



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

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A TRANCE ORATION,

IN AID OF THE

Spiritual Institution, London,

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND,

At Goswell Hall, London, Sunday Evening, July 25th, 1880.

WILLIAM RICHMOND, ESQ., OF CHICAGO, PRESIDED.

INVOCATION.

Infinite Spirit, Thou Divine Presence, Thou Life and Light of the Universe, unto Thee we for ever turn with hearts full of thankfulness and praise—thankfulness for every blessing, praise for every spiritual gift, that in the outward life Thy children may perceive the beauty and power of that law and life permeating all forms of existence, filling every void of human life with the image of Thy life, and that man in the spiritual is alive to Thee. We for evermore, whether enshrouded in the darkness of earthly being or uplifted to the glory of angelic states, are still near to Thee. Thy presence made manifest by all life and change, Thy power revealed in countless avenues of thought and of being, O God, by whatever ways the human mind may trace Thy presence—whether in the burnished glow of sunlight; whether in the verdant fields; whether in the autumn sheaves of grain, or amid the starry splendours of the evening, or deeper still in the deep breath of inspiration, or in the human heart,—we know all of these ways are acceptable in Thy sight, and that Thy children may praise Thee with thankfulness, that their lips are not silent and may proclaim Thy presence with their voices, going forth in song out of the heart and raising in thankfulness out of the spirit Thy eternal praise. It is the soul that aspires in spirit to Thee and Thy life, and may those manifesting angels attendant ever over the earth be near to bless and harmonise these Thy children. May all our words be words of wisdom. May our thoughts be thoughts according to Thy light and life. May visible and invisible mingle until the dross of material life is absorbed in the glory of the spirit, even as the splendour of the parting sun absorbs all in its beauty. Like the glad wings of angels descending to bless mortals be Thy voice among us. Let the fervour and fire of the spirit be upon us, until hearts shall glow and minds no longer be deadened to thoughts of spiritual power; and may life itself become a song of praise and all deeds become prayers in the sight of Thy love. Amen.

INTRODUCTORY REMARKS BY MR. RICHMOND.

Ladies and Gentlemen,—We have assembled here this evening to listen to an address from the spirit side of life through the instrumentality of Mrs. Richmond, and also to give substantial evidence of our appreciation of the work of the Spiritual Institution in the Cause of Spiritualism.

DISCOURSE.

SPIRITUAL LIGHT.

"The light of the body is the eye, but if that light be darkness, how great is that darkness!"

In the full splendour of the Christian age, with the enlightenment of nearly two thousand years of Christian civilisation, with the added enlightenment of the discoveries that science can give—science prepared for all gifts by the intellectual achievements of man—amidst splendours of literature and art, one would scarcely think it necessary that a spiritual dispensation should be born. If the sun were to go down at noonday, or if the flowers in full bloom were suddenly to fade, or if in the full fruition, manhood's powers of mind and body should be suddenly shrunken, it would seem as strange, doubtless, to you as it does to us, to think that at the height of promise and glory of a religious age and a scientific epoch a new light must needs come to light the world. But such is the history of all past time. The greatest powers have been the weakest. The loftiest places have been the lowest in goodness; and in the pride and prowess of all culture and enlightenment nations have, spiritually, been blind. When Christ walked the earth Jerusalem was the Eye of the World; Rome was fast gaining power over the Eastern nations—the citadel of material civilisation, great in Rome, great in Jerusalem; and Jesus saw that that light was darkness; that spiritually the world was blind; that men were walking the earth, not for spiritual power, but material glory; for the beauty and simplicity of the early prophets had been forgotten, for the first foundations of inspiration unsealed for the nations of the earth had been allowed to slumber, and the fires of their altars were quenched, and the light of truth was dimmed by the greater material glamour of earthly gold and power, and all that illumines man from within was obscured by the garish light of external splendour. Need we go back two thousand years to find this spectacle? The light that came to Israel then, and had previously come under other dispensations, is quenched to-day; its fountain sources are dry; its altar fires dumb and cold; and the heart of humanity pulsates no longer to the gathering impulse of angel ministrations, but the song dies away on the external air, and the voice of Olivet is drowned in the voice of earthly error. What wonder, then, that the soul-stirring cry of humanity bursting from the spirit-side, and wrung from the mortal side, of life, is from the lowliest sources! Can you believe the mandate?—If that light be darkness, how great is that darkness! And the more so as Jesus said it, not simply to the outside world, but to his followers, who perceived not with the eye of the Spirit that which he came to tell them, who saw not with the eye or understanding of the mind the real import of his presence there.

Spiritualism has been in the world as long a time as Jesus walked the earth. It has sent its message forth on the many pinions of modern thought. Truth is no longer dependent upon oral utterance by sea and stream, or on mountain ways. The steam press and electricity obey its bidding, and have given it a power in the nations of the earth. What was being wrought then in hundreds of years is being wrought now in tens—and it has been so externally. But is the light becoming darkness? In the very midst of this spiritual power is there not still a voice crying out in your midst, How great is that darkness! On those who have no knowledge, to those who have no gifts there is no responsibility. Of him who in remote regions of the earth—in the far islands of Patagonia, or among the jungles of Africa—hears not the sound of civilisation nor the warning voice of the advancing tide of nations, there is nought expected; and to him who never heard the name of Jesus there is no reproach, for he knew him not. But what shall Christians do or say who, knowing, or professing, still have darkness instead of light? And what shall Spiritualists say who, hearing the voice, yet not understanding, seeing the light,

yet not perceiving, are in the midst of darkness? This is no reproach. It is only a searching question that comes home to this hour. Spiritualism wishes to know if, seeing its external features, you are blind as to its spirit; or if any, seeking the raiment, have forgotten to know the spirit also; or if, greater still, having a knowledge of the future state, and being satisfied with the existence beyond death, you relax into inactivity and say: Since we needs must live beyond death, there is nought more to do. In the churches of Christendom there is still a lurking fire and fervour, though it may be that the belief in future existence, influencing humanity through fear, drives people to do works of loving-kindness to their fellowmen—not under the exaltations of loftiest love, but they must do something to save men from misery and commiseration in the future state.

Spiritualism liberalises the human mind. It has set many free from the thralldom of creed. It has taken many more perhaps from the greater thralldom of Materialism. It has rescued these from the slough of despond, from the lack of faith in the future life. But if this be all, it has done its work poorly. If it has merely caused you to consider the phenomenon of life beyond death, and nothing more; if it has made you satisfied that your redemption is sure, led you simply to believe that father, mother, brother or sister live and are happy, and enabled you to comprehend the very logic of existence without any effort or merit on your part—then, I say, Spiritualism has done its work but poorly; if the spirit of Spiritualism has not been with you, if this light of the body has become darkness by inertia, if you fail to perceive that it is an essential feature that the spirit first and then the body is alive, and that the continuation of life may be the effect of existence, but that the salvation of that continuation depends upon your own state spiritually;—if it has failed to do this, then the light is darkness. More than this. If the subject as it now stands in the midst of the thought, the science, and the religion of the 19th century be not working its way into your hearts and lives individually, carving there a pathway of unselfishness, self-sacrifice, and doing good to others, then, we say, the light is darkness. For, shall you turn your eyes away from the sunlight, and declare there is no day? Shall you look upon a sweet bloom of flowers and say, these are but shadows? Shall you declare that a knowledge of spiritual existence, sent hither by the sublime law of the universe, by direct communication to the afflicted parent, serves no other purpose than to remind you that you will think and live in the future life? If you feel that without this thought and this knowledge life itself were a blank, and the duties of life a burden;—if you feel that without consciousness of what this gift brings to you there is no response in the whole life around you;—if you do this, then its working has not been in vain.

We do not wonder that men of science turn away from Spiritualism, since these manifestations baffle their methods, and its spirit is beyond their understanding, since it has no absolute formula for their acceptance, no certainty of demonstration before their vision, and their capacity has not been unfolded in directions that will admit of their acceptance of it without demonstration. But we do wonder at those who claim to have knowledge of spiritual things and turn away from the only evidence upon which their knowledge can possibly rest. The foundations of all spiritual faith are in the messages, ministrations, and gifts that have been presented for various ages to the world; and yet so dark is the Christian light of the 19th century, that no church in Christendom will accept these living evidences of the powers that were recorded many hundreds of years ago. The living evidence is not found with them, but that which answers their purpose—a dead faith. Spiritualism has come, therefore, as a light in the darkness to the Eye of the World—a light in the midst of that darkness that once claimed to receive Jesus, and has set at naught the spiritual power which he saw, and directly impersonated and revealed; and as a light in the darkness it searches both ways. It searches into society and into human hearts to find out whatever is dark and shadowy there, and places in the midst of them light, wherein defects, moral delinquencies, and shortcomings, may be the more visible, but more easily overcome. Spiritualism may not make you suddenly better, but if it makes you suddenly *desire* to be better, it has accomplished a great work. It may not make suddenly saints of those who are endowed with all human feelings, but if it makes you aware of those faults, it has paved the way to the perfection promised.

After thirty-two years of Spiritualism there has been sufficient elimination of light necessary to bring all former darkness and doubt, all metaphysical and speculative darkness into clear light. The solvent that ensures this purpose is proclaimed. Mental sciences, discovered and obscured in the early years of the Reformation, are now luminous under its divine rays. All psychological sciences, veiled in mystery and of little value, are now solved beneath its light. The power of mesmerism, and the power of mind over mind, and whatever pertains to occult forces and mysterious ways—these, through the superior volition of spiritual agencies, are made clear. Under the influence of this illumining power religions, remote and ancient, have been newly revealed, and the charge cast upon them of being benighted is seen to be false, and that the light on their altars is of the same power of God upon earth; from being charged with heathenism they are seen to be illumined with spiritual light, and histories have been made subject to human thought and understanding, and all religious light is seen to radiate from one common centre, poured upon earth in various stages of unfoldment. The different denominations of Christians, so different in creed and expectations, in hopes and

promises of immortality, combine likewise under the solvent rays of this spiritual power, made comprehensible; and the terms of which creeds have been couched are interpreted in the light of history and allegory as serving the needs of the age in which they were expressed. Spiritualism has poured its light upon the history of historical events, showing that saints have been visited with spiritual fire, martyrs have been kindled by the glow of inspiration with its sacred light in every age. Christianity itself, therefore, has grown luminous beneath this teaching, and from a religious creed and merely external form of speech the word of truth spoken by Christ on Olivet has been exalted to the very heart and life of humanity.

Spiritualism, therefore, cleaves in twain the cloud, lights up the darkened places of your existence, points out the imperfections of human life, and gives you earnest and eternal work to perform—work that is not the result of bondage, or any human power; work that is not for any human master; work that is not a slave to any human authority, but work for the unfoldment of the spirit; that each and every hour and day of existence, there is some imperfection to be outgrown, some shortcoming to be overthrown, some power of the spirit to be made manifest, some exaltation to be sought for, some unselfishness to be attained. As Christ impersonated the spiritual nature of man, so Spiritualism reveals that Christ enfranchised from the material body, and points to the possible exaltation of the future humanity—crowned, adorned, redeemed, and glorified by the spirit that shall pervade the body. Darkness! Why, with the knowledge that you have of spiritual life, communion with departed friends, and the path that is before you in eternity, there is no excuse to say that Spiritualists shall not be able to present the luminous side of existence. There is little excuse for those who know of this power, and do not shine forth each day of existence to illustrate the light that is within them. If the light be darkness they cannot. If it be merely of the brain it is darkness. If it be merely of the senses it is darkness. But if it be of the spirit, the different ways become more luminous as days, and weeks, and years go on, and ripen with the golden glory of the harvest sun, as the shadows of the earthly time gather around you, and eternity opens.

And just here we will point a mistake. Of the large proportion of those who have studied Spiritualism many have studied it only through the senses, have endeavoured to illumine, transfigure, and deify the physical man. They have said: If the spirit will demonstrate itself to my body I will believe in spirit. How shall your body testify when death shall take away your material senses? If the spirit will demonstrate to my material senses I will believe in immortality. How shall the immortal be known to the mortal when it is known that the mortal shall die? The demonstration of the senses is auxiliary. It is valuable for the day or hour when the light is in the material eye or when the voice is in the material speech. But remove these—take away the outward form, the spirit must have higher evidence. Others have sought evidence in conviction of the brain, through what is termed logic and philosophy, fashioning a finely woven mesh of sophistical belief, having one auxiliary in the evidence of the material senses, and the other through mental speculation, and this is supposed to be evidence. But this light also is darkness; this also is delusion; for the truth may fade and fail. Its metaphysical powers may pass away, its reasoning faculties may cease, and yet the *spirit* will live. Therefore the only actual evidence, and that which is light to the body, is the spiritual. That which claims the largest and first attention received the last and least. That which drawn to itself perfects and uplifts the temple, which is the outward form, is least considered. Man seeks evidence of the spiritual through the deceiving and illusory senses, expects to build his immortal faith upon a mortal function, and then when his senses fail, and he finds himself at sea, he relapses into inactivity. All senses shall fail; the mental powers will deceive, philosophy is fictitious, metaphysics is deceitful and illusory; but Spirit is truth, is light, is eternal. As it shines upon you all things become luminous. Your philosophies are glorious in its light; your external senses are transfigured in it. As Christ on the Mount of Transfiguration differed from Christ on Calvary, so does the spirit differ from the body. One was the spiritual exaltation, the other the death of the physical man. Such is the condition of that power which comes to each of you. Exalted by the spirit, you are transfigured; you converse with Moses and the prophets; you see the angels, and they are revealed to you. When the body is tested it is the Calvary of your faith. Unhappy are those who have no Mount of Transfiguration to remember! The light that is in the darkness is intended to illumine your pathway—is intended to search into every darkened corner of existence, and to find out what is needed. There are those who cry out against this light, saying, it reveals the imperfections of human nature. Will they not be the sooner remedied if revealed? There are no charnel houses, tombs, or sepulchres in this light. All are revealed—all are renovated. It is life in death. It is immortal, not mortal. It is for eternity, not for time; and therefore that which you shall measure it by fittingly will be by no human attainment, no transient hopes or expectations of the day, no illusory dreams of human greatness, no applause of men; for if you seek these in Spiritualism you will find them not. Happy are those workers who, having toiled, seek not the applause of men; who, having found strength in the spirit, do not desire the praise and glory of material power; but who, perceiving this light, shed it forth according to its beams, that the world may be profited, for they will set their light upon a hill, not under a bushel, and strive in their best and noblest way to make known that which is revealed to them.

