



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 550.—VOL. XI.]

LONDON, OCTOBER 15, 1880.

[PRICE 1½d.]

DISCOURSE

Delivered at Neumeyer Hall, Bloomsbury Mansions,
Hart Street, London, W.C., by

MRS. CORA L. V. RICHMOND,

Under the influence of her Spirit-Guides, on Sunday
Evening, October 10th, 1880.

INVOCATION.

O Eternal Spirit, Thou life and light divine; Jehovah, God, and Lord; Thou whom in every age and among all nations men have worshipped; whose light, divine and ineffable, sustains and moves the visible universe, controlling alike the invisible; whose glory is the law of the universe; whose light is the light of the soul; whose mind and all-pervading presence govern every form of being; God, we praise Thee alike for the summer and winter, alike for the spring and the breath of autumn, alike for prosperity, and that which men call adversity, alike for birth into the outer life and that higher birth that men call death, for with all forms of being Thy life is interblent, and every change is but another token of Thy power and goodness. But for that immortality which encircles and encompasses all, the life of man would be void: the sublime attainment of intellect would be nought, and science, with all her grandeur, would pale, sinking down to the vortex of annihilation; but Thou art, and therefore all things move because of Thee. Life and light are thine, and the quenchless spirit of man tethered and bound with clay is still conscious of its divine inheritance, still grapples with the infinite, still strives to know more of that spirit towards which it is tending, and uplifts itself in sublime meditation and thought unto Thee. O God, with quickening pinions of inspiration Thou hast cleft in twain the darkness of error in past times; so be Thy presence and light in our midst, that our lives may be uplifted, our hearts illumined, and Thy children here made conscious of the breath of Thy spirit. Make us one with Thee, and may our ministrations be of truth, our words of wisdom, our thoughts of praise unto Thee, now and evermore. Amen.

SPIRIT-TEACHING.

The subject of this discourse is spirit-teaching. As on last Sunday evening was depicted the conditions of mediumship, to-night we propose to consider that which naturally follows from mediumship, the teachings of the spirit-world. Two difficulties beset the investigator at

the outset. One is the primal belief among all classes of religionists that death immediately releases the mind into a condition of absolute knowledge—that if a person be immortal and saved, he is therefore all wise. The thought that a disembodied spirit can be equal to the Infinite has never been logically considered, or men would not have that opinion; but somehow it has been supposed that by the change called death the disembodied spirit is admitted into the region of absolute knowledge. Nothing could be further from the teaching of Spiritualism itself. Every spirit on manifesting claims only such knowledge as experience gives, added to the knowledge possessed when upon earth—which the spirit may perhaps have been obliged to unlearn since it might not have been correct; but no spirit claims absolute knowledge, none claim indeed to have other power than that which by spiritual unfoldment is granted them after their entrance into spirit-life, and this unfoldment must be the direct result of their own aspirations. Consequently, if in communication with a disembodied spirit you ask a question, and the answer is “I do not know,” you seem to manifest great surprise that a disembodied spirit should still not be possessed of illimitable knowledge, forgetting that it may not be a subject upon which they have ever sought any knowledge; and the law of spirit is even on earth that the mind cannot be imbued with knowledge that it has no desire to receive. How many of you are aware of this in your own daily life? You are much occupied with a subject—perhaps it is chemistry, geology, or geography,—and you meet a person equally intelligent with yourself who knows scarcely anything of the subject that most engrosses you. You may manifest surprise that they have never taken the trouble or had the interest to investigate the subject; at the same time you do not discredit their being human, because they do not know what you know. The same is true of disembodied mind. Whatever subject engrosses the affections, or interests the real nature, will be the subject upon which the disembodied spirit is best informed, and that subject and its sources must be traced, not in the same manner as in earthly life, but by mental and spiritual processes, quite as necessary to unfoldment. If, then, a spirit addresses you—be it the spirit of individual friend, a father or mother, a sister or brother, and he or she give advice—if you would have accepted unqualifiedly their advice while upon earth, finding by experience that they were invariably correct, that would be the standard by which you would judge the spirit;

but if you would not have accepted it unqualifiedly, if, as an individual, you still have an opinion, and if that opinion is to be exercised in the government of your affairs, then you should only accept the advice as a portion of the affectionate counsel that such spirit may give, always making allowance for the added degree of perception that spirit-life may afford, and that it is quite possible that these spirits communicating may see a little more clearly into the future than yourself. But it is not right to accept as unqualified wisdom that which only claims to emanate from a finite mind like your own. You may trace this through every utterance from spirit-life. An affectionate mother may say to her child, Do this; an affectionate father may say, Do that; and to a limited extent that counsel may be correct; but there still is a larger wisdom *beyond theirs*, and what they may with the utmost sincerity of opinion believe to be the truth, may be still overlapped by a wisdom diviner than theirs; and if there is in your life a necessity, or if there is a line of life that seems to be unavoidable owing to your condition of unfoldment, then that parent or disembodied spirit cannot avert, or change, or alter this merely because of love for you and are near you. Though spirits may witness that which comes into your life as the result of your own ignorance or your own shortcomings with sorrow, and though they may warn you against it, still, if the lesson has not been learned you will doubtless not heed their advice or the higher wisdom, and they cannot avert that which may come to you as necessary in your life experience.

There are also, it is to be remembered, classes of minds in spirit-life as varied as those upon earth. It is common for messages to come from Roman Catholic spirits sustaining the Roman Catholic faith. It is usual for an Episcopalian, Baptist, Methodist, Presbyterian, and others of divers faiths, to sustain the faith in which they departed, with the modification that the change called death enables them to realise that some portion at least of the creed might have been a mistake. But in all instances of recent departure from earth the spirits give each their own degree of unfoldment, and their own knowledge so far as it extends. To many minds this is most perplexing, since they earnestly desire an absolute authority. Then has it never occurred to you that this absolute authority which you covet so much, and upon which you wish to rely, is the very bane of existence? Absolute authority is in truth itself and in the highest expressions of truth that have been given to the world; but all lesser degrees of truth must of necessity throw humanity upon the resources of its own conscience, and that after all is given for a light. If you had no conscience you would not be required to act upon it. Having it, of what value is it if it is to be supplanted by an authority whose *ipse dixit* you are to take without questioning? If authority and conscience go hand in hand, then that is all that is required; but authority without a conscience is stultification, is idolatry, is that which you condemn, and which the ages have endeavoured to overthrow.

Spirit-teaching also includes new propositions that are to be accepted by minds with reference to their various application, whether in science, philosophy, or religious ethics, as belonging to the realm of their (the spirits'), unfoldment; and, whether the philosophy come from highest sources, or whether it come through intermediate agencies, the object is not to all at once *convince* the human mind, and have men accept it, but rather that the human mind shall open gradually to receive new ideas that are often given as suggestions. Many thoughts are expressed in this manner from the spirit-world that are not intended for you to consider final, but are suggestions, the pointing out of methods and means and the clear indication of the spiritual unfoldment.

It thus becomes a question, particularly to the religious mind, Shall I leave a certainty for an uncertainty—shall I leave the sure foundation upon which I rest for that which may lead me into an unknown sea of

doubt? But you are not required to leave any foundation; if you have it you cannot leave it, and the spirit-world is only like the opinion of friends and companions whom you may meet in daily life, and yet who do not upset the sure foundation. Besides, that foundation upon which theology rests has been variously interpreted; there can be no surety in mere creed, it must be in what lies beyond creed—the truth itself, and upon this subject there are no two opinions in the world—that is, upon the great general subject of what constitutes the surest foundation. The golden rule as the basis of all Christian action is to be found in some modified form in every land beneath the sun. The law of hospitality as infallible is a lesson taught by the most savage races. The Arab on the desert, the Redman on the plains of North America, teach a lesson of the inviolability of the stranger and the guest. All teachings that tend to enlighten and uplift humanity—to make mankind friends instead of strangers, to draw aside the veil which severs you, race from race and kind from kind—this is embodied in the highest teachings of the world, and that spirit of Christianity upon which all truth must rest is not to be found in any version of dogma or creed, but rather in the *spirit* itself, which Jesus warned you to accept. The Mahomedan will sometimes slay his brother for a point of difference in baptism, as to whether it should begin at the fingers' ends or on the forehead. Are not Christians sometimes too contentious of creed, forgetting also the baptism of the spirit? And if you have authority that is unqualified, you must go deeper than the external commentator or the diversity of creed found in Christendom. Then the truth upon which you rest is not an external statement, but spirit; and that spirit, fortunately, possesses all grades of intelligence, and abides in the spiritual as well as in the material world, and constitutes the basis of all real exaltation. Whatever teaching, therefore, comes to you from the world of spirits that shall tell you to hate your fellow-man and to do your fellow-being wrong, you would know this is not right to follow, and whatever appeals in a subtle way to any human selfishness that in its results would tend to cause you to injure your fellow-being, you would know this is not right. Therefore you are tried and tested in various ways; messages come to you from the world of spirits, not as finalities, but to lead your mind on to growth, strength in goodness, and to discern the truth from that which is seemingly false, for by analysis of this kind the spirit is gradually unfolded.

Then the question is, Is there no limit, is there no restraint? May all specious kinds of philosophy, all sorts of sophisms or of falsehoods and false teaching be introduced from the spirit-world? Have you not sent these into the spirit-world? Do they not exist in the human world? Shall human minds be suddenly uplifted and exalted from all trivial forms of contention and falsehood by being changed in what is called death? Is not the great lesson of life to sift these various philosophies and creeds, and to find a measure of truth in the whole, and are not all human differences merely external obstructions which come in the way of perceptions that may be originally and intrinsically the same? Who can deny that the foundations of all religions are similar when in the great primal essence of all faith there is an upspringing of the soul, a veneration for the Infinite, a respect for the instruments of God's inspiration and a love of humanity? Who can deny that the great, grand work of all human progress and intelligence must have its origin and source in the same springs and foundations of life? But spirits, as mortals, may present these truths variously—some may see them darkly, others may see with more open vision, and the broader and higher the vision the clearer is the light of truth to their minds.

Then, you will also ask—and these are questions that are for ever recurring—How shall we know the true from

the false in a new proposition? We answer, It is not necessary for you to know at once. If an idea or a proposition is given which you do not understand, give it time; let it grow in your minds, or let it be rejected according to the standard of truth that is implanted there. The great trouble with the human mind is that too soon it closes up the avenues of information on any subject, and if it has a small grain of thought or an idea, concludes that that finishes the proposition. Why should you wish to seal up a subject? Why not say, I do not know; I wait for further light? And if a proposition or inspiration is given you from the world of spirits that your mind rejects, still it may afterwards recur to you again and again, until, by gradual unfoldment, your mind receives that which it at first rejected. This will naturally prove that the mind is subject to change, and that teaching which is not good will ultimately be rejected because of its inadequacy to lead humanity to higher knowledge, while teaching that is ultimately good will lead mankind to higher and loftier fields of attainment. The great aim of spirit-teaching and of Spiritualism itself is to enlarge the human mind—to make you capable of thinking for yourselves, to predicate nothing upon simple authority. But if a mind is not capable of teaching you, you cannot be taught by that mind. None but a mind superior to your own can instruct you; if inspiration does not ensue from communication, you must therefore judge that the mind communicating is not an instructor, and every form of life, even human life, soon leads you to discover this. If you meet with a mind that is superior to your own, how soon do you learn to look up with veneration and with respect! The superiority is manifest. The knowledge that is therein contained, couched in humility, reveals itself in every gesture and tone. You become a pupil without knowing it. If, on the other hand, the mind is inferior to your own, gradually you become the tutor; your hearer leans upon you, and this without arrogance, without self-seeking. The law of demand and supply is as perfect in its balance in the spiritual or mental world as it is in the material world. No man can feed your mind who has not something to give. No spirit can feed your spirit that has not food to offer, and that which is specious, and that which is sophistical, and that which is false will fall like chaff before your intellect, or before your spirit, and you will one day discover that that which was clothed in beautiful language may, nevertheless, not contain the essential germ of food that you sought, and yet somewhere in the voice of a child, or in language the simplest, you may find the choice grain that you have coveted—that which your spirit has longed for, that which your mind feeds upon, and this you know is spiritual food.

In the complete order of the universe the spiritual is governed as the material, and by a law of cause and effect the spiritual world lies one door nearer to the causes of things. While grades of spirits of higher order may perceive in vast cycles of time truths that you are not ready to understand, this is handed down to you in successive gradations, little by little and morsel by morsel as you are able to bear, and even these spirits who are your ministering guardians may not know of the whole of the truth which they minister.

Christ said often to his disciples "I have many more things to tell you, but you cannot bear them now." So he spoke in parables. So he very often veiled the meaning of what he taught, that only those minds who were illumined could discover it. Speaking in parables is like giving children an illustration; you talk of a flower and they do not understand what you mean, you give a flower and they will perceive the expression of it. Symbolic language is frequently made use of in spirit-messages, not as a finality, but in order to show the truth in a different light, and present it to your varied understandings according to the state of the spirit and your own requirements.

But after all you ask, Is it true that there is no general supervision? Are minds left at the mercy of other

minds? We answer, There must be supervision or there is no spirit. The higher always superintends the lower; that which is less is always ultimately governed by that which is greater. Though you may permit your children to play in the room apparently unnoticed and unobserved, you are still watchful of every movement. The mother still discerns if anything is wrong, and they are left to their own small wills in perfect freedom, but the larger will nevertheless superintend. The same is true of all communication between mortals. Though from an external stand-point the world seems haphazard enough in the influence that human beings have upon one another and in all their relations and strivings, still it does come to be a fact noted by the ages and recorded by genius, sage, and prophet that ultimately the highest prevails—that ultimately the truth is perceived; that ultimately the waywardness of human life, that teaches its own lesson to those who are wayward, still serves a purpose of human advancement; and that though the Cæsars may slay and the Alexanders may conquer, and the Napoleons may set at naught all other nations, there comes a time when the balance is made equal, and when beyond the material power the spirit preponderates. In the same degree and ratio, but with much finer and more intricate blending, the spiritual world is supervised, but because removed from material life and material temptation, the spirits of departed ones necessarily are more nearly amenable to the control of higher beings, since they have ceased to have earthly passions, and have only the result of earthly passions, which is ignorance or undevelopment. Therefore, we would say, not only because it is true, but for your success, and strength, and support, and sustenance, and encouragement, Do not think that you are going blindly into a whirlpool of contending views without guide or compass, or rudder or sail; for truth is of so bright a nature that those who earnestly seek cannot fail to find, and above the contending opinions or conflicting messages its benign rays will beam brightly and surely on the pathway of him who seeks. But if you are imbecile, if you are indolent, if you really sit supinely and let every one buffet and blow you, then you will be helpless for a time, for only the balanced mind—the mind balanced in searching earnestly for truth—can be well accustomed to mingle with various forms and creeds and still preserve unscathed the integrity of conscience. How few in the world can say, "I mingle with it, but am not of it"? How few can say that barter and sale, traffic and commerce, or any of the various forms of human exchange, have not in some degree affected the fine point of brotherhood that should exist among human beings? How few can say conscientiously that they have suffered no effect by mingling with the world?

