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# SPIRITUALISM.

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## THE LAND QUESTION.

### WHAT IS PROPERTY?

A Lecture delivered by W. J. COLVILLE, in New Co-operative Hall, Albion Street, Leeds, Thursday evening, August 14, 1884.

(Reported by THOMAS DUCKWORTH.)

The subject with which we have to deal this evening, is one of paramount importance to the whole human family. Its importance, indeed, cannot possibly be over-estimated, as the proper distribution of Land lies at the very root of the question,—How can the ever-increasing population of the globe be adequately sustained, or if the increase continues to be as great during the century as it has been during the past, how can man manage to exist at all?

There are some who think it safe and wise to leave everything blindly in the hands of fate, but these are not the reformers of the world, neither are they the men and women by whose activities the world makes progress. The true reformer is ever a genuine philanthropist; a whole-souled worker for the mass of mankind, caring for the race rather than for a few privileged members of it; therefore, the reformer is ever opposed by those who have vested interests in monopoly, and there are always to be found in abundance those who think their own personal welfare, and that of their offspring, is of so much more importance than that of mankind universally, that they most vigorously oppose every movement which is set on foot for the abolition of partisanship, clannishness, and all other narrow and exclusive frames of mind, which deny the right of all God's creatures to enjoy an equal share in the good gifts provided by the Eternal for all His children.

Of course there are those who believe in the divine right of kings, in the justice of the laws of entail and primogeniture, which yet hold sway in England, and some even go so far as to say that God has ordained some to positions of honour, and others to positions of dishonour in this world, and that it is sacrilegious to try to alter the divine decrees. But in precisely similar ways has slavery been justified, while polygamy has also been upheld as both sanctioned and commanded by the authority of Holy Writ. But advanced thinkers of all schools, in the churches and out of them, are now beginning to regard nothing as sacred or divine which contravenes justice or interferes with the equal rights and liberties of all sections of mankind, and so desperate are the people at large now becoming, that unless rights and liberties be allowed to the multitude, through the adoption of pacific measures, the passing and enforcement of wise, humane, and equitable laws, England will soon be convulsed with as fierce insurrections as have ever desolated any country of Europe.

The entire question of human emancipation from practical

slavery—and the slavery of many nominally free-born children in England is worse than the negro slavery of the past—hinges upon a correct and decisive answer being given to the all-important enquiry: What is Property? If Land be Property, if private property in land be permissible and even just, then in course of a very short time, comparatively speaking, very few people will be anything but abject slaves utterly in the power of absolute and tyrannical masters. If land positively belongs to a few wealthy landowners, and these owners of the soil choose to deny all except their own particular favourites to tread upon their ground, then the bulk of mankind will be forced into the air or the water, in neither of which elements they can live, or even should they be allowed to walk the earth on sufferance, by what possible manner of means could they make provision for their simplest and most pressing wants, if they are denied the right to cultivate the land or build upon it?

The present terrible depression in trade all over England is consequent upon land usurpation. The monopoly of thousands of acres of valuable territory by persons who not only do nothing themselves to increase the value of the land to which they lay claim, but who veto the industries of all who improve it, by taxing the working people of the country so heavily for all improvements made, that it is in many instances impossible for persons to continue to live and pay the ever-increasing rates and rents, which go up as fast as the slightest addition is made to the value of the land claimed by nobles and millionaires who have perhaps lived out of England, or, if at home, far away from the scene of those industries which are daily increasing their revenues, though they have done nothing whatever to deserve the addition of a single farthing to their incomes. There is surely something radically wrong in a system which allows property to increase to an unlimited extent for the personal aggrandisement of a few privileged persons, who are the drones, not the workers, in the great hives of human industry; and it is to the finding of a remedy for this disgraceful and dangerous crime, that the Land Nationalization Society has been established in all parts of England.

You have doubtless all read, or at least heard of "Progress and Poverty," and "Social Problems," two very valuable and instructive works from the pen of that earnest American champion of right and liberty, Mr. Henry George. Those works have been, as all such works are sure to be, most severely criticized, and perhaps they are open to criticism in many particulars, and we must, always remembering that no author is final or infallible, regard criticism as a compliment rather than an insult to an honest agitator, for it is the work of every reformer to set people to thinking for themselves, and we are convinced that whatever makes people discuss these great problems, these burning questions of the day, fearlessly and candidly, must lead, and that very soon, to so complete a revolution in popular sentiment with reference to

these matters, that if the theme be only kept prominently before the public, the word Property in the next generation will have an entirely different signification to that commonly accepted at the present moment.

Property is necessarily subject to increase, and can increase without loss or injury, and even with constant gain, to those who assist its increase, as well as to the individuals who are said to hold, own, or possess it. Land cannot be property in the same sense in which the results of labour constitute property, because no one by his own exertions can add to land, except to a very small extent. Certainly there is such a thing as "made land" here and there, as may be instanced in the filling in of the Back Bay, in Boston, U.S.A., and the building of palatial residences, gorgeous churches, and imposing public buildings, where a few years ago it was all water. But the immense bulk of land upon the earth was simply found by man, and could in no possible sense be the property of the finder, as nothing can be rightfully any one's property unless it represent the result of his own personal industry. Still it is quite just and reasonable to admit that all who discover unoccupied or uncultivated land, have a right to take possession of it for building purposes, and have a right to cultivate it for the supply of their necessities. Therefore, property may consist in what is built upon land, and in what is produced by the cultivation of the soil, as every one has a right to the fruit of his own toil, to the reward of his own labour. But the assumption we entirely repudiate is that made by those who claim that land itself belongs to certain individuals, and that these persons have a right to hold it in perfect idleness, that they may practise cruel sport upon it, or simply retain it for their own amusement.

In many instances the land thus claimed has been actually stolen from its original inhabitants, and has been stolen in the most merciless manner, by usurping tyrants who turned it into a hunting ground, after they had pillaged it and driven the dispossessed inhabitants to starvation, or slain them at the point of the sword. The story of the Black Forest, in every child's History of England, tells the story most truly and graphically, of how the land was cruelly wrested from the people, and profligately spoiled by a company of heartless nobles. From some of these dishonest men, people of great gentility and family antiquity boast descent, and when we hear of people's ancestors having "come over with the Conqueror," and how they are numbered among the upper ten thousand, because their ancestors were ruffians who despoiled countries and put whole populations to death, we cannot but mourn for the false heredity and senseless vanity which allows people of any degree of common sense to glory in tracing their descent from men whose boast it was that by the triumph of might over right, by simple brute force and the use of barbarous and bloody weapons, gained a foothold for themselves and their descendants on land which only became theirs through grosest acts of heartless tyranny and dastardly destruction of the means of others' subsistence.

This, we are told on every hand, is an age of progress, and so it is in mechanical invention and labour-saving appliances; but is not labour often so saved that the saving of labour in many instances means starvation to those who are dependent upon labour for the means of life? Formerly women could earn good wages as seamstresses, and there were many trades and industries at which they could earn a comfortable living, at which they can now scarcely earn a penny. Everything is being done by machinery, and the machine has brought in its trail many a thousand evils, unfelt by your hard-worked though healthy, happy, and sufficiently-fed ancestors.

This is an age of luxury, and the wants of the people seem to be ever on the increase; but does human happiness or the prosperity of the multitude keep pace with this constant increase in visible signs of wealth? Ostentation and display are rife on every hand, but do we not come face to face every day with poverty, the most abject, crime, the most infamous, and misery, the most hopeless? Are not the streets of every town and city throughout the civilized world, pictures of the most frightful contrasts? On the one hand churches, public buildings, mansions vie with each other in magnificence and costliness. Splendidly-appointed carriages roll by filled with the devotees of rank and fashion, while across the way, the beggar covered with rags is as desolate in modern London as was he who lay covered with sores, with no friends but dogs, at the gate of Dives, in an old Oriental centre of mingled luxury and misery.

The great problem of the age is what to do with the ever-increasing number of those who are born, and who continue to exist unclothed, unwashed, unfed, unsheltered. Gospel

Temperance Societies, Total Abstinence Leagues, and many other worthy organizations are formed to counteract vice and misery and put down the sin of intemperance, the prolific source of so much misery and so many abominations; but, was Mr. George, when he replied to a question in Leeds, not so very long ago, very wide of the mark when he declared that drunkenness was occasioned by misery and squalor fully as much as misery and squalor were brought on by drunkenness? The root of the matter lies far deeper down than the excrescences upon the surface of society, and while they do well who strive to banish intemperance, they do still better whose views and measures are yet more radical, and who, seeing a deep-seated cause for the manifold evils all reformers unite in bemoaning, and in endeavouring to suppress, are not content with palliative measures, but going to the very root of the matter, find in the Land Question the only real basis for practical, solid and effectual reform.

Dr. Watts was a sound philosopher, when he taught children to sing: "Satan always finds mischief for idle hands to do." He needs to preach to the sentimental advocates of indiscriminate almsgiving to-day, who, while supporting the lazaroni, who make begging a profession, are also supporting the public houses far more than they support the poor. We do not wish to suppress any natural and spontaneous outburst of charity which any kind-hearted person, touched with sympathy at the sight of human woes, may feel. We do not say, never throw a penny to a beggar in the street, or give a gratuity to an itinerant musician; very often the poor are forced into the streets to beg and sing, because they can get no work to do, while they are both able and willing to work; but work is scarce, wages are low, and labourers are plentiful. Thus, many who would fain work, must either beg or starve; but if discretion is the better part of valour, and we all admire bravery and account it a virtue, though in these days it is not the only or even the highest virtue, as it was among the ancient Romans and the old Latin races, who had only one word for virtue and bravery, as there were not two ideas but only one to express.

Charity may not be the less beautiful or sincere, because it is discriminating and has a brain as well as a heart. The goddess Love need not be blind or thoughtless, in order to retain her sweetness, her gentleness, and her poetry. She may well lose the mawkish sentimentality in which she often disguises and disfigures herself, but when people, who are really kind-hearted, add to their sympathy common sense, sound judgment, and real work for the poor, charity will not be the enervated, crippled goddess she often appears to-day, provoking a sneer rather than applause from many, who though they do not wear their hearts upon their sleeves for every daw to peck at, are nevertheless sound, practical, political economists, who though not characterised by sentimentality, are keenly alive to the sorrows of the world, and do all in their power to remove them.

We can never confine ourselves to the advocacy of any one system of reform, when we see so many springing up around us, all proceeding from sincere good will to mankind and earnest effort for the improvement of the race; but if there is one scheme more important than all the rest, it is the Nationalization of the Land, as this scheme enters into the cause of distress, and while aiming at the immediate relief of present distress, as do all other and less radical measures, it aims also at preventing a recurrence of these disasters in the next generation.

Work is the sovereign remedy for every ill. Labour, which occasions suffering and painful exhaustion, may be traceable to the transgression of a divine law, or to human imperfection; but work itself is divine. All religions picture an active God, and all who tell of angels speak of them as busy as well as happy beings. Every child is born with a love of occupation, and no system of school education or home training is anything like complete, or even praiseworthy or worthy of recommendation, unless it makes provision for the employment of every faculty of mind and body. Mischief is the misdirection of energy. Never aim at the annihilation or suppression of a faculty, taste, appetite, or talent, but aim at harmony in the use of all. Aim at symmetrical unfoldment, aim at roundness of character, and remember that everybody is good for something, and, given a fair chance, every one may become useful if not great.