There may be those in Spiritualism—there are those in Spiritualism—who serve the purpose of convincing the outward world of this truth; but we say that no human mind *unprepared* for conviction can be satisfied though a thousand tests were given, or a hundred thousand forms of physical manifestations revealed. You have doubtless known instances. There are certain scientific men in your midst at the present time who have received evidence enough, if the senses would satisfy, to convince a hundred minds; but let the wife pass away; let some dear friend be removed to the spiritual side of life; let a child be taken from the fireside group, and the mind that was filled with scepticism, and turned against all the evidences that have been received, is now receptive. Why? Because affection has gone on before, has plumed her pinions for the encounter with the spiritual world, asks the question of immortal life, Does the child, the loved one, live? And then one evidence will satisfy where a thousand were inadequate before. It is the spirit that is convinced, and not the senses or mind. Though you may prove this evidence by the tongues of ten thousand witnesses, and though that evidence, if given upon another subject, would hang more than a thousand men, it will not satisfy one man of the future state. But when his mind or spirit craves the evidence, as the body craves food;—when he searches for it as the eye does for light; when he longs for it as the musician longs for harmony,—then the one fact, the one evidence, the one response suffices, and he is exalted by the light of the spirit, and not by the darkness of the body. Make sure of your foundations, therefore do not be deceived by that which the body accepts and the mind capriciously records. Bring into Spiritualism an earnest heart, a singleness of purpose, a purity of life, a truthfulness of conscience, and neither deceiving spirits, nor fraudulent mediums, nor the machinations of evil geni, nor any other work that can be offered, will then mislead or blind you.

The eye is clear that sees even behind the mists and clouds of noon-day that the sun is bright beyond. The eye is clear that beyond the wave of human life discerns the immortal birthright of man. The spiritual vision is clear and luminous that discerns in the midst of doubt and the uncertainties of physical manifestations a clear and divine spirit. It is the earth that gives rise to the clouds that obscure the sunlight. Be sure it is earthly conditions that obscure the spiritual sunlight. It is because of the darkness in your atmosphere that those glorious orbs distant in the heavens do not beam on your nightly pathway. So it is because of the mists of outward life that the spiritual radiance is not always discerned, and that which you consider an imperfect manifestation has its source. Remember this always: spirit is light, the body is darkness; spirit is truth, the external mind is error. Put that mind between you and the spiritual sunlight, and there is no power that can shine through or penetrate it. Let there be an expanding light from within, and the shadow is dismissed and radiance is discovered. But in this hour of the great need of the world we ask of you who have the light, oh, let it not be darkness! We ask that you into whose lives this stream of light has come, let it shine upon others, until the spiritual side of existence shall no longer seem a mystery, and shall have no longer to meet the harlequin of material life, that has used its *glamour* to serve the purposes of human existence. There must be no mockery, no blind dumb-show, no profession without certainty, no body without the spirit, no vision or organ of vision without the light from whence its power emanates; and the spirit-world will seek you, and angels and archangels shall minister to you, that the sun shall be no longer obscured in your midst, and that no devious pathways are pursued; and delusion shall follow those who seek through the sophisms of the mind, and those only shall succeed who seek by the inner gateway of the temple of truth, wherein angels are seated and ready to minister, and where such signs and tokens are given as are needed for human existence.

With this recollection and remembrance will the eye be full of light, the spirit imbued with kindness, with faith, and hope, and purity; will every life be continued—not simple existence beyond death, but one exalted state of existence, where angels shall be your companions, and the voice of attainment shall be lost in the assurance of true humility; with self forgotten in the midst of ministration to others, and when the power of the spirit shall illuminate this century, when the Christ whose life has been forgotten, shall illumine the world with manifold splendours that now are kindling, and the world above is waiting only for the darkness to become light.

MR. RICHMOND.

Mrs. Richmond and her guides having done their part towards the object of this meeting—the benefit of the Spiritual Institution—I now call upon you to do your part.

The collection was then taken up.

THE CONTROL OF MRS. RICHMOND

then referred in a few kindly words to the Spiritual Institution, which, the spirit said, was the oldest institution connected with Spiritualism in England, and the speaker trusted that the day would be far distant when it would cease to be sustained and supported by Spiritualists. Mr. Burns had been a faithful worker in the Cause for a quarter of a century and more, and such services, at a time when it meant something to be a Spiritualist, deserved recognition always. No human institution or individual was perfect, none free from mistakes; but if one serves truth with singleness of purpose and earnestness of heart, this is the one recommendation for which in spirit-life he has glad recompense in the consciousness of well-doing, and in earth-life should receive sympathy and support from those who profess the same belief.

Therefore the spirit thanked the audience for their attendance, and those who had the conduct of the services for their kind co-operation.

A number of subjects for a poem was then sent up from the audience, when the following was chosen by vote:—

THE NEW ERA IN SPIRITUALISM.

There comes a time when infant-lips must cease
Their prattle—when manhood's breath is on the brow,
And to the world the youth must needs go forth
Armed for life's conflict, ever, e'en as now.

There comes a time when breath of roseate spring,
And buds and earliest flowers must give place
To richer fruitage, when the purple vine
Is crowned with its weight, fruits must replace
The spring-time blossom; and when life's full powers
Have loftier need than bloom of roseate bowers.

There comes a time when song-birds cease to pour
Their warbling notes—when new thoughts wake to birth,
And silently the mother-bird must wait
For the new pinions to adorn the earth.

There comes a time when out of germ and form
The spirit of true life must show its power,
And when through time and strength and change
The soul demands fruition for its dower.

The germinating time of truth is past,
The bud is blown, the fruitage now is sought,
And many longing eyes strained thitherward
Look for the harvest that this work has wrought:
They thrill, and waken with a glad surprise,
Or droop in sorrow, if through clouded skies.

Upon that dawning day no golden grain
Or ripened fruitage hangs upon life's tree;
No purple grapes cluster upon the vine,—
Of what avail can spring-time blossom be?
What use that bloom and verdure shall entwine?

The harvest of the "first fruit" is e'en now,
One standeth forth and judgeth hearts and lives;
The angels are the reapers gathering those
Who, seeking only truth, naught else survives.

Stands not in vain the angel-reaper there,
Pleading for love and right, he ever asks
For those who foremost stand amid the storm
Nor count the work of love as heavy tasks;
But as the day dawns for the harvest here
Be ready without shade of doubt or fear.

Let angels see the golden grain that stands,
The purple fruitage ripening everywhere;
Labourers with willing hearts and ready hands
For all the future work appointed there.

Make ready: for the day comes and the hour
When angels standing by the gate of strife
Shall ask, What is your portion? what your dower?
And with what harvest enter ye to life?

Let not your action mar the victory won—
Let not inaction spoil the work begun—
Another cycle and the world shall see
Ripening beneath Truth's ever golden Sun—
The Golden Harvest of Eternity.

THANKS BY J. BURNS, O.S.T.

Perhaps it may not be considered out of place if I be permitted to express my grateful acknowledgments on this occasion: to the guides of Mrs. Richmond for their kind offer of this service, and the truly spiritual way in which they have carried it out: to Mrs. Richmond, and also Mr. Richmond, for having attended here this evening at the behest of their spirit-friends; to the managers of this series of meetings for having offered the use of the hall on this occasion free of rent: and to the audience assembled, whose spiritual and loving influence is so decided as to be felt. With the teachings we have just listened to I most cordially agree, and as a spiritual worker I will testify to their soundness by stating that for years before I had seen a single manifestation I was a hearty spiritual worker—as much so as I am at present. I attribute my adherence to this Cause under all circumstances, and the success that may have occurred in my spiritual work, to the fact that my hold on Spiritualism as a truth is quite independent of all kinds of phenomena. I have found all these, of whatever kind, of great value in demonstrating what I had previously felt to be possible and true. Phenomena, therefore, are accessory to spiritual teaching: but they are not the foundation which exists within every one of us, and must be sought for before any stable spiritual temple can be built in which we can receive the true light. This accomplished, all forms of spiritual manifestation will be more within our reach, and our power will increase to benefit those whose spiritual light burns dimly, and who require demonstrations which, appealing to the outer senses, may awake the slumbering spirit.

It gives me great pleasure to think that in addition to this highly intelligent audience, the words that have now been spoken will be printed in this country and also in America, so that many thousands of minds in all lands will benefit by the work of this evening. It is a theme which may be contemplated unceasingly without being exhausted, and that it may become more and more the guiding principle of spiritual workers, as it always has been the arch stone in the Spiritual Institution, is my most earnest prayer for the future welfare of our beloved Cause.

COMMUNICATION FROM "DR. KENEALY."

Third Message.

(Written through J. G. R., Sunday Morning, July 18th, 1880.)

"Neither would they believe, though One rose from the dead."

England! Is thine heart dead? A lifeless faith,
 A soul like stone seems thine! Crowds fill
 And choke thy churches to their doors, but what
 Is found therein? Is it a faith, a *living faith*,
 Or is it but dull form—a lifeless shape
 Without a soul? The ministers who teach,
 Do they believe? Are they on fire with
 Inspiration bright from heaven? Do cloven tongues
 Of light, as in the ancient time, sit on their brow;
 The holy pneuma-flame on them descend, and rest,
 And fill them through with ecstasy and joy,
 And power to speak with force so great,
 The mind to catch as in a net of truth,
 And hold it fast for God? Fishers of men!
 Have you the power *now* to catch
 With your poor bait—the Bible old?
 The Book that hath been dragged, and torn,
 And burned, and subjected to scorn,
 And then with reverent hand been taken up, and held
 Forth to the multitude as God's own truth!
 One time reviled, and spit upon, and cursed,
 As was the One whose life its latter pages fills;
 Another time caressed and pampered up by kings
 And rulers of the world! Another time revised,
 And cut and shaped, and moulded into form
 Both new and strange,—the words re-writ,
 The sentence altered, meaning re-arranged, and made to fit
 The manner of the times, and fashion of the hour!
 Oh, Book of God! Thine is a history strange indeed!
 And out of thee they read and preach,
 And from thy words they pray, and teach
 Men how to live, and guide their steps
 Up the steep hills and rocks of Time,
 Amid the shoals and quicksands deep
 Of earthly life; and dang'rous spots avoid, and tread
 But in the narrow path that leads
 To life immortal in the skies! Preach on!
 Teach on, oh, Men of God! We do not say you're in the wrong;
 Sincere no doubt some of you are, and do
 And think your very best, but we tell you
 A time is coming fast, when you
 Must stand aside, and give *us* place,
 And let *us* teach the people here,
 In this your country—England dear—a
 Different story from your own. E'en now
 Some (nay many) of you stand and preach unto your hearers
 Words most strange—and why? *Because the thoughts*
That come at times, and puzzle you,
 And set you wondering whence their source,
Are ours! You are forced to speak them;
 Forced to utter words that rouse attention;
 Words that do strike home, and send away
 Your listeners full of wonder, and they think
 If *you* can such things say, how then can they
 Believe *all* in that Book; it seems so strange
 Those flashes bright of eloquent discourse
 That come, at times, in many pulpits now,
 And cause new doctrines to be taught, and views
 Upon the future life be uttered forth
 That years ago you dared not speak.
Hell fire hot! Damnation without end!
 These were the thunders launched by you
 At sinners, and at tim'rous saints
 Who trembling heard, and shook, and quak'd
 With deadly fear, and scarcely dared to hope
 For heaven at all;—the dreadful words
 Sank deep into their souls, and weigh'd them down
 With dark despair. No more of this!
 We'll sweep it all away! Another style
 Of preaching now is heard. In softer tones
 God's message is proclaimed, and fire of hell
 Is pushed a little farther off—more in
 The background kept,—and crowns, and harps,
 And raiments white, and vestures clean
 More pleasing prospects are, to hold to view
 Of trembling saints and sinners too.