Then this proves that you must, by the steady and gradual cultivation of this conscientiousness within, grow nearer to the truth by expression and manifestation of that which is within you. He who steadily evades or avoids truth, steadfastly and continuously enervates his capacity to perceive truth: just as you do not use your hand, it will gradually cease to be vital; but if you use your mind as you do your body, for all purposes of activity and help, you will find the mind as ready to reject that which is poisonous as the body rejects that which would do it an injury. And in this rejection of that which is false there need be no pride of self—no self-consciousness—but that individuality that belongs to each mind, and is the beauty of all thought and ideas emanating from the spirit-world. We consider it the glory and boast of all spirit-teaching and philosophy that there is room in the universe for every man and woman's opinion; we consider that it does not invalidate the existence of any human life that each individual perceives, discovers, and expresses the truth according to his or her stand-point; and it is the great beauty and power of spiritual life that of necessity that which is highest and best must preponderate, since mind rises superior to matter, and spirit rises superior to mere mind or intellect by the consciousness of spirit itself. That which is brute force sinks into insignificance before

the mild, clear light of philosophy. Who is Alexander to Socrates; who reveres the mighty in arms more than a Plato; or who proclaims any king of the earth so great as him who taught with extraordinary mildness of spirit. The vanquishment of that which is beneath by the power that is above is the steady, conscious, and absolute work of life; and men, and disembodied spirits, and angels and archangels, can have no higher office than to minister to those who are beneath and receive from those who are above; while in the great conflict of life creeds, dogmas, sophisms, false philosophies, may sink, but souls are saved.

Spirit-teaching, then, can do you no harm. Human consciousness, wherever it abides in its ultimate and highest essence, will lead you nearer to the truth. Be careful that you are not led by your own desires instead of by the spirit. Be careful that you do not mistake your own intellectual selfishness for that which comes from within, for the voice of spirit is subtle, and its first demand is, Forget thyself, remember only truth.

THE LIGHT OF THE AGES.

(Subject chosen by the audience.)

The ancient splendour of the earth was said to dwell
In the All-Seeing Eye,
The sun, Osiris,

By whose magic spell
Each form beneath the earth and sky
Might manifest its life,
In whose blest power all majesty could dwell.

That light is but the light of earth—
The light of planets and the orbs
That move within creation's birth;
But what is this that ever proves
Itself the brightest in the dark,

That by the gate of death doth shine,
And for the voice of the soul doth hark
With sound almost divine?

Intent and deep, ineffable, guiding alone
By light of truth and love—

What power is this whose majesty and tone
The innermost of life must move?

If the sun's all affluent beams,
Reflected in the atom and the star,
Revealed in all that flowers, life still dreams
And glorious in the heights afar—

If this is beautiful to move
The world to worship and the mind to love—
What other light is that that beams

When the sun's light must fade,
When death and sorrow's dismal streams
Have of all gladness made

A charnel-house, and dull decay
Sits by the gate of day?

What light is that which shines
Beyond the dying—beyond the dead,
And over all rears sacred shrines—

Memorials where the angels tread
And light the martyr to his tomb,
The prisoner to the dungeon cell,

And out of Calvary's deep gloom
Breathes its immortal spell?

Buddha saw this Light in the East,
Krishna beheld it far away,

And Brahma at the primal feast
Of inspiration saw its sway.

O God, Thou knowest; for Thy soul
Is as a light ensphered in light,

Is joy and blessing—whose control
Bids man arise, and from final night
Behold what paves the starry way:

'Tis Truth alone that makes man free,
And Truth's blest name will ever stay
Lighting the ages yet to be.

A PARALLEL TO THE APPARITIONS AT KNOCK AND LIMERICK, AND AN EARLY CASE OF PART OF A SPIRIT'S ROBE BEING CUT OFF AND PRESERVED.

A parallel to the curious apparitions in Ireland whose objective reality seems supported by the testimony of so many, may be found in the life of one of the Christian saints, Ildefonso of Spain. This celebrated man lived in the early part of the seventh century, and was a monk in the Convent of Agali in Spain, and became afterwards Bishop of Toledo. He wrote much upon

asceticism, and, practising the rules of this Christian system of Yogi, his spiritual faculties were no doubt abnormally developed and active. He was particularly devoted to the culte of the blessed Virgin, whose perpetual virginity he defended against the then heretical opinions of the Helvidians. Once, in the night of the *fête* of "The Expectation of the Accouchement of the Blessed Virgin Mary," he had a vision of Saint Leonadin, who appeared and said to him, "O Ildefonso! through thee my Lady, who is glorified in the highest Heaven, shall live restored in fame!" whereupon Ildefonso, in order to obtain an abiding proof of the objective reality of this vision, seized the sword of the king Receswinthus, who was also present at the time of the vision, and cut off a portion of the veil of the materialised form, and which portion afterwards became a celebrated relic.

Another night Ildefonso saw the apse of his metropolitan cathedral brightly illuminated, and the holy Virgin herself (as he believed) seated on the episcopal throne, which he never afterwards dared to use. This latter apparition is the subject of one of Calderon's dramas, "La Virgen del Sacratio." This is an early instance of a portion a spirit's dress being cut off and preserved, and from similar cases in our day, who can rationally deny the possibility or even probability of this story.—(See Montalembert's "Moines d'Occident," vol. 2, page 209.)

A. J. C.
Lucerne.

SPIRITUAL THINGS MUST BE SPIRITUALLY DISCERNED.

On Sunday morning last, at Goswell Hall, Mr. W. Yates resumed the adjourned debate on "Spiritual Phenomena" by reading the following paper:—

It was proposed last Sunday morning that questions enclosed in three sealed envelopes should be submitted for answer to the agency of spirit raps, in three different localities, by entirely separate parties, and that such answers should be read here this morning, their truthfulness to be taken as a test of Spiritualism. To this I objected. I will now explain my reasons for so doing.

When Dr. Tanner commenced his forty days' fast, I remarked to some friends, "Now take note, if Dr. Tanner should succeed in accomplishing his task, even under the strictest supervision, there will be some who will as surely disbelieve and denounce him as an impostor and a cheat." This was eventually the case, some of the Medical Faculty being foremost in attacking the genuineness of the experiment. This occurred to me when the proposal of last Sunday was made. If the world will not believe Mr. A. R. Wallace, Mr. W. Crookes, Professor Hare, Col. Olcott, the Palaeontological Society's Report, and others, who rigidly tested the phenomena facts, by scientific processes, neither would they believe a member of this community in reference to the truthfulness of the communicating spirit or spirits, in such a case. If the replies turned out correct, it would at best be considered only a strange coincidence, while if incorrect, the fact would probably be magnified in the opposite direction, and unfairly so, because Spiritualists do not contend that all spirits are truthful; on the contrary, they advise us to try the spirits, as neither the spirits nor Spiritualists hold themselves responsible for the doings of others. Besides, it would be still necessary to prove that the replies were dictated by spirits. The existence of spirits, and the veracity of spirits, are two different degrees of the truth of Spiritualism, which no careful investigation would confound.

Now, considering that we are truth seekers, there should always be a willingness on our part to receive truth, without dictating how it should come. A course like that proposed seemed to me to be much like a challenge to the spirit-world. I need hardly say to those who are experienced in such matters, that a successful seance is seldom attained under those conditions; on the contrary, most of the very best tests are given whilst the members of a circle are passive, and very often while they are not expecting them. The avenues to spiritual truth must be approached from higher grounds than those which prompted one of old to say—"If thou be the Son of God, come down from the cross."—He saved others himself he cannot save." Once upon a time Moses challenged the spirit-world when he tried to put the Lord on his metal, lest the Egyptians and the Canaanites should have a bad opinion of the Lord—"And say, that he was not able to bring this people into the promised land."—"Therefore he hath slain them in the wilderness" (Numbers, xiv.). I trust that the Spiritualists of this day have a more exalted opinion of the Universal Father of spirits than they have of that of any lord of the lower spirit spheres who was presumed to be accessible to flattery, and affected by human opinions.

I think we all desire truth in relation to the phenomena. We cannot arrive at certainty unless we are quite sure of the foundation on which we found our expectations.

The senses, in their judgment of things spiritual, may even, unless subordinated to the spiritual faculties. In an investigation of so

recondite a nature as that of spirit-phenomena, we should endeavour, first, to commence by exercising the spiritual faculties: unless these are somewhat unfolded there can be no capability for spiritual knowledge,—there would be no means to determine the difference between what is or what is not of spirit-origin, or to decide what is due to mundane and what to spiritual causes. For instance, there are those who live a double life on earth, and how few of such are there who could tell how much of that life is spiritual or how much material. In some men the two lives are so evenly balanced that none but those who had become spiritualised could tell the difference or mark the dividing line between the two natures; neither could a materially minded man whose outer senses were unsubjected, who possessed no finer sense of an inner spirit be capable of judging between what is spiritual and what is material in the phenomena as they occur in some seances. Spiritual things must be spiritually discerned, else our judgment is of no more value than that of the blind man in relation to colours. On a recent occasion a person was advertised for who had the capability of distinguishing the finer shades of colour. Out of many applicants only a few were found to possess the necessary qualification, and some were even blind to the finer shades of colour: and so are some as to spiritual impressions. It requires natural ability and an educated vision to judge of colours, and an educated ear to be conscious of harmony: so also is an educated spiritual faculty required to enable one to appreciate the real in spiritual phenomena. Such are not afraid of necessary precautions to guard against fraud and deception; but impatient, hasty-minded, and superficial observers often deceive themselves with nothing but the appearance of fraud. For instance, because an individual can personate and imitate the phenomena by a conjuring trick, it is concluded that tricks and phenomena are identical. Such are often led away by their credulous incredulity into what is false and superficial in their own examinations. If the inhabitants of whole cities have been deceived in such matters, it goes to prove our point, when the delusion or deception arises either from an imperfect glimpse of the phenomena, as is the case instanced by some one when a white jug is mistaken for spirit-drapery, or from an imperfect spiritual discernment causing them to be their own dupes. We go further, and asseverate that not only whole cities but whole nations have been duped by deceiving themselves in practically denying spirit-phenomena for no other reason than that their own powers of discernment were closed. We have an instance on biblical record where their Lord—assumedly the Lord—is described as causing “darkness to cover all the land of Egypt, a darkness so thick that it could be felt,” and there was no light in all their dwellings; but in all the dwellings of the Israelites (the Spiritualists of that age, mark you), and throughout the land of Goshen (*i.e.*, the land within the land) the Lord caused it to be light there.” Now in whatever light you may view the literal narrative, I accept the spiritual verity of it, which is true for all time, and is repeated in our midst to-day; all those who have the spiritual faculties opened can discern spiritual things, they are the true Israelites now, as they were then; they, the Spiritualists, people the land within the land, in which the spirit-light may be said to have been and to be in all their dwellings; but in all the surrounding land of the spiritually called Egypt of this day, amongst a people who have no true spiritual understanding, there is no light, but a thick darkness, the darkness of materialism, which can be felt. “All doubts of the facts of spirit existence arise from a state of darkness within.” “The light shineth in darkness, but the darkness comprehendeth it not,” therefore all those spiritual wonders wrought through Moses only startled and hardened the heart of Pharaoh, but did not convince him and the Egyptians of their supermundane origin, any more than the spirit-manifestations occurring at this day impress the orthodox world. Besides all this, did not the magicians and conjurers of the Egyptian court perform the same tricks? Our conjuring exhibitors imitate the spiritual phenomena, and so hound on the orthodox professors to persecute mediums, believing it to be a sacred duty, although they most devoutly believe in the chain trick of the angel, who took Peter out of prison, and in the appearance of the hand which wrote upon the wall at Belshazzar’s feast. “They saw the fingers of a man’s hand that wrote upon the wall.” But this happened a long time ago. Well, perhaps the manifestations now occurring will, when they become a matter of history, be accepted. At any rate, their spirit-origin cannot be proved by any amount of fact to those who do not possess the spiritual ability to appreciate them. We can give arguments, and present principles and facts, but we cannot give understanding to those who cannot discern the spiritual points of the evidence. Swedenborg remarks: “That the measure of any one’s intelligence consists in the power to perceive that that which is true is true;” and it is in this way and no other that Spiritualism must be proved to each and every individual.

Those who oppose this order of spiritual phenomena should offer us better arguments than those of a merely negative character; they should produce positive knowledge of such a kind as would completely cover all the facts. When they aver that it is delusion, why not show how the delusion occurs, for neither a simple denial of the facts nor the conjurer’s professed exposures are sufficient to explain away the genuine manifestation. As to the assertion that they prove nothing to you, or to me, it should be shown that no possible grounds of proof exist, else it is weak to insinuate that no one should say spiritual phenomena are proven. You should wait until I and others who are opposed to it are convinced before you promulgate it to the world as Truth. If every new discovery which has dawned upon the world had to wait until this point were

reached, I fear that very little truth would ever be accepted at all. The natives of Australia walked over the ground which has since become the gold-fields of European renown, and knew nothing of their buried treasures; yet the precious metals were there beneath their feet, and remained entombed until the white man came to unearth them. So does the angel-world reveal to us the golden gems of Truth. The sandy beaches over which the Maories of New Zealand ran to procure scraps of old iron hoops from passing ships to make knives and other edged tools, contained the very best steel sand* which is used or could be used in their manufacture; but as they did not understand its uses it was valueless to them, and to those people the gold and the steel at their feet were as though they were not. So to the materialistic mind there is neither voice nor sound beyond the tomb, notwithstanding that these glorious realities fill the very air. “We do not so much as know whether there be any Holy Ghost.” We ask, how can they know, unless there be the open ear and the understanding heart. Yes, the priceless treasure is buried deep down in the inner consciousness of every man. It needs the touch of the spirit to awaken it and bring it to the surface. “Awake thou that sleepest and arise from the dead, and Christ” (as Paul puts it) “shall give thee light”—*i.e.*, the light of the spirit-realm. Spiritualistic seances sometimes help to do this: fervent prayer or desire is one means to induce the proper conditions; but when manifestations are granted, there are still some who ascribe them to psychic-force, unconscious cerebration, or some other occult force in nature, which is as yet without a name. Some day the force will be discovered, and then, say they, Spiritualism will be exploded and forgotten. However, when we come to consider these explanations, that themselves need explaining in order to make them plain, we find that all laws, known or unknown, whether named or as yet without a name, ultimately resolve themselves into an organisation visible or invisible, otherwise no such thing as law, or force, or form could originate. There is no such thing as blind force in the laws governing the universe; for instance, electrical force (as some apprehend it) resolves itself into the angel-life, without which neither man nor worlds could exist; all laws eventually culminate in one law. We and all creation are the elimination of Divine thought or will. This argues a philosophy profound as eternity, the test of whose truth is harmony. Theories which attempt to explain what they cannot apprehend are not harmonious, but full of inconsistencies. For example, the act of cerebration implies thought, and where there is thought there is consciousness; consequently the argument of unconscious cerebration is illogical, and does not explain the *externally unconscious state* of the medium while his brain and organisation are under the controlling influence of an unseen intelligence. The spirit is conscious while he cerebrates his own living, active thought through the brain of the medium: therefore unconscious cerebration cannot be made to account for the phenomena.