Mrs. Weldon, whose name is now a household word to all readers of the daily newspapers, when conducting an orphanage, entirely her own enterprise, some years ago in London, says she found every child who could be picked up in the gutter good for something; and that brave, philanthropic



and cultured lady, who loves children and makes them love her, has discovered means for calling forth their latent powers, so that every one may be an ornament to society, if his or her education is only persevered with.

Some reformers are Malthusians, and see no other way of limiting distress than by limiting the population, and while we are quite ready to admit that in the present state of society many children are born only to grow up as criminals and sufferers, we do not anticipate any evil from the birth of any number of sound, healthy children who, coming from good parents, and being themselves well educated, shall be able to fill useful and honourable places in society. The population of Great Britain, without Ireland, at the present time is about thirty millions in round numbers, and it has been computed that were it ninety millions, the country would be quite large enough to sustain the people were the land properly distributed and cultivated, and were monopolies abolished and political rings broken up. In America the land can sustain twenty times its present population, and then not be at all overcrowded. Australia, amply large enough to sustain hundreds of millions, is now occupied by just a few millions of Anglo-Saxons and a handful of Aborigines. The land, not yet under cultivation in the British colonies and dependencies, can be made to sustain so great a number of persons in comfort and even affluence, that the overpopulation of the world is something so remote that it is quite useless even to discuss it. But unless the Land Question is decided, and that very swiftly, the world will be practically overpeopled with perhaps a twentieth part of the number which could be easily sustained without any further improvements in agriculture or the practise of any superior economy than that which already prevails.

Turn where you will, and you are on somebody's land. Someone has set up a claim to private property in the very earth you tread, therefore, you are on that land by permission or on sufferance. It is not your own, and should you improve it entirely at your own expense, the bulk of remuneration would not go to you, who are the active, and, indeed, sole cause of the bettered condition of that spot of earth. The revenue derived from your labour increases the rent-roll of your landlord, who is very likely, at the present moment, on the Continent, spending his money abroad, and not adding even to supporting trade in his native country, to the wealth and prosperity of the people whose earnings he is squandering on selfish luxury, at some fashionable haunt of dissipation abroad.

One of the greatest and loudest outcries against oppressive landlordism in Ireland, began with the protest against the Irish landowner exacting higher and higher rents from Irish farmers, because they, his tenantry, improved the land, while he squandered their earnings abroad, and had a larger profit every year, if they were only industrious enough to keep on improving his property. Had they received the rise of the land, with the understanding that improvements were to be accepted in lieu of rent, the scheme might have been fair enough, and have been an incentive to the tenants to work; but who cares to improve land to fill fuller still the already overfilled coffers of some peer or landlord, who cares nothing whatever for his tenantry, and appoints bailiffs and stewards to enforce extortionate rents, and evict all tenants who cannot meet his disgraceful demands? Do you wonder at the present disorganized and dangerous condition of Ireland? Blame the Land League, and Mr. Parnell if you will; protest with all your might and main against the iniquitous outrages which the infuriated Celt has resorted to in his desperation, but be not hard on the sinner whom injustice has turned into a criminal, and then let the original offender receive your compassion and laudation, while you condemn to imprisonment, or even death, the lawless champion of freedom, who, though acting ever so rashly and unwisely, is still, in his rude way, uttering his protest against that tyranny and oppression, which you all, as Englishmen, affect to hate.

Home Rule may not be the means of saving Ireland, even if it is obtained. England has Home Rule, but here the condition of many of the working people, and of paupers generally, is little better than in Ireland. England has not been desolated by famine so much as Ireland. Englishmen are not quite so improvident and impetuous as Irishmen, but if things go on for another fifty years in England as they are going now, England will be the scene of as much fighting and desolation as Ireland is the scene of at the present moment.

America has Home Rule, and yet across the Atlantic the self same evils are threatening the nation of the United

States, as are threatening England. There the Stewarts, the Vanderbilts and other monopolists and millionaires, are fast buying up all the available land, and if they are ever induced to sell, though they buy cheap, they are determined to sell dear, and, by controlling the stock markets, are the means of bringing frequent panics upon the country. These panics, of course, mean suffering to multitudes of innocent persons, and though these men are spoken of in many avowedly Christian circles as honourable and religious gentlemen, no thief or highway robber can really be more dishonest than he who, taking advantage of his neighbour's necessity, compels him to pay an extortionate duty upon the very necessities of life, as is the case when railroads are under the control of individual monopolists. Rates of passenger travel and freight transportation are regulated by the arbitrary decree of the man or men to whom not only the railroad property, but the land through which the trains pass, belongs. By controlling railroads and steamships, freight can only be transported if the owner of the means of transportation gives leave, and his permission gained, he charges whatever he thinks fit. This makes the necessities of life extremely dear. So in the Eastern States, Western produce can only be obtained at fabulous prices, and though the States are nominally united, the monopolist does all he can to keep the union a fact in name only.

(To be concluded next week.)

### THE CROFTER'S APPEAL.

[We reprint the following from "Justice," a weekly Journal of Social Reform, published at the "Modern Press," Paternoster Row, London.]

The Highland Crofters are poor peasants cultivating small plots of land in the north of Scotland, and in the Islands thereabouts. Many of us are threatened with eviction because we cannot pay our rents in full. We cannot pay, as we have been rack-rented for generations, and thus prevented from accumulating savings and capital. We have also been gradually deprived of the use of peat and turf for fuel; heather, rushes, ferns, and stone for building purposes and for repairs of our huts; seaweeds for manure; and grazing for our beasts. All these we crofters had looked on from time immemorial as our rights for enjoyment in common. No one interfered with us in the old days, but, as the land became more valuable, the landlords laid claim to these things; our fathers were too shamefaced to go to court; and where could paupers like us crofters get money to defend our rights? And without money who can get justice? Had not all our money already gone to the landlords? So, in the eyes of man and under his laws, we lost our right. But in the eyes of God we have them still. A gentleman has told us that a great poet has said that

*Laws grind the poor, and rich men make the laws.*

We think the poet describes the case of the poor in Britain, and we ask why Parliament cannot grind the landlords? Should not all suffer in turn? Why should poor men not make some laws? But we do not want others to suffer as we do. We merely ask for justice.

Besides the suffering we have already told you of, we suffer greatly, as we have been driven from our fertile lands and made to settle on barren soils, as rich farmers wanted the good soils and sheltered sites for their south country sheep.

There are very few of us crofters left, so we ask you—our brothers in England and in the south of Scotland—to save us alive, the remnant of an ancient race, and to look on our cause as yours.

We crofters have hitherto been like strayed cattle floundering in swamps. These beasts are not learned, but they are wise in some matters connected with their own safety and interests. They have sufficient sense not to stir when in the deep and bottomless mires and pits of our peat bogs and swamps, as they know that the slightest movement will make them sink deeper. But when the canny beasts see human beings pass near, they move their heads about and cry to attract attention and aid. Our fathers had sufficient sense to know that hitherto it would have been useless and very harmful to themselves to stir, move, agitate, or in any way resist the oppression of the landlords. But we also have sense sufficient to see that times are changed, and that if we now stir, move, cry, and make a noise, the attention of you, our brothers in the South, will be drawn to our sufferings, and that you will aid us and prevent our being starved and smothered outright in the dirty mire of the law, as our poor fathers were.

The landlords and Dukes see Mr. Gladstone in London and tell him that no new laws are necessary, and that this discontent of ours is not real, but is taught us, and will therefore soon blow over if not noticed. We tell Mr. Gladstone that this discontent of ours will not blow over until the law is changed. Is the Highlander not to possess even as much sense as he sees the beasts have in the mires? Mr. Gladstone should know that poor men speak truth. He thinks that only landlords speak honestly.

Is it not easier for the poor to keep from lying?  
Have not the rich more property to lie about?

Brothers and sisters in the South, we beg you to pull us out of the mire and Slough of Despond, and help us to show the lawyers, the sheriffs, and Lord Advocate, who is King of lawyer-eaten Scotland, that the God we worship in common with you intended the soil to provide for the necessities of the many and of the poor, and not to serve, as in Britain, as a luxury or pleasure ground for the few and of the rich.

We do not desire to hide the truth, or to suppress any facts. We are not lawyers, factors, fiscals, or secretaries, whose professions stuff them with cunning ways, and words which have different meanings. We are simple Christians. We admit that we often find it impossible, as set forth above, to pay our rents. We want a law to be passed, at once, to prevent evictions in cases where rents have been too high, and in cases where the rights of the soil God gave us have been taken away from us by the law of man, for the sin of our fathers in not having the knowledge, ability, and money wherewith to establish in courts these said rights.

We desire that, in future, courts shall settle the proper rents to be paid, and not factors, lawyers, and gamekeepers. Poverty is no crime. We would pay our rents if we could, and we could do so if we were justly treated. Why should we be evicted by policemen, as if we were robbers of the rich?

In conclusion, we beg of you, our brethren of the South, to hold meetings all over England and Scotland to pass resolutions and to send them to your Members, and to insist that they do earnestly agitate Parliament on our behalf, and shall not in future keep away from the House when the cause of the labourer and peasant is being pleaded therein.

We pray you to sign by tens of thousands petitions on our behalf to Parliament, so that new laws be passed, not as the Dukes and landlords dictate, and as suggested by their faithful servants, the advocates, lawyers, sheriffs, and fiscals, but as the people of England and Scotland think just. May God save the people in future from Lords, Lawyers, and Liars, and all other such evildoers and unlawful persons, who prevent just laws being made for the poor.

[We insert this appeal, translated from Gaelic by English-speaking Crofters, at the urgent request of those by whom it was drawn up]

#### AN EVICTION IN INVERNESS-SHIRE.

A correspondent of a Scotch contemporary writes:—"There has been an eviction in Drumabrig, on Lochiel's estate. One Samuel Cameron, a crofter, married, with a family, was warned from his holding—ostensibly, because he was seen to take some firewood from a wood in the neighbourhood, but really it is thought, because the factor wants his land for another. Samuel owes no rent. He did not leave at the term, and so three weeks ago the house was pulled about his ears, and he and his are now lodged in a tent on the croft."

### THE SPIRIT-MESSENGER.

#### SCRIPTURAL ARGUMENTS AGAINST SPIRITUAL EXISTENCE.

A CONTROL BY "J. W."

Recorded by A. T. T. P., August 7, 1884.

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

The Control recorded below commences by the controlling spirit, who has passed away but a few weeks, giving his first experiences in spirit-life; his falling in with C. H. L., the spiritual guide of the Sensitive, and his intense desire to give to a young divine, who appears to be lecturing on the absurdity of a spiritual existence, evidence to the contrary. By the aid of C. H. L., the Sensitive is enabled, sitting with me, to traject his mind and his powers of sight and hearing to some place on the South Coast, at the same time telling me what he sees and hears (as I understand in one or two of the cases) contemporaneously with the lecture, and in the other, relating from memory what he saw and heard when taken from his own home, and which will appear in a future number, with the Editor's kind permission.