Why do I come and speak on this?
 Last Sabbath night I went to church
 In company with a number vast, as many of us do.
 We sought to find a mind through which
 We could our thoughts transmit, and stir it up
 To teach and preach some doctrine good,
 With inspiration new; the heavenly fire
 Infuse, and make the preacher's soul
 Glow with new life, and make him be
 Mouthpiece of angels; make him speak
 Words that should glad the weary ones
 Bowed down with loss of earthly friend,
 Or sunk with trouble without end,
 It seemed to them; arouse the soul

Of groveller deep in depths of sin, and point
 To him necessity for change, and try to win
 Him from his course of guilt—force him to think
 Of what he is, and what his work doth cause
 To those within the sphere of his fell influence brought.
 This work did we, and the effect could trace
 In rousing up of conscience, and in tears that stole
 From hearts that somewhat hardened were;
 In brighter hope that lightly came and sat
 Upon the souls of some that mourned and longed to know
 More of their loved, who no more near them dwelt
 In earthly guise, and, though they knew it not,
 Stood at their sides and sought their hands to press,
 And whispered comfort's tones:—we saw all this,
 And felt our labour was not all in vain.

Those friends with whom in spirit now I dwell
 Tell me that I have still a part to play
 In earth's affairs, and must at times submit
 Myself to their desires, again renew
 Acquaintance with the things that once
 Absorbed my soul's attention here below.
 We are linked still to former life; there are
 The varied sympathies that flow out
 From ourselves to you, and these, like lines
 Of light, most vibrant are, and do respond
 To action of your minds, like *Æolian harp*
 Is touched by softest breeze, and utterance gives
 To music's chords: so do we feel the touch
 Of waves of thought from you that rise
 And set in motion notes of melody within
 Our inner selves; and we—as far as power
 Within us is, and help and aid from others
 Here derive—return to you the answer asked,
 The help you seek from us; and evermore
 These lines of light are flashing to and fro—
 The telegraph of soul,—and messages from minds
 On earth, and those in spheres of light
 And life beyond, do come and go with lightning speed.
 We see these ever: more and more do they extend
 And grow in number great; each day the news
 Of our return and of our power to speak again
 To those once loved on earth more heard of is
 And known around.—Oh, glorious time! Oh, hour for which

we long,
 When *all* shall know this blessed truth!
 Oh, aid us, friends on earth! Oh, hasten on the day
 When we shall hold communication *free*
 With you, as ye now hold with each ye know
 And love on earth! Ye can do *much*
 To bring this end about—this consummation
 Great! It lies within your power
 To partners be with us in this great work!
 Oh, do not idle be! Give us the means
 To visit you! Give us the minds wherewith
 To make our presence known! We have
 To work through you—take on in some one way
 An earthly garb again! Oh, spread it forth
 Unto the world *at large* that we do wait
 With souls impatient, and do knock at earthly doors
 With love's sweet message, Truth's bright words,
 Within our outstretched hands. Oh, do receive!
Reject us not! We are your friends;
 We are the ones who once did walk, who once did sit—
 Who once did every act you love to do.
Reject us not,—but let us in! Your loved ones wait
 To drink and sup with you!—Come with their hands
 Full of God's gifts. Eternal life, with pleasures fair,
 And homes of bliss, and joys without alloy,—
 All these are yours! Reject them not!

I have digressed; but must your pardon crave;—
 There is so much that we would say;—it's hard indeed
 To narrow in the range of thought upon these themes so large;
 So many points in former life our notice do engage.
 I came to speak on England! I have lightly touched
 As yet upon my subject; it is large—is great indeed!
 One note I have but sounded of a song that I would sing,—
 The *Church* on earth the note hath been—I touched and sought
 to ring
 Some sounds from,—perhaps feeble, as on another brain,
 The echoes of my thoughts cause somewhat of a painful strain
 We think it of importance,—this is your Sabbath day,
 Devoted to the purposes of how to sing and pray,
 And listening to the teachings of him who passed from earth
 So long ago. His life, his death, his strange mysterious birth
 Are known to all of you right well; I need not therefore show
 More on that well-worn subject, but to other matters go,
 And for awhile transport you, and in fancy's region stand,
 Within a chamber known to most throughout your native
 land.*

Saint Stephen's stands high by the river-side,

* The communication ceased at this point, through the medium feeling unwell, and was resumed on Sunday morning, August 1; the medium being compelled to be absent from London on the preceding Sunday.

And near it rolls the tide of pomp,
 And power, and wealth,—and royalty itself
 At head of all! Within its walls meet night by night
 The great of England,—men who from their youth
 Have cultured been, and every art applied
 To make them wise, and learned too, though some
 Could never statesmen be, were they to sit
 For centuries of time,—'tis not within them born
 To be so; all men cannot wear
 The mantle of deep wisdom,—knowledge all profound
 As crown upon their brow; and are not rightly placed
 Within that stately senate-house of England great.
We come to ask a question plain—
 A question that *must* have an answer too:
 Are they who sit within that House,—
 That place wherein decided are the destinies of men
 And things within this realm,—are not
 But few of them fit men to represent
 Their brother-men, and make your laws
 And govern you;—to take the lead,
 And keep it too? Are they elect
 And chosen out from *highest, best of minds*
 That can be found? Are there no sots,
 No debauchees, no gamblers, full of wine,
 And darker passions too; are there not those
 Who *Atheists* are at heart, and yet
A mockery of oath do make, and swear
About a God they do not know,
 And in their inmost heart despise, and e'en do doubt
 If He exist at all! Oh, mockery of Truth!
England shall ask, shall speak, and shall be heard on this!
 Her heart is throbbing now with pangs,—
 With bitterness and grief,—and she with shame
 Is forced to hear of loss—of what?
 The blood of men who go to fight their country's battles o'er
 In distant plains, 'gainst cruel foe
 And bloody Afghan spear. It is *accurst*, this work—
 This Work of Death, and vengeance dire must fall
 Upon the actors in such work, who take
 Men's lives away. We care not what you think;—
 We say that England is in wrong,
 And she will suffer by-and-by;—
 'Tis not a righteous work! Beware!
 Lest once again be writ, for this your country fair,
 The words of old: "Thou weigh'd art,
 "And in the balances of God's eternal Truth
 "Found wanting!" What is 't ye do?
 Do ye the right or do ye wrong?
 Answer these questions clear! 'Tis useless to evade
 Or cast them on one side, or try to shut your ears
 From out the sound; the blood of men
 Who slaughtered are, cries out and will be heard.
 "Do ye the right, or do ye wrong?"
 Answer to this, ye men! reply, ye English serfs,
 Who bow before these Rulers high
 And those whom ye have set
 In power's high place to keep you down
 And make your laws;—but are they laws
 For *you* or for *themselves*, to make
 Them richer, greater,—or make *you*,—the slaves
 That work and toil for those of high estate,—
 Better and happier men?
 Oh, England, thou art set highest
 And greatest in the van of Human Progress vast!
 Thou hast said thou dost set
 Example to the nations great
 Of noblest work; then, oh, beware, beware,—
 Lest from within thyself there come
 A deadly foe! Oh, beware, now at this hour
 Of what is done! A danger looms in distance dark.
 There is a fear to us that thou
 Contain'st within thyself the elements
 Most potent of a power that may arise
 Like a fine poisoning vapour, and destroy
 The life that pulses strong and vigorous yet
 Within thee! Oh, beware of this chill thing,
 That comes with icy hand, and strives to coil
 Itself around thee, and destroy thy strength
 And power for good; as yet it is so small,
 So tiny, quite unseen by mortal eye we think,
 But visible to us. What is it?
 'Tis a *DISCONTENT* that's growing up
 And making itself felt throughout the range
 Of England's islet form.
 Oh, we would warn the Queen herself,
 And we would speak to *him*
 On whom doth rest the burthen great
 Of government; who strives to guide
 The bark of statesmanship amidst the waters dark
 Of craft and diplomatic work!
 His a hard task,—and he we know oft-times
 Is much perplexed what course to take,
 What next to do. What are the crew
 That he commands? are *they* all true?
 Are they all honest men? are they with *one*
 Great purpose filled? is their whole soul

Deserving of their country's good? We fear
 The answer cannot satisfactory be.
 We might, if time allowed, go thro' the list
 Of Lords, and Commons too, and point out those
 Whom you *can* trust, and point to those
 Who are as tools, and point to those
 Who are worse still,—who simply sit to please
 Their vanity, and love of place and power;
 And some worse still, who would abuse
 Their country's strength, and give their vote
 To schemes and projects vile, to *serve their ends*, and
 Care not how their country is disgraced.

It is a serious thing; and we do think
 That hardly thought enough it given to the theme
 Of what your country *is*, what she hath done,
 What she doth do, and may do yet;
 The eyes of other men are on you cast;
 The thoughts of minds and minds
 In Europe, and in Asia too,
 Are drawn to you; they watch,
 With fevered haste, the issue of events
 That are now passing on, as in a form
 Of panorama shewn. They watch to see
 Results, and shape *their* course thereby.
 Beware! Oh, thou dost deal with men
 As though with toys—dost one day set them up,
 And cast them down the next.
 Beware! for all this blood that thou dost shed
 There must a reckoning be! Hast thou a right
 To take by force, to wrest away
 The homes of other men? Hast thou a right
 To go with sword and bullet hard
 And thrust thyself as head o'er nations great,
 O'er nations old? Thou art but young to some
 Whom thou dost conquer and destroy,
 And hold their country for thyself,
 And contemplate the ruin wrought.
 Thou'rt gathering up, art forming for thyself
 Vast stores of hate that one day, perhaps soon,
 May blaze up high, and thou not have
 The power to withstand 'gainst its force.
 We know 'tis thought by some that these
 Things should be done to kill and to destroy,
 And conquest make of other lands,
 Is right and just; but *is it so?*
Remember this, ye Englishmen, and you
Who make the laws, who sit within the walls
Of Legislative House, and think of what ye do.
 Remember! England sets herself on high,
 And for a pattern is displayed
 Unto the nations of the world; she
 Carries in her blood-stained hands
 The banner of the PRINCE OF PEACE!
 A follower of Christ! An humble devotee
 At his great shrine! How many wars,
 How many holocausts the world hath seen
 Since that bright banner was first unfurled,
 And *Peace* began her reign! Oh, mockery indeed!
 Save us from *Peace*, if she do come
 In garments dyed with blood, and human groans
 As music in her train! When will this change?
 Wilt thou, my country dear, wilt thou
 Do right? Wilt thou assert thy power?
 And say unto the nations of the world:
 "Strip off the robe that *Peace* now wears;
 Strip off the bloody dress, with bullets hung,
 And guns and spears adorned!
 She is ill-dressed, she is wrong robed:
 It cannot be that *this* is *Peace*!
 We surely have mistook some foul, vile form
 For Her! We surely have been blind;
 But now our eyes are ope, and we can see
 What we have done. Oh! let's away
 With this, and in its place have *Peace*
 In genuine form, bedecked with flowers of knowledge fair
 And smiles of heavenly love, attendant by a train
 Of music sweet—not groans nor tears,
 But shouts of joy from happy souls
 From guilt and misery free!"

A picture grand, a picture bright, we draw,
 Too fair to real be! And yet, oh, country dear!
 Wilt thou do this? Wilt thou be first to speak
 To make the blind to see? Thou could'st do this—
 This blessed work! Oh, had I but a voice
 That could resound o'er all the world—
 O'er England—and be heard! Oh, could I speak!
 With clarion tongue—and let the nations know
 What fearful things are done in name of *Peace*,
 And Jesus too! we do believe, we are assured
 That England's voice could lead
 The nations of the world to think;
 To view the work that's done—the horrid scenes
 That desecrate the earth; we are convinced
 If England great could council call
 Of the world's great souls that
 In each nation dwell, such power

Would on them all descend as ne'er was known before;
And men throughout the earth would feel
That God existence had, and seek to know
More of themselves, and brothers be in heart as well as name.

Oh, it is hard through human brain to give these thoughts sublime!

We are so full, so brimming o'er, with projects vast and grand
To benefit our earthly friends;
We see the evils in your midst, we view the misery deep
That swamps the souls of men,
And sinks them down to darkest depths of crime,
Despair, and fear; it is so hard
With such great themes as these, in so few words
To justice give at all unto them; I do intend
From time to time to give the views
Of mine own mind, and others' thoughts
Upon these things, to make you view the blots
That mar your country's work; the foul abuse
Of all that's good and true that lurks
About her every part; there's not a place
But needs reform; the Church, the stage,
Fine arts and drama, too, are all corrupt
And choked with weeds; the flowers
Have sorry chance to grow. The Senate house itself,
To which attention hath been drawn,
Is like a ponderous jaw which opens
And lets forth words both true and false.
The sound of Truth but feeble is
Amid the discord's clang now daily heard.
Where is the calm of old? Where the thoughts
That showed themselves in majesty of words
In times now gone? The chambers vast
That echoed with the grandeur of a Pitt and others like to him?
The glorious thoughts that rolled like Titan's tones,
Where are they now? A wordy war
Now takes the place of words
That men with spell-bound sense did
Stay to hear. When will the error cease?
And calm dispassion take the place of violent harangue
That makes your Senate look disgraced
In eyes of earthly men—and spirit-hearers too!

