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SPIRITUALISM.

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SPIRITUALISM IN AMERICA.

THE FIRST SPIRITUAL TEMPLE, BOSTON, MASS., U.S.A.



In presenting British Spiritualists with an engraving of *The First Spiritual Temple*, we have been supplied with certain facts connected with its erection, which we hereby place on record.

THE WORKING UNION OF PROGRESSIVE SPIRITUALISTS, of Boston, was organized, May, 1883, and incorporated, June, 1883, under the following officers:—

MARCELLUS S. AYER, *President*.
 FREDERICK W. GREGORY, *Vice-President*.
 ELMORE C. AYER, *Treasurer*.
 J. COMMODORE STREET, *Secretary*.

The objects of this Association are to establish an effective system of organized labour for the promotion of Spiritualism; a more practical utilization of the known means for spirit

communion; the unfoldment and exercise of man's attributes and faculties, known as spiritual gifts; to provide a system of relief for the sick and the needy, also to introduce modes of prevention, derived from knowledge of man's spiritual environment.

The Corner Stone of the Temple was laid on April 9, 1884, in accordance with the rites and ceremonies of the Order D'Illuminati, an invocation, Thebaïd of the old Egyptian cult, being used. While the large assemblage chanted a hymn, the Corner Stone was anointed with oil, styled "sacred" by our informant, but why so or how so we have not been told; and grains of wheat, free from husk and chaff, were scattered around. Numerous speeches were then delivered, expressing fervent wishes for the prosperity of the undertaking, and hopes that the pure seed thus sown, would in the future realize abundant fruit.

We are indebted to the kindness of Messrs. Colby and Rich, publishers of the *Banner of Light*, for the free gift of the Engraving which we have the pleasure of using this week. Its first appearance in the *Banner* caused that issue to run out of print. On its second insertion, on December 20, 1884, the following explanatory article accompanied it, which we transfer to our columns:—

The edifice is situated on the corner of Newbury and Exeter Streets, on ground purchased from the State. This magnificent structure, comparing favourably with any in this or other cities, is rapidly approaching completion, and as it is in the heart of the most fashionable portion of the city, on the new-made land, called the Back Bay, in the close vicinity of the Hotel Vendome, Trinity and the new Old South churches, it is attracting wide attention.

The architecture of the First Spiritual Temple is of the order called Romanesque. The front is on Exeter Street, and is eighty-two feet in width, while the length, resting on Newbury street, is one hundred and eight feet. The walls are sixty-two feet high from the side-walk to the main cornice; but above the latter extends the roof, with its gables and dormers crowned with a turret which rises to the height of one hundred and twenty feet, and presents a very imposing appearance. The exterior of the building is wholly of stone, of two colours, the Braggville granite, of a light gray, forming the body, while all the structural or decorative features; and the piers, arches, belts and cornices, are of the Long Meadow brown-stone. The harmony between the two colours is perfect. A belt of the most elaborate and ornate carving runs entirely around the building at the top of the first story, and abounds in various other portions of it, which gives an added and genuine satisfaction to the beholder. The result, thus far, is a building carefully planned and thoroughly constructed in all its parts. Not only the street fronts but the wall upon the passage at the side of the building is also composed wholly of stone. The exterior of the structure is now substantially completed.

Entering the building by the chief entrance on Exeter Street, one passes under a broad and lofty arch of elaborately carved stone-work. Above this arch and entwined with foliage is the inscription: "*First Spiritual Temple*," and occupying the spandrel of the arch are two circular stone panels: On the one on the left-hand side is carved the emblem of the world on a cross, signifying the sacrifice of the world; on the northern zone of the globe is carved the word "Science," and on the southern is the word "Religion." On the right side of the arch is carved a dove descending in rays of light, in which is suspended a triangle, on the sides of which are the words, "Liberty," "Justice," "Fraternity." The apex of the turret over the main entrance is crowned by a heavy Rosy Cross, emblematic of the "Life to come," or "Soul of Life." In the centre of the Cross is the circular rose, emblematic of "Wisdom and Discretion." Over the Exeter Street entrance, on a circular panel, is the globe, on which is the "Insignet of Hermes," or "Solomon's Shield." The outer vestibule is beyond the archway, in which two broad flights of steps lead to the right and the left up to the great auditorium, which, with its gallery, organ-loft or platform, and lobbies, occupies the main story of the structure. It will be capable of seating fifteen hundred people. It has a sloping floor, slightly curving from side to side, and will be fitted with opera chairs. It will be a most attractive and cheerful hall of assembly, with its great stained-glass windows, its numerous and pleasing decorations, and generally light and airy appearance, wherein elegance and utility are united.

Over the audience room are seven large lecture halls, a kitchen, a janitor's quarters and toilet-rooms; and still above this story is a great ventilating chamber, with a floor or deck

of copper, and the open screens of the end gables and the centre turret of the building, through which the wind and rain may sweep harmlessly. Into this upper chamber are gathered the air-ducts from all parts of the house. The whole building is to be warmed by steam, the radiators being placed beneath the basement-floor. In the stonework of the basement walls are narrow slits to supply fresh air, which being warmed in the spaces below, is then carried by pipes to various parts of the house. Four huge trusses, resting on piers and projecting inward from the side-walls, support everything above the large auditorium. There is a stairway in each corner of the edifice. From the Newbury Street entrance the basement or lower story of the building is reached. Here is a hall to be used for a Lyceum or Conservatory for Children, and a large room to be occupied as a library and reading-room, a toilet-room, and an office for the officers of the Association.

And it is the desire of the Society that all friends, either Spiritualists or Liberalists, will contribute books or money to the library, which will be thankfully received, for it is their intention to reach the masses as far as possible, that they may be enlightened in the truths of spiritual light.

The Sunday services will consist of a lecture in the large auditorium in the morning, Lyceum in the afternoon in the basement hall, and a second lecture in the evening, again in the main hall. During the week there will be meetings and lectures in the smaller halls of the upper story. All the services are to be free, as well as the library of books on Spiritualism; also the reading room. The best talent among the Spiritualists will be engaged for the lectures.

AN AMERICAN REV.'S SPIRITUALISM.

REV. MINOT J. SAVAGE'S INTRODUCTION TO SPIRITUALISM.

During my residence in Boston, I acted for a time as Hon. Sec. to the National Liberal League branch in that city, an organization that has for its object the freeing of religion from all State control, such as secularizing education in the public schools, abolishing chaplains in the Army and Navy, &c. Through my connection therewith I was brought into relation with the Rev. Minot J. Savage, minister of the Church of the Unity. This gentleman professedly belongs to the Unitarian denomination, but is in reality more allied with the Free Religionists in principle, whose views may be gathered from their name. Mr. Savage is a man of considerable talent, and is one of the most popular and distinguished preachers in Boston, and has a large and cultured following in the city that claims to be "the hub of the universe"; and although his utterances, theologically speaking, are radical in the extreme, they get freely reported in the principal newspapers, it being the custom in America to publish on Monday a concise account of sermons delivered on Sunday, by a few of the most noted preachers.

On one occasion when I called on Mr. Savage, just as I was on the point of leaving, I asked him if he knew anything of Spiritualism. He said he had of course heard of it, but had never seen anything. I then commenced to relate some of my experiences, walking towards the front door as I was doing so. He was so interested that he invited me back to the parlour, and I then gave him an account of the most striking phenomena I had witnessed. He listened with attention, and evidently was much struck with what he heard, and then asked me if I could not show him something. I said I would endeavour to do so, and bade him "good morning." I considered the matter over, and thought of the various mediums I was acquainted with, but could not pitch upon one whose manifestations were suitable for a novice. Fortunately, a few weeks after, Charles Watkins, the slate-writing medium, came to town, and after satisfying myself of the genuineness of his mediumistic powers, I told him there was a clergyman of influence in the city who was desirous of "seeing something," and asked him to oblige me by giving him the evidence he was anxious to obtain. "All-right," said Watkins. "When shall we go?" I said, "whenever you like." So Watkins proposed to go off at once, remarking that he always liked to follow his impressions; and although a gentleman called for a seance as we were talking, he was put off till another time.

We went to Mr. Savage's residence, and were pleasantly received by him and conducted to his sanctum. It will be unnecessary to describe what occurred, but the culminating

event was the production of a slateful of writing, while held over the table by Mr. Savage and the medium. The name attached at the foot of the writing was that of Mr. Savage's brother, which Mr. S. said was like his brother's writing, and he tried to find some to show me but could not do so. The rev. gentleman was greatly astonished, and said he should like his wife to see it, and made an arrangement to go to Watkins' residence the following day, when I understood another satisfactory seance took place.

The remark Mr. Savage made to me at the conclusion of the seance I was present at, was in substance, that as soon as he had seen a little more and become thoroughly satisfied, he would "come out," whatever might be the consequences. This was said in the height of his excitement and astonishment, and it took some four or five years to be carried into effect. I had, however, seen by the *Religio-Philosophical Journal*, from time to time, that Mr. S. was "seeing a little more," and at length had the satisfaction of reading in the *Boston Herald* a full report of his sermon on "Immortality," which must necessarily have produced a very salutary effect on the Boston public. A full report of a sermon in the *Boston Herald* I never knew before.

It may be of interest to state that the last time I called upon Mr. Savage was at the request of Epes Sargent. Mr. Sargent was at the time engaged on an "Encyclopædia of English Poetry," for the great firm of Harper Bros., and not being well enough himself, got me to call on Mr. Savage to ascertain whether he had published a volume of poetry, in order that a specimen might be given. Mr. Savage had only published a few poems in a prose work, a copy of which he gave me for Mr. Sargent.

In concluding these few remarks, I may mention that Mr. Savage is a great admirer of Herbert Spencer, on whom he called when in London a few years ago, and made the interview the subject of a pulpit discourse on his return to America. To use an American phrase he "takes no stock" in old theology, and once when I called upon him to ask him to lecture for the Liberal League, he excused himself, saying, "It (the old theology) is going fast enough without my aid." Mr. Savage is certainly one of the most advanced and out-spoken preachers of the day, and is doing a great work in clearing the theological atmosphere. As an example of his style, I quote a passage from a sermon in "The Church and the Stage," reported in the *Boston Herald*: "While he believed in the influence of the Pulpit, he maintained that the pulpits of Boston, by their baseless assertions about heaven and hell, and other equally absurd statements, do as much injury every year as the theatres of the city." He held that both institutions wanted reforming. I hope Mr. Savage will be in time become a good Spiritualist.

Eastbourne, June 4, 1885.

R. COOPER.

IMMORTALITY, FROM THE STANDPOINT OF THE MODERN WORLD.

REV. MINOT J. SAVAGE'S EASTER SERMON.

Text: 1 Cor., xv., 5-8.

"If a man die, shall he live again?" asks the old poet author of the book of Job. And it is safe to assume that no other one question has so long and so deeply stirred the heart of man. Since the first father, mother, friend, looked down on the first white, dead face and wondered what it all meant, until to-day, men have tried to lift at least a corner of the leaden curtain of darkness and silence. They have peered, they have listened. Some have said they caught the sudden gleam of a face, or the swift beckoning of a hand; or that they heard a low whisper out of the stillness. Others have taken all these things to be only the subjective impressions of an excited brain, or a longing fancy. So, after all these thousands of years, a large part of the world is waiting and asking still.

For perfect clearness and accuracy of thought, we need, from the outset, to bear in mind one important distinction. Even if we could prove to demonstration that some soul had survived the dissolution of the body, we should not then have established immortality. This means endless, continued existence. And it is, at any rate, quite conceivable that a soul might continue through many such changes as that we call death, and still come to an end at last. This distinction, however, is important only for clearness of thought. If we could be quite certain that this first stupendous change does not mean the cessation of conscious, personal existence, the most of us would confidently take our chances as to the

results of any future crisis beyond that. To this one point, then, let us address ourselves, and see how it looks from the standpoint of the modern world. The disciples of Jesus claimed that he reappeared to them after his death; that they saw him, talked with him, and made themselves sure of his identity; and all this on more than one occasion. This is the most notable instance of the kind on record, for it was made the foundation-stone of a great religion, and this religion is the one which has coincided with the greatest civilization of the world. Paul says: "If Christ be not risen, then your faith is vain"—the basis of Christianity is gone. We will take this claim, then, as our starting-point. Let us refresh our memories with the outlines of the familiar story. Jesus had been with his disciples for three—to them—precious years. They had come to believe that he was, indeed, the promised Messiah of their race, who was to establish on earth a perfect condition of human society which they called "the kingdom of heaven." But at last, disappointed and dismayed, they find him in the hands of the Roman power. This power, urged on by the influential and official portion of his own people, has put him to an ignominious death, the death of a common criminal. This is Friday afternoon. And now—as we see in the case of the two friends who, through the cool of the evening, walked to Emmaus—the disciples have given up all hope. With an undertow of exceeding sadness and disappointment, we hear them saying: "We trusted that this had been he who should have redeemed Israel." But it is plain that the trust is gone. They read in the cross only one more terrible failure. But on Sunday morning they were startled by the report that somebody had seen him alive again. He suddenly appears to the wondering little company, though the doors be shut; and, after a brief conversation, as suddenly vanishes again. At another time, he eats with them, and shows them his wounded hands and side, telling them he is no spirit only, but has flesh and bones like themselves. And then, long after, when they supposed him to be with God in the skies, he appears to Paul in a vision, and he talks of having "seen" him, as truly as the rest of the apostles. As the immediate result of these "appearances," their hopes revive again. In the confident assurance that they are the disciples of a living master, they start out to preach their "good news," that the reign of death is ended; that Jesus is only withdrawn into the heavens for a little time, and that he will quickly return to reign over the kingdom of their grandest hopes. These later expectations, we know, have not been fulfilled. But our concern, for to-day, is only with this story of the reappearance. Let us then note two or three things concerning their report. What is the nature and value of their testimony? Reverently, and with perfect frankness, we must deal with this from the standpoint of the modern world. Though they be Jesus's own words, we cannot agree with them, when he says: "Blessed are they that have not seen and yet have believed." We do, indeed, believe many things which we have not seen; but when it is a question of material fact, like the alleged coming to life of the dead, this is no matter of legitimate faith, but calls for adequate evidence. We must respect Thomas then for being a doubter until the proof was forthcoming. The world has suffered too much by "taking things for granted" for us any longer to consider it a virtue. As, then, we look over the evidence of the four gospels, we find it confused and extraordinary. No matter if it be on minor points—as, for example, as to whether it was Peter or Mary Magdalen who first saw him; or as to whether it was before light or about sunrise. The Holy Spirit does not make mistakes as to matters of fact. This much, however, may well be said. Though the contradictions are utterly inconsistent with divine inspiration, they are not such as to necessarily impeach the accuracy of the story from a merely human point of view. These variations of detail are only such as we are all familiar with in the testimony of honest people concerning things that we know are true. But if Jesus actually reappeared, it is a fact of a very strange and unusual kind. And extraordinary facts require extraordinary testimony, both as to quantity and quality.

