were seen,—seen undoubtedly first by the horse, and then by Pearce.—"Drus" in "Cornubian," August 1.

Last week, the same writer says, in allusion to the above: "I might have added that that case does not stand alone. I have heard of certain residents who have seen spectres in their sleeping and other rooms at night, the vision in one case resembling a monk, who whilst walking along the room was apparently reading a book; and of another instance in which the bed with its occupants was several times lifted more than two feet, and then suddenly dropped. Also I have heard of persons who whilst going to or engaged at their work, in the small hours, have seen uncanny objects, the effect upon one of the beholders proving fatal. However it would be almost useless to give the facts, for the reason that they would be discredited."

### A MINER SEES HIS COMRADE'S DOUBLE.

Some time ago a miner, then residing at Carn Brea, but now at Carn Marth, whilst returning from afternoon "core" at Carn Brae mine, and when near the style at the bottom of the Carn, was surprised to see a young man who was employed at the same mine in a different core; and who on being spoken to instantly vanished. Next morning it was ascertained that the young man had not been at the place named on the previous night. Two days afterwards, while at work in the mine, he was killed through some ground giving way beneath him.—"Cornubian."

## THE PSEUDO-LIBERAL PRESS AND MODERN SPIRITUALISM.

"If no man will speak unpopular truth, the very first step can never be taken, and spiritual progress becomes a vain dream."—REV. W. F. CROSSLEY.

To the Editor.—Dear Sir,—The difficulty experienced in obtaining the insertion in the so-called Liberal or Conservative press of any communication specifically relating to the phenomena or philosophy of Spiritualism, has been strikingly exemplified during the past few weeks. The inclosed communication was addressed to the Editor of the "Liverpool Post" towards the close of last month, and the receipt of it acknowledged on the 2nd instant. After indulging "the pleasing hope," from week to week of seeing it inserted, I received a few days ago, in addition to my MS., a note expressive of "regret that we cannot afford space for the discussion to which your letter would give rise." If, then, you deem it suitable for insertion in THE MEDIUM at any time it is at your service.

E. FOSTER.

50, Friargate, Preston.

### A "THOUGHT INDICATOR" AND "THOUGHT READING."

I am a Spiritualist and an impassioned one.—M. THOMAS.

The Spiritualists are beyond a doubt in the track that has led to all advancement in physical sciences.—PROFESSOR DR. MORGAN.

To the Editor of the "Liverpool Post."

Sir,—I have long been a reader of your ably conducted journal, and read with more than ordinary interest the paragraph respecting the "Thought Reading" experiments in the "Weekly Post" of Saturday. Surprising, however, as those experiments may appear, they are comparatively insignificant to what has been experienced in your own city many years previously, but as the greatest of all mediums declared, "I have many things to say unto you but ye cannot bear them now," I am reluctantly compelled to forego even the slightest description of them. However, you will perhaps allow me a portion of your space for the following brief transcription of "an account of a spirit seance"—the whole account occupying between thirteen and fourteen pages of closely printed matter, and which was phonetically reported by Mr. Ben. Pitman, in what the Americans call "bituminous obscurity";—the concluding part of which makes mention of an instrument that is even now ready to be given to the world, as soon as a proper medium can be found to receive it, called a "Thought Indicator."

To the question: How does it act? The spirit replied, It indicates thought in an instant.

Q.: Does it do this by means of symbols, such as our letters?

Spirit: It does it by means of characters. The instrument I speak of will be used on earth in a few years from now.

Q.: How does the instrument work?

Spirit: It indicates thought on paper as rapidly as if done by electricity—as rapidly as we think.

Q.: Are such records now made in the spirit-world?

Spirit: Many of our finest writings are given in this way.

Yes, sir, if the so-called "Liberal" press were a little more liberal towards us anti-vaccinators and Spiritualists, I could furnish copies of writing from disembodied spirits untouched by mortal fingers, such as never before were "dreamt of in our philosophy." I could show writing, etc., done in five seconds of time, that requires forty-five seconds to read when "set up" in type.

Another specimen we have of the same direct writing, that



is, writing executed without the aid of mortal fingers, which comprises about four hundred words, and thrown upon half a sheet of note paper in five seconds of time, in the presence of ten ladies and gentlemen, many of whom are still living, who had previously initialed the paper.

This being one of the "finest writings" hitherto received, I should have pleasure in sending a copy were I sure of its insertion, but the mechanical labour of writing what too frequently gets consigned to "Old Betty's basket," is greater than I care to undergo. However, editors in the old world may sneer at Modern Spiritualism, alias the "Young World's Reformer," and libel as they have done millions of intelligent Spiritualists, better informed than themselves in the philosophy and phenomena of spirit-intercourse, nevertheless the movement advances with the resistless force of an ancient Goth, fulfilling the grandest mission that the world ever knew. Indeed there are editors whose papers disgrace English journalism, that seem unable to appreciate the fact that Spiritualism has a divine right to live;—aye, and will live, too, in spite of "the gates of Hell;" for the strength and vigour of which the movement is possessed will enable it to survive when existing institutions that not only disgrace the age in which we live, but degrade its humanity, also, have all been swept away by the feathery wing of time.

Editors of Metropolitan journals—not excluding those of "The Thunderer"—aye, and of provincial ones as well, may continue their "conspiracy of silence," and ignore the "startling facts," to wit, the psychographic experiences recently performed in St. James' Hall, London,—on which occasion Lord Wolseley requested the Psychographers to write, between two slates, on the top of which his own and other hands were placed, the name "Gordon," in letters of red, which was no sooner said than done.

Had the "man with a squirt" been able to perform phenomena like this, then the necessity for making the magnanimous confession of "being ignorant of scientific subjects," and the consequent "difficulty of appearing to pronounce any judgment," which that mastodon of literature recently expressed would certainly have been more apparent. But be that as it may, a subject embracing so many interests and so far-reaching in its power as that of Modern Spiritualism, ought certainly, I think, to command the respect and attention of the grandest minds of the age, whatever may be said to the contrary. Men like Carpenter and Donkin, who are, as the late Professor Faraday said, "Ignorant of their ignorance" respecting spirit phenomena, may sneer at us Spiritualists. But what of that? Spiritualists sneer at them, and what is the difference? Why this: Those educated egotists know not what they are sneering at but Spiritualists do. Let those learned boobies explain modern spiritual phenomena upon any other than the spiritual hypothesis, and from that moment we shall cease to be Spiritualists. Echo answers—Let them!

I am, Sir, etc.

E. FOSTER.

50, Friargate, Preston. June 26th, 1884.

#### THE UNIVERSAL PHILOSOPHICAL SOCIETY.

Last Sunday, Una gave an address on Re-incarnation: The number of those who have been, or who ever will be "re-incarnicized," is much less than even those of the earth, past or future, who are or ever will be favoured with immortality. Those who return to the earth do so generally of their own accord, and to complete some work they have left unfinished.

This does not imply that the defect necessarily lies in themselves; but on the contrary, the failure of their mission has been brought about by the "heredity" and environment of those they have worked upon being of such a cloyed condition that the effort to lastingly impress and make capable of retention has always failed.

This time, Una said, the combined struggle of the leaders, the re-incarnicized worshippers of the Light King, would result in an establishment of the true religion—an assertion which she made more impressive by recording part of a great spiritual revelation made to herself. This revelation tells Una and those who intuitively are convinced of the truth of her words, that the victory though sure will not be an easy one. Contemporaneously with the various efforts and appearances of those who serve in the cause of the Light King, incarnations always engender of those who represent the Powers of Darkness. These, though hitherto successful against us, have been diminishing in strength; and this time they are to be for ever on this earth weaker than we who serve the Light.

Those who come into communion or contact with the greater Powers of Light are correspondingly tempted by the greater ones of Darkness. For instance, he whose spirituality suddenly shows a tendency to rapidly ascend to the purer and loftier spheres, finds himself tempted to pride in a way that he never was before.