The thoughts that here have shaped themselves in words
Have not been all mine own;
They are in part from others great who stand around;
They seek their country's good;
They fain, like me, would see her stand
First in the councils of the world;
Would see her act her part
With nobleness, and with the grandeur calm
That is of Heaven. But they see
The danger looming up and come to warn
(Although perhaps with feeble tongue);
And if their words were heard by
Queen herself and Premier, then they would be glad;
And not by him alone, but every man
Who constitutes a one among the throng
Of legislative men; for out that House
Speaks, or should speak, the PEOPLE'S VOICE.
And if its tones be doubtful, or do speak
In accents that mislead or tend to ill,
What end will follow this? Disaster dark;
Ruin without and misery within! Beware,
Lest in this hour of doubt the ship of England great,
Be dashed on rocks and shoals, or stand disgraced
And damaged, and be forced to lose
Its power in the estimate of those who watch
Her progress, or would gladly see
Her wrecked—destroyed for aye!
And if her guidance be not right, if she be manned not
By crew who love their ship and captain too,
What hope have we who watch with anxious eyes
Our country's progress, from the pearly skies?

E. V. K.

ISOLATED CIRCLES.—HOME SPIRITUALISM.

To the Editor.—Dear Sir,—As some attention has of late been given to the subject of organisation amongst Spiritualists, more especially for the benefit of small and isolated bodies in the country, similar to our own, would you allow a short space to say what we think on the matter, and how we act in relation thereto? It has been said that the result of certain conferences anent this question is to the effect that nothing short of a thorough organisation and union of local circles and societies, to be directed by a general committee, can bring success to the Cause of Spiritualism. Now, I don't think this is so. I am inclined to think, with Hudson Tuttle, that Spiritualists cannot be held by organisations, except such as draw them together by the ties of universal brotherhood. Spiritualism needs no hero, no great leader, nor any formal creed. Truth alone is its object, and that may be sought and obtained individually as well as collectively; and with the valuable adjunct of a spiritual press, guided by intelligence, wisdom, and foresight, either small or large circles or societies have within themselves the power of acquiring spiritual knowledge, and the means of attaining their one great object—the diffusion of spiritual light in the dark corners of the earth. Of course I do not mean to assert that there is no wisdom in unity of action; this may be both

necessary and advisable on economic grounds, and for the purpose of utilising the services of our mediums; but I do not wish to see huge organisations, with dictatorial, irresponsible heads, to whose decrees all the minor societies shall bow. At all events my humble opinion is, that every circle, nay, every family, should become a small "spiritual church" in itself, that every individual should not alone be a Spiritualist in theory, but a Spiritualist in fact—acting his belief in his every-day life, and giving evidence in his deeds that his "religion" is in aspiring to be like him who nobly taught purity of life and universal love of mankind.

To us it seems that our little circle has so far worked very satisfactorily, notwithstanding that we are unconnected with any organisation; and in endeavouring to give you a short account of our origin, history, and progress, it is only with the hope that we may possibly elicit a suggestion that will be of benefit to us, or, on the other hand, that the manner in which it is conducted may afford to others a hint of a useful kind. Some eight or nine months ago the eyes of myself and one or two others were opened to the fact that there were "more things 'twixt heaven and earth" than we dreamt of in our philosophy, and that the Movement called spiritual had claims upon our attention and powers of investigation that it would be unwise to ignore. We, therefore, began earnestly to inquire into the matter, a trio of us visiting our now highly-esteemed amiable friend, Mr. H. J. Taylor, of Millom, whom we first heard a trance address, and witnessed phenomena utterly unaccountable to us even then on any other ground than a supernatural one. Hence the desire for, and the inducement to, further investigation.

So much for the events preceding the formation of our circle; now for the *modus operandi*. Two of the friends—Mr. and Mrs. M.—were seen by the invisible intelligences to be mediumistic subjects; the lady being gifted with clairvoyant faculties among other gifts, and her husband being an undeveloped physical medium, and possessing strong healing powers. We, therefore, under spiritual advice, formed a small circle for developing the latent qualities of these two more especially; but no striking results have as yet accrued, an affection of the blood in Mr. M. having to be overcome before the real active work of the spirit-guides can properly commence. Nevertheless we decided to hold a weekly seance, and in the meantime made arrangements with Mr. Taylor to pay us a visit every fourth Sunday. This arrangement has been so eminently satisfactory to all concerned that I cannot but think that friends in isolated districts might copy the plan with much advantage. We always have a good, sound, practical address in the afternoon, to hear which we invite all whom we know will be interested, and as many others of an inquiring turn of mind as we can lay hold of. In addition to the addresses, we bring as many of the sick and ailing as we can get access to, *en rapport* with Mr. Taylor, and his clever medical guide makes a diagnosis of the different cases, and dictates the prescriptions—mostly of a simple character, and composed of easily obtainable herbs. Many debilitated and sick have been treated, and wonderful cures have been effected.

Though our progress may, to the impatience of human nature, appear to have been slow, there is little doubt the seed has been sown here that will bring forth fruit in the not distant future. The circulation of the MEDIUM amongst our friends, and the loan of a few books judiciously selected for us by our good friend, Mr. Burns, have given an impulse to thought in the right direction, and we feel that many who fight rather shy would openly avow their belief in Spiritualism did not the dread of social ostracism close their mouths. None of our members can very well afford to exercise an aggressive missionary spirit, but we find that by quietly and unostentatiously working we can do some good, and have an assured hope that by perseverance we may leave the world to some small extent better than we found it.

From the first arrangement of our circle, I as an individual member have endeavoured—and have urged the others to endeavour—to realise the fact that we are constantly in the presence of, and attended by, a band of living, intelligent spirits, it may be our nearest and dearest relatives and friends who have passed the border land between the present and next stage of existence. It would be almost superfluous to say that such a realisation must necessarily have the most beneficial influence upon the thoughts and conduct of those who felt that such was the fact; and the sweet fruits of that belief are amongst us made abundantly manifest. Most of us know and feel that we are surrounded by these kind, faithful, and loving friends—in the family of our friend, Mr. M. it is a matter of absolute certainty. Mrs. M. is a writing medium, and she and her husband frequently sit for an hour in the evening alone, with writing materials at hand, when one of the guides—a "Dr. Bemen," who lived his earth-life many centuries ago, and one of a band of ten bright spirits—often controls the lady's hand, and makes a third party in the conversation which is then or has been going on, as naturally as would a being in the flesh, and gives counsel, instruction, or gentle reproof, which they have found to be most valuable; in addition, he prescribes for any of their little ailments, and in every instance in which his advice has been followed the result predicted or anticipated has been literally fulfilled. To use language which some people may think applicable only to mortal friends, there is the greatest confidence and intimacy of relationship between the family and their invisible attendants.

My thoughts instantaneously reverted to this family on reading in the MEDIUM the beautiful address given through Mrs. Richmond; for they are really amongst those "who have felt the mild influence (of the spirit) and its beaming power, whose lives have been suffused and filled with its radiance; who have recognised

the presence of angel-guests by their fire-side, and have not been afraid; who have dissevered their thoughts of death from tombs and sepulchres; who have concluded their fears by knowledge, and triumphed over their terrors by actual presence of spiritual beings."

I am inclined to believe that in almost every family one or other member is sufficiently sensitive to act as an instrument of communication between the mortal and immortal members of the household; and, knowing from experience what a greater degree of spiritual insight and progression may be opened up by such communications, I would urge all Spiritualists to endeavour to develop those means by which such confidential relations may be established. The individual and collective benefit is almost incalculable: in the family mentioned, for instance, there is the confidence engendered by the knowledge of angelic ministry and guidance—guidance of a tangible, realistic kind, shown in numberless practical ways; advice in the training and treatment of the children, whose capacities and capabilities are pointed out, the qualities of various kinds of food consumed, &c.; to say nothing of the grand moral teachings, frequently volunteered, or the restraining influence which knowledge of the presence of such invisible friends must necessarily exercise when "the old Adam" feels inclined to assert itself.

I am afraid, however, I am trespassing too much, though there are some other phases of this "Home Spiritualism" that I should like to draw attention to at some future time, with your kind permission. What I wish now more particularly is to stimulate efforts in the direction to which this communication points. Organisation is all very well for certain purposes, and is perhaps desirable; still I am afraid we are yet somewhat further removed than we ought to be from the determination to do each what he can in the right direction. If a man be a thorough Spiritualist, he will make himself and his immediate surroundings a centre from which Spiritual truths may flow, and need never fear for the spread of the glorious Cause, be he ever so far outside of an "organisation," whether of district or county.

W. ATKINSON.

Ulverston.

THE "DOUBLE": IS THERE REALLY ANYTHING TRUE IN IT?

To the Editor.—Sir,—I am exceedingly well pleased to have awakened inquiry into such an important field of observation; and as the interesting report of "Resurgam" is given for the edification of myself and friends, as well as that of all your readers, I think it wise to enter a little more fully into what I consider a region at once profitable and instructive to Spiritualists and all lovers of mental phenomena. It is the very fact that such things and experience are found elsewhere, and have been recorded by other individuals, that makes it more interesting. "Resurgam" restricts the experience to those who are naturally constituted clairvoyants or spiritual seers, while I think it is an experience far more common, and is participated in in a greater or less degree by every individual,—an inherent quality of the human soul. When produced in such striking cases as those recorded by "Resurgam," it is not a special gift of creation, but a quality developed or cultivated, and, as in the case of the individual Henry J., when specially directed, produces marvellous results. We understand mesmerism to embrace phenomena taking place in this mind-region or atmosphere, and that it is a science seeking to discover and establish the laws which regulate these varied mental movements; but to make the matter one of importance to mediums and sitters we must inquire in what exact relation these things stand to the spiritual phenomena.

I confess, at times there is a difficulty, as "Resurgam" intimates, in giving the exact connection with sitters of those forms and things which are presented clairvoyantly, and without careful discrimination blend the two worlds into one. It is a fact very easily illustrated that two individuals, sympathetically attracted, may influence the minds of each other, however remote the distance. I frequently corresponded by letter with a lady of my acquaintance who was resident in Dundee, and on every occasion I felt deeply impressed to write, and as sure as my letter went to her one was sure to cross mine in return, and often the first remark of her letter was, "You must surely be pulling the end of the string." It also seems to be a fact that we can project our very presence into the sphere of another's observation, but only, as "Resurgam" likewise intimates, when there is an affinity or sympathetic relationship existing. Is not the electric telegraph, with its wires of communication from town to town, and the subtle power acting through them, in the same category as the mind-power with its affinities or sympathetic chords of attachment?

"Resurgam" points to the existence of the lady in the railway carriage as recorded in my former letter, and to the experiments of his friend Henry J., as only illusory, and not real—as subjective, and not objective, phenomena. In the one case the person who appeared was in trance, and, I believe, so also in the other. Trance implies the withdrawal of the individual from an ordinary to an extraordinary sphere of observation—from a normal to an abnormal state of action; and however short the time of the seer in pure spirit-life, he hears the words and sounds, observes the dress, manners, and occupations of the inhabitants of that life, and sees the scenery—hill, dale, streams, and seas—of another existence. All this may not be compatible with the theories of some, yet I have found it to be as I state it. Can this state, with its experiences, be only an optical illusion, or the action of a spiritual magic-lantern, and we can hardly determine whether it be in the hands of a disembodied or embodied being? "Materialisation"

phenomena can easily be dragged into the same arena and share the same fate. I have found in my experience when coming out of trance, that things material do not appear what they really are to my ordinary observation and senses. The hard wooden table at these times seems to feel soft to the touch, and my fingers appear to pass through it; the books are the same, and if I abruptly leave the meeting the houses in the street appear to have elasticity, and come and go with every movement of the mind, or, as stated in ancient phraseology, I see "men as trees walking." All this is a sort of unearthly experience, and I think it is just so.

We have a spirit who controls at our seances at Kirkcaldy, purporting to be a member of the old Rosicrucian Order, and in his day was accounted a wizard. He declares that a power rested in their hands of controlling the weather, the wind, the tides, the whole elements of nature; of bringing persons and things from a distance, and commanding the appearance of individuals dead; and such power was gained through the tuition of their Order and the observance of certain rules and ceremonies similar to the conditions and requirements of spirit circles. Is it not possible that such results may still be obtained, and a power be acquired of that kind? But it is not so much from the cultivation of magical powers as the nursing of good graces that these consequences will follow. The spiritual phenomena that these con- on the evidences of a materialisation seance, but on the broad diffusion of spiritual gifts, living and breathing in the broad actions of mankind. We do not become spirits in the common experience of death unless we be spirits before; therefore, I think, many of these phantasmagorical appearances recorded by "Resurgam" enter into the evidence of a soul-existence, as much and testimony of "Resurgam" is valuable, and the recitations from his pen breathe a candid and inquiring spirit worthy the imitation of the whole Movement; but it is a little out of place to resign the lumber-room of imagery the apparition of so-called "double" in every one of the many forms in which it is observed.

17, Nicol Street, Kirkcaldy, Aug. 1.

A. DUGGIE.

MR. COLVILLE'S VISIT TO ENGLAND.