Were not this principle adopted in our courts, justice would miscarry much oftener than it actually does. Have we then, here in our New Testament, reasonably satisfactory evidence that Jesus really appeared to his disciples after his death? Frankly, we must admit that we have not. We do have abundant evidence in the records and in the history of Christianity that the disciples honestly believed that he was still alive after his crucifixion. But for this belief the course of human history would have been changed. But

Christianity is not the only religion that is rooted in what seems so doubtful a soil. Had not the followers of Mohammed believed in his supernatural claims, had he not believed in them himself, it is doubtful if there would have been any Mohammedanism. A similar thing may be said of Buddhism, of Mormonism, and of many another movement in human history. But what is the precise nature of this testimony? To give us rational ground for belief to-day we need a great deal of remarkably good evidence. And it is hardly too much to say that we do not have it. We are not sure of the testimony of one single eye witness. The gospels are anonymous, and contain only hearsay. We cannot trace one single witness to his home, find his name, his standing in the community, his carefulness as an observer, or his means for a knowledge of the facts.

The Church does not help us any in this matter: for all her Easter ceremonials, and even the date itself, are older than Christianity, and are palpably borrowed from Pagan sources. On such testimony then, as the New Testament furnishes us for so stupendous a claim as the reappearance of Jesus, no modern court would convict a criminal of petit larceny. A thousand times more evidence in favour of spirit return in the modern world is offered us by the despised and outcast body of Spiritualists. And yet thousands believe an alleged fact 1852 years old, while rejecting a good deal better testimony for similar alleged facts on the part of their next door neighbours. In the next place, if the Orthodox claim be true and Christ was God, his rising from the tomb after lying in it only two nights, would hardly be good evidence that we shall rise from our graves after having gone back to dust for thousands of years. A wholly exceptional case like this is hardly good ground on which to base a common hope for our common race. But, once more, if he was a man like ourselves, and if we can find reason to think he really did appear to his friends after his death, then we may reasonably hope. For one such fact would prove that death is not necessarily the dissolution of our personality. But for this ancient story, alas! we have no such satisfactory evidence. Do you not want such evidence? I most certainly do. Yet there are in this modern world many true, sweet souls who, like Harriet Martineau, say they have had enough. They do not quarrel overmuch with life; but they get tired and only ask for sleep. I, too, get tired, and often I feel oppressed with "the weight of all this weary world." But still I want to live. The wonder and the love of all this conscious existence are very strange and very sweet to me. The mystery and glory of the world sweep over me at times, until I feel, for days together, like a child at a show, looking with wide-eyed wonder at the visible embodiment of an endless fairy tale. Even if this is all, I am glad with every breath to be alive. And do not think that this is because I walk through no darkness and thrill with the agony of no sorrows. Few perhaps are more sensitive; for, if I know the heights of heaven, I have also walked the gloom of hell. But I have stood on sunny mountain-peaks of experience, when one swift moment's ecstasy was pay enough for years of sorrow. I need no heaven, then, as payment for earthly trials. But I want still to live and labour and think and love. What will the world be in a thousand years? I want to know, and to help on, if I may, in whatever sphere, the process of evolution. I want to travel this wondrous universe, explore its deeps and stand on its light-crowned heights. I want to climb and see if the mystery resolves itself, and so find the key to this great enigma of life.

It is 1852 years since the alleged reappearance of Jesus. How stands the matter to-day? Though the Church claims that Jesus was God, and that he came on purpose to establish a divine kingdom among men, only a small part of the human race knows anything about him, and but a fraction of even this small part accepts the claims that are made on his behalf. From the church's standpoint it looks dreadfully like a disastrous failure. The average Christian seems but half in earnest about it. Paul says, "To die is gain," and "to depart and be with Christ is far better" than to live. But church members to-day do not at all act as though they really believed it. Very little is the apparent consolation they find in the hour of death. With crape on their doors, they wail over going to heaven as though it were the last great disaster that crowns with gloom a Christian's life. I think it will be the honest testimony of both doctors and ministers that the Christian dies no more peacefully than another man. I have just learned that my old father of 90, after seventy years of active work as an Orthodox church member, is now mourning by the day over the fear of going to hell. "Miserable com-

forters are ye all," may we well say of this great promising group of orthodox doctrines that claim to speak for God. After this 1851 years, then, we find a world divided—so far as our purpose needs to take account of it—into three great camps. On the one hand is the great army of Science. Its greatest leaders are agnostic—they simply say, "We do not know." In personal conversation with Herbert Spencer, he has given to me his opinion, that, concerning the matter of a future life, science can neither affirm nor deny. "Evolution," he says, "does not necessarily touch the question. It stands just where it did before." Such, in substance, also, is the opinion of Huxley, of Tyndall, of John Fiske, and the other great exponents of modern thought, both in Europe and America. Personally they may believe or doubt, but no wise or cautious man among them will claim any scientific warrant for personal affirmation either way. At the other extreme stands the great army of Spiritualists. In spite of frauds and delusions, which are only too numerous; in spite of all the "exposures," false or true; in spite of learned "explanations" of all the strange phenomena, it is still true that this army is on the increase. Converts of Science, the Church and the World are swelling their ranks. Only still more evidence of depravity, thinks the Church: only another swelling toward the flood of the overturning tide of popular superstition, thinks Science. In any case, it is true the tide is rising, whatever be the cause. Scientists, philosophers, physicians, statesmen, novelists, poets, artists, jurists, people of every rank and country, are declaring their conviction that those we call the dead do live, and that they can send back proofs of both their existence and their identity. Between these two great armies stands traditional Orthodoxy. It possesses the advantages of neither side, and between them, as though they were upper and nether millstones, its crumbling and inconsistent material is in danger of being ground to powder. It has neither the logical method of Science nor the present-claimed proofs of Spiritualism. It drifts down the current of the centuries, swept on by the force of traditions. But, like an iceberg at sea, however bravely it may glitter, it is getting into latitudes too light and too warm for it, and is destined to melt away. The great question of the modern world is as to whether this is a material or a spiritual universe. And this question the Church cannot help us to settle. Science has a vast body of truth capable of constantly-repeated verification. Spiritualism has a large body of asserted truth that she at least claims to be able to prove by ocular and tangible demonstration. As against those, orthodox Christianity has only the traditional testimony of certain unknown men long since dead. In talking with one of America's best-known literary men the other day, he expressed his conviction in—as nearly as I can remember—words like these: "The battle, it seems to me, has got to be fought out between the agnostic Scientists and the Spiritualists. Orthodoxy is now only a tradition, and does not count." So far as this great problem of continued existence is concerned, I agree with him. Let us see then if we can justify this opinion, and see where a rational man may stand in this modern world. A few words more as to the Orthodox position. As fine a morality and as profound and tender a spirituality of character as the Church can show are to-day found on every hand outside its walls. It has no monopoly of the anti-materialistic philosophy of the world. As a church, then, it contributes to the solution of our problem only an alleged fact of reappearance after death, testified to by inaccessible and unknown witnesses. Science rules the testimony out of court, and declares it to be incompetent. While Spiritualism, on the other hand, claims that she can offer a thousand similar facts, testified to by living witnesses, at the same time she rejects the body of doctrine that the Church has built up. Even if her asserted fact be granted, either Science or Spiritualism can assimilate and use it for their own purposes, while rejecting all else that is special or peculiar. We will leave it out of account, therefore, and see what the others have to say.

We pass then to consider the attitude of Science. I take Science first, because if it can prove that the belief in continued existence is not true, or that, even if it is true, we can never find it out except by dying, why then of course the discussion is at an end. In speaking of the attitude of Science I need to define myself. The spirit of dogmatism is not confined to any one section of humanity. So we need not be surprised to find scientific dogmatists as well as religious ones. Men like Clifford and Haeckel and Büchner are ready to declare very vigorously that all hope of future existence after death is absurd. But in so doing they violate the spirit

of Science and go beyond the facts. When they say such things, you may comfort yourselves by reflecting that you are listening to their individual voices and not to the voice of Science. For it has gone to the utmost limit of its legitimate warrant when it has modestly said, "I don't know." But this is by no means the end. For, in the first place, the belief has the field, and it has a right to retain it until it is driven out by fact and argument. And in the next place, all that Science knows on the subject is open to the investigation of any intelligent man, and he is at liberty to put his own construction on the fact, so long as he does not contradict any established principle of reason. And it is my opinion that the facts and reasonings of Science are by no means all on the side of doubt. Let me hint a few points for your consideration. To my mind it is much that Science cannot disprove the "hope" that "springs eternal in the human breast."

Then this hope itself is a fact, a fact produced by and springing out of the universe, a fact that must be accounted for, at least, before it is rejected. And though some of the forms that the hope has assumed may have been explained the fact itself has not. The dominant science of the world is anti-materialistic, through and through. The demonstration of the law of the persistence and correlation of forces demonstrates the immateriality of mind. Thought and feeling, that which is highest and most distinctive in man, the materialist can give no rational account of. Mind—an insoluble mystery—is found in company with matter—an insoluble mystery, and that is all that Science knows about it. If any man shall confidently attempt to "explain" either of them to you, you may set him down at once as an ignoramus. Since, then, Science cannot explain mind as the result of putting together cunningly-devised particles of matter, it cannot assert that this same mind will cease to be when the material particles are taken to pieces. It is open to any man to say that he has never seen any mental action that was not associated with a brain. And then it is equally open to you to tell him that there are, doubtless, a good many other things that he has not seen, which things may, nevertheless, be true. Col. Ingersoll said the other day: "I don't know much about it, for I live in one of the rural districts of the universe." That thought may well make all of us modest. Then again, Science demonstrates that the invisible and intangible forces of the universe are mightier than all we can see and handle. And it proves that all so-called facts and phenomena are the outcome and product of an unseen and eternal energy that we cannot think of or figure as material. It only needs to make this eternal energy prescient and loving, and we have the God of the highest thought of Jesus—He who is "Spirit," and who is to be "worshipped in spirit and in truth." And once more, for all that any man knows to the contrary, this earth may be surrounded, encompassed and accompanied in its mighty sweep through space by an invisible, intangible, though intensely active world—a world beautiful in form and colour, and peopled by wise and loving intelligences akin to ourselves. On what looks like indubitable evidence, Science asks us already to believe as wonderful things as this. For example, the interplanetary and interstellar spaces seem to us quite empty. But the undulatory theory of light, which Science regards as established, asks us to believe that this apparently empty space is filled with a luminiferous ether that, Prof. Stanley Jevons says, is "immensely more solid and elastic than steel." The pressure of this ether upon each square inch of the earth's surface has been calculated by Sir John Herschel to be about 17,000,000,000 pounds. "Yet," says Prof. Jevons, "we live and move without appreciable resistance through this medium, infinitely harder and more elastic than adamant." Besides the difficulty of imagining such facts as these to be true, the passing of matter through other matter, the wonders of clairvoyance or magnetism, or any claimed power of mind over matter, seem easily credible. In presence of such facts, Prof. Jevons adds: "All our ordinary notions must be laid aside; yet they are no more than the observed phenomena of light and heat force us to accept." We know that the ordinary pressure of the atmospheric air upon our bodies is about 15 pounds to the square inch. And through this the wave movements that we call light—when they are translated into consciousness—beat upon the sensitive nerves of the eye at the rate of from five hundred to eight hundred millions of millions of times in a second. By so wondrous a process do we perceive the beauty of a rose, or answer back the glances of one we love. "We see, then," says Prof. Jevons, once once, "that mere

difficulties of a conception must not in the least discredit a theory which otherwise agrees with facts; and you must only reject hypotheses which are inconceivable in the sense of breaking distinctly the primary laws of thought and matter." And Dr. Young, the discoverer of the universally accepted theory of light, commits himself distinctly to the opinion that other inhabited spheres may be all about us. If one will believe only plain and simple things, he will believe very little in a universe like this. To the wise man it is all wonder. Leaving Science, then, let us pass to what is known as modern Spiritualism. Without fear or favour, I shall try to treat this fairly, as I endeavour to all other subjects.

And at the outset, let us remark that it is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its central claim. There are thousands of silent believers who do not like to be called knave or fool, and so keep still about it. Like Nicodemus, they come by night, "lest they be cast out of the synagogue." It is my conviction that, whether true or false, it ought to be investigated by competent minds. If it is true, ignoring it will not blot it out, if false, the thousands of deluded victims ought to be helped to find it out, and so be delivered from its bondage of error and folly. What are some of the attitudes that men take towards it? Crowds of people pooh-pooh it, as all nonsense. Many are afraid of it, with a sort of superstitious fear. Many, like Prof. Phelps, of Andover, admit the claimed facts, but say: "It is the work of the devil." Many look at it askance because it is not yet "respectable"; just as churchmen in England would have nothing to do with Darwinism until Darwin himself was buried in Westminster Abbey. Now it has been recognised by "society," and they will condescend to look at it. In the presence of a great fact, it seems to me that all these attitudes are unwise. And whatever else we may say about it, that large masses of people do believe in Spiritualism is a fact. It is a fact big enough to touch and shape a large part of our modern life. Do you wish to know my own attitude towards it? I have nothing to conceal, and am willing to tell you frankly, I would like to believe its central claim. That is, I would like to know that the continued existence of the soul was demonstrated as a fact. I hope to believe, but I would like to know. Beyond that I have no prying curiosity. If I had never had a single message from beyond, it would give me great content to be demonstratively certain that there is a beyond. I count my faith is very strong already. I doubt if any clergyman in Boston has a stronger belief. But if any man says he knows, on the basis of my old-time doctrine, I know he is saying what he does not know. If he says he feels quite certain, so do I. But that is not the dictionary meaning of knowledge.