In regard to the change of name, I believe that Spiritualism will assume a new name; when Spiritualists are elevated to the celestial plane of thought, and to a higher phase of development, then another name more expressive will be found.

At the conclusion various speakers expressed their appreciation of the paper, and desired that it might be printed for the benefit of the Movement.

Mr. Burns said he had been present at a sitting for the direct voice with Mr. Spriggs and Mr. Smart, on the previous evening, at the Spiritual Institution. “Ski” could speak very faintly, but he was heard to allude to “Squaw Namy,” meaning Mrs. Burns, who had been expected, but could not come in from Walthamstow, on account of the stormy weather. Another spirit had then to speak through Mr. Spriggs’s organism, and communicate what “Ski” had intended to say in the direct voice. The spirit explained the cause of the failure, by stating that the medium had been unused to sit much for the voice of late, and there was not present any female element from which he could derive the power to manifest the voice,—Mr. Smart and Mr. Burns not being useful for that purpose without the presence of others. Mr. Burns continued to say that he went out to Walthamstow that same evening. It was expected that the seance would take place at 7 o’clock, but it was close upon ten before the experiment was tried. Mrs. Burns asked the speaker at what time they had held their sitting. He replied that it was close upon ten o’clock. Her reason for asking was that between nine and ten she felt powerfully drawn on, and her voice was interfered with, so that her throat had been slightly sore since, and she was hoarse. The logical conclusions to be derived from these facts were, (1) that the ability to obtain certain manifestations did not depend alone upon the medium, but also on the sitters and other conditions. It was not therefore consistent with this science to judge of Spiritualism by any one experiment, or the experience of any one individual who might not be capable of making progress in the matter. (2) These facts showed that the imaginations of those present did not produce the results, for they were contrary to anticipation, and Mrs. Burns, seven miles distant, was operated on though she did not expect the seance to take place at that hour. The conclusion further was that spiritual phenomena were caused by an intelligent agency outside of man, but acting at all times in accordance with required conditions. Passing from the phenomena to the Movement he would observe that true spiritual “organisation” consisted in mediumistic development, by which a unity of personal influence could be secured

* It may not be generally known that on a part of the coast of New Zealand the “sand” is mostly composed of pulverised steel, which makes the finest cutting instruments known.

for spiritual purposes. Put upon a paper the names of 100 persons as members of a society, and no spiritual result followed, but if these 100 persons were all in the same degree of spiritual development they would be united for spiritual purposes—"organised"—though quite unknown to one another. This explained why committees and societies produced no spiritual results which were in all cases the work of individuals sympathetically related.

Mr. Crossthwaite (Doness), gave a most interesting and instructive personal experience of the steps by which he was progressively led up to a full conviction of the truths of Spiritualism. It was lucidly and eloquently given, and highly appreciated.

Mr. Matthews and others spoke, and two opponents, who used abuse in place of argument, were firmly handled, it is to be hoped with benefit to their manners in debate.

FAREWELL TO MR. SPRIGGS AND MR. SMART AT THE SPIRITUAL INSTITUTION.

On Friday evening of last week, a happy and harmonious gathering assembled at 15, Southampton Row, London, to express good wishes for the success of Mr. Spriggs and Mr. Smart during their mission to Melbourne, Victoria.

Mr. W. Yeates, an old Australian, was voted to the chair, and in his opening remarks spoke of Mr. Terry and other Spiritualists whom he knew. He thought the voyagers would find more freedom and scope in these colonies for spiritual work than at home.

Mr. W. Towns, also an old Australian, moved the following resolution: "That this meeting of London Spiritualists is glad to have the opportunity of entertaining Mr. Spriggs and Mr. Smart prior to their departure for Melbourne, and accords them its best wishes in the work which they have been called upon to undertake in the Australian colonies." Mr. Towns said he moved that resolution with pleasure, as he thought the Cardiff friends had worked in their circle wisely and nobly. He then alluded to his former residence in Melbourne, and spoke of Dr. Motherwell who at that time exhibited table-turning, but no spiritual idea was associated with it in his mind. He narrated a curious circumstance connected with his return to England. He had resolved to sail in a certain ship, but felt great reluctance to take his passage, as if some obstacle were in the way. He walked down to the pier, and sat in silence, when he heard his name "William" distinctly called. Listening, he was told to go home, as the money required on his arrival was beneath his brother's counter. This he could not understand, but on entering his brother's place of business, in London, he said to him that if he wanted any money he could accommodate him with it, and pulling up some bricks under the counter he drew out £300. Part of this was given to Mr. Towns, and which he repaid soon afterwards. This he had never spoken of before, but it seemed to him to have been spirit-influence at work. He felt now that he would have to return to Australia again. He thought their Cardiff friends would be glad to get out of this old crowded country into such a beautiful climate; barring the mosquitos, and the hot winds, it was the place for a young man to turn his attention to. He spoke in admiration of Mr. Carson as a gentleman and a Spiritualist, and advised the travellers to be honest and true to themselves, and fear no man.

J. King, O.S.T., seconded the resolution.

J. Burns, O.S.T., said he could not allow that resolution to be passed without lending it his firm support. The occasion that had called them together was altogether unique. Here they had amongst them two friends who had given to the world the most extraordinary and valuable spiritual results. The phenomena had been fully described, thanks to the pen of Mr. Smart, who was also an excellent adjunct to the medium, with whom he was about to travel. But that was not the most unusual part of the circumstances. Mr. Spriggs, though one of the most remarkable mediums in the world, was personally unknown to the world. These phenomena had been heard of to the uttermost ends of the earth, while the instrument of it all remained in obscurity. The other day the speaker had been asked who this Mr. Spriggs was that had just turned up. He replied by asking his interrogator if he had not heard of the Cardiff Circle. To be sure he had. Well, said Mr. Burns, Mr. Spriggs is the Cardiff medium, through whom all these wonderful things have been obtained. Thus all the mediumistic work had been performed without money, fame, or personal acknowledgments, which was a fact of unusual occurrence, and the results were equally noteworthy. During the years of Mr. Spriggs' mediumship, nothing had occurred to mar the good impression produced by the circles. All had been genuine and demonstrably true. The "Glimpses of Spirit-life," given in the trance state, and which had been published in the MEDIUM, the speaker regarded as the finest specimen of spiritual literature of the kind which he had read. The question now was, Would this kind of result continue in the altered circumstances at Melbourne? He had read that somewhere about 144—a whole gross of twelve dozen of shareholders—had taken tickets to sit with Mr. Spriggs when he arrived at the Antipodes. The prominence given to a medium under such circumstances, and the psychological influence of so many minds would no doubt exercise an influence, and not altogether of a beneficial kind. Mr. Spriggs might thus be compared to a choice sweetmeat in a confectioner's window with 144 urchins looking on it from without, with their teeth watering. He was of opinion that the sweetmeat would almost melt away, thus gazed at, before a tongue touched it. He hoped Mr. Spriggs would fare better. Mr. Carson well understood the psychological laws, and with due

regard thereto a valuable work would, no doubt, be done there, as here. The speaker concluded by hoping that in addition to phenomenal effects, there would also be experienced that inner force of spiritual conviction which would enable all who sat in the circle to realise that they indeed were in the presence of the spirit-world.

Mr. Towns said he had seen a vision of a circle which was not on any occasion to exceed thirteen sitters, including the medium. This he regarded as instructions for the guidance of Mr. Spriggs in his mediumship.

Mr. Smart regarded this as a fine corroboration of what had been told them in their own circle. The guide had said that the circles should be limited to twelve sitters.

Miss Samuel then gave a speech under influence, which, in a highly metaphysical style, discoursed the relations of the soul-world to the physical-world, and the laws of spiritual communion thereby involved. The controlling spirit spoke of the young men going away as dear children whom they loved to guard and protect. Within their hearts there glowed a light that could reach and invigorate other souls, in sympathy with the truth they held so dear. It was only in this soul-light that they could be truly understood, and hence their reserve when they came in contact with promiscuous society, and those who sat in the circle only for curiosity. The divine essence of the medium is placed before the circle, and it should not be tampered with. It was the life of the medium, and sacred, to be used alone for the spiritual advancement of such as were prepared to receive it. She spoke in horror of those who attempt to prove the truth of phenomenal facts by grasping spirit-forms. It was an insult to God, and an outrage on the divine prerogatives of the soul, most disastrous to those who attempted it. The spiritual folly of thus taking the control of affairs out of the hands of the spirits and trampling on all law was eloquently dwelt upon.

The resolution was then put to the meeting and carried unanimously.

Mr. Spriggs, in acknowledging the vote, thanked the meeting for the heartfelt sympathy which had been expressed in his labours as a medium. It gave him great delight to give sittings to well-disposed sitters who were sympathetic with the work, and understood spirit control. The success of the circle at Cardiff was due in great part to Mr. Rees Lewis, who paid great attention to the advice of the controls, and endeavoured to carry it out in the management of the circle. He had never submitted to be put in a box to sit as a medium. He believed that those spirit-friends who had the power to produce the phenomena could also give proof of their genuineness if the sitters allowed them the necessary conditions. In Melbourne it was their intention to form a circle, under the management of Mr. Carson, similar to the one they had had at Cardiff. After this basic circle had got up the power, so as to be able to produce good manifestations, the other sitters would be admitted one or two at a time. It had been their custom at Cardiff to have a sitting with the direct voice to ask the spirits whether it was advisable to admit any applicant. He hoped that thus assisted by spirit-friends and their own intuitions they would be enabled to protect themselves, and in their future work do no discredit to that meeting.

Mr. Smart also replied to the resolution by stating that they would always remember that meeting with great pleasure, and it would cheer them up when far away. It was a pleasure to think that these last greetings took place at the Spiritual Institution, as it was through the liberality displayed in the columns of the organ of that Institution that steps had been taken to bring about the voyage they were about to enter on. They therefore felt it to be their duty to come and shake Mr. Burns by the hand ere they left these shores, and wish him success in his work, and also those who worked with him. The question of professionalism in Spiritualism he regarded as a hard nut to crack. The labourer was worthy of his hire, and if a medium gave his whole time to the work he required sustenance in return. But when a medium gave his time in exchange for money, he allowed to go out of his hand a powerful engine, as men often estimate services at the sum paid for them. When a medium, however, gave his time and energies without fee or reward, it was a powerful argument in favour of the purity of their motives. On this basis Mr. Spriggs had worked for the last four or five years, and took his stand thereon, which rendered his position very strong. There were many private mediums who acted in a similar manner, but their work did not prove a public advantage to the Cause, as in the case of Mr. Spriggs, who had been brought gradually before the public eye—a public medium without professional emolument.

It had been his pleasure to help to sustain Mr. Spriggs in that impregnable position, and in Australia he hoped he would not depart from it. He did not wish to say that other mediums were any worse for receiving money, but when anyone could come before the public and give first-class phenomena without making it a matter of compensation, it was a powerful argument in favour of the genuineness of other mediums who were professionals. They were desirous of sitting only with seekers after spiritual truth, and in return they desired that the phenomena observed be taken for what they were in each instance worth as evidence of spirit-action, and if unsuccessful at one time, then let them sit again, and thus accept just what might be presented. This method they would follow till they met with a better one. The sympathy of that meeting would be an aid to them; and with friends on both sides of the globe, he hoped that their going out would tend to unite more firmly the Spiritualists of the two hemispheres. Mr. Carson, Mr. Terry, and other friends out there were deeply attached

to the Spiritual Institution, and he was happy to realise that the farewell meeting was in those rooms.

Mr. Towns said he saw their first seance, seven sitters were present, and certain movements of the company were described.

Mr. Robson entranced, took Mr. Spriggs's hand with his right hand, and the hand of Mr. Smart with his left hand. The Control alluded to past acquaintance, as the medium had resided in Cardiff some years ago for a short time. The voyagers were admonished to spread the gospel and go on with their work, expressing the wish that it might enlighten the darkness wherever presented, and that success would crown all their efforts, and added, "May the reward of good works done in the body be yours when earth-life shall be at an end!"

Mrs. Prichard described some spiritual phenomena which she had observed during the evening.

A committee was formed to draw up an address to be sent to the Spiritualists of Melbourne. Mr. Robson was deputed to compose it and write it on a large card. On Sunday the copy of it was passed by the committee at Goswell Hill. Mr. Robson had only Monday and Tuesday in which to write it and illuminate it. It was a beautiful piece of work. At the top was a scene representing the sun rising over a rock in mid-ocean. This was a reproduction of a vision seen behind Mr. Smart at the farewell meeting. A beautiful border, bearing mottoes on golden tablets, enclosed the inscription, which was very creditably carried out in every way. On Tuesday evening, at Mr. Towns's seance, it was signed by the speakers (present) who had taken part on the Friday evening.

The following is the address:—

"To the Spiritualists of Melbourne. Victoria.

"A fraternal greeting from the Spiritualists of London, England, assembled at a representative meeting held at the Spiritual Institution, 15, Southampton Row, Holborn, London, on Friday evening, October 8th, 1880.

"FELLOW-WORKERS—

"Though separated by distance, we are united in soul—in purpose. Our object is one—the demonstration of a future life for man and the advancement of humanity thereby—a demonstration which can be scientifically, religiously, and philosophically presented. We, as co-operators with you in this great and glorious work, desire to convey our sympathy with, and the deepest expressions of our soul's desires for, success in your investigation.

"We commend to your kind consideration Mr. George Spriggs and Mr. Alfred James Smart, bearers of this little token. Receive them as workers in this noble Cause; judge them by the standard of truth and justice. In the former gentleman you behold one through whom phenomena of a convincing character have been obtained in this country, and who, we feel assured, will be found honest and sincere in the performance of the mission for which he has been chosen; the latter gentleman is attached to him by ties of deep affection, and exhibits the qualities of a fearless champion of truth, combined with a profound knowledge of the conditions necessary for the evolution of satisfactory phenomena through the medium with whom he has been long associated.

"May the angel-world descend in power, and through this and other human instruments enable you to realise the beauty of spirit-communion in its highest forms!

"We look forward to a period when the whole world shall receive this mighty Truth, and men be united, labouring for the elevation of humanity and the glory of God, the Infinite source of all good!

"May success attend you!

"Signed on behalf of the meeting—

"WILLIAM YEATES, Chairman.

"WILLIAM TOWNS, Proposer.

"J. KING, O.S.T., Seconder.

"J. BURNS, O.S.T., Supporter.

"J. SWINDIN, Supporter.

