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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.)

(Concluded from last week.)

Co-operation has been suggested as the sovereign remedy for all these ills. Societary *versus* individual property has been advocated, as peasant proprietary in land has been suggested by many as the true solvent of the land difficulty. Now, as to co-operation, theoretically it is irreproachable. The ideal co-operative schemes, of which we hear so much, are well nigh perfect. So were the Owens' communistic plans, and the failure of either Co-operation or Communism, in an actualized state of society, is due, not to an error in the ideal system, but in the means of carrying it out. There is a danger everywhere from the tendency of large organizations soon becoming under the dictation of a very few wealthy and influential men, and these are considered, by the country at large, extremely important because of their wealth. No matter how they got it, the vote of a man of immense capital is worth more, in the eyes of all aspirants to political power, than that of a labourer.

Make all votes of equal value, establish manhood, yea, and womanhood suffrage, too, and if there be evils accruing to the nation at first, from the adoption of so broad and liberal a policy, these evils will be but the excrescences by means of which the bad blood of the nation, the virus which inoculated its veins in the old feudal times, and has been lurking as a deadly poison within ever since, will be thrust forth; as the agitation, and even revolution, consequent upon the franchise, cannot be permanent, though for a while a sudden accession of liberty sweeps down like an avalanche upon the land, and the timid fear for the future, not knowing that the turmoil of the present is but the harbinger of happier and more peaceful days.

Co-operation, independent of officialism and party strife, will be a fact so soon as the great mass of men and women find it to their interest to club together, and stand shoulder to shoulder as one man, against a common foe. While individuals cannot easily become large capitalists, except in very rare instances, the accumulated and united capital of a multitude can be a power sufficient to offset that of any and every millionaire.

Now, should the great People arise in their might, and determine to counteract the existing evils, they must compete with the monopolies of the day, and can do so provided they can trust one another, and work together as partners in a common firm. A railroad built and managed as the property

of a million, controlled by representatives chosen from the people, might leave undisturbed the manoeuvres of monopolists, and yet at a cheap rate do all the business of the country, and leave the monopolists' enterprise to sink or swim as best it might. But the great question which arises is—How shall the people get possession of the land whereon to build and create wealth? For nothing can be done without land, and that is fast disappearing even from those who are ready to pay a fair price for it. It is in the hands of an ever-narrowing few, who hold it with a death grip, and who are starving the million to support the handful.

There is at present an old land tax of four shillings in the pound on all English land, a mere fraction of which is now paid. Enforce that tax as a step towards the absolute nationalization of the land, and the burden of taxation will fall, not upon those who make good, but bad, or no use of their property. If four shillings in the pound should be the tax levied upon the justly-estimated value of land all over the country, then those whose land was of little or no use to them need not pay the tax: they could at once allow it to become the property of the Government. Those who cultivated land, and built upon it, would be the means of employing many who are now idlers, able and willing to work, but without employment or the means of subsistence. Houses would become more plentiful, food would be cheaper, clothes would find purchasers, and by the proper employment of the unoccupied thousands, strikes and panics would be averted, and the country saved, and all through the settlement of the land difficulty. No one should be allowed to claim what he does not employ for the general good, and no one should be permitted to so underpay labourers as to allow the rich to be ever growing richer, while the poor are ever becoming poorer.

Peasant Proprietary has been suggested as a means of settling all the present embarrassing and pressing questions with reference to land, but while peasant proprietary may be an ameliorative or palliative measure, it does not partake of the nature of a radical reform. It would temporarily reduce the evil, it would allay some immediate distress, it would split up vast estates and farms into many small ones, but it does not propose a radical change in the present system of land proprietorship. Private property in land is admitted by the peasant proprietor as much as by the wealthiest earl or duke, while the advocates of peasant proprietary, of course, cannot object on principle to the ownership of land by individuals, and until we clearly understand the injustice of any claim to the ownership of land, we shall not have solved our problem or settled our dispute.

The Peasant Proprietor says he has laboured hard to possess himself of a small estate, which he shall be able to bequeath to his children after him, and he asks, very naturally—Have I not a right to do what I will with my own, and is not that my own for which I have industriously

laboured, year after year? Is that which I have earned to be taken from me? Am I to forfeit everything, and see my property distributed among the multitude? Our answer is—You can never have worked for or earned land, though you may by your own industries have rendered land valuable which was comparatively worthless before you took it in hand. You may have procured the right to the fruitage of certain acres of ground and to the buildings upon it, but the land itself does not belong to you, merely because you have discovered it, or brought forth its latent powers, causing it to yield a luxuriant harvest. But if you, possessed of this land as you think justly, should be compelled to deliver it up to the Nation, you must of course claim and receive compensation for what is reasonably your own. The Nation, or the State, having the right to take the land, has not the right to grasp the fruit of your toil. Now, you did not make the land, therefore, it is not yours. The ground is the property of God, and you did not buy it of the Creator. It has been decreed to you by no special gift from Him. The land belongs to all men equally. The Creator has given it to the inhabitants of the earth, without favour or restriction, and no one person can possibly say he has a greater right to land than another has.

But how will you divide the land from the results of the labour which has made it fruitful? How will you separate between the property of the man from whom you take the land, and the land itself? The answer to us is very simple. If the State takes your land as it is, with all the improvements or buildings upon it, which are results of your industry, you must be compensated for all that is yours; as the State has no right with anything except the land itself. An offer may be made to you to retain possession of the land, by payment of ground rent to the State. You must pay your tax on the land instead of on the property, and we do not think if the taxation were shifted, if you were all obliged to pay for using land because the land is national not private property, and were then excused from all tax upon legitimate private property; that any one of you would be injured. A reasonable scheme of land nationalization merely forces all persons to pay the public for the use of land, which is public property, but does not extort money from any one because he improves the land, and thereby cheapens the commodities of life, and by increasing lawful competition benefits the entire community.

Now, the immediate advantages of land nationalization would surely be these. The nation claiming the land, but not its produce or the buildings erected upon it, would compel all who keep land idle, as pleasure or hunting ground, to pay dearly for the privilege of playing dog-in-the-manger, or devoting some of the best parts of the country to purposes of cruel sport. Fox-hunting, grouse and pigeon-shooting, and other sports indulged in by the nobility and landed gentry, are surely of no use to the country, and why should a privileged few be allowed to amuse themselves at the nation's expense, without paying, and that pretty dearly, for the privilege. Suppose the land tax of four shillings in the pound were rigorously enforced, in every case, on the evenly estimated value of land, and the valuation were determined and fixed at a uniform rate by the chosen representatives of the people, assembled in convocation, then if any chose to pay this tax, they would be pouring into the nation's coffers an amount of wealth by no means inconsiderable, which could at once be utilized in many schemes of improvement. But those who make no use of land at all, and really receive no enjoyment from the nominal possession of it, would surely, in most instances, deliver it up to the nation, or else improve it or build upon it.

Now, if it were improved, cultivated, built upon, these works could not be undertaken without the employment of a large number of men to do the necessary work. As the land became fruitful or covered with houses, which could be sold or rented, the wealth of the country would positively increase, as wealth is created by labour, and the enrichment of the masses does not necessarily mean the impoverishment of any body. If land cannot be added to at will, while capital can be increased by labour to a practically unlimited degree, as all property was originally the result of labour, we do not see that any one needs to suffer by the nation's claiming the land. If those who are now holding it unoccupied shall be obliged to pay the nation for their tenure of it, they will simply be forced to make it productive, or in some way remunerative, that they may still afford to hold it; and by making it fruitful, or building upon it, they enrich the nation, and have an opportunity of enriching themselves also, as

labour creates capital, thereby adding to the wealth of all who work or furnish the means for the carrying on of any industry.

If this land tax were at once rigorously enforced in every instance, a very large amount of land would at once be given up, and that land could be utilized in providing bread for the starving millions, and clothing for the multitudes who now go naked in the streets. We want more houses, more clothing for the masses. Hundreds of miserable creatures are huddled together in foul, unhealthy tenements; thousands go supperless to bed, and starve in nakedness in the streets, while the cry is everywhere, that the warehouses are overstocked, that work can only be allowed half-time, that England is producing more than she can consume. Labourers and workmen of all trades are striking for higher wages. Many mills and factories are only working half-time, and others are closed altogether. A general panic seems imminent, unless some radical plan is at once devised and carried into execution for the remunerative employment of the masses.

England does not produce too much, she produces too little. Every unlet house is required as a home for many who are homeless, every unsold yard of cotton or linen stuff is needed absolutely, imperatively demanded, to cover the almost naked limbs of the many who wander from place to place without rags to cover their nakedness. The present condition of England is as bad as that of old Rome ere she fell, and unless England be warned and repent in time, her place among the nations will know her no more. She will miserably perish, as did the great nations of the old world, who, when they were priding themselves upon their greatness, fell, not from the attacks of Goths and Vandals who swooped down upon them from the North like vultures eager for their prey, but because the plebians were many and the land was not theirs; they would not fight for the masters, who oppressed them in times of peace, and commanded them to take up arms against the invader in times of war. The patricians dug their graves with their own hands, they pulled down their houses about their own ears, and when they fell, the free world rejoiced as it ever must over the downfall of a tyrant.

If England were besieged to-day, how would she sustain herself, in the present disaffected condition of her children? Where would that union be found, which alone secures invincibility? England has so many vipers hugged close to her bosom, that she needs to set matters straight at home before she arouses the ire of all lovers of peace and justice, by seeking to add to her foreign dominion by aggression and bloodshed. The war with Egypt is a miserable fiasco, a wretched burlesque, calling forth the contempt and ridicule of all onlookers. England's present condition is not what it was in the eyes of other nations, and should the time arrive when England shall again become the scene of bloody conflict, how will she sustain herself, how breast the storm which even now seems gathering thick about her? There is but one means of prevention for coming disasters, but one means of securing to England a great and noble place and name in the annals of future history, that is—make Englishmen a unit, let the masses be so employed and remunerated that England becomes self-sustaining, not longer so miserably dependent as she now is on foreign countries; and this can be done in the course of a few short years, solely by employing her own subjects upon the land which now lies idle, and relieving the masses from the terrific burden of supporting a few land-owners in luxury, while the million starves as soon as it can no longer work, or starves, as is in many instances the case, while it is able and willing to work, but can get no work to do.

You will perceive that the scheme which we propose is both an equitable and simple one; it is, moreover, a very practical and easy one. We do not wildly and quixotically propose to divide the land into as many pieces as there are inhabitants, and then give each individual a share. We propose to make the nation itself the steward of all the land, then if you wish to hire land the State is your landlord. You pay for the use of the land you occupy, not to a private individual, but to the nation, in the persons of its chosen representatives, who are bound to employ the national capital in national improvement. To-day the multitudes are working for tyrannical masters, many of whom hoard their wealth or squander it abroad. If you work for the State you work you; really for yourselves. The governors must be elected by they must represent you and use the money you contribute to the general fund for public improvement. Thus can the nation support itself, and you have no taxes to pay nor

higher rents, because you are industrious and use the land. You pay for the use of land, if you claim it, whether you use it or not. If you cannot afford to hold it in idleness, you must employ it, and by employing it you benefit all who work for you, and increase your own revenue into the bargain.

Every one knows that if a thousand or a million able-bodied, skilful men should take possession of some unoccupied ground, and build upon it and make it fruitful, they would be adding to the wealth of mankind, without robbing anybody of a penny; and as this has been done abroad, and is still being done in the Colonies and Western States of America, why not turn the estates now lying idle, into habitable and productive ground? By employing under Government a large number of workmen, who would work for the State instead of the individual employer, and be well paid for their labour, what results would accrue to the nation at large? Why, very shortly all the unbought goods in the warehouses would be upon the backs of those who at present are almost naked; work would become more plentiful and wages higher; the demand and supply would alike increase, and by this simple addition to the amount of work in demand, a panic would be averted, strikes would die out, and the working people would become self-supporting, and more, they would earn enough to live in comfort, and to make provision for a rainy day.

If parents can take care of their children and educate them, let them do so, but in cases where children are brought up to beg and steal, and have no proper homes, the State might well step in (or better, private parties), and see that no child is allowed to grow up without an education, enabling him or her to earn an honest living at some useful trade.

We believe in the sanctity of Home as much as any one; we advocate independence and self-ownership as much as any; we do not believe in an abstract State swallowing up all individual homes and property, though the time will come when communism will be rendered practicable, and be found the highest state of society;—all we ask for now is that the one who works may have the benefit of his labour; that no dogs-in-the-manger be caressed; that justice reign supreme; and no one be allowed an undue advantage over his neighbour.