The Lecturer is answered by a young man who, by the subject matter of his answer, will, in all probability, be recognised, and should he come across this Control I trust he will, through your columns, publish the fact. If the Lecturer reads this Control, he will at once recognise who the controlling spirit is, who is so anxious to get at the son of his old fellow-student, and

convince him of the mistake he is making. I have suppressed the name of the controlling spirit, and have simply given two out of four of the initials. I knew him slightly; but many of my personal friends were his. I may say that he has controlled again, and promises to come again. I have no doubt he will tell me much in relation to myself, and why he was attracted to me almost immediately after his release from the body.

The Sensitive, under control, said:—

Yes, there is present with me one, who is known to you as Dr. C. H. L., one who, though not of the higher order of spirits, has yet a tender, and a loving heart. He has sought me, for I wanted seeking. He has found me, and I wanted finding, and he has promised to take me away from my own thoughts; to give me a renewed self-hood; to chase away from me unavailing regret, and so spiritually to place me, that I may take my own position amongst many of doing service to our God. This is a great matter for me, for although in earth-life a hard worker amongst men, in looking back on my earth-life, I find that there is much to be credited to self, and little, very little, to be placed to the credit of God. Whether C. H. L. has sought me under impulse or under direction, I know not; but this I recognise in its entire fulness, that he has found me, and I am here, and all he promised on his arrival here, so far has been fulfilled without any extraneous aid from me.

The Recorder here, of whom I have heard much, whom in my earth-life I have seen, and therefore know, has a strong physique; he is a strong man, yet a child in obedience; one whose body has acted as a means of communication between those beyond, and those who are on this side of the grave; one, of whom I hope to make use, to prove what he whom I love not only disbelieves, but preaches and argues against on every possible occasion: namely, that the dead are sleeping, and that the dead are waiting for that call of God and man typified by the earth name of Jesus the Saviour. We must not speculate, but bear always in mind that God uses strange instruments; erring men, sometimes the most erring, to carry out His great behest, His almighty commands. For who knows but what I, even I, may be so chosen to bring home to his soul the truth, that there is no rest for conscious self-hood under the everlasting and unchangeable law of progress—a law which emanates from God Himself. It is important that the truth should reach him, whom I love, because he is a mighty opponent against spiritual truth, and would become a mighty worker for God and his own fellow-creatures, if by any means he could be convinced, and if convinced, he would himself voluntarily enlist on that side which draws man nearer to God.

I am not going further than to give you the initials of my name, and if any shrewd minds find out my personality, they may refrain from all idle curiosity, inasmuch that my passing from this world to another was my own conscious, yet thoughtless act. Comments on my passing away may be uncharitable; more especially considering that all the facts, and all the circumstances of my transition, remain at present undivulged. I knew that my passing away would be the event of a moment; my former medical career had fully made known that fact to me; therefore, if through thoughtlessness I hastened the end, it is for God to judge and condemn, and not for any man or woman to do so. To God alone shall I have to answer.

Who knows but what to-night may be the commencement of that answer which I am to give. That is all which I need say in respect of myself, other than my initials are "J. W." Further than this from now I am advised to be silent. My present opportunity is the consequence of my first request made to your guide, or to one of them, that I might be taken, so that I might hear and see, and, if possible, manifest at a lecture to take place on the South Coast of this my own native country; and I received for an answer as follows: I will grant your request, J. W., but it is necessary, as so close is the sympathy between soul and body, that we should first visit the Recorder, in order to participate in the aura which surrounds him and the Sensitive, so that through the might of this matter we might carry out your wish. For I tell you aura is matter, and in comparatively a gross form. When I say comparatively, I mean to say, that there are beings to whom this aura would be as impenetrable in their peculiar spheres, as a stone wall would be to a human being.

We will take a portion of this aura with us, yet we cannot divide it, although we take it from that chamber to the South



Coast; it is as elastic as men's hopes are, and it will attract some portion of aura which will still envelope them; thus forming between you, J. W., and myself, a more expeditious means of communication with the Recorder and the Sensitive than any telephonic communication devised by the ingenuity of men. The faintest sound which you or I may breathe, will be heard by the Sensitive, and that portion of aura which you shall retain, shall, by means of its indivisibility, act as a mirror through which his eye shall see and his perception be just as keen as yours or mine; yet his soul shall not be with us, but with the Recorder. Thus time is annihilated; distance, abolished; the North or the South Coast are as nothing, for the aura is born of him, nourished by him, and yet is matter only; yet I am not right in saying, there is a closer affinity between mind and matter than ever angels can imagine; so I am going, Mr. Recorder, and if it be true, as told me, I am going, yet not divided from you; yet I do not know anything of this other than through the promise of your guide, C. H. L.

Here the control ceased, and the Sensitive, in trance, said:—

No, no; they are talking of my life; it is my guide, he cannot do wrong. I see high cliffs, railed off to protect passers-by from falling—I see a hall, brilliantly lighted; ladies and gentlemen looking so trustingly towards one, who is standing at a table. A beautiful moss rose is in the buttonhole of his coat; he has just placed his handkerchief on the table by his side; he lifts the best of all beverages to his lips, that is water, and drinks, and looks towards that corner of the platform where my guide is seated. Beside him sits another; whether that other has passed from time to eternity I know not; his age is between fifty and sixty. He is speaking to my guide, and mentions the name of Taylor, sometimes using the Christian name of Herbert, as being an old college chum of his, and also the companion of his medical studies; but the lecturer has commenced speaking, and my guide tells me to listen. I think I will do so, if it is your pleasure. The lecturer is speaking of things he knows not; on a subject which has not revealed itself to him as yet, but I feel, that although there is the white tie denoting sanctity, and the long-cut, black frock coat, portraying clericalism, yet apart from this he will, he must, he is to be, a helper.

If I am asked, by what method of reasoning I know this? my usual answer, the answer which I give when I am not free like now, would be: I do not know. Shall I tell you the purpose of this meeting; it is for that purpose I am here. He says: "Theologians and philosophers maintain the fact of the divisibility of man, that is of soul and body. 'This has become a popular doctrine and example often quoted, having its origin in the Platonic studies of the early Christian Fathers. It will be my endeavour to show that there is no division, and that holy revelation is distinctly opposed to such teaching, and that, on the contrary, it makes the necessity of a general resurrection, which by means of the Scriptures I will endeavour to prove to you. My reason for doing this is, that a most alluring teaching is now in vogue, and this teaching is attacking every profession, commencing with the legal profession, going downwards to him, who through his capabilities for hair curling and shaving, designates himself a 'professor.' Yes, the highest and the lowest professions; the skilled artisan, and the unskilled labourer class have many disciples and believers in this new spiritual teaching; therefore, it is necessary to search the Scriptures, and find out what they say in respect to Modern Spiritualism, which is founded on the fact that man is formed of two entreties, namely, body and soul. If we cannot find any Scripture warranty for such a division, then we have effectually assailed Spiritualism in its foremost stronghold; we have gone to its very foundation, and found it false."

I wonder, dear Recorder, whether he is going to make out that man is all body, and whether he will not allow him a soul. Shall I go on listening? Well, he has recovered from the effect which the first statement has made on his audience. He proceeds to say: "You may ask what other advantage shall I gain by my address than attempting to destroy the foundation of Modern Spiritualism? I answer: Much more than this do I hope to accomplish. The believers in the Roman Catholic faith give part of their worship to the Saints, and the Martyrs; the most favourite intermediate deity between them and their God is Mary, the Virgin, mother of Jesus Christ. If I prove that these are still sleeping, waiting to be awakened, then I shall prove such worship to be futile. In the first place, they are robbing

God of what is due, and in the second place, I shall have destroyed fantasies, that have existed ever since the Roman Catholic Church has been in existence.

"I do not think, that revelation can lead us to a better authority than Jesus of Nazareth himself. Let me then direct your attention to his views; to his remarks; to his statements. There is no mention of any; for when he told his immediate followers of his own death, and when he received the news of the death of his nearest friend, Lazarus, he received it with the most serene complacency. When he was at all affected, it was not at his death; it was when through his power he brought him back again to the world of sorrow. Let us again join with him, when he met the funeral cortege of Nain's sorrowing widow: What did he say then? First, he stopped the crying, and then spoke to the weeping widow, and told her to weep not. He did not call back any wandering spirit; he did not say, Take possession of your body once again; but what he did say was this; speaking to that silent and inactive, cold body lying there, he said, 'Young man, I say unto you, arise.' He spoke to him as to one that sleepeth.

"Let us now take the case of that weeping father, who solicited his attendance because his child was lying sick unto death, and who, when Jesus said 'lead on,' cried out despairingly, 'It is too late, the child is dead.' What did Jesus say then? He said, 'Be not afraid, only believe;' and amidst the cries and the weeping, his calm voice is heard, saying, 'Peace, be still; he is not dead, but sleepeth.' But he was dead, dead as a child could be; as dead as Lazarus, whose decomposing body would soon have necessitated the closing of his sepulchre. Yet, in both cases he cried, they are not dead, but sleeping. If this was true of them, it is also true of all that have passed from time to eternity, from that day unto the present moment, who are not dead, but sleeping.

"Now this prepares the way—now this necessitates a general awakening, a final day of resurrection. Again, in speaking of his own death, he says clearly that, 'the son of man shall be three days and three nights in the heart of the earth.' Now, if the soul was wandering about; if he had defied the soldier's watch, and the outer seals which closed the sepulchre; if the real Ego had been at liberty, then his words would not have been true, 'that the son of man should be three days and three nights in the earth.' I say, it is the Ego, the man, that is in the grave, not wandering about in the spirit-world.

"Take the Scriptural assertion, that he himself was the first-fruits of those who slept. Now, let us see whether there is any Scriptural proof that this was so. You will remember, that in the hour of his greatest agony there came two visitors to him; two men; but I will prove that these two only could have visited him; for all men, who had passed from time to eternity, were sleeping, except his two visitors in that hour of his agony. Who were they? Scripture gives their names as Moses and Elias. One other could have come to make the trio, and he would have been Enoch. All other men, from Adam downward, were sleeping, except these three. And why were they not sleeping the same as all their fellows; if the spiritual theory of soul and body forming man be true? Why did not others reveal themselves to Jesus during this scene of trial and agony? No; only those two came. Numbers, from Adam downwards, must have been able to come were they so disposed. There was the head of his house, the well-beloved of God, the psalm-singing, royally-crowned David of old: Where was he? Where was the father of that people, for whom he came, suffered and died, Abraham of old? Why did he not come and visit him? It was because he, with all the rest, was sleeping. Only Moses, of whom no man knew where he lay buried, and whom the Scriptures say, God took him to Himself. Again, Elijah, that prophet of God's people, who knew not death, who entered on no sleep, but passed at once into the presence of his God and angels: these two, who needed no morning of general resurrection to awaken them, and, therefore, could come and counsel and encourage him, came. The rest were in death's balmy sleep, waiting for that great trumpet's call, at which the earth and the sea shall deliver up their dead.