"J. G. ROBSON, Supporter."

Mr. Spriggs and Mr. Smart called at the Spiritual Institution for the last time on Wednesday, and went on board the *Liguria* early on Thursday morning.

SUCCESSFUL MATERIALISATIONS.

To the Editor.—Sir,—Your readers will be gratified to learn of the singularly successful seance that was obtained last Friday evening through Mr. Bastian's mediumship. We were ten sitters, and the harmony of the circle being in uninterrupted, the atmosphere of confidence eliminated the requisite concessions, so that the rooms apparently became literally peopled with continuous apparitions. The dark seance was of short duration, during which "Johnny," in talking with myself on Comprehensionism, said he carried the idea of colour influence beyond my conception, even to the curing of diseases. Now we know that colour on the insane has a most influential effect, and probably in about a hundred years, the Italian doctor's statements will be considered by the keepers of asylums. But, assuming that it was bodily and not mental maladies that were referred to, the Why and the How would be an interesting investigation. It was, however, the light seance that astonished and delighted all present. I did not count the apparitions myself but a lady of the circle said nine distinct materialisations had appeared. The first was of a middle size, dressed in an evening suit; then (but I am not enumerating them successively) a very tall figure in white; then a short, and afterwards a tall female figure presented

themselves at the opened curtain; but the next female figure came out twice into the room, bowed, and spoke to a lady present; afterwards a tall turbaned figure came forward; then a figure with deep black hair; then some more. But, as I say, I did not count them, being occupied in the speculation "can such things be," which could only be answered by—such things are! but they must, I presume, remain a scientific un-explanation until science recognises the Beyond as an influential cause for the manifestation of the acknowledgeable. In congratulating Mr. Bastian on his astonishing mediumship, our harmonious circle hope for results still more remarkable than now described by yours truly,

A COMPREHENSIONIST.

[Our correspondent, in answer to our question, has stated that the light was quite sufficient to read the time by from the dial of a watch.—Ed. M.]

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION 15, SOUTHAMPTON ROW, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, society relations, or position may be.

The work is onerous and expensive, and is partly met by contributions from Spiritualists in England and other countries. The minimum amount necessary to be derived from these sources is £500 per annum.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1880.

	£	s.	d.
Mr. Guy Bryan, M.A.	0	5	0
Mrs. E. D. Jones	0	2	6
Mrs. H. L. Edgley	0	2	0
Captain W. C. Copperthwaite	5	0	0
Sir Charles Isham, Bart.	3	0	0
A Weekly Subscriber of 6d.	0	0	6
Mr. Charles Bradish	0	10	0
Mr. Charles Manby	0	2	6
Mr. Thomas J. Dobeson	0	0	9
E. M. B.	0	5	0
J. J.	0	5	0
Dr. Kennedy	5	0	0
Amount already acknowledged...	273	18	4½

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c.

Address all communications to J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
London, W.C.

Doctors in England have published book after book to prove that the touch of a king cured scrofula. Richard Wiseman, Sergeant-surgeon to Charles II., was undoubtedly a skilful surgeon, and an accurate observer of disease. In his "Treatise on Scrofula," he says:—"His majesty cureth more in any one year than all the chirurgeons of London have done in an age." In another passage he says:—"I myself have been a frequent eyewitness of many hundreds of cures performed by his majesty's touch alone, without any assistance of chirurgery, and chose many of them such as had tired out the endeavours of able chirurgeons before they came thither. It were endless to relate what I myself have seen, and what I receive acknowledgements of by letter, not only from the several parts of this nation, but also from Ireland, Scotland, Jersey, and Guernsey." Mr. W. G. Ward cites this "superstition" as proving the incompetency of doctors on the vaccination question, but at the same time he also perceives that the cases as affects the doctor's income, are contradictory, not parallel. Thousands are healed by touch to-day, and Dr. Wiseman and those healed by the royal touch could scarcely mistake whether benefit had been imparted. Mr. Ward equally illogically laughs at astrology. Possibly it were better informed he would discover that the unaccountable epidemics of small-pox which alike baffle the causation of vaccinators and anti-vaccinators are due to planetary influence.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

As there will be 53 Numbers of the MEDIUM issued in 1880, the price will be—

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	...	per annum	0	8 10
Two copies " " "	0	4	...	"	0	17 8
Three " " "	0	5½	...	"	1	4 3½
Four " " "	0	7½	...	"	1	13 1½
Five " " "	0	9	...	"	1	19 9
Six " " "	0	10½	...	"	2	6 4½
Thirteen " " "	1	6	...	"	3	19 6

Additional copies, post free, 1½d. each per week, or 6s. 7½d. per year

THE MEDIUM FOR 1880 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America for 8s. 10d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 11s.

Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY.—Seance by Mr. W. Towns for Clairvoyance, &c.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 15, 1880.

NOTES AND COMMENTS.

DR. MACK arrived in London on Wednesday, well and hearty. His numerous patients will be glad at his return. Letters may be addressed to him as usual.

MR. T. M. BROWN arrived from Cape Town on Wednesday. He is much exhausted with the drain on his constitution by hard work, but is in good spirits. He returns north to-day for a much-needed rest. Address—T. M. Brown, Howden-le-Wear, R. S. O., Durham.

JOSEPH OGDEN.—We have great sympathy for Miss Houghton, and believe that she is an innocent and injured woman, but such cases are not the business of Spiritualists. If mediums will put themselves into the clutches of these people by even admitting them to their presence, they must bear the consequences. Besides, the MEDIUM is not a police news report, and our topic is Spiritualism—not Spiritualists. Your notion of shutting up sensitives in "suitable homes" so that they may be able "to live separate from the world, be supported," and regard themselves as "gifted men and women" is a most mischievous one. It shows how little Spiritualists know of mediumship or human history. First, every medium should earn a living by honest labour; this would "support" them and balance their minds by the wholesome effect of practical duties. Mediums are ruined, mediumistically and morally, by having nothing to do but be mediums. The ruin of our Cause is the morbidities of these trafficking mediums and the irregular action of their unoccupied minds: for the devil always finds work for idle hands to do. Then why should mediums be considered "gifted" any more than other people? Are not all men and women "gifted"? Has priestcraft, the adulation and pretension of a "gifted" class, not been the shame of every spiritual work and the curse of mankind in every age of the world? Shall Spiritualists be taught to fall down and worship the whole host of adventurers who choose to stomp the country under the pretence of inspiration? As to the suitable homes for mediums: we would say that if a home be suitable for a medium to be born in, to be a sensitive infant in, surely such a home is good enough for that same infant to become an actual medium in. The idea of shutting up psychological subjects in homes like lunatics is truly preposterous. The more they can be isolated from one another and blended with the world the better for themselves and for society. It is not the object of Spiritualism to create a new order of monks and nuns living in "Religious Houses," but to make every home in the land a "religious" house in which the most sacred duties of life—and they are all sacred—may be performed in the best possible manner. To make one man or one place holier than another is to degrade all other men and desecrate all other places. We hope Mr. Ogden and other Spiritualists in the Lancashire district will do what they can to study Spiritualism and circulate the MEDIUM, which will have a far better effect on their intelligence than the construction of district committees, and the levying of guarantee funds to enable professional talkers to be "supported," who are too lazy to work for a living.

THE charges against Miss Houghton have been withdrawn.

FRIENDLY WORDS FROM TASMANIA.

We have received a list of contributions for the Spiritual Institution from Mr. T. O. Button, Leven, Tasmania, with the following declaration:—

"As we believe the best way to help the cause of 'Free-thought' and stimulate 'religious inquiry,' is to keep the London Spiritual Institution in a flourishing condition, we invite those of a liberal religious turn of mind to co-operate with us for that purpose. We believe the proprietor of this Institution is 'the right man in the right place,' and that he is doing all he can for the benefit of 'humanity at large.'"

"HAROLD FRITH.
"T. O. BUTTON.
"M. B. BUTTON."

This is the second year that Mr. Button has made a remittance—last year through the kind intermediation of Mr. Terry of Melbourne. He now raises his contribution from 5s. to 15s., the proceeds of a sale of waste paper. If our friends everywhere would save waste paper and sell it, the Spiritual Institution might do its work entirely on the proceeds.

The Tasmanian Spiritualists cannot get a single manifestation of any kind; not even the "tiny rap" or tip of the table. They are anxious for the visit of some helper who would introduce the phenomena to them. The MEDIUM costs Mr. Button 4d. weekly but he would like to see it at a penny; and if all Spiritualists assisted he thinks it might be published at that price. He sends us a copy of the *Protestant Standard*, in which Mr. Treman and Mr. Bright are denounced for their teachings. Well, they are none the worse for that; and we hope their friends will give them all the additional support in their power.

We thank our Tasmanian friends very sincerely for their kindness and hearty adhesion to the Truth, and hope they will be rewarded with better success in their attempt to secure spiritual communion. No doubt they have it in spirit if not in phenomena. We regret that this little article got overlooked in the making-up of our Australian number last week. We would be glad to issue an Australian number more frequently. That of last week gave great satisfaction to our readers. We shall be very pleased to receive frequent correspondence from the Australian colonies.

ANOTHER MISS HOUGHTON.

To the Editor.—Dear Sir,—May I encroach upon a few lines of your space to mention that it is not I who am being victimised by an opponent of Spiritualism, but Miss Mattie A. Houghton, from America. I should not thus have troubled you but that I find the misapprehension has arisen in so many quarters that it has become necessary for me to set it right.—Believe me, yours truly,
20, Delamere Crescent, W. GEORGINA HOUGHTON.

GOSWELL HALL, 290, GOSWELL ROAD.

On Sunday evening last, we had a splendid meeting, and trace address from Mr. Matthews on "The Present Position of Spiritualism," and his clairvoyant tests gave great satisfaction.

On next Sunday evening, at 7 p.m., Dr. Nicholls will address the meeting, the subject will be his "Personal Experience of Spiritualism." I do hope the friends will gather around him in a large number to hear him relate his long experience.

There will be another Happy Evening on Thursday, Nov. 18th to commemorate the opening of the Goswell Hall services. All friends willing to contribute musical services to the concert are desired to communicate to W. Towns, Secretary, 1, Albert Terrace, Barnsbury Road.

A meeting for the practice of singing, under the direction of Mr. Knightsmith, will take place at the hall every Sunday evening at 6.15. Friends are cordially invited to come forward and take part.

On Sunday evening, Mr. Knightsmith will sing "He will not leave my soul" (Handel). W. Towns, Secretary.

MR. TOWN'S MEDIUMSHIP.

Another interesting seance was held at the Spiritual Institution, 15, Southampton Row, on Tuesday evening week, Mr. Towns being the medium. After various mental questions had been answered satisfactorily, the medium was controlled by "Mother Shipton," whose quaintly pithy phraseology afforded both instruction and food for reflection. "Mother Shipton" still declares many strange and startling events will transpire during the next seven years, and as many of her prophecies have already come to pass, some see no reason to doubt what she foretold on Tuesday evening will also be fulfilled. Coming events cast their shadows before, and the eyes of Europe are looking anxiously towards Prussia, India, and England. For there is plenty of trouble brewing between the conflicting interests of the great Powers, to cause grave uneasiness for the future, that is, the more immediate future. In fact, the next seven years, as "Mother Shipton" justly remarked, will be a crucial time for Europe. Wars, famine, earthquake, and pestilence will harass and destroy mankind, and the beginning of the end will begin in 1881. In addition to a concise political forecast of European events, "Mother Shipton" gave some very good spiritual descriptions of a purely private character. Really a very pleasant evening was spent. The prophetic phase of mediumship with which Mr. Towns is endowed is very peculiar, and affords ample material for reflection from a psychological standpoint. Strangers from the country cannot do better than pay a visit to the Spiritual Institution on Tuesday evenings, when they will see and hear for themselves.

A VISITOR.

SPIRITUALISTIC SYMPATHY WITH "ROGUES AND VAGABONDS."

The Great Russell Street people, whose last piece of service for the Cause was the Mrs. Corner "exposé," have more recently concocted a "memorial" to the Home Secretary, humbly praying that he may consider them "rogues and vagabonds," and grant them liberty by amending the laws affecting these classes of our truly heterogeneous community. Of course the "memorialists" are not sharp enough to see that this is the logical rendering of their stupid and untruthful manifesto, for the "memorial" bears a falsehood on the face of it. The Government is made to suppose that the promiscuous traffic in mediumship is necessary "to the legitimate investigation" of Spiritualism. This we most positively deny, and ask the Government to take note of our dissent. The unrestricted public traffic in spiritual phenomena has been the greatest curse that has ever befallen our Movement. For years we, the organ of the Movement, have been opposed to this promiscuous and mercenary mediumship, and the practice of Spiritualists is being corrected in accordance with our views.

The memorialists are not in any sense the representatives of the Movement, but a misguided and ignorant faction, who seem to labour to bring one disgrace after another upon a Cause the merits of which are beyond their narrow comprehension.

Let us call the attention of the Government and the Movement to the series of shameful disasters which have befallen our Cause, beginning with Dr. Slade, who was the protégé of the memorialist faction, and whose defence of him cast such unmitigated ridicule on the phenomena. First, we say Dr. Slade's manifestations were genuine, and we thoroughly believe that he was wrongfully accused. But Spiritualism is not simply phenomena, however genuine. There is a spiritual purpose and influence accompanying all these phenomena, and we think that the influence of mediumship as pushed down the public throat at a guinea a mouthful, as in Dr. Slade's case, is wholly bad and repressive to Spiritualism. No man is made a Spiritualist by phenomena; and though Dr. Slade convinced some of the truth of these occult facts, he did a thousand times more to damn our Cause, and not alone by the intellectual ideas of aversion which his presence here gave rise to, but from the spiritual influence which the highly strained and degraded mediumship that he was forced to exercise set free amongst us.

Know all men, that spiritual manifestations exhibited in violation of spiritual law are spiritually, and therefore morally, bad and repressive of true Spiritualism rather than helpful. As Spiritualists, our work is to find out the spiritual laws, and learn how to act in true accord with them, and this the law of England does not interfere with in the least. When it does do so, then Spiritualists will rise up as one man, and make their voice heard on behalf of liberty of conscience. No government on earth could prevent people from exercising spirit-communication, for the elements of it are in every man's bosom, and the angel-world and the immutable decrees of Almighty God are more invincible than any human government, or all governments put together.

Mr. Burns, of the Spiritual Institution, received a letter containing the "memorial" from the secretary of its promoters, with the "request that you will take it into consideration, and if approved, sign it on behalf of the Spiritual Institution." Mr. Burns did take it into consideration in a very few moments, and returned the following reply:

"I have not time to read this memorial through, but what I have read is sufficient. The law interferes with no form of mediumistic investigation, but, wiser than some Spiritualists, it restrains mediums from trafficking in their gifts, which the laws of spiritual intercourse also disallow. Your 'memorial' is a confession of ignorance of the true merits of mediumship.