In these few and imperfect suggestions for the nationalization of land, we know we have not gone sufficiently into detail to make our views clearly intelligible to all; but in a single lecture, that is, of course, impossible. What we have said has been said merely in the hope of inducing you all to consider this great question, and to place before you our honest conviction as to what may and should be done, and that without delay, to minimize distress, and at length remove it from the globe.

THE CRY FOR BREAD.

(Impromptu Poem.)

WHY are the children hungry? They cry for bread in the street;
Surely the earth produces enough for them all to eat!
I have seen the loaded fruit-trees, in the orchards all so fair,
I have gazed on the golden corn-fields, and, on resounding air,
Have heard the song of feasters, and seen them cast away
The bread, for which men perish in many a street each day!

Why are the children naked, or covered but in rags?
Why do they wander sadly? While each one lamely drags
His tired form from door to door, and through the bustling streets,
Petitions, with heart-rending cry, of every one he meets,—
Oh! buy my pretty flowers, all withering in the sun.
But if he cannot sell them, then, when the day is done,
He sleeps within some shelter, so hard, and cold, and rude,
Or, left out in the dreary streets, he starves for lack of food.

Why are the people homeless? since there are mansions fair,
Unoccupied, yet beautiful, and gardens sweet and rare,
Where flowers bloom but none see them, for high walls built around,
Fence in these sacred precincts, where luxuries abound:
The children freeze and hunger, the women faint and die,
With weary babes pressed to their breasts, in want and misery!

Shall no one feed the children, take off the beggar's rags?
Is charity so tardy that every day she lags;
While death and sorrow increase, while land lies idle still,
That the noble may but own it, though it should the peasant kill?

Have ye no homes made ready, to invite the children in?
Have ye no schools to teach them to build, to knit, to spin?
Have ye no food to give them—those walls along life's way—
Those foundings, whom the city swallows like beasts of prey.

Are there no empty homesteads, where children could shed light?
Are there none, tender-hearted, who'd make their own lives bright,
If they would take the children and lead them in the way—
The path of honest labour—which brings the triumph day?

The cry for bread goes upward; the angels hear the cry;
And when the children perish in want and misery;
Their loving arms embrace them, their loving voices cheer,
And the angels draw to heaven those who on earth are dear

Are there no angels dwelling upon the earth to-day,
Embodied here among you, to drive this curse away;
This dreadful curse of hunger, this poverty so dread:
Are there no means of succour; can the children ne'er be fed
The Angel of the Earth declares, that it can render bread
For all the starving millions: then raise such food we pray,
By dint of honest labour, that all have enough each day!

If mighty lords and ladies control the land of God,
If wealth stalks by in purple, while pressed against the sod,
Are the weary forms and faces of those who long to die,
Workless and wealthless, striving in ceaseless misery:
Then pass good laws, we pray you, that all may sow and reap,
That all, through honest labour, may smile where now they weep.

Let loving justice guide you, let love for all mankind
Direct your every measure, till laws become refined
From ancient, feudal cringing to nobles, but in name;
Take ye the rich, broad acres which now the proud lords claim,
Take them by legislation, by voice, which raised for right,
Clamours for Justice only, for Freedom's pure delight!

Take all that now lies idle: there build, there reap, there sow;
For future generations plant good seed, that will grow,
And call that man the noblest, who truthfully can boast,
That his work is the bravest, and does of good the most.

The barren lands rejoicing, the wilderness will sing,
Where now the cooped-up children, in dens which miseries bring,
Playing in fields and meadows, breathing the country air,
Eating the bread of honest toil, these will full shortly share
The blessings God is ready to freely shower on all,
Delay not to obey it—the spirit's urgent call;
But go ye and deal justly, let loving justice guide,
And the laws that are most loving, most stable will abide.

BENEDICTION.

May the light of love, so brightly,
Shine on your every way,
That darkness, injustice, and wrong,
Like clouds shall pass away,
Before the rising brightness
Of the sun of the New Day,
Which rises (healing in its wings)
To drive all want away!

AMEN.

THE SPIRIT-MESSENGER.

A DISCUSSION ON SPIRITUAL EXISTENCE.

A CONTROL BY "J. W."

Recorded by A. T. T. P., August 8, 1884.

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

The Sensitive, under control, said:—

It was my wish—I should rather say, my strong desire—that after the sitting here last night, we should go back and see the Sensitive in his home. This desire was permitted under conditions. "We must have the Sensitive at his own home," cried his guide, "I would not that we took from him whilst on his journey homeward." These terms, dear P., were as Greek to me. I can see nothing taken from him; I observe the same peculiarity, that I meet in all, who are still in the body; for despite our very learned clerical friend's tirade, there is no doubt of the divisibility of man; yet even with this knowledge, there is a charm in listening to his well-argued contradictions, and it would not be doing him justice, unless you and I admit that there is more of the evidence, more of the legal and trained brain of his father, than of the clerical argument supported by revelation.

In respect to his somewhat peculiar views; for remember, that his position even amongst the clergy is nearly unique, although the millennium theory has been widely adopted by the ministers of all Christian denominations, and as you will remember, both the hero and the culprit of former times gazed on and lamented the death of the crucified Christ, yet I would have you observe, that the son of my dearest friend, the child of my adoption, is not willing to walk in well-oiled grooves, but on the contrary thinks, speaks, and lectures according to his own views, much to his own disadvantage, adding daily to his loss of friends both legal and clerical.

To say, that I was not anxious to see him in his own home, would not be true, and the permission was graciously granted. A supper party at nine thirty-five, and the Sensitive was in the South Coast, and at the same time in his own home. This is a seeming contradiction in terms, but still true. Many mysteries are unveiled: you will find this to be true when you join us, and this is one of them; but although there is no doubt but that some could give an example or rendering of these mysteries, I am glad you do not ask me, how I explain consciousness to be present in more than one place at one time; but so it is, and being so, even if I am incapable of demonstrating it, it must remain one of the evidences of self-hood, and of my evidence throughout eternity.

"J. W." ceased to control, and the Sensitive in trance said:—

Yes, of course, I remember, dear guide, but not with a very vivid memory; but it will come to me, it will come. I feel your hand pressing my forehead; I feel your glance whilst you are looking at me; I realize to the very fullness your promise, and I know, that you will help me to remember. Everything around the Lecturer denoted neatness. His room in which they entered after supping proved his love of order. Memoranda, letters and papers were all in their proper places. He himself was the fairest type of order amongst all his guests. Oh

O. H. L., I like him; I like him. The truth is not given like the broad-cast sowing of seed. It knocks at one man's door, and passes without rhyme or reason the next twelve occupants, and then even crosses the road to give that bright grain of truth to another least expecting it.

Do you think he will be ready to receive truth? I pray he may, for I think, now that you have got him in hand, O. H. L., there is but little fear, but that the knocking will be heard by him. I am to tell; I am to remember, as it is to be recorded. I hear your words, as plainly as I know that I am side by side with the Recorder. Whatever purpose you have in awakening memory in respect to the most unique views and arguments, that ever I listened to, I know not; but there is a look of deep anxiety in you, dear guide, as if it were a matter of importance which I cannot fathom. If it will be a message, that will impart spiritual truth to any that hunger after it, then I pray that God may help me to remember even if death be the consequence. The lecturer is saying: "And the last words of Jesus whilst hanging on that cross proved, that his views on death was as of a long and unbroken sleep. Carefully let us weigh the words uttered by him, those his last words. The last words of many men are recorded. Some have uttered the most remarkable and pregnant sentences. The last words of Jesus on the cross were these: 'Into Thy hands I commend my spirit. It is finished.' Why did he commend his life or his breath into the hands of God, if there was a shadow, which on death would be free and untrammelled?"

"Then the position of the Ego would have been less trammelled, and less worthy of protecting care, if he was but changing (if the spiritual theory was correct) the outer garment, so that his soul might have freedom. Therefore I ask—Who asks for protecting care when changing a coat or a vest? But I ask you to turn your thoughts to the fact of the knowledge, which Jesus had; namely, the unconsciousness of death. He knew, if any amongst the sons of men could know, that for three days and three nights in the heart of the earth he would lie unconscious. Here it pleased God to make him the first fruit of those, who slept. Then what was more natural than for him to commend his life into God's protecting care?"

"This paper, which I hold in my hand, and similar papers all speak of departed spirits all hovering around. Sensible men, and sensible women are singing hymns, and offering prayers, sitting night after night, and in the vagueness of fancy imagining, that those who are sleeping are awakened, and hold converse with them during these hours of patient expectation. Let us in common fairness try and admit the theory of soul and body; if this be so, let us apply it as a proof to Jesus during his term in the sepulchre, in the heart of the earth. There is no doubt of his death; the mangled body of the malefactor proved the rigid law then in vogue to insure the death of the condemned culprits; the cruel spear thrust in his side let out his life's blood; he was dead, and they laid him in his rock-hewn sepulchre.

"But says the Spiritualist—No! they placed the body there. Where then was his soul? I ask. Was the limit of the sepulchre its home? And if not, what more thrilling evidence could be given, than the description of that soul ascending through the azure vault of heaven, and at the end holding converse with his Father; his Maker; his God! But how different is the actual fact: Jesus of Nazareth is asleep in the sepulchre. Take the teaching of the most clever amongst his followers, that deep thinking and cautious reasoner Paul the Jew, and the last chosen of the apostles; what does he say: Jesus was raised from the dead by the Father. He said this to the Athenians. He knew, that he was amongst shrewd and thinking minds, but Paul never turned his soul to this or that opinion. The truth urged him to speak directly to the point. He does not say, that the spirit of Christ came and fetched his body from the grave. What he says is this: He has risen. God has awakened him who was asleep. If the theory of a spirit or soul were true, all believers would have expected that so good a man; one so near as to claim close relationship to God, would have been during these three days and three nights in heaven. But Jesus does not pretend to consciousness during this term of sleeping, as witness his words to Mary, who met him after he had risen, and who would have grasped his loving hand, and have clung to the garments of the grave. Mark, what he said to her, as a proof that his soul, as the Spiritualists call this double being, was not wandering in heaven or elsewhere. He warned her with these words: Touch me not, for I am not yet ascended to my Father.

"Then another paper, supposed to be a spiritual communication, touched on the fact of the penitent malefactor and the promise of Jesus to him. There is no doubt, that the general interpretation of this, both by the clergy and the laity, is, that both Jesus and the malefactor would be in Paradise that day. He recognised Jesus; although helpless on the cross, he recognised his royal power, his high commanding prerogative, and said, Remember me when you come into your own; Remember me when you become mighty.

"Now, let me ask you to take this view of the reply, which Jesus made, which would amount to this: I am mighty now; my power is unimpaired, despite what men can do to me. You think, because we are both nailed here side by side; mocked

at, and reviled, that my power has ceased for a space; but it is not so, I am still powerful. Now mark his words which were: 'I say unto thee, to-day thou shalt be with me in Paradise.' I say unto thee, this day of degradation and death, thou shalt be with me in Paradise. It is through the loss of a comma that this general misinterpretation of his words prevails.

"Now, I touch upon the most important consideration for the study of man. Jesus said: 'What is a man profited if he shall gain the whole world, and lose his own soul?' The proper interpretation of the word is 'Life.' Again he said: Fear him that can destroy both life and body, or soul and body, in the grave. And why and how? By not awakening him, who sleepeth. Take the evidence of the loving and thoughtful sister of Lazarus, the friend of Jesus, when she heard him say, 'Thy brother shall rise again;' and she answered, 'I know that he shall rise again, in the resurrection at the last day.' The Spiritualist would have said—Martha, thy brother is in heaven; now, do not you mind any last day. Take the words of John: how clear they are respecting the dead, who are sleeping, 'The hour is coming in which all who are in the grave shall awaken; shall hear his voice, and come forth.' Yet pious teachings, and pious hymns are filled with the Spiritualist's notions, that around the throne of God stand singing the glorified saints of the past. To my mind I like a direct application, according to reason, if we are to believe at all. I believe in revelation, and therefore I go directly, the nearest and clearest way, to prove my position.

"Take another argument, carried on by Paul in the principal city of the cultured Greek, namely, Athens. The weary, foot-sore Apostle stands in the market-place. He knew of their great skill in philosophy. He had heard of the Platonic theory of dual man. He knew, that if his teachings will only accord with this duality of man, the followers and disciples of the Platonic theory will all hail him with welcome; but he rather courts their scorn. He will not have the Platonic mystery, in order to make a hodge-podge of the truth. He is preaching. Listen to the commencement or admission on which his great argument was based. 'If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain.' Now, could Paul have believed, that the spirit of his Lord and Master was free of the body? for if he so conceived, surely Jesus in spirit was as powerful as Jesus in body. But he says, your faith is vain, if he has not risen from the dead; for he, and he alone, was to be the first-fruits of them that slept.