Una compared the leaders of our Cause to a number of breakwaters in the sea, headed by one who bore the stupendous dash of the waves, hurling themselves with a strength almost irresistible. The furious onslaught represented the attack of the Great Dark Ones. Una did not think anything

human could stand the first brunt of the storm, implying that a divine element was absolutely necessary to sustain the being who dared to receive the full shock of the charge. She, great only in so much as she was utterly subservient to the wishes of the Light King, would be our "Leader." She did not desire to be unwomanly, and would gladly give up the lecturing if she had men who could do it as she wished.

Some allusions were made to the purer offices of women, which may be gathered from a pamphlet called "The Sayings of the Sibyl Alta Una," the particulars of which will be seen with the announcement of the next lecture on page 525, MEDIUM. One of our first practical steps, Una said, was the foundation of a College for the Study of Human Nature; and she earnestly appealed to such, who were fitted, to make it a study and then draw around into a class a few who would utilize what they understand; and thus form the nucleus of a society which would rapidly and permanently carry on the work of Progress—from the perfection of the physical frame to the sublimer refinements of the Spirit. A beautiful poem, written by the lecturer, drawing the veil from the usually unseen, concluded a lecture which was eminently impressive.

## OBITUARY.

### SIR ERASMUS WILSON.

This eminent surgeon, author and philanthropist, whose health has of late been declining, passed away at his residence at Westgate-on-Sea, on Friday last. James Erasmus Wilson was born in 1809, studied anatomy and medicine in London and at Aberdeen, and became a member of the Royal College of Surgeons in 1831. He attained great success as an anatomist and surgeon, and his text books have been the guide of several generations of medical students. He was possessed of a remarkable personal sphere, which gave him great influence over his patients, and it also expressed itself in a long life of philanthropy. His experience amongst the suffering poor, and sympathy with human misery, probably directed his attention to the study of skin diseases, to which he gave great attention, and at his own expense he founded the chair and museum of dermatology in the Royal College of Surgeons, of which he became a Fellow in 1843, member of Council in 1877, and President 1881. He was of a very benevolent disposition and liberally supported religious and charitable objects. It was at his expense that the Egyptian monolith known as Cleopatra's Needle was brought to this country and erected on the Thames Embankment. He was a painstaking Egyptologist, and only a few weeks ago we announced that his work on "Egypt" was about to appear in its third edition. Being a man of such breadth of character, it is not remarkable that he and the MEDIUM were not altogether strangers. For his many and various merits Her Majesty bestowed on him the honour of Knighthood.

### MR. ALLWOOD AT BELPER.

Mr. Burns.—Dear Sir,—I have much pleasure in saying that Mr. Allwood occupied the platform in our Lecture Room last evening, taking for his subject his experience in connection with Spiritualism. There was a large company, and all present seemed to be much interested in what was said.

Mr. Allwood has been in Belper for the past fortnight. He has given two or three public lectures on Phrenology, illustrated by examination of heads, in addition to which he has been kept pretty well employed in giving private examinations. His services have been much appreciated, the delineations being deemed most satisfactory.

It is Mr. Allwood's intention to visit several other towns before returning home. The Spiritualists in the places visited will do well to avail themselves of his professional services, and also of the aid which he is ever most willing to render in connection with the Cause we all love so well.—Yours very truly,  
WM. P. ADSHEAD.

LIVERPOOL: Rodney Hall, August 10,—Mrs. Richmond's farewell addresses, subjects, "Spiritualism, a retrospect and prophecy," and "The impending crisis, how it affects England," secured large audiences, notwithstanding the oppressive hot weather. Both subjects were dealt with in that superior style so characteristic of her very intelligent guides. The latter subject was treated under the influence of the ever-to-be-remembered great anti-slavery advocate, the late Geo. Thompson, the evidences of which were perceived in that liberality of sentiment and breadth of humanitarianism which was so conspicuous throughout his earthly public life. It is much to be regretted that such an able exponent and gifted lady should so soon sail from the English shore, at a time when the British public so willingly drink in from such an excellent source. We hope she will soon return to aid our noble cause, and give it that further popular impetus which has already been secured by some of its ablest advocates, herself one of the most prominent of its workers.—JNO. AINSWORTH, Sec.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 15, 1884.

### NOTES AND COMMENTS.

We learn with pleasure, from the biography given on our first page, that Professor Buchanan is engaged on an edition of his works. His method of treatment is no doubt the grandest that has ever been formulated. We hope to keep this distinguished gentleman's labours steadily before our readers, that this country may realize full and immediate benefit from the forthcoming volumes. Dr. Buchanan seems to fulfil Una's ideal.

It would appear that Mr. Kieller, Brooklyn, is an excellent spirit photographer. Dr. Mack communicates an experience which is similar to that reported and illustrated by Mr. Jewett last week. In both cases the identity of the spirit was indicated.

A sad feeling pervades the Control this week, the reflex influence of the passing away of a relative of the medium. Compare it with others of the "Cartesian" series, and the subject of "conditions" will receive fresh illustration.

For the benefit of inquirers we state that Mrs. Weldon's address is: "Social Salvation" Office, 9, Red Lion Court, Fleet Street, London, E.C.

On page 525 will be seen a very full announcement of Mr. Colville's visit to Oldham.

B. SHORT.—Your remarks do not indicate an advance in knowledge, but a variation in terminology. When we talk of "work capacity," "energy," and "attraction" as entities, we are scarcely in a position to correct those who may employ "electricity" and "magnetism," by which is meant an unknown something which underlies phenomena. There is a vast deal more of the "dynamo-mechanical" about mankind than from a spiritual standpoint would be admitted, or would there not be more of the "moral and spiritual government" seen amongst mankind? But as a hen is not a man, it is scarcely fair to class instincts—a psychological form of natural forces—with man's still higher nature: and, yet, are not all of them divine and spiritual in nature, if not alike in degree?

NEWCASTLE.—Mr. Campbell, of Sunderland, delivered a very pleasant and thoughtful address on "The Spiritual in Music," on Sunday last, and which was much appreciated.—We had splendid weather at our picnic, and the beautiful, romantic grounds of Jesmond Dene, consequently looked their best. A few prominent friends were conspicuous by their absence, being so close to Bank Holiday preventing their attendance, but nevertheless a goodly company assembled, and evidently enjoyed themselves to the utmost. About 120 or 130 sat down to tea. The brass band engaged for the occasion was a great acquisition, and I trust will not be omitted on future occasions.—Mr. Bendelow, a medium from the colliery district, has been giving some seances, to the friends at Weir's Court, for physical manifestations. I hear a favourable report of some of the seances, but one which I attended was without any result, as the medium was suffering from cold. His controls stated their inability to manifest their presence.—ERNEST.

BRADFORD.—The Otley Road Friends will hold their First Anniversary Services, on Sunday, August 17th, when Mr. Brown will speak at 10.30 and 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.

NOTTINGHAM: Lecture Room, Morley House, Shakespeare Street.—On Sunday last, Mrs. Barnes, (of 5, Paradise Place, Barker Gate), again occupied our platform, and two trance addresses were given. In the evening we had a spiritual child-naming, the control asking a blessing for the child, of one of the friends of the Cause. The incident was very impressive. The address, taken from a portion of the chapter read: "Suffer little children to come unto me," was beautifully rendered, and good advice given to parents on the treatment of children generally. We certainly had another grand spiritual treat.—COR.

FELLING Spiritual Investigation Society.—The above Society intend (weather permitting) holding three open-air meetings on Sunday, August 17th, commencing at 10.30 a.m., and 2.30 and 6.30 p.m., in a field in Park Road, High Felling, to be addressed by the following gentlemen: Mr. W. Westgarth, and Mr. Jos. Hopper, of Sheriff Hill; Mr. W. E. Robson, and Mr. W. H. Robinson, of Newcastle; Mr. J. Stevenson, of Gateshead, and others. Chair to be taken by Mr. Thos. Thompson, of Newcastle. There will be tea provided for strangers at 6d. each.—JOHN THOS. HOGG, Sheriff Hill.