Let us then turn and look at Spiritualism, and see what is the form and outline it presents to us. As to any alleged impossibility attaching to its central claim, Science can have nothing to say. It can only ask for adequate proof. There is nothing in it out of accord with the faith of those who already believe in continued existence. That our friends, if they still live and love us, should want us to know it, is only what we should expect. It reduces itself then to a question of fact. To establish this claim, there is a body of evidence that would be regarded as conclusive proof of any other proposition whatsoever. Yet I find no fault with this incredulity so long as it is honest and sincere. For if it is true, doubt will not destroy it. And we can all much better afford to wait than we can afford to be deluded. It is worth while next to consider as to just what might be regarded as adequate proof. Physical manifestations, however startling, are not enough. The phenomena of hypnotism, of mind-reading, of clairvoyance, of magnetic healing—all these, however well established, would fall far short of proving Spiritualism true. And yet, by the unthinking, they are frequently all classed indiscriminately together. One fact, and one alone, can establish it; and that is undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present. I can conceive of evidence that might be regarded as satisfactory. And if such evidence were forthcoming, I see no reason why either Religion or Science should hesitate to accept it. As to Religion, it would only be proof positive of her everyday assumptions. As to Science, I see no right that she has to turn her back on any fact. And since she is all the time dealing with invisible forces the nature of which she cannot explain, it could be only arrogance that could lead her to disregard one of these because it seemed to be intelligent.

To go back now for a moment to the early Christian

claim with which we started, it is worthy of remark that, if the modern world shall ever demonstrate the fact of spirit return, it will make it perfectly reasonable for us to believe that Jesus actually did return, and that his disciples saw and talked with him. In that case, however, it would be no miracle; and it would not necessarily be any evidence in favour of the special dogmas of Christian theology. It would also be a rational explanation of a thousand other claimed facts of human history. Here, then, the matter stands. I have no quarrel with those who cling longingly and lovingly to the hope, even if they can give for it no sufficient reason. Neither have I any quarrel with those who claim that they have found adequate proof as the result of modern investigation. Only, for their own sakes, and for the sake of others, I would have them thoroughly "prove all things, and hold fast" only "that is good." Neither can I have any quarrel with those who tell me they think this life is enough. Such a state of mind is little affected by argument. But as for me, though I find this life very sweet, I do want another. And though I cannot go so far as to say, "This one is not worth having if there be no other," I do say that dust and ashes seem a somewhat poor and impotent conclusion for such a magnificent, grand, terrible life drama as that we are playing here on this old earth. No, friends, I expect to keep on. I have no fear of death, and I do not regard the grave as my final home. Rather do I look upon it as a low arched gateway through which I hope to pass into the brighter sunshine of another life. Meantime, whether we feel assured or not, the best thing we can do is to build ourselves after the plan of a large and noble life, so that, if death does fulfil our hopes and lead us across the threshold of a higher existence, we may be ready to enter it with all the advantage of the best life-training here.

—*The Boston Herald.*

AN HOUR WITH JESSE SHEPARD.

KANSAS CITY, May 18.—Ever since I have been able to take in what my superiors have taught me, I have been taught to believe that when death claims the flesh for his own, the spiritual part, or the soul, takes its flight by some unknown path into the far beyond; but there was one thing more which they forgot to teach me, and that was, that if there is a pathway to another world, there is a possibility of a way to come back as well as to go up. We know of no natural law which aids the soul to depart from the flesh and arise into "that bourne from which" some say "no traveller ever returns," neither do we know of any natural law which would prevent the soul from returning over the same route; at last account the trains were running both ways, and the track had not yet been torn up, at any rate, when I stepped into the seance room of Mr. Jesse Shepard, who is now in Kansas City. I was impressed that something more than ordinary was going to happen. Curiosity, led me in, and a desire to investigate made me stay.

About twenty of Kansas City's best people, not one-half of them Spiritualists, were seated in a semi-circle around a large piano, situated at the extreme end of the room.

The lights were turned down, and as Mr. Shepard played some remarkably sweet airs upon the piano, harps, guitars, &c., floated through the air from person to person, keeping tune with a beautiful accompaniment to the piece Mr. Shepard was playing. Sometimes the instruments would rest lightly on the lap while playing, and sometimes upon the head, while repeated gusts of cold air would sweep through the room, and strange lights dance along the ceiling and the walls. But the climax of the evening was reached when "Perseana," the famous soprano, long since dead, and "Lablache," a famous basso, now deceased, were announced to sing a duet. I will not attempt to describe the all-powerful bass of "Lablache," or the remarkable trills of "Perseana" on high C, because I could not do it justice, nor would I attempt to tell how one's whole being thrills when both sing together. And then the "Egyptian March." If any one can hear that and not be impressed with the grand and sublime of music, their case is hopeless. D.

—*Kansas City Journal*, May 19, 1885.

WENDELL PHILLIPS'S will has been probated, and it is found that he left 8,000 dollars (£1,600) worth of property and 90,000 shares of stock of one kind and another, which was found, as well, to be worthless. Wendell Phillips had the opportunity of making, and did make, great sums of money, but he expended it all in charity. He lived for others, not himself. Not only was he a professional philanthropist, but a practical one in the fullest sense of the term. He practised what he preached.

—*Kansas City Journal.*

SHOULD SPIRITUALISTS STONE THEIR PROPHETS?

We have received from Dr. Babbitt, the well-known and justly appreciated chromopathist, a copy of the *Religio-Philosophical Journal*, containing a letter from his pen on the "Faithists." That we may not unintentionally misrepresent Dr. Babbitt, we quote his opening paragraph:—

While I was in Cincinnati, several of my spiritual co-workers became intensely interested in what some improperly called the "New Spiritual Bible," OAHSPÉ. I felt grieved to have any such title applied to a book connected with our spiritual Zion, because Spiritualism like a young and free-born giant professed to rise above all shackles of creeds, infallible books, priests and infallible authorities of every kind, for in the words of Theodore Parker: "Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility, its profession of faith a divine life." It pained me to see so much of the language in this same OAHSPÉ put forth as coming directly from the mouth of "Jehovih," for although in parts of the book infallibility is not absolutely claimed, yet language quoted as coming directly from God or Jehovih, comes almost irresistibly to be regarded as infallible by all enthusiastic admirers. In fact I saw some highly intelligent people so psychologized by its strong positive style of language, that while in certain directions they were lifted up into high and self-sacrificing conditions, in other directions they were led into fanaticism and uncharity against all who differed from them. If persons outside of their ranks should tell about receiving the sweetest and most divine communications from spiritual influences, they would declare that these came from low and deceptive spirits and should be avoided. This, then, seemed to be but a refinement upon orthodoxy. The orthodox consider themselves in the fold of God, the Church, while outsiders are sinners. The "Faithists" considered themselves as belonging to Shalam, while outsiders who differed from them belonged to Uz.

Dr. Babbitt is a very clever man, but we question if ever he managed to crowd into the same space so many misrepresentations conveyed in such a detestable spirit. Before we cursorily review these, we will state that we have read OAHSPÉ more than any other spiritual literature since its appearance; in fact we had given up the perusal of spiritual literature as utterly unprofitable and dreary, till OAHSPÉ came out; and we gratefully testify that since our early acquaintance with the works of Andrew Jackson Davis, we had been longing and hoping for another Spiritual Revelation, which we now have in OAHSPÉ. The Harmonial Philosophy and OAHSPÉ left out, all the rest of us Spiritualists are mere prattlers and scribblers. The one Work is the complement of the other, and in beautiful succession and agreement. Yet another Work will appear, which will penetrate the Celestial Sphere, and give us the most sacred view of Spiritual Things we are capable of receiving. But apparently this would be a work of supererogation for a person like Dr. Babbitt, whose coloured-glass-cure philosophy is all that his soul can grasp.

OAHSPÉ is properly called *Bible*, which literally signifies "book," but is more particularly regarded as a book containing information on the spiritual history and relations of mankind. OAHSPÉ is truly such, and therefore its sub-title is highly expedient. As such it imposes no "shackles," teaches no "creeds," implies no "infallibility." Throughout, it emphasizes the quotation from Theodore Parker. Its mission is to redress the grievances that Bibles have hitherto visited mankind with, and to place the most sublime conceptions of the most exalted themes on the universal basis of freedom of intuition and rational thought, in accordance with the genius of Spiritualism. It is, therefore, the most characteristic act of the "young and free-born giant," which certainly would be excused from having Dr. Babbitt as its champion, unless he elect to act the small part of "Jack, the Giant Killer!"

We would recommend Dr. Babbitt to ensconce himself 'neath some of his coloured glasses, as a remedy for the "pain" which afflicts him from the distortions of OAHSPÉ which his pathognomical mind has imbibed; more particularly would we suggest that he creep under some colour (he will know best), which will prove a salutary antidote to the "green-eyed monster." Doctor! There is colour-disease as well as colour-cure, and we give thee diagnosis "free, gratis, and for nothing"; the remedy is in thine own hands.

OAHSPÉ purports to be a *history*, and as such records numerous edicts, definitions and conversations, just as an author would present, in an account of the American civil war, the principles, words and acts of the parties implicated on both sides; but no sane person would suppose that all these recorded things, said and done, were to be received by the reader as infallible truth, or as guides to be obeyed. In no single instance have we observed in OAHSPÉ the slightest tendency towards the "infallibility" which Dr. Babbitt baselessly insinuates, even in the face of the confession that he does so wholly gratuitously. His imaginary plea that

truth may be abused by an overestimate of its value is a small offence compared with his, for the "enthusiast" has good ground for his enthusiasm, which is always a hygienic quality; whereas Dr. Babbitt has no excuse whatever for his exhibition of morbidity, other than the "peccant humours" of his own frame, which we sincerely hope have been somewhat eliminated by his recent outbreak.

After Dr. Babbitt's flagrant misrepresentations of what is printed in black and white, we can pass as worthless his suppositions on the other points. He it is who assumes the position of orthodox bigot, and ruthlessly stones a man for being the instrument of producing a literary addition to the archives of Spiritualism. We protest, most decidedly, against the step Dr. Babbitt has dared to take in the name of Spiritualism, and regard it as a disgrace to the Cause that such an unjust and uncalled for Philippic should have been uttered. Who authorized him to open out his spleen as a manifesto of Spiritualism on this matter? His impudence is only paralleled by the other features of his act.

"Faithist" simply means living in accordance with man's spiritual intuitions by which the voice of "Jehovih" is apprehended; whether any party who assumes the name do so or not, does not invalidate the grand significance of "Faithist" in contradistinction to "believer," or those who follow outside dogmas or leadings. In this respect it is impossible that "Faithist" teachings should ever lead to that which Dr. Babbitt imagines of them, for their ultimate aim is to direct man to the only source of light and guidance within himself, and not after the ways of the "world."

The remainder of Dr. Babbitt's letter is occupied with the experiences of Mr. W. C. Bowman in the "Faithist" Community. Not being in possession of the facts, we desist from giving any opinion; but, from the nature of the early portion of Dr. Babbitt's letter, we would hesitate before we attached the slightest importance to his grossly prejudiced statements. Though we approve of a community in the abstract, we have never been able to accede to any form of that life, because we did not feel prepared for such a position. We still have a rootage in the "world" and a use there; when good enough, we may seek entrance into a "heaven on earth," but our degree of saintliness is not yet so full as to make it expedient that we do so at present. Let all try to be *modest*, and not fix the blame of their own inharmonies on to the shoulders of others, and of principles which they are unable to appreciate.

Some think that a spiritual community is a place of unbounded license for all kinds of fantastic egotisms. Hell would just be such a community, or shall we say Bedlam. A community of "cranks" would lie as straight together as a heap of ram's horns. Unfortunately such persons too frequently think they are the foremost candidates for the "Kingdom of Heaven," and they are accordingly the failure and disgrace of every effort to realize it.

The truth is, that the universe is governed on principles of "absolute despotism." *We have no liberty but to obey!* There is no "freedom" anywhere. In society, whether rich or poor, we are, everyone of us, hedged round on all hands by restrictions within and without. This is well. The Law cannot be broken, though we may break our heads against its inflexible front. But the true "Faithist" is he who, in perfect love, no longer makes right a bondage or obedience a thralldom, but abhors rebellion as he would suicide. There may be no one on earth fit for "Shalam," but it is a glorious ideal, and may we all strive to be of its kindred here or hereafter.

Dr. Newbrough is to us almost a perfect stranger; but as a medium he has been the instrument of the most remarkable phenomenal work in Spiritualism; as a teacher we are under unspeakable obligations to him; and as a worker in the spiritual field, he has been a monument of unselfish generosity which it would be hard to parallel. He may have faults (Dr. Babbitt has made a sorry exhibition of his); but his experiments are worthy of the sincere sympathy of all. Seek for the cause of failure in the materials, not in the plan.

Shame on all "Spiritualists" who would cast stones at the instrument through whom the Spirit-world has done so much: to widen our conceptions, liberate our minds, deepen our reverence, enlarge our sympathies, and extend our knowledge!

The New York *World* has a column describing the mediums in New York who carry on the "materializing business for pay." The "regulation seance" is described. The powers, methods and results of some half-dozen mediums are respectfully stated.

PSYCHOMETRY AND THE DYNAMITE CONSPIRACY.

I wish to make a remark or two on the letter on "Psychometry and the Dynamite Conspiracy," in the *MEDIUM*, May 29. Without accusing either the writer or his medium of the slightest intention to deceive, might not the whole of that communication have been the result of a "cute knowledge of human nature, aided by a little imagination, or, on the other hand, simply of thought-reading of the person who placed the written paper in the medium's hands? If you observe, there was not a single fact in it which might not have been inferred from what was already known of the prisoner, and generalities which were either known or likely to be fact. No direct question is properly or directly answered, and when such are asked, indeed, which would be a test of the intelligence at work, the medium immediately becomes incapacitated by a headache, &c. Now is it not just this kind of thing which gives a handle to scoffers, and makes so much that professes to emanate from a spiritual source so very unsatisfactory and uninteresting to those who are, as I wish to be, AN EARNEST TRUTH-SEEKER.