"Let us try and realize his surroundings. The robed academicians, the learned and most prominent minds, that the world had produced, were amongst his hearers; men who had speculated on future life, and who admitted a future state, therefore did they treat Paul with scorn and contempt, and stood amazed at his teachings, because he taught, that death was sleeping, that death was unconsciousness until the final awakening; therefore they were amazed, and scorned him, who assumed a position greater than the greatest of their philosophers.

"Again, there are many who assert, that the Revelation contains proof of consciousness after death: that John, in his vision of heaven, heard the martyred saints of the past crying out, 'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?' But can any Christian man believe literally that this cry was made? He goes on to describe, that he saw a white robe given to each of them. Now, the white robe was the memory we entertain of their sufferings, and that although they died as criminals, we honour them as the truest amongst God's servants. Then in conclusion, I say, death is a healthy and unbroken sleep. If this is admitted, and Jesus never speaks of death but as sleep, why then rob sleep, the sleep of death, of every attribute, that belongs to sleep? It is absurd to say either A B or C is through death asleep, and at the same time to teach, that the soul is wandering, and fully capable of continuing the wandering to every land on which the sun does shine.

"Another difficulty, but which difficulty will take a lecture to itself, is in this paper, which touches on the impossibility of a man, who through decay has returned to dust, and asks: 'How then shall he rise from the dust.' Jesus said, that he would come and raise the dead; but it is only a theory, that Christian men use in argument one to another, respecting the command or assertion of Jesus. 'The outside thinkers want something more than revelation.' These thinkers laugh at the idea, that the man shall rise despite corruption or cremation; but the question is often asked in these spiritual papers. I ask, where is the thinker amongst men, who can describe the quality of matter, the cause and effect of its many changes, or the attributes of its most minute particles? And I answer this question by saying, There is no man can do this! A man is like his father; how minute must have been the germ to have produced any quality from sire to son, even in personal appearance; but divide the germ again, and we find the grandson with every attribute of the grandsire. How minute, how impossible, even with the microscope's aid, must it be to detect the spermatozoa, which produce these qualities of sire and grandsire in a perfect entirety. If there is such exquisite minuteness of divisibility in matter; if life-germs can be found

to be intact through thousands of years, as proved by the fact of scattered poppy-seeds or by the patch of luxuriant wheat-germs from the grains found in the hand of the Egyptian mummy, whose death dated back thousands of years, or seeds of an unknown genus in our modern days, yet spoken of by Pliny, and others, and recognised according to the description of those to be so, and science has proved it; who shall dare to say, that although corruption or cremation has destroyed all seeming form, yet the life-germ in God's highest creation, the genus *HOMO*, is as intact and as well defined?

"Men by and through death fall asleep. I believe, that this is so, and that every individual life-germ is in God's hands; is in his keeping, and at the blast of the last trumpet He will awaken all men to be judged, and to be rewarded or condemned."

Here the control took possession of the Sensitive and said:—

I am back again. He has done. I heard my guide say, that this line of argument is being more extensively used by the clergy, than you are aware of. They are jealous of your recorded writings. My guide says, he believes that this argument is preached in good faith, not alone by the friend and loved companion of me, "J. W.," but by the whole school, which acknowledges my friend as a leader, and as it is the intention of your guide to answer this new teaching of modern days, he thinks it necessary, that what he has to answer should in justice be published amongst those who believe in dual man in both soul and body; hence my anxiety that the Sensitive should remember. That is what my guide says.—FINIS.

Recorded August 8, 1884. (Second Sitting.)

The Sensitive, in trance, said:—

Unlike the proceeding sitting, there are many of your surroundings here present, and also your medical attendant spiritually, who is my guide, and accompanying him is one, who has controlled, but who sits silent or nearly immovable. A request has been made by "Dr. Wm. Harvey" on previous occasions. He has of himself asked the privilege of seeing and hearing him whom he loves, but the absurdity of the position, which his beloved one has taken, has dulled his desire for going again. But it is the Doctor who is requesting him to go, urging as a reason, that before objections can be made to any line of argument, it is necessary that your readers should be made acquainted with both sides of the question; therefore, he has acceded to this wish, and again bathes himself in the aura which surrounds us; this act producing a more definite form, the particles attracted and clinging seem to me as if they clothed him.

The same scene, the same lecturer, an audience more numerous, and more attentive. The lecturer more earnest. He holds a paper in his hand given by some one present. I will look at this paper; in it is written: "Scientists tell us, that it is certain that the body of man undergoes an entire change every seven years. If the body were alone the Ego; what preserves the personal identity throughout these successive changes?" The lecturer proceeds to read aloud the question, which I have given to you, and admits the difficulty of answering it, in the following words:—

"From whom the question has come I do not know, but there is no doubt that the questioner is before me. I think, that at first sight it seems to support that, which I realize as truth; but this would be an illogical conclusion and hastily made. The Christian realizes an advancing soul with an advancing body, and there is no doubt that intelligence and reason increase with years. If the body changes, and change it certainly does, are any marks of identity destroyed through that change? That which I acquired in my body, my aptness in the cricket field—has that changed? What though this knowledge has lain dormant many years, it is mine to remember and reunite at will, therefore, if this be so, if the body, if the hand does not forget its cunning, nor the legs their swiftness, if the boyish feats can be so deftly performed; again, if all remains unchanged in respect of bodily capability, why then should every changing atom of the brain produce forgetfulness? The writer has evidently the Hindoo or Brahmin superstition in his memory; these superstitions are vague memories of a prior existence, and there is no soul can realize a future state in these modern days, unless taught through the paths of religion, not by stories of returning ghosts.

"There is a natural religion in man, strained by religious teaching, strained by spiritual stories, and the prevailing idea is, that the body is not the man. I believe it would be hard for any of my hearers to prove, that there is any mind beyond the brain. In conclusion, as God has made man heir to eternity, could not God make an heir to eternity out of the dust of the ground? Is it not in revelation, that out of the dust of the ground He made man; that upright and beautiful form out of the clay of the earth; the Adam, the earthly form, lay lifeless and inert until life was breathed into him, by the breath of Him who formed him. Then came this solemn warning: Atom of your Maker! thou, who hast been taken from the ground or dust, unto dust thou shalt return. But if it be true, as the Modern Spiritualist asserts, that the soul gains liberty in this long sleep of death, then were God's words a mockery and His warning a farce. Well might the Plan-

tonist of old laugh at Paul in the market-place at Athens; well might Roman potentates carry on the farce through generation to generation; but if revelation is to be trusted, then God's word meant—"From dust I have created you; to death have I condemned you; thy body shall return to the earth that formed it, and thou, the creature of my will, shall sleep, shall remain dust, until that great day of resurrection."

Now I wonder whether that interval, which the lecturer had promised, belongs to those who are inclined to combat these views.

Quite a young man rises from his seat. Intelligence is stamped with an indelible mark on every feature; his spiritual surroundings are many and are very close to him, and he is very close to the solving of that great question, which has been the subject of this meeting. The mark of change, that change known as death, is on him; in his low yet distinct tones, the blue veins, which cross, and recross each other on his forehead, tell too plainly of consumption's rapid strides. Yet, weak as is the body, he will not cease from study, for he believes in duality of soul and body, and views death but as an open portal leading towards another and higher life. He is the author of the question sent up to the lecturer, and he is granted priority for the first twenty minutes permitted to each speaker. He spoke as follows:—

"Amongst the strange and interesting thoughts, which you have placed before us, there has been only one or two frank admissions, on which your hearers can argue. I take the last admission made in the early part of your speech; at the same time I thank you for your kindness in giving me a better opportunity in respect to time in answering you. This was, that it would be very hard to prove that thought did not proceed from the brain. I say that it is not the brain but the soul of man that thinks. With the permission of yourself and the audience, I will endeavour to take up what you are pleased to consider this difficult task. The whole question of dispute lies in this admission, for if thought is the function of the brain, then the body could reasonably be man in his entirety; but if I can prove, that thought is not a function of the brain, then have I proved dual man; for if the brain does not think, then what does think must be what the philosophers of old, and all thinkers since then, have considered it to be, namely, spiritual man or soul. I take it, Mr. Lecturer, that you have a truthful and honest belief in the existence of conscious, spiritual man; I believe that the day is not far distant, when the spirit of man will be as easily demonstrated as a problem in geometry. At the present it is not only your pleasure but also the belief of many of your brother divines and congregations, to invalidate every and any spiritual awakening until the great day of resurrection, as being improbable and impossible. But you are aware of the spiritual wave, that has flowed through the United States of America; you are aware, that that wave has visited every country on which the sun shines, giving to a man a new incentive to higher action; a fresh reason for changing thought. But peculiarly has it influenced the studies of men and given proof of strange attributes. I am speaking of the Phrenologist, the Psychologist, and the Mesmerist; these are the special callings brought into being through this spiritual wave. They are not afraid of prejudice; they do not demand that enquiry shall proceed on the rigid lines of their own forming; but claim for their several professions the right of the freest investigation.

"It is a strange thing that those, who are willing first to throw aside all trammels, are the working classes or producers; those, who are the last to investigate any new discovery, are those who are seated on a pinnacle of their own rearing, and who have a horror of believing, as the vulgar believe, and are found amongst the first to reprobate, despise, and scorn that, which they have not troubled themselves to investigate. Prominent amongst these, and I say it with all due respect to many worthy men, are to be found the majority of the scientists, as also the majority of the clergy.

"Take a man who has gained a name in the rank of scientists, in geology, and because he has excavated a few yards deeper than the mole, he speaks as confidently of the creation, as if he had been present, and helping his God at the creation! Adopt any other system than his, form any conclusions apart from his views, he undervalues and scorns them; he listens with contemptuous inattention, and is impatient to be free from one, who dares to think different from himself. As much can be equally said of the reverends of our day. Depart but one title from revelation, and there is contamination to breathe in the same room with you. So if there are any of these two classes present, and there are some without doubt, I beg them to put aside these prejudices, whilst listening to the task which I have taken on myself.

"If Spiritualism exist at all, its existence can only be discovered in two ways; either by the deductions of reason, or by the immediate aid of those senses with which God has endowed us. If spirit can be discovered through the senses, spirit must possess some of the qualities of matter; that is, spirit discovered by the senses must be essentially matter. But the physiologist exclaims, the dissecting knife has failed to discover, where spirit is located. But admitting this as an undeniable truth, the failure of physiology does not prove the non-existence of spirit. Physiology has been a science, that has been a blessing to tens of thousands; but it has not made

the discovery, that there is in matter the agency of thought; but even if it had, that would not prove the non-existence of spirit. By spirit I mean the soul of man. It is not a phenomenal cause, like attraction in matter. It is a being, which can act on, and through matter. This, in as far as my answer has reached, is but a possible statement. Now the first question that the believer in soul has to ask is, What does man understand by the term Matter, and what brings him to the knowledge of its existence? He refers in his answer back again to the testimony of the senses. The answer is an innate consciousness, the soul's knowledge of its own power of intelligent existence.

"Now, the two questions are answered; matter is known through the senses, and spirit is recognised through the consciousness. Men know, that the senses deceive them on many occasions, and produce imperfect and finite conceptions regarding external objects, therefore the testimony of the senses is not sufficiently strong to make man realize his knowledge of the different forms of matter. But the consciousness of a man is not misleading; the knowledge, which it affords, is full and perfect. It speaks with unwavering superiority; therefore, a man may believe in the existence of a soul, if consciousness and will are leading him together.

"Is there a man or woman here present, who would mistrust their consciousness, or think it could deceive them? Rather would they doubt the property of seeing, hearing, and feeling, than mistrust their consciousness. There have been thinkers amongst men, who even deny the existence of matter; there are many such philosophers in these modern days. Therefore, what reliance can be placed on the testimony of the senses. For instance, their line of argument is as follows: You discover matter—how? By perception? Where does perception exist? Do the organs of the senses possess it: does it reside in the nerves? Is it in the brain? When you do not perceive, is it the same to you, as if the object perceivable had no existence? Can you satisfy me, that the objects of sense have any existence at all, except as mind can perceive them, seeing that they cease to exist, whenever perception ceases to exercise itself? You are sensible of matter through perception; the ideas of perception are innate—you go beyond the limit of perception, when you deal with external objects; that the senses deceive; that, what you call perception, deceives, is evident and easily proved. You perceive a red rose. It is not red; neither is the lily white; but the rays of light are blended or are divided in minute proportions and excite the idea of this colour, thus proving that external objects are in fact very different from the mere perception of them.