"I have read many alleged spiritual papers, one of which I now hold in my hand, and from which I intend, God willing, to speak at our next meeting."

So now they are gathering in knots, and talking together. I have not followed him in every sentence, because I have wandered out sometimes, and I have been looking at that

contradiction to his teaching, namely, the presence of my guide, and of this stranger also; but not only their presence, but how is it, if all he has been saying were true, that I am there, and yet also am here, for I could see you, and felt as near to you as to my guide, and felt as near to the lecturer as I am near to you, and then I saw that many of the listeners had spiritual surroundings. There were little children there, who needed none of earth's accessories; neither warmth of clothing, nor food, nor shelter, other than the shelter of love. There were also old men and old women, and young men and young women similarly placed, heirs to eternity; yet the lecturer could not see either them, my guide, or me. Let us both pray God that he may do so and quickly. My guide says the stranger, whom I do not know, says, good-night. His face is peaceful, his body is without scar or wound. His end was peace, under what circumstances, when, where or how, I do not know. He says, good-night, also to you, and I say good-night. Now, ere another instant, I shall have got back to my body.—FINIS.

## THE LIABILITIES QUESTION.

### THE SPIRITUAL INSTITUTION LIABILITIES FUND.

BELGRAVE HOUSE, LEEDS, JUNE 29, 1884

On Sunday, June 15, the Psychological Hall, Leeds, was inaugurated by two Discourses by Mr. J. Burns, of London. In the afternoon, a Conference was held to consider the needs of the Movement, and the best means of supplying them. (See Report in MEDIUM, June 20) One of our members, Mr. T. Dixon, a stranger to Mr. Burns, quite unexpectedly proposed that the Spiritualists should raise a Fund to defray the Liabilities which have devolved on Mr. Burns, in upholding the Cause through several years of severe trial.

This proposition, spontaneously made, has so much commended itself to our judgment, that we have resolved to lose no time in putting it into operation; and we shall leave no means untried to bring it to a successful issue. Those to whom it has been named, have responded so freely, that we feel the matter only requires to be made known, to enlist the sympathies and aid of all who are interested in the Cause.

The facts are few and well known. Mr. Burns has freely given valuable services for over 20 years, all of which time he has supported himself by his own efforts. The burdens he now bears, have accrued from his determination to obey the promptings from the Inner World, and sustain the Spiritual Work through a painful time of transition, depression and conflict.

The MEDIUM as a free Organ, and the Spiritual Institution as an open door to inquirers in all parts of the world, have been and are of very great service to the Movement; they were specially so during the passage of the Cause through recent difficulties. At the present time, the MEDIUM is a valuable means of instruction and publicity, of great use to the Cause and all engaged in it; and as it is now self-supporting, it gives a basis of strength which the Movement never before possessed. To the self-denying energies and faithfulness of Mr. Burns this boon is due, and while the Cause enjoys it all without pay or responsibility, he is grievously burdened, so much so that immediate relief is imperative.

These being the facts, it is right and proper that the burden now borne by one should be taken up by the many. As it is desirable that all persons and places be represented, we respectfully solicit the favour of your kind contribution for the primary list of adherents. Your personal influence with other friends will be esteemed.

On behalf of the promoters of this Fund,

JAMES LINGFORD,  
President Leeds Psychological Society.

### MR. J. LINGFORD'S REPORT AND PERSONAL VIEWS.

Dear Mr. Burns.—As Treasurer of the S. I. Liabilities Fund, I enclose you a list of subscribers up to date, hoping that ere long the list will be greatly augmented. May I take this opportunity of writing you a few of my views?

I have always thought you were exercising too much self-sacrifice in carrying on the Spiritual Institution. I know of no one who would have remained at the helm, through the tempestuous weather you have had in steering to a safe haven, those principles you hold so dear. Your abilities are such that you could have made a competency, had you only used them to that end.

But you have decided otherwise; therefore, it is the duty of Spiritualists to come to the rescue, after the years of darkness through which you have been guiding the good old ship of Progress.

When we know of the money subscribed and expended by the Orthodox denominations, surely, then, we as Spiritualists

have the courage of our own convictions, believing as we do that it is the kernel of Truth. Are we not going to show to the world, that we do practically believe,—by our deeds? Surely there are those who, at this crisis, will help you and the Cause.

Your advocacy and high-tone in the MEDIUM AND DAYBREAK, which, for the stand it takes and the uplifting and elevating tendency of its pages, is another reason why, at this time, an effort ought to be made to extricate you from old difficulties.

One gentleman writes me:—

"I have the warmest feelings towards our Friend, whose policy and procedure are to my mind the leaven of British Spiritualism."

Another gentleman writes me:—

"To my view, Mr. Burns has wonderfully raised the tone and spiritual aspect of the MEDIUM, and he should be supported by all those who wish to have an independent organ, undominated by any party of thought. The MEDIUM is free, and raises its voice generally on the right side, and sounds the true Key-note."

If the Spiritual Institution and the MEDIUM were to cease to exist, to my mind there would be a void. I should feel that the Cause had gone back several years, and all your exertions were lost. But now is the time to be up and doing, if the friends of the Cause want to avail themselves of your aid. As the Liabilities are of the Past, the Present can take care of itself.

Yours respectfully,

J. LINGFORD.

Belgrave House, Leeds, August 18th, 1884.

	£	s.	d.
Farrall, Thos.	...	...	1 1 0
Hennings, Mrs.	...	...	2 2 0
Ford, Mrs., Adel	...	...	1 0 0
Grant, T.	...	...	5 5 0
Wyndman, P.	...	...	2 0 0
Oxley, W.	...	...	5 0 0
Wood, M., Bradford	...	...	0 5 0
A Friend, Ilkley	...	...	1 0 0
Dyson and Son, Leeds	...	...	0 10 0
Gillman, Jas.	...	...	2 2 0
Lingford, Jas.	...	...	5 0 0
Tebb, W.	...	...	5 0 0
	£30	5	0

### AN OFFER OF £100.

The following is extracted from the letter of a gentleman, from whose beneficence the Cause has profited in numberless ways:—

"I wish to convey to you my desire to give £100 towards the debts, provided the subscriptions amount to as much as will pay off the £500 and save the twelve-and-a-half per cent. If Mr. Lingford will get up the subscription to £400, I will then pay my contribution with great pleasure."

### ANOTHER OFFER OF £100.

Rokesley House, Middle Lane, Hornsey, N., Aug. 6.

Dear Sir,—As you are moving in the matter of Mr. Burns' liabilities, I write to you on the subject.

So far as I understand, Mr. Burns' liabilities amount to about £1000, and as this is a very large sum, it is probable that the contributions which individuals are willing to make will still leave a large balance to be provided for somehow.

It has accordingly occurred to me that a few persons of standing, interested in extricating Mr. Burns from his pecuniary difficulties, might unite with him in an effort to borrow the requisite sum from a bank, at a moderate rate of interest.

Mr. Burns could, probably, offer some security in the way of plant, stock, etc., and this, combined with the personal security of those willing to share the responsibility, would probably induce a bank to advance the necessary sum.

Mr. Burns would, no doubt, undertake to make a small weekly payment towards reduction of principal. Such an arrangement, if feasible, has much to commend it, for it would place the transaction on a proper business footing, and would, perhaps, be preferred by Mr. Burns to the alternative of trying to raise the whole amount by private subscription. I am, personally, quite willing to join in any such arrangement.

Should such an arrangement not prove possible, I would be willing to contribute £100 in six months towards any other scheme for the successful freeing of Mr. Burns from his liabilities. You see I make the success of any such scheme the condition of my paying £100, and the reason why I do so is apparent.

If I paid the £100 down unconditionally, and if very little more were subscribed, Mr. Burns would be as much embarrassed in his work as he is now, whereas I should meanwhile have lost £100 without in any way attaining the object I have at heart, viz., the complete freeing of Mr. Burns from his pecuniary difficulties.

Yours faithfully,

H. HOGAN.



P.S.—If a few of us can get a bank to advance the sum required to free Mr. Burns, I think we should, among ourselves, pay the interest for the first three years.

To Jas. Lingford, Esq.

#### MR. W. OXLEY'S CONTRIBUTION.

My Dear Sir,—I enclose £5, and am glad you are taking up the position towards helping Friend Burns. I am doing what I can in other ways to help; and I do this because I have noticed a great advance of late in the power behind the MEDIUM which now ranks first in this country, as the exponent of true spirituality.

As a Yorkshire man, I am glad this substantial help is having its rootage there. Burns has had a hard struggle through the "dark days," and now I hope he may get out of his difficulties.

I am not quite sure that he has taken the course that I, and, perhaps, others would have taken in his circumstances, by which I mean—would it not have been more just to let the burden fall upon his trade creditors, and THEN appeal for substantial aid?

But this for what it is worth, doubtless he has good reasons if we knew all. In any case I think it far better to take this course than "borrowing" of others, which only perpetuates the burden that is so intolerable. Wishing you good success, I am yours truly,

WM. OXLEY.

Mr. Lingford, Leeds.

#### SUGGESTIONS BY MR. W. J. COLVILLE.

To the Editor.—Dear Sir,—As the question of the Liabilities Fund is now coming prominently to the front, and active steps are being taken in many places to assist in liquidating the debts now pressing so heavily upon yourself and family, and especially as many divergent views are taken of the situation by the British Spiritualists at large, I beg to offer my suggestion, as one out of many honest desires to see the path made plainer for you in the future, and the friends at large fully aware of the nature and scope of the work they are called upon to support. I think the following facts ought to be most carefully considered by all your friends, and indeed by all who make use of the MEDIUM as an advertising medium for local work.

Now it appears to me that the MEDIUM does a work which entitles it to peculiar consideration at the hands of the whole spiritualistic community. The question is often asked: Is not the circulation of the MEDIUM sufficient to keep it afloat after the manner of ordinary newspapers? Perhaps it does pay now, but there were times when it certainly did not, and though other papers have succumbed, one after another, unable to bear the brunt of the storm, the MEDIUM stood to its post firmly, in sunshine and storm, and always threw open its columns freely to the Spiritualists at large, no matter whether they supported the Editor in his work or not. Now in Manchester, Leeds and Liverpool, a very small advertisement of a meeting or Sunday service costs 2s. 3d. for each insertion, and this rate is no higher than in most large towns. The MEDIUM inserts innumerable notices free of charge. If the MEDIUM, therefore, has not always paid its way, it is surely largely because it has not had the revenue from advertisements, almost every newspaper relies upon to make it a pecuniary success. In common fairness and recognition of valuable services gratuitously rendered through many trying years, let every society determine to have a MEDIUM Fund, and consider the amount raised in the light of an obligation cancelled, not a favour conferred. Let all attempts to pry into your private affairs be denounced as dastardly and unfair. Let all treat the MEDIUM as an organ to which they are deeply indebted, and which they will gladly support as an open channel through which their own work can gain publicity.