"To place yourselves deliberately under the jurisdiction of the Acts affecting 'Rogues and Vagabonds' when nobody asked you to put that cap on, is a singular piece of folly, which is a much greater reproach to Spiritualism than the prosecution of mediums has been. I do not accept your invitation to bear you company in this ridiculous—nay, disgraceful headgear.

"Memorialists!—Try to know something of spirit-communication, and use your knowledge in accordance with its innate requirements, and no law will touch you; and remain thankful that the law is wiser than you are.—I am, yours for Truth,

"Spiritual Institution, Oct. 12, 1880. "J. BURNS, O.S.T.

"P.S.—On the last page I notice with infinite disgust that the 'memorial' couples religion with the practices which 'Rogues and Vagabonds' claim the right to exercise with impunity. Is there nothing too sacred for the memorialists to degrade to the level of their unspiritual ideas? Whatever must the Home Secretary think of us!—J. B."

We consider it our duty to the Cause to make this public protest against an act which it is intended shall appear to represent the views of Spiritualists in general. No Spiritualist delegates another to represent him in any way, and the pretence of the memorialists as to their representative position is utterly misleading, as they have not the slightest coherency or effect as a working power in the Movement. We profess to represent no one, but as the oldest, most influential, and widely circulated periodical connected with the Movement in this country, we thus express our views, which we are certain thousands acquiesce in; and thus we do what lies in our power to preserve the Movement from being made responsible for this mischievous "memorial."

Mrs. C. L. V. RICHMOND will give another discourse at Newmeyer Hall, Bloomsbury Mansions, Hart Street, on Sunday evening, at seven o'clock.

Contents of the "Medium" for this week.

	Page		Page
Spirit-Teaching—A Discourse by Mrs. Cora L. V. Richmond	557	Friendly News from Tasmania	664
Poetry—The Light of the Ages	560	Meetings at Goswell Hall	664
A Parallel to the Apparitions at Knock and Limerick	560	Mr. Towns' Mediumship	664
Spiritual Things Must be Spiritually Discerned	560	Spiritual Sympathy with "Rogues and Vagabonds"	665
Foreword to Mr. Spriggs and Mr. Smart at the Spiritual Institution	562	Mr. Pettitt's Reports and Why Mrs. Esperance been Misrepresented	665
Successful Materialisations	563	Inauguration of the South London Spiritual Society	667
Institution Subscriptions	563	Reply to a Sermon Against Spiritualism	668
Notes and Comments	564	Appointments	669

MR. PETTITT'S REPORTS ("RESURGAM'S")

AND

WHY Mrs. ESPERANCE HAS BEEN MISREPRESENTED.

As I consider very great injustice has been done to Mrs. Esperance, it is but right that someone ought to explain, who knows her well and who knows the why and the wherefore of Mr. Pettitt having spoken of her as he has done. In the name of truth and friendship he has heaped insult upon insult, and falsehood upon falsehood, and I deem it my duty to defend her from such shameful treatment, which is done under cover of what ought to be held most sacred.

From the first of my seeing Mr. Pettitt I had to struggle against the repugnance which I felt for his society; but his circumstances, that he was a stranger, that he probably had few friends, and that if any service or kindness could be rendered him, I felt it a duty to perform it, so that out of sympathy he was frequently tolerated when I felt that his absence would have been most agreeable to me personally.

For a time he was very meek, and to all outward appearance there was nothing to complain of, but by degrees he made himself more and more familiar, and ultimately his visits to my house became so frequent as to be very irksome. Without insulting him he could plainly see he was not wanted. Hints, however, were of no avail.

His attentions and assumed kindness to Mrs. Esperance, continually leaving her tubes of colours and other trifling presents, were a source of constant complaint and annoyance, as he declined to take pay for them on the grounds of their trifling value. I began to dread him, partly from my own impressions of him, and partly because I had been seriously warned that he had some selfish motive in view, and that either one or both of us would suffer at his hands. In the seance-room, in the presence of the sitters, Mrs. Esperance took frequent opportunities of speaking to him in the most positive terms, that she "Would not have him corresponding in her name," that she "Would not allow his presumption to go unchecked."

At almost every seance from the beginning of July he produced one or more letters, saying they were for Mrs. Esperance. How he had got them addressed to himself concerned us very much; and on one occasion, in no unmeasured terms, she expressed her opinion to him, and afterwards gave Mr. Armstrong instructions never to admit him to one of the seances again. In this, however, she was over-ruled by others, and again, out of sympathy, he was allowed to continue to attend. A medium, who is one of his professed friends, again warned us, saying that he would be one of the greatest curses to Spiritualism that had ever been in Newcastle or Gateshead; that like a snake, in return for our kindness, he would sting. We felt that this was true; but we had not the heart to act in accordance with our wishes, and treat him so harshly as to be rid of him; so he and his little girl and boy were all admitted without payment for the last few weeks, his circumstances being again considered, and the fact that we should soon be removing.

Her most positive instructions had no effect in checking his impertinence, and we never, at any hour of the day or night, were sure from his intrusion; and when at last he began to claim "affinityship" (whatever that may mean) with Mrs. Esperance, to her and my very great disgust, we determined to put a stop to his unbearable presumption, and in order to be rid of his obnoxious presence, I resorted to a little strategem, with the desired effect. He never but once afterwards appeared at my house, and then only under pretext of having some telegram he wished a reply to. Besides the practical manner in which he was shown to be unwelcome, the manner in which he was treated by Mrs. Esperance ought to have been sufficient for anyone possessing the slightest self-respect.

In the presence of several witnesses Mrs. Esperance told him never to have another report of the seances printed without first submitting the same to her, as she was determined to suppress what was so highly coloured by him as to make them very objectionable to herself as well as to many others. He promised to obey, but again sneakishly posted a report unknown to her, telling a friend that his and her opinions differed so much, and he did not want any alterations made, thus showing that, whether truthful or otherwise, he was determined to have his own way. Mrs. Esperance, being anxious that only truthful reports should appear, and learning on the Tuesday night what had been done, wrote to the editor not to print anything sent by Mr. Pettitt until she had seen it. On the Wednesday, to make still more certain, she telegraphed the Editor to the same effect, to which she received a reply that the report was already "set up."

Mr. Pettitt assumed the position of manager at the seances, and his presence became so intolerable that all we could do either by

word or act, putting him out of his seat or otherwise, was of no avail. When he talked of following us to Sweden I became alarmed, and I scarcely know how to act to be rid of such a troublesome intruder. Under the guise of a cold friendship in presence of others, there was, as can easily be understood, the greatest dislike and enmity existing, and now in revenge for defending ourselves, he has endeavoured to cover my friend with the slime of his hateful disposition.

I know that it is uncharitable to speak of a fellow-man as I now do, but I have no alternative when he has so grossly maligned one who as a medium has done so much for Spiritualism, and who he acknowledges has rendered him such invaluable services.

What I here explain, and nothing else, is the true reason for the lies he now tells as to the seizure seance.

He has disgraced Spiritualists, and in pressing himself forward, as he has done, the Cause of Spiritualism has suffered more harm than ever he can do it good. Whilst throwing his filth at the medium, it has bespattered the cause which he so, Judas-like, professes to serve.

There are few who know Mrs. Esperance better than I do, and I can positively say, that I have never met with anyone possessing a disposition more thoroughly kind and generous; and none but ourselves know what an immense amount of labour she has gone through for the sake of Spiritualism, regardless of self-interest. Whilst making a charge for seances, she was enabled to make nearly one-half the admissions free, besides the children's free seances, which she commenced when overburdened with other seances and painting.

She also continually attended a number of patients, and frequently gave to them, but for herself took no reward.

Spiritualists, like myself, who do not even assume to have risen above human failings, will feel disposed to pity the snakish disposition with which the man is cursed, who has crept in amongst us to bring disgrace where none existed. He has by his apparent truthfulness and candour misled others, and an innocent person has had to suffer for the revengefulness of his disposition.

THE SEIZURE SEANCE.

I need to be very plain, and I shall at once attack the first lie that Mr. Pettitt is guilty of in his report, and that is the assertion he makes with respect to the medium's empty boots inside the cabinet. Except in the severest weather, the medium always wears strong slippers, such as could be pushed on or taken off without any fastening, unless her left foot was very much swelled. She did not at the time of the seance possess a pair of boots, neither had she had a pair since last winter. This lie of itself is sufficient to condemn all the rest of his statements. Can anyone credit a man's word who, in order to make his evidence strong, deliberately resorts to falsehood? No one could possibly mistake a pair of shoes or slippers for boots, who made such a minute examination as he professes to have done.

The medium some years ago injured her foot, and ever since, of necessity, has been compelled to wear low slippers, on which she usually has two or three buttons to give them the appearance of shoes. After walking, the pain she suffers compels her to take off one slipper to get relief. Boots being much more painful and troublesome to get off, she wears such low shoes as can easily be pushed off or put on, and she wore them on the night of the seance, as well as "previously and again afterwards."

This direct falsehood on the part of Mr. Pettitt is a great oversight on his part, as so many of the regular attenders at the seances can testify to the fact that Mrs. Esperance always wore slippers, their attention being so frequently drawn to the fact that she usually pushed one off before or on going into the cabinet. He is so very particular about these boots, and seeing that it is a falsehood, no reliance can be placed on any part of his report. One direct, deliberate falsehood like this damages all the rest of his concocted evidence.

When "Yolanda" was seized, Mr. Pettitt jumped from his seat and turned up the light, on Mr. Warne calling for it to be done. Knowing, as he says, what was going to happen, it can easily be understood how far he was concerned in the seizure, and his wish to make it appear to be a success from his standpoint. Such an individual as he is quite capable of more than this, which I can but will not now publish. Now that I have gone into details as to the boots, and shown how absolutely false his statement is, I shall speak as to the light and Mrs. Esperance's dress.

Mr. Pettitt turned up the light immediately the seizure was made. I called out, "Turn down the light," and in a moment it was done, almost before the words escaped my lips. He speaks of her dress being the usual seance dress, leading his readers to suppose that the light was good enough to recognise its colour. Now, it is a fact that it was not her usual seance dress, because our wardrobes had that morning been packed ready for sending to Sweden, with the exception of the dresses we intended travelling in. The one Mrs. Esperance wore was of very thick brown cloth, heavily trimmed with velvet, and, in my opinion, for an ordinary person, much less a man like him, it was impossible to lift it with his finger and thumb, as he describes; just as impossible as I believe it to be to count five with the top of his head, a feat which he professes to have accomplished. Her usual seance dress was black, and of thin material. This, then, is on a par with his statement as to the boots, and is just as gross a falsehood.

The gas, as I have shown, was turned down instantly after he turned it up, and was not again turned up until Mrs. Esperance came out of the cabinet; consequently, after it had been turned

down, and he rushed to the cabinet, there was no means of distinguishing any colour.

His assertion, therefore, that he picked the dress up in a light and looked at it, is as base a falsehood as that respecting her boots.

When flowers have been made we have always had a dim light, and on this occasion it was equally low, and in fact so low that after the gas had been flashed up and out, the little jet behind the curtains did not give light enough to recognise anyone; and, possessing, as I do, much better eyesight than Mr. Pettitt, I could not swear to the features of my nearest neighbour.

The gentleman who sat next to me grasped "Yolanda" to rescue her from Mr. Warne, and all the time, until released, he protected her. This man was asked to say positively whether it was the medium which was grasped, he replied: "If I were put on my oath, and my life depended on my word, I could not say other than that it was 'Yolanda,' and I defy anyone to say anything else." He was nearest her all the time, nearer even than Mr. Warne himself, as he was screening her from all around. I cannot, therefore, too strongly repudiate such deliberate falsehoods as Mr. Pettitt has concocted for the sake of revenge. He says he lifted up the dress, and there was nothing else underneath; and further, speaks as to the emptiness of the cabinet. Being prepared to travel, Mrs. Esperance had clothed herself more heavily than usual, and there must have been a considerable amount of clothing in the cabinet, whereas he says there was nothing. Mrs. Brewis and I undressed her, and can swear to the clothing she had on, so that almost from beginning to end his report is simply a fabric of lies. The statements as to the boots, the light, the dress, are neither more nor less than deliberate falsehoods; and I speak candidly, when I say I firmly believe such statements were compiled for the purpose of revenge.

Several of the sitters can testify to the fact that "Yolanda's" headdress *did not* fall off, but the light being low, and Mr. Pettitt so often having complained of his eyesight, his evidence on this point is certainly of no value. In proof of this, as to his eyesight, I may mention that up to the end of June he made no notes of seances, but obtained the same a day or two after because his sight was not good enough to make them himself. These notes he coloured and exaggerated to our intense annoyance, and the last that had been made, which he frequently begged for, were not, for the reasons stated, given him; whereon Mr. Pettitt wrote a report from memory, which was more objectionable than any of his previous ones.

I am so astounded that anyone professing to have a spark of manliness or honesty can pour forth lie after lie as he has done that I must leave none of his falsehoods untouched. At the risk of being tedious, I must now contradict his statements as to Mrs. Esperance speaking to Mr. Warne. I was standing partly in the cabinet and speaking to Mr. Warne, and using even stronger language than Mr. Pettitt puts into the mouth of Mrs. Esperance. It is a fact, and I most solemnly declare, that Mrs. Esperance did not speak to Mr. Warne. Standing within a foot of her I used the words attributed to her, when at last, for she was no doubt too ill to speak, as he makes it appear, in a low tone, she said: "Do not speak to the man, Grace, I know who he is, it is Mr. —, I forget his name, from the Folling." No other words were used by her, so that in this respect his testimony is as false as the rest of his fabrications.

One of the confederates of Mr. Pettitt in this shameful affair was his own son, Joseph Pettitt, who is but a mere youth, and could not have rendered any particular service for or against "Yolanda," however he might have been instructed by his father. That he had been instructed and acted in conjunction with his father was remarked by several of those present. When the gentleman who protected "Yolanda" sprang from his seat the boy placed his legs behind his chair, and his hands on a chair in front, in such a manner as to partly intercept him, so that whatever the youth's intentions were, his acts were those of a confederate.

One very important omission I may be allowed to mention, and that is with respect to the flowers. After "Yolanda" had been taken into the cabinet, I took up the pitcher, and found it to be full of flowers. A lady took one off the top, but put it back again on the remark being made that perhaps "Yolanda" might want them. I set the pitcher down about three feet from the cabinet, and no one was ever near it until the light was turned up, when the whole of the flowers were gone,—the pitcher was quite empty.

That Mrs. Esperance was in the cabinet when "Yolanda" was seized, I am as certain of as I am certain of my own existence; I know her voice, and I know that a scream came from her in the cabinet when the clutch was made.

From another fact I am certain of this. When Mr. Armstrong bore in "Yolanda," I entered immediately after him and laid my hands on the medium, and I found she was dressed just as she had gone into the cabinet. It was utterly impossible for the medium and the form to be one and the same, because in two or three seconds she could not have clothed herself so perfectly as we found to be the case on undressing her when we got her home. Cuffs and bracelets were on her wrists, and her toilet even to the minutest details, was as it ought to be.