BRADFORD: Walton Street Church.—The six-monthly meeting took place on the 6th instant, at 8 p.m., to take into consideration the annual tea meeting to take place on September 1. Mr. N. Wood gave a good address on "Healing," and also alluded to the spirit-world. Then two of the brethren and two sisters were chosen to visit the sick and bereaved belonging to the congregation. The chairman brought on the question of the tea meeting, when one promised to provide the tea, another butter, another sugar, another seed-cake, another plain bread, another milk, another buns, another to bake them, and another to see to the hams. Altogether it was a very merry and harmonious meeting.—I with my wife and many friends went to Batley Carr on Sunday to attend the anniversary. The place was crowded with people, but we spent a very enjoyable day, listening to the guides of Mr. Brown.—PINDER.

MANCHESTER: Temperance Hall, Tipping Street.—On Sunday last, August 10th, our platform should have been occupied by Mr. Schutt, of Accrington, but unfortunately through illness he was unable to attend. We wish him a speedy recovery, for our cause can ill afford to lose such a talented speaker even for one Sunday. We, however, formed a circle, and a very pleasant morning's service it turned out to be. After a few words from two or three of our members, Mr. Carlisle gave a short but a most effective address on "Faith, Hope, and Charity." In the evening the same gentleman gave us a beautiful address, from the lesson that was read from the New Testament. Next Sunday we have Mr. Wm. Johnson, and on the 31st Mr. W. J. Colville will give us three addresses, at 10.30, 2.30, and 6.30. On Monday evening in the same hall at 8 o'clock.—J. M. H.

CAVENDISH ROOMS.—On Sunday last, the 10th inst., the controls of Mr. J. J. Morse delivered, to an apparently deeply interest auditory, an address on a topic that was discussed under the title of "The Revelation of Man," and which, as the ideas it embraced were disclosed, treated upon the development into activity of the various phases of the human character, as viewed in its aggregate. The arguments tended to shew that the Divinity was in man, struggling under the more or less favourable conditions—and ever-improving ones—to express itself. That the progress of the race was not referable to the institution of creeds, ceremonial religions, or specific bibles, but was rather due to the unfoldment of the powers of the human spirit through the constant conflict between itself and its surroundings. That ultimately the day would dawn, it would be universally understood that the Kingdom of Heaven must first be established within us, if it was ever to become a reality about us. The final revelation of man, it was urged, would be the unfoldment of his spiritual life, here, on earth, when it would be seen that the triune harmony of his life, physical, mental, and spiritual was the completion of the preliminary unfoldment of his nature—endowing him with the ability to do which would then enable him to accomplish. On Sunday next we are to have an old London friend amongst us again, in the person of Mr. E. W. Wallis, who has kindly undertaken Mr. Morse's duties during his visit to our Yorkshire friends. Mr. Wallis's controls will deliver a discourse on "Spiritualism as a moral force and Religious Power." Service at 7 p.m. The rooms are one minute's walk from Gt. Portland Street, Oxford Street end.—BETA.



## THE GOLDEN AGE.

The Golden Age is that lovely time,  
When War shall fly from the homes of men,  
And Peace shall rule with a sway sublime,  
And govern the mind and guide the pen,  
When the sword and the shield shall forgotten be,  
Engulfed by the waves of Oblivion's sea.

When man shall no longer lift the knife  
To rob the beast of its life divine,  
When the shrieking sounds of slaughter's strife  
To mar the peace shall no more combine :  
To the clustering vine and the golden grain  
Shall man return for his food again.

When the Mammon-god shall be overthrown,  
And man shall not wholly in self be lost,  
When the curse of caste shall be all unknown,  
And servile creeds to the wind be tost ;  
When the men who govern the sons of earth,  
Shall be raised by virtue and sterling worth.

When a sympathy for the human race  
Shall dwell in the soul of every son,  
When Wisdom's treasures and Honour's grace  
Shall form the laurel-wreaths to be won :  
When Evil shall fly from the home of Good,  
In the beautiful, human Brotherhood.

But do the blessings described above  
But form the theme of a poet's dream ?  
And will the sun of Celestial Love  
Ne'er shed on our earth his radiant beam ?  
Is that conception, the Golden Age,  
A fragment culled from the mythic page ?

Away with such thoughts ! that glorious time  
Is real as the sun which shines above,  
And the bells of Peace with melodious chime  
Shall usher to earth the reign of love,  
But man must labour with might and main,  
'Tis he that must sever grim Error's chain.

'Tis he who must work that the Golden Age  
May deign to descend on our striving race ;  
'Tis he who must journey from stage to stage,  
Till in Virtue he holdeth the foremost place ;  
And then like the break of a roseate morn,  
The era of peace shall our earth adorn.

FRED J. COX.

## TO ALL WHO DESIRE TO SECURE A COPY OF W. J. COLVILLE'S VOLUME OF DISCOURSES AND POEMS.

As I am leaving England in a few days, and must settle all accounts with my publisher prior to my departure, I beg to request that all my friends in the United Kingdom, who desire to secure a copy of the forthcoming volume of lectures and poems delivered through my mediumship in London during April, May, and June last, will kindly send me postal order or stamps, or registered letter, whichever is most convenient to them, at once, that I may know exactly how many copies are required, and that I may have the funds in hand to bring out the work IMMEDIATELY. I can only offer the work at 2s. 6d. for one week longer, and after it is out 3s. 6d. will be charged for every copy sold, and these will be very scarce, as the work will not be stereotyped, and every book belonging to me, not subscribed for in England, I shall take to America for sale there.

I desire to thank my many friends for their kindness and promptitude in sending me up to this time orders for 315 books. I MUST HAVE 185 more orders during the next week, in order to cover the actual cost of production, and I MUST bring out the work IMMEDIATELY, as my engagements in America peremptorily forbid my prolonging my stay in England.

Kindly send all orders to me at 4, Waterloo Road, Manchester.—Very respectfully yours,

W. J. COLVILLE.

Mr. Harry Dashwood wishes us to correct an error which crept into the letter from which we quoted last week. The steamer "Austral," sailing from Liverpool, September 6th, is on the Anchor Line, to which the "City of Rome" is also attached. W. J. Colville will take a last farewell of all his friends in England on Friday, September 5th, in some well known hall in Manchester. His friends intend presenting him with a parrot and an umbrella as a token of their esteem.

On Sunday next, August 17th, W. J. Colville will speak in Rodney Hall, Rodney Street, Liverpool, at 11 a.m. and 6.30 p.m. Morning subject, "The living test of truth." Poem to follow each lecture. This will be W. J. Colville's last appearance in Liverpool, prior to his departure for America.

## MEDIUMSHIP: PHENOMENA.

## SPIRIT PHOTOGRAPHY AND MATERIALIZATION.

I wish to put on record the following, to me valuable and remarkable experience. I desire to do this that it may encourage investigators to pursue their inquiries into the facts of spirit-photography and materialization, so that we may become possessed of all that is beautiful and true in the matter, and assure ourselves and others of the reality of form manifestations, and our actual communion, through such means, with veritable denizens of the inner life. I desire to ask all, who are prejudiced against all forms of physical mediumship, to attentively consider this statement, as one coming from one who has had upwards of thirty-six years experience, and who now has but the sole object in view of repeating the FACTS as they actually occurred.

In February of this year, I visited Mr. W. M. Kieller, Photographer, in Brooklyn, N. Y., U. S. A., to get a photograph taken, and on the plate came the appearance of a female figure with outstretched arms extended towards me, and seeming to float in the atmosphere in a semi-horizontal position a short distance from me. This occurred about mid-day. In the evening, without having mentioned the above fact to any one, I attended a materialization seance at Mrs. E. C. Williams's, in New York City, and during the seance there stepped from the cabinet a female figure with outstretched arms, similar to the one in the photograph, and rushing towards me, and then retreating to the cabinet, beckoned me towards her. I came close to where she stood in the folds of the curtain, which formed the covering or door of the cabinet. I could see her very distinctly, although in a rather subdued light, but could not see her eyes; there seemed to be a little hazed appearance, where they should be. She then said: "My dear! I tried very hard to show myself to-day, and hope you will be able to recognise me. And after a little further conversation of a private nature, she again said: "James! I would like to walk out with you on your magnetism;" then taking my arm we walked around the circle, very close to many of the sitters, and to some of them she had a few words to say. Returning to the aperture, she then addressed to me a few words of cheer, and bidding me good-bye, vanished.