Let 500 Spiritualists, for instance, offer £1 annually to support you in your work. Those who cannot give it may collect it. This seems to me a feasible and easy plan. Mr. Dashwood and myself each pledge that amount as a beginning.—Yours sincerely,

W. J. COLVILLE.

#### A LEGACY TO THE SPIRITUAL INSTITUTION.

In our issue for November, 1882, appeared an obituary of the late Mr. J. S. Shaw, of Castlemaine, and a paragraph stating that he had left his property in trust for the advancement of Spiritualism. His will was simple, and directed that after payment of all just claims against his estate, the residuum should be divided into four equal parts and entrusted to Mr. E. Finlason, of Castlemaine; Mr. W. H. Terry, of the "Harbinger of Light;" Messrs. Colby and Rich, Editors of the (Boston) "Banner of Light," and Mr. Jas. Burns, of the (London) MEDIUM, for the advancement of Spiritualism. The first mentioned portion was directed to be used in connection with the Castlemaine Lyceum; the remainder was apparently left to be used at the discretion of the gentleman named. Mr. Shaw's estate was somewhat involved at the time of his

death in consequence of his having become security for a friend, but after considerable difficulty it was extricated, and the property (which had depreciated considerably in the interim) realized, the nett result being £424, or £106 to each legatee. Some expenses incurred on behalf of ourselves and Messrs. Colby and Rich, reduced our respective amounts to £101 10s., whilst the cost of remitting the latter brought it down to one hundred pounds. As the amount in our hands is too small for any single undertaking of importance, we intend to utilize it in supplementing any effort calculated to widen the public knowledge of Spiritualism, and disperse the erroneous impressions that are current in regard to it. Any competent person working with effect in this direction will receive what assistance can be afforded from the fund.—The "Harbinger of Light," Melbourne, July 1st, 1884.

#### THE SITUATION FROM OUR STANDPOINT.

If ever a spirit was blest in a bequest made before leaving earth, it certainly is our unknown friend, Mr. Shaw. Whatever use may be made of the other portions, the quarter that came into our hands has filled a use in value equal to the whole. Certain pressing claims, the price of work done in the past, have been eased, and a way of hope opened up for the adjustment of all that requires to be done, to place this work in a just and honest position in respect to the claims held against it. We ask our readers to join with us in sincere gratitude to our kind friend who has gone to the Higher Life, for the signal benefits his generosity has conferred on the Movement in this country, at this crisis in its progress.

For our own part, we act the part of agent, or Medium, as Spiritualists would term it. When all is paid, we will not be one penny richer, but those who have been the real saviours of the work in latter years, will have received their just due. It is a miracle how those Liabilities could be incurred! It is all the work of the Unseen.

It is written in the olden time, that the brethren brought of their possessions and laid it down at the Apostles' feet, and that was distributed out to supply the needs of all. So it is to-day. Faithful, kind and true brothers and sisters, in sincerity and trust, contributed to pressing necessities, the supplying of which enabled us to keep up the weekly distribution of Spiritual goods to all the great family of Spiritualists. Never for a day has the door of the Spiritual Institution been closed, never for a week has the MEDIUM failed to make its appearance! Once the type was all up; it was Saturday, and the MEDIUM could not be printed for want of paper. A kind friend came in and pulled out his £5 note. More than once he acted thus. Since then he has been out of a situation for several years, and is about to emigrate, and sadly wants his money to enable him to do so. Most of the help we have received has been from persons in this position, and it would be terribly cruel and unjust for the Brotherhood to deprive these true brothers and sisters, whose kindness in the past made the weekly distribution possible.

This makes us very anxious. Our hearts bleed for kind, trusting souls, who have been unknown and essential friends, and now need that which is their own. They lent their means to the Spirit World; and sure as there is a God of Eternal Justice, they will all be paid. We know of a certainty that many of our readers are the servants of this Just God, and in His service they will regard it as a post of honour, to see that the fair fame of His Cause of Truth is vindicated.

We leave it in His hands. Should opportunity be given us, as hinted by Mr. Hogan, we would gladly toil for years to make all square. The imperishable riches of the Spirit is all that can be ours when the frail body is worn out with labour. If by thus consecrating these mortal energies we could justly balance the demands of Spiritual Work, our future years would be gladly devoted to that purpose. But if a higher use is to be attained in another direction, then the present load will be removed in good time, and the willing back will be ready for other burdens.

We must express our gratitude at the grand beginning which this Fund has attained. Including the Legacy, nearly £400 is available, only the £200 are offered conditionally on Messrs. Sharrow and Anderson's claim being met. A few more of these princely contributions would go a long way. They will come!

We regret to find at the last moment that the following reports have been crowded out: Felling, Bingley, Plymouth, Morecambe. They will appear in our next issue.

## SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

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*The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.*

*Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.*

*Legacies on behalf of the Cause should be left in the name of "James Burns."*

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 22, 1884.

### NOTES AND COMMENTS.

The Marquis of Lorne, in his excellent description of Canada, in last week's "Graphic," anent the Land Question remarks, that though the American Government owns vast tracts of land, the first thing "the people" do as thus represented, is to sell the land "to that terrible monster—the individual. The individual becomes land-owner, and the more of them there are the better, say this irrational people." This he considers a better system of land administration than a bureaucracy under the scheme of Land Nationalization. There is great truth in these views, but is the enunciator of them prepared to put them in practise? Are dukes, marquises, and other land-monopolizers, the only "individuals"? But the Marquis says, "the more land-owners the better." Precisely so! Then let us begin to multiply them, as they are doing in Canada, by selling allotments at a dollar an acre. The evicted crofters, who consider themselves "individuals," would not object to a perpetual holding, purchasable at a five-years' rental. When the Marquis becomes "Lord God King o' the Heelans," as a local worthy called the Duke, then we may expect to see great and beneficent changes.

Land speculation, land monopoly and land ownership, are not at all the same thing. A land—"lord" is not equivalent to a land—"owner." A man may be entitled to ownership of his own body: that is freedom. But to be "lord" over the body of another is slavery. But a man's "body" includes its necessary environment, its means of function and subsistence: these lorded by others, is essentially a form of slavery. Ask the opinion of that crofter, with his house pulled down about his ears!

Downright honesty, and consideration for the interests of others, make any form of land tenure beneficent. Examples of this we see in cases where as much as 40 per cent. of rent is being returned. A class of land administrators, on the lines now existing, would be excellent, if it cost no more than the necessary expenses of position and working. To drain the cultivator to the last ounce of blood, and expend the proceeds in the self-aggrandisement of the few, is to ruin the resources of the country, and demoralize its inhabitants at the same time.

As indicated by the "Crofter's Appeal," much of the suffering caused by landlordism is the direct result of agents, factors, &c., who administer the estates. The proprietors really know nothing of what goes on, but simply squander the extorted gatherings of their representatives. Can the Marquis of Lorne imagine a bureaucracy more cruel, cringing, and double-dealing than that under which the Crofters groan?

Why should the great Dukes, who are the ground land-

lords in London, not return a proportion of rent to the Londoner as well as to the farmer? During the last fifteen years we have paid £600 ground rent, in addition to the rent of the house which occupies the ground. This immense sum, paid in addition to a heavy "land tax" to the Crown, is sufficient to turn the scales between personal ruin, and the ability to exist and pay one's way. When we take our own case into account, and think of the hardship which the use of that £600 would have prevented, we can form some idea of the untold agony of disaster, suffering and pain, which this system of spoliation annually inflicts.

From the Control, it will be seen that A.T.T.P. has returned from Canada. That Control is a curious one. We would like to see all the spiritual teachers, on Sunday next, reply to it, and send us a report of their views. It would be a fine exercise in defence of the Cause.

The conclusion of Mr. Colville's Discourse on the Land Question will appear next week. The Leeds friends have ordered an edition in pamphlet form. Those who desire copies should write at once. They will be one penny each.

We desire to establish wholesale agencies for the MEDIUM in all the centres, so that local agents may have small parcels with less expense and trouble than by sending to London direct. In Manchester, the MEDIUM is sold wholesale by John and Abel Heywood; in Newcastle, by Mrs. Ross, Side. At these central places a regular weekly supply may be obtained, for sale at meetings, or to circulate to readers. We send a good many parcels every Thursday evening to agents direct. We supply 24 copies for 2s., the railway carriage being additional. We place every facility in the way of circulation, knowing how helpful to the Cause is the wide perusal of the MEDIUM. We solicit the help of all.

Mr. Towns being out of town on Tuesday, there will be no seance at 15, Southampton Row.

Mr. W. H. Harrison is in Brussels, where he has been for some time. He will return to London two or three weeks hence.

Mr. Reginald J. Owen announces himself from Archville, Ottawa, Canada, where he has gone for the benefit of his health. He hopes to make his home there permanently.

Amongst country visitors, we have had this week Mr. D. Heap and Mrs. Heap, of Bradford; Mr. Hall and friend, of Malton; Mr. Hill, South Wales; and Mr. Atherley, York, accompanied by Mrs. Atherley, and Mr. and Mrs. Dawson, of Manchester.

On Sunday next, August 24th, W. J. Colville speaks three times in Oldham (see special advertisement), and during the week following in Sheffield and vicinity. His last Sunday in England, August 31st, will be spent in Manchester; also his birthday, September 5th.

Mr. J. M. Dale desires us to announce that Mr. F. J. Wilson has discontinued his meetings at 167, Seymour Place, and has withdrawn himself from the Association. To meet the many applications being made, a developing circle will be commenced on August 31st, to commence at 8 p.m. and conclude at 9.30 p.m.

The Conference at Leeds, when the Psychological Hall was inaugurated, promises to bear rich fruit. From that time the Lyceum question has been all alive in the West Riding. It has been under discussion at Walton Street, Bradford, and on September 7th, a conference will be held in the Church there to push the matter forward. The young people are asking: When are we going to have a Lyceum here?

FOOD THRIFT.—An association having this object in view exists in Chester. The second report thus concludes:—"We rejoice to observe evidences of a widespread growing desire for the blessings of the simpler life. It is our aim to assist the development of these right measures of temperance and frugality in every way we can, and we appeal with confidence for the continuance of the sympathy and support of those who desire to aid right effort, and be helpful in the promotion of those principles of economy and health, which are just now claiming so much public attention."

B. SHORT.—The "Correlation of Forces," not the identity of forces, seems to be the scientific idea. We are glad to see all classes of mind make an attempt to express themselves; but to proceed to set them right in matters disputable, would serve no good purpose. At present there is no satisfactory scientific explanation of phenomena. All views are a hazardous symbolism, representative of a truth that no one is at present prepared to grapple with. In respect to "electric" and "magnetic" as applied to animal emanations, it is customary to regard cold as indicative of the former, and heat as equivalent to the latter. But when modified by the animal, a fresh series of imponderables may be the result, inappreciable to the usual tests.



## OBITUARY.

### THOMAS DANDY.

On Monday, July 11th, at 2 a.m., Mr. Thomas Dandy, of Manchester, left his earthly tenement for another and higher life. For some time he had been suffering from a bronchial affection, but it was not of a character to cause any serious apprehension to himself or others, and he had calculated upon another ten years of earthly life. But the event proved that human calculations are subject to the control of a Higher Power, to whom all must bow in subjection. On the Saturday prior to his decease he was taken with a kind of apoplectic fit, from which he never recovered, and he passed away calmly and peacefully without any apparent suffering.