As to his friendship, I can only on behalf of my friend, express my utter disgust for it. After owing so much to Mrs. Esperance, to try and besmear her as he has done, is so low and base that few will be inclined to credit such a creature with ordinary human qualities.

What I have here stated are bare facts, and probably Mr. Pettitt's fabrications will now be understood, as Spiritualists will doubtless see how they have been imposed upon by one professing so much truth and candour, whilst he is the very impersonification of lies and baseness in thus trying to ruin a lady who never did him any harm.

Her mediumship has not suffered in the least, except in so far as she has been injured physically. How far her reputation may have suffered it is impossible for me to say. Mr. Pettitt alone is responsible for whatever injury may have been done in that respect. Many influential and wealthy friends, that she did not know she possessed, have offered to serve her in any way they can, and the number is not a small one that is likely to travel far to see her next summer, so that, notwithstanding his determined effort to ruin her mediumship and reputation, we have much to be grateful for. She is alive, and I hope may be strong again before long. Whether she will ever neglect her other work and work for Spiritualism again I do not know; much will depend on the justice done to her.

I have given but a plain statement of facts, and my object is simply to claim the same justice and consideration for Mrs. Esperance as ought to be extended to all. That she has been grossly abused and misrepresented is very painful to me, and I hope all who know such to be the case will stand forward in her defence.

GRACE FIDLER.

Karlstad, Sweden, Sept. 30, 1880.

REMARKS BY THE EDITOR OF THE "MEDIUM."

Private statements made to us by "Resurgam," and which we have preserved, amply bear out the opinion of Mrs. Fidler, that "Resurgam" desired to do them all the damage possible. As is also stated in the foregoing letter, "Resurgam's" first article to the MEDIUM was written from notes supplied by Mr. Fidler. This collaboration gave us confidence in our new correspondent, who was utterly unknown to us. When the article describing the seven-times' recognised wife came out, Mr. Fidler was evidently sincere in his opinion of its genuineness, for he desired to have 100 copies of the MEDIUM that the article might be cut out and used as a tablet. Taking the hint, we printed it in larger type, and printed an edition in broadside form. We state these facts to show our exact position in the matter, and also to show that Mr. Fidler, in the first instance, treated "Resurgam" with every confidence, which in the end has been grossly abused. That the tone of the articles altered is admitted on all hands. About the middle of the term, Mrs. Esperance said we might print "Resurgam's" articles if they suited us, and later on she said she did not agree with all his views of the matters presented, and that he was very offensive to her. Thus the statements of Mrs. Esperance and her friends we have found to be consistent throughout, and the longer we look at the case the more firmly do we adhere to the innocence of Mrs. Esperance. The statement as to the degree of light—overlooked by all other correspondents—enables the reader to judge accurately of the reliability of "Resurgam's" statements.

A great purpose has been served in this affair. More than ever the true mode of circle-sitting has been exhibited. In our Movement, good, bad, and indifferent use their sway to teach the truth directly or by antithesis. For "Resurgam" we are heartily sorry. His zeal and abilities are worthy of better application; and yet there are many of our readers who did not like his style, and detected the influence of his spiritual state. It is not for us to keep out of print all who are obnoxious to us in this respect, because at certain stages of the Movement all must have their fling. The time is coming when, in the more spiritual age, a general weeding out will be effected.

Mrs. Esperance will yet, if we mistake not, give evidence of greater spiritual power than she has yet manifested. She has, as it were, been crucified for the general sins of the Movement. Again she will come forth, and with greater power, and in a higher spiritual position testify to the Truth for which she has suffered so much.

The foregoing letter came last week, but the crowded state of our columns would not permit of its appearing till this week.

INAUGURATION OF THE SOUTH LONDON SPIRITUAL SOCIETY.

In accordance with the programme advertised in our columns last week, the inauguration of this society took place on Sunday evening at the Room, 8, Bournemouth Road, Peckham. It is a social rather than a public body, as the room will only contain little over two dozen sitters. It was comfortably filled on Sunday evening with sympathetic friends. The president, Mr. J. R. Lewis, took the chair, and Mr. J. G. Robson presided at the harmonium. The hymns were selected from the contributions of well-known writers to the new "Spiritual Lyre." Mr. Robson associated the verses to tunes new to spiritual meetings, but very beautiful and well adapted. As the society is new the musical service was not so finely executed as could have been wished, and the absence of Mr. Butcher and another musical friend was felt very keenly. Towards the close the stiffness wore off, and full enthusiasm of song and feeling terminated the proceedings. An invocation was given through Mr. Robson, and Mr. Lewis, as president, delivered the following address from the chair:—

Mr. Burns, Friends,—You having honoured me by unanimously electing me president of your society, it would be out of place for me to apologise for my position, yet, before it be apparent to all, I will confess that almost my only qualification, to take a principal part in the investigation of Spiritualism, is earnestness. My

knowledge of the conducting of seances and meetings is not practical, but the actual duty may call forth latent ability or method stored by observation. However, I will serve you to the utmost of my power and opportunity in the search for truth. That there exists the necessity for a recognised centre for Spiritualistic research in Peckham, I have long felt. Enthusiastic Spiritualists abound in the neighbourhood, who would deem it a great privilege to secure the certainty of interchange of thought and experience, and to know of a regularly conducted "circle" to which enquiring friends may be introduced. To me it is a great boon to be a member of a society, having at its service the wonderful mediumship of Mr. Robson, the J. G. R. of the MEDIUM AND DAYBREAK. Being the means of establishing my convictions of spirit-communion, and of demonstrating to numbers of grateful ones in my presence, the reality and sympathy of the spirit-world, I give it as my opinion, that few earnest enquirers would investigate through his mediumship without some degree of satisfaction and benefit.

Let each Spiritualist seek to be a Hercules, and strive to place Spiritualism on its true pedestal. While seeking tests that shall appeal to the intellect, let us not forget that our spiritual needs demand greatest attention. Let us seek the teachings of the bright ones who can tell us of the harmony of the inner spheres, and how here it may be hastened. Let each seek to become *en rapport* with his good demon—like Socrates. We do not need to be dreamers, but we need the "best gifts." We want evidence that shall meet the requirements of babes and giants—of the illiterate and the learned.

Let investigators learn, through the benefits of healing mediumship, the warnings and advice of clairvoyance—the power of Spiritualism to grapple with rampant atheism where the churches fail; its power to place on friendly terms religion and science, now clutching each other's throat—that it is the science of sciences, the philosophy of philosophies, the religion of religions: in short, that it is a "messenger sent from God," to tell us more of his wisdom and goodness, and to herald the time when lions and lambs of the earth shall lie down together and all shall be p-ace.

As you have come to listen to Mr. Burns, I will no longer intrude on time rendered so valuable by his presence, but thank your for your kind attention to my brief remarks.

Mr. Burns was then called upon to deliver the inaugural discourse, which was listened to with great attention; after which Mr. Lewis, characterising Mr. Burns's speech as music, beauty, intelligence, as the eloquence of a smooth poem and a deep stream, expressed his regret that the readers of the MEDIUM could not, through the absence of a reporter, have the benefit of its complete reproduction. There were in it some of the most valuable teachings that Spiritualism had yet given to the world. That, while sympathising with and helping the speaker in his arduous struggle to declare the truth, we should not always complain of his misfortunes, as, by so doing, we may be found to murmur against Providence.

In the oriental past the great ones thanked the "gods" for the advent of a true poet, placed him in ease and luxury, and flattery was developed; while now, through the struggles of the lowly, the world was reaping a harvest of truth, as witnessed by the life of Sheldon Chadwick, who gained the brightest gem in his poetic crown from the grave of a baby "under the snow," laid there by exposure; and by the example of Victor Hugo, who in exile prevented skulls of blood from dangling on the garments of men and nations. We should emulate the example of their speaker, to whom they had just listened, and such good men, and let the world see that the more our obstacles the greater our strength. Thus it was that, through the misfortunes of Mr. Robson, we secured the benefit of his mediumship and hoped for much good.

A very heartfelt indication of spirit-presence occurred at the close. The beautiful hymn, "Home," written and composed by the late Mr. H. Pride, and dedicated to Mr. Burns, was down on the programme as the closing piece. As it is very difficult to sing it with due expression, some thought it better to pass it over. A very contrary expression was given by Mrs. Waterman, who had known the author, and could sing it well. Mr. Burns said he had never yet heard it sung up to his ideal, but he should be glad if an attempt were made. Mr. Lewis felt impressed that the rendering would be of a superior description. Accordingly it was started, and a full volume of inspiration seemed to effect all. Mr. Robson at the harmonium excelled himself. Mrs. Waterman's sweet singing carried all with her, and at the close she and Mr. Burns felt that "H. Pride" was actually in their midst. The spirit instantly controlled Mr. Robson, and taking Mr. Lewis and Mr. Burns by the hand, spoke of the unfinished work which he would now be enabled to perform. With his old feeling of appreciative friendship, he said through Mr. Robson, "God bless you, James Burns."

The meeting thus terminated with such an outpouring of love and spirituality that it was some time before the audience could be induced to part. The presence of Mrs. Waterman was much appreciated. She had travelled all the way from Stepney, so strong was her impression to be present.

"H. Pride" has controlled Mr. Robson to write some poetry, but the power was not sufficient at the sitting to allow the task to be completed. We have heard of our departed friend in other quarters. He is busily at work, and we are truly grateful for his help. We hope he will experience that fulness of existence which earthly conditions denied him.

We could recommend all circles to sing the beautiful hymn, "Home." The words and music may had, price one halfpenny.

REPLY TO A SERMON AGAINST SPIRITUALISM.

To the Editor.—Dear Sir,—Would you allow me the space in your valuable and unsectarian columns to make a few remarks (as a reply) on a sermon on "Spiritualism," preached at Eccleston Square Congregational Church, on Sunday evening, September 19, 1880, by the Rev. Dr. Hitchens.

I do not intend to review every perverted statement, for that would occupy too much of your valuable space, but to note a few of his principal remarks. In the first place, I was very sorry to find (although it was as I expected) that the preacher knew very little of his subject, and, therefore, was not in a position to even form an opinion, much more to make rash assertions; and I was even more vexed to find that a gentleman who stands so high in the ranks of Christian ministers, and who, as a rule, chooses subjects for his discourses that he is able properly to handle, should step aside from his usual course and stoop to attempt a subject of which he is comparatively ignorant. He tells us that of this subject he has read much and seen little. This is quite an unnecessary remark, for his very manner of dealing with the subject proved it.

The text was taken from 1 Sam. xxviii. 8, which is a portion of the account of Saul's visit to the Woman of Endor for the purpose of holding communion with Samuel.

To prepare the minds of his hearers for his discourse on this supposed "horrid belief," he very cleverly painted a verbal picture, full of insinuations, and well touched up with satire, in which are very cleverly portrayed witches and sorcerers who used drugs and charms to produce demons and suchlike, and exercised their supernatural powers, which, he said, were above the reach of ordinary mortals.

I do not know whether or not this is supposed to be a simile on modern mediums; if it be, all I can say is, that it is a miserably poor one, inasmuch as they do not use either drugs or charms of any description, and that the production of the phenomena is within the reach of all, and not, as he tells us, above the reach of ordinary mortals. This is a good proof of his having—even if he has read much—seen little—very little.

He then went on to say that the Woman of Endor could not have had any supernatural power (meaning, I suppose, spiritual gift), or she would have known that it was Saul who was speaking to her, and he inferred that she did not know. Let us watch this matter very carefully. Saul went to the woman, and she did not know who he was, as he was disguised. She was loth to break the law, and it was only because of the assurance upon oath which she received that she consented to give the required consultation. "Whom shall I bring up?" she says; "Bring me up Samuel," was the reply, and Samuel appeared. Now mark the wonderful result. This woman, as soon as she saw the spirit, at once knew that this was Saul who was visiting her, for she says, "Why hast thou deceived me? for thou art Saul!" This was a grand test of the genuineness of the woman's power, and a splendid proof that she possessed this spiritual gift.

I do not know whether this is a slight mistake on the part of the preacher, or whether it is wilful perversion; I will be charitable and suppose it to be the former.

We were then told that the incantations of the woman had nothing to do with the bringing up of Samuel, and that this woman was herself very much frightened; this supposition (for it is nothing more) is founded simply on the fact that Samuel directed his conversation to Saul and not to the woman, and that she cried with a loud voice—another example of the preacher's ignorance of his subject. For we understand by the Bible that Saul did not see the spirit of Samuel, but only received his description through the woman (who must have been clairvoyant), and this description was right, as Saul recognised him at once. The words of Samuel must have been given through the woman, as he could not possibly speak himself unless he had a tangible body; if such had been the case, Saul would have seen him; but such was not the case, as he appeared only to the woman, and spoke to Saul through her; the vision was seen and the conversation carried on by and through the woman, who, as the preacher said, had nothing to do with it. This is another statement which is entirely erroneous.

He said that it was a special intervention of God (or something to that effect), which I do not deny for one moment; but I do say the woman was the instrument, in God's hand, and I further assert that it was through her mediumship that Saul received the information from Samuel.

He then went on to say that "knowledge of the future" is a prerogative of God alone. I would here ask him, What about the prophets? Did they not know and foretell future events? I am quite aware that it was a gift from God, as everything is from God; but still they had this knowledge.

The preacher then asked if Spiritualism gives anything that Christianity does not. I wonder how he would treat an atheist or an infidel, if he wished to prove to him the immortality of the soul or of an after-life; no doubt he would refer him to certain passages in the Bible, which would be useless, as the atheist, we know, does not believe in the Bible; he would then be in a fix, as he could not prove his theory, and his opponent would say that he had beaten him in the argument; but this is just where Spiritualism steps in and demonstrates the fact of a future existence, which is not done by Christianity of the present day.

Spiritualism converts more atheists, infidels, and materialists than all the other religions put together: so it appears that Spiritualism does give something that Christianity does not.

The preacher then (by his declamatory remarks) further de-

nounced Spiritualism by saying that it upholds the "principle of free-love" and advocates the "abolition of the marriage bonds," or something to that effect. This is utterly untrue; but that there are Spiritualists who believe in these principles I will not deny, but it has nothing whatever to do with Spiritualism any more than "Home Rule" or "Irish Obstruction" has to do with Liberalism. I have heard men denounce Liberalism because professed atheists and Home Rulers are numbered amongst them. This is equally preposterous as Dr. Hitchens denouncing Spiritualism because amongst its believers are found a few who believe in "free-love." Would you denounce Christianity because there are men found in its ranks who differ in their political opinions, or who do something which is antagonistic to their creed? Certainly not. We must separate the man from his religion. He further asserted in his biased declamation that Spiritualism is opposed to all spirit of truth. If this remark were applied to his own sermon I think it would be far more applicable, as we have already seen.