The above remarkable manifestation was to me a grand success, coming as it did, confirming all my previous descriptions of the "Beautiful Irene," whom I have known as such ever since my first introduction to the investigation of spirit communion. She bore out remarkably well, too, the descriptions given through various clairvoyants, in different parts of the United States of America, as well as in England, Ireland, Scotland, France, and Italy, even under the shadow of St. Peter's, in Rome.

When I saw her and heard her name pronounced from her own lips, I was overwhelmed with joy, that could only find expression in tears of gratitude to God for the manifestation of this singular power, whereby the loved ones are permitted to leave their celestial homes to revisit their loved on earth. Thus it will be seen that in these experiences is given a series of absolute facts that prove the truth of Spirit Photography and Materialization, which under proper conditions do occur.

JAMES McGEARY (known as DR. MACK).

## IDENTITY OF SPIRIT-RELATIVES.

To the Editor.—Dear Sir,—I hope you will grant me a small space in the MEDIUM, in order to lay before your readers the following brief report of facts and phenomena of a very interesting character, which occurred at Mr. Coffin's (13, Kingsgate Street, W.C.) Wednesday evening's seance, on the 6th inst., in the presence of Mr. Coffin, Mr. B., Mrs. Hagon (clairvoyant medium), Mrs. K., Mrs. B., Mrs. Hawkins (magnetic healer, etc.), a foreign gentleman, Mrs. G., and the medium, Mr. A., who was in a normal state during the whole of the seance, which commenced at 8 p.m.

After a short invocation we sang a hymn, when we were told to light a candle and examine the medium, when to our astonishment we found him strongly bound with a rope to his chair, with very many strong and peculiar knots, in which state he remained till the seance closed at 9.40 p.m., and was released by Mr. Coffin. During this dark seance we had most exquisite music produced upon the common Jew's-harp and mouth-harmonium, followed by a clever imitation of English song-birds; spirit-lights were seen in various parts of the room, and our spirit-friends conversing freely in the direct voice with the sitters.

For the sake of brevity I shall omit mentioning many pleasing incidents which occurred during the seance, and come at once to the grand event of the evening, viz., Mr. Coffin's mother spoke to her son for some minutes, then Mr. B.'s mother conversed with Mr. B. for some time, after which Mrs. K.'s daughter-in-law gave her a message for two of her daughters. Mrs. Hawkins was then favoured with a visit from her father, and as she was a special favourite of his when in earth-life, he gave her many tests known only to themselves. Then followed the writer's wife (who has frequently visited him), and the last of our spirit-relatives was the medium's mother, who held a long conversation with her son, and showed all of us her beautiful drapery by her own light. Each spirit-friend was fully recognised by their friends, and Mrs. Hagon saw (clairvoyantly) not only the six relatives but many other spirits who sang and conversed with us in the direct voice.

Dear sir,—Most of the sitters upon this occasion are personally known to you, and I have but little doubt they would not object to their names and addresses being made public if necessary. I will not intrude further upon your space, only to tender my sincere thanks to Mr. Coffin for his kind invitation.—Yours faithfully,  
JAMES PERFECT.

P.S.—The medium's guide promises us some materializations at our next sitting.—J. P.

August 12, 1884.

## PROGRESS OF SPIRITUAL WORK.

### OPEN-AIR MEETINGS AT WEST AUCKLAND.

On Sunday, two open-air meetings were held at West Auckland. In the afternoon Mr. Scott, of Darlington, delivered a pungent and logical address on "Is the popular plan of salvation sufficient for England?" While prepared to recognise the original plan as instituted by Jesus, the speaker denounced emphatically, the perversion of that idea as at present prevalent. He enumerated many instances of tyranny, oppression and selfishness as characteristic of church-going people, exposed the degradation, poverty, wickedness and crime obtaining after eighteen centuries of creedal teaching, and showed the utter absurdity of the conceptions entertained respecting the atonement.

Mr. Oyston followed, and after passing in review his own experiences of objective phenomena he explained the philosophy of their production, showing how a superficial knowledge of the science of Spiritualism had promoted the so-called exposures in our movement, and in conclusion bitterly complained of the cowardice manifested by Dr. Talmage, who, although invited to a seance by one of the most powerful physical mediums in America flatly refused to investigate the subject, and yet wilfully misrepresented and falsely accused before hundreds of thousands of hearers and readers, the believers in a system of whose internal operations he was entirely ignorant.

In the evening Mr. Oyston spoke on the subject: "What do we know of the nature of God?" Carrying his investigations down the stream of time, he traced the history of the God idea. Recognising man as first embodied in the lowest form of human life, an archangel in embryo, he proceeded upward to the historic period. Examining the characteristics of the God of the Bible, he refused to regard him as the Almighty. He contended that man possessed all the attributes heretofore ascribed to Deity, and then entered into an elaborate dissertation on the philosophy of progress. Being eternally progressive, man would eventually ascend beyond an absolutely perfect anthropomorphic personality, or that personal, localised, individualised entity would otherwise evaporate away in supplying sustenance in proportion to the advancement of mankind. In short the position of the speaker may be briefly summed up as follows: Man is a creator on earth and he is a creator in the spiritual world: remove man from the higher life, and the spirit-world would cease to exist. You cannot limit the possibilities of the human soul. God is simply a term man uses to conceal his own ignorance.

Mr. Scott followed with profound dissertations upon "Infinite Intelligence," which he regarded as the aggregate expression of spiritual power. There is but one spirit, absolutely speaking, and we are but expressions of the one spirit infinite. A personal-being must be localised, and this conception is entirely incompatible with the possibilities of the All-Soul.—Cor.

### BATLEY CARR ANNIVERSARY.

It gives me great pleasure to announce to friends and sympathizers, through the columns of the MEDIUM, that our Anniversary Tea and Entertainment and Anniversary Services have been a most signal success throughout. More than one hundred people sat down to tea on Saturday, of which a large company were from Bradford, and did ample justice to the good things provided. The entertainment consisted of recitations and dialogues by the members of the Lyceum, and violin solos by Mr. J. Kitson. All was highly appreciated.

On the Sunday morning the members assembled as usual at the Lyceum, and also a large number of friends to see the

working of the Lyceum. In opening, the conductor remarked that there had been a slight mistake made in announcing that there was to be a conference held that morning to consider the Lyceum question. The fact was, he had been informed that they had assembled there to witness for themselves the Lyceum method, so that they would be better able to discuss the Lyceum question. In order to facilitate the object in view he would open the Lyceum, and conduct it as on any ordinary occasion; for in his opinion, to have got anything special for the occasion would be misleading, and he assured them that what they were going to witness that morning was what they would witness on any ordinary occasion they might desire to pay them a visit.

The Lyceum was then opened in the usual way. In the course of the morning the 3rd verse of the 7th hymn, "S. H.," was committed to memory, the conductor remarking that the reason for pursuing this course was, that children were as a rule inveterate singers, and if their instructors did not provide their young minds with some wholesome melodies, or hymns, they would catch up any stray hymn or song they might hear, in order to have something to sing, no matter whether the Salvation Army or any other body was its source. Therefore, in order to supply their young minds with wholesome songs, they had adopted the plan of committing to memory one verse each Sunday, and in this way they had quite a store of spiritual songs in their memories, with which to cheer their young lives and make their homes happy. After the marching and calisthenics had been gone through, the conductor gave visitors an opportunity of asking any questions, or making any remarks on what they had just witnessed. None being forthcoming, Mr. George Shore, an officer, made a few appropriate remarks on the value of the exercises, and showed how it tended to relieve the body of any listlessness or apathy, and leave the mind in a vigorous state to be concentrated on the lessons that were to follow.