"Scoffers" are, alas! too plentiful, and do not need to look long for a "handle." On the present occasion, they are all impotent. Psychometry makes no pretence to a "spiritual source." In the second place, the "medium's" head did not ache till all the questions were answered; aches are not the result of "cute knowledge" nor "imagination," but in psychometrists frequently arise from intersphering with uncongenial aura. Our correspondent begs the question as to the relevancy of the replies; for, how can they consistently be regarded as "mind-reading," if they do not apply to queries which the other mind is supposed to be capable of answering? But then it is asserted that they did apply too well, and coincided with what was known or likely to happen. These two objections kill one another. One of these replies is remarkable. When asked for the *centre* of these dynamite operations, several were named. All the answers are indeed, to the point, and in remarkably few words, forming a text from which the whole life of the man and the mission in which he was employed could be worked out. A more complete knowledge could scarcely be evinced in the space. Psychometry is exactly "a 'cute knowledge of human nature," such as no other method can supply; and "imagination" means the mental ability to arrive at truth without the usual experimental helps. We think objectors should see that the position they take and the words they use are likely to serve their purpose, or otherwise they may unwittingly serve the truth. On the one side we have accomplished facts, given by a person who had no knowledge of the object aimed at, on the other we have suppositions without a leg to stand on. We have seen a psychometrist delineate from a bit of paper intended to represent an unknown person—unknown to all present—and the delineations have been to the point. What we want is thought-reading evidence to bear out our correspondent's suppositions: even then the whole of the replies could not be accounted for by that explanation. Very little had transpired respecting Cunningham at the new year; and because the few hints given by the Psychometrist have since been corroborated by facts, surely cannot be urged in depreciation of the result arrived at.

PSYCHOMETRY OR METAPHYSICS.

TESTIMONIAL FROM MR. J. C. STREET'S PUPILS.

We, the undersigned, having taken a course of instruction under the tuition of J. C. Street, Esq., in Occult Science, and with which we are much pleased, have thereby derived a full understanding of many of the forces in nature, which helps one to know more of oneself and surroundings, pertaining to this world and that which is to come, enabling us to know more, not only how to live this life, but to prepare ourselves for the next; also bestowing a just appreciation of some of the laws which govern our mental faculties, which enable us to comprehend more clearly the nature or soul of things (animate and inanimate); their history and belongings, character and use, and which class of knowledge is now recognised in Science as PSYCHOMETRY and METAPHYSICS.

We are free to acknowledge our deep obligations to Mr. Street for his kind and patient mode of imparting his instructions, so as to make his students as familiar with the Occult Science or Forces as he is himself, and of which he is quite master; and we hereby with confidence recommend him to the public, as eminently qualified, and truly worthy of their consideration.

- CHAS. E. RATCLIFF, 27, Mount Street, Grosvenor Square.
- W. P. HOWARD, 65, Conduit Street, W.
- W. ROBINSON, 33, South Street, Manchester Square.
- A. C. ROBINSON, 1, Chapter Road, Willesden Green.
- W. P. BATT, Palmerston North, Wellington, N.Z.
- JOHN HOPOBOFT, 3, St. Luke's Terrace, Canterbury Road, London.
- M. PIERRE DE HAUNTRAVE, Paris.
- JAMES LANGDON PHELPS, Brighton.
- L. DE SALLE, Mouquites, Boulogne.
- S. CABLE GRODENIES, Brussels, Belgium.

OAHSPE: MAN'S CONTROL OF THE ATMOSPHERE.

I ask for information, through the columns of your valuable paper, upon the following passage from OAHSPE, Book of Inspiration, xii., 36 to 40:—

"As of old I commanded man to have dominion over every living thing I created; so, now, I commanded thee to take the earth and the waters of the earth and the air above the earth into thy dominion also. And thou shalt rule over them; to drive away the heat and bring the cold; to drive away the cold and bring the heat, as thou wilt, for the benefit of all the living. To accomplish which, thou shalt now, first of all, adapt thyself to thy Creator, according to My highest Light upon thee: To put away thine own inharmony in thy blood and flesh, and in thy soul. Opening the way for My inspiration to come direct to thee that thou mayst be one with Me."

Can any of your numerous readers give any facts which tend to show that these things have been accomplished, or any signs which might indicate their accomplishment in the near future? H. RICKARDS.

Strange but true, the *Religio-Philosophical Journal* contains a pretty plentiful sprinkling of Roman Catholic news.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 12, 1885.

NOTES AND COMMENTS.

Such a pressure of American matter has presented itself, that we much regret the necessarily limited character of the space at our disposal. We have condensed home news as far as convenient, that we might do as much justice as possible to the special nature of this week's contents. In respect to the Spiritual Temple, we regret that we could not find space for the Constitution and Bye-Laws under which it is intended to work it. These we may give on another occasion. We had Mr. Savage's excellent sermon in type, or we would have been tempted to reprint the greater portion of a discourse on "Organization," by Mr. Colville. Such an utterance, scattered far and wide in the *Banner of Light*, must have a great effect on all thinking minds in America.

There will be a mania for Temple Building, amongst wealthy Spiritualists. The First Temple and its appointed work seem to rest on a firm basis. All depends on the *spirit* in which such institutions are administered. Wonder not, if such temples are greatly multiplied, that some of them before long do not pass into the hands of the Papists. There are certain birds of prey that constantly hover where the carcass is to be found; and there are many indications in America that the Papists are putting themselves forward as the only true Spiritualists; and how could they better prove it than by coming to the rescue in resuscitating "Temples" that Spiritualists may allow to pass into desuetude? Of course to get hold of wealth and power is their aim.

The generous Builder of this noble fabric is evidently a man of enlarged mind as well as ponderous purse. His Institution is not a mere hall for speakers, or "church," but a thorough school, which may become the nucleus of a Progressive University, and a radiant source of Light for the guidance of those who in the near future will take their places as teachers of the New Science and the New Religion. All will depend on the strictness with which place-seeking sectaries are excluded from all participation in its offices.

The New Religion: Let it not be simply a rehash of the old absurdities. There is a terrible agony of effort going on to show the relative points of coincidence between Orientalism, Theosophy, Buddhism, Christianity, Occultism, Mysticism, &c., &c. Now these supposed things do not exist. They are phantoms of the imagination, shadowy notions, such as the writers of the Pantomime and Melodrama crowd the artificial stage of representation with.

The New Religion will have nothing to do with these notions. It will be a conception of Being, revealed from Being to Man, its Representative. The work of the New Religion will be to show how it *differs* from all of these ghastly notions, and not how it is related to or coincides with them. Being has been at all times revealed, though never as any of those "isms"; but as itself. As well might we

expect to derive new-born babies from a graveyard, as the New Religion from the inert and mouldering mummies of long-dead thought! And yet we have very learned, and talented, and inspired people all the time trying to do this very stupid thing! The "New Jerusalem" comes down from God; it is not a shoddy garment, made out of the filthy rags, collected in Oriental countries, or worn nearer home in the "dark ages."

THE MIND-CURE.—*The Times*, of May 26, contained two columns from a Boston correspondent on this subject, accompanied by a leading article of more than half that length. Nearly fifty years ago, Bovee Dods taught concerning mental impressions, and A. J. Davis has given suggestions for self-cure by the influence of the mind over the body, while a correspondent in this week's MEDIUM speaks of his long acquaintance with "Self-Mesmerism." Mesmerism, healing power, touching, anointing, commanding disease to depart, praying, willing, are all forms of the same means of affecting the tissues through the vital forces upon which they depend for existence, but the religious stratum of the Boston people has got hold of the idea, and they have canonised it as "Christian Science," that which Mesmer did not sectarianize, and which Spiritualists have long applied as "spiritual healing." By exercising mental forces, man is associated with spiritual influences, and becomes a mighty power for good or ill. Blessing and cursing are great facts, as are beneficence and witchcraft. Is there any danger in clinging to the one that we lay ourselves open to the other? The Papists cross and dip with "holy water," but they do not seem to stand higher in the scale of health or morality than the Agnostics. Boston at present seems to be carrying the matter to an excess, and "an ignorant but smooth-tongued rascal is getting rich upon the mind-cure craze," but the most of the practitioners work for the love of doing good. It seems to be of a similar character to the "Faith-cure" in London. In all this there is nothing new to Spiritualists.

Mr. Thomas R. Hazard has sent us a fine selection of his records of spiritual phenomena and other works. Mr. Hazard is a man after our own heart; the A. T. T. P. of America. We have also received his correspondence in an American paper giving his views on the administration of the Seybert bequest, for the investigation of Spiritualism by the University of Pennsylvania. As the representative of the donor he objects to certain persons acting on the inquiry on account of their unsuitability. This is a matter of such importance that we must return to it again.

THE TOUR TO THE TOWER.—Sunday has been proposed as by far the most convenient day for the excursion to A. T. T. P.'s Tower. It is probable that Sunday, July 26, will be selected. As soon as possible it should be known how many intend going, that a special train may be arranged for.

The Floral Service in memory of Mrs. Gregory, at Cavendish Rooms on Sunday evening, was very interesting. The Hall was crowded. There were many fine flowers. Next week we will give a full report, including the music and hymns, so that it will be an aid to others who desire to hold a similar meeting. The speeches of Miss Young and Mr. Burns will also be given. It will be an excellent number for circulation.

MR. S. C. HALL.—On May 9th, a gathering of friends honoured Mr. Hall on his 86th birthday. He writes: "I am, thank God, in good health of body and mind." Many more such anniversaries may our venerable friend enjoy amongst us! His final gain will be our loss.

Miss Lottie Fowler's removal to 16, Bury Street, opposite the British Museum, has been attended with a great influx of sitters, who have been much gratified by her mediumship.

Mr. Swatridge finds himself more sensitive, and photography declining, and desires to become a professional Spiritualist. Our friends in a similar position must not expect us to encourage this sort of thing. Every man who earns his living does a positive good in the world; the evil which professional Spiritualists have done, of all ranks, sects and classes, is incalculable. We must not exalt into a virtue being "unfitted for business."

A GENUINE CASE OF CHARITY.—Dear Mr. Burns,—I beg to thank (in the name of Mrs. Morris) the kind friends who have responded to her appeal, also other kind friends who have expressed their desire to help her. Will you please acknowledge the following sums in the MEDIUM: T. F. Smedley 10s.; P. R. Barker 1s.—Believe me, yours sincerely, M. SKILTON, M.C.S., 21, London Road, Brentford.

BURLESK: Newport Street Assembly Room, Dalehall.—Two Services will be held, on Sunday, June 21, when Mrs. E. Green, of Heywood, will deliver addresses. Service in the afternoon at 2.45, and in the evening at 6.30. A collection will be made at the close towards defraying expenses.—WILLIAM WALKER, Sec.

ILLUSTRATED ISSUES OF THE "MEDIUM."

Last week's number, with Mr. Wallis's portrait, is all sold, 4,000 extra having been required. On account of the price not having been raised when the ink photo was resolved on, we have sustained considerable loss. The sketch is printed in pamphlet form now, price 3d. with portrait.

Early in July we hope to give a fine view of A. T. T. P.'s Tower. There is great inquiry as to the excursion to view it. Arrangements are in progress, and next week we hope to state particulars.

In August we desire to give a fine portrait of Mrs. Groom, with an account of her spiritual experiences. These are so unique and highly instructive that her thousands of friends will look forward to the account of them with great interest.

Following that, we have in preparation the portrait of Alderman Barkas, of Newcastle, accompanied by much scientific information on Spiritualism. From his long acquaintance with the subject, remarkable opportunities, and special ability on his part, the "Alderman Barkas Number" will be of peculiar merit, and quite distinct from others.

We solicit the encouraging co-operation of all our readers, so that these special efforts may carry a knowledge of our Cause to at least 100,000 new minds.

A SPECIAL "LIVERPOOL NUMBER" ON JUNE 26.

Mr. Morse has had the kindness to intimate that he will supply a report of the opening services of the New Hall, at Liverpool, which will appear in our issue of June 26. No doubt there will be a good representation of Lancashire Spiritualists present, but that the occasion may be rendered as widely useful as possible, we offer special quantities of that MEDIUM at the distribution price of 3d. each, 4s. per 100, £2 per 1,000. We do not know whether the external view of the Hall would make a good picture; if so we would be glad to see an engraving of it in that Number. The cut would be useful for illustration in the future. It would be no great expense, if the view would warrant the step.

It is possible that Mr. Morse's Leeds Lecture on "Freemasonry" may appear in the same issue.

NEW HALL, DAULBY STREET, LIVERPOOL.—The opening services (see Advertisement on back page) commence on Sunday. They are numerous and varied, and promise interesting occasions for all classes of minds and all shades of the social scale. No doubt they will be very successful, and we hope they will be the inauguration of a long career of spiritual usefulness.

LIABILITIES FUND.—Mrs. Jones, 3s. 6d.; Mr. J. McDowall, 5s.

Mr. E. W. Wallis has removed to 50, Langside Road, Crosshill, Glasgow.

Mr. John C. McDonald now resides at 1, Milton Street, Patricroft, Manchester.

All the Streets in Puebla, Mexico, which carry the names of saints are to have the names changed to those of the heroes of Mexico.

A long and appreciative review of Mr. Oxley's work on "Egypt," appears in the *Banner of Light*, of May 23.

A Copyright article by Dr. A. R. Wallace, author of "Miracles and Modern Spiritualism," has appeared in various leading American organs. It is on the relations between Spiritualism and Science.

Mr. W. J. Colville is expected to speak at Cavendish Rooms, morning and evening, on Sundays, July 12, 19 and 26 and August 2. He will have a few weeks to spare for the provinces previous to his return to Boston for the winter season.

A. H. W., 7, Sedan Place, Leeds, has favoured us with a poetical recital of the methods and advantages of the Lyceum. He appears to be enthusiastic in the work, of which he has a very intelligent conception.

We have recently had something to say as to the attitude of "psychical researchers" to Spiritualism. It may be of interest to state that Mr. Eglinton writes in a contemporary complaining of errors of observation, and therefore of report, made by these people, by which their claim to the confidence of the public is invalidated.

Great interest is being excited in America over the trial of Mrs. Miller, a materializing medium, for fraud, got up by an opponent. The *St. Louis Daily Globe-Democrat* gives a sensational report, with portraits of the principal personages. The views of the witnesses on Spiritualism were fully stated. We have not seen the result of the trial. The evidence was highly favourably for the medium.