The post-card which we printed announcing the early arrival amongst us of Mr. Colville, seems to have produced much consternation in Boston, and we perceive that steps were at once taken to secure Mr. Colville's stay in that city. We have recently received a letter from him, some portions of which we reprint:—

Some friends of mine in America have been too premature in making statements concerning my forthcoming trip to England. All my movements are under the direction of my spirit-guides, and they have never as yet announced definitely any special time for me to leave America. Colonel Dacres and Mr. Jefferson are both very anxious that I should accompany them to London this summer; but my guides say that as Mrs. Richmond is now with you, my visit must be postponed until her work in your vicinity is done, and then it is almost a certainty that her guides will send me back to my English friends, to continue the work Mrs. Richmond is now doing. I was grieved at being unable to meet Mr. and Mrs. Richmond when they were in Boston on their way to England; but I did not receive an intimation of their whereabouts until they had left, owing to a delay in the mails, caused by a general holiday. I have received kind letters recently from highly-prized friends in Manchester and Macclesfield. It causes me genuine sorrow to have to disappoint my friends who are expecting me; but Mrs. Richmond can fill my place a hundred times over. I can never forget that it was through her lips that I first received convincing evidence of spirit-power. My Boston congregation are earnestly desirous to engage me for another year. I expect their efforts will be successful, but cannot feel absolutely positive. Please remember me kindly to both your sons, and to all my numerous friends. I am still in the enjoyment of excellent health. The weather here is almost tropical, but very pleasant; the country is delightful at this season of the year. I wish you could both visit these shores, it would do you so much good to have a change and rest; but I suppose your work is unrelenting in its demands upon your time and strength.

NEW ZEALAND.—*The Evening Star*, Dunedin, of June 11, contains the following curious announcement: "The spirit, a new star in the Church. A clergyman experimentalises with the 'Divining Rod.' Wonderful phenomena. Read this week's *Saturday Advertiser*." If the *Advertiser* come to hand the riddle may be solved.

MRS. JULIA B. DICKINSON CHEEVER writes to inform us that she intends leaving Liverpool by the middle of this month. She will sail in the Cunard line for Boston, in which city she intends to locate permanently. Mrs. Dickinson Cheever has been in Liverpool eight months, and has done well in the healing art, having been busy all the time and made good cures. She returns to America in excellent health. Her Liverpool address is 36, Farnworth Street.

A LADY thus writes from Austria:—"I have the second number of *Back to the Father's House*, and have read it twice. One requires to study it well in order to discover the inner meaning of the wonderful tale. There can be no doubt of the purity of the influence in the mediumship; and the trifling price proves that the money grub does not creep into the reason for publication. Would that we had more such books! Spiritualism is utterly spoiled by two things. First, the dragging down of the spiritual powers to suit the vicious minds and infidel hearts of hundreds who are determined against it; and secondly, making a trade of it; but the first sin is the worst. Let us leave sceptics and tests in God's hands, who will surely punish those who dare to step behind the veil with unbelief and scorn in their stupid minds. The moment anyone refuses to believe the evidence of his senses he should be expelled from the seance-room."

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

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

FRIDAY.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 6, 1880.

NOTES AND COMMENTS.

MRS. RICHMOND'S control could not have delivered a more appropriate discourse in connection with the work of the Spiritual Institution than the one which we this week present to our readers. It gives expression to teaching which we have endeavoured to set forth, and which the Movement just now very much requires. A Spiritualism based wholly on phenomena must utterly fail, and upon its ruins a more spiritual edifice must be erected. The spiritual significance of any phenomena is not seen, further than the spirituality of the observer in any particular case will permit. The grand task, then, is to unfold the spiritual faculties of man, and then spirit-communion will become less ambiguous, being more spiritual, and therefore more satisfactory. The grander results of spirit-manifestation must be reserved for a generation fit to receive them. Wise Spiritualists will endeavour to keep their lamps trimmed.

MRS. RICHMOND'S lecture at St. James's Hall on Thursday last week was one of the most important which she has given in this country. The subject: "Life in Other Worlds, as Revealed by Spiritualism," was to point out the difference between the phenomena of earth-life and those of spiritual life. We hope it will appear in next week's MEDIUM.

MRS. RICHMOND'S concluding lecture at St. James's Hall was announced to be given last evening (Thursday). Subject: "The Material and Spiritual future of the Earth."

DR. BROWN presided at Goswell Hall on Sunday evening, and was exceedingly well received. His remarks were to the point and spoken in good taste. Mr. Burns's lecture on "The Demerits of Atheism" seemed to please the select audience who heard it. The time may come when the views presented will appear in these columns.

DR. BROWN and Mrs. Brown, accompanied by Miss Simpson and Miss Fanny Simpson of Tudhoe Grange, left King's Cross with the midday Newcastle train on Wednesday. The whole party had been visiting at the Spiritual Institution. The young ladies were going back to county Durham, and Dr. and Mrs. Brown to accept the invitation of Mrs. Mellon to visit her at Newcastle. Dr. Brown is also desirous of making the acquaintance of Mrs. Esperance, Mr. Chambers, and other Tyne-side friends. The doctor is an excellent sitter, and helps any medium whose presence he enters.

MISS BESSIE WILLIAMS desires her friends both in London and in the provinces, to know that, owing to defective health, she has been quite unable to answer any letters or see visitors. She is therefore compelled to give up her intention of making a tour through the country, and is ordered by her doctors absolute rest of mind and body. She hopes her friends will accept this statement as an excuse for seeming neglect.

SIG. DAMIANI has arrived in London, as much interested in Spiritualism and progress as ever. He will remain in London for a

few weeks, and become acquainted with the many changes which have occurred these ten years. A meeting of friends would be glad to hear him make a statement respecting his work on behalf of kindness to animals. He has done well.

CHILDREN'S seances again come in for notice this week. Our correspondent, who describes the conversation with the children, is a stranger to us; but his letter is interesting, and seems to coincide with the facts stated by Miss Cooper in her official report.

It has been arranged that the bazaar in connection with the Gateshead Spiritualists' Society is to be held on Saturday, August 28, in the Temperance Hall, High Street, Gateshead. A concert will be held in the evening. Refreshments will be provided. The hearty co-operation of friends from the neighbouring districts is cordially invited.

READ the letter on "Isolated Circles;" it shows one form of organisation. Spiritualists sometimes unwarrantably regard organisation as a form of church-making, and the promotion of Spiritualism as a form of Preachianity. Now Spiritualism did not come into the world in either of these forms, and it can't be kept in the world by them. This is evident from the dolorous speeches at a conference of Lancashire Spiritualists held lately at Bolton. By copying the sectarian and priestly methods of the churches around them, these would-be Spiritualists have, as they confess it, killed the Cause in the district; just as we pointed out years ago. According to the so-called organisation method it will soon cost a vast sum of money to make one Spiritualist. In their statistics of money got and got rid of they fail to show that one item of good has been effected thereby; on the contrary they bewail the decadent state of the Cause, notwithstanding their efforts. By all means let us have organisation, but first let us know what spiritual organisation is. Spiritual organisation is one thing, and the endowment of talking shops another, quite.

ONE of the depositors in the Publication Fund, in sending for another parcel of books, thus writes: "Most of the books received in former parcels are out on gratuitous loans, though I need hardly say I took care to read them first. This kind of literary food, however, is like that to which Hamlet alludes while speaking to his mother: 'The appetite doth grow by what it feeds on,' and a la Oliver Twist, one's mind keeps crying out for 'More.' It seems to be the same with each member of our little band of Spiritualists. The inquiry after spiritual truth having been aroused, the demand is perpetual for 'more light.' We must congratulate you on the strikingly increased value of the MEDIUM of late: it is a rich treat to 'read, mark, learn, and inwardly digest' its weekly contents, and its periodical appearance is anxiously looked for here, and doubtless in all other places where it is read and circulated." This letter shows what a vast field might be occupied if individual Spiritualists would take steps to enlighten their own minds, and endeavour to assist others in the same course.

WE give another communication from "Dr. Kenealy," remarkably like his style in matter and manner. Testimony is continually reaching us to the effect that readers of Dr. Kenealy's works are much impressed with the similarity therewith displayed in these communications. The previous messages of the series appeared in the MEDIUM, No. 532, June 11, "Account of Entry into Spirit-Life," and No. 536, July 9, "A Song of Praise and Love." Copies of these numbers may yet be obtained.

"RESURGAM" intimates that he has in preparation another of his excellent articles on Mrs. Esperance's select seance manifestations which we hope to give in next week's issue.

MR. HARRY BASTIAN, physical medium, is expected in London this week, accompanied by Mr. Griffin, of Chicago. Mr. Bastian will be remembered as the senior companion in the party of "Bastian and Taylor," who visited London a few years ago.

MRS. RICHMOND AGAIN AT GOSWELL HALL.

THE SPIRITS ON "INDIA AND ENGLAND."

On Sunday evening Mrs. Richmond will appear before a London audience for the last time previous to her trip into the provinces. "George Thompson," who, in earth-life, resided in India, holding appointments, if we mistake not, near the Afghan frontier, and who was the plenipotentiary of native powers to this country, will deliver a discourse through Mrs. Richmond on the subject which, above all others, interests this country at the present time. "India and England" will be the theme at Goswell Hall, 200, Goswell Road, on Sunday evening at 7 o'clock. As the speaker, when in earth-life, had an acquaintance with the subject of over half a century, great interest will be attached to his utterances. Attend early for good seats.

W. WALLACE, known as the pioneer medium, is now in Hastings Communications to be addressed to 14, Gladstone Terrace, West Hill, Hastings.

J. S.—By far the best plan would be for you to join some evening class, of which there are no doubt plenty. The slight oversight and direction of a teacher would greatly aid your own efforts at educational improvement. Are there not evening classes at the Mechanic's Institution?

MRS. RICHMOND'S TRIP IN THE PROVINCES.

As Mrs. Richmond's period of absence from her congregation in Chicago only extends to six months it will be necessary for her to return, in consonance with the promise of her guides, about the middle of November. This strict limit to time renders it necessary that whatever has to be done be set about at once.

She will leave London for the provinces on or about August 10, and return again from the North on October 1, after which date she will not be able to accept any provincial invitations. For the first two weeks after leaving London her address will be—Mrs. Cora L. V. Richmond, care of Mrs. Strawbridge, Buxton (full address next week), or letters may be sent to the Spiritual Institution, London, and we will forward them. After leaving Buxton she will visit Mrs. Nosworthy at Blundell Sands, near Liverpool. Her course will then be north to Glasgow and Edinburgh, returning by Newcastle, Gateshead, Nottingham, and other places on the way to London.

As Mrs. Richmond's trip is not a professional one, but for the purpose of renewing former acquaintanceships, and enable her guides to take part in the onward work of the Cause, she does not make "terms" a feature of her mission. In London here she has lectured for all and sundry without money and without price; but *en route* she will certainly expect to receive expenses, and we are sure no friends who receive her will make a market of her visit, but allow her the full benefit of her labours.

There has been a sad reversal of fortune in the manufacturing districts since Mrs. Richmond's former visit, and it is impossible to set to work in the same way; but under the conditions by which Mrs. Richmond is at present actuated, there can be no difficulty in securing her presence and making it of use to the Movement. In places where a hall cannot be obtained, a large drawing-room might be secured for a select conversation, and in a city like Edinburgh a series of these would do more good than a public lecture. As Mrs. Richmond will be a few days in the Lancashire district, the expenses will be small in visiting Manchester, Oldham, Bury, Bolton, Rochdale, Hyde, Ashton, and other places; and in the return journey, Newcastle, Gateshead, Shields, West Hartlepool, Bishop Auckland, Stockton, Darlington, Derby, Leicester, &c., could be visited without much deviation.

Where existing societies cannot undertake to issue an invitation to Mrs. Richmond, a few friends might, with propriety, form a special committee, and carry out all the arrangements at their own risk. All parties would certainly fall in with the proposal and help heartily.

It has occurred to us to write these suggestions, for which we hope Mrs. Richmond will pardon us, remembering, as we do, the great interest and good which attended Mrs. Richmond's labours in the provinces five and six years ago. It seemed an act of kind providence that such a top-dressing of spiritual teaching should be bestowed on the Movement just before the persecution of the mediums. The effect of that onslaught was disastrous enough, but it would have been much more so if phenomenalism had been the only teacher that preceded it.

We would say to all: Write at once to Mrs. Richmond, and state what can be done. She will submit the matter to her guides, and whatever be the decision, a courteous reply may be depended on.

A LETTER FROM MISS LOTTIE FOWLER.

Miss Lottie Fowler writes from Boston, in kind remembrance of the many friends she made in England. She says she met Mrs. Richmond, and liked her much—glad we have her amongst us. We are frequently asked: Do you ever hear of Lottie Fowler? When is she coming again to London? To those who desire to consult her, we may state that on writing down any personal, business, or medical question, and sending them to her with a money order for her trouble, an answer will be returned as genuine as if the questioner had sat with the medium. In many respects we never met a medium more reliable and extraordinary than Lottie Fowler, particularly on the Spiritual plane. When she was first in London years ago, she in the trance gave a minute sketch of the course of the Movement, pointing out all our troubles and difficulties, and the rise and fall of other parties. All of her words have strictly come to pass, and in the letter just received she adds a few more. Her control, "Annie," says the time has come when we are to receive *more help* in the work of the Spiritual Institution. Mr. and Mrs. Burns have for long years worked hard to make the Cause popular amongst all classes—high and low. Their mission has been to do good, and the higher Powers have followed them up the steep and weary road they have had to travel. They have been the friends of all true mediums, acting to them as a father would. "God bless you both in all your undertakings," writes Lottie, reminding them of that faithful band of spirits who have been all these hard years at the helm, and who, when the time comes, will lift the workers into more congenial conditions. Miss Fowler further says that her controls suggest that some wealthy persons should leave legacies to build a permanent home for the Cause. We must not disclose the sketch of the future which she supplies, but if her present prophecies prove as true as those of the past, there will be much to be thankful for. Miss Fowler may be addressed—Care of *Banner of Light*, 9, Montgomery Place, Boston, Mass., U.S.A.