The Lyceum now arranged itself for lessons, and the visitors adjourned to the room below, to arrange plan for September, and decide on the Lyceum question, the result of which will duly be made known from a more able pen than mine.

Having taken up so much valuable space with the Lyceum question, I feel that I must be brief with regard to our services. I am very sorry to say that owing to circumstances of a serious nature, our old friend Mr. J. Lamont, of Liverpool, was unable to be present, and on whose account great sympathy was manifested by those who have been used to meeting with, and being instructed by, him on all previous Anniversaries at Batley Carr. All felt that there was something lacking. With the exception of this all was well. Both afternoon and evening the room was thoroughly packed, a number of persons having to remain in the yard below, where owing to all the windows being half-raised and half-lowered, they were able to hear tolerably well the discourses given through Mr. R. A. Brown, of Manchester, whose guides discoursed in the afternoon upon the celebration of our eleventh Anniversary, in which they reviewed the work of the past, and spoke with confidence of what must be the influence of the present upon the future, through the teachings the young were at present receiving. Other remarks followed, but I decline to blow my own trumpet in self-praise. In the evening a portion of the Book of Judgment, New Bible, OAHSPK, being read for lesson, the controlling intelligence dealt with the teachings of the Old Bible and the New Bible. In the course of their remarks they most forcibly showed up the errors, incongruities, and inconsistencies of the former, and the inhuman character it gave the Divine Father God; and then followed on in contrast the teachings of OAHSPK, which felt a happy relief to the cruel and arbitrary character of the former. All but a few Revs. were highly satisfied, many declaring that they would not have missed it on any account, and others asking to see the New Bible, which was readily granted. A copy of the reply to the Rev. T. Ashcroft's allegations against Spiritualism was presented to each person at the close, with the request to hand the same to their friends when read.—ALFRED KITSON.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday our platform was occupied at 2.30 by Mr. Beech, who gave a very interesting lecture on "Emanuel Swedenborg." In the evening our President, Mr. Clark, gave a lecture on "Man's past, present and future." Both lectures were highly appreciated by an intelligent audience. Next Sunday, Mr. Johnson; 24th, Mrs. Pearson; 31st, Mr. Johnson. August 4th, being Bank Holiday, the Pendleton and Manchester friends had a very pleasant trip to Worsley. After partaking of a good substantial tea at Broad Oak Farm, it was decided to go to the Lake to hold a camp meeting. Mr. Crutchlow, of Manchester, was elected chairman, who gave a very appropriate address, which greatly interested the strangers and caused many to enquire, What are the Truths of Spiritualism? Hymn leaves and literature were freely disposed of, and the chairman finishing with a few remarks, said, while enjoying ourselves, we would not forget one of our aged invalid members who had come with us, and the best sympathy we had was to make him a collection, which was thankfully received; but we hope our sympathy and that of all other societies will do something towards the MEDIUM, and relieve it out of its present difficulty. We may all spare the Widow's Mite.—C.



# W. J. COLVILLE IN LEEDS AND NEIGHBOURHOOD.

In our last issue we announced the fact that Mr. Colville was holding very successful meetings in Leeds, and was also announced to speak in neighbouring towns during his present stay in Yorkshire. During last week very successful meetings were held on Tuesday, Thursday and Friday, August 5th, 7th and 8th, at 8 p.m., in Psychological Hall, Leeds, when the attendance was good and the collections liberal. On Tuesday the audience chose "The lost Continent Atlantis," as the subject of the discourse, which called forth a most remarkable lecture upon the antediluvian world. A lecture on this subject being included in the volume of Discourses now almost ready for publication, which we hope all our readers will peruse with pleasure and profit, we shall not anticipate the subject by offering any abstract of that given at Leeds. On Thursday the subject was "Property, what is it in the light of reason and justice?" This lecture so greatly pleased many influential persons who heard it, that a committee was at once formed, headed by Mr. Lingford, to engage at a great expense the new Co-operative Hall, in Albion Street, a splendid room capable of holding one thousand persons, for the following Thursday August 14th (yesterday). In our next issue we hope to give our readers a verbatim report of this valuable and practical oration, as it was reported by a competent phonographer, and has been offered to us for publication. On Friday questions were answered on a great variety of interesting and instructive topics. The poems following the lectures have been very much appreciated and the audiences have invariably chosen themes which admit of poetical treatment.

On Wednesday, August 6th, W. J. Colville spoke in Halifax to a large and highly intelligent audience. The subjects chosen by the audience for the lecture were "Creation and Evolution: are they reconcilable?" and "Can the Soul's immortality be demonstrated." The poem was on "The House of Lords, and the voice of the people."

On Sunday last, August 10th, W. J. Colville spoke three times in Leeds to excellent audiences. At the morning and afternoon services the hall was comfortably filled, and crowded in the evening. The morning lecture on "Joseph and his brethren" was peculiarly interesting, and also very opportune, as the speaker concluded with some excellent suggestions for the effective carrying out of Lyceum work on behalf of the young. In the afternoon "Recognition of friends in the hereafter" was very ably and affectingly treated, and in the evening an address of singular power and effectiveness was given on "Saul, the Woman of Endor, and the Spirit of Samuel." The services ended with a charming improvisation on "Humility."

On the following evening, Monday, August 11th, a delightful social gathering was in order. W. J. Colville sang songs and improvised poems, several other ladies and gentlemen also contributed pleasingly to the evening's entertainment.

W. J. Colville was announced to speak at Bradford on Tuesday, and Morley on Wednesday, and on Thursday in Co-operative Hall, Leeds.

This evening, Friday, August 15th, at 8 o'clock, a grand soiree musicale will be given in Psychological Hall, Grove House Lane, Leeds. W. J. Colville will sing four songs, and under influence of his inspirers deliver a short oration on "The great musical composers," and a poem in each part of the entertainment, on a subject chosen by the audience. He will be assisted by other eminent musical talent. There will be no charge for admission, but contributions will be invited for the benefit of the Spiritual Institution. It is expected by this means to raise something rather substantial for the Liabilities Fund. As this is W. J. Colville's last appearance in Leeds, and he is using his great personal influence with the public to make the project a success, at his particular request, at this his farewell reception in Yorkshire, the Spiritual Institution is the Beneficiary.

**SUNDERLAND.**—On Sunday evening, the guides of Mr. John George Grey, of Gateshead, gave a most eloquent address in the Albert Rooms, at which popular place of instruction a very large and highly-intelligent audience assembled, and they were certainly well rewarded by coming, as a richer or more stirring address, we think we never before heard within this building. The guides took for their subject, "Life is Onward." This happening to be the title of our opening hymn from the "Spiritual Lyre," the guides remarked that they thought they could not do better than follow up the theme of the hymn, which they certainly did in a most beautiful and emphatic manner. They said no doubt many of the friends present would be delighted with such grand and sublime teachings as there set forth, but still there was a something else which the soul had a craving desire for. What was that something else? Why, it was some proof, something other than the mere fact of words to convince them that those beautiful teachings were true. But then to prove this would bring them within the arena of Spiritualism, because those things could only be proved by spiritual agency. And this course of action was not to be attempted, for fear of bringing them into contempt with their fellow men, and damning their souls! Because according to orthodox notions, such things were of Satanic origin,

diabolical, and everything that was hideous and bad, and therefore until man educated his reason, he could not have his soul's desire gratified, and would not be happy. But, they said, let every man and woman use their own free will and intelligence, and allow no man to think or act for them; and when that time arrived, then they would investigate Spiritualism fearless of the ridicule of all bigots and ante-progressionists, and if they determined to enter into the arena, in a pure spirit and with a holy motive, then such proof would be forthcoming, and in such an abundant manner, as would leave no single doubt in their mind, that life was onward and progressive, and that there was no death, which would cause the soul to rejoice and shout—O grave! where is thy victory? O death! where is thy sting? Even the present life they were leading here on earth would compel any man or woman, who were not bigots and would only make use of their intelligence, to see that life was onward, and that they were progressive beings even here. The guides also quoted some of the beautiful sayings of Jesus, such as—"The Kingdom of Heaven is within you"—"I and my Father in Heaven are one"—"I am the Son of God"—"You and I are brothers"; and, as a natural consequence, being brothers, our life must also be onward, as was his. They most earnestly prayed their audience to follow out the beautiful teachings of Spiritualism, and do their duty fearlessly while here on earth: do to all men as ye would have them do to you. Don't believe that any man died for your salvation, but endeavour to live pure and good lives while you are still on earth. Then you will most assuredly work out your own salvation, and be ready at any moment to embark into the Onward life of love and happiness.—Mr. John Rutherford occupied the chair, Mr. V. W. Pinkney read the lesson, and Mr. J. Fowler presided at the harmonium, and the sick were healed at the close of the service.—Next Sunday evening, 17th of August, that wonderful clairvoyant medium, Mr. Scott, of Hetton Downs, will occupy our platform, and give delineations of spirit-friends to the audience. Service at 6.30. Admission free. Collection to assist to defray expenses.—G. H. PYNNE JONES, Sec., S.S.E.S