Mr. J. Clegg Wright, of Philadelphia, writes: "J. W. Mahony, of England, lecturer, debater and reciter of entire Shakespearean plays, gave one of his noted entertainments at the rooms of the First Association, South Spring Garden Street, on Thursday evening, May 7th. The performance consisted of the greater part of Shakespeare's sublime tragedy, 'Hamlet.' Mr. Mahony recited and acted each character with a distinct voice and gesture, and sustained each 'part' with great power and effect, and elicited the applause of his audience at the close of each scene." The *Religio-Philosophical Journal* also states that Mr. Mahony is residing at 1506, North 7th Street, Philadelphia, Pa.

Dr. La Roy Sunderland, at the age of 82, passed away at Hyde Park, Mass., on May 15. He was another Sylvester Graham, as regards diet and Hygiene, but he was equally eminent in all the newest phases of progressive thought. In the psychology of Spiritualism he took a leading position, and made remarkable experiments with the most distinguished mediums and clairvoyants. He was an able writer, and on account of his vast knowledge was rather captious in his criticisms on phases of thought which have come to the fore since the days of his senility set in. He was the great "psychical researcher" of the past generation; but he had the ability to act the part to some purpose. His individuality was extremely positive, and all his conclusions are not to be accepted as finalities, though he could defend them with consummate ability. Another is wanted to enter on the same work, with the ability to penetrate to a deeper spiritual sphere. From the inner life, our resurrected co-worker may aid in the development of such a successor.

ANGLO-AMERICAN WORKERS.

MRS. HARDINGE BRITTEN'S APPOINTMENTS.

Mrs. Britten begs to inform the friends who write to her so frequently to enquire if she is "still in the lecture field," that she has been speaking every week since her arrival from America, at Newcastle, Leeds, Blackburn, &c., and found everywhere a warm welcome, crowded halls, and "the Cause" in a most flourishing condition. Mrs. Britten's future engagements are as follow:—Sunday, June 14th, and following days, Liverpool; Sunday, June 21st, Rochdale; June 28th, Halifax; July 5th, Sowerby Bridge; July 11th, 12th and 13th, Newcastle and surrounding districts; and the two last Sundays in July, and the first and third in August, Liverpool; last Sunday in August, Newcastle. The Limes, Humphrey Street, Cheetham Hill, Manchester.

MRS. CORA L. V. RICHMOND'S WORK IN ENGLAND.

The Guides of Mrs. Richmond wish to announce, that their Medium will be at liberty to make engagements to speak in the Provinces, from July 12th until the middle of September. Letters to be addressed care of Mrs. STRAWBRIDGE, 11, Blandford Square, London, N. W.

Mrs. Cora L. V. Richmond, under control of her spirit-guides, will deliver an inspirational discourse at Kensington Town Hall, Sunday, June 14th, at 7 p.m., on "Spiritualism, Christianity, Buddhism and Orientalism, their relation to the New Religion." Body of the hall free, reserved seats, 1s.

A LETTER FROM W. J. COLVILLE.

Dear Mr. Editor,—I do not know that I have any particular news to communicate, but I often feel an impression to write a few words to my friends across the water, as I know they are glad to hear tidings from America, as we who are here, always eagerly peruse notes from England and abroad.

I have recently paid a very pleasant visit to New York, where I spent many pleasant hours with Mrs. E. H. Britten and her kind and genial husband, Dr. Britten. The reception tendered them on the eve of their departure for England was a delightful gathering, truly representative, and pervaded by so fraternal a spirit that none who were privileged to attend it could fail to feel the influence of powers of light who, though invisible to mortal eyes, were strongly felt throughout the interesting exercises. I always feel the best influences at meetings convened directly in a charitable or friendly spirit. We have had many such of late in Boston and elsewhere, some of them in large public halls, which have been crowded to the doors, others in smaller places, but none the less hearty and helpful. Dr. and Mrs. Britten held quite a meeting on shipboard, just before the sailing of the vessel. The floral offerings of friends were very beautiful, and such unanimity of feeling prevailed among all present, that we could none of us feel sorry without being glad at the same time; for though Mrs. Britten is much missed here, England will surely be richly blest by her return to the platforms of her native land.

I have just entered into arrangements with Dr. and Mrs. Britten, whereby I have the sole right to make use of the magnificent stereopticon with which Mrs. Britten has frequently illustrated courses of lectures on Astronomy; Ancient and Modern Egypt, and other subjects of great general interest. I find the views are indispensable to the adequate presentation of such subjects, and during my next tour in England, I shall hope to give illustrations with many of my week-evening lectures.

Your wonderful lecture on "God" has interested me immensely. You often used to tell me my guides inspired me to utter ideas in Manchester or Liverpool, for instance, very similar to those you would be giving forth in London or elsewhere. Just about the time you were speaking of the angels, who are appointed to take charge of the earth during dispensations, the following reply was given to a question through my mediumship, which seems very much in accordance with what you term the teachings of the angels of the New Era:—"We do not admit that perfected angels are embodied upon earth periodically as Messiahs, for did we endorse such statements, we should be flatly contradicting the teaching we have always given concerning earthly discipline as a means of spiritual unfoldment, and a preparation for a higher state of being. A spirit so advanced as Gautama

Buddha, is said to have been when he bade farewell to his earthly body, could serve no purpose by being re-embodied as Jesus of Nazareth, whom we are told led a life of humiliation and suffering. All truly inspired teachers are mediums or mouthpieces of the celestial angels, and these angels do not select one instrument only, but many, through which to work out their beneficent designs. To-day there are certain women priding themselves upon being the only especial human beings through which the Divine Spirit communicates; such persons are led astray by their own enormous pride, and in desiring all the world to look up to them as perfection, they become enslaved by arrogant, pretentious spirits, who pervert truth by confining it to a single person."

I have recently had sent me a book, called "The Mother: the Woman clothed with the Sun." As it is published in London, you may possibly have seen it. I have been specially requested to review it, as I am anonymously alluded to in it, and compared to Balaam. I wish to say that I know "the mother" personally, at all events, I did years ago, and found her a woman of considerable intelligence, but insufferably proud of her own queenship. I know of no text better suited to the admirers of her book than, "he that exalteth himself shall be abased." I do not claim infallibility for my inspirers—they never claim it for themselves—but I think their more modest claim of being only a very small part of the spirit multitude, commissioned to impart spiritual teaching to the earth, is a far better proof of sincerity of purpose, and adaptability to the work of helping humanity to arrive at truth, than the baseless assumptions of a would-be lady pope.

My guides speak of the "Woman clothed with the Sun" as a symbol of the resurrected spirit, raised from the bondage of the senses, redeemed from pride, carnality, and selfishness; her diadem of twelve stars they consider significant of the perfect unfoldment of the brain in the perfected human being; while the moon beneath her feet is emblematical of the complete subordination of all material things. The clothing being of the sun, is a figure of light, honesty, purity, wisdom—in short, all the graces which flow from submission to the divine element and control over the sensual. The New Era may be in an especial sense *woman's era*, because woman is often more intuitive than man; but the apocalyptic woman, spiritually considered, is the developed spirit of man or woman wherever found; while exoterically the picture was no doubt meant in very ancient times to represent the earth in summer, natural symbols being employed, in so-called sacred or occult literature, to convey to the spiritual student an idea of the spiritual man and the spiritual universe, of which all outward or earthly things are correspondences.

I am very glad to read of the success of Dr. Street in London. He is a true, earnest Spiritualist, and one deeply imbued with Oriental as well as Western knowledge. Some Theosophists are very narrow, and one might almost say cranky, and Spiritualists can gain nothing by bowing the knee at the shrine of Olcott and Blavatsky, though that gentleman and lady have unquestionably been instrumental in dispensing much light on many subjects. "Esoteric Buddhism," by Mr. Sinnett, is quite a popular book here, but the dreamy mysticism of Asia evidently needs the plain easy-to-be-understood philosophy we get from our spirit friends in England and America, to adapt it to our present needs.

A little book entitled "Consoled," recently translated from the French by a Boston lady, now resident in Germany, has had quite a large sale here. Some of the ideas put forth are peculiar, but on the whole it seems to me a thrillingly interesting narrative of a spirit's experience in the life beyond. I send you herewith some copies of the work, also some copies of a lecture recently delivered through my mediumship. I think the pamphlet ought to sell in London at 6d. and the lecture at 2d. If you advertise them in MEDIUM you will no doubt get rid of all I send, and may perhaps have occasion to order more.

I see you are selling Dr. Peebles's pamphlet, "How to live a century and grow old gracefully." The author appears to have found out how to do so himself, if we may judge from his own appearance at present. I had not seen him for several years, until a few days ago, when he turned up before my eyes in the *Banner of Light* reception room, looking hale, hearty, and positively *young*, younger than when I saw him eight years ago. He says he is between sixty and seventy years of age; lectures nearly every day, writes and travels very extensively, and yet rarely feels a

single ache or pain; though when he was a young man his health was often poor. My own experience has long since taught me that worry, not work, destroys health, while fashionable dissipation soon ruin the finest constitutions.

W. J. COLVILLE.

304, Shawmut Avenue, Boston, May 21, 1885.

MRS. CORA L. V. RICHMOND'S LECTURES.

The discourse on "Material and Spiritual Portents" was delivered, as announced, last Sunday evening at the Kensington Town Hall, before a full and attentive audience.

The address was remarkable for the humanity and touching sympathy of its tone, the broadness of its views, and the earnestness of its appeal. It was well adapted to respond to the interest arising everywhere in human thought, awakened by the signs and portents of the times.

It was stated, that a new and important epoch of the world's history had dawned. The old dispensation had closed in the year 1881. The solar system had entered a new cycle, a conjunction of planets had come to pass. Changes in the conditions, attractions and magnetisms of matter had ensued. As a consequence, changes would take place, both in the material, mental and spiritual spheres. All things portended this change. The earth itself showed signs of unusual disturbance: earthquakes, hurricanes, inundations and pestilence. Human conditions were influenced. Movements, political and social were abroad. Science developed wonders: the forces of Nature were being controlled more and more. The dogmas of philosophy and religious belief were being scrutinized and disavowed; our beliefs of a hundred years ago were discredited, new and enlarged views of life, nature, and religion were arising. Isis was being unveiled.

Some philosophers thought that physical changes influenced man's mental condition; other philosophers held that the mental condition of man influenced matter; but whichever it might be, there was a greater and transcendent power that guided and ruled both matter and mind; whose wisdom was inscrutable, whose being could not be comprehended. As man became more advanced and perfected, then more harmony would dominate in matter, and as harmony prevailed the more wild and noxious beasts would lose their ferocity, and become tame. We should prepare ourselves for the coming change. Like as the mariner prepares his vessel to weather the coming storm, or the traveller in the desert is warned by the streak in the horizon of the approaching sirocco, or as the mountaineer who hears the thunder of the distant avalanche, so should we read the signs of the times and prepare. Though the approaching change may not be attended with bloodshed and convulsion, nevertheless it will be most portentous in the history of the world.

A New Religion is growing up, embracing alone the fundamental truths of all former religious beliefs, founded on the everlasting and immutable principles of love and unselfishness. We shall realize that in our midst there exists, though unseen, a world of spirit, ever striving to hold and guide us in the way of truth. None are so lowly or unfortunate but have around them sympathizing spirits seeking to raise and comfort them. We shall feel that all souls are alike precious in the sight of God, that immortality is the possession of all. The man of genius will not be proud of his attainments, but feel that he is the humble instrument of the Divine, and will strive to instruct those that need. The rich will solace the poor. The happy will comfort the afflicted. The strong will raise the weak. The wise will teach the inexperienced.

After the address an impromptu poem was given on the subject, chosen by the audience: "Inspiration, from whence it comes."—COR.

Victor Hugo was a Spiritualist. Through various powerful mediums he had communications which thoroughly established his belief in spirit-communion. But he was also one of the most notable of normal mediums; and more than that, as may be gathered from the newspaper statement that he retired within himself and listened to "the voices," which his clairaudient perception enabled him to hear. None but the most powerful of "spiritual" mediums could have influenced mankind as he has done. He was a great spiritual focus. The painful death-struggle he regarded with an intelligent discrimination, the result of his spiritual knowledge and soul-development. The overtures of the "church" to attend his deathbed he rejected with scorn; the mummeries of priestly superstition could be no "consolation" to such a soul.

A DREAM: DOUBLE PRESENCE.

A very strange and peculiar experience happened to me when a child, and if you or any of the readers of your valuable paper can give any explanation of it, or refer it to a similar case, I shall feel grateful, for it has ever been a source of wonder to me, although it is many years since it happened. Near the close of the late civil war my father moved to Grayson county, Kentucky, and located ten miles from Litchfield. I think I received more striking proofs of my mediumship at this spot than at any other place or time in my life. One dark, stormy day in March, our house was surrounded by guerillas, my step-brother and two other men brutally murdered, the house sacked and everything attainable carried off. The old-style frame house was riddled with bullets and the floors soaked in blood. The scene was a most horrible one, and defies description, but will never be effaced from my memory. We were terribly broken up and my step-mother was nearly crazed with grief. Our kind neighbours invited us to their different houses, well knowing how gloomy the old house was, for no amount of scrubbing or painting would efface the bloody stains of the foul-handed murder.

About a month after the commission of this terrible deed, I came home late one afternoon and found every one gone, except a coloured boy and girl, who were brother and sister, and bright and intelligent, but who knew nothing of my being a medium, nor had they ever heard anything about Spiritualism, but they, like most persons of their race, were awfully afraid of "hants" and "ghosts." They informed me that my step-mother had gone to a Mr. Stinson's, about two miles away, and that I was to join her there, and that they were to remain in the house alone during the night. They were both limp and faint over the prospect, and their hair was as near standing upright as possible. I proposed to remain with them, provided they would sit up all night, as I knew that I could not sleep, being too sensitive and horribly afraid, and they both eagerly assented to the proposition, and we made preparation for our lonely vigils. Oh! that night, that most horrible night! Should I live on this earth a thousand years I could never forget it, nor think of it without a shudder. Every room in the house was blood-stained, and associated with that most revolting crime. I was a mere child, and the two shuddering and cowering negroes were but poor company, and it required all my persuasive powers to keep them from deserting me, and then, oh! horrors, I should have been entirely alone! We made a bright fire of dry boards and pine splinters, and crouched down before it. There were no very near neighbours, and all was still and dark without. The room was full of ghostly shadows, and the great dark stain on the door, where one poor fellow had leaned as his life-blood had spurted and ebbed away, looked more hideous as the fire light flickered and danced upon it. All the horror of the terrible day just passed was crowded upon me, and all my sensitive and mediumistic nature was aroused to the keenest suffering. Oh! if some one would only come! I fell upon my knees praying aloud in my terror for some one to come, some one that was in the flesh. The negroes were shaking with fear as well as weeping, and joined in my prayers. Suddenly the door opened, and Mr. Stinson, the friend at whose house my step-mother was stopping, walked into the room. It was then just two o'clock in the morning. I was so overjoyed that I asked no questions, but cried out, "Oh! I am so glad you came." He said nothing but walked to the fireplace and sank heavily into a low seat in the corner. The two negroes both expressed their joy as to his coming, and once or twice he answered questions put to him by a "yes" or "no." I begged that he would remain with us until morning, and he answered, "Yes, I will." The two negroes then fell fast asleep. During the rest of the night, and until broad daylight that silent form sat there, when he arose and without a word went out, but I thought nothing strange of this. About ten o'clock of that day my step-mother returned home accompanied by Mr. Stinson. He greeted me with, "Well, I had a strange dream last night, child. I thought I came here and remained from two o'clock until morning with you."

