



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

# SPIRITUALISM.

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## THE PULPIT & MODERN SPIRITUALISM.

Attitude of the Rev. J. A. Dalen, West Hartlepool; Rev. A. R. Frost, Swedish Chaplain, London; Rev. J. B. Hastings, Newcastle; and the Spirit of "Pope Urban I."

The two communications which follow, indicate minds of a very different type. We can ask Mr. Hastings to look on this picture and on that, and decide for himself which manifests the highest mental type. Mr. Dalen is a gentleman of extraordinary attainments and achievements, and the gentleman who attests with him occupies a high position as a clergyman in London. On the other hand we have Mr. Hastings, no doubt an excellent and passable man in his way, playing into the hands of the agnostics and infidels by attributing the Manifestation of the Spirit to "natural causes"! as if the Divine Spirit, and its offspring, the human spirit, were not the most "natural" factors in creation. If Mr. Hastings be correct in his *hasty* expressions, then his Bible is a most wonderful record of blunders or falsities: let him say which; for his infidel theory can be hurled at all spiritual works of the past, as well as at those of to-day.

### A MINISTER'S EXPERIENCES AT A SPIRITUALISTIC SEANCE.

The Rev. J. A. Dalen, pastor of the Swedish Church at West Hartlepool, sends us the following interesting account of a recent attempt to investigate the so-called spiritualistic phenomena:—

About ten years ago I visited several spiritualistic seances in Boston, Mass., but did not consider what little I then saw to be of any importance whatever, not even worth an honest investigation. It was not until about eight months ago my attention was again called to the subject. But this time I made up my mind to at least try and find out some of the tricks. In December last, while in London, I visited a seance, and watched closely everything I saw and heard. I tried to account for everything in the best way I could, but my explanations were not satisfactory to my own mind. Cause and effect did not fit. I was satisfied that the medium could not know me, and had probably never seen me before. What she said could not therefore be the result of previous knowledge. She must, therefore, as I then thought, be exceedingly clever at guessing. When I got home I visited one or two seances at the house of Mr. Wardell, No. 8, Havelock Street, West Hartlepool. I asked a number of mental questions, which were all correctly answered by raps. Raps were also made where mentally requested. But knowing the ear to be very deceptive, I thought as the sound waves might have been bent over and over again, it would be very difficult to say where the raps actually proceeded from. To account for the raps I

thought very easy, as they might be made by some mechanical contrivance worked by cords concealed under the carpet or somewhere else. Now it only remained to account for the sign of intelligence in the raps. But as I supposed the raps produced by mechanical means, the sign of intelligence must be traced to some of the sitters, and be mere guess work. And here again the person or persons must be very clever at guessing. My mind was not satisfied. Now I determined to pursue my investigation honestly and impartially, until convinced beyond a shadow of doubt, that the phenomena were produced by superhuman agency, or the tricks were discovered, cost what it may. I therefore made some experiments in my own room, commencing with mesmerism, which I think is the key to some of the other mysteries. Having made some successful experiments in mesmerism, I commenced with the so-called spiritualistic phenomena, and soon found myself confronted with a power beyond any conception. I have seen this power or intelligence, or whatever you choose to call it, under favourable conditions, take possession of or "control" the organism of several persons to such an extent that it has been utterly impossible to resist its influence. Here I might have a great deal to say if time and space allowed, but will only give one of the many positive proofs that might be produced.

When the Rev. A. R. Frost (chaplain of the Swedish Legation in London) was here dedicating our new church, I called his attention to this subject, and subsequently arrangements were made for a sitting with Mr. W. Eglinton, No. 6, Nottingham Place, London, W. With the editor's kind permission I here give the Rev. Mr. Frost's description of this seance *in extenso*:—

This is to certify that we, the undersigned, had an appointment with Mr. Eglinton at his residence in Nottingham Place, London, at three o'clock in the afternoon; that we formed a circle round a plain four-legged table, the chain being broken between Mr. Eglinton and myself (A. R. Frost), we two not joining hands. On my left was at first my wife, I placing both my hands over her right hand, pressing it closely; on her left was the Rev. J. A. Dalen, pressing his right hand on my wife's left hand, and on the left of the Rev. Mr. Dalen was Mr. Eglinton, pressing Mr. Dalen's left hand with his left hand, holding a slate, previously examined by us, close under the top board of the table, a little slate pencil, of the length of less than a quarter of an inch having been laid on the top of the slate. In a few minutes we felt a peculiar sensation in our hands and arms, and we heard distinctly the writing going on very quickly on the slate, Mr. Eglinton being closely watched by all of us. When the writing ceased, the slate was taken up and we read the answer No. 1 on the top side of the slate, the question having been previously written on the reverse side of the same slate. The question was not known to Mr. Eglinton, who conversed freely with us during the sitting, and even during the beginning of the writing, to which we listened with great wonder and astonishment. Mr. Dalen and my wife changed places, my wife having been found very receptive of the magnetic current. We again joined hands as before, another question having

been written on another slate, and the same precaution taken. In two or three minutes we again heard writing, and found an answer on slate No. 2. Then a bit of slate pencil was laid *between two slates*, a question having been written on one of these slates, the question always being unknown to Mr. Eglinton, and only known to the writer of it. These two slates, previously examined, were laid on the top of the table, and in full view of all of us. We joined hands as before, but this time the left hand of my wife rested on the top slate, and Mr. Eglinton's both hands pressing hard on the left hand of my wife. In less than five minutes we heard the writing distinctly going on very quickly for about a minute, my wife stating that she felt all the jerks in her arm, clearly feeling the dottings of the i's and the crossings of the t's, as well as all the jerks and shocks evidently felt by Mr. Eglinton immediately before the writing began. When we unloosened our hands and took up the two slates, we found the whole of the inner side of the slate nearest the table written all over in a very characteristic and strong handwriting, and giving the answer No. 3. We also had several other answers on the slates. But the slates, on which the above three answers and a farewell greeting were written, are in the possession of Rev. J. A. Dalen, of West Hartlepool. We add that we were highly astonished at the quick response to our questions, and the very quick writing and the appropriateness of some of the answers, and that we are persuaded that no underhandedness or fraud was in any way practised, and the writing done in the manner described, without the possibility of dictation or change of slates, or the interference of any ordinary human agency.

A. R. FROST,  
ISABEL FROST,  
Swedish Chaplain, London.

J. A. DALEN,  
Swedish Clergyman, West Hartlepool.

I here give a copy of the writing on slate No. 3:—"These phenomena are not intended to convey any other idea to those present than that the writing is produced by an agency quite apart from that of the medium. You must not overlook the fact that one word written under these conditions drives home to your minds the absolute reality of the nearness of the spirit-world to you. Hold on to that which is good and true, and discard that which is false and rotten. We work for no party, but for humanity.—J. S."

—*South Durham Herald*, June 27th.

#### THE REV. J. B. HASTINGS, M.A., AND SPIRITUALISM.

To the Editor.—Sir,—I attended a lecture on "Dreams" by the Rev. J. B. Hastings (a Presbyterian minister of Newcastle-on-Tyne), which was delivered in the Presbyterian Church, Seaton Delaval Colliery, on June 23. He contended that "unconscious cerebration," "automatic action of the mind" and "coincidence" would explain all the mental phenomena involved in dreams, and all the abnormal phenomena of mind.

Towards the close of his lecture he made the vague remark, that the above-named propositions, when well understood, would account for Spiritualism. He warned his hearers against falling into the common error of attributing to abnormal mental phenomena a "supernatural element" to account for them, when they could be accounted for on natural principles. Those who brought the supernatural element in, were generally persons of a low type of mind; and by doing so had caused a great amount of evil, and erroneous teaching to be promulgated in the world. He evidently had his eye on the Spiritualists when he made these remarks.

But my chief object in writing is to challenge the rev. gentleman to make good his statement that Spiritualism can be accounted for by "unconscious cerebration," &c., in a public debate. The man I shall put forward to meet him in debate is Mr. E. W. Wallis, of Glasgow, a public lecturer on Spiritualism. Mr. Wallis is what Spiritualists call a trance medium, but what Mr. Hastings would term an "unconscious cerebrator of thoughts." Mr. Wallis would thus afford Mr. Hastings an opportunity of observing what "unconscious cerebration" could do as a debater, as he tells us he is very much interested in mental science.

All Mr. Hastings has to do is to appoint a committee of his friends in this district to act in his behalf, and I will undertake to form a committee on behalf of the Spiritualists of this district. The only condition I request is that a small charge be allowed to cover expenses of Hall, &c., as myself and party are all working miners. If Mr. Hastings cannot manage to form a committee, all he has to do is to bring a chairman with him, and a man to take the money at the door, and I will undertake to engage a Hall and post bills, &c. I mention these things, because we have been abused by men of Mr. Hastings's type of mind, in this district before now, and when we have pushed the battle to the gate, they have sneaked away like cowards, and said they did not exactly mean what they said. I hope Mr. Hastings will not turn out to be what we have found others of his type in the past. Let me tell him that the miners of the North, who have espoused the cause of Spiritualism, have done so because they have proved it in their own experience to be a mighty truth. If we have made a blunder in interpreting our own experiences, we shall be very glad to have that blunder made plain to us, even though it be through the instrumentality of the Rev. J. B. Hastings, M.A.

I may say, also, that I listened for twenty years to the Christian ministry, and was always inclined to go to the land of "nod" whilst the sermon was being delivered; but having sat now for fourteen years under the "unconscious cerebrators," I have never once had the least inclination to go to dreamland during the delivery of their discourses, as they are so full of God, truth, and beauty, compared with those sermons which begin and end in "Believe or be damned."

If Mr. Hastings considers us worthy of his steel, he can answer through this paper, or to the undersigned address.

If this challenge is not taken up, I shall have something more to say on the lecture on "Dreams."—Yours truly,

GEORGE FORSTER.

40, Blake Town, Seghill Colliery, Northumberland.  
June 24, 1885.

## THE SPIRIT-MESSENGER.

### THE CHURCH'S POLICY ON SPIRITUALISM.

A CONTROL BY "URBAN."

Recorded by A. T. T. P., June 25th, 1885.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, under control, said:—

I heard the other day, at a meeting of divines and others, one say:—"Is it possible, putting altogether on one side the claim, that the words are from one, who has experienced earth-life, and has returned to prove immortality and consciousness; but, putting this altogether aside, is it possible I ask, that such views are held, and that we as Churchmen allow day to succeed day without questioning them? The position that we hold; a position that may be estimated as an insecure one, if these views, enunciated by, and purporting to come from, Urban, the first Pope of that name, who filled the position of Pontiff, are true. Perhaps it may seem unnecessary, that one in my position should speak of this matter before the divines, who are gathered together at this social meeting; but to me the greatest problem which we have to solve, is, not what men we are to choose for certain livings on account of their earnest Godliness, for this is but a secondary consideration in reference to the great question, but as to what is to be done with unbelievers, and how best we are to answer the reason of their unbelief.

"Take the mass of these spiritual communications, and for what are their deepest thanks to God Himself expressed? They thank Him, that the day has gone by for personal oppression; that the imprisonments and *Auto-da-Fe's* of the past are over (thanks be to His name); and if they can offer up thanks, that these days are gone and with them those awful measures, so then, I say, every earnest divine here on earth must know, that so far from the faggot or imprisonment reducing the number of unbelievers, it has been proved, that from these very means they have gathered strength, and have learnt to hate the faith in which their fathers believed.

"Wonderfully prophetic were the words of the martyred Latimer, to his brother in the faith—the man who was being murdered by his side,—when he said: 'Play the man this day, and there shall be a candle lighted that shall never again be extinguished.' Surely earnest Churchmen can be credited with hating those means, and abhorring those days of persecution. I for one am bold enough to assert, that nothing should be done or even attempted to be done, to repress liberty of thought, and freedom of opinion. The spirit of inquiry is abroad. Between every line of these Controls the glorious fact of Immortality is placed prominently before the consideration of the men of the nineteenth century. Their literature sometimes portrays the thoughts of those, who have been ordained: of astute scholars, deep thinkers, and conscientious men, who proclaim that they will give place in faith to none of the other ministers; but we also find that a vast section of the laity are proclaiming that it is not on belief alone on which they stand but on absolute knowledge; and although they are thus bold in proclaiming their faith, they say, that he, who speaks of his knowledge through the Scripture, is going beyond the strict boundary of truth.