**PLYMOUTH:** Richmond Hall.—On Sunday evening, 3rd inst., our platform was occupied by Mr. J. Hutton, who gave a trance address based on the words: "Bear ye one another's burdens, and so fulfil the law of Christ:" wherein the duties shadowed forth in the text were ably elucidated to the gratification of a large audience. Last Sunday night, Mr. R. S. Clarke, at the request of a friend, delivered an inspirational discourse on an obviously interesting and important topic, viz:—"Spiritualism: its difficulties." It was suggested that many of these difficulties were created by investigators themselves, whilst others of more magnitude, such as those of spirit identity and the apparent discrepancies in the communications and descriptions of the life hereafter, were lengthily dealt with, and some practical hints for the solution of the problems by which the enquirer is met, imparted by the controlling intelligence, who, at the same time, condemned strongly the too prevalent and inordinate desire manifested to commune with personages in spirit-life, who, while on earth, had been noted in one way or another, a desire injudicious in itself, often leading to individual disappointment and discredit to the cause. The proper method of conducting circles and the treatment of sensitives, especially those in course of development, was then touched upon, and a warning to be cautious was given, coupled with the injunction to act so that the medium should not be psychologized or "controlled" by the sitters, instead of being inspired by spirits disembodied. Various other points, too numerous to be epitomized here, came in for treatment, and it is hoped that the earnest admonitions of our invisible helpers will act beneficially. The congregation was very large and attentive.—DEVONIA.

**ACCRINGTON.**—On last Monday evening, August 4th, the friends in Accrington held a meeting somewhat hurriedly at the house of Dr. Brown, Blackburn Road, to hear an address from Mr. J. Swindlehurst, of Preston, he having called that afternoon on his return from Halifax where he had been speaking about the divine gospel of Spiritualism in the Lyceum there. The subject provided by Dr. Brown for the guides of Mr. Swindlehurst to discourse upon was, "Mediumship: how do the Spirits Control their Mediums, and what becomes of the Spirit of the Medium during the Control?" For considerably over an hour and a half the controlling intelligence dealt in an impressive and very eloquent manner with the theme. The philosophy of mediumship was gone into in all its ever-varying phases, inspirational, trance, seership, and physical controlling being fully explained; mediumship said the speaker was a part of Spiritualism, the most important and yet the least understood even by Spiritualists themselves. Why should this be so? asked the control. The effects of mediumship, especially inspirational or trance, was declared to be of an elevating and educational character upon the spirits of the mediums themselves if rightly used and not abused, thus showing that the spirits of the mediums are capable of and do participate in the showers of blessings given by our angel friends to those who yet inhabit this our world. Altogether a very pleasant and happy time was spent.—RICHARD BURRELL, 109, Avenue Parade.

## SPIRITUAL POLITY.

### W. J. COLVILLE'S GUIDES ON SPIRITUAL ORGANIZATION, AND THE BEST METHODS OF CARRYING ON EFFECTIVE SPIRITUAL WORK.

On Monday, August 11th, a social meeting held in Leeds was somewhat marred by members of a society criticizing the methods of one another, thereby rendering the mental atmosphere less harmonious than it would otherwise been. W. J. Colville who was present participating in the exercises of the evening, but in no way personally interested in the discussion or affected by it, under influence of his inspirers gave utterance to the following well-timed words, which a friend of the MEDIUM—one who is an old earnest worker in the Spiritual Cause—has sent to us for publication.

Our experiences with Spiritualistic Organizations are day-by-day strengthening the position we have always taken, that Spiritualism has a higher mission to humanity than to add one to the number of sectarian bodies into which the religious world has already split, therefore we consider organizations on the old orthodox lines, a very dangerous rock, on which many a good ship has foundered, precipitating its crew into the troubled waters of chagrin, difficulty and doubt.

The remark has often been made in our hearing, that so and so will do no more for a certain society, if its management is not adjusted to suit his caprice. Officialism is the root of all the evil. People feel that others are placed above them for no reason, which commends itself to the highest reason of any. If all officers of societies were persons of superior spiritual attainments, if they possessed gifts which they could render peculiarly valuable to the whole body, then their positions would not be invidious; but as it is they seem to be everlastingly disputing over a few worldly goods and chattels.

People often talk of placing a society on a "sound financial basis." That is correct enough, if professionalism is to reign supreme, and a spiritual meeting place is to be a "shop" for the vending of wares labelled "Spiritual." If the object of those who join a society is to own property in bricks and mortar, in organs and pews, in books and crockery, then the object is the addition to material wealth, and the inference naturally is, that that form of service and style of teaching which draws "trade" to the establishment, is one to win the highest regard.

Unfortunately, success is too often measured by the contents of a subscription box or a collecting plate, not by the amount of spiritual good accomplished. A society is in a flourishing condition when spiritual results are great, and that society is spiritually insolvent, though it may own a city, if only the god Mammon is adored. Spiritual work should be held completely aloof from pecuniary considerations, persons who are freely blest with this world's goods, should be ready to come forward (as they are when their hearts are touched), and give of their material substance to the sustenance of spiritual work.

The president of your society, Mr. Lingford, has for many years self-sacrificingly given time, strength and money to the cause, and so long as he has breath in his body, he will be ready and anxious to devote himself to the advocacy of the cause which lies nearest his heart. It is therefore with deep regret that we hear persons rising to bemoan the fact that some little property is now in that gentleman's hands, instead of in the hands of a committee. It is far better for all parties concerned, when there is no property to dispute over. If you have the use of a good hall, and all things necessary, and are invited to freely partake of a spiritual repast, and give what you please in return for what you have received, you are in a far better state than when you have goods and chattels to worry about.

Your object should be not the accumulation of worldly wealth, in the name of a society, but the development of your own spiritual natures, and the enlightenment of the world. If you have a truth dear to your hearts, and precious in its effects upon your lives; if others are hungering for what you declare has amply satisfied your spiritual need, then it should be your privilege and joy to work together hand and heart to enlighten others as you yourselves are enlightened.

The world around you watches you when you little think it is taking notice of your transactions. There is a growing feeling among thinking people favourable to true Spiritualism, as nothing but Spiritualism can really satisfy this restless and sceptical age, which laughs tradition to scorn, and demands just that proof which Spiritualism alone can give of human immortality. But if Spiritualists are not characterized by sweetness of temper, by mutual forbearance, and the other virtues so frequently lauded from their platforms; if it cannot be said, "See how these brethren love one another!" if, on the other hand, it can with truth be brought against you, that you are always wrangling and disagreeing among yourselves, —your solemn gatherings become abominations, and your profession of faith in the law of kindness becomes worse than an open advocacy of vice.

There will be no true union among Spiritualists until no ruler is acknowledged but the Supreme Spirit, who is the only Lord and Master before whom it is our duty to bend, and

whose voice speaks to us through our inmost souls, oftener without the aid of any societary machinery than with it.