TEMPERANCE HALL, GATESHEAD.—On Sunday next, August 8th, Mr. Henry Burton, of Newcastle-on-Tyne, will give an address. Doors open at 6 p.m., lecture at 6.30.

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TO J. BURNS.

BY "QUINA."

I see a mountain stream that rises fair,
Crystal and clear within its far-off home;
Bathed in the ambient light and mountain air,
Pure as the thoughts of angels when they come
From out the height of that divine abode
Where all the loved and blessed ones have trod.

I see the stream descend through tortuous ways,
Now plunging deep into the dark abyss,
O'er rocky chasms that no light of days
Ever can penetrate—no sunlight kiss;
And now I see it girding the fair shore,
Moving the grasses and the flow'rets bright,
Watering their roots with life-drops ever more,
And mirroring the heaven's crystal light.

Life-giving are its waters, as the truth
Flows in and through its crystal globules fair;
Yet the impetuous currents, fires of youth
And passion, sometimes stir the depths so rare;
The melting snows o'erturn its peaceful bed,
And whatsoever impedes must stand aside;
Far towards the river and its deeps instead
The stream by life's impulses e'er must glide.

Then at the last it reaches the fair plain
Where space and room imperil not its force;
It shines among the fields of ripening grain,
It hears anew the heavenly discourse;
And on, and on, for evermore impelled,
It mirrors the blue vault and stars above,
Its currents by the mountain streams still swelled
Until it enters the fair sea of Love.

Out of the mountain springs, and truth's fair flame
I give the MOUNTAIN TORRENT for thy name.

A few evenings ago, at a private reception at Mr. Tebb's, Mrs. Richmond was entranced by "Quina," and gave some persons present characteristic names, and a little poem in exemplification of the spiritual merits of the individuals. Mr. Burns underwent this operation, and the above verses are the result. His friends will regard it as displaying a profound grasp of his character, stated in perspicuous and pleasing language.

CHILDREN'S SEANCES.

Will you kindly permit me a small portion of your paper to give a brief account of the children's seances held on Sunday, July 26, and August 1, at the rooms of Mrs. Esperance, New Bridge Street, Newcastle.

July 26, at 3.45, the doors were closed, and the service commenced by singing, but we had not finished the first verse before "Yolanda" made her appearance in the middle compartment of the cabinet, the light, however, being too strong, caused her to dart in almost as quickly as she appeared. The gas was lowered, and "Yolanda" was not long in coming out again, and stood with her head bent, as though she were listening to the singing which from so many young voices, accompanied by the harmonium, had a very nice effect. A plate containing sweets was handed to her, and each child in the front circle received one from her hand, those left on the plate she scrambled amongst the children sitting in the outside circle, as she was unable to reach them. She amused herself, and the sitters too, for some time, by dressing herself in shoes and stockings given to her at her request by one present. She seemed to have no idea of how to get her feet into them. After she had been shown the way, and had got them on properly, she walked about the room and pulled up her drapery to let us see the stockings, which she kept on until she left us. An umbrella was also given to her, but of this she seemed afraid, for she shrank immediately back into the cabinet, and peeped through the curtains, as if the umbrella was something to be afraid of. When she came out, I opened it and gave it to her, but she very quickly put it down on the floor and tried to shut it up, but this she did so singularly as to cause much laughter from the children; first she put her foot on and tried to stand on it, and when it rolled over she stood in the inside upon the wires, until every moment we expected it would be broken. Finding herself unable to close it, she handed it to me, and I let her see that she had only to press the spring. She moved it up and down once or twice, and then returned it to the owner.

We then sang "I'll away to the promised land," and while the singing was going on, "Yolanda" came out, threw over her head and shoulders what seemed to be a mantle, and gradually sank before us. The dematerialisation puzzled our young friends very

much, and many curious questions were asked as to where she had gone.

Our little friend "Ninia" then came, who is a child of not more than five or six years of age; she called, or rather squeaked, for one of the little boys, who went up to her without the slightest hesitation; she kissed him, and several others went up to her. Amongst the number was a little girl about her own size who had on a pretty locket which quite took "Ninia's" fancy, so it was given to her. She held it up to the light to see it glitter, showed it to one or two present, and then returned it to the little girl.

There were fifty-four children present, nine adults, besides the medium, Mrs. Esperance; and sixty-four persons crammed into a room where not more than forty could be comfortably seated, caused it to be very close and warm, and the seance consequently short. In order to avoid such a number coming again, it is decided that those wishing to attend must apply for a ticket, which can be had at 16, Ely Street; Mrs. Hall, 21, Ellison Street, Gateshead; Mr. Miller, 136, Percy Street; or Mr. Armstrong, Newcastle. Any child under fourteen years of age, by calling at any of the above addresses, will get a ticket, without which they will not be admitted.

August 1. The seance commenced at the usual time, 3.45, and the company consisted of thirty-six children. Mr. Hare, as usual, offered up a prayer, and said a few words to the children about obedience. His short address was very interesting, and the children listened attentively.

Nearly the whole of the time that Mr. Hare was speaking "Yolanda" was outside the cabinet. A pair of earrings had been given to her by one of the children present, and the wires she put through her nose, shaking her head, and permitting one or two to feel where she had them. A plate, as on the previous occasion, containing sweets and fruit, was handed to her; there not being so many present she was able to give each one something.

The next form that appeared was "Visitor," one of the controls of Miss Brown, who bore the best light, so that her little black face and bare arms were seen by all. We sang her favorite hymn, "Sweet Eden shore," and she joined in with us. After "Visitor" left us "Ninia" occupied her place, and some sweets were given to her to distribute. She could not go round, so the children one by one went up to her, and some she kissed. We were then told, by means of raps, that the children were to come close up to the cabinet, so they all left their seats and stood close up to the opening of the cabinet, where the tall form of "Ali" was standing. She threw her drapery over some of the children, and kissed all the little ones. Previous to this, Mr. Hare had been telling the children about the love of Jesus, and when mothers brought their children to him how he blessed them, and it looked as though "Ali" had come with that intention. J. COOPER.

THE CHILDREN'S REPORT OF A CHILDREN'S SEANCE.

Dear Mr. Editor.—It has just occurred to me to relate a conversation I overheard a few days ago. I was seated in a railway carriage on the Blyth and Tyne branch of our local lines, when a lady put two little girls and a boy into the same carriage and left them. For a short time they sat quietly, but by degrees they became very animated, and from various disjointed, eager sentences, and frequent mention of "the spirit," "the little spirit," "curtains," "cabinet," I gathered that they had been to a Spiritualist's seance. I listened for a while to their chatter, feeling very much amused, and not a little curious. It seemed passing strange to hear these children talking familiarly of phenomena that we old folks are only trying to comprehend.

I asked them where they had been to see the spirits. They looked rather shyly at me before they replied, when the elder girl informed me that they had come from Shields the previous day (Sunday) to attend a children's seance held in Newcastle.

"Did you like it, were you not afraid?" I asked.

"Oh, I think I *did* like it. No! I wasn't afraid."

"And I wasn't either," exclaimed the other. "Our Tom was at first when the one they called 'Yolanda' came, because she stared at him so; but there was a nice little one came after; he wasn't afraid of her, because she gave him some bullets (sweets), and kissed him."

"Yes, she had to stand on her tippy toes to reach up to my face," put in the little fellow, "and I'm coming again next time; I won't be frightened of 'Yolanda' either."

"But how did it all happen?" I asked, "where did the spirits come from, how was it you saw them, how do you know they were spirits?"

The children looked a little surprised, and rather amused, I thought, at my questions, but the elder girl, one of, I should say, twelve years of age, volunteered to enlighten my ignorance.

"Don't you know when people die their spirits go to heaven if they've been good?"

"Yes."

"Don't you know they can come back sometimes if they like?"

"No, I'm not sure."

"Oh, yes they can, 'Yolanda' is dead you know, and the little one too, I forget her name, but she was burned to death, a gentleman told us. Well then, you know, there's a lady goes into a cage place with a curtain in the front, and in a minute, while we are singing, 'Yolanda' comes."

"Are you sure it isn't the lady that went in?"

"Oh no, it isn't the lady, it isn't a bit like her, not so big, and it doesn't come from the same place, you know, and it's all dressed in clothes as white as white, and has such long black hair. I like her, but our Tom was going to cry, because she looked at him. You know he's a little fellow, and doesn't like people to stare at him much. When she went away, and we were singing, a nice little spirit came; first two came, but one went back, and the other came out, the one that was burned, you know, and she gave me a piece of orange that a little boy gave her, and our Tom got a piece."

"Yes, she put it in my mouth her own self," added the little boy.

"Are you sure it wasn't the lady?" I ventured to ask. I was replied

to by a peal of laughter from all three, in which I was compelled irresistibly to join.

"Then after, there was another, a lady, a very tall lady, with a star or something shining on her head; I was a little afraid of her at first."

"I wasn't afraid of her," broke in the boy triumphantly.

"I don't mean I was afraid the same as our Tom was of 'Yolanda'; it wasn't the same sort of fright, you know. She looked so tall and grand like, but she put her hands on nearly all of us and kissed us, only my sister didn't get touched or kissed, because everyone crowded round so, and she never saw 'Nellie.' [Query—"Ali."] I don't think any other spirits came, because there had been another seance for grown-up people in the morning, and the lady was tired; but there's going to be another soon, and I think we will be coming."

My young friends were shortly after met at Shields by their friends, and I saw them no more, but the impression left on my mind by their conversation will last as long as my life. The perfect faith of these children should teach us older Spiritualists a great lesson.

I do not know Mrs. Esperance, whom I learned was the medium, nor have I ever attended one of her seances, but I must congratulate her, and wish she may live long amongst us to carry out the work she has begun with our children. When I think of the doubts, fears, and ingrained scepticism through which many of us have struggled before the conviction of the truth of Spiritualism came to us, it seems a blessed work to be engaged in, and a work that will be seen generations after we have passed over to the great beyond. And again I say, may God bless and protect that lady and the friends who have come forward to spare our children the pain and suspense that many of us have endured. Alexandra Terrace, Newcastle, August 1. D. GAZZ.

THE DIRECT LETTERS ON "SPIRITUAL BEAUTY."

To the Editor.—Dear Sir,—I am much struck with the earnest appreciation of the letters of my angel-sister, as expressed in the letter of your correspondent Mr. J. Slater;—an appreciation that could only arise from a nature greatly developed in its spiritual faculties.

Now allow me to say, that the same train of thought Mr. Slater so clearly expresses, has so often passed through my own mind, that I will humbly endeavour for our mutual instruction to get some teachings on this sublime subject, from the same angel-visitant, who has given me the letters on "Spiritual Beauty."

At the same time, we must ever remember, that so long as we are in the flesh, the limits of our mental capacity are so confined, that the angels *cannot* give us or make us understand, one millionth part of what they know themselves.

We must ever remember, too, that there is an infinitude of planes in the angelic world—a veritable Jacob's ladder, ranging through all stages of Angelic, up to the highest stage of Seraphic life—and I greatly doubt, if ever those dear ones, who from our standard we view (and rightly) as angels, have sufficient knowledge themselves of the Supreme Deity, to be able to give us positive information regarding Him, before whom even the highest of the Seraphic throng veil their faces.

It may only remain therefore for us to wait, until, like them, we have thrown off the Earth-covering that enthralled the God-part of us—the Spirit—when, like them, we shall rise through many planes of beatific knowledge, until finally we attain to that glorious climax, which I humbly believe is the grand end of our Creation—

THE KNOWLEDGE OF OUR TRUE SELVES, AND OF THAT GOD OF WHOM WE ARE EXPRESSLY TOLD, WE ARE AN INTEGRAL PART.

"And the Lord God breathed into man's nostrils the breath of life, and man became a living soul."—Gen. ii. 7.

Very truly yours, "M."

August 1st, 1880.

To the Editor.—Dear Sir,—In reading the MEDIUM for July 16th, I was much pleased with the communication, which was supposed to come from a departed sister, the subject being "Spiritual Beauty," written to "M." Well, Sir, it is very beautiful and true in itself, but if you will take the trouble to look in the *Juvenile Magazine*, published by the New Church Sunday School Union, Manchester; London: F. PITMAN, Paternoster Row, July, 1880, you will find the same discourse, letters 6, 7, 8, "The Beauty of the Lord," the *real* author being the Rev. Chauncey Giles.

Now, Sir, as a lover of truth, I shall base my belief on facts, and not in questionable spirits.—Believe me, dear Sir, yours in fraternity,

J. JONES, Jun.

1, Constitution Hill, Luton Road, Chatham,

August 1, 1880.

[Were the "direct" letters written before the issue of the magazine named? Did the concluding letters appear in print previous to that? Is there evidence to prove that the "direct" letters are incontestably genuine? These points have an interesting bearing.—Ed. M.]

"THOMAS PAINE."—The course of five lectures delivered by Mr. Wright at Perth Street Hall is concluded. We may now speak upon their value and the effects produced by them upon the persons that have heard them. There is but one opinion, says a correspondent, upon their intrinsic merit. The speaker has given an eloquent *resumé* of "Thomas Paine." His merits as a public teacher have been eloquently and most powerfully set forth. Long standing prejudices have been knocked on the head, and a tribute, in an humble measure, of justice has been offered to that noble American. The lectures have all been reported, and in a few weeks will be placed in the hands of the printers, and may be had from the publisher, James Burns, 15, Southampton Row, London, W.C. The book will be very useful to place in the hands of Secularists and all who take an interest in the growth of liberty and freedom throughout the world, as showing the power that spirits have in carrying forward the great movements that have as a purpose the good of humanity.