"And so you did, Mr. Stinson," I replied, "and we were glad."

"Oh! no," said he, "I was asleep in bed with my wife, and only dreamed it, and so have you."

"But you were here, sah," said the coloured boy. "We all seed you and talked to you."

He and my step-mother laughed at us, but it was no dream; it occurred just as I have narrated it. Now, can any one give an explanation: was it a spirit, a double, or what was it? JULIA E. BURNS.

Winamac, Ind.

—Religio-Philosophical Journal, Chicago, May 16, 1885.

[We commend the above to the attention of the correspondent of a Rochdale paper, who recently ridiculed a medium for describing the spiritual presence of an absent living person.—ED. M.]

PROGRESSIVE TRACT MISSION: Report for May.—Ignorance and Prejudice are great obstacles to all progress, but when Wisdom and Knowledge take their place, things go on greatly improved. The chief object of the P. T. M., is the circulation of plain, pleasant and profitable books, tracts, cards and placards for the spiritual, physical and social progress of all. A lady, residing near Peterborough, writes, "Your papers are doing the people good here." Well, a "prophet hath no honour in his own country," but still I must work where I am to the best advantage. The following have received papers and books on a variety of the subjects:—Hospitals: University, Temperance, King's College, Women's, Soho Square, Bartholomew's, Homoeopathic and Children's Ormond Street and Cleaverland Street, Infirmary, Police Section House, Peter Street. Navvies at work in same Street. Cabmen's Shelters: Avenue, Strand, Piccadilly and St. James' Square. The firms of Rood and Co., Pettitt and Co., Harrison and Son, Castell and Brown, Wales and Nixey, and Temperance papers to B. Turner's. Three shops have taken assorted papers with a notice, "Please take one," for their counter; to Orange Street Church, "A Law should not protect evil;" "What can you do?" "Creed of the Spirits," and "Cheap and Tasty food." Purity Subjects to the young men of the Church School; "Cheap Food for the Million" to Seven Dials Mission Hall, and Temperance papers to 258 families. Country Work in Trowbridge, Wiltshire.—G. B. TAYLOR, Hon. Sec., 5, Sandringham Buildings, Soho, London, W.C.

THE CHILDREN'S LYCEUM.

BATLEY CARR: May 31.—Lyceum duly opened. Present, 2 officers, 13 girls, and 7 boys. Our programme consisted of one song, one musical reading, one recitation, one golden-chain recitation, marching and calisthenics. We formed into two groups: Group 1, led by Mrs. Shore, had a physiological lesson; Group 2, led by the Conductor, had "Organization as affecting mentality." After which Lyceum was duly closed. —Afternoon: Lyceum duly opened. Present, 2 officers, 18 girls, 10 boys, and 3 visitors. Our programme consisted of five recitations, two musical readings, two golden-chain recitations, three silver-chain recitations, marching and calisthenics. Our programme, as will be seen, was so ample that only fifteen minutes were available for lessons. Mr. D. Richmond, of Darlington, being on a visit, accepted an invitation from the Conductor to address the Lyceum, which was enjoyed by all. Lyceum duly closed.—ALFRED KITSON.

BRADFORD.—"One who loves Children" states that it is hoped the Room at top of Addison Street will be ready to receive the Lyceum on Sunday morning. Several correspondents have given particulars of shutting up the Walton Street Lyceum on Sunday last. It seems to have been tacitly understood by the officers of the "church" and the Lyceum that the proceedings would come to a dead lock. Accordingly the Guardian of the Groups gave an ambiguous order during marching. Confusion followed, and in a huff at the implied incompetence of the members he left the place. No "church meeting" had authorized this step, which has closed the Lyceum, which was established some months ago by officers who had the work at heart, provided the books at their own cost, and were driven from their posts by the "powers that be," and an inexperienced set of officers were voted by the "church" into their places, which pliant officers have now allowed the Lyceum to go to wreck. A rather unseemly scene attended this "murder of the innocents." Now we hope there will be an end of all this squabbling. If the Walton Street people do not want a Lyceum, there is no reason why one should be forced on them. Let them please themselves as to their methods of procedure, and let all who do not agree with them go elsewhere, and then they will be beyond the operation of the "black art" that is so much spoken of. And again we would suggest, that whoever forms a Lyceum should see that it is erected on an independent foundation of its own, and not subject to the caprice of any clique or individual, society or church. The vote of the whole Lyceum should alone affect the existence of the Lyceum.

FAITH HEALING.—A series of meetings and an International Conference have been held at the Agricultural Hall. About 230 invalids were anointed with oil and touched at one of the meetings. An experience meeting was held, the most of the testimonies being from those who had been healed in other places. One remarkable case of the day before was given, and a large number stood up in token that they had been benefited. The unity of religious feeling no doubt gives a condition for the exercise of the power, which does not differ from the thousands of cases which are constantly taking place amongst Spiritualists. The belief in the "Lord Jesus" and the "Holy Spirit" has nothing whatever to do with it. The healing power is a gift of man's being, the same as other functions he uses. To make sectarian capital out of it, is to place an obstacle in the way of truth and human welfare. Moral conduct and the desire to do good are prime requisites.

MESMERISM: RUN OVER BY A VAN.—To the Editor.—Sir,—On May 9, by a collision, I was knocked off a van I was driving, and the wheels passed over my knee and ankle. In the fall, I sustained serious bruises on the back and elbow, and as the van contained about half-a-ton of goods, the leg was so severely injured that I could not stand. The extent of the injury I did not know, but feared the worst. Next day Mr. Raper visited me, and by his passes relieved me considerably of the intense pain from which I had suffered incessantly; the swelling was greatly reduced, and the discoloration partly removed. No bones, happily, were broken, and the result was, that though I could not walk, I could sit in the van and drive three days after the accident. I have had several subsequent treatments, all of which have benefited me, particularly in respect to chronic ailments from which I have long suffered. For all this kindness and invaluable service on the part Mr. Raper, I am very grateful; and can with much confidence recommend him to all who may have the misfortune to stand in need of the great healing power which he possesses, and which he exercises in a very kindly and sympathetic way for the relief of the suffering.—I am, truly yours, H. WOODERSON, 31, Keppel Street, Chelsea, June 6th, 1885.

SELF-MESMERISM.—To the Editor.—Sir,—Self-Mesmerism (after an experience of thirty years) firmly rests upon two great physiological facts; viz., that there is a direct connection between mental and physical force, and that mental, voluntary, or will power can be in great part again converted back into physical force as heat, muscular motion, &c. The great desideratum of self-mesmerism, is the proportional distribution of the food-force throughout the body for the proper performance of its functions. It is from the food (as all know) that the force or power, that sustains vital action and works the body, is derived, and it is a definite quantity. This force or energy passes through the body, working its varied and complicated organs, and ultimately appears as consciousness or mind. All, then, that the self-mesmerist has to do, is simply to direct or turn his consciousness or mind within his body, probing, searching, and, where necessary, renovating, through small, repeated, daily efforts. In this way the approach of all bodily or mental disease is prevented. Insanity, cancer, consumption and other diseases have not time to take root, being instantly detected and literally driven out of the body, through the flow of physical force through the nerves, muscles and circulation.—I am, sir, your obedient servant, AUGUSTUS J. HARVEY, 12, Landridge Road, Fulham, London, S.W., June 1, 1885.

WALWORTH: 43, Manor Place, June 7.—"Faith Healing" was again discussed upon by Mr. James Veitch. He refuted the idea of healing being brought about only by an act of faith. Numerous cases were given showing that healing by laying on of hands existed to a greater degree amongst Spiritualists than among Christians. Faith healing he contended was not caused by supernatural assistance, but was caused by magnetic influences. Man was possessed of this power, and it is our duty to cultivate and develop it. Mr. Raper, after the lecture, gave illustrations of how healing can be brought about.—COR.

PROGRESS OF SPIRITUAL WORK.

JERSEY: May 31.—We had two public meetings in the Oddfellows' Hall on Sunday. In the afternoon Mr. Hopcroft gave a normal address explanatory of some of the phenomena of Spiritualism. In the evening one of his guides controlled, taking the broad field of Spiritualism as his theme. On both occasions he was listened to with marked attention. The audiences were numerous, and the influence, especially in the afternoon, remarkably good. On Friday Mr. Hopcroft's intention was to have given a phrenological evening, which indeed he commenced, but it was brought to an untimely end, through the fact that a gentleman in the audience, having begun the study of phrenology and thinking he had arrived at a finality in his research, was not able to comprehend the psychological delineations given by Mr. Hopcroft, as they seemed to him to disagree with his preconceived notions of phrenology, thereby leading him to disturb and interrupt the proceedings. We have had very successful week-night circles with Mr. Hopcroft, his clairvoyant powers, especially in the case of the writer, being very good. Spiritualism just now is the subject of a controversy in one of the local papers, between the writer and one of the press reporters, a proof that the Cause in Jersey is not yet likely to be "crushed" as was prophesied at the debate. This field is indeed a good one, but the labourers are few. May the Lord of the vineyard send us some true, earnest workers, who will be amply rewarded by the result of their labours.—**EXCELSIOR.**

LEEDS: Edinburgh Hall, May 31.—Mr. A. D. Wilson, of Halifax, was speaker for the day, but owing to the appearance of Mr. Morse at the Psychological Hall, the meetings were poorly attended.—**PSYCHOLOGICAL HALL.**—In the evening Mr. Morse's guide discoursed to a crowded audience, on "The Religious systems of past ages, including Spiritualism, its mission and future prospects." For upwards of an hour "Tien" held his audience spell-bound with a flow of eloquence, seldom listened to by Leeds audiences. He reviewed the Religions of India, Egypt, China, Greece and Rome; and pointed out that their aim and object was to try and understand something of their relation to the "Great I Am"; that while these nations of antiquity made many mistakes, and enunciated perhaps some foolish ethical teachings, yet they propounded great truths which remain to our day, and continue to be the inheritance of man here and hereafter. He traced in a very striking manner the connection between the Christian Church and the Theology of Egypt, asserting that in their Theology there existed a strong family likeness, and that the new undoubtedly borrowed from the old.—On Monday evening Mr. Morse dealt with questions, which were answered in a manner worthy of "Tien" in his palmy days.—**CON.**

LEEDS: Psychological Hall, Grove House Lane, June 7.—Mrs. Yarwood's subject was, "Is Spiritualism True?" Her inspirers charmed the audience with a most beautiful address. Somehow they appear to have the power to reach the hearts of their hearers, and to awaken in them, not only a desire for a higher life, but also an enthusiasm for the facts and philosophy of our glorious movement, and their influence upon minds fresh to our teachings is marked. Is Spiritualism true? Yes: it teaches that the man who commits a crime will receive the consequent punishment. God is the father of all humanity; He is just and loving, not preferring one before another. Spiritualism teaches, and not only teaches, but proves beyond the possibility of doubt, the immortality of the human race. It advocates freedom in its fullest sense: freedom of actions as well as of thought. Through the endless ages of eternity man will continually progress. As to the beauties and consolations of modern Spiritualism, they stated, that if there is anything that brings consolation to humanity, it is that which shows a man that his loved ones who have passed away are still near him, that they are not dead, but live. It is a beauty, because a fact and a truth, and a fact that is demonstrated, and therefore a consolation. I am glad to say that we are making great progress, and have our meetings attended by intelligent and earnest enquirers after truth.—**J. L.**

MIDDLESBOROUGH: Granville Rooms, Newport Road, June 7.—I regret to announce that through some circumstance, unknown to us at present, Mr. J. B. Tilley failed to keep his appointment. In Middlesborough we are rather awkwardly situated, owing to the fact that no trains leave on Sunday night, and mediums are, therefore, forced to stay until Monday; this may probably be the reason of Mr. Tilley's absence. But we content ourselves with the principle that all is for the best. In the morning we formed a circle, in which all had an opportunity of taking part; this, I am happy to say, was highly successful. An experience meeting was held in the evening, in which four of our members took part. Our disappointment may not have been devoid of beneficial effects, inasmuch as it evolved some latent power within ourselves. In regard to Mr. Plant not giving his consent, I was led to understand that he was coming to Middlesborough on that date, on a visit to some friend, and that he was desirous of occupying our platform; I was also led to believe that he received a letter to that effect two weeks before the time, and that we had left the platform open for him. I hope Mr. Plant will not think it was the fault of the Association.—**A. McSKIMMING, Sec.**

PLYMOUTH: Richmond Hall, June 7.—This morning we again had a short address from the guides of Mr. Hill, who took for their subject, "And every knee shall bow before me," which was very impressive to the sitters at the circle. The guides of Mrs. Trueman gave some telling remarks for our spiritual welfare, and Miss Martin spoke under control.—In the evening the attendance was good; the guides of Mrs. Chapman opened with the invocation. Mr. Stentiford gave a normal address on the "Mysteries of spirit manifestation," which he handled in a masterly manner, surprising many of the strangers with the testimony he gave of what he had seen and heard within his own family. Mrs. Trueman again gave some grand clairvoyant descriptions, the greater part with names, and the majority of them being readily recognised. The guides of Mrs. Chapman closed with prayer, and sang in a noble manner the Hymn, "Lead Thou me on."—**PLYM.**

BOWLING: Spiritual Tabernacle, Harker Street, June 7.—Mr. J. Clayton gave normal addresses, afternoon and evening, to fairly good audiences. This worthy friend has studied Spiritualism deeply for many years, but this was his first appearance on the platform. He acquitted himself admirably, and the Cause is to be congratulated on his entrance into the ranks of public workers. It is to be hoped he will kindly respond to the many calls which no doubt will be forthcoming for his services in our various halls. His subject was—"Is Spiritualism worth believing?"