There was some truth in his discourse, to be sure, for it would be impossible to make a misrepresentation unless there were a basis of truth to be perverted.

I must again express my regret that a gentleman of such a social position as Dr. Hitchens should stand up and deliver such a one-sided discourse on a subject of which he has very little knowledge (and let it be remembered that a little knowledge is a dangerous thing) to a congregation of people who know still less, and who, no doubt, took in every word as pure gospel.

The remark of one gentleman to another some time ago may be truthfully applied to Dr. Hitchens on this subject—viz., "He is very great; why?—because the people who surround him are very small." Would that he, as a Christian minister, would turn his attention to something higher than a tirade of satirical abuse, and not poison the minds of ignorant people, but lend a helping hand to drain from truth the dross of perversion, so that it may have a free course and appear unadulterated.

If these few frail remarks should in any way appear satirical, let me assure your readers that they are not meant in that way, as I have tried to put them before you as free from satire as Dr. Hitchens' sermon was full of it.

I am an investigator of Spiritualism, and am at the present time doing my utmost to oppose and crush the humbug that is sometimes passed off as Spiritualism; and as I am doing it for the sake of Truth, and Truth alone, and am a lover of fairplay all round, I could not possibly let this sermon pass unnoticed; besides, it would be a breach of courtesy on my part not to reply, as I am given to understand that it was got up expressly for me.

Apologising for monopolising so much of your valuable space, I am, dear Sir, yours faithfully,

FREDERICK H. GUY.

MRS. OLIVE'S HEALING SEANCES.

Having heard a deal of late as to the good being done by Mrs. Olive, we attended her seance for free healing on Monday last to observe for ourselves and hear the reports of patients. We will restrict ourselves for the present to one case which was described to us by the lady who had been benefited.

One of our readers—Mrs. Benson, The Square, Isleworth—had repeatedly seen in the MEDIUM accounts of Mrs. Olive's healing power, and being on a visit to relatives in the western district of London, she availed herself, some six months ago, of Mrs. Olive's removal from the northern district to that part of London.

For the past fourteen years Mrs. Benson has been suffering from a tumour in the right jaw. She had to undergo two painful operations during that time. On the last occasion a substance several inches in length was cut from the jaw, and her mouth inside has been permanently deformed, so that she articulates with difficulty. The tumour was not cured by all this severe treatment, but, as in the first instance, it continued to grow again after the second operation, till six months ago her doctor told her that there was nothing for it but to undergo another operation, and that the jaw-bone would have to be removed.

This was not the worst feature of the case. For nine years Mrs. Benson had been greatly impaired in her general health, and her constitution was in such a low and shattered condition that she dreaded the consequences of another of these surgical operations.

In this desperate condition Mrs. Benson first attended Mrs. Olive, "Dr. Forbes," as is usually the case, made a most perfect diagnosis. The spirit said that an operation such as was proposed in her state of health would be certain death to her, but he gave her hopes of recovery by magnetism and proper advice, and prognosticated the time when a change for the better would occur in her condition.

Mrs. Benson accordingly commenced to take the treatment, which, it may be said, is not dangerous or painful. She not only attended the free seances on Mondays, but she had private treatments twice a week for some time. The results were in the highest degree satisfactory, even to the improvement which took place during that same week prognosticated by the spirit. Her general health is now greatly improved, and the tumour, though not radically cured, is in abeyance, so much so that she will not return to Mrs. Olive for any more treatment in the meantime.

This case throws great light on the superiority of the spiritual method of treatment to the surgical system. A diseased person may be cut to pieces inch by inch, and yet the disease will remain in that portion of him which is left. Diseases are not local, but general, pervading the entire blood and nerve aura. The cruelty and folly of the surgical system is therefore apparent. This Mrs.

Benson tested in her own experience; for she found that the local affection in the jaw was mitigated in proportion as her general health improved. When her health gets out of order now, the symptoms in the jaw show signs of virulence. We would also point out that patients are far too hasty in their trials of this healing power. To cure such a case the whole diseased atoms of the body have to be absorbed into the blood and cast out of the system by the excretories, which is a work of time, and requires favourable conditions for its thorough accomplishment. This process of regeneration occupies sometimes months and years, and when it cannot be effected at once, it is very unjust to blame the treatment or the medium.

When we saw this grateful woman at Mrs. Olive's, accompanied by her daughter and grandchild—a baby—we realised what a blessing this healing power is to humanity. Here was a happy, joyous family group, and their gladness was all due to Mrs. Olive and her guides. Had it not been for them, that grandmother might have, ere this, died under the surgeon's knife—vivisected, literally—and an altogether different idea of life would have possessed the minds of all her friends.

It is a consideration of the grand advantages which the healing power confers that prompts our hand to write this article. We are glad to say that the gift of healing is being more and more practised in our Movement. Only this week we have been informed of quite a number of successful cases which have been treated by unknown operators. Mrs. Olive is herself very busy with the constant demands made upon her services from private sources.

Mr. Younger was at the seance on Monday, and we saw him remove a pain from the hand of Mr. Warren, the organist, which had been very troublesome. He was astonished to find that after the manipulation his hand was as well as possible.

These seances are altogether very pleasing weekly re-unions, and we could recommend any friends that can obtain an introduction to pass the Monday morning with Mrs. Olive at 121, Blenheim Crescent, near Notting Hill Station.

LEICESTER.—Silver Street Lecture Hall.—October 11th. Mr. J. C. Wright, of Liverpool, occupied our platform, and his spirit-guides took the subject "Spiritualism Scientifically Proved to be a Fact," on which his guides spoke for an hour and a quarter, and they gave great satisfaction to the audience, and also gave us several poems after the lecture on Wars, Peace, Angel-Whispers, and Freedom. It was quite a success to us, as there was a very good audience. On Sunday next, at 6.30, the platform will be occupied by a local medium.—R. WIGHTMAN, Sec., October 12th.

MR. E. W. WALLIS AT FALMOUTH.

A Special Series of Spiritual Discourses will be delivered by Mr. E. W. Wallis, as follows, on subjects which have been selected by the Committee of Management.

IN THE TOWN HALL.

Sunday afternoon, October 17, at 3 o'clock, "The Way of Life; through Hell to Heaven."

Sunday evening, October 17, at 6.30, "The Gulf Bridge; or, Immortality Certain."

IN THE POLYTECHNIC HALL, at 8 o'clock.

Friday evening, October 15, "The Three Guiding Voices: Faith, Reason, and Love."

Monday evening, October 18, "Personal Experiences of Life Beyond the Grave."

Admission to the Sunday Services Free. Collection at the Door.

To the Polytechnic Hall—Fronts Seats 1s., Second Seats 6d.
Back Seats 3d.

Tickets for the Course—3s., 2s., and 1s.

A New Book for Everybody.

Now ready, in neat cloth, eighty pages, price 1s.

HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH, VIGOR, AND BEAUTY.

TABLE OF CONTENTS:

- | | |
|-------------------------------------|--|
| I.—Laws of Beauty | VIII.—The Mouth |
| II.—Hereditary Transmission | IX.—The Eyes, Ears, and Nose |
| III.—Air, Sunshine, Water, and Food | X.—The Neck, Hands, and Feet |
| IV.—Work and Rest | XI.—Growth, Marks, &c., that are Enemies to Beauty |
| V.—Dress and Ornament | XII.—Cosmetics and Perfumery |
| VI.—The Hair and its Management | |
| VII.—The Skin and Complexion | |

London: J. BURNS, 15, Southampton Row, W.C.

24 pp. Price 2d.; by post, 2½d.

NATIONALE OF SPIRITUALISM.

BY F. F. COOK.

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Albert Terrace, Finsbury Road, Islington.

MR. J. J. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, October 17. Temperance Hall, at 2.30 and 6 p.m.
MANCHESTER.—Sunday, October 24. Newcastle.—November 7 and 8.
LONDON.—Sunday, October 31. Glasgow.—December 12 and 13.
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.

FALMOUTH.—October 10 to 18 inclusive.
DEVONPORT and PLYMOUTH.—October 19 and following days.
YORKS DISTRICT COMMITTEE.—October 31 and November 1.
GLASGOW.—November 14 and 15.
Mr. Wallis will accept calls to deliver trances orations in all parts of the United Kingdom. Apply by letter, to him at 225, St. Ann's Well Road, Nottingham.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

J. BURNS'S APPOINTMENTS.

October 19.—Quebec Hall. "Phrenology."
October 25.—Temperance Hall, Swanscombe Street, Barking Road, E. "Love, Courtship, and Marriage," at 8.
October 28 and 29.—Ipswich. "Physiology" and "Phrenology."
November 26.—Hare Court Literary Society, Canonbury, N. "Phrenology" and Debate, at 8 o'clock.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

268, CHAPEL STREET, SALFORD, MANCHESTER.

Sunday Evening at 6.30.

October 17.—Mr. Wood, Oldham.

October 24.—United service at Grosvenor Street.

October 31.—Mr. Tellow, Heywood.

R. A. BROWN, Sec.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

TEMPERANCE HALL, GROSVENOR STREET.

President—Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.

Secretary—Mr. W. T. BRAHAM, 332, Stretford Road, Manchester.

PLAN OF SPEAKERS FOR OCTOBER.

Sunday Afternoon, at 2.30.

October 17.—Miss E. A. Hall.

October 24.—Messrs. Morse, Wright, and Lambelle. "Conference."

October 31.—Mr. Tetlow.

A "Society for the Free Distribution of Spiritual Literature," in connection with the above Association, has been formed. Literature and donations will be thankfully received.

A Meeting is held every Wednesday evening, at 7.30 p.m., when trance discourses are delivered. Medium—Miss E. A. Hall.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, OCT. 17.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and Seance at 11 a.m. Address by Dr. Nichols at 7 p.m.
Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

TUESDAY, OCT. 19.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
St. Leonards Spiritual Association, Mitre Coffee House, 354, Old Street Shoreditch, at 8. J. Webster, Manager.

WEDNESDAY, OCT. 20.—South London Spiritual Society, 8, Bournemouth Road, Rye Lane, Peckham, S.E. Meeting, 7.30 for 8 p.m. Also on Sundays, 10.30 for 11 a.m. (for Inquirers), and 6.30 for 7 p.m. (select Meeting). Prompt attendance necessary. For particulars of admission, address Secretary, as above.

THURSDAY, OCT. 21.—Dalston Association, 53, Sigdon Road, Dalston Lane, E. Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 17, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BIRMINGHAM, 312, Bridge Street West, at 6.30. J. Colley, Sec.

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).

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

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

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

STAMFORD, Progressive Lycium. Trance addresses at 6.30. Physical Development, Wednesday at 8.

MONDAY, OCT. 18, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, OCT. 19, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, OCT. 20, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, 312, Bridge Street West, at 8. J. Colley, Sec.

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

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

THURSDAY, OCT. 21, 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.

FRIDAY, OCT. 22, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

QUEBEC HALL, 25, Great Quebec Street.—On Saturday next, the usual seance at 8. Mr. Hancock will be present half an hour previous to speak with strangers. Mrs. Treadwell, medium.—On Sunday, Mr. I. Macdonnell at 7 prompt, on "The True Church."—On Monday Mr. Wilson will deliver a lecture on "Comprehension."—On Tuesday evening Mr. J. Burns will give another Phrenological Entertainment, prefixed by a lecture illustrated with beautiful physiological plates.—J. M. DALE, Hon. Sec.

BOOKS AT DEPOSITORS' PRICES.

For conditions, see page 391.

- The Debatable Land between this World and the Next. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d.
- Psychography. By "M. A. (Oxon.)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.
- Spirit-Identity. By "M. A. (Oxon.)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.
- On the Connection of Christianity with Solar Worship. Translated from the French of DUPUIS. By T. E. PARTRIDGE. Wrappers, 1s. To depositors, 9d.; post-free, 10d.
- Intuition. A Tale by Mrs. F. KINGMAN. Cloth, 2s. 6d. To depositors 1s. 11d.; post-free, 2s. 2d.
- Supramundane Facts in the Life of the Rev. J. B. Ferguson, D.D. Edited by Dr. NICHOLS. 5s. To depositors, 2s. 6d.; post-free, 3s. 4d.
- Jesus; Myth, Man, or God; or the Popular Theology and the Primitive Religion Contrasted. By J. M. PEEBLES, M.D. Paper, 1s. 6d. To depositors, 1s. 2d.; post-free, 1s. 4d. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 1d.
- Where are the Dead? or, Spiritualism Explained. By FRITZ. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.
- Life Beyond the Grave. Described by a Spirit through a Writing Medium. Paper, 2s. To depositors, 1s. 7d.; post-free, 1s. 9d. Cloth, 3s. To depositors, 2s. 4s.; post-free, 2s. 7d.
- Footfalls on the Boundary of Another World. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d.
- Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author, and Discourses by "THEODORE PARKER" and "JUDGE EDMONDS," through Mrs. C. L. V. RICHMOND. Cloth, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.
- The New Illustrated Self-Instructor in Phrenology, Physiology, and Physiognomy, with 100 portraits. 175 pages. Cloth, 2s. To depositors, 1s. 7d.; post-free, 1s. 10d.
- Lectures on Man, as explained by Phrenology, Physiology, Physiognomy, and Ethnology; 21 in number. By L. N. FOWLER. In one volume. Cloth, 4s. To depositors, 3s. 2d.; post-free, 3s. 6d.
- Modern American Spiritualism; a Twenty Year's Record of the Communion between Earth and the World of Spirits. By EMMA HARDING-BRITTEN. Library Edition, 15s. To depositors, 7s. 6d.; post-free, 8s. 6d.
- Researches in the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. With 16 Illustrations. Cloth, 5s. To depositors, 2s. 6d.; post-free, 2s. 10d.; 5 copies for 10s. 6d.
- Arcana of Spiritualism; a Manual of Spiritual Science and Philosophy. By HUDSON TUTTLE. English Edition. Revised. Handsome cloth, 5s. To depositors, 3s. 10d.; post-free, 4s. 3d.
- Experiences in Spiritualism. Records of Extraordinary Phenomena through the most powerful mediums. By CATHERINE BERRY. Elegant Binding, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.
- The Seers of the Ages; or Spiritualism Past and Present. By Dr. J. M. PEEBLES. Bevelled boards, 5s. To depositors, 3s. 10d.; post-free, 4s. 4d.
- Concerning Spiritualism. By GERALD MASSEY. Cloth, gilt edges, 2s. To depositors, 1s. 4d.; post-free, 1s. 6d.
- Incidents in My Life. Second Series. By D. D. HOME. 10s. To depositors, 3s. 6d.; post-free, 4s.
- Brain and Mind: or Mental Science considered in accordance with the Principles of Phrenology, and in relation to Modern Physiology. By HENRY S. DRAYTON, A.M., and JAMES MCNEILL, illustrated with three portraits and 119 cuts, (New York) 6s. To depositors, 5s.; post-free, 5s. 6d.
- Th Words and Deeds of Joshua Davidson. Two letters from a lady in London to her friend in Paris. 3d. To depositors, 2d.; post-free, 2d. This clever little work is intended to show how Jesus of Nazareth would be talked of were he at work in the neighbourhood of London at the present day.
- Buddhism and Christianity. Remarks on the Opinions of the Right Rev. Bishop Claughton on Buddhism. This little work gives an account of the tenets of the Buddhists, price 6d.; to Depositors, 4d.
- Hafed, Prince of Persia; his Experiences in Earth-Life and Spirit-Life being Spirit-Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium, with an Appendix containing Communications from the Spirit-Artists, Ruksdal and Steen. Illustrated with facsimiles of various drawings and writings, the direct work of the spirits. Cheaper edition, price 6s. To depositors, 5s.; post-free, 5s. 10d.