"The natural inference is that men should not rush into extremes, nor to declare that the universe is all matter or all spirit, or neither, but to bow to the will of God, and to acknowledge that man's knowledge of spirit as of matter, is limited and imperfect, and that there is as good evidence of the existence of the one, as there is of the other.

"I will now proceed to prove the existence of these two natures in one being, and call him man. To prove that this involves no contradiction; that it is rational, reasonable and fully possible. I thank the audience for the attention with which they have listened to my remarks, as far as they have gone, and also I am obliged for the courtesy of the Lecturer in allowing me to finish this my difficult task, before a small circle of invited friends at his own home this evening."

So I left them, and returned with my guide to my home.

W. J. COLVILLE AT OLDHAM.

On Sunday last, Aug. 24, Mr. W. J. Colville spoke three times in Oldham. The morning service was held in the Union Street Hall, which was quite filled with a most intelligent and appreciative audience. The lecture was on "Biblical supports of Spiritualism, and testimony to Immortality." It afforded a complete answer to the Christadelphians and others who argue from the Bible that man is mortal only, and cannot know a conscious existence apart from a physical body. The speaker, who was in his happiest vein, and spoke very eloquently and with much power, accompanied by calmness and composure, took up the points in the Control published in last week's MEDIUM, and answered them *seriatim*. Remarkings upon Moses, Elijah, and Enoch, he requested Bible students to note that no evidence whatever is given of the physical ascension of any of those men, while in the case of Jesus there is not a shred of testimony to the fact of a corporeal ascension. Elisha saw a chariot and horses of fire, and his master was taken from him and he saw him no more. "Enoch was not, for God took him," is all the Bible says about his earthly end. The sepulchre of Moses was simply undiscovered, and the body of Jesus, after his resurrection, appeared and disappeared as bodies of flesh do not. For Biblical proofs of the consciousness of spirits while their earthly bodies are in the ground, the following incidents and teachings from the New Testament were

especially alluded to. The words of Jesus, "He is not a God of the dead, but of the living, for all live unto Him." This, in connection with the statement, "The Lord the God of Abraham, Isaac, and Jacob," proves conclusively that Jesus taught that neither Abraham, Isaac, nor Jacob were dead, and yet they had not been translated bodily into heaven. The rich man and Lazarus alike are conscious in the spirit-world, after the demise of their earthly bodies. Souls under the altar, are mentioned as crying out, and asking when the great day of final restitution shall come. The angel who spake with John, spoke himself as one of the prophets, while the appearance of Samuel to Saul after the death of his body, is an Old Testament proof of consciousness distinct from the material body, of an unmistakeable character. The Son of Man, three days in the earth, means the body; the Son of God, the immortal soul. It is the body which springs from dust and begins with the earthly parents. The soul, not derived from matter, can never be dependent on it for existence, though it may be for expression to human sense. Biblical supports of Spiritualism were found throughout both Testaments, and the manner in which the speaker drew distinction between the use and abuse of Spiritualism, was peculiarly instructive, and calculated to greatly enlighten the many strangers who were present, while the oldest Spiritualist could not fail to be instructed and cheered by so lucid and elevating a presentation of the spiritual philosophy. The poem, after the lecture, was greatly admired by all present.

Afternoon and evening meetings were held in the Co-operative Hall. About 500 were present at 2.30, and not less than 800 at 6.30. These are the largest Spiritualist gatherings held in Oldham for many years, and we are happy to say, thanks to the earnest efforts of the local friends and the brilliant efforts of the inspired lecturer, they were grandly successful. The afternoon lecture on "The Man and the Beast," has been reported verbatim for our columns. It is a remarkable lecture, and well worthy of most attentive perusal. The evening lecture on "Christ's method of Salvation," was the very thing for the occasion, as it was calculated to set everybody thinking, and though radical and spiritual in the highest degree, not being pugilistic in its tone, nor attacking thoughtlessly or unkindly any sect or party, it made a deep impression upon all who heard it, and took up the great questions of the day, religious and social, with wonderful ability and breadth of sentiment, couched in language eloquent, but easy to be understood. The poems in the Co-operative Hall were as pleasing as those in Union Street in the morning. The audiences, composed largely of young persons, were extremely quiet and attentive, and no doubt Mr. Colville's visit to Oldham has given a great impetus to the Cause in that district.

Many good old workers were collected from various points, and the gatherings were truly representative. The admission was free on all occasions; the collections were pretty liberal, so, despite the heavy expenses, we believe no loss financially has been sustained.

PRESENTATION TO MRS. YARWOOD BY SPIRITUALISTS.—Mrs. Yarwood, who may be cited as the chief exponent of Spiritualism in Heywood, is about to leave the town, her husband, who is at present station master at Broadfield, having been appointed to Darton station, near Barnsley. On Wednesday evening about thirty Spiritualists partook of an excellent tea at Mr. Yarwood's house in Pilsworth Road. After tea Mr. Pell occupied the chair, and made a few remarks relating to the good which he had derived through embracing Spiritualism. He then called upon Mr. Ward to present Mrs. Yarwood with a splendid lever watch and chain to match, in recognition of the service which she has rendered to the cause of Spiritualism in Heywood. Mrs. Yarwood acknowledged the gift in a few well-chosen remarks.—Local Paper.

ASHINGTON COLLIERY.—On last Sunday evening, we had Mrs. Agnes Gill, of Southwick, Durham, on our platform, who read a paper upon "Past and Future." Mr. J. G. Grey, of Gateshead, on Sunday next, when we expect to have a treat, and shall be glad to see as many friends and strangers as can make it convenient to attend both meetings.—JNO. ROBINSON, Sec, 45, Third Row, Ashington Colliery.

BATLEY CARR.—On Sunday last Miss Beetham, Bradford, occupied our platform. After addressing the audience for 90 minutes, her guides pointed out to those present, not only deceased friends but the mediumistic gifts they possessed. A large part of those present came under the spirit's eye, the writer included. Altogether the evening was a most enjoyable one, and rich in things spiritual.—ALFRED KITSON.

IMPORTANT TO MEDIUMS.

To the Editor.—Dear Sir,—I was very much interested in the recent discussion of Transfusional Mediumship, and Mr. Harrison's experience with Mr. Morse. It seems to me that the matter requires fuller light thrown upon it, and as a means to that end I have drafted some questions to elicit information regarding the nature of mediumship, and the experiences of mediums and spirits controlling them.

I wish to suggest that we have a symposium number of the MEDIUM. That mediums all over the country send you answers to the questions put to mediums, and obtain answers from their "guides" to the questions put to the spirits. That such answers be sent to you on or before September 8, or September 15.

That no answer be published before that date, so that each answer be given independently. That the MEDIUM of September 19 contain as many answers as you can insert; the remainder to appear in subsequent issues.

A word to my sister and brother mediums. Dear friends and co-workers,—Mediumship is the foundation-stone of Spiritualism, but its facts and nature are but little understood. We, from our personal experiences, can give many facts that will help the students to understand it and us better; and the spirit friends can explain their work and difficulties, and help the Cause in a very practical way.

Let us speak plainly, briefly, and to the point, and great good will be done.

Yours in the Cause of Truth and Progress,
E. W. WALLIS.

QUESTIONS TO BE SUBMITTED
TO MEDIUMS.

1. Are you a shut-eyed speaker: wholly unconscious, partially entranced, or conscious?
2. Have you had given through you satisfactory proofs of spirit identity?
3. Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?
4. Do you try to educate yourself and develop your mediumship?
5. Are you much affected by "conditions," if so, how?

QUESTIONS TO SPIRITS CONTROLLING
MEDIUMS.

1. How far are the trance utterances of the medium to be regarded as *yours*? Do you supply the words, or only impress the ideas?
2. Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?
3. Do the conditions of the medium, or the surrounding influences, affect you: if so, how?
4. Do you speak for yourself only, or act as spokesman for other spirits?
5. Can you "give expression to facts and thoughts foreign to the medium"?
6. Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person?
7. How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?
8. If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pirates"?
9. Do you know anything of "a class of spirits who pander to their audiences, retaining to themselves truths which would not go down with their hearers"?

10. Is it your opinion that trance mediumship requires the "shut-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?
11. Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that *spirits* are the originators, authors, composers, or inspirers of the orations delivered by mediums: in other words—What is the value of trance mediumship as an evidence of spirit identity?
12. Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

MR. TOWNS'S MEDIUMSHIP.

Dear Mr. Editor,—Kindly allow me to communicate to your readers a brief report of facts experienced at Mr. Towns's seance at the Spiritual Institution, Tuesday, August 19th. Myself and my wife were accompanied by our friends Mr. and Mrs. Howard, of Manchester. As an instance of the power of Mr. Towns to read the past, he told me that early in life I was walking through the fields one day with my partner, and desired to assist her over a stile. She refused my aid; and jumped over, bursting her boots with the force of her contact with the ground. Now this rather unusual incident was quite true, and happened eighteen years ago. It was only one of many facts of a similar kind that Mr. Towns recalled to memory.

Turning to Mr. and Mrs. Howard, Mr. Towns correctly described their little one in spirit-life. It was said to be present and dancing on the table with joy before them. How it came to the end of its mortal career was also correctly told, though the circumstances were of an unusual nature, for it fell off the door-step, sustaining such injuries that its transition was the consequence. Many other spirit-friends were delineated, and then Mr. Towns gave a correct sketch of our characters, pointing out our spiritual work for the future. In conclusion we desire to thank Mr. Towns for his gratifying services, and also for the kind invitation which introduced us to his presence.

Likewise I desire to state, that earnest seekers after spiritual truth will be welcomed at our meetings on Sunday evenings at 7.30 prompt. I will try to do my best towards the Liabilities of the Spiritual Institution.

I am, yours truly,
JOHN ATHERLEY.
41, Thorpe Street, Scarcroft Road, York. August 25, 1884.

MATERIALISTS AND SPIRITUALISM.—Having read that interesting account by a "Perplexed Materialist" in last issue of the MEDIUM, I am encouraged to write a few thoughts respecting a lecture delivered by Mr. Heaford (a Materialist), in the Free-Thought Hall, York Street, Walworth. The subject of the lecture was a curious one for a Materialist to handle: "What think ye of Christ?" The cursing of the fig-tree by Jesus, as "God," was excellent matter for ridicule. The "loaves and fishes" miracle was dealt with in a plausible style. But in time he trod upon spiritualistic ground, and ignored, or nearly so, the fact of healing by laying on of hands, etc. This I watched and reserved, should there be an opportunity of attack after the lecture. Mr. Morris was the first to "open out fire," and as he was a thoroughly sincere Christian, he took it to heart very much and lamented Mr. Heaford's manner of treating the "Word of God." But all he had to say was only like water on a duck's back. An opportunity presented itself, and I ventured on the field of judicious contention; and after some few words, I recommended the lecturer to study spiritualistic philosophy, which would greatly add to his present degree of knowledge, etc. I resumed my seat in the midst of profound silence. Mr. Heaford in reply made some very valuable remarks in favour of Spiritualism. He spoke of burning coals having rested on Mr. S. O. Hall's head without showing injury; and that the phenomena, said to occur in Spiritualism, are a thousand times better attested than were the so-called miracles of Christ. Now, if we can only get the Materialist into a quiet judicious mood, and deal with practical Spiritualism—phenomena—we shall surely move him to higher stages of thought and activity. A knowledge of a deeper insight into nature, and her wonderful ways, can only add to his happiness.—CHAS. BAKER, London, Aug. 25, 1884.

VICTORIA PARK.—Messrs. Jennison and Emms had their usual meeting on Sunday. Their remarks met with approval from a large and appreciative audience. At the close of Mr. Jennison's address, a gentleman took exception to the remarks concerning persecution by the established religion, but agreed with the remarks concerning our duty to our neighbours. These meetings are the means of many hundreds obtaining some knowledge of Spiritualism. The interest is increasing every week, and the ridicule is becoming less.—W. L.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 29, 1884.

NOTES AND COMMENTS.

All particulars of meetings may be seen at a glance on consulting the list on page 557. Also the movements of speakers.

A double control is given this week, seeing that it enables the reader to gain the summit of the argument. It is remarkable to see that all "religions" ultimately thrust the human mind into a state of spiritual negation. Notwithstanding much biblical matter to the contrary, it is notorious that the upholders of that volume, have, in accordance with its contents, purposely selected, been led into all sorts of unspiritual extremes. This is proof that the Book contains much that is not the "Word of God," and as a spiritual guide or revelation it is far from adequate to meet human wants. Nobody ever said it was, but interested priests. Had we opportunity, we could show that the Bible has been purposely compiled so as to mystify and mislead, though at the same time we hold that it contains the veritable Gospel. Its plain admonition therefore is: Free-thought on all matters it contains; "Search the Scriptures," which plainly means—accept and reject as reason and conscience dictate.