Mr. Dandy came under Spiritualistic influence about thirteen years ago, from which time he became a hearty supporter of the Movement, and was eminently loyal to its principles as far as he understood and appreciated them. He was more practical than philosophical in his idiosyncrasy, which was manifested by steady and unflinching adherence to the Cause, in the early days of its introduction in Manchester. Unobtrusive in his outward action, he was yet punctual and always at his post. As Treasurer of the Manchester Society, for many years, he was always ready to make up financial deficiencies, and many, who never knew the source, have been recipients of his generosity. He occupied a confidential position in the establishment of one of the leading Lancashire Cotton Manufacturing Firms, for upwards of a quarter of a century, and proved himself to be a trusty steward of that which was committed to his care. He only retired from business about a month prior to his decease, when the Firm made him a present of a very handsome and costly chronometer, to mark their appreciation of his long and faithful services.

His remains were interred in the Manchester Southern Cemetery, in the same grave as those of his eldest married daughter, who also died somewhat suddenly about six months ago. To the Society with which he was, latterly, most intimately associated, his removal has left a blank not easy to fill.

W. O.

**THE WORK AT DEVONPORT.**—The attendance of all Spiritualists and friends of the Cause, who are interested in the progress of the work at Devonport, is cordially and earnestly invited, next Sunday evening, at 6.30, at Heydon's Hall, 98, Fore Street; Subject, "The True Universalism." My sincere thanks to all kind friends, who, by letters and other expressions of sympathy, have aided on this noble work.—W. BURT, 10, Hoegate Place, Plymouth.

A large crowd assembled at Leicester Gaol on Saturday morning to witness the discharge of four men who had undergone a week's imprisonment for declining to have their children vaccinated. The men, who left the gaol in company with the Rev. F. B. Meyer, were received with loud cheers. A meeting was held in front of the prison, and resolutions condemning the Vaccination Acts were passed. The men were afterwards entertained at breakfast.

On Tuesday, August 12th, Mr. W. J. Colville addressed a large and very attentive audience in Walton Street Church, Bradford. On Wednesday, August 13th, he spoke to a large company in Morley, and on Thursday, August 14th, he gave the first lecture which has been given since its erection in "The People's Hall," the new Co-operative Hall, Albion Street, Leeds. The chair was taken by Rev. W. Heaton, a famous champion of Land Nationalization, who introduced the speaker in a few appropriate and felicitous sentences. The hall, which is a very large one, was about half filled, with a charge for admission. The speaker was enthusiastically applauded. After the lecture several gentlemen made a few remarks. There was some questioning but no opposition. The meeting was a grand success. The lecture was reported verbatim.

On Friday evening, August 15th, Mr. W. J. Colville occupied the platform of Psychological Hall, Leeds, for the last time during his present stay in England. There was a large, most appreciative and highly sympathetic audience. The proceedings occupied two-and-a-half hours, and partook of the nature of a musical and literary entertainment. The artists were Mrs. Summerscale, (late Miss Clark), of Keighley, whose voice is peculiarly rich and pleasing; Mrs. Stansfield, Mrs. Colley, Mr. Gardner, Mr. Briggs, Mr. Charles Lingford, and Mr. C. Olarkson, who officiated as organist and accompanist with great ability; in addition to Mr. W. J. Colville, who sang four songs, gave two inspirational poems, and an address of singular beauty on "Music and the great composers." All the artists were at their best and an exceedingly pleasant evening was spent. The exercises terminated with a vote of thanks, coupled with many kind congratulatory words to Mr. Colville. The collection, amounting to £1 10, was sent per Mr. Lingford, president of the Society, to Mr. Burns, in aid of the Liabilities Fund.

## FRIENDSHIP.

(As distinguished from Love.)

Subject given by John Ainsworth, at Mrs. Neworthy's, Blundell Sands, for poem by "Quina," through her medium, Water-Lily (Mrs. Cora L. V. Richmond).

And what can friendship be but love?  
As the love of a sister or a brother,  
Fraternal still, must ever more  
By affection guiding you to each other.

Friendship is love that fills the heart;  
But not companionship like that  
Which never, never can depart,  
Nor yet is it a higher state  
Or broader love like that which lies  
Between all hearts whose sympathies  
Are closely blent. You love your friend  
Whatever the sex or state may be,  
His thought with yours or hers will blend,  
Because of their deep sympathy.

But that which in the earthly state,  
And in the state of light above,  
Is felt for our companion or mate,  
That you call Love; but ALL is love,  
But one is only for matehood here,  
The other is the general love  
That reaches to the outward sphere,  
And in fraternal bonds must move  
To those whom you call friends on earth,  
But who within, in the heavenly birth,  
May be your spirit-kindred, so  
To be brothers and sisters in that home,  
Linked by the ties that angels know,  
Within that realm whence angels come.

Friendship is as the moon by night,  
So Love is the sunshine of earth's day;  
Both may guide your steps aright,  
But the sun, with its full, splendid ray,  
Must be the source of love and life,  
And even on the moonlight shine.  
So this must be your guide, that love  
Fills the heart, and friendship is the whiter glow,  
The paler dye, which here must bend—  
For all would leave their home, their friend,  
Their kin for the one Love  
That fills the heart and mind and soul,  
Which, reflected from God's light, must move  
Until His Love enpheres the whole!

August 12, 1884.

## MEDIUMSHIP: PHENOMENA.

### WAS IT FANCY?

By A PERPLEXED MATERIALIST.

I don't think I am what you call a nervous person; but I must candidly confess to a quickening of heart beats, and an undefinable feeling of uneasiness when Mr. F. said, "This is where we generally hold our seances." True, there was nothing to be afraid of—still it is a startling thing for one who believes in Tyndall and Huxley, to find himself on the threshold of a room said to be frequented at times by spirits of the departed. I found myself in an ordinary sitting or dining room, overlooking a pleasant stretch of garden, and showing signs of every-day occupation. In one corner, standing on a tripod, was the japanned body of an old magic lantern, minus the nozzle containing the magnifying lenses, and used merely to hold a candlestick and lighted candle. At first I was inclined to be suspicious of this arrangement. A subsequent examination, however, showed that the lantern had nothing whatever to do with the manifestations I witnessed; nevertheless it would have been better, I think, had something less suggestive been employed for illuminating purposes. In another corner a pair of thick curtains had been so hung as to form, when drawn together, a little recess capable of holding a couple of chairs. On the opposite side of the room, close against the wall, was what I took to be an American organ, and as I was given to understand that the spirits were sometimes musical, I scrutinized it closely, but without being any the wiser as to their mode of using the instrument. The centre of the floor was occupied by a large oblong table, covered with a cloth, and lying upon it was a paper tube some fourteen inches long, a small cardboard cross, and another piece of cardboard shaped like the back of an ordinary hair-brush. The two latter articles had been coated with luminous paint, so as to be visible in the dark. At Mr. F.'s request I examined everything carefully. My examination over, Mr. F. asked me to notice that all the

stops of the organ were pushed back in their places, and called my attention to a broken chair, which injury he said was the handiwork of the spirits.

It was now almost dark, but as the spirits favour darkness, what little daylight remained was carefully excluded by drawing together the window curtains. I assisted in placing a number of chairs around the table, and all being ready the rest of the company were called in. Presently we were all comfortably seated, with our hands resting upon the table, there being just sufficient light to render faces, furniture, and other objects dimly visible. "This is very absurd," I thought to myself, as I glanced around the table; "I wonder now how the spirits will introduce themselves." Meanwhile conversation began to flag, and finally ceased altogether. "Come," said Mr. F., "too much expectancy is bad, suppose we try a little singing." We accordingly sang "Shall we gather at the river?" but no spirits came, and when we left off the silence was as profound as before. Suddenly someone thought they heard a faint tapping. Another pause and then Mr. F., as "leader of the circle," asked of the spirits, "Are you there friends?" This time there could be no doubt about it, three faint raps, signifying "Yes," being distinctly audible. The sounds appeared to come from beneath the table, and were given in quick succession. "Are we sitting right?" was the next question, and a prompt "No" (a single rap) the reply. The next thing was to discover *who* was sitting wrongly. This was ascertained by each of us in turn asking of the spirits, "Am I right?" those who were answered negatively being subsequently directed by raps as to their proper places in the circle. The spirits now requested that the light might be extinguished, and acting upon the advice of Mr. F. we joined hands. Conversation was by no means forbidden, but we were cautioned against asking foolish questions, or becoming too desirous for proofs of spirit power. There we sat in perfect darkness until I began to compare myself to an entombed miner imprisoned in the gloomy depths of some Rhondda Valley colliery, sitting hand in hand with his comrades, anxiously waiting for signs of the exploring party. "Suppose we try a little more singing," said Mr. F., and he led off with "Was it fancy. . . . ?" I find myself unable to give the exact words, but they seemed so appropriate to my state of mind just then, that for the life of me I could not refrain from laughter. I had barely recovered myself when one of the circle called attention to a luminous point—a sort of phosphorescent Will-o-the-wisp—that was flitting about the room. It seemed to follow no definite path, but darted hither and thither, sometimes going as high as the ceiling, sometimes passing close to the face of a sitter. The singing being resumed, the piece of cardboard shaped like the back of a hair-brush suddenly moved from the table and began to float about over our heads. Once I noticed that it came in contact with the chandelier, but beyond a slight recoil there was no perceptible check to its movements. I did not know what to think, so in sheer desperation I asked the cardboard to come and tap me on the nose, and in a moment it fluttered down and did as desired. "Now go as far away from the table as you can," said Mr. F., "and show our friend that your movements are not controlled by any one present." Away it soared, higher and higher, until it was quite out of any person's reach in a remote corner of the room. While this was taking place I felt a pinch on my right leg, and a moment after a hand smoothing my coat collar. I said nothing, and it was not until several other members of the circle announced that they had been touched on various parts of their body, that I decided to give my experiences. The cardboard cross, previously described, now made an ineffectual attempt to float; but the paper tube was as active as an eel, rolling all over the table, and occasionally it would be lifted up, and one or the other of us smartly struck on the head. At this juncture, Mr. F. complained that the spirits had gone off with a smoking cap he was wearing. We all laughed, and I jestingly suggested that the spirits should place it on my head—a request that, much to my bewilderment, was at once complied with. The organ was now played, spirit fingers running over the keys, and spirit feet, I suppose, working the bellows. The musical spirit was very obliging, readily playing "Nancy Lee" for my especial edification. A spirit voice was the next manifestation—such a queer voice—weak and husky, suggestive of fog and bronchitis. Perhaps it was that the vocal chords were not sufficiently materialized. I tried in vain to localize it; judging distances in the dark, as every one knows, being extremely difficult. The voice had plenty to say at times, but when asked a direct question, it invariably

maintained a provoking silence. More vagaries from the spirits, and then Mr. F. asked if it was time to prepare for materializations. "Joey" (the voice) at once said "Yes," and promised that the spirits should do all they could for us.