"There is existing, amongst the Clergy themselves, an impatient and uneasy feeling of repression. They want to know. They say they are but men. They admit their faith and proclaim it, but knowledge is more precious. Therefore it is necessary, more necessary in fact than a correct interpretation of the sacred Scriptures, to consider, what is perhaps one of the most important questions, that has ever presented itself to the consideration of the superior clergy, namely: 'Is the Bible wholly inspired? Are all its portions of equal inspiration? and are there portions which cannot be considered as inspired writings?' There is one great truth, that this series of questions has formed the basis of the wide-spreading and increasing unbelief that exists to-day, not peculiarly belonging to this age alone, but having its foundation in the first Church persecutions; but they are presenting an appalling power to-day, that must be met. Church measures, which have been taken in the past, have failed. Ecclesiastical judgments against reason have been eccentrically cruel; have in fact been a subject of wonderment in the subtlety of their doctrine, rushing from extreme to extreme, and persecution and the modern mode of prosecution have alike failed to make Church doctrine better loved, or the ministry of the Church better trusted.

"Even the orthodox believers have sympathised with the persecuted and prosecuted speculators on matters of faith, and have cried out in the very spirit of shame, 'For our God's sake let these men alone'; and lately, only very lately, this counsel has been adopted, namely, that of non-interference, following the advice of Gamaliel of old, who said: 'If this teaching be of man, it will die out; but if it be of God, ye cannot withstand it. It may be even fighting against His Laws.' I say, the policy of non-interference has been worse than all; it has been more disastrous than any other means which the Church has ever adopted, for it has been considered by the people a tacit admission that the Articles and formalities of the Church, because of their inconsistencies and want of honesty, cannot be defended except through persecution, and that the exponents of orthodox doctrines dare not come on a fair and unbiassed platform. They argue that the truth needs no special preparation to defend it; but that the faith demanded by the Church is objectionable in character—and why is it so? They say it is because it directly opposes that, by which a man alone can govern his own conduct throughout life, namely, common sense.

"I ask, Shall we abandon this Christian Faith, which has been ours, and that of our forefathers for centuries? Shall we abandon a book which gives us certain information respecting our Creator, and which commands us imperatively to carry this knowledge to the furthest ends of the world? Are we then prepared to say, that our faith has been but a vision, or a mere 'will-of-the-wisp' for centuries? Or are we prepared to look the position fairly in the face, and, like men, defend the faith in which we believe? There are, in my opinion, several modes of meeting heterodoxy, both morally and intellectually.

"So far from the Church wishing to stifle free enquiry to-day, they rejoice, when the thoughts of men are full of energy, when they are bent on the lofty question of Immortality and Eternity; but I say, before a defence can be properly put forward, it is only fair to know what class of thinkers we have to meet and to answer; for unbelief has many forms, and unbelievers are divided into many sections. Amongst the first, there are those, who maintain that there is no God. This is the minor section, and the least dangerous one to the Church. It is not from this body of atheistical thinkers, that the Church is in danger.

"Then there is another section, an honourable body of men, known as Scientists, who are received and honoured by Royalty and the Government; who proclaim as their God a First Cause, denying a Personal Being. There is then another, and by far the most important section of unbelievers, who admit there is a God, and that the only knowledge of this Almighty Being (for they admit His Personality) can be gained through His Laws, which govern all animated nature. Of these the most prominent are the Modern Spiritualists, a body of thinkers who belong exclusively to the period, which they assert has enabled them to attain the knowledge of Immortality. They say, that the Bible cannot be from God, for it is unworthy of Him in every act, and in every description, and in every estimation of His attributes. They admit that these traditional teachings have been certain spiritual developments; that such portions only are to be esteemed worthy, and that the judgment must be exercised even on those portions whose spirituality is absolutely proved. They say that other portions are legendary, immoral, false in history, full of absurd and impious mystery, and so parabolical as to excite ridicule; consequently they will not accept them as guides for their lives.

"This being so, I ask: Shall we, as individuals belonging to these advanced times, remain inactive? We would not, if we could, resort to the persecutions of the dark days of the past; although, there is to be found a charge to the contrary, did the spirit of the times permit it. Shall we meet these charges fairly? What have we done? I answer: Nothing. We have relegated our duties to a few young men, who are happy at repartee and terse sayings; who have a superficial knowledge of many things, but no depth of scholastic training, and we have made a living for these men, that they shall meet and dispute with unbelievers under the name of the 'Christian Evidence Society'; and having done this the Church has considered, that it has done all that is necessary.

"Shall we not rather put forth our pure and unalloyed intellect against these men, and prove our faith as true, and unbelief as human error? If we do this and fail, let us meet again, and, in accordance with Latimer's advice to Ridley, again prove ourselves men, and again face our difficulties.

Let us take counsel together even as brothers, putting on one side acrimony, and through our faith make clear those scriptural passages, that are to them obscure.

"Much that was wrong in Church observances, our fathers were bold enough to reform. They banished purgatory; the worship of the Virgin Mary; the sacrament of transubstantiation; and the invocation of departed saints. If they were energetic enough to take on themselves the remedies of this basis, shall not we, who are sprung from their loins, be bold enough to change our policy according to the progress of thought? We can still be a mighty power; there are none amongst the thinkers of men, however radical in opinion, but who will admit that, apart from our rigid adherence to faith, we are particularly adapted for the office of popular teachers. We have been trained to public oratory, and if we have been earnest in the defence of faith, which is but belief, we can surely be as earnest in the defence of the truth, which is knowledge.

"I do not admit that change is necessary; I only counsel that the Heads of the Church are called on to take action against this wide-spread revulsion of thought; against this increasing detestation of Bible assumption. We in authority have hitherto contented ourselves with branding as idolaters, as unbelievers, and as men of vicious tendencies, all those, who have put the Bible on the highest shelf of their library, never to open it again; but there are men leading the most correct and austere lives, who are doing this to-day.

"Give a man in a workshop the character of an habitual chapel-goer, and his fellow workmen look askance at him, and are dubious in trusting him so unreservedly as those of their fellow workmen, who have thought for themselves; and it is the exception, and not the rule amongst the mass of toilers of this United Kingdom, to have such a man amongst them. We may assert, that an employer trusts one infinitely more who does attend a place of worship regularly; but assertion and fact differ in this matter. It was not so; but that has nothing to do with what we have to consider. It is so now; they say amongst themselves: 'There is a legendary slave amongst us. Do not ask him to share with us our happy little inroads into the country on the Sabbath morning; for he would rather have the description of an imperfect man for his God, than He who holds in the hollow of His Hand all worlds.'

"If you will be decided by the advice which I tender, it is that we shall band ourselves into a working council, and invite all, who have abandoned faith, to come and listen to its defence at such a time of day as they may call their own; quite apart from any inconvenience that the time may be to us who have this work in hand, so that if we can, we may reseat these our brethren around the throne of faith. My own opinion and description of the Bible is, that it is gravely and unmistakably unlike all other books; that it is full of musical cadences; sometimes low and sometimes grandly swelling; carrying the soul over a wide field of opinion, and that it breathes of another world. We shall not, however, have to defend the Bible in its spiritual nature; for the section of human thinkers, with whom we shall have to deal, nearly all without exception admit this. It will be our duty, when we have selected our public hall, and our working will be to admit impartial argument respecting: first, the infallibility of the Scripture, and the Christology of its teachings; for it is this that is denied. If we can uphold the consistency of our faith, then we are doing no more than we are commanded by the last chosen of the followers of Jesus Christ: giving a reason for the faith which is ours.

"If my advice be followed, and you choose your working council at the next general gathering, I shall humbly volunteer my services, praying to God (that if they be accepted) to aid me in them, that I may make due allowance, and be candid, so that I may again claim candour and courtesy in return. It was a passage in the spiritual Controls, which has so stirred up my soul to speak and act; it was the passage which says: 'Truth wants no defending. Truth is the foundation from which knowledge can be obtained. Belief is directive; for out of it can only spring faith, not truth which for ever remains unalterable.'

#### PAPISTS AND JEWS ON THE SOUL.

The two articles which follow, give a very good view of the doctrines held by Papists and Jews on the future of the Soul. The first appeared as a report in a South Coast newspaper a few weeks ago:—

## DESCENDING INTO HELL.

The subject of the Rev. Father R. Browne at the Poole Catholic Church on Sunday evening was "Weeping and gnashing of Teeth." Hell, he said, was the eternal future of damned souls, the souls who had mortally offended against Jesus, and who were given over to perdition. The torments of the damned were inconceivable. St. Bernard had said "Descend often into hell in thought that you may never go in reality." Dante, one of the greatest writers, one of the greatest poets who had ever lived, had in his great poem "The Inferno," pictured some of the horrors of hell. There the damned would suffer with all their senses for ever. The darkness was sufficient to show the awful and undying flames with which they were enveloped. No light from God ever entered there. They saw around them only the damned, fallen angels, and lost souls. No drop of water ever came to cool the parched tongues of the damned. They heard only the most horrible blasphemies and filthy language; and the name of Jesus would make them shudder from head to foot. In place of the voluptuous embraces they enjoyed on earth the damned would be embraced by foul and venomous serpents. Let his dearly-beloved brethren descend into hell in thought; that they might never descend in reality. Why was it that millions of men with this eternity of hell before them fell away from grace; born into the Catholic Church and with the Blessed Sacraments, yet for one moment of pleasure sinned mortally? It was not because they had not faith; not because they did not believe; but because they did not sufficiently reflect upon hell and its undying torments. The intellect of the damned would be tortured with the undying memory of what they might have been. Some of the damned had been in hell six thousand years, but when they had been there a million years their eternity would only have begun. "Everlasting Perdition," "Never-Ending Torment," were written on the gates of hell. When sentence was passed upon a prisoner by the law there was hope of a respite, hope of a commutation of the sentence, that it might be shortened or changed into something else; but when once the sentence of God has been pronounced on the damned he was given over to everlasting perdition; and no respite, no reprieve, no commutation, would take place in time or in eternity. Saint Lawrence, for refusing to worship false gods, was roasted alive over a slow fire. That was an awful torture, but it came to an end within a few hours; whereas the torture for the damned would go on for ever and for ever. If anyone knew that were he to commit a sin he would immediately be given over to the flames—that that church in which he was situated should catch fire and he would be slowly burnt—would he commit it? No! Then let his dearly beloved brethren, before they went to bed, descend in thought into hell and be there amid the undying flames, surrounded with the damned, whose brothers and sisters were in heaven; and the thought of the decree of God keep them from sinning again!

The second has also opportunely come to hand, from the pen of a Jewish Rabbi, who resides in Jersey. Spiritualists will be able to judge which of the two historical churches contain the greatest degree of truth:—

## SOUL AND BODY.

(From the Talmud.)

- 1.—Soul and body are two beings, quite different in their whole nature.
- 2.—Soul existed before its entry into the body, and indeed pure and conscious of itself.
- 3.—Only by the soul is the fructified germ in the womb animated.
- 4.—Soul is like God.
- 5.—The life of men on the earth is like a pilgrimage.
- 6.—Soul is immortal.
- 7.—It is not directly after death separated from the body, but stands in a kind of connection with it for a time, till the body is quite putrified.
- 8.—Soul is judged after death according to its actions on earth; the pure man enters the blessed state, the sinner has, according to the sins which he has committed, to suffer till he is purified and enters the Summer-land; but to no soul is the way to the blessed state obstructed.
- 9.—Soul is in general, not perfect after death, but strives continually after perfection.
- 10.—The connection of the soul with those, whom it loves on earth, is not broken off.

These are the beautiful precepts of the Talmud, which coincide with the teachings of Spiritualism. J. L. HANAU.

## THE BUDDHIST INCARNATIONS.

The following paragraph from the *Echo* exhibits the mystery which still enshrouds the origin of our religious systems. There is the supposed historical Buddha, or who was an incarnation of the Buddha, and there is the permanent incarnation of the Buddha. So the Christians have their historical Christ, or incarnation of Christ, and whose presence is supposed to be everywhere in the hearts of the worshippers, being actually and infallibly manifested in the Pope, and every little preacher. How did the system find its way to Rome? How and why did it become a system? There is a great deal yet to be dug out of the realm of antiquity, before the prevailing religious superstitions and ecclesiasticisms can be explained and finally pass away:—

An Indian explorer, in the employ of the Indian survey, has returned from four years' journeying in Thibet, during which he spent a year in Lhasa, the capital of Thibet, and the Rome of Buddhism. Before this traveller, only four Europeans in this century have visited Lhasa. Huc and Gabet, the French missionaries, were driven from the city forty years ago, after living there a few months. Moorcroft was killed after he left the city, and another traveller was permitted to remain there only a few days. He says the city is crowded with temples, and has its Vatican

in the monastery at Potola, where the Dalai Lama lives, who is regarded as the incarnation of Buddha. The building is surmounted by five gilded cupolas, which, when sparkling in the sunlight, present a dazzling spectacle. It contains numerous images, one of which is seventy feet high. During the festivals in the middle of February the Thibetans gather at Lhasa from all over the country to pay homage to all the gods and goddesses, who are supposed to be present. These ceremonies last about a month, at the end of which all the citizens are supposed to have become purified for another year.