We can never conscientiously bring ourselves to work simply for a society. Our mission is to humanity, our field is the world, and if we at any time are stationed at a special centre, we have no desire to draw everybody around that centre. All these societies are congregations of elective affinities. Persons who are by nature and development calculated to benefit each other, are drawn together by ties of sympathy, and held in union by the bonds of affection. The world is large enough for all, and whenever a few cannot agree with a majority, then it is the duty of the few not to interfere with the peace of the many, but to quietly betake themselves to other fields of labour. All things are overruled for good, and very often even the most unpleasant divisions are made the means of opening up new centres of activity. There is ample room for spiritual mission stations in all parts of all your large towns, and all up and down the country. While we do not advocate proselytism, we nevertheless would urge all who have felt the blessing of spirit-communion, to show others how they receive a like benefit. Offer your bread to all, but do not try and force any one to eat it.

There can be no greater mistake than that which is made, when a society endeavours simply to build itself up in a worldly sense. We shall only have a new ecclesiasticism, as tyrannical and aggressive as that now being dethroned, if organized Spiritualists undertake in the persons of a few officials to seek to control the spiritual movement. The perfectly free congregational principle is in our opinion the only right one. Have no committee, let the entire congregation constitute the governing body, let all be brothers and sisters forming a true community, a genuine democracy, where no one has any voice above the others. In such a society nothing can be done contrary to the wishes of the majority. If a dissatisfied minority wish to withdraw, let them form the nucleus of another fraternity; and should six persons, or even less, meet regularly in a back kitchen, with pure intent to hold communion with the angel world, the results in that humble place might far transcend in spiritual value any obtained in far more sumptuous and far larger rooms.

The truths of Spiritualism are not simply matters for public parade, and certainly they do not form fit material for the carrying on of successful commercial enterprises. We know of churches where pews are sold at auction to the highest bidder, and where the service is always of a character to attract a wealthy crowd. Everything is managed on perfectly approved business principles, and the church is a good financial speculation. We do not say no good is done in such places, but if any good is accomplished it must be in spite of, not in consequence of, the prevalent Mammon-worship.

Those who cannot work for truth and humanity, independent of the amassment of worldly possessions, cannot be true co-operators with the angel world. We hate the ministry as a profession simply. We all know that persons engaged in the prosecution of spiritual work must live as well as other people, and they cannot live on air, but when the first question is—Will it pay? the very foundations of morality are undermined. Try and keep the money question out of your considerations as much as possible. So long as no one is defrauded of his just dues, and spiritual work is being effectively carried on, it matters nothing whether societies own property or not. For ourselves we would at any time rather have a building owned by some one individual, who would use it conscientiously for the enlightenment of the world, than have it the property of any organized body, unless that body were composed of persons who were all equal, and who lived and worked together as members of a united family, in honour preferring one another.

Most of all is it necessary that when persons associate for the carrying forward of spiritual work, that they determinately resolve to look on the bright side of everybody and everything. Optimism not pessimism is the true gospel. No one is perfect, no earthly thing is perfect. If you look for blemishes you can always find them. Wrinkles and blotches and irregular lines and curves are on almost every human face, but these do not make up all the countenance. Where the wrinkles and the pimples are present in greatest number, the eyes are often bright and tender, the smile is often sweet and sincere; and when you look for the good points you can always find them, while if you look for the imperfections, by constantly gazing upon them you find them magnifying beneath your gaze, until soon they assume such gigantic proportions, that they seem to hide all that is lovely, and make you forget that there is any grace or beauty there. All persons are good for something, good somewhere. No one should be condemned or unkindly censured, but without censure of any kind we can recognise and obey the law of spiritual affinity, and endeavour to draw together into one place only such as can be in accord.

Let charity, brotherly kindness, mutual forbearance be your characteristics wherever you go. Give every one credit for doing his best. Attribute to no one motives you would not like attributed to yourselves, and remember that though all other things may fail, charity, sincere love, never fails, never has failed, and never can. Therefore follow after charity, and then desire and exercise all spiritual gifts with which you may be blest.



## MR. W. H. ROBINSON'S TOUR.

**SHEFFIELD.**—On Sunday, August 3rd, we had the pleasure of a visit from Mr. W. H. Robinson, Newcastle. He is a gentleman of very kind and pleasing manners, a good normal speaker, and a very good medium. He is just the sort of man we want in the work, and I wish he could see his way to spend more time amongst us. We hope to see him again in Sheffield.—W. HARDY.

**RAWMARSH.**—Last week the Spiritualists of Rawmarsh had a treat. Mr. Robinson, of Newcastle, paid them a short visit, and all who heard him were delighted. His clairvoyant powers are good, also his power of reading the mediumistic power of others. He reads the characters of people quickly, he is sociable and homely. We think no one would regret having him pay them a visit at their homes, on such reasonable terms. He gave two excellent addresses by the spirit of "John Wesley," and many good things; he is never tired of doing good. We wish there were more like him in our midst. We hope the time is not far distant when we shall have him here again.—G. PARKINSON, Ryoroff, Rawmarsh, Rotherham.

**ROCHDALE.** We had Mr. Robinson, of Newcastle, on Sunday August 10, when he gave us two lectures. In the afternoon, he spoke on "Scientific Spiritualism," which subject he treated very ably, dealing with the researches of scientific men in the phenomena of Modern Spiritualism. In the evening his subject was, "Spiritual Spiritualism," when he spoke for an hour in beautiful style, taking his audience into his confidence, and speaking in a conversational manner throughout. He said that Spiritualism had a spiritual side as well as a phenomenal one, and that it taught a future and progressive life beyond the grave for all, and not a conditional life which depends upon simple belief, as some people are now trying to inculcate. He also dealt with the doctrines of the atonement and eternal punishment. After his discourse he gave some of his experiences, which caused a sensation to run through the audience during his recital of them. We had very good audiences at both meetings. Mr. Robinson wishes me to say he would like to have gone through Lancashire, but the pressure of business would not allow of his staying any longer, as he only came on this tour for a holiday, although, I believe, he has worked very hard since he left home. He intends to come to Lancashire, again, some time in the immediate future, when I hope the Societies will make use of him, as he is a very effective speaker. —Sunday next: August 17, Mr. B. Plant, Manchester; 24, Mr. J. B. Tetlow, Rochdale; 31, Mr. E. Garner, Oldham; September 2, Tuesday, Mr. W. J. Colville; 7, Sunday, Miss Musgrave, Bingley; 14, Mr. T. Roscoe, Oldham.—E. B.

**HETTON-LE-HOLE:** Miners' Hall, August 10.—Mr. W. Westgarth occupied our platform, and, entranced, the controls gave a most noble and elaborate address, subject, "At the second coming of Christ, he shall slay the nations with the word of his mouth;" the discourse was delivered in such a masterly manner, and so fully illustrated, that it drew forth rounds of applause. We had a very grand meeting in the afternoon in the house of one of our members, when we had an excellent address delivered, likewise two children named by Mr. Westgarth, while under control.—JAS. MURRAY, Sec.

**MIDDLESBOROUGH.**—On Sunday morning our meeting resolved itself into a circle, various of the members taking part therein. A friend on a visit from West Hartlepool, gave an address, speaking of the uphill work in that town, but with perseverance it would be all overcome. In the evening our president read a short and interesting paper on "The Spirit of the Church." This was followed by the guides of Mr. Guy, who continued the subject. Mr. Newsham closed with a few remarks. In all we had a very good day. We are to have a visit from Mr. Taylor, Millom.—A. MCSKIMMING, Sec.

**BACUP.**—We had Mrs. Yarwood, of Heywood, last Sunday. In the afternoon she gave us her experience and conversion to Spiritualism. Afterwards she gave some clairvoyant descriptions, all of which were recognised. In the evening she spoke on "What are angels, and their mission?" Her controls handled the subject in a masterly style, tears rolling down the cheeks of her listeners. She afterwards gave clairvoyant descriptions, which made many a sceptic open their eyes. We have only been formed into a Society about four months.—JAMES FARROW, Secretary Spiritualist Society, 22, Dale Street, Bacup.