The candle was now lighted, the table wheeled back against the door, and the chairs arranged in a semi-circle around the curtained recess. A daughter of Mr. F.'s and a Mr. Davis (both mediums), entered the cabinet, as it was called, and the curtains were drawn. By the direction of "Joey," the candle was shaded, until there was just sufficient light to faintly distinguish the outlines of things. We sat in much the same order as before, but without joining hands or being in contact in any way. There was plenty of music, and occasionally we all sang, Mr. F. and one of the lady sitters taking it in turn to play. For a very long time after we had thus rearranged ourselves, nothing whatever occurred, beyond perhaps a movement or slight cough from the mediums in the corner. As some of us were becoming impatient, Mr. F. called out to "Joey" to know if we might expect anything. A pause, and then the spirit voice said, "We are doing all we can, but power as yet is very weak." More music, and suddenly there stepped out of the cabinet a tall figure, robed in white. I could not distinctly see the features, but I thought I could detect a pair of coal-black eyes. "Who is it?" I asked of the lady by my side. "Oh! that is the spirit of an ARAB that frequently attends our seances," was the reply. The figure was over six feet high, but there was a vapourish ghastly look about it that was very remarkable. Both this spirit form and others which followed it were careful not to advance far from the cabinet. Away from the medium I suppose the power is less strong. A hideous black negro boy—a DWARF—next came out, and the odd noises—unintelligible guttural sounds he made so frightened Mr. F.'s wife that she gladly changed places with another sitter who sat at some distance off. After this, a beautiful girl with long black hair, reaching below her waist, paid us a visit. This it seems was a strange spirit about whom Mr. F. could give no information. Throughout these materializations I was very much struck by the dim, flickering appearance of the figures. They were never very distinct at any time; their existence seeming to depend upon a subtle, impalpable force emanating from the cabinet. Another irksome pause, and then "Joey" was heard to say huskily, "that the spirits had done all that they could for us, the conditions not being of the best." The voice then wished us all good night, and we heard it no more. A hymn was then sung, and the most extraordinary evening I have ever spent in my life came to a close.

I may add that one of the mediums (the daughter) was in a trance during the whole of the materializations, and on coming to appeared absolutely ignorant of what had taken place. The other medium, though inclined to lose consciousness, did not in reality do so, as he more than once spoke to us from the cabinet.

Just a word as to this account. It is absolutely true in every detail. Of course I may have been deceived, but that would not, I hope, impunge my accuracy. Another thing, the seance was a private one, and for obvious reasons I cannot commit to print many details that otherwise I would gladly publish. Mr. F. is a gentleman in every sense of the word, and I feel confident that he and his family would not go to the trouble of inviting friends week after week to witness bogus exhibitions. Why, they would have nothing to gain, and everything to lose! Please recollect no money passes, and that as far as I—an unbeliever and a stranger—could discover, there was not the slightest attempt at trickery. I should like also before I close to place on record the extreme kindness and cordiality with which I was received at Mr. F.'s house. Were all Spiritualists as ready to assist inquirers as Mr. F. Spiritualism would hold a far different position than it does at present.

Finally, as a Materialist, I find myself greatly troubled in my mind. Hitherto I have held life to be a property of matter, like gravitation, expansion or contraction. Spirit or soul is to me a meaningless term, a figment of the imagination—a poetic image, if you will, which as science progresses must necessarily be dispelled. But if Spiritualism be true, then the path I am so painfully and labouriously following must be abandoned.—"Frome Times." August 6th, 1884.



## PHYSICAL MANIFESTATIONS.

Dear Mr. Burns,—To realize that those loved ones gone before can return to us and make their presence known, is truly comforting. This was the happy experience of a few friends last night at the house of Mrs. Ayres, 45, Jubilee Street, E. (Mrs. Walker, medium). I was admitted rather late, as I could not be present at the proper time appointed for the meeting, which is 8 o'clock, but was informed that the physical manifestations had been good before I arrived. We commenced singing, and soon the power of spirit presence was manifested most remarkably, for the bells (illuminated with luminous palms) were rung, and carried over our heads, thrown down, also placed in our laps, again to be taken away by the "invisible hands" to others. These gentle spirit-hands patted us in turn, and felt our bodies as if investigating our substantiality; and once I was patted on my head by one who was undoubtedly hovering; all this while the sitters' hands being linked together. A form appeared in the centre of the circle, and suddenly vanished from view. Again, another form, or very large spirit-light was seen near the cabinet, at the same time as a bell was rung and carried round the circle. The harmony of the circle being perfect produced the grand result of spirit-manifestation above described. It was sweetly refreshing to be there. At the close, the medium consented to give next Tuesday night for the benefit of the Spiritual Institution, and I trust that a good meeting of friends will assemble and show their devotion to the Cause by giving freely of their "mite," to help take off the heavy burden from your ever-willing, though almost tired shoulders. With sincerest wishes for the advancement of this noble truth, I remain, sir, yours fraternally,

R. G. DOUGLAS.

London, E, August 20th, 1884

## LITERARY NOTICES.

## MR. S. C. HALL AND THE "CHRISTIAN."

In last week's "Tynemonth Examiner," "T.C.E." quotes Mr. S. C. Hall's letter from the MEDIUM, August 8th, and thus concludes his remarks thereon:—

Look through European literature for a list of the great sceptics who have influenced the world, and I do not think that one can be pointed out who deliberately combatted religion. They disputed the arrogance of priestcraft, and exposed the pretensions and absurdities of the Christian Church, but they bowed meekly before the "Power that makes for Righteousness."

Voltaire has always appeared to me in the light of a moral, and even a religious reformer. He upheld virtue, but attacked the Church. Bruno, the martyr, was another of his type; and so was Tom Paine. The man who shall dare to call Paine an Atheist is simply bold in ignorance. He was dubbed "Atheist" by contemporary bigots just as Socrates and Jesus were, and Spiritualists are. What does a bigot mean when he calls a better man than himself an Atheist? However, to the point.

Two years ago, when on a visit to the West of England, I had the privilege of meeting Mr. Hall and listening to an eloquent address given by him on the subject of religious life. That he is an inspired man is certain; no one at his advanced age (he is over 80) could have spoken so vehemently and with such wisdom except for angelic aid. And he told us the history of his life: how that, when in the pride and vigour of manhood, in the fullness of intellectual power, a great shadow fell upon him and threatened to destroy his peace. He had carefully examined the claims of Modern Christendom, and found them wanting. He, by the light of science and literary culture, examined the books upon which Christianity stands, and found that he was no longer able to assent to the beliefs he had learnt at his mother's knee; and his life became for a time intolerable under the burden of this affliction; and then a blessed change took place! He heard and investigated Spiritualism: he probed its depths, and scaled its heights, assimilating to himself the splendid lessons which expanded his nature, and, for the good of others, correcting what errors he found to exist. Its revelations enabled him to believe in past revelations. Its phenomena permitted him to believe the supernatural phenomena of ancient days. Under the influence and guidance of his spirit, or angel friends, the gloom of life departed,—the ocean of futurity lay spread before his gaze like the sea to the war-worn Greeks under Zenophon: and though the sufferings of Mr. Hall can scarcely be compared to those endured by the "Ten Thousand," nevertheless his new found joy was great as theirs: and as they, on issuing from the mountain fastnesses, cried with delight "The sea! the sea!" so he with equal gratitude cried and still cries, "Thank God, I am become a Christian!" Spiritualism converted him to true Christianity, and Spiritualism is the cause which the enlightened publisher of the "Christian" would be happy to expose! I will allow your numerous readers to read, reflect, and decide as to the relative value of Modern Christianity and Spiritualism as agents in promoting virtue and happiness.

## MENTAL MAGIC.

To the Editor.—Dear Sir,—For the information of intending subscribers to the above Work, as per my notice now appearing in your columns, kindly allow me space to further say, that unless a Large Edition is at once subscribed for, with or without the extraordinary premium mirrors (which premium offer is only guaranteed so long as the Notice itself appears), a cheaper popular edition, probably about half price, will be substituted, which cheap edition will be considerably abridged in respect to the announced, suggestive, valuable and wonderful Occultism, hitherto reserved, embodied in the additional Esoteric Appendix, which is pronounced to be characteristic of a work issued only at a prohibitive price, rather than a volume placed within the reach of all, who it is believed will avail themselves of this opportunity. "Verbum sat sapienti."

Yours truly,  
ROBT. H. FRYAR.

Bath, August 18th, 1884.

Mr. Hedley Garforth, formerly associated with the Sowerby Bridge Lyceum, is now printer of "The Liberal," Sydney. He is rather rough on our old "friend" Little Tommy, the "shut-eyed speaker." He persists in advertising him as lecturing under the auspices of the Australian Secular Association. The two a's in the last word, placing such emphasis on the first syllable, are rather significant considering the little spouter's self-confessed antecedents.

A new edition of Captain James's "Mesmerism" has been published, for which orders may be sent to the MEDIUM Office, 15, Southampton Row, London.

## PROGRESS OF SPIRITUAL WORK.

OLDHAM.—We had Mr. Tetlow, of Rochdale, with us last Sunday, when his guides dealt with the subject: "I know that my Redeemer liveth," in the afternoon. The argument adduced favoured the idea that man, in a spiritual sense, is his own Redeemer, his own Saviour, that in and through him are the channels whereby he may attain to his own ultimate of spirituality. In the evening we had a capital audience, when three subjects were voted upon: "England: has she attained to her zenith of prosperity, or is she, as some assert, on the decline?" "The Conversion of St. Paul," and "Saul, King of Israel." The first subject was selected for discourse, and was dealt with in a very masterly manner by the medium's guides. By way of introductions the other two subjects were briefly touched upon, but the greater portion of the evening was utilized in an elaborate treatise on the subject. Beginning with historical facts pertaining to England's position two thousand years ago, mentioning her connection with Ancient Rome, and tracing her history down to the present time, a number of influences were referred to which had had very much to do with the bringing about of the intellectual, moral, and spiritual status she now enjoys to-day, as one of the foremost nationalities of the world. The general tenour of the discourse was to the effect that England had not attained to the zenith of her prosperity. In a certain sense, commercially and financially, as a nation, England might appear to be declining somewhat, but when she became strictly honest, and certain evil elements in connection with her Constitution and Government were eliminated, this trait would disappear. Great and mighty changes had taken place during the past few years. England had not attained to her zenith in a political sense. The millions of this mighty nation were to have great privileges conferred on them in a brief space of time, and the measure of household suffrage, now agitating the country, was the grand forerunner of other measures of a revolutionary and reformatory character. Many measures passed of late years were referred to, special reference being made to the Education Bill of 1870, and our School Board System in general. At the close one or two questions were put, and dealt with by the controls.—Next Sunday, Mr. Colville is to be with us, and we hope to see many of our friends from a distance. As Mr. Colville is about to leave England for some time, friends from the surrounding districts cannot do better than take advantage of the opportunity now presented of listening to his utterances in the shape of inspirational oratory.—W. NUTTALL, Oldham.