ASTROLOGY.

THE COMING GREAT CONJUNCTION OF SATURN AND JUPITER, WITH THE PERIHELIA OF THE FOUR LARGEST PLANETS, AND SUBSEQUENTLY THE STAR OF BETHLEHEM.

In July, 1879, the Editor kindly inserted my condensed remarks on the forthcoming conjunction of Saturn and Jupiter, to take place in March, 1881. Since that time Professor Grimmer and others have drawn attention to the near approach of the four largest planets of the solar system, the result of which it is fearful to contemplate. I quite agree with R. A. Proctor's remarks, "that not an atom in the remotest orb can move a hair's breadth without producing in every other atom throughout the universe an effect, minute it may be to our perception, but as manifest to the Almighty as the noonday sun to us." The first-named urges the study of astrology, and goes so far as to say that after 1881 it will be studied by those who reject it now. Undoubtedly, the rudiments of the science should be known by every adult person living, sufficient knowledge of which can be obtained by a few hours' application, whereby one may know when the planets are in conjunction, square, or opposition aspect to the place occupied by the sun or moon at birth, as persons are more liable to infection at that time, and greater precaution must be taken.

Tincture of camphor must be used *ad libitum* to prevent contagion. The plague will shortly devastate our land, and sweep, as it were, in waves from one part of the world to another. According to statistics, in the year 1350 Saturn and Uranus were in conjunction, and 12,000 persons died weekly in London alone, an amazing number for the then population. In 1625 the two evil planets were again conjoined, and 36,000 persons died; and in 1664, according to Dr. Goad, who was an eye witness, a comet appeared, angry and terrible; the spring following it was at its nearest approach to the earth, followed by the conjunction of Saturn and Jupiter, when it was computed that over 7,000 died weekly; and when Mars, in the autumn following, lent his influence, the deaths speedily rose to 10,000 weekly. With the present population the lookout is something terrible to contemplate; the rich and poor will be carried to their graves in the same vehicle; there will be "no respecter of persons," the chief object being to dispose of the bodies in the speediest possible manner.

History testifies to momentous events having taken place whenever those two planets have been conjoined in past years; now it is not only the conjunction we have to fear, but their close proximity to this earth. The meaning of various places being ruled by a sign or constellation, is this:—The degree rising in the eastern horizon at the first commencement to build a city or town, is the degree that ever rules it; therefore, when an evil planet passes that particular spot the people of that place suffer accordingly. Witness the terrific conflagration in the City of London in September, 1666, when a violent fixed star came to 17 degrees 54 minutes of *Gemini*, ever recognised as London's ascendant, actually foretold sixteen years previously by William Lilly, and 111 years before by the celebrated Nostradamus, as follows:—

"Le sang du juste à Londres fera faute,
Brusley par feu de vingt et trois, le six."

(The blood of the just which has been spilt in London, requires it to be burned with fire in sixty-six).

In the spring of 1881, Saturn and Jupiter will be transiting the ruling sign of Ireland, viz., *Taurus*; the first named remaining there till the summer of 1883, Jupiter leaving in the spring of 1882, stirring up the natives to further commotion, and strange scenes will be enacted there. At this present time Jupiter is in *Aries*, where he will remain to March 1881, then *Taurus* to April 1882, *Gemini* to April, 1883, *Cancer* to April, 1884 (with the exception of October, 1883, when his orb will extend to *Leo*), April to September, 1884 in *Leo*, *Virgo* to February, 1885, then *Leo* again till June, on account of his retrograde motion, then *Virgo* to November, 1885, *Libra* to March, 1886, retreating into *Virgo* till July, then re-enters *Libra*, remaining to December, 1886, *Scorpio* to April, 1887, revisits *Libra* till August, then progresses through *Scorpio* the remainder of the year.

From the observations of the ancients, to whom we are indebted, Jupiter is stated to rule the following places:—Babylon, Persia, Hungary, Spain, and Cullen.

Aries rules England, Germany, Denmark, Lesser Poland, Palestine, Syria and Naples, Florence, Verona, Padua, Marseilles, Burgundy, Saragossa, and Bergamo. Therefore, Jupiter in *Aries* embraces all those countries, cities, and towns.

Taurus rules Ireland; that is why, in the hieroglyphic of any almanack, Ireland is represented by a bull, i.e., *Taurus*; the same constellation also governs Persia, Great Bladud, Asia Minor, the Archipelago and Southern Russia, Dublin, Mantua, Leipsic, Parma, Franconia, Lorraine, Cyprus, Samos, and Navarino.

Gemini rules other parts of the world, which I will not weary my readers, or trespass on the kindness of the Editor, by enumerating. It will readily be perceived that there will be ample scope for excuses to be made that this or that circumstance carried the pestilence "that wasteth at noon-day" to unaffected parts. As I do not believe in chance, but in a Supreme designer and controller of all events on this earth, therefore, I consider the planets are the secondary causes, or medium, of all the evils flesh is heir to.

Saturn will be in *Gemini* from the summer of 1883 to 1885, the time when London will come more particularly under his influence, the worst months being July, August, and December, 1884; also January, April, and May, 1885, when I fear our modern Babylon, and probably the west of England, will be decimated alarmingly; the effect of Jupiter will fall out more par-

ticularly in July, 1882, and September and October, 1885. Paris and Versailles will suffer at the same time, Uranus being in square to the ruling sign of those places: as on nations so on individuals, which shows the advantage of a personal knowledge of the motions of the planets.

The great tribulation mentioned in the 24th chapter of Matthew is hastening to fulfilment, and I opine the first fifteen verses of the 14th chapter of Zechariah will be fulfilled near the time of the appearance of the

STAR OF BETHLEHEM,

viz., August, 1887, simultaneous with the total eclipse of the sun and moon. Zechariah says, "The light shall not be clear" (precious) "nor dark" (thickness). Matthew says, "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The last clause seems to point clearly to the influence of the planetary orbs (plural being used in all translations). The seven years' covenant I fully expect will be made this autumn, if not generally known. Let us be on the watch-tower, and if not worthy to ascend in the first translation, and permitted to go unscathed through the great tribulation, it is the sincere and earnest wish of the writer that every reader of the foregoing may be amongst the harvest of the Lord, and descend with the Son of Man at the inauguration of the millennial age, when this earth shall be the paradise of God.

E. CASAEI.

137, High Street, Watford, July 3.

OBITUARY.—WILLIAM PERKS.

To the Editor.—Sir,—Mr. William Perks, of 312, Bridge Street, West Birmingham, who has been for the past five years connected with an ailing and weakly body, was released from his physical sufferings on Saturday last. Mr. Perks commenced his investigations into modern Spiritualism between seven and eight years ago, and for the last five years and a half he has kept an open room for seances, lectures, and spiritual enquiry generally. The meetings, which have been in your list of spiritual gatherings for the above period, have been held on Wednesdays and Sundays all the year round, and I may safely assert that thousands have received benefits from the uninterrupted facilities which Mr. Perks' spiritual hall afforded. His body will be interred in the old cemetery in the spiritualistic method on Thursday, August 5th, 1880. He instructed me some three weeks ago to take charge of the funeral arrangements, and to conduct them in the enlightened manner customary among Spiritualists. We all much regret that this announcement will be too late to advise friends of the event. Private cards will be issued to the various Spiritualists in the town and district, and we have no doubt but that a goodly attendance will take place. A report of the proceedings will be duly forwarded to the MEDIUM. Of the worth and the character of Mr. Perks as a spiritual worker, I and all those who were acquainted with his quiet but intensely earnest zeal, can speak with respectful admiration, and I regard it as a highly spiritualistic virtue that a man should work like friend Perks, and not take to himself undue praise for the work which he undoubtedly accomplished. He was a warm and true friend of the Cause, and his reward will be great and safely secure. May peace and goodwill go with him is my earnest and sincere prayer.

A committee is in course of formation whose object will be to collect a small fund to bestow upon Mrs. Perks. From the many who know Mr. Perks, and who perhaps feel some kind of obligation to him for good service rendered, a reasonable amount is expected. Mrs. Perks is advanced in years, and is unprovided for. Trusting that you will kindly find space for the above, I am sincerely yours,

Lozells, Birmingham, August 2nd, 1880.

J. W. MANONY.

MARY LOUISA ALDERSON.

In affectionate remembrance of Mary Louisa Alderson, who departed this life July 23rd, 1880, and was interred at Warley Cemetery, July 26th, 1880.

Farewell, loved flower! we miss thy smile—

Thy filial duty ever true;

Thy heart indeed possessed no guile,

Thy fragrance equalled was by few.

On Sunday, August 1st, Mr. A. D. Wilson, of Halifax, occupied the platform at the Spiritualist's Lyceum, Sowerby Bridge, taking for his subject the two following Scripture passages: Psalm xlii. 11, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God"; Psalm xxiii. 4, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." The discourse, which was listened to throughout with undivided attention by a numerous audience, including many young females, was dedicated to a departed female member of the Lyceum.

46, Conway Street, Hopwood Lane, Halifax. WILLIAM WALKER.

LIVERPOOL.—On Sunday August 1st, 1880, the guides of Mr. J. C. Wright delivered two trance addresses, one at 11 o'clock in the morning, on the "Spiritual Character of Jesus." There was a moderate attendance. Mr. Ainsworth, of Manchester, presided. In the evening the hall was crowded. Mr. Shepherd presided. The guides of Mr. Wright spoke for upwards of an hour on "Progress and Personal Identity." The audience listened with rapt attention, and repeatedly applauded the speaker at the conclusion of the address. Mr. Wright, still under control, asked the audience for a subject for a poem. A person in the hall gave the word "Hope," when a splendid impromptu was given by "Goethe." Next Sunday Mr. Wright will again occupy the platform at Perth Street Hall in the morning at 11 o'clock, and in the evening at 6.30. The subject in the evening will be left to the choice of the audience, and the whole discourse will be rendered in poetry. Mr. Wright's meetings in Liverpool are becoming very popular, and a grand lecturing season is anticipated; the old enthusiasm of other days is returning.

MEETINGS FOR MR. WOOD, OLDHAM.

A meeting will be addressed by Mr. Wood, at 268, Chapel Street, Salford, on Sunday, August 8, at 6.30. The Manchester and Salford Spiritualist Society will devote the whole of the proceeds to Mr. Wood.

A meeting will be held at the house of Mr. Murray, 1, Broadgate Street, Aston-under-Lyne, for the benefit of Mr. E. Wood, of Oldham, who will deliver a trance address at 8 p.m., Wednesday, August 11th.

THE MIDLAND DISTRICT SPIRITUALISTS COMMITTEE.

The above committee will hold its eighth Quarterly Conference in the Lecture Hall, Silver Street, Leicester, on Sunday, August 8th. Committee meeting at 10.45 a.m. Conference at 2.30 p.m. Public meeting at 6.30 p.m., when the guides of Mr. E. W. Wallis will lecture upon "Spiritualism, the Religion of the Humanity of the Future." Collection at the close. Spiritualists from the surrounding towns are especially desired to attend the conference, as important business must be considered and arrangements made for an active campaign during the autumn and winter months.

R. HARPER, President.
E. W. WALLIS, Hon. Sec.

OPEN-AIR MEETINGS.

ALINDALE, CO. DURHAM.—The open air meeting of which Mr. Hardy, Consett and Mr. Todd, Leadgate, have written, will take place on Sunday, August 8th, in a field close by Ebchester Station, kindly granted for the occasion by T. Smith, Esq. The following gentlemen will address the meeting: Mr. J. W. Mahony, Birmingham; Mr. Smith, Mr. Urwin, Mr. Carey, and Mr. Matthews, Newcastle-on-Tyne. To commence at 2.30 and 5.30.—J. Cross, Sec.

OPEN-AIR MEETINGS.—The Spiritualists of West Pelton have made arrangements to hold three open-air meetings on Sunday, August 15, in a field close to West Pelton (kindly granted for the occasion by Mr. Hodgson, farmer, Eden Hill). The meetings will commence at 10.30 a.m., and 2 o'clock and 5.30 p.m., and be addressed by Mr. John Mould, Mr. W. H. Lambelle, Mr. Burton, Mr. Urwin, Mr. Dawson, Newcastle; Mr. Dunn, New Sheldon; Mr. Westgarth, Sheriff Hill; Mr. Wake, Crock; Mr. Dodds, West Pelton. Tea will be provided for strangers. Should the weather prove unfavourable the meetings will be held in the Co-operative Hall.—GEO. CARR, Sec.

A DAY DOWN THE THAMES PROPOSED.

To the Editor.—Dear Sir,—I wish to propose a day in the country for the London Spiritualists, and have been making inquiry for some time, to find a place suitable and convenient, and nicely enclosed. Boswell Heath Wood has all the advantages required, and is also a place where no one would be admitted without a ticket. I think this place would do very well for a picnic, and after tea a very pleasant meeting could be arranged for the excursionists.

Boswell Heath is between Woolwich and Erith, on the South Eastern Railway, nearest station Abbey Wood. Arrangements can be made for special train by writing to Secretary, S.E.R., London Bridge, and further arrangements can be entered into for marquee, dinner, tea, &c., which can be supplied by communicating with Mr. Tiddymot, Station Road, Crayford, Kent. The expense for large marquee would in some respect be arranged according to the quantity for dinner and tea.