**NORTH SHIELDS.**—On Sunday evening last, Mr. J. James, of Percy Main, took for his subject: "Man, what he is, and whither he goeth," during which discourse Mr. James, in his usual remarkable and agreeable style, failed not to draw forth the applause of his audience, which was a composition of sceptics and non-sceptics. The arguments he adduced in support of the question at issue, namely, man's continued existence when done with the physical, were no mere theories, but sterling, demonstrable facts, such as is required by this materialistic age in which we live. At the close a hearty vote of thanks was forwarded to Mr. James for his admirable discourse. Next Sunday evening Mr. J. G. Grey, of Gateshead, will improve on the death of our departed sister, Miss Mary Ann McKellar.—J. T. MCKELLAR, Cor. Sec.

## MEETINGS, SUNDAY, AUGUST 17th, 1884.

## LONDON.

**CAVENDISH ROOMS,** Mortimer Street, W., at 7: Mr. E. W. Wallis. "Spiritualism as a Moral Force and Religious Power."  
**MARYLEBONE ROAD.**—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Horcroft; at 7.30, no meeting; Tuesday, at 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 60, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

## WEEK NIGHTS:

**SPIRITUAL INSTITUTION.**—Tuesday, at 8, Seance: Mr. Towns, Medium.  
**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.: Mrs. Ingham.  
**BEDFORTH.**—King Street, at 6 p.m. Wednesday at 7 p.m.  
**BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30.  
**BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mr. I. Thompson.  
**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.: Mrs. Bailey and Miss Illingworth.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mrs. Wade and Miss Musgrave.  
**Spiritual Lyceum,** Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mr. R. A. Brown. Anniversary.  
**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.: Mr. Armitage. Lyceum at 10.30. Monday Service, 7.30.  
**HETTON.**—Miners' Old Hall, at 6.30: Mr. F. Walker.  
**KEIGHLEY.**—Lyceum, East Parade, 2.30 and 6.30: Mr. J. J. Morse.  
**LEEDS.**—Psychological Hall, Grove House Lane, Brunswick Terrace, at 10.30, 2.30 and 6.30: Mrs. Ingham.  
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Local.  
**LEICESTER.**—Silver Street Lecture Hall, at 2.30 and 6.30.  
**LIVERPOOL.**—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mr. W. J. Colville.  
**MACCLESFIELD.**—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton  
**MANCHESTER.**—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. W. Johnson.  
**MORECAMBE.**—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.  
**MORLEY.**—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Collins Briggs.  
**MIDDLESBOROUGH.**—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Taylor, Millom.  
**NEWCASTLE-ON-TYNE.**—Weir's Court, at 6.30: Mr. Morley.  
**NORTHAMPTON.**—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
**NORTH SHIELDS.**—6, Camden Street, at 6 p.m.: Mr. J. G. Grey.  
**NOTTINGHAM.**—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
**OLDHAM.**—176, Union Street, at 2.30 and 6.  
**PENLTON.**—48, Albion Street, Windsor Bridge, at 2.30 and 6.30: Mr. Johnson.  
**PLYMOUTH.**—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.  
**PLYMOUTH.**—Richmond Hall, Richmond Street, at 11.15, Meeting; at 3, Circle; at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.  
**ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m.: Mr. B. Plant.  
**SALFORD.**—83, Chapel Street, at 6.30.  
**SOVEREY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 6.30, Mrs. Butler.  
**SUNDERLAND.**—Albert Rooms, 7, Coronation Street, 6.30: Mr. John Scott.  
**TUNSTALL.**—Rathbone Street, Mr. W. Dudson, Medium.  
**WALSALL.**—Exchange Rooms, High Street, at 6.30.  
**WEST HARTLEPOOL.**—Temperance Hall, Brunswick Street, at 10.30 and 6.30. Wednesday, Circle, at 7.  
**WEST FELTON.**—At Mr. John Lumsden's, 15, John Street, at 6 p.m.

## ANNIVERSARIES, AND SPECIAL SERVICES.

**OTLEY ROAD.**—Anniversary, Aug. 17, Mr. R. A. Brown, 10.30, 2.30 and 6.

**MR. W. J. COLVILLE'S APPOINTMENTS.**—LEEDS: Psychological Hall, Grove House Lane, to-night at 8.  
**LIVERPOOL:** Sunday, Aug. 17, Rodney Hall, Rodney Street, 11 a.m. and 6.30 p.m.  
**OLDHAM:** Sunday, Aug. 24, The Hall, 176, Union Street, 10.30 a.m.; Co-operative Hall, 2.30 and 6.30 p.m.  
**SHEFFIELD:** Aug. 25, 26, and 27. **RYECROFT:** Aug. 28 and 29.  
**MANCHESTER:** Sunday, Aug. 31; Monday and Friday, Sept. 1 and 6.  
**ROCHDALE:** Sept. 2 and 3.  
Address all communications to W. J. Colville, 4, Waterloo Road, Manchester.

**MISS DALE OWEN'S LECTURE ENGAGEMENTS.**—GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3. **GLASGOW Secular Institute,** Sept. 9.  
**KIRKCALDY,** Wednesday, Sept. 10; Friday, Sept. 12.  
**EDINBURGH Secular Institute,** Sept. 14. **MANCHESTER Secular Society,** Sept. 21.  
**BIRMINGHAM Secular Institute,** Oct. 26.  
Blackburn, Sheffield, Stamford in correspondence.  
Address: 21, Alma Square, St. John's Wood, London, N.W.

**MR. R. S. CLARKE'S APPOINTMENTS.**—DEVONPORT: Unitarian Church, Duke Street, Sunday, Aug. 17, 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.

**MR. J. B. TETLOW,** 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. August 10th, Blackburn; 17th, Oldham; 25th, Regent Hall, Rochdale.

**MR. J. J. MORSE'S APPOINTMENTS.**—KEIGHLEY, Sunday, Aug. 17th.  
**LEEDS,** Monday, Aug. 18th. **BLACKBURN,** Friday, Aug. 22.  
**LONDON:** Cavendish Rooms, Sunday, Aug. 24.  
Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

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

**THE UNIVERSAL PHILOSOPHICAL SOCIETY.**—The Fifth Sibylline Lecture will be delivered by UNA, at 32, Camden Road, on Sunday, Aug. 17, at 11 a.m. Send four stamps for Sibylline Pamphlet, to LEONARD TERRY, 106, Ramaden Road, Balham, S.W.

## W. J. COLVILLE AT OLDHAM.

ON SUNDAY, AUG. 24, 1884, MR. W. J. COLVILLE WILL SPEAK IN THE SOCIETY'S ROOM, 175, UNION STREET.

Morning at 10.30; Subject to be chosen by the Audience.

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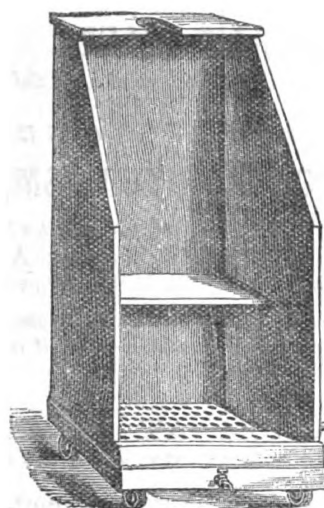
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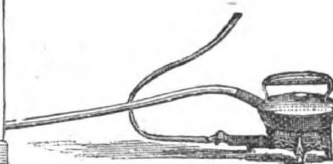


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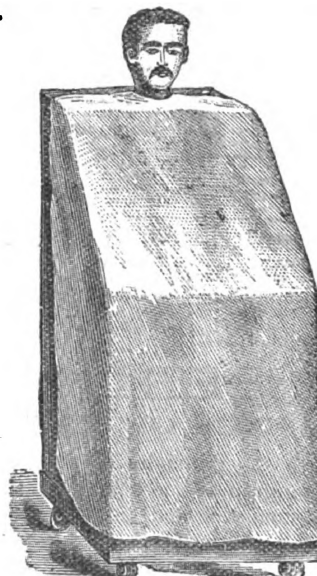
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