He drew many illustrations of spirit-manifestation from the Bible, which occasioned a review of the Church's attitude towards Spiritualism. He had been connected with the Church of England, but the dogmas taught did not direct him to the light which his soul craved. In Spiritualism he had found that which he sought, and henceforth he would commend it to the people. He alluded to the spiritual experiences of the Wesleys as an early indication of the light now shining so abundantly. Spiritualists should therefore work while it is day; train the young; come out and stand firm for the Cause; increase the labours of normal speakers, that the mediums might go hand in hand with them and work together; and very soon there would be a great change in Bradford. Not long since there was only one Sunday meeting place, now there are Wibsey, Bowling, Otley Road, Walton Street, Milton Rooms, Little Horton Lane, and soon, in addition, the Addison Street Rooms, for the advocacy of Spiritual Truth. Mr. Clayton's addresses made a good impression; he is full of information, and has a pleasant and winning way of imparting it.—**CON.**

MANCHESTER: Temperance Hall, Tipping Street, June 7.—In the morning, owing no doubt to the inclemency of the weather, the audience was small, and we therefore formed a circle, when the guides of Mr. J. B. Tetlow gave a clear and lucid address on "Psychometry, or what is soul-reading?" They showed that whatever a man handles he impresses his whole being upon, and from those impressions his whole character can be read. A letter having been handed to the medium, the control read the character of two persons who had influenced it by their contact. The reading was pronounced to be accurate in every respect. A blank card was handed up, and he gave the person who handed it a most exhaustive detail of his desires, inclinations and physical ailments, which were also pronounced correct. In the evening the first subject was—"Can a spirit who has not found the light control a medium?" The answer was in the affirmative, and the control pointed out how detrimental it was to be controlled by such spirits, and advised all to resist such influences in public, but also to endeavour to draw the spirit into the light by wise and good counsel, showing that when the spirit wakes up to a consciousness of his state, he desires to progress, and that it is our duty to assist as much as we can, spiritual light being the highest state of spiritual life. The second subject was—"Social states of Spirit-life." The control showed that the wealth of Spirit-life consisted in intellect and knowledge, that it is true and noble manhood that is recognised in spirit-life, and that he who has learned most of the Infinite is he who commands in spirit-life. Every thing in earth-life had its counterpart in spirit-life. There is as great a diversity in the conditions of the beyond as there is here. If there were not law and government and different grades of social life in the future state, there could not be happiness.—**W. LAWTON, 46, Gray Street, Kirby Street.**

DEVONPORT: 98, Fore Street, June 7.—At 11 a.m., the controls of Mr. Tozer gave a lengthy discourse on the "Doctrines and Teachings of Spiritualism." At 3 p.m., the usual circle was held, and a very pleasant afternoon spent; a lady who has been sitting for a few weeks was controlled for the first time in public, and a message was received written through a very young lady (13) left-handed, which was very clear and legible. At 6.30 p.m., the guides of Miss Bond gave a long, eloquent, instructive and very interesting address on "Man, Know Thyself." They considered it was a subject of paramount importance, as man having become blinded and enshrouded by orthodox creeds and beliefs, had almost ceased to think that he was of any importance whatever, but they considered it right that man should know something of himself, and be made aware that he was a Trinity in himself of Body, Soul and Spirit; that he possessed great powers, and that although for a time bound to the natural universe, and compelled to submit to material changes, yet, as a progressive being, must unfold and develop those gifts which he possesses, for which purpose he is placed in the physical form, otherwise he would not have an existence on this planet. Man has within him an atom of God himself, which must survive physical death, and soar away in space to that home which by his life and actions he has prepared for himself; it is necessary therefore that he should know and realize this, and not consider himself of so little value.—**HON. SEC., D.F.S.S.**

SALTASH:—On Wednesday, June 3, the first public meeting was held in the Star Hall of this town, conducted by the members of the Devonport Free Spiritual Society, and as a whole it may be considered very successful. The controls of Miss Bond gave a lengthy address, explaining the true meaning of Spiritualism, which was followed by a short address (normal) by Mr. Tozer. The Chairman, W. Innes, Esq., made a few appropriate remarks, and Mr. Pine, one of the oldest Spiritualists in this part, and Mr. Best, the President of the Plymouth Society, also spoke of the advantages of Spiritualism, giving their experiences. On one or two occasions (as may be expected at such times) a little confusion occurred owing to differences of opinion, but as a whole the meeting may be considered to have been a very orderly one indeed, many present being brought to view Spiritualism differently from what they had hitherto viewed it; and it is thought as a result of that meeting, that several circles will at once be formed for investigation, and we pray with good results.—**CON.**

NEWCASTLE:—Mr. J. S. Schutt paid us a visit last week, and we had three excellent addresses from his guides, on "Who is God?" "Inspiration: true and false," and "Man's responsibility." The lecturers treated their subjects from a good, sound, rational, common-sense view, and advocated the teachings of Progressive Spiritualism. They made no pretence at elaborate eloquence, but addressed us in plain homely English which all could comprehend. The very wet weather materially affected the attendance, but those who heard the lectures expressed themselves amply repaid for the trudge through the wet. "Ned" soon became a favourite, and the writer predicts that Mr. Schutt will be requested to pay another visit shortly.—**ERNEST.**

BURNLEY:—Long reports of Mrs. Yarwood's recent meetings appeared in the *Preston Guardian* and *Herald*, and the *Burnley Gazette*. Mr. Wolstenholme, of Blackburn, presided, and made an excellent opening speech. An efficient string band, led by Mr. Myers, accompanied the singing. Mrs. Yarwood, in the course of her afternoon's address, stated that she had been clairvoyant in her youth. Her mother had also possessed the gift, and it appeared to run in the family. Mrs. Yarwood described spirits at the close of each discourse, many of the descriptions being recognised. Much interest has been excited by these meetings.

BRADFORD: 448, Little Horton Lane, June 7.—In the absence of Messrs. Worsnop and Thresh, Mrs. Stead in the afternoon read Genesis iv., commenting on it to a considerable length, afterwards giving us some thrilling death-bed scenes. Altogether the time passed very harmoniously. In the evening Miss Beetham's control commented on the hymn, and then spoke on "What do we know of Spiritualism, after so many years of teaching?" explaining the various forms of Spiritualism. The second control also gave a beautiful discourse, on "Morality," dwelling on the vices arising from the use of intoxicating drink and what it led to, imploring the audience not to indulge in it, but rather spend their money in feeding the hungry and clothing the naked. The third control was the wife of a man present, and was recognised. A good congregation, several strangers being present.—*Cor.*

SEGHILL.—On Saturday, June 6, we held a tea meeting here, which passed off very successfully. After the tea was over, Mr. E. W. Wallis gave a lecture on "The Facts and Phenomena of modern Spiritualism." On Sunday, June 7, Mr. Wallis gave a lecture in the morning on "Sacred Scriptures." The evening was devoted to questions and answers on a variety of topics, all interesting and instructive. The attendances were very good, considering the state of the weather. Mr. Wallis seems to improve each time he comes to us, and he has the hearty good wishes of the friends here.—Mr. Morse also spoke for us a month ago on "Why was man made?" We had a splendid meeting, every seat being occupied. All being well, we expect Mrs. E. H. Britten will speak on our platform on Saturday, July 11.—*G. F.*

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, June 7.—In the morning the writer discoursed to a thin audience on "Heaven, and how to get there," putting the matter before his hearers from a spiritualistic view, incisively showing that to live in charity with all men, honouring the Deity, and doing all with a single eye to his glory, as Jesus taught to the Scribe, and also as taught by Socrates, Plato, and others, prior to his advent. In the evening Mr. D. Ashman read the lesson from the Sermon on the Mount, expounding it in passing, in an highly edifying and spiritual manner. The writer afterwards read one of Mr. Colville's addresses, giving every satisfaction and pleasure, the oration being one of a very high character, and full of spiritually edifying matter from end to end. I am in communication with Mr. Tilley to take our platform next Sunday, but up to the present time cannot say if he will be able to be with us for certain, but whether he is or not, we are determined to keep the ball rolling, and hope soon to have a few really good mediums developed for platform work.—*W. WARDELL, Sec., W. H. S. A., 8, Havelock Street.*

NOTTINGHAM.—Mrs. Barnes (5, Paradise Place, Barker Gate) writes:—"I am much better in health, for which I am very thankful. I know not what I must have done had it not been for your kindness. I have been under Mr. Yates's treatment over two months, and have received great benefit. He has been very kind. He has done all free of charge. I thank God, my Heavenly Father, that he has given his angels charge concerning me. My winter and spring were very sad; but I wish to return my sincere thanks to you, and every friend that has helped me." We would be glad to see Mrs. Barnes more suitably located before she faces the severity of another winter.

PLYMOUTH: 10, Hoegate Place, June 7.—3 p.m.; the fullest and most minute descriptions were given to a gentleman, as to his friend who had passed away. A very enjoyable afternoon was spent, and proof of after existence abundantly given. Friends will please note that Mr. Burt is engaged in forming a library for the use of investigators and serious thinkers, and is greatly indebted to Mr. Oxley, of Manchester, for his kind offer to head the catalogue with his five volumes of "Angelic Revelations." Authors desirous of furthering on this project will kindly communicate to Mr. W. Burt, 10, Hoegate Place, Plymouth.—*RECORDER.*

STONEHOUSE: Union Place, June 7.—11 a.m.; subject, "Superstition," well and earnestly dealt with, calculated to incite to increased exertion those who the truth can tell. 7 p.m.; subject, "The Fall of Man." The audience were for the most part strangers, and although the subject was iconoclastic to orthodox, it was listened to with the greatest attention. We noticed present three representatives of the press, and a local report is probable. Friends who know by experience the best method of working Lyceums, will greatly oblige by communicating with Mr. Burt, 10, Hoegate Place, Plymouth, as it is desired by a friend that a Lyceum should be formed in connection with the above services.—*Cor.*

PENDLETON: Social Club, Withington Street, June 7.—Mr. Pearson spoke in the afternoon, his guides choosing for their discourse "Unjust Punishments"; commencing with "poor old patient Job," showing how God allowed the devil to afflict him with a dreadful disease, as punishment which he did not deserve. Several others were illustrated as suffering for sins which they were not responsible for, but the guides gave the audience to understand that the Jews had made and fashioned their God according to their own sensuality, and it was the highest conception they had of Deity. In the evening Mr. Pearson again addressed a fair audience. His guides commenced by singing a very delightful piece in an unknown tongue, after which they discoursed upon the lesson from St. Paul, which was severely criticised for Paul's want of sympathy for the feminine principle, and his ignorance of the laws of nature, which all are governed by. Next Sunday Mr. Shaw will give two lectures in the Pendleton Town Hall, subject, afternoon, "The Progressive age we live in"; evening, "The influence of the weather on Man, and Man's influence on the weather." All are cordially invited.—*C.*

MACCLESFIELD: 62, Fence Street, June 7.—We were favoured with a visit from Mr. and Mrs. Oldnall, of Stockport. Afternoon and part of the evening were devoted to clairvoyance, when many good descriptions of spirit presence were given. These meetings are very interesting to strangers, as they feel more at liberty to ask questions than they otherwise might in larger audiences. We are developing a very promising young medium, who took part in the above service, and will also speak next Sunday evening.—*E. W.*

LEICESTER: Silver Street, June 7.—Mr. Bent's guides chose for their evening's discourse, "The night before the Dawn." The listeners were deeply interested in the lecture, it being highly satisfactory.—*S. A. SHEPHERD.*

A SPIRITUAL ENGINEER.—To the Editor.—Dear Sir,—Spiritualism has been for some time past leavening many obscure corners and out-of-the-way places. In one of our Poor Law institutions—a school for boys and girls, situated alone right in the middle of an arable field—it is permeating. The Porter of the establishment, amongst his other duties, is required to supply the "house" with water, and for this purpose he has an engine provided him. Not long since he wrote to me to say his pumping machinery had been intractable. He says: "My reason for writing to you is this. For more than a week I could not get my engine to go beyond seventy strokes per minute. I examined it in every way, swept the flue, and did all I could think of but of no avail, but one night as I was sleeping, a strange being came and conversed with me on the subject, and told me that if I would look up inside the fire-box, right round the top, I should find as far as I could reach towards the top of the heater, that the space was choked up with soot and ashes. Next morning on going to light the fire, I suddenly remembered what I had been told by my nocturnal visitor, and taking off my coat I made examination, and sure enough I found that what the invisible friend told me was correct, for I took out nearly a bucketful of caked soot and ashes. Now this has puzzled me ever since, and I felt determined to ask if you can enlighten me on the subject. The removal of the accumulation had the desired effect, for when I lit up my fire I could drive away as fast as I liked." This person writes me again to say he leaves England in August next en route for Queensland. I hope his hap will be to alight on some Spiritualistic centre, and that he may be able to prosecute investigations into the subject which is of such vast importance to every one of us. Should any of your friends ever meet with him in that far-off land, they will find him worthy of their countenance and help, and of their friendship. If you will kindly give this letter insertion in your truly valuable journal, perhaps it will meet the eye of your readers in Queensland, and lead up to something of benefit to the young man in question.—I am, dear sir, yours very truly, *PSYCHIC.* Wood Green, June 1, 1885.

SPIRITUALISTS VISITING MANCHESTER: Comfort with Economy.—Mr. Thompson, of Salford, intimates to us his having introduced into his establishment several neatly furnished bed-rooms. Spiritualists visiting Manchester will do well by looking in at 83, Chapel Street, Salford, which is within five minutes of the Manchester Royal Exchange, and two minutes from the Exchange Station, L. & N.W., where they will find a welcome, clean rooms, comfortable beds, and very reasonable prices. Spiritualist Literature for the perusal of visitors.