LEEDS.—On Monday, at the Psychological Hall, Mr. J. J. Morse gave a lecture on "What influence is Spiritualism calculated to exert on the Moral, Social, and Political Progress of Humanity?" which he handled in his usual masterly style, and gave great satisfaction to an appreciative audience. He left us with many wishes that we should have the pleasure of a return visit. It is some nine years since he visited Leeds last. I was led to remark of the changes that had occurred in the Spiritual Cause in that time. But one great point was noticeable, the kindly feeling and sympathy towards the Spiritual Institution. Let us hope the darkness that has enveloped the Cause is passing away, and an era of light is dawning for you and the Cause generally.—J. L.

## SPIRITUALISM AT NEWTON ST. CYRES.

We held our circle here on Sunday, at the residence of our venerable friend Mr. John Parr. This circle was established at the inauguration of the New Spiritual Era, in January, 1881, it being my first bit of work under the auspices of Spiritualism, immediately after my suspension from the orthodox pulpit.

This took place during those memorable days when the whole country was, as it were, buried in the almost unprecedentedly deep snow. It is interesting now to look back and see how, with dogged regularity, we all trudged through the snow and the mud, bravely defiant of darkness and storm and cold. So warm and glad and full of life were our souls in this blessed experience of spiritual communion. We were no doubt at the time, stimulated to our task by the unseen toilers. The circle consisted of five persons, and as then and there established, it remains for all time; it can neither be modified nor broken, save by the death of any of its members. Whatever other elements are forthcoming, will gravitate around their own natural centres, apart from that original circle and not assimilated thereto.

We read in Acts, xiii., of another "circle" of spiritual workers, to whom whilst engaged in fasting and prayer, the Spirit said, "Separate me Barnabas and Saul for the work to which I have called them." Then follows an account of the journeyings and labours of these early Spiritualists, and of their return to the original centre with the relation of their experience. From the above-named spiritual church, a circle also, the writer of this has gone forth, to Plymouth, to Exeter, to Olchester, and indeed to very many cities, towns and places of the country; gladly turning sideward to the original centre, bearing the rich freight of an ever-augmenting accumulation of experience and success. In this original circle, in virtue of its high spiritual elevation, our frequently-recurring experiences are of a most rare and refreshing order. We scarcely ever fail to obtain therefrom a renewed baptism of power and inspiration for our work. Moreover, each member of that circle has his and her allotted work, and distinctly defined and recorded task in this cause.

Our meeting on Sunday was of surpassing and striking interest to us all. Our esteemed friend, Mr. H., of Exeter, being with us, we were favoured with varied communications from the realm unseen—the "Spirit" through him spoke to us in terms and tones that made our souls vibrate with indescribable feeling. The medium was made to take the writer by the hand and give earnest fraternal greetings, and this was followed by a symbolical description of my mission, which sufficed to stimulate one's aspirations to the utmost. Returning homewards at a late hour, and whilst clasping each other's hands in farewell, there under the starlit firmament, and in the middle of the highway, the medium was entranced and made to address to me some final words—words which will thrill my spirit when I am hundreds of miles away from the scene. I will remark that I am much impressed with the improvement that has taken place in our young friend and medium, Mr. H., as regards his mental growth. From the unstable child life of former days, he has attained to a noble vigour and manliness of thought. This is the kind of "development" we want to see in all mediums; this interior development; this growth of mind; this progress to spiritual freedom and independence. When this is forthcoming, all the rest will follow.

Besides the circle above mentioned, Spiritualism was occupying much attention in other homes. A good company of friends met in circle at the residence of Mr. and Mrs. Billing, whose daughter is becoming an excellent trance speaker and medium of communication from the friends beyond; whilst in another house a discussion was going on, which may lead to important results.

OMEGA.

BRADFORD: Walton Street Church, August 17.—Mrs. Bailey is a splendid trance and clairvoyant medium, and she had a very good audience in the afternoon, notwithstanding the fine weather, and Otley Road first anniversary. Six clairvoyant descriptions were given and acknowledged. At the close a stranger got up and spoke in appreciation of the way in which the service was conducted. In the evening the chairman read and expounded a passage from A. J. Davis. Mr. Taylor, Millom, being in Bradford as a change for the benefit of his health, came to listen to Mrs. Bailey, but he was controlled to give a very excellent discourse on "Perseverance." The spirits of foreigners controlled Mrs. Bailey, which proved interesting, and greatly attracted many strangers present. It was another joyful day. On August 12, Mr. Colville gratuitously gave us a farewell address to a large audience of intelligent people, who chose as subject of discourse: "The existence of the planetary worlds, and their influence on human beings." This public speaker will long be remembered at Walton Street Church, for his kind liberality in helping on the Cause in Bradford. Orthodox opposition, once so strong, has been greatly shaken, and the cry is—Can we have him at some future time? Mr. Colville has left a fine feeling of inquiry after the truth of Spiritualism.—PINDER.

MANCHESTER: Temperance Hall, Tipping Street.—On Sunday last, August 17th, Mr. Wm. Johnson, of Hyde, occupied the morning, answering questions by various controls. In the evening there were five subjects handed up from the audience. The controls said they thought it would be better to give to each subject a short time, so that none would be disappointed. The following were the subjects: "The Sermon on the Mount;" "The first nine chapters of Revelation;" "Do Spirits grow in stature in the Spirit-world?" "What did Jesus mean when he said he would send the Comforter?" "The Parable of the rich man and Lazarus." When the guides were treating the latter subject, there were three very good young men so shocked that they put their hats on and walked out. The guides said that if that passage were true, they would sooner be in hell than in heaven, for the rich man showed more love and sympathy than did Abraham. The whole of the subjects were treated in a masterly way, which seemed to give great satisfaction to all but those I have mentioned. We had a very good meeting, including many strangers. Next Sunday, August 24th, we have Mr. B. Plant, trance and clairvoyant. On Sunday, August 31st, Mr. W. J. Colville has taken the hall for that Sunday entirely, to do as he thinks fit. He is giving three lectures; morning, 10.30; afternoon, 2.30; evening, 6.30. On the following evening, Monday, at 8 o'clock, and on Friday evening at 8 o'clock, Friday being Mr. Colville's birthday, and his farewell address in England. We hope our friends will make it well known and make an effort to well fill the hall. There will be no collection on this evening.—On Sunday afternoon, September 7th, at 2 o'clock, we intend opening a Lyceum for the children; we hope that the members and friends will send or bring their children.—J. M. H.

MIDDLESBOROUGH.—The friends held their usual service yesterday. We were very much disappointed that the speaker who was to have been with us, Mr. Taylor, was taken very ill with sunstroke. The friends hereby tender their sympathy to him, hoping that he will soon get well again, and be able to pay us a visit. In the morning the guide of Mr. Guy gave a very good address. In the evening, Mrs. Gill took for her subject, "The power of Prayer," which she handled very ably.—A. MC SKIMMING, Sec.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday, Mr. W. Johnson devoted the afternoon to answering questions, and as several strangers were present, preference was given to them. Several questions were asked and all admirably answered, and they thanked Mr. Johnson for the new truths which he revealed to them. He told them he did not know what he had to receive thanks for, as he was but the instrument of the spirit-world. In the evening Mr. D. Fox, of Manchester, spoke on "Spirits and Angels, and their attendance on men."—C.

SUNDERLAND.—Last Sunday evening the Albert Rooms were crowded to the doors by a respectable audience, many of whom had come long distances to hear that wonderful clairvoyant medium, Mr. John Scott, of Hutton, who gave a short address upon the "Use and abuse of Prayer." The audience listened attentively to the discourse, which seemed to give every satisfaction and was warmly applauded. At the close of the address a large number of the audience had clairvoyant delineations given to them of their surroundings, which we think in every case except one were fully recognised. All those persons who received them were entire strangers to Mr. Scott, and persons who were not Spiritualists nor in any way connected with our cause, consequently this apparently gave greater satisfaction, and likewise caused much wonder and comment amongst the audience, who seemed to recognise that there was much more truth in the teachings and philosophy of Spiritualism than they had previously given it credit for. As previously intimated, we shall be most happy to put any of the friends in communication with Mr. Scott, who will give them clairvoyant consultations on receipt of letter in our handwriting, stating what their requirements may be. Of course friends must not be in too great a hurry to receive replies, as Mr. Scott is only a working man who has to labour hard in the coal mine to earn his daily bread. We are happy to know that from our previous intimation of this fact, that a number of friends have written to him, and it has been the cause of doing a great amount of good. Mr. V. W. Pinkney occupied the chair, and read the lesson of the evening in a very effective manner. Mr. Jos. Fowler presided at the harmonium with his usual ability. Several persons presented themselves for magnetic treatment and received it freely.—G. H. FINE JONES, Sec., S.S.E.S.

LIVERPOOL.—On Sunday last, August 17th, Mr. W. J. Colville addressed two large and influential audiences in Rodney Hall. The exercises were of a very interesting and instructive order. Many old friends were noticed among the congregation. Expressions of regret were unanimous, that the speaker was so soon to leave British shores.—COR.

WEST HARTLEPOOL.—On Sunday we will have Mr. J. G. Grey as speaker, and on the 31st Mr. Scott.—WM. WARDELL.





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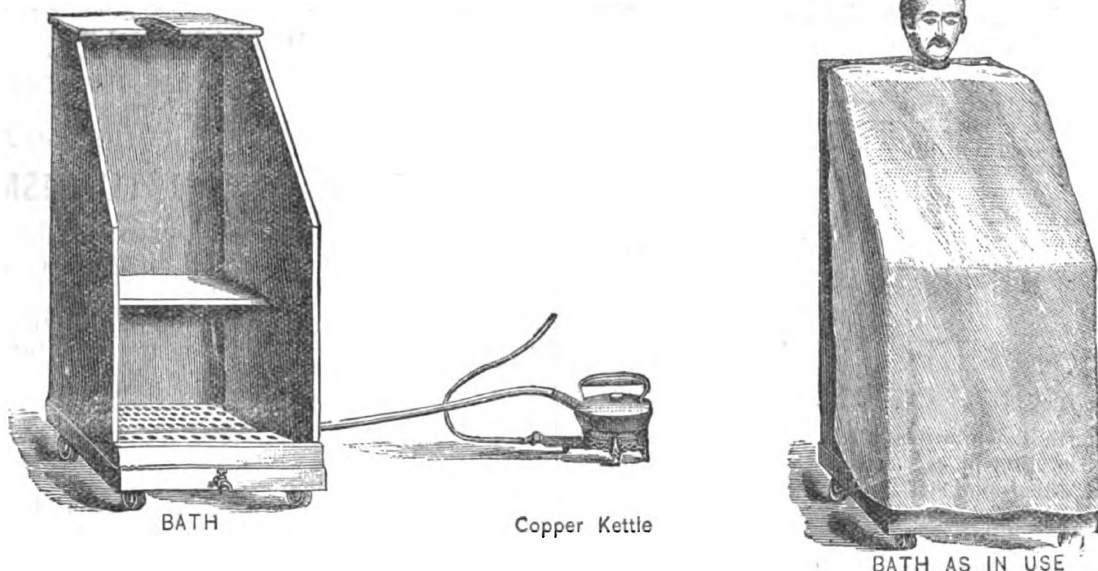
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