## THE CHILDREN'S LYCEUM.

## CALISTHENICS.

## FIRST SERIES.

(Arranged from the "Lyceum Guide.")

POSITION: body and head erect, the heels touching each other, the toes turned slightly outward; and the hands clenched on the breast.

I wish to state that the Nos. 1, 2, 3 and 4 occurring throughout the series, have strict reference to the beats in the bar of music, which it is assumed is being played during the exercises.

1ST MOVEMENT.—At the 1st beat thrust the right hand down; at the 2nd, return; at the 3rd, thrust it down again; at the 4th, return. At the 1st beat thrust the left hand down; at the 2nd, return; at the 3rd, thrust it down again; at the 4th, return. Alternate twice as follows:—At the 1st beat thrust the right hand down; at the 2nd, return it to position, and while doing so thrust the left hand down; at the 3rd, return the left to position, and while doing so thrust the right hand down; at the 4th, return the right hand to position. At the 1st beat thrust both hands down simultaneously; at the 2nd, return; at the 3rd, thrust both hands down again simultaneously; at the 4th, return to position.

2ND MOVEMENT.—At the first beat thrust the right arm outward; at the 2nd, return to position; at the 3rd, thrust it outward again; at the 4th, return to position. Repeat with left arm. Alternate twice as follows: At the 1st, thrust the right arm outward; at the 2nd, return, and while doing so thrust the left arm outward; at the 3rd, thrust the right outward again, and while doing so return the left; at the 4th, return the right to position. At the 1st, thrust both outward simultaneously; at the 2nd, return them; at the 3rd, thrust both out again simultaneously; at the 4th, return to position.

3RD MOVEMENT.—At the 1st, thrust the right arm directly upward; at the 2nd, return; at the 3rd, thrust it upward again; at the 4th, return it to position. Repeat with left arm. Alternate twice as follows: At the 1st, thrust the right arm upward; at the 2nd, return it to position, and while doing so thrust the left arm upward; at the 3rd, thrust the right arm upward again, and while doing so return the left; at the 4th, return the right to position. At the 1st, thrust both arms upward simultaneously; at the 2nd, return; at the 3rd, thrust them up again; at the 4th, return them to position.

4TH MOVEMENT.—At the 1st, thrust the right arm directly in front; at the 2nd, return; at the 3rd, thrust it in front again; at the 4th, return it to position. Repeat with left arm. Alternate twice as follows: At the 1st, thrust the right arm in front; at the 2nd, return, and while doing so thrust the left arm in front; at the 3rd, thrust the right arm in front again, and while doing so return the left arm; at the 4th, return the right arm. At the 1st, thrust both arms in front simultaneously; at the 2nd, return them; at the 3rd, thrust both in front again simultaneously; at the 4th, return.

5TH MOVEMENT.—At the 1st, thrust the right hand down; at the 2nd, return; at the 3rd, thrust it directly up; at the 4th, return. Repeat with right hand. Repeat twice with left hand. Alternate twice as follows: At the 1st, thrust the right hand down; at the 2nd, thrust the left hand down, and while doing so return the right hand to position; at the 3rd, thrust the right hand directly upward, and while doing so return the left hand to position; at the 4th, thrust the left hand directly upward, and while doing so return the right hand to position. At the 1st, thrust the right hand down, and return the left to position; at the 2nd, thrust the left hand down, and return the right to position; at the 3rd, thrust the right hand directly upward again, and return the left hand to position; at the 4th, return the right hand to position. At the 1st, thrust both hands down simultaneously; at the 2nd, return; at the 3rd, thrust both hands upward simultaneously; at the 4th, return to position. Repeat.

6TH MOVEMENT.—At the 1st, thrust the right arm to the

left (don't bend the elbow); at the 2nd, return it to position; at the 3rd, thrust it outward; at the 4th, return it to position. Repeat with right arm. Repeat twice with left arm.

7TH MOVEMENT.—At the 1st beat, turn the body to the right (don't move the feet); at the 2nd, thrust both arms directly in front; at the 3rd, return the arms; at the 4th, return the body to position. Repeat. At the 1st, turn the body to the left; at the 2nd, thrust both arms directly in front; at the 3rd, return the arms; at the 4th, return the body to position. Repeat.

8TH MOVEMENT.—At the 1st, thrust both hands down; at the 2nd, return; at the 3rd, thrust both out; at the 4th, return. At the 1st, thrust both directly upward; at the 2nd, return; at the 3rd, thrust both directly in front; at the 4th, return to position of *Attention* (hands by the side); bow twice.

A. KITSON.

End of First Series.  
(To be continued.)

LYCEUM RECITATIONS.—No. 2.

MUSIC.

THROUGH J. S. SCHUTT.

Music hath a charin, they say,  
To soothe the savage breast,  
To give sweet comfort to the sad,  
And to the weary rest.  
Music: 'tis heaven-born, they say,  
'Tis from the spheres above,  
And there, on golden harps, they sound  
That one sweet note of Love!

Is there no music on the earth?  
And must we toil in vain  
To dry the tears of those who weep,  
And ease them of their pain?  
There's surely music on the earth;  
Then, search until you find  
That sweetest note on human tongue:  
'Tis love to all mankind!

There's music in the hearts of men,  
Who strive with all their might  
To lead the steps of erring ones  
Into the paths of light;  
Go to your labour nobly, then,  
And work ere comes the night:  
This promise will your steps attend:  
God always helps the right!

There's music in each kindly word,  
There's music in a smile;  
Or in the humblest deed of life,  
Though done unto a child.  
Then gird your armour bravely on,  
And lift your hearts above;  
He is an heir of heaven, that finds  
His bosom glow with love!

There's music in the song of birds;  
There's music in the breeze;  
There's music in the running brook;  
There's music in the trees;  
There's music in the morn of life;  
There's music at the eve;  
There's music all the journey through;  
There's music when we leave!

And when we reach that heavenly Land,  
The heavenly Choir will sing  
A glad refrain of happy song,  
Of praises to our King.  
Then they will bid us welcome home,  
And free us from all care;  
And we shall find that, best of all,  
There's Music everywhere!

INAUGURATION OF BRADFORD LYCEUM.

On Saturday and Sunday, the Lyceum at the top of Addison Street was duly inaugurated.

On Saturday 100 persons sat down to tea, provided and presided over by lady friends of the Lyceum. After tea, speeches, songs and recitations were given by members; and our thanks are sincerely given to those friends not belonging to the Lyceum, who assisted in making the evening's entertainment enjoyable, and which was successfully carried out until near ten o'clock. At this time all the young part went home, and the elder scholars and friends joined in a social dance for another hour.

On Sunday morning the Lyceum scholars and officers met to the number of 70, and visitors to the number of 20. The Lyceum was duly opened by singing, and an invocation by the guides of Mr. H. J. Taylor, of Millom. After marching and calisthenics, the guides of Mrs. Illingworth gave a powerful address to the parents and scholars from the subject, "Suffer little children to come unto me," when she eloquently showed the benefits of educating the rising generation, pointing out that all should live in love and harmony one with another. We were also pleased to see some of the old faces from Walton Street amongst our visitors, all of whom, along with ourselves, enjoyed the address given by this lady.

In the afternoon the guides of Mr. R. A. Brown, of Wigan, gave an address, chosen by the audience, on "What benefits has a Spiritualist over a mind thoroughly convinced of Immortality?" In the evening the guides of Mr. Brown informed us that a spirit friend had chosen the subject: "The Revolutionary tendency of Spiritualism, in relation to Religious, Political and Social Life"; from which a powerful and eloquent address of over an hour-and-a-half, in one constant flow of grand and noble thoughts, clearly showed the fallacy of the old teaching, and how, if the teachings from the spirit-world were successfully carried out, it would bring peace and harmony on earth.

On account of the desire of Mr. Brown to occupy the platform for the whole of the day, Mr. Taylor, of Millom, consented to take his place at Leeds, and on Sunday next (July 5), Mr. Taylor will give two addresses to the parents, children and friends of the Lyceum.

190, St. Stephen's Road.

W. BENTLEY, Sec.

BLACKBURN.—The Lyceum which was formed three months ago, in connection with the Blackburn Psychological Society, is now established on a firm footing, and augurs well to be a success. The usual weekly meeting, conducted by Mr. Jno. Pemberton, was held on Sunday morning at 9.30. Present, 12 officers, 37 males and 36 females. After various marching and calisthenic exercises were gone through, the groups (8 in number) were formed for the first time. The morning was chiefly occupied with discussion as to the best means of making the classes a success. The first class of young men decided to commence on an early date, the study of Physiology.—At the usual meetings of the Society, on Sunday, the platform was occupied by Mr. W. Brown, of Burnley.—W. MOORE.

SPIRITUALISTIC SCRAPS FROM AUSTRALIAN MAGAZINES.

COMMUNICATED BY A. J. SMART.

The influence of Modern Spiritualism upon thought generally has probably been greater than most persons who have considered the question at all imagine. It has modified the ideas of the future world, even in the minds of those who most bitterly oppose it. A number of old, foolish fancies have taken their departure, while new and more rational ideas have come in their place. The dread and horror which were formerly associated with death are banished from many souls, like a fearful nightmare which only lingers in the memory of waking hours. It is not necessary to be a Spiritualist to recognise the elements of truth and beauty in it. The violent opposition with which it has sometimes been met by orthodox Christians is a remarkable phenomenon. Here are a number of people professing to be particularly religious, strictly orthodox, and so on; they have built or they maintain churches and cathedrals in which they worship God, and assert their belief in a life beyond the grave; they allow that they have no actual certainty of that future existence, beyond the hope based on the resurrection and ascension of their Lord and Saviour. And yet when certain other people say that there is positive testimony and clear demonstration, these latter are abused by the former, and declared to be something very dreadful. It is very curious and somewhat amusing. Probably the Spiritualists are most earnestly denounced because their revelations of another world do not include the orthodox hell. It is not enough that in the future sphere every sin brings its own natural and legitimate punishment. It seems as though the Spiritualist was almost the only person who had a full, free and joyous belief in the doctrine of Immortality. Looking down the years of this earthly life, no horrible vision rises in the distance to cloud his hopes or to dismay his heart. It is not necessary to adopt all the peculiarities of Spiritualists in order to accept and cherish such a brilliant and enchanting idea of heaven. Instead of supposing that our departed friends and relatives have gone upon a long journey to a distant abode, we may also believe and feel that they are near us still. And that they can by the force of their loving hearts still help and comfort us, is quite within the bounds of possibility, even in the creed of a non-Spiritualist. And before the adherents of Orthodoxy speak slightly of the so-called Spiritualistic phenomena, they would do well to consider that not one miracle, not one of the wonders upon which they base their faith, can boast of more than a fraction of the evidence, direct and personal, that is given for these phenomena of the present day. There is no use denouncing or ridiculing any belief until it has been fairly tested and honourably judged. Even though Spiritualism should prove to be a delusion and a sham, it has given us brighter and better ideas of heaven, and has helped to soften some of the harder features of the popular creed.—*Melbourne Review*.—(Extract from article on "Phases of Religious Thought," by REV. GEO. WALTERS, Unitarian minister, late of Aberdeen University.)

That which is called (erroneously, as I think) the "supernatural" element in mundane affairs, plays an important part in no less than seven of the Shakespearean

dramas, two of them among the greatest, two of them among the loveliest, of the poet's creations. I say "erroneously" because my own investigations, carried on during a period of twelve years, have convinced me that what we designate as the "supernatural" is merely one aspect of Nature, which has not until of late years formed the subject of serious study. Its phenomena have been more or less familiar in all ages to some of the greatest thinkers of their time, and to all who, gifted with a strong and clear spiritual and intellectual vision, were qualified to look behind the visible world, and to discern, beneath the forms and shows of things, the enduring realities by which they are animated and informed. It need not surprise us, therefore, that Shakespeare, like the master minds of antiquity, and a host of illustrious men since, entertained a profound belief in the possibility of communication between the visible and the invisible worlds, and in the influence, for good or for evil, which the inhabitants of the one are capable of exercising over those of the other. . . . The weird women, who make their appearance in the first Act of the tragedy of "Macbeth," are not witches in the ordinary sense of the word. They are spectral beings. The method of their disappearance is very characteristic. Macbeth describes them as "vanishing into the air," so that "what seemed corporeal melted, as breath into the wind." Any one who has been familiar with these phenomena,—and there are scores of people in this city who like myself have witnessed many of them,—will acknowledge the marvellous accuracy of this description, for what seemed a substantial, and was a tangible, form, will shrink into smaller dimensions, and will melt into the air, just like a puff of smoke, or a wreath of vapour.—*Victorian Review*.—(Extract from article by JAMES SMITH, on "The Supernatural Element in Macbeth.")