Mr. Colville threw out some excellent replies at Oldham, to the arguments in last week's Control, and we see that Mr. Tetlow at Rochdale has been on the same track. For particulars, see their respective reports.

Our friend Mr. D. Heap says that notwithstanding the hot weather lately experienced, strangers still attend the Walton Street Church, Bradford, taking great interest in the proceedings. Wesleyans and Church members alike express their determination to look further into the matter. Another correspondent alludes to a very harmonious church meeting, held on the evening of Wednesday, the 20th. Many ladies were present, and the business in hand was discussed in a very harmonious manner.

Mr. Ware's present address is—care of Mr. Wm. Robinson, Gratrix Lane, Bolton Brow, Sowerby Bridge, Yorkshire.

Mrs. Yarwood's new address is—Darton Station, Lancashire and Yorkshire Railway, near Barnsley.

Mr. Towns will resume his sittings at 15, Southampton Row, on Tuesday evening.

"B."—Post card received. Not pre-eminently intelligible. Much learning has been said to savour of mental alienation.

Those interested in the Lyceum movement should send to us for part 1 of "The Lyceum Manual," by A. J. Davis, price 2d.

From advertisement it will be seen that the Accrington friends have made arrangements for Mr. Mahoney to reply to Rev. T. Ashcroft.

Mr. Eglington has returned to town, and resumed his seances at 12, Old Quebec Street, Hyde Park. Further particulars are stated in an advertisement.

Mr. Colville has caused the Sheffield newspapers to take respectful notice of the efforts of a spirit medium. His meetings there have been successful with charges for admission of 6d. and 1s.

As we have an order for a special edition of Mr. Colville's lecture on the "Lost Atlantis," we are prepared to receive orders for copies at one penny each, or 6s. per 100. These special lectures are useful for introducing the subject to classes of readers.

JOHN O. McDONALD.—We confess our inability to see the point you are driving at, hence it would not be advisable to print your paper. You should carefully revise all MS. before dispatching it.

WORK AT SOWERBY BRIDGE.

For several weeks past arrangements have existed for my coming to Sowerby Bridge, to render assistance to the local Cause.

Sowerby Bridge is famous in the Movement for its old established and well organized Lyceum; an institution which, since its origin, must have exerted a widely extended influence. Many scores of young people have here been influenced by the truths of Spiritualism, and have otherwise received a mental discipline of an invaluable character, the fruitage of which will appear in after years, not only in the immediate locality, but also over a widely extended area.

During my three weeks' stay at home, I received from the beloved spirit helpers much to stimulate and encourage me in "going forth" again to distant parts of the great field, such words of cheer being needed too, for one cannot but leave home with a heavy heart, nor do otherwise than shrink from the responsibility of the task given. At Sowerby Bridge, however, as at Belper, I find myself in very congenial and comfortable circumstances, everything being favourable to the further restoration of my physical strength.

I commenced my work here on Sunday last by giving two lectures in the Lyceum. There was not a large attendance, the weather being extremely hot, and many friends being away from home; the meetings were notwithstanding enjoyable. A goodly number remained to the second meeting on Sunday evening. The influence in this meeting was very sweet and soothing; the baptism of power came upon many persons; and some interesting results were realized in the shape of trance utterance and clairvoyance. Spirit friends were described and recognised; and through the same medium, Mrs. Broadbent, and also another female, the "spirit" spoke words of cheer and approval concerning the work contemplated.

OMEGA.

HETTON-LE-HOLE: Miners' Hall, August 24.—Mr. F. Walker again gave a most noble address, subject: "Parables of the New Testament viewed in the light of Spiritualism," which was handled in such a manner as to draw forth rounds of applause.—JAS. MURRAY, Sec.

PENDLETON: 48, Albion Street, Windsor Bridge, August 24.—Mrs. Pearson, one of our members, at 2.30 and 6.30, gave us very interesting discourses on "The Benefit of true Prayer," and "The Golden Rule of Charity," which has ever existed in all ages, and it would be well if we all exercised that charity in our daily transactions towards our fellow creatures, that the world might be made better by our efforts, especially those who most need our sympathy and help.—C.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—We had our usual meetings at the above rooms on Sunday last, and in the absence of Mrs. Barnes (being at Trinity Hall, Salford), we had short addresses (Trance) from three of our young mediums now developing. The time was pleasantly filled up, the mediums being better developed than when we last heard them. This is progress in the right way. We expect Mrs. Barnes will be with us again on Sunday next.—CON.

MIDDLESBOROUGH.—We were very much disappointed on Sunday, through Mr. Scott's illness preventing him from fulfilling his engagement, but we got on very well considering. Mrs. Gill occupied the platform the whole day. In the morning she took for her subject, "God makes no mistakes," as the present religion seems to teach to the contrary. In the evening, she spoke on "The purpose of Labour," which she handled very well. We hope Mr. Scott will soon get well again.—A. McSKIMMING.

MANCHESTER: Temperance Hall, Tipping Street, August 24.—Mr. Plant presided at the circle in the morning, and the spirit guides gave a description of spirit surroundings and personal conditions, which brought forth many proofs of spirit presence. There being strangers present they realized that Spiritualism has something more than the outside world at present knows of. In the evening, the guides took for their subject the "Sights of the World," concluding with clairvoyance, all the descriptions being recognised but one. At the close of the meeting we formed a circle which made us all feel glad that we were there, for we had many beautiful phases of mediumship, and that ended a glorious day's work.—J. M. H.

THE LIABILITIES.

AN OFFER FROM MESSRS. SHARROW AND ANDERSON.

To Mr. J. Burns.—Dear Sir,—Having had some correspondence with your friends with reference to our letter which appeared some short time ago in *THE MEDIUM*, and finding the interest taken by many Spiritualists, who seem anxious to help you in your difficulties, we beg to say, that as we are desirous of soon settling matters, we would be willing to give up all securities and claims thereof, upon receipt of £400. Trusting that this may be some inducement for those interested in the Cause to relieve you of your liability,—We are, your most obedient servants,

SHARROW & ANDERSON.

5, 6a, & 8, West Street, Soho, Aug. 28, 1884.

A gentleman sends a guinea to the Leeds Secretary, and says, "I enclose a guinea, as I am well aware of the many trials and opposition our friend Burns has had to contend with, and most sincerely hope that committees will be formed in all parts of the United Kingdom, to further your good work, and that every reader of the *MEDIUM*, however small their contributions, will not fail to lend a helping hand to the Cause of Truth."

[We have received a large number of kind letters and remittances, but they must stand over till next week, as the *MEDIUM* is already full, and the hour of going to press is nigh. We must acknowledge with thanks the kind letter of "A Hammersmith Family," enclosing 10s. To those who kindly say they are about to bring the matter before their society, we would remind them of the hint given in the extract above, that *committees should be formed*. It is not the proper business of any committee to attend to these Liabilities, unless it be a committee formed for the purpose. Let every committee attend to their own proper business. All members of a society's committee may not approve of the *MEDIUM*, the Spiritual Institution, or the unfortunate bearer of the Liabilities. Therefore, to introduce the subject would simply sow seeds of discord. Form separate committees for this particular purpose, and when their work is done, let them be dissolved. It is the benign purpose of the spirit-world that all phases of the Movement should add to its union and strength, and, no doubt, such is the case in respect to these Liabilities, if properly seen to.—ED. M.]

THE CIRCULATION OF THE "MEDIUM."

To the Editor.—Dear Sir,—One cannot help noticing a very great mistake the various societies make in not thoroughly introducing the *MEDIUM* to all their members, and strangers who may visit their meetings. I was present at a large meeting in Oldham, on Sunday evening, and never either heard of or saw a *MEDIUM*, where at least 200 ought to have been sold. I therefore strongly urge upon all officials connected with societies to bear this in mind, as they will benefit you and themselves very much.—SCRUTATOR.

[Our Oldham friends are doing nobly. They have commenced having a weekly parcel of *MEDIUMS*, direct from our office. We have many times stated our willingness to supply at least 100 for sale at mass meetings, at a charge of one-half-penny each. But we must have such orders with cash in advance. Sold at one penny to strangers they would go readily, and leave a margin for loss, when the surplus could be circulated judiciously free.—ED. M.]

LYCEUM CONFERENCE AT BRADFORD.

On Sunday, September 7th, a General Meeting of the Yorkshire District, will be held at Walton Street Church, Hall Lane, Bradford, at 10.30 a.m., to take into consideration the advisability of forming Lyceums and discussing the matter thoroughly for each Society in the District. All members and friends who have the cause at heart are cordially invited to be present and take part.—O. POOLE.

28, Park Street, Barkerend Road, Bradford.

W. J. COLVILLE'S FAREWELL MEETINGS IN MANCHESTER.

On Sunday next, Aug. 31, W. J. Colville will hold three public services in Manchester. It is with deep regret that the announcement is made by the executive, that the Co-operative Hall is undergoing restoration, and cannot be used, therefore, the meetings are held perforce in the Temperance Hall, Tipping Street, Ardwick, a comfortable room, capable of seating 300 persons; though the hall is not anything like so large as could be desired, as immense audiences are anticipated, but as there will be three meetings on the Sunday, and one on the following Monday evening, the regular congregation must endeavour to accommodate strangers by not attending in the afternoon, when the meeting is intended for those who do not usually attend the Spiritualists' gatherings. The order of services will be as follows:—Sunday, Aug. 31, morning service at 10.30; subject of discourse, "The many Mansions in the Father's House." Afternoon, 2.30; answers to all written questions, on topics of general interest. Evening service, 6.30; subject of discourse, "Spiritualism, a Retrospect and a Prophecy." At the morning and evening services, special commemoration will be made of the transit to the spirit-world of Thomas Dandy, for many years one of the most earnest and faithful workers in connection with the Cause in Manchester. There will be special music at all services. Miss Adelina Jeffery, who is well-known as a very gifted singer and most estimable lady, will take prominent part in the musical exercises.

Monday, Sept. 1, lecture at 8 p.m., on subject to be chosen by the audience, followed by answers to questions.

Friday, Sept. 5, Social, Musical, and Literary Evening, during which W. J. Colville will deliver a valedictory address, under influence of his guides, and be presented with a parrot and umbrella by his Manchester friends.

W. J. COLVILLE'S VOLUME OF "LECTURES AND POEMS" is just issuing from the press. It can be secured till Friday, Sept. 5, at 2s. 6d., post free, 2s. 9d.; after which date 3s. 6d. will be charged for all copies, as the subscription list finally closes in Temperance Hall, Tipping Street, Ardwick, Manchester, during the Reception given to W. J. Colville, on the occasion of his birthday, when he takes final leave of his many English friends. Sufficient subscriptions have now been collected to justify the immediate publication of the work. Parcels of books will be sent to all the Spiritualist Societies throughout the United Kingdom, and from these centres be distributed to subscribers. Those who have sent 3d. extra for postage will receive their books at their own residences. Now is the last chance of subscribing, and it is doubtful whether the work can be obtained at any price after W. J. Colville's departure from England, as it is not stereotyped, and he may take all the books off the publisher's hands for sale in America. The work will be handsomely got up, on superior paper to that on which the ordinary edition of "Bertha" was printed, and will be one of the most valuable acquisitions to the library ever offered to the public under Spiritualistic auspices. Send 2s. 6d. IMMEDIATELY to W. J. Colville, 4, Waterloo Road, Manchester.

THE DIFFUSION OF SPIRITUALISM.

Very different views of Spiritualism are given by the two articles which follow, one from the columns of a paper representing "Society," the other an exponent of "Christianity," both of them of the World, but the former evidently the more truthful and charitable of the two. The principles of "religion" do not thus appear to stand abreast quite with the gossip of the street. If the statements of the first article as to the social status of Spiritualism be true, the tone of the second is scarcely respectful to the Royal Family. It is unfortunate that "religion" now-a-days has such a furred tongue. It certainly must be accorded the position of leadership, in respect to setting a bad example:—

THE ROYAL FAMILY AND SPIRITUALISM.

Spiritualism has for many years been confined to a very small section of enthusiastic believers in its mystical and extraordinary tenets. Of late, however, it has derived new

vigour and a large body of recruits from the support accorded it by Royalty.

Society has taken it up, and the most select portions of the olla podrida, usually distinguished as "the very best people," are numbered amongst its most ardent supporters.

In becoming fashionable, Spiritualism has, of course, become popular, and next season it will probably take its place as "the thing."

Thought-reading, which has succeeded in creating such a sensation during the past six months, is but the forerunner and exponent of wider revelations of the occult and mysterious magnetism that exists in the human race. Such, at least, is the declaration of the leading "spiritualistic mediums."