Could I do any more in this matter myself I would, but cannot; so must leave it with you,—place it as a memorandum in the MEDIUM. Someone may take it up, or do what may seem best.—And believe me, yours fraternally,

W. WATTS.
The Cottage, Shaphard Lane, Dartford, Kent,
August 3, 1880.

LEICESTER: Silver Street Lecture Hall, Sunday, August 1st.—Our Sunday morning meeting was pretty well attended, considering that we have two mediums ill. Mrs. W. is still very ill. The other friend has gone out for the good of his health. I hope he will come back quite restored, so that he will be able to take the platform, and more developed for the working of the spirit influences. In the evening the platform was taken by one of our local mediums in his normal state on his experiences—how he became a Spiritualist. He was listened to by more outsiders than Spiritualists. Our hall will be occupied by the Midland District Committee on Sunday, August 8th, and I hope on the following Sunday by a medium from Birmingham. Morning 11, evening 6.30.—R. WIGHTMAN, Sec., 56, Cranbourne Street, Leicester, August 2nd.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, Dalston, E.—To the Editor.—Sir,—Our room was so crowded last Sunday that no space was left for our ordinary seance. The alternative presents itself either to limit the sitters or to devote Sunday evenings to trance and inspirational addresses and the development of latent mediumship. The voice of the meeting was in favour of the latter, so the suggestion will be carried out, and a collection will be made towards expenses. At our after meetings on Sunday nights, when two or three have been gathered together, there has been in a moment a mighty influx of spirit-power, viz., chairs descending upon the table, the table a massive one, four feet in diameter, floating in the air several feet from the floor; brilliant spirit-lights shooting in all directions; numerous direct spirit-voices of friends and strangers; spirit-hands descending and shaking hands with the sitters; and spirit-forms walking round the room, placing their arms round the necks of the sitters, and also their faces upon them. A pretty experiment is placing a white china cup upon the table, and as it gyrates through the air, carried by a spirit-hand—a beautiful delicate hand—inside the cup is plainly seen, illuminated by its own light. Our tea-meeting is on Sunday, August 15, at 3 o'clock. Tickets 1s. each; and admission by ticket only. The after-meeting next Sunday, the 8th inst., will be devoted to the consideration of the best means of promoting Spiritualism in this district. A few more required for our Sunday morning meetings, at 10.30, for the development of "Form Manifestations."—Faithfully yours, C. R. WILLIAMS, Sec.

THANKS FROM MR. WOOD, OLDHAM.

To the Editor.—Dear Sir,—Will you kindly allow me a short space in the MEDIUM AND DAYBREAK to thank all those friends who have assisted me in my distress. I have been cheered, not only by means but by kind words of sympathy.

I am glad to say that I am improving nicely; but with regard to my child I cannot say which way she will take. I also thank you, Mr. Burns, for placing my case before the public. With thanks to all, I remain, yours respectfully,

36, Greaves Street, Oldham, August 3rd, 1880. EDWARD WOOD.
[Further contributions to the aid of Mr. Wood may be remitted to the above address. We are glad to see that his long continued services to the Cause are thus recognised.—ED. M.]

DR. SCHIEFFERDECKER'S CONCLUSIONS.

The late Dr. Schiefferdecker, of New York, in a monograph which he prepared upon the subject, came to certain conclusions in which Dr. Wm. H. Weber perfectly coincides, and prints in the memorial volume of the Twelfth Class of the Eclectic Medical College of the City of New York, published in 1875. Those results were—

1. That it is not true that vaccination is a preventive of small-pox.
2. That cow-pox virus is as decided a poison as that taken from the small-pox patient.
3. That vaccination propagates a variety of other diseases more fatal than small-pox, such as scarlet fever, croup, typhoid fever, scrofula, consumption, syphilis, cancer, tuberculous formations, diphtheria, &c.
4. That small-pox as well as other diseases, when they fasten upon people who have been vaccinated, are more malignant and difficult to cure than when they attack persons who have not had their blood thus corrupted.
5. That longevity has diminished since the introduction of vaccination.

ALFRED E. GILES.

Hyde Park, Mass, U.S., June 10.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—On Sunday evening last, Mrs. C. L. V. Richmond delivered one of her surpassingly brilliant and argumentative discourses, on the "Inner Life." The Hall was crammed, numbers having to go away. After the discourse questions were allowed and answered with the greatest ease and clearness, giving apparently perfect satisfaction. An impromptu poem brought the meeting to a close. The collection, considering the size of the hall, was excellent, and entirely given by Mrs. R. for the society's funds. Many a desire was expressed that Mrs. R. may come again when she returns to London. On Monday Mrs. Olive very kindly gave a seance, which was numerously attended, and a most harmonious time was experienced. Mrs. Olive's controls have intimated their pleasure, and the medium her willingness to come on the last Monday in each month, entirely for the benefit of the society. The Friday evening meeting, also Tuesday's, will be suspended for a week or two. On Sunday evening next, at 7 prompt, Mr. I. Mac Donnell will deliver a discourse on "The Miracles of the Gospels." This will be an interesting discourse. On Monday, Mr. F. J. Wilson will lecture on "Comprehension," and explain his pictures on the wall of the hall.

FOLLY OF ESTABLISHED MEDICINE.—No science can flourish if it be enforced by the State. If Newton's astronomy were enforced, we should lose the means of knowing whether it were true. So of religion. In consequence, we all now understand that the State transgresses its limits if it enact anything in science or in religion. Equally so as to medical art. I am not yet very old; yet I remember enormous change in medical practice. About forty years ago I had 220 leeches put on me in fever, and I believe my constitution has never recovered from it. Such was the practice of that day. Blood was in general taken copiously from the arm. Also in apoplexy, cupping on the temples or back of the head was used. What a horrible mischief it would have been if Parliament had enacted bleeding as compulsory, so as to sustain if when practitioners desired to disuse it! More recently, it was the rage to give wine in typhus fever; but the tide has turned. In Longford Fever Hospital, Ireland, and in Scottish and London Hospitals, alcohol is now disused; and, as reported, with excellent result. How mischievous it would have been to pass a compulsory law twenty years ago at the bidding of the then ascendant school of medicine, to command the giving of wine to fever patients! Evidently, as an astronomer and a theologian must be left free by Parliament, so must a physician. To enact a medical creed, or command a medical process, is usurpation—not legitimate legislation, even viewed from the scientific side.—Prof. F. W. Newman.

SAFES AT THE SYDNEY EXHIBITION.—The last mail from Australia has brought the list of awards granted by the jurors at the Sydney International Exhibition in the class of safes, and it is satisfactory to notice that Mr. Chatwood has again carried off the highest award. The final awards have been for Great Britain: Chatwood, special 1st class; Milner, 1st class; Tann, Price, and Sicker, 2nd class; Whitfield, 3rd class. For America: Herring, 2nd class. For Belgium: Allebos and Hoerics, 4th class. For Austria: Wertheim, 4th class. None of the colonial-made safes ranked higher than 3rd class. The analysis of the jurors' report places the British and foreign competitors in the following order of merit:—Chatwood 1st, Milner 2nd, Price and Tann equal—3rd, Sicker 4th, Herring 5th, Whitfield 6th, Allebos, Hoerics, and Wertheim 7th. It will be observed that Mr. Herring, Mr. Chatwood's old competitor in "The Battle of the Safes" at the Paris Exhibition of 1867, put in an appearance at Sydney, only to be again defeated. It is also gratifying to find that wherever Chatwood's safes are brought into competition with the safes either of first-class British houses or those of the best foreign manufacturers they invariably take the highest possible position. The jurors of the Sydney Exhibition have only confirmed the judgment of the jurors of all previous exhibitions. Chatwood in this last competition stood alone in the fact that his safes attained the highest possible number of marks in every test—thieftproof, fireproof, finish, and cost. The competition really seems to have been between the two great English houses of Chatwood and Milner; all the other competitors being far behind, as seen above.—The Bolton Chronicle.

MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, August 8 and 9.
GLASGOW.—Sunday, August 15.
LONDON.—Sunday, August 29.
YORKSHIRE DISTRICT.—September 12 to 19.
Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

LEICESTER.—August 8. Conference of Midland Spiritualists' Committee, at 10.45 and 2.30. Public meeting at 6.30 p.m. Subject: "Spiritualism, the Religion of the Humanity of the Future."
PARK GATE, near ROTHERHAM.—August 14, 15, and 16.
KEIGHLEY.—August 22. GLASGOW.—September 12 and 13.
MANCHESTER.—August 29. NEWCASTLE.—September 19 and 20.
NOTTINGHAM.—September 5 and 6.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

(Late at Trinity Coffee Tavern).

268, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

Aug. 8.—Mr. Wood, Oldham (special). Aug. 22.—Mr. Wright, Liverpool.
Aug. 15.—Mr. Harper, Birmingham. Aug. 29.—Mr. Wallis, Nottingham.

J. CAMPION, Secretary.

P.S.—Doubtless most readers of the MEDIUM have seen an account of the illness of Mr. Wood, medium, of Oldham, and the appeal to help our friend in his distress. Our meeting on the 8th inst. will be entirely for his benefit, and we shall be glad to see present all sympathising friends, who have hearts and hands ready and willing to assist our brother to lighten his burdens and to lessen his sorrows and trials. Friends at a distance can have tea, 6d. each, at R. Rouse's, Temperance Hotel, 254, Chapel Street, Salford.

MRS. ESPERANCE'S SEANCES.

At 29, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Clarendon, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 8.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Mrs. Richmond, at 7 p.m. Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance at 7.30; every other evening, except Thursday, at 8. Miss Barnes and other mediums.

TUESDAY, AUG. 10.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, AUG. 11.—8, Bournemouth Road, Rye Lane, Peckham, S.E. Select Seance, at 8 p.m. prompt. (Trains and trams within a few minutes' walk).

THURSDAY, AUG. 12.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 8, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MANCHESTER and SALFORD Spiritualists' Society, 268, Chapel Street, Salford.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, AUG. 9, LIVERPOOL, Perth Street Hall, at 8. Lecture.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

TUESDAY, AUG. 10, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, AUG. 11, BOWLING, Spiritualists' Meeting Room, 8 p.m.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, AUG. 12, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

FRIDAY, AUG. 13, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

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MISS FORSTER'S ANNOUNCEMENTS.

letter which I addressed to Mr. Freeman, and which was printed last week in connection with the recent *soirée* in aid of the Spiritual Institution, has been so kindly responded to, that I take a pleasure in giving the subject further, and to that end I have requested that space be given me in the MEDIUM, or that a separate sheet be printed for this work.

I do so, because I am convinced that it is high time that someone came forward and took a decided stand in favour of the work of the Spiritual Institution; and I make no apology for doing so, but consider it my duty as a Spiritualist to act as I am doing.

We ought all to be proud that we have a Spiritual Institution which so deserves our confidence and co-operation, and it will be little short of a disgrace if Spiritualists do not quickly place its work of usefulness on a substantial footing.

Mr. Burns has my £5 to the Publishing Fund, and the sums and letters given below have also been received. Mr. Burns does not desire us to give him this money, but to *lend* it to him to produce works the sale of which will make the Institution more self-supporting. Mr. and Mrs. Burns have done nobly, and richly deserve all the help they require.

ANN FORSTER.

MRS. MAKDOUGALL GREGORY, who has been a depositer for years, has renewed her deposit with best wishes.

MRS. COOPER has deposited £5 with expressions of goodwill for the Work.

FROM "SCOTCH GARDENER."

I enclose a ten-pound note which you can have the loan of until you are in a position to easily return it.

July 2nd, 1880.

FROM A LADY IN THE MIDLANDS.

Mr. Editor.—Sir,—I am glad the *soirée* in aid of the Spiritual Institution was a success, and trust the appeal made by Miss Forster and the "Scotch Gardener" will meet with many responses, and, to practically show my appreciation of the effort now being made in behalf of the above Institution, I inclose £5 towards the Book Publishing Fund.

As it is only by united action that any permanent good can be accomplished, I hope, now a movement has been started in the right direction, that such a sum will be placed to the Book Publishing Fund as will relieve Mr. Burns from his many anxieties, and enable him to carry on with greater comfort to himself and with increased advantages to others the spreading of spiritual literature, so that with one great effort we may henceforth have

the satisfaction of knowing that the important work carried on at the Spiritual Institution is not crippled for want of means.

July 6, 1880.

E. L. W.

FROM DR. BROWN, BURNLEY.

I must say that I am well pleased with the address by Mr. Freeman; I coincide with it in every way, and think something ought to be done to put the Spiritual Institution on a sound footing. To show that I mean what I say I enclose £10. Had it not been for the Spiritual Institution, 15, Southampton Row, and the MEDIUM, I would not have been a Spiritualist. To me the MEDIUM is not only the best spiritual paper in England, but in the world; and I never think I have done enough for it. I only wish I could do more, until I could say I have done my duty.

FROM MR. F. COWPER, EDGWARE ROAD.

Madame,—Enclosed is P.O.O. for £1, towards the Publishing Fund, which I have great pleasure in sending, feeling sure Mr. and Mrs. Burns are in every way deserving of the kindly interest you are taking on their behalf.

ELIZABETH COWPER

To Miss Forster.

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