It is a moot point whether the superstitions of blind credulity, or those of obstinate incredulity, are the more injurious to the progress of science and the cause of truth. Much as we may condemn the faith which never reasons, but discountenances inquiry, we must say there is something equally reprehensible in the unfaith which refuses to recognise the possibility of anything lying outside the range of the sceptic's individual experience. Perhaps this disbelief is unavoidable, and therefore pardonable in some cases, as—for example—in that of the Materialist, who denies the reality of apparitions, and scorns the idea of an unseen world. He is unconscious of the possession of a spiritual nature himself, and may be excused for disputing the objective presentation, under any circumstances, of beings not composed of flesh and blood. Again, the Scientist, who by the incessant and exclusive study of the visible phenomena of nature, has so contracted his mind as to disqualify it for the perceptive of the *noumena* underlying each and all of them, may be equally forgiven for denying the dictum of St. Paul, that the "things which are seen were not made of things which do appear," and for refusing to acknowledge that what is apprehensible by the senses is really nothing more than the fugitive manifestation of the invisible and enduring reality,—the spiritual essence of the material substance. But there are numbers of intelligent men and women,—free alike from the superstitions of Materialism and the superstitions of Science,—who are very reluctant to admit that any communication can or does exist between the visible and the invisible world, and who seem to imagine that the two are separated by enormous intervals in space. The latter idea is a theological inheritance derived from medieval times, or the still earlier days of Christianity. We have rectified our astronomy in later times, but the primitive notion of the locality of heaven has undergone no corresponding alteration or amendment. . . . That at the present moment many millions of men and women in Europe and America, among whom are persons of the highest attainments, believe in apparitions, and in open communication between the seen and the unseen worlds, is no argument for the reality of the one or the other; but it constitutes a sufficient reason for the dispassionate examination of the whole question, and for a more respectful consideration of it than it commonly receives at the hands of those who are very wise in their own esteem. . . . The strong presumption is, that those who have passed into the unseen world continue very near us, and can under certain conditions make themselves visible to a few, and can freely communicate with many, while it is perfectly conceivable that their happiness is to view the effects of the good they have done in the world, and their

miserly to watch the far-reaching consequences of the evil they have accomplished, and of their duties to their fellow-creatures which they have left unfulfilled.—*Victorian Review*. ("A Plea for Ghosts," by EDMUND GLANVILLE.)

#### SPIRITUAL AND ANGELIC STATES, AND THE NEW RELIGION.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

The address announced in our last issue was delivered on Sunday evening at the Kensington Town Hall. Answers were first given to a number of questions sent up to the chairman. The address which followed was most able, and was listened to with marked attention.

We cannot fathom the Divine design, or solve the problem of life, and no one can comprehend the reason of existence.

In such condition, or nearly so, as we leave this world, when death summons us, must we enter into spirit-life, little altered in our enlightenment, thoughts and aspirations. Still it is a state of improvement; we shall be released from many of the trammels of earthly life, and lifted above many of its ambitions, hopes, fears and passions.

As the conditions of this life are various, so are the conditions of spirit-life into which we pass. As in this life we are enveloped in a physical body, so in spirit-life shall we be surrounded by a higher influence. Higher powers will encircle us and guide us. We shall be led by higher intelligences to lift our eyes to higher things, and we shall be taught by example to bend towards earth-life, and strive to raise and improve those left behind on earth: and by patient love towards others, to teach ourselves to ascend the paths of heaven.

Spiritualism is the *avant-courier* of the New Religion. Scant have been the teachings of former religions as to the reality of immortal life, and the evidences of immortality. Spiritualism demonstrates the truth of immortality in unmi-takable ways. It is the alphabet of the New Religion. It teaches that death is an added life, an expanded existence. It teaches us to communicate with those who have passed away, and to draw aid and comfort from their enlarged vision. It teaches us that loving friends, though unseen, attend us direct and guide us, and seek to save us from despair. It opens up the unseen world, and makes new and directer avenues of communication, according to our needs, deeper and deeper into matter. Like as when it is intended to open up a new country, and construct a railroad, there are first sent forth the explorers and the engineers, and then the labourers to clear away the obstacles and prepare the way, until at last the line is laid, and there comes the complicated engine and all the traffic; so does Spiritualism represent the first rough work, to prepare for the advent of the New Religion, which teaches us grander thoughts, and advances in strides towards the lofty future for the redemption and improvement of the human race.

As in spirit-life we are watched over by guardian angels, so again are angels guided and instructed by archangels, and they again by higher intelligences, more grand and God-like, even to the throne of God himself, whose power, wisdom and love surpass our comprehension, and baffle our efforts of thought.

After the discourse the audience chose as a subject, "The solar system," and an admirable impromptu poem was at once given. It was announced that the subject for the next discourse would be "Angels and archangels, their power over man's spiritual states and destiny."

The series will end July 12, to allow of a visit to speak in the provinces, but will be resumed on September 20, if sufficient support is accorded to the Committee by those interested in the movement. Any one wishing to aid the Committee are invited to communicate with Mrs. Strawbridge, No. 11, Blandford Square, N. W. Con.

HELL ABOLISHED.—A friend called as we finished reading an article on "Sheol," in *Light for Thinkers*, pointing out that "hell" does not occur in the revised version of the Old and New Testaments. In the latter the word "Hades" is used, and in the former "Sheol," to indicate the place of departed souls, but as scholars do not pretend to know the ancient significance attached to these words, it is no doubt impossible to give them an English equivalent. Our friend handed us a copy of *Puck*, of May 27, a New York weekly, illustrated, the large cartoon, occupying the central pages, most exquisitely printed in colours, and representing "Sheol" and its inhabitants. In the extreme left upper corner is "Hell," a barred and padlocked door in the base of a frowning mountain. The devil is seen sitting on the river bank, looking sadly out of work. A notice board intimates that "This business is removed to SHEOL opposite." Charon is landing a boat-load at the new pier, the passengers waving their handkerchiefs to the poor old devil. Sheol is thus described underneath the picture: "According to the new version of the Old Testament, many respectable people who have been writing in the old-fashioned Hell will have to be transferred to the pleasant watering-place known as 'Sheol.' This is *Puck's* notion of the evolution of Hell to Sheol." In a pleasant-looking place, with temples, statuary, fountains, streams, trees and flowers, Goethe, Tom Paine, Galileo, J. S. Mill, Darwin, and others, are enjoying themselves. In his "Comments" *Puck* considers it a much more correct thing to reverently suppose that your bitterest enemy or meanest friend has "gone to Sheol, the place of departed spirits," than to harshly consign such people to the place to which they have hitherto been vindictively deported. A most wonderful revolution has been effected in popular ideas on the state of the departed, and it is all due to the influence of the spirit-world during the last forty years. It is a question that none but those who have "gone before" could throw any light on. We thus see the "Word of God" being manufactured from age to age.

CHESTER-LE-STREET.—The Sunday meetings have been closed for want of funds. An effort should be made in all places to commence costless meetings. Begin with the private meeting and self-development. Hold a public meeting as occasion presents itself; and make each meeting self-supporting. A good public meeting once a month, once a quarter, or twice a year, accompanied by steady development in the private meeting, is sure to build up a strong, successful and permanent Cause. We have had good reports from those who have tried it.

OBITUARY.

ANN SARAH HARVEY, NOTTINGHAM.

On June 4, aged 12 years, the daughter of Mrs. Harvey, the trance speaker, of East Lamartine Street, Nottingham.

At the age of ten she could clairvoyantly see friends and relatives, who had passed on to the higher life some years previously. She saw and described a gentleman who proved to be her grandfather, who was killed in the Crimean War. A few days before her decease she gave many descriptions of spirit-forms, who accompanied friends who visited her, some of which were remarkable for accuracy, and were so good that the visitors at once recognised them. She described a gentleman standing beside her father, with one hand on the shoulder. The spirit said: "This is my dear lad." To her mother she said: "Mother! do not fret. I shall come back again and comfort you."

When Mr. Burns visited Nottingham, a short time ago, he saw this little girl, and told her she would make a good medium, that she would be a good clairvoyant and an excellent singer.

Before she passed on, she selected the hymn:—

"Welcome, angels pure and bright,"

to be sung in the house before the coffin was removed.

She was interred on June 8, in St. Ann's burying ground. There being no unconsecrated chapel, the service had to be performed by the grave side, in the midst of pouring rain. The burial service was performed by our friend and brother, Mr. W. Yates. The address and service were most impressive; the friends being so pleased that the old form of service had not to be performed over a Spiritualist. Mr. and Mrs. Harvey desire to thank those friends who have so kindly helped and sympathised with them.—Cor.

IN LOVING REMEMBRANCE

"BABY LENA" (HELENA);

DAUGHTER OF NICOLAS AND OLGA SCHISCHKOFF.

She went Home, April 30th (O.S.), 1885.

She grieves no more, and she has learnt to smile;  
The eyes that ever sought the mother's form  
In wistful unrest, now are filled with light;  
The weary search is over; on the tender breast  
Of the dear angel, whom we call our own,  
Baby has found life, happiness and rest!

VERA.

"Vera" says in her letter:—"Two years ago I sent you the notice of the passing away of our beloved Olga; now the little fragile child has gone to its mother. Better so! With all the care by which she was surrounded, she never seemed to thrive, but always had an unquiet, pining sort of way about her, which nothing could satisfy. It is all right now, and Baby rests at last, and the dear young mother has her child,—perhaps she was wearying after it. I am glad for them, but the poor father will miss the little one!"

VISION AT THE FUNERAL OF MINERS KILLED BY AN EXPLOSION.

To the Editor.—Dear Sir,—While watching on Monday afternoon last, the funeral of the men who have passed through death in the terrible Colliery Explosion, I witnessed the grandest sight I have ever seen. As the coffins were being borne up the churchyard pathway, from the entrance up to the church, there were arches of heavenly flowers too grand to describe, and the people seemed to be walking amongst them. These flowers were not like earthly ones; they were much lighter and brighter, and were very much like a great number of ostrich feathers above and under their feet, and amongst them I saw a great number of angels hovering around. I could scarcely see the coffins as they were borne through these beautiful flowers. The fife and drum band attended one of the funerals, and the angels that were soaring above their heads and around them were too numerous to mention, while one of the angels was robed in green raiment and carrying on his arm a large wreath made from the choicest flowers, and from one or two of the flowers came forth a red star; this was most surprising of all I had seen. While the fife and drum band was playing the "Dead March," I heard quite a shrill voice above the music, and also I saw many of the angels trying to comfort the broken hearts around them. When they were returning from the grave side, what should I behold but the spirit of the man whose body had been laid in the grave returning with his wife, his arms being clasped around her in an attitude of love; and as I gazed on them again, they were as if the woman's spirit was also with his and rejoicing, although the woman was quite helpless, and she seemed as though she knew nothing, and her eyes were closed also. Then came the passing away of this glorious sight; they were as a cloud vanishing from sight on a very bright day in summer. The angels passed away in the same manner as the flowers, and while standing and beholding these beautiful flowers and angels, I felt a desire to be with them, rejoicing and singing.—Yours truly,  
ELLEN A. BLAKE.

Chapel Street, Pendlebury, June 29.

PHYSICAL SEANCE AT MONKWEARMOUTH.—We had a dark seance on Sunday afternoon, about 3 o'clock, on May 31, at the house of Mr. John Warren (James Campbell, Houghton-le-Spring, medium). There were twenty-two sitters present, six of them were non-Spiritualists. After getting all nicely arranged by the guide of the medium, we sang a hymn, after which the guide gave an invocation, and then we sang another hymn, when we soon found that our spirit friends were amongst us; for one of the sitters' guides kept time with the bell and tambourine, while several of the sitters were patted and stroked about the face, likewise being patted on the head with the tambourine. One of the guides gave his name, and where he belonged, and then took the watch out of the pocket of Mr. T. Cole. After taking it off the Albert, and then taking it to the other side of the circle, he unbuttoned the

coat of Mr. Webb, and placed it in the vest pocket, and then took a pencil out of Mr. Webb's pocket and placed it on the table; and then tried to take the watch of one of the ladies present, Mrs. Harms, but could not get it off the guard. I might state there were several spirit lights floating about the room. They then tried to take the table out of the circle, but the room being so full there was not room to put it anywhere out of the circle. When we turned the light up we found the table across the medium's shoulders, and all this time his hands had been firmly held by two of the sitters. This concluded a very interesting meeting, all the sitters being highly satisfied; thanking the two mediums, Mr. Campbell and Mr. Ellison, for their kind visits to Sunderland; hoping that they may be long spared to give enlightenment to humanity.—(Signed): W. WEBB, 1, Finsbury Street; J. MEIKEN; T. COLE; T. MASON; W. TATE.