Those who have assisted at any of the drawing-room seances that have taken place during the past season in the houses of leaders of fashion, where there was no possibility of collusion or fraud, must have had forced upon them the fact that there is some hidden power in nature, either electric, magnetic, or both combined, that the scientific world has as yet failed to discover. The question naturally presents itself, how long is this wonderful force, if it exists, to remain uncontrolled, and what steps can be taken to bring it under the direct observation of those best able to make the discovery? What wide possibilities are opened to the mind of the thoughtful observer by the mere probability of the extraordinary phenomena that are now so frequently exhibited being traced to natural and governable causes? If, indeed, it be possible to reduce to a code the strange forces apparently set in motion by the Spiritualist, then a new era will commence. The telegraph and telephone will at once become antiquated and useless, for where will be their need when "properly instructed" mortals can converse "soul to soul" with those on the same "sympathetic basis." Railways will disappear, for who will trust themselves to the tardy and dangerous train when the secret of "treading the air" at lightning speed has been wrested from the denizens of the spirit-world. The doctor's occupation will also be gone, and the "medical clairvoyant," able to diagnose with unerring accuracy the "ills that flesh is heir to," however intricate, will quite supersede the present slow, and sometimes faulty, judgments of the "faculty." It is, in short, a subject of boundless possibilities, but, putting aside all possibilities for the moment, let us return to the regions of facts.

Some of the phenomena produced by "physical mediums" are inexplicable by all known and ordinary laws of nature, and the tremendous power thus exercised, if controlled and directed, would be capable of producing the most marvellous results. When one has seen a piano bodily lifted from the ground and transferred to another part of the room, or a heavy mahogany table dance up and down with the agility of a member of the corps de ballet, returning to the floor after each fresh flight without the slightest apparent "jar" or noise, it abakes the obstinate opinionativeness of the most unbelieving. There is no science, no art, no accomplishment, says the Spiritualist, but with the assistance of the spirit-world can be attained in its very highest perfection by the true believer in the mystic doctrines.

The protection and favour accorded to Spiritualism by Royalty has, of course, much to do with its present popularity; and it is an open secret that for years past the Queen has held very decided opinions on the subject—especially on the power of certain mediums to hold intercourse with the shades of the departed. It is a fact also that very illustrious personages frequently seek advice upon future events, and one lady (well known in Court circles) enjoying the confidence of Royalty, arranges with the leading mediums of the day for seances to be held when required, at a charming little pied-a-terre out of Park Lane. All the members of the Royal family are said to be strongly mediumistic, and the initiated are well aware what is going on when an unostentatious private brougham rolls up to the door of the little domicile mentioned above, and some well-known figure sweeps swiftly across the pavement and disappears through the already opened door.

The late Duke of Albany held very strong opinions on this subject, and it is certain that there was some curious bond of sympathy between him and the lamented Princess Alice—a sympathy that some, at all events, were convinced continued to exist after her demise.

Whatever may be the arguments for or against Spiritualism, it is now on its trial, and when the subject receives the attention it demands from the scientific world, perhaps both the Spiritualist and the unbeliever will have to own themselves in the wrong, and a fifth element be added to the universe.—"Society," August 23rd.

"THE ROCK" ON SPIRITUALISM.

One of the most curious forms of revolt against the hard, cold materialism of the present age is the rush into the opposite extreme of Spiritualism. A great part of this, of course, is due to the self-interested motives of those who are never happy unless they can be speaking from a public platform. These are so much more desirous of teaching, than of learning, that they will sacrifice much for the gratification of addressing their fellows; and it is to be presumed that they have their

reward, insignificant as it may appear to outsiders. Another part springs from the action of baser motives still: a living is to be earned by the "medium," and as much can be gained from their platform oratory on Sunday evenings as will keep them in indolence for the rest of the week. But, as there are "scientific" materialists, so are there "scientific" Spiritualists. It is so impossible to disprove the existence around us of spiritualistic agencies that these men assume that their existence is proved, and the assumption vitiates all their conduct and reasoning. Because matter had always been subject to the laws of magnetism and electricity long before those forces were known to exist, it is assumed that matter is and always has been subject to "spirit force." It does not count for much with them that of recent years these material forces have been proved to exist, and have been reduced to law—and that this is not the case with Spiritualism. The MAY BE is taken for the IS with a credulity that would be ludicrous if it were not so mischievous. And yet the exhibitions offered to outsiders are more crazy and puerile than have ever before, perhaps, gulled the foolish. Nothing beneficial, nothing even useful, has ever been even attempted by the disciples of the new school. Granted that the manifestations were true, yet they are utterly inane. We need no ghost to tell us what Spiritualists tell us, because it is not worth hearing.

One of the saddest phases of this new craze is the audacity with which its professors appeal to the Bible for countenance. They do not hesitate to travesty the sacred record, and wreat revelation to their wicked purposes, under an affectation of respect for the sacred record. When this is done ignorant hearers are not seldom led astray to believe that there is something in it. There is, moreover, in the heart of all, a yearning desire to hold communication once more with departed wife or child; and the faith and endurance to wait for this until the time shall come to meet them in heaven is not always present in those who are liable to be quickly carried away by their feelings. The recognition of this infirmity of human nature is as much exploited by spiritualist "mediums" as is filial reverence by Roman Catholic missionaries, who urge upon their recruits the intercession of the VIRGIN MARY instead of the love of Jesus. It would, of course, be easy to ridicule the assumptions of Spiritualism, but the emotions of man are too sacred for this, and a travesty of religion is too awful to be merely laughed at. We are thankful to know that, up to the present, these people have not succeeded in making much impression here—and that their disciples, in most towns, are confined to very small numbers meeting in obscure corners up back streets; but in the United States they are considerably more numerous, and are even said to amount to several millions.

The sect has a dialect of its own, and special cant phrases familiar to the initiated. Thus you will hardly have been in the company of one for a quarter of an hour before you will have frequently heard of "plane of existence," "higher plane of being," and so forth. Indeed, these professors are very fond of packing the souls of the departed on upper and lower shelves to be brought down to earth and interrogated when necessary. It is rather suggestive to note how largely the spirit answers are modified by the channel of the medium through which they pass, and it is apt to weaken our respect for departed literary characters when we find them conversing in such ungrammatical language as they use when speaking from the mouth of a medium. There are epidemics of delusions as well as of diseases; and Spiritualism is one of the most childish and nonsensical of these. Occasionally, like diseases, they become endemic, and the present habitat of Spiritualism seems to be the United States, the fruitful land of invention.—"The Rock," August 22nd.

With its utmost endeavour to present the subject in the vilest light possible, "The Rock" delineates its own sect in attempting to defame Spiritualism. "Aptness to teach" was regarded by one Paul as an essential of the spiritual minister, but the "The Rock" scoffs at the "gift" thus expressed. If the Christian Clergy of all grades and classes, did their much speaking (more frequently reading other people's ideas) for nothing, then "The Rock" might with self-safety take up stones at the speakers on Spiritual platforms; but it is a fact which cannot be gainsaid, that there are not half-a-dozen, nor the half of that, of paid speakers in connection with the Cause in Great Britain, and those who do receive a honorarium, only accept a mere acknowledgment, and such as may be derived from the proceeds of the meetings they address. On the other hand, there are hundreds of mediums and speakers labouring for the cause weekly, for the pure love of obeying the dictates of their own consciences, and for no selfish motive whatever. "The Rock" evidently knows nothing of Spiritualism, and therefore has had to fall back upon its experience with those of its own cloth, in making its statements. "By teaching we learn," is an

aphorism, perhaps, foreign to the experience of the writer.

If matter be not subject to "spiritual force," then what becomes of the Spiritual works and miracles of the Old and New Testament? Perhaps it is not of the slightest consequence to "The Rock" whether there be any such thing as spirit at all; at least, the writer deliberately chooses the agnostic position: for with him "religion" may be purely professional, and his antipathy to Spiritualism may arise from his regarding the new movement as a rival talking-shop! That is the view of the matter with which he opens his article, and therefore it is presumably uppermost in his consideration. He is determined, at all events, that Spiritualism shall be frustrated, as far as he is able, from acting as a form of "revolt against the hard, cold materialism of the present age."

The views arrived at by Spiritualistic investigation are in no sense "may be's" or assumptions. To outsiders, of course, who are "crazy and puerile" the phenomena are just what such persons see them to be. But they are sufficient, nevertheless, to have convinced the most eminent scientists of the age, that they are not only as phenomena genuine, but that they are indeed ways by which the Spiritual world is enabled to manifest itself to those still in the mortal state, and therefore these extraordinary facts have been in millions of minds the occasion of "revolt," alike against the materialism of science and the no less materialism of Christianity.

Millions of Spiritualists have found more value in Spiritualism than in all their other studies put together; but the greater the fool, the lower is his estimate of any given form of knowledge. The objections of "The Rock" writer, are just those of the gross worldling to all forms of Spiritual Truth.

If the importance of "The Rock's" existence depended upon the value of what it has to tell Spiritualists, as quoted above, then the sum and substance of its being would consist of a negative quantity.

But as evidence of human existence, though not on the "plane" desirable, it is as valuable as if its article were as truthful and enlightening as any lover of Spiritual truth could desire. However "utterly inane" its expressions may be, yet its columns are to the Spiritualist and ordinary observer evidence of literary effort and of the printer's art. So it is in Spiritualism: the vilest or stupidest ghost, that has ever been made so under the auspices of Christendom, is just as certain evidence of the fact of a Spiritual state, as if it were the manifestation of the most exalted angel. Of course if the writer in "The Rock" came back as a spirit, we would expect him to talk just as he now writes, and therein would consist the value of his coming: not that what he said was worth listening to, but that, worthless as it was, it was testimony to the fact that even he could claim the divine gift of immortal life, and therefore there was hope for all—which is a very comprehensive term.

As for the Bible, the allusion we have already made to that form of argument places "The Rock" writer beyond any claim on its pages. By his own words of contempt for any supposed relation between spirit and matter, he has cut himself adrift from biblical anchorage. But Spiritualists do not require the countenance of the Bible, though biblical apologists are beginning to prop themselves up on Spiritualism.

The recognition of departed friends through spirit communion, and the prayers to certain spirits, commended by all Christians, are very different matters. The Spiritualist is not guilty of Maryolatry, nor Jesusolatry; nay, nor spiritolatry in any form. All true Spiritualists address their aspirations alone to God, who is a Spirit; the Father, as he is called in the Gospels. It is the Christian who prays to various human spirits, and renders them, in some cases, even higher homage than to the Deity. Indeed, Spiritualism is more than anything a protest against all forms of an-

thropolatry, and hence the undisguised ire of the Christian sect. Their assumptions are based upon the recognition of miracles or spiritual manifestations that they consider unique and unparalleled, and therefore the workers of them were specially divine, but Spiritualism shows that the New Testament cases are simply fragments of a universal system of manifestation, and therefore the special claims of Christianity fall to the ground. All truth is universal, not the property of a sect.

As to the status of Modern Spiritualism, let the preceding article give one form of reply. Another is that "The Rock" itself, as compared with Spiritualism, is simply a fly on the ox's horn. Who ever heard of "The Rock"—an obscure sectarian sheet sold at the appalling sum of one penny—unless, as in the present case, its eccentricity brought it into momentary notice, to be laughed at, piteously laid aside, and forgotten? Spiritualism is literally in everybody's mouth, the most popular truth of the age, and therefore it finds itself occasionally draped in the sombre shreds of "The Rock," which no doubt increases its notoriety more by that form of attack than any other.

The "shelves" attributed to Spiritualism (possibly an irreverent way of alluding to the "many mansions" of John), are surely preferable to the heaven and hell of the vulgar ecclesiasticism advocated by our contemporary. As to "cant," let us be thankful for any form of expression that wins recognition in terms of scurrility!

As to truth being "modified by the channel" through which it flows, let us rejoice that "The Rock" is not the only agency by which the loftiest endeavour of the human soul seeks to find expression. We are to suppose that our contemporary is an organ of the Gospel of God, as revealed through his Son. Where, then, is the faintest trace of that Gospel to be found in the article which we quote and comment on? Could any "departed literary character" be more "ungrammatically" misrepresented, than Jesus Christ is belied through the tone, terms, and assumed matter of fact, set forward in the quotation we have made from "The Rock"?

PROGRESS OF SPIRITUAL WORK.