KENTISH TOWN: 88, Fortess Road, June 6.—Mr. Walker's descriptions of spirits were all recognised.—June 7.—After Mr. Swatridge's discourse a circle was formed when good manifestations took place.—*Cor.*

HUTTON-LE-HOLE: Miners' Old Hall, June 7.—Mr. Robinson, of Newcastle, gave an elaborate address on "What do we mean by Spiritual Healing?" He quoted several cases in which the skill of the doctor was of no avail, but which had been cured by spiritual agency.—*J. H. THOMPSON, Sec.*

BISHOP AUCKLAND: Gurney Villa Temperance Hall, June 7.—Our usual circles morning and evening, for development, when we had very interesting meetings, eloquent addresses, kind advice, and good encouragement from our spirit-friends, to work on and persevere, as the time is not far distant when we would reap the fruit of our labour.—*G. W.*

LANCASTER: May 31.—Mr. Condon, Barrow-in-Furness, spoke in the morning, on "Body, Soul, and Spirit. What are they?" This was very ably dealt with by our unseen friends, who at times were very apt in their remarks. At night the guides gave us a discourse on "Progress," to a very attentive congregation.—*H. BARRD, 7, Shaw Street.*

OLDHAM: May 31.—Mrs. Gregg, of Leeds, spoke in the afternoon on "Man's Mission on the Earth," in which she very ably contrasted the teachings of Spiritualism with the dogmas of the sects. She then gave several clairvoyant descriptions, nearly all of which were recognised. In the evening the subject was "The White-Robed Multitude," which was listened to very attentively for nearly an hour, and was followed by a dozen clairvoyant descriptions, most of which were recognised.—*Cor.*

HOXTON: 227, Hoxton Street, N., June 7.—Mr. Colby presided, and opened the meeting with an impressive address. Hymns were sung by our small but willing choir. A small instrumental band will be introduced, of reed, stringed and brass instruments. The music will be arranged by one of our members, and adapted to the lyrics in the "Spiritual Lyre." An instrumentalist, free choir will meet at 7 o'clock. The trance address through Mr. Webster was very instructive, and good answers were given to questions. Good conditions for the circle followed the singing by the choir. There was a respectable audience.—*D. JONES, Sec., H.P.S.*

HISTWOOD.—The Cause is prospering and in a fair way for success, more so than ever it has been in the past. Last Sunday week the guides of Mr. Tellow delivered two excellent addresses, and as usual gave great satisfaction. Last Sunday afternoon, in the absence of Mrs. Hamer, a circle was formed and some good descriptions of spirit presence given. In the evening Mrs. Hamer related some of her experiences, how she had been led from Roman Catholicism into Spiritualism, which was most interesting, and this along with her clairvoyant descriptions proved to be a treat to the audience. She is very promising to be a useful medium. An after-meeting was held in a member's house, and a number of most convincing spiritual descriptions were given. Our meeting room is a very comfortable one, and everybody seems to like it, so that on the whole we may hopefully look forward for better days. The person who benefited the room for us has passed on to the higher life, leaving a wife and family behind, but the knowledge his wife has gained of Spiritualism has proved to be a boon indeed to her.—*J. W.*

GLASGOW: 2, Carlton Place.—Our Sunday morning gathering was of the pleasantest kind. The conversation naturally drifted into a useful groove, conveying much in the way of counsel and good cheer. One recognised instinctively the large fund of knowledge and the loving hearts which belonged to those wise teachers of Mrs. Wallis. To have the benefit of such sage counsel and advice as to how to live in this life, to have ever set before one the principles of righteousness, from those who have themselves trod life's rugged pathway, is surely a boon indeed. The clairvoyant descriptions which followed were very successful, gladdening several by their undoubted clearness. The evening service was well attended, the interest being somewhat heightened by "The Walls Number of the MEDIUM," which has given great satisfaction to Mr. W.'s many friends here. The discourse was a spiritual rendering of the parable of "Dives and Lazarus," and it was handled in a very effective manner. The interest in the work continues unabated.—*J. B.*

TO THE READERS OF THE "MEDIUM."—Dear Friends,—On Thursday last, all the furniture and goods belonging to my landlady were seized and removed by the broker's men, to cover part of her superior landlord's claim for rent in arrear, and, as I had taken my room furnished, all things therein, belonging to my landlady, were removed with her other furniture. I now find myself without a table or chair, a washingstand, even without a bed to lie on, and I am still without work. If any kind friends would help me along a little with a few shillings, I would be most grateful, and I beg of them to forward to my address.—Yours very truly, *JOHN H. POLLEN, 145, New North Road, N., June 9, 1885.*

COLLUMPTON: Unitarian Chapel, June 7.—There are at least seven religious bodies, more or less actively at work in Collumpton. These are Church of England, Baptist, Wesleyan, Unitarian, two different sections of Plymouth Brethren and Salvation Army. For a small country town in a quiet agricultural district it would be reasonable to suppose that the spiritual interests of the people were thus amply provided for, and that any additional agency would be quite superfluous. Unfortunately it too often happens that the amount of true spiritual instruction imparted is not always in direct ratio to the number of religious systems that exist

hence notwithstanding the variety of religious organizations, there may still be much room for more Spiritual Light. I noticed on Sunday that by some of these religious bodies a good deal of activity is being manifested. The Salvation Army were demonstrating in the streets; the Plymouth Brethren are drawing large numbers to the special meetings; and late in the evening the Wesleyans had preaching in the open air. I am told that the Church of England is also about to have open-air meetings. Judging from what we saw on Sunday, we should think one would not often meet with a greater variety and activity of the religious element in so small a town. We rejoice in this religious activity, because it indicates an awakening of life; stagnation in spiritual matters means death.

In our own chapel the writer delivered two discourses; the first, in the afternoon, was on the words "Thy Kingdom Come," showing that the coming of the kingdom was the spread of spiritual enlightenment, the awakening of the spiritual life of humanity, the development of intelligence and liberty and justice in human society. The evening discourse was on the words "The Kingdom of God is within You," showing that religion consisted entirely in the character of individual life; in the manifestation of divine life in the individual soul; and that man's "heaven" consisted in his own intellectual and spiritual condition, and was entirely apart from his creed or belief, or any extraneous element whatever. A few MEDIUMS were handed to friends; they will be interested in Mr. Wallis's experiences.—OMEGA.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JUNE 14th, 1885.

LONDON.

- CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. Burns, "Spiritual Problems Considered."
 HOXTON.—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.
 KENSINGTON.—Town Hall, High Street, at 7: Mrs. Cora L. V. Richmond, "Spiritualism, Christianity, Buddhism, Orientalism: their relation to the New Religion."
 KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, Address and Circle. Saturday at 8, Seance, Mr. Savage.
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance for Healing, by Mr. Hawkins. The Room to be let on other Evenings.
 MARTLEBORNE ROAD.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; at 7 p.m., Lecture; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Clairvoyance, Mrs. Pritchard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Miss Keeves. At 8.30, Healing.

WEEK NIGHTS.

- SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 KILBURN.—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8.
 HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.
 NOTTING HILL.—Clarendon House, 63, Farsday Road, Ladbrooke Grove Road. Thursdays at 7.30.
 FITZROY SQUARE.—"Hearts of Oak" Coffee Tavern, 16, Charlotte Street, Monday, at 8.30.

PROVINCES.

- ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BACUP.—Public Hall, at 2.30 and 6: No Information.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATEY CARR.—Town Street, 6.30 p.m.: Misses Wilson and Armitage.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGOLY.—Intelligence Hall, 2.30 and 6 p.m.: Anniversary.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2 and 6, Mr. John Scott, Hetton.
 BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. Peel.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mrs. Butler.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Collins Briggs.
 Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. Hepworth. Milton Rooms, Westgate, at 2.30 and 6: Mrs. Illingworth.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: No Information.
 COLLUMPTON.—Unitarian Chapel, at 3 and 6: Rev. C. Ware.
 DERBY.—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. W. H. Tozer; at 6.30, Miss Bond.
 EXETER.—The Mint, at 10.45 at 6.30.
 FELLING.—Park Road: at 6.30: No Information.
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mrs. Wallis: "Man: Slave or Free?"
 HALIFAX.—Spiritual Church, 1, Winding Road, at 2.30 and 6 p.m., Mrs. Bailey. Monday, Service, 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HERTON.—Miners' Old Hall, at 6.30: Mr. Westgarth.
 HETWOOD.—Argyle Buildings, at 2.30 & 6.15: Miss Robinson.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KIGHTLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Holdsworth.
 KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
 LANCASTER.—Athenaeum, St. Leonard's Gate, at 10.30 & 6.30.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Armitage.
 Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. J. S. Schutt.
 LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30: Local.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 10.45, 2.30 and 6.30, also during the week: See Advertisement on back page.
 Sec., Mr. J. A. Smith, 108, Granby Street, Princes Road.
 MACOLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.
 62, Fence Street, at 6.30, Mr. J. Hunt.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mrs. Butterfield.
 Bridge Street, Pin Mill Brow, Ardwick, at 2.30, Mrs. Green. Tuesday at 8.
 MORCAMBE.—Bambrant Studio, Crescent, at 6.30.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. B. Tilley.
 NEWCASTLE-ON-TYNE.—Wel's Court at 6.30: Mr. R. L. Fearbey.
 NORTHAMPTON.—Copper Cottage, Copper Street.
 NORTH SHIELDS.—6, Camden Street, at 6.15: No Information.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.
 OLDSHAM.—176, Union Street, at 2.30 & 6, Mr. Clark.
 OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, Mr. Z. Newell.
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. Shaw, "Man's Influence on the Weather."
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Circle; at 3, Circle; at 6.30, Meddies Trueman and Chapman.
 10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt.
 8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.
 3, Friar Lane, Friday at 8 p.m., Mrs. Sparkes.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.
 Marble Works, 2.30 and 6 p.m., No Information.

- WEDNESDAY, Circle at 8.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mr. A. D. Wilson.
 SPENNYMOOR.—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.
 STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "Hypocricy," and Circle; at 7, "The Advance March," and Circle. Medium, Mr. W. Burt.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. Jos. Stevenson.
 WEST FELTON.—At Mr. W. Tinkler's, 2, Eden Terrace, at 6 p.m.
 WISSEY.—Hardy Street, at 2.30 & 6, Mr. H. Briggs.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

T. ROSCOE, Inspirational Speaker, 58, Toxteth Street, Droyladen, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.—June 7, 8, 9 & 10, Liverpool.

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 50, Langside Road, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

MR. J. B. TETLOW, 7, Barclayde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.

Sundays: June 7, Manchester; 14, Blackburn; 21, Rochdale, Marble Works 28, Halifax; July 5, Manchester; 12, Leeds, Edinburgh Hall; 19, Rochdale, Marble Works; 26, Oldham; Aug. 2, Bacup; 9, Leeds, Psychological Hall.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: June 7 & 11 inclusive, Walsall; 14, and week, Middlesborough; 21 and following days, Belper; 28 and following days, Northampton; July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepscar, Leeds. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

B. PLANT, Clairvoyant Medium, 7, Grafton Street, Eilor Street, Pendleton; Manchester.—Appointments: June 7, Sheffield; 14, Facit; 21, Heywood; 28, Regent Hall, Rochdale.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W. Early communications requested.

MR. J. S. SCHUTT'S APPOINTMENTS.—June 27, July 5, 19, Aug. 12, 16, M. Northampton, June 21 & 22; MANCHESTER, June 28 & 29; SROGHILL, July 18; NEWCASTLE, July 19 & 20; NORTH SHIELDS, July 21 & 22.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, and as all his Sundays are now engaged, application for week-night lectures can only now be answered.

For terms and dates, for week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

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ON SUNDAY, JUNE 14:—At 10.45 a.m., Mrs. EMMA HARDINGE-BRITTEN will deliver the Dedicatory Address. Subject: “The Two Worlds.”

At 2.30, Mr. J. J. MORSE will deliver an Address in the trance state. Subject: “Spiritualism: a Challenge to the Christian, and an Answer to the Atheist.”

Evening at 6.30, Mrs. E. H. BRITTEN. Subject: “Spiritualism in many Lands.”

ON MONDAY, JUNE 15:—A CONFERENCE of Members and Friends will be held in the Committee Room at 8.30 p.m.

Evening at 7.30, Mr. WALLIS will give an Address; to be followed by Mrs. E. H. BRITTEN, who will deliver an Address. Subject: “Spiritualism, the World's Redeemer: a Challenge to all Opponents.”

ON TUESDAY EVENING, JUNE 16:—A SOCIAL TEA MEETING will take place in the Large Hall at 6.30, after which, Mrs. BRITTEN, MESSRS. MORSE, WALLIS, EVERITT, and other Friends will address the Meeting. Several Pieces will be sung by the Choir during the evening. Tickets, 1/- each.

ON TUESDAY AFTERNOON, at 2 o'clock, Covered Waggonettes will leave Daulby Hall to take Members and Friends a drive to Hale-by-Woolton, Sefton Park, &c., returning to Daulby Hall in time for Tea. Tickets for drive and tea, single, 3/- each; lady and gentleman, 5/-; or for drive only, 2/- each.

ON WEDNESDAY, JUNE 17:—A CONFERENCE of Friends interested in the Lyceum Movement will be held in the Committee Room at 8 o'clock.

In the Evening at 8 o'clock, Addresses will be delivered in the Hall by Mr. WALLIS and other Friends. Mrs. GROOM giving clairvoyant descriptions at the close.

ON THURSDAY, JUNE 18:—At 8 p.m., A PUBLIC CONCERT will take place in Aid of the Building Fund. Mr. H. CRIGHTON, Conductor. Silver collection at close.

ON FRIDAY, JUNE 19:—A DRAMATIC PERFORMANCE will be given by the Saker Dramatic Club, in Aid of the Fund for Furnishing the Hall; commencing at 7.30. Mr. J. J. DIAMOND, Manager. Silver collection at close.

ON SATURDAY, JUNE 20:—A LYCEUM CONFERENCE will be held in the Committee Room at 4 o'clock. At 5.30, a Public Opening of the Children's Lyceum will take place, when the Children will be put through their Exercises, and will sing several Songs, &c. Collection at close for the Children's Book Fund. A Grand Concert, to commence at 8 o'clock. Silver collection at close.

The Liverpool Spiritualists beg to give a cordial invitation to all Friends of the Movement to assist in the Opening of their New Hall, especially those Friends in Lancashire and Yorkshire who reside within easy reach of Liverpool.

If any Friends who intend to favour us with their presence will communicate with the undersigned, arrangements will be made for their accommodation.

JOHN LAMONT, 45, Prescott St., Liverpool.