A NOTTINGHAM HEALTHERY.

To the Editor.—Sir,—In your issue of April 17, you were kind enough to insert an article under the above heading. Many of your readers will be pleased to know that Mrs. Barnes has received treatment at the "Healthery," and has been much benefited, as the following testimonial from her will show:—

"To Mr. W. Yates.—Dear Sir,—Will you please accept my sincere thanks for all your kindness to me. I have received great benefit from your treatment; the galvanism and baths have answered better in my case than all the medicines and applications I have previously had. If my testimonial will be of service, to induce any other sufferer to try it, please use it.—Yours in sincerity,  
ELIZA BARNES."

—Yours very truly,  
W. YATES,  
Medical Galvanic Institute, 5, Lower Talbot Street, Nottingham.

RIVER.

O River! sparkling, restless River!  
Quivering with every change of cloud and breeze,  
Now gliding 'mong cool grasses, whispering rushes,  
Now playing, laughing, 'mong the drooping trees;  
And then, in pensive but sweet melancholy,  
As like a child half-grieved, and yet half-glad,  
Down by the old mill slowly dost thou murmur,  
Making the wanderer's heart grow strangely sad!  
River,—thou symbol of my youth long past:  
Wilt thou not rest at last?

"Through the meadows, decked with sweetest flowers,  
I have wandered in the Spring-tide; and at noon  
I have dreamt beside the willows' graceful branches,—  
That time passed all too soon!  
And my bosom has been stirred by winds in Autumn,  
And dying leaves have floated on my breast,  
The swan has kissed my wavelets, and at midnight  
Has breathed a love-song, yet I cannot rest!  
For, oh! somewhere, beyond the meadow flowers,  
Beyond the woodland trees, an fairy home,  
There is a vast expanse of crystal brightness,  
Glorious and beautiful; there the pale hours  
Shall glow with radiance, and supreme delight  
Shall fill each moment of that rapturous life!  
This is not living; or, at most, 'tis life  
Without the all that Love alone can give!  
There,—in that boundless Sea, whose voice I hear  
Calling me ever to its arms,—there, there alone  
My wanderings shall cease, and I shall rest!"

River! glide onward; let the sweet wild-rose  
And trailing honeysuckle lend their bloom  
To beautify thy breast!  
So to the bright Beyond I'd pass with thee,  
And, in the Source of Truth and Love, find rest!

June 1.

VERA.

Dr. J. M. Peebles announces that he is about to publish a work that has been slowly prepared by him, entitled, "Thirty years' work in Spiritualism." Writing to the *Banner of Light* he says:—"I am continually being reprimanded by old friends for exercising the inalienable right of leaving the spiritual lecture-field, and that, too, after thirty years' service. It seems difficult for them to understand that my present field of lecture labours, in connection with the practice of medicine, is far broader than the former field, inasmuch as it includes both soul and body, besides bringing me into daily social fellowship with Atheists, Agnostics, and all religious denominations. The time is coming when the preacher and doctor will constitute—owing to the intimate relations between mind and body—but one profession. I have a splendid equipment of paintings, diagrams, models, skulls and skeletons for illustrating my lectures; and then, after and during each course, I examine and prescribe for the sick, giving especial attention to all kinds of chronic diseases—and, you will permit me to say, with marked success. Notwithstanding the depression of business during the past winter, my public labours were every way crowned with success. The reason that men generally succeed who mind their own business, is, because they encounter, in so doing, so little competition."

Dr. J. Simms, of Oakland, California, one of the most renowned scientists and naturalists of the present century, arrived in the city this morning, accompanied by his wife, with the intention of spending some weeks here in way of pastime and completing a couple of books he has been engaged on for a while past. The Dr. spent the past winter in Australia, lecturing and gathering items for his various scientific publications. We can recommend the Doctor to all who may desire to form the acquaintance of one of the greatest scientists of the age, as well as one of the most sociable and companionable men living.—*Daily News*, Hot Springs, Ark., U.S.A.

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

**THE MEDIUM AND DAYBREAK.**

LONDON, FRIDAY, JULY 3, 1885.

**NOTES AND COMMENTS.**

The relations between Spiritualism and Church people come up very distinctly this week. Mr. Dalen and Mr. Frost take a bold stand, and one that is most honourable to them. It seems almost unthinkable that, in this age of enlightenment and mental freedom, "religion" should not dare to recognise "facts," the works of the Creator. The position is beautifully commented on in the Control, as if it had been given on purpose to appear in this week's MEDIUM. It is the Popish notion of Bible infallibility, and the idolatrous "Christology," that stand in the way of mental freedom and spiritual progress. There is no foundation for these things in the Gospel, by which we mean the revelation of the Divine and interior attributes to the external man. This grand and glorious revelation is always in operation: it is ever the same and is never self-contradictory nor inconsistent. It has nothing to do with "historical facts" or personal examples; it is ever-present within us all, and there alone shall we find it.

"Gospel Spiritualism" is a new term, and one that is hard to learn and difficult to comprehend. It is the Almighty power of God to man's enlightenment and salvation, in every man and in every age of the world. Seek for it: look! it is nigh to all of you.

But the Gospel principle is persecuted by the world principle, which Mr. Hastings so industriously brings forward to explain the Manifestation of the Spirit. But we take our stand on the everlasting Gospel, and we earnestly beg of all clergymen and Sectarian Agnostics, to scrutinize their position closely, and determine in the sight of the All-seeing Eye, whether their light be of Gospel brightness or of earthly dimness. The vulgar, sectarian views held by the churches, are traditions dragged through long centuries, in which ignorance and cupidity had full sway; and the millions who refused to conform, but were true to God, were painfully done to death!

Stand we with these bright Ones, who have been arrayed in white apparel through much conscientious tribulation; and we invite all Children of the Spirit to stand with us, in opposition to the popular traditions. We ask of Mr. Hastings, and those of his following: What is the Gospel? How do you define it? Where and in what manner is it exemplified?

A curious little glimpse is afforded of the old "religions" in three small articles given this week. As to the improved position of the Jew, it may be remembered that the philosophical thought of men of all religions does not differ greatly. It is when men neglect to think and become inanely superstitions, that they part company with the Truth and with one another. In the One Religion (ever New and also the oldest) philosophical thought is the exponent of religious principles, and the mind of man is progressively led into

wider fields of conception and higher planes of aspiration. In short, The Religion is founded on the truths of existence, and there is no dispute about the assumed "facts" of the past, and the traditions of men, which have blinded humanity till the everlasting Light, shining all around, is quite unseen and ignored. If all the so-called "religions" were entirely blotted out or forgotten to-morrow, it would open out a solid religious gain to the world.

The Lyceum Department is particularly valuable this week. The clear and practical exposition of Calisthenics, given by Mr. Kitson, will prove a great assistance to those who are engaged in the work. Mr. Schutt's poem will do well as a recitation. We are always glad to hear of our Lyceum friends. The reports from Blackburn and Bradford are truly encouraging.

THE MRS. GROOM NUMBER.—It has been decided that, in the forthcoming Number containing Mrs. Groom's experiences as a medium, the portrait he produced from an engraving on wood. An eminent artist has taken the matter in hand. We will, therefore, be enabled to offer it at 6s. per 100, without the likelihood of being put to any loss. At the meeting, at which Mrs. Groom gave her narrative, in London, several in the audience subscribed for 50 copies each. We will be glad if Mrs. Groom's friends will set to work at once, and send us in early orders for the encouragement of others. We expect it to reach a very large circulation.

THE TOUR TO THE TOWER.—The list of names has been considerably enlarged, but not yet to the extent of making the speculation a safe one. We will be glad to receive more names at once. Our artist goes down to-morrow, to make observations for securing the best possible view of the Building, with the object of illustrating it most suitably in the MEDIUM.

ANNIVERSARIES.—We call attention to the "special announcements" in the Directory for particulars of forthcoming anniversary services in the Yorkshire District. On Sunday, Morley, and Walton Street, Bradford, have their annual celebrations. We hope they will be well sustained by friends within reach. Congregations should visit one another on these occasions, and speak words of friendship and cheer. We hope isolated Spiritualists, who attend no meetings, will remember Mr. Burt, of Plymouth, and send him a small help towards his liabilities. His first year's mission work will be commemorated by a tea on Tuesday, July 14th. Let all differences be obliterated by a grand union of the Three Towns on the occasion. Let us help one another rather than detract. In honour prefer one another.

Mrs. Richmond's Kensington discourses are drawing to a close, and the Committee invite co-operation to continue the series in the autumn. It is to be hoped they will be successful. There is a wide field in the West End for such meetings, which are excellently attended, yet no doubt at a cost which the contributions of the audiences do not cover. Certainly an adequate subscription list could be collected, if the matter were vigorously put forward in the right directions. The discourses, as our correspondent's excellent reports indicate, are particularly interesting.

W. J. Colville and Rudolf Koenig leave Boston, in Cunard steamer *Scythia*, on June 27th; due in Liverpool, July 6th. If any friends in Manchester, Liverpool, Leeds or elsewhere desire a lecture from W. J. Colville between that date and July 11th, they can make arrangements to that effect, and direct their letter to the steamer at Liverpool. Friends will do well to secure a visit on one of those days, as W. J. Colville gives us no encouragement to announce his making a provincial tour after his present course of lectures in London.

W. J. Colville request us to announce, that his guides, in addition to their Sunday work in Cavendish Rooms, desire to form select classes for the study of Spiritual Science and Philosophy; and wish to give in London, to a select private audience, the teachings they have recently given in America, on the power of the Spirit to overcome and destroy disease. These special teachings can be given to as many as a large parlour will conveniently hold. The terms for admission will be 10s. 6d., for the series of seven lessons and conversations. All who wish to join will kindly send in their names at once to W. J. Colville, care of J. Burns, who will appoint and announce place, days, and hours of meeting, immediately he reaches London. It is proposed to give an afternoon and also an evening series; so those, who communicate with the speaker on the matter, will kindly say whether 3 or 8 p.m., will suit their convenience best.

CAVENDISH ROOMS MEETINGS.

On Sunday next there will be an open meeting, to be addressed by mediums under influence, or at which normal speakers can give their experiences.

On Sunday, July 12th, Mr. Colville will commence his series of four Sundays. In the morning, at 11, the subject will be "The true Basis of Spiritualism." In the evening at 7, he will speak on "The true relation of Spiritualists to the existing Institutions of the World." A few questions will be answered previous to each discourse, and a poem will be given at the close.

The same general arrangements will be observed during Mr. Colville's occupancy as hitherto. Mr. Koenig will preside at the organ. Mr. Colville's expenses being heavy, there will be a subscription from friends in addition to the usual collection.

MRS. GROOM'S LONDON MEETINGS.

On Friday evening the Spiritual Institution was crowded to hear Mrs. Groom's account of her experiences as a medium. The report of this lecture will form the basis of the account which will be given in the MEDIUM with her portrait. It is a very remarkable and instructive narrative.

On Sunday morning the Spiritual Institution was inconveniently filled, some friends from Merthyr who came late not being able to gain admittance. The time was occupied with short speeches on subjects selected by the audience. The Greek spirit's account of Spirit-life was particularly interesting.

On Sunday evening Cavendish Rooms were filled to overflowing. "George Dawson" gave an excellent discourse on the subject announced. It has been carefully reported, and will appear in next week's MEDIUM. Fifteen spirits were described, all recognised but two.

At the close many pressed forward to speak with Mrs. Groom personally. Two who had known George Dawson as a preacher testified to the wonderful evidences of spirit identity they had witnessed.

Mrs. Groom's visit to London has been a most gratifying success. As a spiritual worker she was busy all the time, allowing herself very little leisure for sight-seeing. She has made many friends, who will welcome her again, as soon as her other engagements will permit of her revisiting the Metropolis.

The leading feature of next week's MEDIUM will be report of sermon by "George Dawson," through Mrs. Groom, on "Blessed are the pure in heart, for they shall see God." That this number may be made as widely useful as possible, we offer it at 1s. 1d. per dozen, post free; 6s. per 100, per rail; or 500 for 21s., for distribution. These prices only apply to extra orders; the usual prices will be charged for regular quantities. If Mrs. Groom's friends be as self-denying and industrious as she is, this sermon will have a large circulation. Orders, with remittances, not later than Wednesday.

MAKE MR. SCHUTT USEFUL.