SHEFFIELD.—Last evening Mr. W. J. Colville who is described as "the young American trance and inspirational orator and poet," attended at the Cutler's Hall to lecture "on any scientific, philosophical, or religious subjects the audience may select." Mr. Brewin presided, and the room was well filled. The audience were asked to furnish the lecturer with a subject, and several were suggested, such as "What is life?" "Mind and matter," "The future destiny of mankind," "The devil," "What is God?" etc. There were only four who wished to be further enlightened about his Satanic Majesty, the majority wished to hear something about their destiny, and upon that subject the lecturer learnedly and eloquently discoursed for upwards of an hour. Poems on subjects selected by the audience were also delivered, and an entertaining and instructive evening was spent.—Sheffield and Rotherham Independent. August 27th.

BRADFORD: Walton Street Church, August 24.—An old friend, Mr. Morrell, did excellent service in the absence of Miss Musgrave, who had been planned. In the afternoon "The power of Spiritualism" was the subject, which enabled the speaker to cover a vast field in accounting for all the blessings partaken of by man, as the result of spiritual inspiration. He also introduced the moral power, exemplified by the spiritual teachers of every age. In the evening, Mr. Morrell spoke on "God as our Father," urging his hearers to personal investigation and freedom of thought, as all were alike the children of the Eternal, and from Him would receive light and help in their spiritual duties, in which no priest nor creed should interfere. Mrs. Wade then gave an address on clairvoyance, and illustrated the subject by describing the surroundings in seven cases, five of which were recognised at once, and another shortly afterwards. Mr. Morrell concluded with an address of nearly half-an-hour, on the state of the departed, in which he set forth the teachings of Spiritualism, contrasting them with the heaven and hell of the vulgar creed. There were strangers present, one of which expressed his pleasure at the lectures, and said his spiritual surroundings had been described on former occasions.—PINDER.

PLYMOUTH: Richmond Hall.—On Sunday, Aug. 17, Mr. B. S. Clarke delivered an inspirational discourse on "The realities of the Future Life." In elaborating the theme, the controlling spirit critically analyzed several objections to the "life beyond the grave" revealed by Spiritualism, which had been urged, locally, within the past few days, and proceeded to show that the other world was not only real and substantial, but that it contained realities, some of which were lengthily described, whose existence ought to be made known to man, inasmuch as they would serve to mould his earthly career, and enhance his usefulness, not only here but hereafter. The sustained eloquence of the address commanded the undivided attention of a very large and intelligent assembly, by whom the various exercises were heartily participated in.—I am requested to state that in consequence of the hot weather it has been found necessary to suspend, temporarily, the morning meetings, which will however be resumed later on.—Our social gathering postponed from July will be held on the 3rd prox., taking the form of a tea and concert, at which we hope all our friends will be present.—JNO. IRWIN.

PLYMOUTH: Richmond Hall.—On Sunday evening last, the rostrum was occupied by our much-esteemed friend Mr. Joseph Cartwright, of Peckham. The discourse took the nature of a reply to the sermon recently delivered at the Brooklyn Tabernacle, by the Rev. de Witt Talmage. The lecturer announced his intention of conducting a task of intellectual dissection,—and right well was the intention carried out. The sham arguments advanced by Dr. Talmage received earnest and keenest consideration, the statements built on hyperbole were held up and shown to be absolutely without foundation, while assertion after assertion fell before the weapons of truth and experience wielded by Mr. Cartwright. The lecturer prefaced the discourse by some valuable admonitions and advice regarding the sanctity of mediumistic power, and these prefatory remarks combined with the lessons deducible from the lecture were much appreciated. Mr. Stentiford occupied the chair, and the guides of Mr. J. Huxon took part in the service, which concluded with a vote of thanks to the visitor, a request at the same time being made, that the discourse should be repeated on an early night.—JNO. IRWIN.

BINGLEY.—On Sunday week, Mr. Thompson, Secretary of the Salford (Trinity Hall) Society, paid us a visit, and occupied our platform twice. In the afternoon, at 2.30, he spoke from a quotation in the lesson read by the president, wherein the Nazarene, speaking to his enquirers, said: "Go thou and do likewise." Basing an argument upon his experiences, which were very varied, he appealed to his audience to follow the lines of investigation in order to arrive at personal evidence of facts, which when found were of more importance than all abstruse philosophy, or the faith of the so-called Christian. In the evening, at 6, he again spoke for us. At this service we had a much better audience. The subject of his address was "Past and Present," in which he proved from documentary evidence that the Spiritualist of to-day occupied the same social position which operated fifty years ago towards the Protestant Dissenters. We were pleased to have our friend amongst us.—COR.

MORECAMBE.—On Sunday week, Mr. Clark, of Pendleton, very kindly gave us his promised address, the subject being "Spiritualism, what has it done?" It was one of the best addresses we have had, showing what benefit it had been to mankind. How the orthodox God was a myth; that there was a loving Father who loves his children independent of creeds and dogmas. He showed from the Bible that Jesus taught Spiritualism, and the Bible was full of it, which I am sure anyone taking the trouble to read and study will find. At the close remarks were made on the various cases of healing we have had, and a suggestion thrown out to have a special meeting on the Monday night, which we availed ourselves of, when the subject was one that hung as a text on the wall of the room, "Blessed are the merciful," which was also well treated. On looking back six months, it really is surprising how the work has been blessed, and so many of our dear suffering brothers and sisters healed. Truly Spiritualism is the Comforter: I speak from personal experience, and can testify to its comforting influence; and our aim should be to have it pure, so that it may lift up our hearts and feed us spiritually. On Sunday, September 7th, we have special services in the Assembly Rooms, King Street, Lancaster, at 2.30 and 6.30 when Mr. R. A. Brown will be the medium.—JNO. WM. JAMES.

FELLING.—The Spiritual Investigation Society is holding three open-air meetings on Sunday, and two meeting rooms have likewise been opened. On Sunday week, in a field kindly granted by Mr. William Nichol, the morning meeting was addressed by the chairman, Mr. John Wilson, and Mr. William Westgarth. In the afternoon, Mr. W. H. Robinson took the chair. He was followed by Mr. Jos. Stevenson, Mr. Jos. Hall, Mr. James Campbell, and Mr. J. Wilson. In the evening, Mr. Robinson again presided. The other speakers were Mr. Jos. Stevenson, Mr. W. Westgarth, Mr. Jos. Hall, and Mr. Ogle. The services were well attended. In the afternoon tea was provided for strangers and friends, two of our lady members kindly superintending the arrangements. All seemed to

enjoy themselves very much. To close a very pleasant day Mr. James Campbell and friends gave us a sitting, when we had spirit lights, bell-ringing, table-lifting, and the tambourine was played to our singing. Some of the sitters were also touched by spirit friends.—JOHN WILSON.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street.—On Sunday we had the pleasure of listening to the guides of Mr. John Geo. Grey, of Gateshead, and may say without fear of contradiction, that they acquitted themselves in such a manner as to give the highest satisfaction to the limited auditory present. A clearer and more definite exposition of the beautiful teachings of the truths of our philosophy and religion can hardly be conceived. The subject in the morning was—"Spiritualism, an answer to the demands of the Age," in the evening, "When will the Devil die, or Spiritualism the hope of the world." The subjects for poems at the close of each discourse, was in the morning, "Love," and in the evening, "On God's presence in Nature." Both were dealt with in a manner that gave the greatest pleasure, brimming full of pathos, power and beauty, from the commencement to the close. We felt gratified by the presence of friends Gallatie, from Middlesbrough, and Dobson, from Ferry Hill, and hope they were each amply repaid for the time spent in paying us a visit. We have arranged with Mr. Grey to visit us again on Sunday, 12th Oct., all being well. Next Sunday Mr. John Scott, of Hetton-le-Hole.—WM. WARDELL, Sec, 8, Havelock Street.

SUNDERLAND: Albert Rooms, August 24th.—Mr. G. W. Gardiner, of Southwick, took for the subject of his discourse, "Shakespeare and the Bible," and from the first utterance that fell from his lips until the finish, his audience seemed to be firmly rivetted to their seats, through the eloquent flow of language which came in a continuous stream without the slightest intermission from his tongue. He pointed out to his hearers the fact of many prejudiced people holding up their hands in dismay, if it was only hinted to them to go to a Theatre, and yet he contended, where would man learn more wisdom or goodness, than by the careful study of Shakespeare, and to prove which he quoted a very great number of passages from the works of Shakespeare, and likewise the corresponding passages from the Bible, and in numbers of instances they read word for word alike, and in scores of other passages quoted, if the words are not precisely the same the teachings are. Mr. Gardiner although only a very young man seems to possess the brain of a patrician and the language of a poet, and will most assuredly make his mark in this sphere; and we hope to be favoured with another address from him very shortly.—Next Sunday evening at 6.30, Mr. J. T. McKellar, or Mr. J. C. Rowe, of North Shields.—G. H. PYNE JONES, Sec., S.S.E. S.

CAVENDISH ROOMS.—On Sunday evening, August 17th, the congregation meeting as above received a visit from Mr. E. W. Wallis, of Walsall, through whom was delivered a very excellent trance address upon "Spiritualism, a Moral Force and Religious Power." Mr. Wallis's controls treated their instructive subject in a thoroughly able manner, eliciting the warmest encomiums from the goodly audience on the occasion, and he personally was warmly thanked, at the instance of Mr. Jennison, for his kindness in rendering Mr. Morse his fraternal assistance. It is to be hoped that Mr. Wallis may be able to come to us again ere long.—On Sunday last, the 24th inst., Mr. Morse was with us again, as usual, and apparently none the worse for a week's work among our brethren in Yorkshire and Lancashire. The intense heat prevailing no doubt militated against a large attendance, but the select and satisfactory company present were well repaid by the able, and at times brilliant, discourse delivered by the controls. The subject discoursed upon was "Old Creeds and New Hopes," combining an analysis and estimate of the nature and influence of the creeds and teachings of ancient and modern times, united with a graphic picture of the extension of thought as exhibited in the progressive reforms and movements of to-day. The part that Spiritualism was playing in the "new hopes," in regard to our ideas of God, man, and immortality, was presented in a series of eloquent word-pictures that evidently deeply stirred the listeners, and repaid them for their attention and attendance.—BETA.

SALFORD: Trinity Hall, 83, Chapel Street.—On Sunday last, we had our friend Mrs. Barnes, of Nottingham, with us. The service in the afternoon partook of the nature of a circle, during which we had a change of controls, one of our friends in the audience being influenced to give a test. [What was that?] In the evening the unseen operators took possession and delivered a grand elucidatory address upon "Wherein does Spiritualism excel other Religions." The very nature of an address upon a subject like this seemed bound to be very iconoclastic, whereas though full of vigour and sound argument, it was void of offence. Orthodoxy was reasoned with, whilst its objections were taken seriatim. The moulding and fashioning of men's lives by what they believe, was dilated upon, whilst the great solver of all mysteries seemed to emanate from this wonderful spirit-power, and so-called death only gently swept away the outside crust, and opened out the pearly gates, giving to humanity the power of shaking hands with the angels.—COR.

ROCHDALE: Regent Hall.—On Sunday, August 24, we had two discourses from Mr. J. B. Tetlow, of Rochdale. In the afternoon two subjects were suggested by the audience, viz., "Is Life worth Having?" and "What think ye of Christ?" The controls took both subjects, treating them in a very interesting manner. They showed that Life was worth having, by yielding obedience to physical, moral, and spiritual law, and by disobedience to those laws life loses its enjoyments. They spoke of Christ as a principle, and said it should be—"What think ye of Jesus the Christ?" and showed that his wondering was the result of his obedience to law. In the evening we had an excellent audience, when the controls spoke for forty-five minutes in a thoughtful manner on the subject: "Is the resurrection of the body a fact?" They showed that according to known physiological and chemical laws, that the resurrection of the body could not be. Then they went on to show that, according to psychological influences, the spirit of man could better perform its functions in its freedom from the body than to be "cribbed, cabined and confined" therein. They also dealt with the theory of the Soul awaiting the trumpet's blast to awake it from its sleep at the judgment day, and here the controls quoted the first verse of Longfellow's "Psalm of Life," showing that a slumbering soul is truly dead. They illustrated their subject by referring to the continuous changes of the human organism, and to the vicissitudes to which it is subjected by the bursting of war shells and other destructive forces by which man is surrounded. They pointed out that a general judgment could not be, as all action has its own immediate effect, and every day was a judgment day. Then they closed by pleading for man's obedience to law, that he might reap the full fruition of his actions in the glorious reception he would receive in the Land of Spirits, where his faculties would continuously unfold in harmony with the law of progress.—Next Sunday we shall have Mr. J. MacDonald, of Oldham, assisted by local mediums. Tuesday, September 2nd, Mr. W. J. Colville will deliver a discourse on "England and Egypt," when the chair will be occupied by Councillor Thomas Ocheatham, of Rochdale. Sunday, September 7th, Miss Musgrave, of Bingley; 14, Mr. T. Roscoe, of Oldham; 21, Mr. B. Plant, of Manchester. We intend to make a collection in aid of the "Bertha Restoration Fund" at an early date.—J. T. T., 60, Freehold Street, Rochdale.