Mr. Schutt has not been cast out of the synagogue, but—what is a far more serious matter—out of employment. Can't he be made useful in the Cause for a few weeks? He is at Batley Carr on Sunday, and during the week if kind friends would give him the use of a room, say at Dewsbury one night, Hickmondwike one night, Batley one night, Birstal one night, Gomersal one night, Birkenshaw one night (how many nights in a week in Yorkshire?) he might give a great deal of light and information to the neighbours that would gather in. The collection at the close would help him, and during the day he may make something by an agency which will be a business basis. This would spread the Cause and make the talents of our persecuted brother useful. We leave it with the kind friends; they will do their best.

RYCROFT.—Mrs. Bailey, of Halifax, will be with us for a few days next week. The meetings will be held at my house. On Sunday, July 12, Mrs. Bailey will address meetings at 2.30 and 6.30. On Monday and Tuesday, July 13 and 14, the meetings will commence at 7 p.m. Tea will be provided at 6d. each.—G. PARKINSON.

ASTROLOGY.—In reply to a correspondent: Cases are numerous of people's lives being correctly sketched by one versed in Astrology. He says he has been unfortunate with the "professors" he has applied to. We have not the space to open up a discussion on Astrology in these columns, but there are standard works on the subject, to which we must refer him.

THE LIABILITIES SUBSCRIPTION.

I have pleasure in acknowledging receipt of the following sums since last issue of the MEDIUM. Thankful for all help, I must at the same time state that the demands of the case urgently require to be met. J. BURNS.  
15, Southampton Row.

	£	s.	d.
Mr. J. H. Vigor ... ..	...	...	3 0
Mrs. Smith ... ..	...	...	3 0
Mr. J. Thompson ... ..	1	8	4
J. B. ... ..	...	...	10 0
M. P. Towcester ... ..	...	...	10 0
Mr. Wm. Edmunds ... ..	...	...	1 4
Mrs. Manby ... ..	...	...	3 0
Miss J. Ware ... ..	...	...	5 0
Thank Offering, "A. M. W." ... ..	5	0	0
H. W. W. ... ..	...	...	2 6
Mr. J. Allen ... ..	...	...	3 0
Mr. B. Davis ... ..	...	...	2 6
C. W. ... ..	...	...	2 6
H. C. ... ..	...	...	2 0
Collected at Northampton, Mrs. Groom's meeting ... ..	...	...	6 6
A Reader ... ..	...	...	5 0
Mrs. Groom's Sunday morning meetings in London ... ..	1	14	0
Mr. W. Exell ... ..	...	...	5 0
A. ... ..	...	...	5 0
Mrs. Trueman ... ..	...	...	2 0

BIRMINGHAM.—Dear friend Burns,—Herewith I enclose 2s. 6d., as a little towards paying the debt. I may say I have been a reader of the MEDIUM for about six months, but I am not a real Spiritualist.

TOWCESTER.—10s. towards Liabilities. Wish it was more. "Man's inhumanity to man makes countless thousands mourn!"

DERBY.—5s. worth of stamps. Hoping many others will do the same.

BALHAM.—5s., hoping you will receive a hearty response to your appeal.

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 12 to September 20.

The present series in London closes on July 12, but will be resumed in September if the Committee receive sufficient support.

Letters to be addressed to the care of Mrs. Scrawbridge, No. 11, Blandford Square, N.W.

Appointments: Halifax, August 23; Leeds, August 30. Other places in correspondence.

MR. JOHN SCOTT'S CLAIRVOYANCE.—On Sunday, June 14th, I paid a visit to Gurney Villa, to hear and see Mr. Scott, of Hetton, the clairvoyant, clairaudient and psychometrical medium. In the afternoon after a short address, he gave some eight or more successful delineations of spirit identity; one in particular, the first, to a sceptic to Spiritualism; he described minutely a deceased relative. The gentleman stated he had fixed his mind upon another friend in the spirit-world, but a different one was given which proved it was not mind-reading. In the evening he took for his subject: "Why I became a Spiritualist." He gave some wonderful personal experiences, and afterwards gave descriptions and names with, in many instances, a description of the residences of the departed, and most of them were acknowledged. Mr. Scott said he was glad to feel a better influence than upon his last visit, and prophesied a brighter future for the little meeting house. Many friends came long distances to hear the gospel of truth. I never saw the hall so well filled. Local societies should engage Mr. Scott, as I am sure, given good conditions, he can benefit any society in the shape of getting new members, as well as for the welfare of society at large.—E. E. PRABOE, Old Shildon, June 17th.

A letter has been received for "Lindum." Will he kindly say to what address it may be sent?

Mrs. Spring will have no sitting on Sunday evening at Kilburn, as she intends being present at Cavendish Rooms, when we hope her friends will hear her spirit guides. We also expect Mrs. Treadwell, in addition to Mrs. Hawkins, who had done so well in the past. We desire to see London mediums get all the opportunity possible to exercise their gifts.

FELLING: Park Road, June 28.—We had the pleasure of once more listening to an address by our old friend, Mr. John Meeks, his subject being "Memory," which was treated with his usual ability. Mr. Meeks is a gentleman possessing a good knowledge of phrenology and kindred subjects, and whenever he speaks to us he has some new thoughts to impart. He is also a willing worker in our Cause, doing us good service by his valuable assistance.—J. T. HOGO, Sec., 8, Stephenson Terrace.

SUNDERLAND.—There is much "Faith healing" going on amongst the orthodox. Mr. F. Ogle writes to a local paper stating that these cures can be explained on mesmeric principles, and without the "faith and prayer" so much relied on. Magnetised fabrics, such as the handkerchiefs and aprons that Paul sent out, are used at the present day and with equal efficacy. Then cases are given: one in which Captain Harms cured a case of erysipelas by magnetism; and Mr. Ogle cured a case of measles. But let us say that the Spiritualists certainly exercise *faith* and *prayer*. The patient sometimes has *faith* in the healing power, and sometimes not; the healer always has *faith* in the power, and desires or "prays" that it may be efficacious. This is really all that is necessary. To pray to some one's sectarian god or idol, is not the correct form of prayer, and to have a credence in theological dogmas is not the true faith. It is in the Universal Spirit that we must have faith; and trusting therein desire that the Divine Omnipresence may aid us, and through us benefit the afflicted. We had a call from Captain Harms the other day; he is full of magnetic power, and ought to do much good.

## SPIRIT, SOUL AND BODY.

## PART FIRST.

1.—To the Spiritual Student, a knowledge of *first principles* is of paramount importance, in following his studies to a successful issue. A knowledge of *facts* will not give this higher knowledge; as witness the inability of Science, with all its accumulation of facts, to show or make plain the cause of any phenomenon whatever.

2.—How, then, is a knowledge of first principles to be obtained? By a direct appeal to the axioms of the mind,—the basis of the power to reason on any subject. Some Spiritualists seem impressed with the idea that the Truth can never be known, and that this life and the next, for ever and ever, is to be a perpetual search for truth, adding line to line, still approximating to, but never attaining, absolute knowledge. Such an opinion seems to me entirely erroneous, and this, because I hold—on what I believe to be good grounds—that the Spirit is the Truth itself, and therefore *knows*; hence, the attainment of the Truth is Self-possession.

3.—This innate knowledge of the Spirit, I believe to be the foundation of the axioms of the mind, and that, therefore, a knowledge of first principles may be obtained from these axioms, and verified as true, by their power to explain the external phenomena of nature.

4.—Four great *ideas* hold possession of the mind, namely, Motion, Time, Space, and Substance; and corresponding to these four ideas are four *states*, namely, Passive, Active, Negative, and Positive.

5.—Now I lay it down as a basic proposition, that that which *is*, or exists, or has being of any kind, is substantial, and *is*, because it is substantial; this being so, and to me it is a necessity of thought, then the Truth is substantial.

6.—By this I mean that there is no law or force or energy, that is not a *mode*, or *state*, or *condition* of Substance; and further, that there is no *power* or *quality* or *attribute*, that has not its existence in some *mode* or *state* or *condition* of Substance; hence, to know the nature of Substance and its possible modes, states and conditions, is to know all there is to be known—that is—in the way of general Truth.

7.—Let us question our minds as to the nature of Substance. First, then, Substance fills space or capacity, therefore, space or capacity—in order—is prior to the Substance which fills that space or capacity. Now, space, with no substantial quality in it, is what is generally understood by a *void* or *vacuum*, and simply means so many cubical inches, yards, or miles of *nothing*. Now, then, as a *vacuum*, in order, is prior to Substance, and Substance *is*, then it follows that Substance is a necessity—that has originated in, and annihilated by its origination, the *vacuum* that was prior.

8.—Substance, then, being a secondary—and a necessity which annihilates the capacity in which it originates—the primary, or *vacuum*, is an impossibility; and Substance is because *nothing* cannot be. This is quite a different matter from “making something out of *nothing*,” for the quotation supposes the existence of *nothing* out of which to make the *something*, whereas, the argument shows, that as the *nothing* cannot be, the *something* must be.

9.—We might put the matter thus: That which is natural is substantial; that which is unnatural is unsubstantial; the natural *must be*: the unnatural *cannot be*; hence, Nature, as a necessity, annihilates, by its *being*, the unnatural, which is therefore an impossibility.

10.—From this I hope it is apparent to the reader, that as a *necessity* is positive being, an *impossibility* is negative being, that is, diametrically opposite in their realness: thus, if *duration* is an attribute of positive being, then *non-duration* is an attribute of negative being.

11.—Let us follow the matter a step further. A *negative* and a *positive* are therefore absolute correspondences of each other, because, the necessity of the one originates in the impossibility of the other; the *non-duration* of the one as an *impossibility*, is the measure of the *duration* of the other as a *necessity*.

12.—Take an illustration. Let us suppose we have in our hand a *seed*, a fairish one of its kind; and before us a plot of ground suitable for growing such a seed. Now, while the seed is in our hand, the cause that would unfold the seed into a flower, is either non-existent or inoperative; but by planting the seed in the suitable conditions, we create a want which only the growth of the flower can fill. In this want we have a negative being; and although the flower developed is a local effect, this want caused by suitably planting the seed is universal; but as it is the specific nature of the *seed*

that causes this want, it is therefore an absolute correspondence to the *seed*; and, of course, the active substantial principles generated, because this want cannot endure, is specific also in its qualities, and an absolute correspondence to the *seed*. How this active agent moulds the passive elements of the flower will appear farther on, but I may briefly state, that the *seed*, by the warmth and moisture of the conditions in which it is placed, becomes a *medium* or intermediate between the *earth* and the other *heavenly bodies*, and rays of attraction are set up that previously had no existence, or rather, had been reduced to zero, by the decay of the parent plant during the ripening of the seed.

13.—By a *vacuum*, then, is meant Unsubstantial Being, and let the word *plenum* signify its opposite, namely, Substantial Being. Now, let us face our subject squarely. Infinitude is around, above and below; that Infinitude is either the extension of an infinite *vacuum* or the magnitude of an infinite *plenum*.

14.—Let us suppose it to be the extension of an infinite *vacuum*; very good, then, *non-duration*, as a negative quality, is stamped on every point of its want of constitution, hence, it would instantly annihilate itself, in the generation of an equally infinite *plenum*; therefore, an Infinite Being *is*, because of the impossibility of the *space* or *capacity* He fills *being*.

15.—But, further, this Being is not only Infinite in *magnitude*, but is also a climax of the principle of *increment*, for a *vacuum* being impossible, any degree of vacuity is impossible also, hence every point of this Infinite Being is a climax of the principles by which the greatest possible amount occupies the least possible magnitude; in short, a climax of the principle of *pressure*; therefore, Infinitude is one absolute, substantial and solid Being, in the highest sense of the term. It is necessary that the reader perceive that this Absolute Being is an eternal climax of Being, because His *Being* is the perpetual result of the impossibility of His *not being*, hence that His fount is in Himself, and is only closed when He is *absolute*.

16.—This brings us to a very important point, bearing on the theory of a four-dimensional space. Of course, *space* and *nothing* being synonymous, it can have no dimensions, for the length, breadth and depth of *nothing* is  $0 \times 0 \times 0$ . This is the same as saying that space is an impossibility; but the term might be applied to a four-dimensional substance, and this, I doubt not, would have met the idea in the late Professor Zollner's mind, equally as well as four-dimensional space. Let us push this matter to a legitimate issue.

17.—An infinite and omnipresent *plenum* is the perpetual climax of an equally omnipresent *impossibility*. This *plenum*, because having a perpetual fount in the impossibility of a *vacuum*, is itself a climax of the principle of *increment*; that is, Its quantitative attributes are perpetually sustained in their absoluteness, by absoluteness itself being the only check to the principle of *increment*, hence, Its absolute *pressure* is the principle of increment incremented.

18.—Now the fount of that increment being a *vacuum*, and the climax of that increment being the *plenum*, Its absolute *pressure* contains every qualitative attribute, that can inherently belong to every possible degree of pressure, between an absolute *plenum* and an absolute *vacuum*, or, every qualitative degree that can belong to every state between an absolute *necessity* and an utter *impossibility*.

19.—This to my mind clearly shows that Infinitude is in principle a sphere—a centre of *pressure*, graduated to a circumference of *attenuation*. But as this sphere is one, whose centre and circumference are of the same magnitude, it is, therefore, though infinite in magnitude, literally and truly a point or centre; for a circle or sphere, whose dimensions are zero, is the only one whose centre and circumference are of the same magnitude.

20.—What, then, in this Infinite Infinitesimal Sphere could suggest to the mind of the late Professor Zollner, his theory of a fourth dimension? In my opinion, it was his perception of gradationary states of being, which are here shown to be the *radial* quantitative and qualitative attributes of an infinitesimal sphere, in which distance from the centre is not represented by *extension*, or distance in the ordinary sense, but by degrees of being, graduating an *impossibility* with a *necessity*. But this will become more apparent farther on.

21.—We have then an Infinite Sphere of *absolute pressure*, on which to build, as on a base, the natural or phenomenal universe, and from which I will try to show to those who will take the trouble to understand, that all nature's operations

whether resulting in differences of quantity or differences of quality, are mathematical operations performed in the concrete, and not more difficult to understand than these same operations performed in the abstract.

22.—A thing, a quality, or attribute, or any other distinctive difference, can only begin where it is not. Thus motion has its beginning in rest; pressure, its beginning in attenuation; hence, a climax of pressure is a base of expansion. Now, as the plenum is a climax of the principle of increment or integration, so the expansion of this base of pressure is the principle of *reducement* or differentiation; and as the principle of increment is being *becoming*, so the principle of *reducement* is being *ceasing*. But as *increment* begins in the impossibility of a void, so *reducement* ends in renewing this impossibility. *Increment* is centralization to an infinite centre; *reducement* is expansion to an infinitesimal circumference; hence, though Substance can begin to be, it can never cease to be, because it makes its beginning in infinitude, but can only cease to be through an infinitesimal circumference; hence it could only cease to be by expanding along a line, equal in length to all the possible radii of infinitude, as a sphere, placed end to end.

23.—All atoms and all seeds are these infinitesimal circumferences, and are in their nature—virtually and truly, because the result of expansion—a globe or sphere that enfolds the Infinite. How this can be will become more apparent farther on. The main point at present is, that the expansion of this base of pressure creates a difference by the division of itself.

24.—Thus the plenum, as a sphere of absolute pressure, is in its nature an infinite unit, consisting of an infinity of infinitesimal differences—the principle of blending by gradations blended; this being the culmination of the principle that ultimates in unity, it is that state in which differentiation begins.

25.—Now the tendency of this infinitude of infinitesimal differences is to expand and become greater differences, that is, to expand and become more circumferential; but as there is no room to expand in, it can only do so by becoming pervious to the basic pressure, which can never be aught else than absolute.

26.—It is necessary here to explain to the reader the idea meant by *perviousness*, for much depends on the clearness with which it is apprehended. Sponge is porous to water; let this porousness of the sponge stand for *perviousness*. If into a vessel filled with water be placed a piece of sponge, a quantity of the water will overflow, but not as much as would be equal to the bulk of the sponge. Let us suppose it overflows a quantity equal to one-third of the bulk of the sponge, the sponge would then be two-thirds *pervious* to the water, so that, if a vessel were filled with sponge, it could still hold two-thirds of its capacity of water; therefore, to the piece of sponge within the vessel of water, there is a degree of vacuity, equal to two-thirds of a vacuum; and if the weight of the water was fifteen pounds to the square inch, the sponge would only have to bear the pressure of one-third of this, namely, five pounds; for the water itself would sustain the other ten pounds in and through the sponge.

27.—If we now suppose the sponge to be a living being, that derived its life from the water in which it exists, it is evident that to the perceptions of the sponge, there would be a capacity or void, all through the vessel, that could hold its qualities, hence to the sponge there would be a void while to the water there would be no void. From this I hope the reader will perceive that, if any quantity of the plenum by expansion becomes pervious to that which did not expand, that a degree of vacuity, equal to the degree of *perviousness*, is brought into being throughout infinitude, so that at the self same instant of expansion, and as a function thereof, comes into existence a corresponding degree of the impossible, in the non-duration of which is generated the exactly equal but opposite substantial qualities to the expanding Substance; that is, the tendency of the plenum to expansion, is held in a state of perfect equilibrium, by an equal tendency to centralization; this centralization having its origination in a function of the expansion.

28.—Here, then, we have a middle position of resistance—opposing tendencies fused into unity by reason of their resistance to each other; the tendency to expansion having its origin in an infinite necessity, and the tendency to centralization having its origin in an infinite impossibility, and the result—middle state of perfect equilibrium.

29.—Does the reader perceive the important conclusion, that a mean between a necessity and an impossibility is a

neutral; and what, pray, is a neutral between the *must be* and the *cannot be*, if not *volition*? No other quality that I know could blend their equal oppositeness, therefore, to me no other conclusion is possible, than that an Infinite Volitional Being results from the blending of the qualities originating in an infinite necessity, with corresponding attributes originating in an infinite impossibility.

30.—A vacuum, in its want of nature, is perfectly homogeneous, hence the substantial climax, resulting therefrom, is one infinite fluidic sphere of Substance; on the plane of which not one atom, however small, could be, without it were broken and defused throughout Infinitude. Everything on this plane is co-extensive with Infinitude. It is, therefore, unatomic; but as a power it is an infinite tendency to differentiate itself into two extremes, namely, an infinite fluidic sphere, and a universe of material atoms. This tendency to expansion—and as a function thereof—gives origin to an equal tendency of centralization; and the resistance of these two infinite forces, converts the fluidic universe into an Infinite and Omnipresent SUN, in Whom we live and move and have our Being.

JAMES McDOWALL.

48, Clyde Street, Calton, Glasgow, June 11, 1885.

## PROGRESS OF SPIRITUAL WORK.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, June 28.—We had the pleasure of listening to our friend, Mr. David Richmond, who in dealing with his subject, "The two sides of Spiritualism," gave us an interesting account of his many and varied religious experiences, which to many seemed very strange, while to others they appeared as the natural growth of the spiritual over the natural part of our being. I may say he dealt very lucidly with the subject matter in hand, dividing and distinguishing humanity into five classes, the Heathen, the Jew, the Christian, the Agnostic, and the Modern Spiritualist, all of which combined went to make up one grand whole, and that the Spiritual Era was commenced in the year 1834; and that ultimately it would weld the whole in one grand harmonious mass, when we should then under divine guidance be living in a state of perfect enjoyment, and the angel world would be in full rapport with the deizens of earth, the millennium being then a fact felt and enjoyed by all. His subject lasted morning and evening, occupying about two-and-a-half hours in delivery, and was evidently of a satisfactory nature, only one question being put to the lecturer at the close.—W. WARDELL, Sec. W. H. S. A., 8, Havelock Street.

EXETER: June 28.—Mr. F. Parr gave us an inspirational address, founding his remarks on the words, "Our light afflictions, which are but for a moment, are working out for us a far more exceeding and eternal weight of glory." Suffering has ever been the lot of the human family; if it were not for suffering we should have no real desire for a better state of things. In the early and middle ages one man was compelled to bow down to another, and shape his views accordingly, without using God's gift of reason, and thus a great deal of suffering has been brought about. A book has been set up as the only revealed word of God. But the ever working Creator is too expansive to be shut up in a book. He has endowed man with every possibility of unfoldment, and an eternal hell is not consistent with a true Father's love. The afflictions which are the natural inheritance of man, viewed from this light, are only stepping stones to reach a universal Father, and every true Spiritualist views them with a knowledge that they are helping him on to those eternal enjoyments in the bright Summer-land to which he is journeying.—R. SHEPHERD.

MANCHESTER: Temperance Hall, Tipping Street, June 28.—Mr. J. J. Morse's controls delivered two discourses from the following subjects: morning, "Modern Spiritualism, a practical necessity"; evening, "The Divine revelation: where is it?" They were thrilling discourses, listened to with breathless admiration. So absorbed was I myself that I really could not afford to miss any portion of them by taking notes. At the close of the evening's address a vote of thanks, coupled with earnest wishes for his safe journey to and from America, &c., was ably moved by Mr. Dodd, seconded by Mr. Kershaw, and supported by Mr. Critchley. It was enthusiastically responded to by an intelligent and numerous audience, to which vote Mr. Morse feelingly replied.—W. LAWTON, 46, Gray Street, Kirby Street.

READING.—On Friday last we had a splendid treat in witnessing the very wonderful doings of Mr. A. Ogan, the Thought Reader. Every experiment made was perfectly successful and demonstrative to all present. As soon as Mr. Ogan neared the locality of the object or article to be discovered, his intensity increased. On one occasion a pin was secreted under the leg of a piano-stool on the platform, which he found with great ease. I watched all with a keen eye, and am as sure of the reality of the thing as I am of my own existence. I have great pleasure in writing these few words in attestation of the truthfulness of Thought Reading.—CHAS. BAKER. June 26.

JERSEY: June 28.—At 7 p.m., we had a meeting, followed by a circle. The conditions were good, and several replies were elicited through the table, as also at our week-night circle. The name of a relative of a gentleman present was given through the alphabet; the personal appearance of that relative having been clairvoyantly described at a previous circle, and the name being known to no one present but himself.—On Midsummer Day we had our first Spiritualist picnic. We are indebted to Mr. Metherell, our worthy president, for a most delightful day at his house in the country. The weather was rather more tearful than we could have wished, but as our enjoyment was of that description which neither wind nor weather mar, all "Nature's tears" were of no avail to damp it.—EXCELSIOR.

**COLLUMPTON: UNITARIAN CHAPEL.**—We were pleased to see an improvement in our congregation on Sunday afternoon. We know, of course, that numbers are no criterion: the spirituality of individuals is the essential matter. It is by the spiritual power given to the few that the world is influenced, and not by the spasmodic curiosity of the crowd. One individual who is "filled with the Holy Ghost" will produce more influence amongst the people than a hundred who are animated by a mere passing curiosity. Hence our great work is to develop the spirituality of individual souls. Our subject on Sunday afternoon was "Every tree is known by its own fruit"—Luke, vi., 44. It was pointed out that in the Sermon on the Mount, we had a perfect rule of life, and in this passage we had an infallible test of character. It was the one principle by which every person, institution, and system must be estimated and judged. There is the same variety amongst human beings as is found in the kingdom of vegetation, and as every tree is known by its fruit, so the character of every human being is known by his life and conduct. What a person professed or what he believed made no difference whatever: persons are often really the worse for their profession and their belief; every person must be estimated according to his merits—according to his disposition, his life and his work. The practical application was that we should not assume to be what we are not; that we should be ourselves, and let our life and work and conduct testify to what we are. The evening subject was "The fruits of the Spirit"—Galatians, v., 22; showing that, as the other passage laid down the general principle, so this one described the elements of true religion, the particular fruits of the spiritual tree. Religion is the manifestation of the Divine Nature in the individual, and as all individuals in this world, and every other, are the offspring of the One Parent Spirit, therefore the Divine Nature is manifested in some degree in all human beings. A man's religion consisted in the manifestation in his life of these fruits of the spirit: love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, &c. Where these are lacking the spiritual life is buried beneath sensuality and selfishness. The majority of people lived for the indulgence of the flesh, and not to cultivate the beautiful fruits of spiritual life. It rested with us to choose whether we will sow to the flesh and reap corruption, or to the spirit and reap life everlasting.—OMEGA.