NORTH SHIELDS: 6, Camden Street.—On Sunday last, August 21st, the platform was occupied in a very able manner by Mr. J. Livingston, of Hetton. In the afternoon, the guides of Mr. Livingston delivered a splendid address on "The Absurd Teachings of Orthodoxy," for which they failed not to receive the applause of their audience. In the evening four subjects were sent up by the audience for the guides to discourse on. The one chosen was, "What form of belief is best qualified to bring about that peace, concord and harmony between the two Worlds, which is so much needed at the present day?" which they dealt with in a masterly style, and during which they received almost a continuation of applause from beginning to end. A hearty vote of thanks was proffered to Mr. Livingston and his guides for the able discourses, to which our esteemed friend responded. The earnest wish of the North Shields people is, that ere long he will be found occupying our platform again.—J. T. McKellar, Cor. Sec.

NEWCASTLE.—Mr. A. Mordey and Mr. J. Rutherford have occupied our platform the last two Sundays, and each of them favoured their audiences with excellent addresses on the teaching and philosophy inculcated by our Movement. Unfortunately the very fine, hot weather we are enjoying at present, was the means of limiting the audience. It is very difficult to resist the attractiveness of fresh sea-breezes or sweet country air at such a season, your correspondent is quite aware, but would advise local Spiritualists to attend in larger numbers should either of the above-named gentlemen favour us with another visit in the future, and they will not regret so doing.—ERNEST.

BACUP.—On Sunday last, we had Mrs. Green, of Heywood, a trance and clairvoyant medium. In the morning we had a ramble on the hill side. We picked a nice spot under the trees. We sang a hymn, and the medium was entranced, and offered up a beautiful invocation, afterwards speaking very feelingly on the beauties of nature. In the afternoon she gave a trance address, and afterwards several clairvoyant descriptions, all of which were recognised but one. In the evening she gave another excellent address on "Christ," her controls treating Christ as an example of a good life. Our room was overcrowded on both occasions, as many going back as could get in.—JAMES FARROW, Sec.

BARROW.—The Spiritualists' Band of Hope Committee, of Barrow-in-Furness, gave their children a grand outdoor treat on Ligger Bank, Walney Island, on August 16, when all seemed to enjoy themselves well. We had a good tea provided by Mr. Watson, of Barrow. After tea our worthy medium, Mr. Proctor, entertained the children with sweetmeats and toys, which brought the day to a pleasant close.—A. P. NICOLSON, Hon. Sec., 12, Penrith Street.

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

MEETINGS, SUNDAY, AUGUST 31st, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse; "Martyrdom, true and false."
MARTLEBORO ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Horcroft; at 7.30, no meeting; Tuesday, at 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

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

PROVINCES.

ASHINGTON COLLIERY.—Mr. J. G. Grey.
BACUP.—Mr. J. B. Tetlow.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. H. Briggs.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Ingham.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
BOLTON.—H. A. Tovey, 20, Halstead St. (off Castle St.), Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. and Miss Gott.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mr. Collins Briggs.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mrs. Bailey and Miss Illingworth.
DEVONPORT.—Haydon's Rooms, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss Bond; 6.30: Mr. W. Burt.
EXETER.—The Mint, at 10.45 at 6.30:
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Wood. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Mines' Old Hall, at 5.30: Mr. J. Livingston.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Messrs. Holdsworth, Taylor and Wright.
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Local.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. Hepworth.
LEICESTER.—Silver Street Lecture Hall, at 2.30 and 6.30:
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. Flynt.
MACCHESTERFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. W. J. Colville.
MORRISAMBE.—Mr. Watkinson's, 43, Cheapside, at 6.30. Local.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Peel.
MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30:
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. G. W. Gardiner.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 6 p.m.: Mr. Gibson.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 and 6:
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30, Mr. W. Johnson.
PLYMOUTH.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 3, Circle; at 6.30, Mr. R. S. Clarke. Lyceum at 10.15 a.m.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.: Mr. J. McDonald.
SALFORD.—83, Chapel Street, at 6.30:
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Schutt.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. J. T. McKellar.
TUNSTALL.—Bathbone Street, Mr. W. Dudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30: Mr. John Scott. Wednesday, Circle, at 7.
WEST FELTON.—At Mr. Thomas Corker's, 13, Grange Villa, at 6 p.m.

ANNIVERSARIES, AND SPECIAL SERVICES.

PLYMOUTH.—Wednesday, Sept. 3, at 6 p.m.; Tea and Concert at the Richmond Hall.
YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road, Bradford.

MR. W. J. COLVILLE'S APPOINTMENTS.—MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Sunday, Aug. 31; 10.30 a.m., 2.30 and 6.30 p.m. Also Monday, Sept. 1, and Friday, Sept. 5, 8 p.m. (See special announcement.)
ROCHDALE: Regent Hall, Sept. 2, 7.30 p.m.; Marble Works, Sept. 3, 7.30 p.m.
ACCRINGTON: Unitarian School, Sept. 4, 7.30 p.m.
W. J. Colville's address is 4, Waterloo Road, Manchester.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3. GLASGOW Secular Institute, Sept. 9.
KIRKCALDY, Wednesday, Sept. 10; Friday, Sept. 12.
EDINBURGH Secular Institute, Sept. 14. MANCHESTER Secular Society, Sept. 21.
LIVERPOOL, Sept. 28. STAMFORD, Sept. 30.
CAVENDISH ROOMS, Oct. 19. BIRMINGHAM Secular Institute, Oct. 26.
Blackburn, Sheffield, Pendleton in correspondence.
Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Unitarian Church, Duke Street, Sunday, Aug. 31, at 11 a.m.
PLYMOUTH: Richmond Hall, Richmond Street, at 6.30 p.m.
Mr. Clarke's Sundays to the end of 1884 are all engaged. For other dates, address 4, Athenaeum Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclayde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. August 31, Bacup Sept. 7, Manchester; Sept. 14, Pendleton; Sept. 21, Rochdale, Marble Works Sept. 28, Blackburn; Oct. 5, Manchester; Oct. 12, Rochdale, Regent Hall.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, Sunday, Aug. 31, at 7 p.m., Subject, "Martyrdom, true and false."
Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

SPIRITUALISM & THE REV. T. ASHCROFT.

On WEDNESDAY, SEPT. 3, 1884, Mr. J. W. MAHONEY will LECTURE in the UNITARIAN SCHOOLROOM, OXFORD STREET, ACCRINGTON, when a Complete Refutation of the Rev. T. Ashcroft's Statements will be given. A courteous letter has been forwarded to the rev. gentleman inviting him to come and defend the SIX CHARGES he made, viz.:—That Spiritualism is pretentious, ridiculous, un-Christian, anti-Scriptural, lying, and immoral. Discussion invited.

On the following Evening, Sept. 4, 1884, Mr. W. J. COLVILLE will give a LECTURE in the above Schoolroom, Subject to be chosen by the Audience; also an Impromptu Poem, selection to be made by the Meeting. Questions invited.

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PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest Inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayer, 45, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 140, Lancelot Street, Queen's Park, Harrow Road. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

MR. CECIL HUSK, 20, Hazlewood Terrace, Maxted Road, Peckham Rye, S.E. Seances—Wednesday and Sunday evenings at 7.30, for Spiritualists only.

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J. THOMAS, GENERAL CORRESPONDENT.
Address: Kingsley, by Frodsham, Cheshire.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lisson Grove, Marylebone Road.

MR. A. DUGUID, Spiritual Teacher and Correspondent, 13, Oswald's Wynd, Kirkcaldy.

MR. BURROWS, Holden Fold, Near Oldham, Healing and Business Medium, may be consulted either by letter containing lock of hair or personally.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, on travel in America. Address—"Banner of Light," 8, Montgomery Place, Boston, Mass., U.S.A.

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ASTROLOGY ANSWERS ALL QUESTIONS of every day life, and gives dates without consulting spirits. LIFE NATIVITIES CAST on the most reasonable terms. For particulars enclose stamped addressed envelope to "NEPTUNE" (for a few weeks only) 24, Wallgrave Road, Earl's Court, London, S.W.

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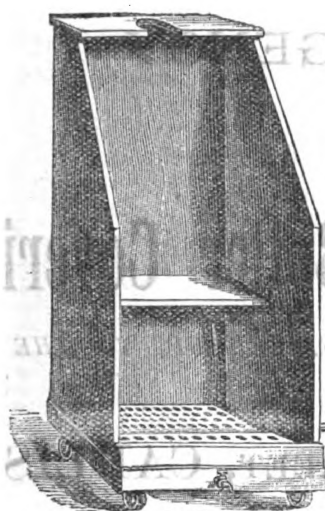
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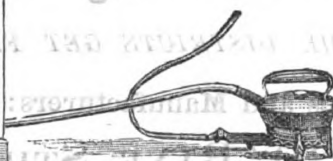
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OXLEY'S IMPROVED PORTABLE RUSSIAN STEAM VAPOUR BATH.

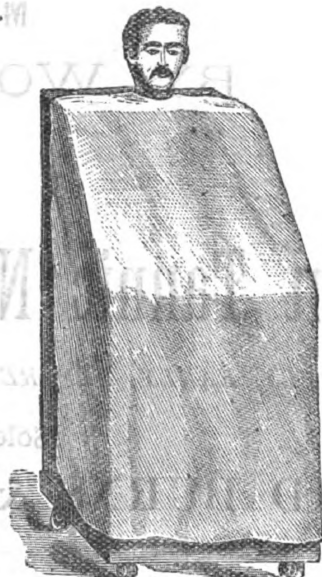
FOR HOME AND FAMILY USE.



BATH



Copper Kettle



BATH AS IN USE

THIS BATH is offered to supply a long-felt desideratum, *viz.*, an effective STEAM-VAPOUR BATH for Home use. It combines simplicity with effectiveness, and can be used in any Home, with a minimum of trouble. It is mounted on castors, and runs so easily that a child can move it from room to room. The superiority of Steam Vapour over Hot Air for Baths is incontestable, as it is quicker in its action, more searching to the skin, and does not produce the unpleasant lassitude of the Turkish Bath. The head being exposed, enables the Bather to breathe the atmosphere at the usual temperature.

SIZES.

No. 1.—Small Men's, or Ladies', 20 inches wide, height from Seat to Neckboard, 24 inches; No. 2.—Men's, 22 inches wide, height 26 inches; No. 3.—Large Men's, 24 inches wide, height 28 inches.

Made of Stained and Polished Deal, with Copper Steam Kettle; 6 feet of flexible tube for gas junction; 4 feet of flexible steam tube to join Kettle to Bath; Copper distributing Vapour Pan and large Bunsen Burner to boil Kettle.

PRICE:

COMPLETE, including above, £3 3 0. If Bath is made of polished Mahogany £6 6 0.

If Bunsen Burner is not required, 10s. less than above.

EXTRAS:—One Large Red Blanket, of good quality, 10s. One Large good thick Cotton Bath Sheet 4s. 6d.

DESCRIPTION.

THE BATH is made of well-seasoned, stained wood (appearance of Mahogany), and combines lightness with strength, and supplied with runners so as to be easily moved from place to place as required. The Copper Perforated Pan is at the bottom, and receives the steam by means of the tube from Kettle, boiled either by an ordinary fire, or gas by means of the powerful Bunsen Burner, if required. The small tap in front of the Bath is to draw off the water from vapour pan after use.

DIRECTIONS FOR USE.

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

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

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

The above instructions show how simple, clean, and quick in action is THE RUSSIAN STEAM VAPOUR BATH.

NO HOME SHOULD BE WITHOUT ONE,

as its timely use is a certain preventive against colds, fevers, &c., &c. Many a death, following a chill—so frequently issuing in gastric or typhoid fever—will be prevented by the use of this Bath, as soon as possible after the chill has been taken.

N.B.—It is desirable that the Bath should be cleansed by wiping it with a wet sponge after use.

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MANUFACTURING DISTRICT
BY WORKING AN AGENCY

FOR

THE NEW

Patent Tannic Non-Conducting Boiler Covering.

APPLY EARLY BEFORE ALL THE DISTRICTS GET FILLED UP, TO THE

Sole Patentees and Manufacturers:

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"In reply to your enquiry we have pleasure in stating that, having covered our Boiler, Steam Pipes, and Engine Cylinder with your TANNIC CEMENT, we are quite satisfied with the result. The work has been finished in a very neat manner, and the loss of heat is now very trifling.

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"We can strongly recommend all Owners of Steam Engines to have their Boilers covered with your excellent Composition."

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