**BRADFORD: 448, Little Horton Lane, June 28.**—In the afternoon a beautiful invocation was given through Miss Sumner, after which Mrs. Ellis's guides took for their subject, "What his life?" dealing with it in a masterly style; tracing life from the unborn babe, all through maturity to old age, showing that it is all intended for our spiritual progress, and therefore life is endless. We part with the body but still continue in the path of progress. She advised us to get all the knowledge possible while in this life, and that the mansion we inherit in the other life will shine according to our deeds here. The next control was "Pat," who in a humorous Irish brogue, gave his views on the priest. Miss Sumner's guides then took control and gave us a beautiful poem; then taking her into the audience she described spirit-friends minutely, including almost everything they wore in earth-life; she also gave the correct personal name. All were fairly well recognised. In the evening Miss Sumner's guides opened with a beautiful prayer. Mrs. Ellis then gave a discourse: "Man, look to thyself," a foreign control dealing with it grandly, touching on the various vices there is to allure man into sin, showing it was the principle that made the man. Miss Sumner's guides gave us a short discourse, then taking her into the audience, described nine spirits; all were recognised with but one exception. The Controls said they never witnessed more power in a room before.—On Tuesday night, the 23rd, we had a short discourse on "Is it well with thy soul?" and a short discourse on "Clairvoyance." Then we had a beautiful song, "Good night; all is well." Then another discourse, "Do we work after we lay down our body?" Also character delineations, and quite a number of spirits were described and recognised; also a case of healing. These were all by young mediums, likely to be of benefit to our Cause.—COR.

**DEVONPORT: Heydon's Hall, 98, Fore Street, June 28.**—Circles were held at 11 a.m. and 3 p.m., at which the controls of Mr. Leeder and Mr. W. H. Tozer gave short addresses. At 6.30 p.m. the controls of Miss Bond gave a discourse on "Truth," stating and proving clearly that "Truth" had not and was not being taught to the people by the orthodox Christians, but that their own ideas were set before their hearers instead of the truth, which could be obtained if they would but conform to the necessary conditions, and seek advice from those who had passed into the Beyond, and who had already proven the truth of many things, which to the minds of a large number still in the form were mysteries; preferring to act as many did when Jesus was on the earth-plane, for although sublime truths were taught by him, yet they rejected them. The address was a very interesting one, as are all those given through this lady, for the audiences seem compelled to keep their eyes fixed on the medium from the time the control takes possession to the end of the discourse, drinking eagerly of the continual flow of language which passes through her lips.—Hon. Sec., D. F. S. S.

**OPPENSHAW: Mechanics' Institute, Pottery Lane, June 28.**—Owing to the inability of Mr. Clarke to get from Scotland in time to fulfil his appointment, Mr. Carline, of Prestwich, should have taken his place, but he was late for the morning service. Our President, Mr. Greenall, who is always ready to help on the work, was equal to the emergency, and his guides gave us a stirring discourse on "Light," which was listened to with pleasure by a good audience. In the evening Mr. Carline lectured on the words, "I know that my Redeemer liveth." He showed us in a lucid manner that man was his own redeemer, and that by noble deeds and kind actions we should redeem ourselves. The speaker having to leave at 7.30; our President gave us eighteen clairvoyant descriptions, of which fifteen were recognised. A circle followed. There was a crowded audience, amongst whom were many strangers.—F. SHIRES.

**HETTON-LE-HOLE: June 28.**—Mr. Westgarth, Sheriff Hill, spoke on "Spiritualism, and its benefit to humanity in the future." Upwards of an hour-and-a-half his guides held the audience spell-bound with illustrations of the tyranny and oppression which crushed the people in the past, but showing that in the future there was something in store for them. The spirits are willing to do their part if we will do ours.—J. H. THOMPSON, Sec.

**LEEDS: Psychological Hall, Grove House Lane, June 28.**—In the absence of Mr. Schutt, through sickness, our esteemed co-worker, Mrs. Gregg, kindly undertook the duties of speaker for the day. Under influence of her guide, Mrs. Gregg spoke for upwards of an hour in the afternoon, taking for a text, "Now concerning spiritual gifts, brethren, I would not have you ignorant." This declaration by St. Paul was almost totally ignored by the clergy of to-day, as inspiration only was the sum total of all their spiritual gifts, whereas this was but one amongst many the apostle was alluding to. The control exhorted all present to aim at the higher and more advanced teachings of spirits, rather than gratify the more physical part of our nature, as the latter ended when we passed from this plane of existence, while the other would be of continuous expansion.—The hall was filled again in the evening, the subject selected for the occasion being the "Gates ajar." Why they were ajar to some was owing to selfishness, or the immoral life they were leading, while others imagined themselves faultless, and would presume to dictate to their spiritual advisers. To such the Gates were not only ajar, but actually closed, until in the order of God's providence they were brought to see they were subject to higher influences than themselves. But to those who were desirous of cultivating their Spiritual Gifts, the Gates were wide open.—Sec.

**BISHOP AUCKLAND: Temperance Hall, Gurney Villa, June 28.**—After singing a hymn, the guides of W. Corner gave an invocation, and followed with a highly interesting address, after which he gave several clairvoyant descriptions of spirit forms and places, which were all recognised. We also had a beautiful address and clairvoyant descriptions by the guides of Mrs. Meehan, also the guides of Jos. Eales gave us a few appropriate remarks. These meetings are thriving wonderfully. At 6 p.m. we had another successful meeting. Addresses were delivered by J. Eales, W. Corner, Mrs. Rule, for the first time, and Mrs. Anglesey. We also had some good clairvoyant descriptions.—Next Sunday, if all be well, after the morning sitting, this Hall will be closed for the remainder of the day. We are going to have an open-air meeting at White House farm, near Redworth, afternoon and evening. We expect Mr. Jas. Dunn there, and we hope our friends will respond, and show by their presence the interest they have in the Cause. All are welcome.—G. W.

**HOXTON: 227, Hoxton Street, June 28.**—Our meeting commenced with vocal and instrumental music. After a reading by our chairman, Mr. Webster, controlled by "Joseph Lawrence," discoursed on the subject, "Is there a hell?" The purport of his reasoning was to answer this question in the negative. At the close various questions, having reference to scriptural passages, were asked by one of our members, and satisfactory answers were returned. At the circle, which was afterwards formed, a visitor, Mr. Walker, gave a good spiritual address, and was afterwards influenced to sing, not only in English, but also in a language we did not understand. Miss B. May was then controlled by her guide "Mary," and gave a beautiful though short address, as she had worked bravely in the Cause all day. A prayer and hymn terminated the meeting. Seven more true workers have been added to our number.—D. JONES, Sec., H.P.S.

**BURSLER: Newport Street Assembly Rooms, June 21.**—Mrs. Green, of Heywood, paid us a second visit, and gave two instructive addresses. The evening subject was "Spiritualism: what it teaches." She also described three spirit forms, which were recognised. We had a good audience, and several strangers were present, who are looking forward for the visit of Mr. Plant, of Manchester, who has promised to come on Sunday next, July 5, when we hope to have another grand day. The Cause seems to be gradually ripening in this quarter.—W. WALKER, Sec.

**PENDLETON: Social Club, Withington Street, June 28.**—Mr. Pearson gave two addresses, the afternoon subject being, "The tree of knowledge," which was very beautifully illustrated. In the evening Mr. Pearson's guides chose from the lesson read, "The opening of the seventh seal." After the meeting the election of officers should have taken place, but owing to the small number of members it will be held on July 12. It is hoped all members and friends will make it convenient to be present, as we desire to make a good selection.—C.

**MIDDLESBOROUGH: Granville Lecture Rooms, Newport Road, June 28.**—Mr. Dunn in the morning gave us a short address on "The rights of man." In his remarks he said that man had the right to live and think and speak, and not ask what he was to think and speak; he thought that the time was not far distant when they would not be afraid to speak. He answered questions at the close. In the evening the subject was chosen by the audience, "In what form was the word of God received, and how was it recognised to be the word of God?" He said that it would be difficult to decide how the present word of God had been received as infallible; it is not perfect yet, and there are doubts as to its authority. He further remarked that they had no comprehension yet of the word until their spiritual eyes were opened and materialism was subdued, and selfishness was a thing of the past, then would they understand what the word of God meant. He gave an excellent lecture, and every one seemed highly satisfied.—A. MCKIMMING, Sec.

**MORLEY: June 27.**—The tea was not so well attended as on previous occasions, but the entertainment was one of the best that has ever been held in the room.—June 28.—Miss Beetham spoke on part of the chairman's remarks, and partly on the chapter read (Luke, xvi.), saying the more the ministers spoke of Spiritualism the better for us, for their audiences would come to see us, to see what our religion consists of, and in course of time they would become regular attendants at the place. On Sunday next we hope to see as many friends of the Cause in the Co-operative Hall as will neatly fill it.—JOHN ROBINSON.

**NORTH SHIELDS: Camden Street Lecture Hall, June 28.**—In the absence of Mr. W. H. Robinson, his place was ably filled by Mr. J. James, of Tyne Dock. Notwithstanding the intimation that he gave respecting his inability to address the audience, his discourse was so practical and interesting that, as far as I can learn, it was more appreciated than any of those he has given on previous occasions.—COR.

**ASHINGTON COLLIERY: June 21.**—Mr. Stevenson spoke on "Spiritual Gifts; their nature and their usefulness to the human family when properly used."—June 28.—Mr. Graves spoke on portions of Mark, vi., 4-15, and Luke, i., 17, and contrasted ancient Spiritualism with the Spiritualism of to-day, showing how theologians were groping their way in the dark, through not understanding the book they take their stand from.—Jno. ROBINSON.



## MONTHLY LIST.

**MANCHESTER: TEMPERANCE HALL, TIPPING STREET, ARDWICK.**

**SPEAKERS FOR JULY, SUNDAYS AT 10.30 & 6.30.**  
 July 5, Mr. J. B. Tetlow; 12, Mr. Schutt; 19, Mr. Johnson; 26, Mr. McDonald.  
 W. LAWTON, Sec. M.S.S.S., 46, Gray Street, Kirby Street.

**WEST HARTLEPOOL: TEMPERANCE HALL, BRUNSWICK STREET.**

**SPEAKERS FOR JULY, SUNDAYS AT 10.30 & 6.30.**  
 July 5, Mr. Joe. Stevenson; 12, Mr. J. Scott; 19, Local; 26, Mrs. Ruth Yarwood.  
 W. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

**OLDHAM SOCIETY OF SPIRITUALISTS: 176, UNION STREET.**

**SPEAKERS FOR JULY, SUNDAYS AT 2.30 & 6.**  
 July 5, Mr. Johnson, Hyde; 12, Mr. J. C. McDonald; 19, Mrs. Hamer, Middleton; 26, Mr. Tetlow, Rochdale.

**MISS A. ROBINSON** is willing to engage as Medium for Private Classes, or Home Circles, week-nights only. Address by letter until further notice, Miss A. Robinson, care of Mrs. Gilbert, 70, Dorset St., Embden St., Hulme, Manchester.

**M. R. E. W. WALLIS'S APPOINTMENTS.**—Glasgow, 2, Carlton Place, July 5, Answers to Questions. Also July 12.

Mrs. Wallis will be at Blackburn, July 5 & 6; Keighley, 8; Leeds, Psychological Hall, 9 & 10; Sowerby Bridge, 12 & 13; Bradford, Horton Lane, 14; Morley, 15; Batley Carr, 16 & 17; Walton Street, Bradford, 19, at 2.30; Bingley, 19, at 6; Bowling, 20.

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 Seances for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

**M. R. J. B. TETLOW**, 7, Barolyde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.

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

**M. R. 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.

**M. R. J. S. SCHUTT'S APPOINTMENTS.**—July 5, Batley Carr; 12, Ardwick, Manchester; 19, Bowling, Anniversary; 26, Pendleton. Aug. 1 & 16, Yorkshire District Committee; 9, Leeds, Edinburgh Hall; 23, Blackburn; 30, Ardwick, Manchester. Sept. 6, Walton Street, Bradford; 13 & 14, Liverpool; 20, Leeds, Edinburgh Hall; 27, Rochdale. Oct. 4, Walton Street, Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elliott Street, Blisden, via Leeds.

**B. PLANT**, Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester. — Appointments: June 28, Regent Hall, Rochdale; July 5, Middleport; 12, Bradford; 19, Sheffield; 26, Regent Hall, Rochdale.

**M. R. J. J. MORSE'S APPOINTMENTS.**—Liverpool, July 5, 6, 12 & 13; Brough, July 18; Newcastle, July 19 & 20; North Shields, July 21 & 22.

NOTE.—Mr. Morse desires to state that he will leave England at the end of this month on a lecturing tour to America, Australia, and New Zealand, and as all his dates are filled, he cannot accept any further engagements prior to his departure.

Address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

**MRS. EMMA HARDINGE-BRITTEN**, the Limes, Humphrey Street, Cheetham Hill, Manchester. — Appointments: Sunday, July 5th, Halifax; 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.

**M. R. JOHN C. McDONALD**, Inspirational Orator, Singer, Clairvoyant, and Phrenologist is engaged as follows: June 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.

**A SEANCE**, for the benefit of a Spiritualist in distress, will be held on Sunday evening (half-past 7 to 8), July 5th, at 22, Cordova Road, Grove Road, Old Ford. Mediums: Mrs. Cannon and Mr. J. J. Vango.

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