Cloth, 3s. 6d., to Depositors 2s. 6d., post free 2s. 10d.

LECTURES ON THE PHILOSOPHY OF

MESMERISM AND ELECTRICAL PSYCHOLOGY.

(18 in number.)

By DR. JOHN BOVEE DODS.

CONTENTS.

PHILOSOPHY OF MESMERISM.—1. Introductory Lecture on Animal Magnetism.—2. Mental Electricity, or Spiritualism.—3. An Appeal in behalf of the Science.—4. The Philosophy of Clairvoyance.—5. The Number of Degrees in Mesmerism.—6. Jesus and the Apostles.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.—Dedication—Introduction.—1. Electrical Psychology: its Definition and Importance in Curing Diseases.—2. Beauty of Independent Thought and Fearless Expression.—3. Connecting Link between Mind and Matter, and Circulation of the Blood.—4. Philosophy of Disease and Nervous Force.—5. Cure of Disease and being Acclimated.—6. Existence of Deity Proved from Motion.—7. Subject of Creation Considered.—8. Doctrine of Impressions.—9. Connection between the Voluntary and Involuntary Nerves.—10. Electro-Curapathy is the best Medical System in being, as it involves the Excellences of all other Systems.—11. The Secret Revealed, so that all may know how to Experiment without an Instructor.—12. Genetology, or Human Beauty Philosophically Considered.

"I desire the Public to become better acquainted with the Life Beyond."—JUDGE EDMONDS, Spirit-Editor.
Nearly Ready, Price 5s.

THE NEXT WORLD.

By THE SPIRIT-EDITORS:—MARGARET FULLER (CONTESSA ORSINI), and JUDGE EDMONDS.

BEING A COMPANION VOLUME TO

"STRANGE VISITORS."

By SUSAN G. HORN, Clairvoyante.

Containing the following Essays and Papers by individuals now dwelling in Spirit-Life:

- England and the Queen. By Prince Albert.
Sketch of Life in the Spirit-World. By Harriet Martineau.
Home of Horace Greeley. By Horace Greeley.
Evolution. By Prof. Agassiz.
Immortality. By John Stuart Mill.
Interview with Edwin Forrest.
Metempsychosis. By Lord Lytton.
Two Christmas Carols. By Charles Dickens.
The Story of the Great King. By Hans Christian Andersen.
Chateau in the Midst of Roses. By George Sand.
An Opium-eater's Dream of Heaven. By De Quincey.
Spirit-Flowers. By Fanny Fern.
Statesmanship from a Spiritual Standpoint. By Secretary Seward.
The Spirit-Bride. By Mrs. Gaskell.
Rich Men of New York: Vanderbilt. By Judge Edmonds.
Personal Experiences. By George Smith, Assyriologist.
My Passage to Spirit-Life. By Abraham Lincoln.
Death by Fire. By Charlotte Cushman.
Reform in Spirit-Life. By Charles Kingsley, Author of "Alton Locke."
Lone Star: An Indian Narrative. By Fennimore Cooper.
Art Notes. By Titian.
Leaves from my Journal. By Dr. Livingstone.
Pre-Historic Races of Man. By Herodotus.

Its purpose is to teach the great truths of Spirit-Life as expressed in the desire of its Spirit-Editor. It is the work of spirits who on the earth-plane attained to great eminence; and these communications from them in spirit-life are well worthy of their earthly reputation. This book will make a greater stir amongst the intellectual classes than any that have preceded it.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

FOWLER'S WORKS ON
PHRENOLOGY, PHYSIOLOGY, &c.

- AMATIVENESS; or, Evils and Remedies of Excessive and Perverted Sexuality. With advice to the Married and Single. By O. S. Fowler. Price 3d.
- LOVE AND PARENTAGE; applied to the Improvement of Offspring; including important directions and suggestions to Lovers and the Married, concerning the strongest ties, and the most sacred and momentous relations of life. By O. S. Fowler. Price 3d.
- MATRIMONY; or, Phrenology and Physiology applied to the selection of congenial Companions for life; including directions to the Married for living affectionately and happily. By O. S. Fowler. Price 3d.
- PHYSIOLOGY, ANIMAL AND MENTAL; applied to the Preservation and Restoration of Health of Body and Mind. By O. S. Fowler. Price 1s.
- FAMILIAR LESSONS ON PHYSIOLOGY; designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.
- TOBACCO; its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.
- MARRIAGE; its History and Ceremonies. By L. N. Fowler. Price 6d.
- FAMILIAR LESSONS ON ASTRONOMY. By Mrs. L. N. Fowler. Price 6d.
- MEMORY AND INTELLECTUAL IMPROVEMENT; applied to Self-Education. By O. S. Fowler. Price 6d.
- HEREDITARY DESCENT; its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.
- LESSONS ON PHRENOLOGY; designed for the use of Children and Youth. By Mrs. L. N. Fowler. Price 6d.

LONDON: J. BURNS, 15, SOUTHAMPTON, ROW W.C.

PSYCHOPATHY;

OR, THE

TRUE HEALING ART.
BY JOSEPH ASHMAN.

In cloth, with portrait, 2s. 6d.; paper covers, 1s.

Of this work, which has been highly commended by the Press and by students of psychology and magnetism, Mr. Ashman has still a few in print, and, for the sake of bringing the matter it contains before those who are not able to pay the larger price, he has had a number done up in paper covers for sale at 1s. each.

"We can cordially recommend this small volume to the notice of our readers. It is the work of a man whom we know personally to be possessed of rare healing power."—*The New Era: A Journal of Eclectic Medicine*.

"It is, perhaps, one of the most original works that has appeared lately, and gives invaluable information. If it were extensively read, studied, and practised, it would bring untold blessings upon the people at large."—*Medium and Daybreak*.

"A reviving of the true healing art of the Apostolic age."—*Northampton Mercury*.

"It puts us in mind of the Great Physician, who went about doing good, and at whose touch the fever fled away."—*The Temperance Star*.

To be had of the Author, J. ASHMAN, 14, Sussex Place, Cornwall Gardens, Kensington, London, W.

J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his **Psychic-Organic Delineations** on the following terms:—
For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.
For a Verbal Delineation, and Marked Chart, 10s. 6d.
Verbal Delineation, 5s.
A Short Verbal Delineation, for children and those of limited means, 2s. 6d.
Mr. Burns may be engaged to give Delineations on his visits to the country.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp. cloth, only 2s. 6d.
London: J. BURNS, 15, Southampton Row, W.C.;
W. ALLEN, 11, Ave Maria Lane, Paternoster Row;
or post-free of E. CASAL, High St., Watford, Herts.
Instructions to purchasers gratis.

RAPHAEL'S PROPHETIC ALMANAC AND EPHEMERIS FOR 1881.

Now ready. The oldest and best Almanac published. Much enlarged. Coloured Hieroglyphic. Post-free, 7d.; with Ephemeris, 13d.
Everyone should read "Raphael's" judgments upon the great and unparalleled celestial phenomena in 1881.
London: J. E. CATTY, 12, Ave Maria Lane, E.C.

CHARACTER Delineated by Hand-writing. Enclose 15 stamps. R., care of Mr. Seymour, 6, Spencer Terr., Shepherd's Bush Rd., W.

Just Published.

CANTATA THE LORD OF BURLEIGH,

WORDS BY
ALFRED TENNYSON,

MUSIC BY
FRANCES ANNE GILL.

Cloth Boards 5s. Paper Covers 2s. 6d.

A considerable reduction to Musical Societies requiring a number of copies.

CONTENTS.

- INTRODUCTION.
No. 1—CHORUS ... "Summer Woods."
No. 2—DUET (T. and S.) "In her ear he whispers."
No. 3—CHORUS ... "He to lips."
No. 4—CHORUS ... "Love divine."
The Words by the Rev. J. P. Hopps.
No. 5—CHORUS ... "They leave her father's roof."
No. 6—SOLO (T.) "I can make no marriage present."
No. 7—CHORUS ... "Now by parks."
No. 8—RECIT (T.) ... "From deep thought."
No. 9—SOLO (T.) & CHORUS "Let us see these handsome houses."
No. 10—CHORUS ... "Built for pleasure."
No. 11—SOLO (S.) "Ever more she seems to gaze."
INTERMEZZO—Rus to Dance.
No. 12—BARITONE SOLO with CHORUS "Thus her heart rejoices greatly."
No. 13—QUARTETTE (unaccomp.) "And while still she wonders blindly."
No. 14—RECIT (Tenor) ... "Proudly turns he."
No. 15—CHORUS ... "All of this."
No. 16—CHORUS ... "Here he lives in state."
No. 17—DUETTINO (Sop. & Tenor) ... "All at once."
No. 18—QUARTETTE (unaccomp.) ... "And a gentle."
No. 19—SOLO (Soprano) ... "But a trouble."
No. 20—TRIO (S. C. T.) ... "Faint she grew."
No. 21—SOLO (Baritone) ... "So she drooped."
No. 22—CHORUS ... "Weeping, weeping."
No. 23—RECIT ... "And he came to look upon her."
No. 24—CHORUS "Then her people softly treading."

For Sale at 15, Southampton Row, London, W.C.

WANTED, by a respectable youth, age 16, a Situation, willing to make himself useful. Address—W., 4, Tolmer's Square, London, N.W.

HINTS ON LECTURING, &c By HENRY PITMAN. 144 pages, price 1s.

This book contains an account of the Origin of Phonography, showing that it originated in the study and revision of the Bible. It also contains a History of Shorthand in Ancient Greece and Rome as well as in England; with chapters on Shakespeare and Shorthand, Reporting in the House of Commons, Universal Language, Oratory, or the Art of "speaking Well," Elocution, the Art of Breathing, Culture of the Voice, Logic, Music, Art of Reasoning, Origin of the Penny Post and Biography of Sir Rowland Hill, Paper and Paper Making, &c.

F. PITMAN, 20, Paternoster Row.
JAMES BURNS, 15, Southampton Row.

ANGLO-AMERICAN STORES.

F. FUSDALE, Tailor and Draper.

A splendid assortment of Winter Goods, not to be surpassed in London. All goods thoroughly shrunk and made on the premises at the shortest notice.—8, Southampton Row, Holborn.

MY LIFE.

By THOMAS M. BROWN, SPIRIT-MEDIUM.

CONTENTS.

- Introduction. By the Editor of the MEDIUM.
I.—Early Life.
II.—Married Life.
III.—How I became a Spiritualist and Medium.
IV.—First attempt to Form a Circle of Two.—A Change in our Manifestations.
V.—Severe Development and a Visit to the Liverpool Conference in 1873.
VI.—Clairvoyance.—Handling Fire.—Public Work.
VII.—My First Fortnight's Work as a Paid and Public Medium.—Subsequent Travels.
Price One Penny.

London: J. BURNS, 15, Southampton Row.

THE NATURE AND OBJECT OF EVIL; A LECTURE

Delivered by

ALEX. DUGUID,

At Hall, 164, Trongate, Glasgow.

Price One Penny.

Mr. DUGUID, 17, Nicol Street, Kirkcaldy,
and J. BURNS, 15, Southampton Row, London, W.C.

Just Published, 56 pp., Price One Shilling, or Six Copies for Five Shillings.

OUR LEGISLATORS ON THE VACCINATION QUESTION.

By WILLIAM TEBB.

A Series of Parliamentary and Extra-Parliamentary utterances on this important subject between the years 1802 and 1880: Letters to Constituents, Replies to Deputations, Citations from Speeches in the House of Commons, including the testimony of Right Hon. George Canning, Sir Robert Peel, Right Hon. W. E. Gladstone, Right Hon. Scator-Booth, Right Hon. John Bright, Right Hon. W. E. Forster, &c., &c., with Introduction.

E. W. ALLEN, 11, Ave Maria Lane, London, E.C.
JAMES BURNS, 15, Southampton Row, W.C.

THE CELEBRATED

"JOHN KING" NUMBER

OF

THE MEDIUM.

IN turning over our stock, we have come across a small parcel of this most popular of any document on Spiritualism which has been printed in this country. It contains the portrait of "John King" as sketched by an artist who saw him materialise in daylight, and the matter of which the number consists is of the greatest interest to investigators. Recent investigators of our Cause who have not seen this publication would do well to secure a copy. Price 1d., post free 1½d.

MEDIUM Office, 15, Southampton Row, London, W.C.

Now ready, price 6d., post-free 7d., the October No. of the

PHRENOLOGICAL MAGAZINE: A SCIENTIFIC AND EDUCATIONAL JOURNAL.

CONTENTS.

Sir Josiah Mason: a Phrenological Delineation (with Portrait).
The Evolution of Ideas.
Phrenology—Old and New. (Second Article).
The Face as Indicative of Character.
Mental Depression. (Second Article).
Only Half a Hero—a Tale of the Franco-German War
The Children's Corner.
Reviews, Facts and Gossip, Correspondence, &c.
London: L. N. FOWLER, Phrenologist and Publisher,
Imperial Buildings, Ludgate Circus, E.C., and
J. BURNS, 15, Southampton Row.

JOSEPH ASHMAN'S EMBROCATION, FOR THE

RESTORATION OF VITAL EQUILIBRIUM AND THE RE-ESTABLISHMENT OF HEALTH.

To be had of the Proprietor,

JOSEPH ASHMAN,

14, Sussex Place, Cornwall Gardens,
Kensington, London, W.,
and Chemists generally,

Price 2s. 9d. per Bottle.

The Embrocation is composed of animal and vegetable essences. The value of the compound was proved, by years of practical use amongst friends and relatives, before it was offered as a remedy to the public. It was found to be invaluable for the development of vital force in children, as well as for the arresting of vital decay in the aged. Many a child, that showed signs of weakness of limb and stagnation of growth, owes health and strength to this compound. By its use in age, life has been both prolonged and the enjoyment of it enhanced, by the retardation of decay and the removal of crude deposits upon the joints, which prevent the free flow of the arterial blood and the nerve forces.

The compound is perfectly harmless, so that, in case it does no good, it can do no harm. Its mode of application is pretty much the same in all cases. In sprains, bruises, inflammation, bronchitis, pleurisy, congestion of the lungs, gout, rheumatism, burns, scalds, chilblains, wounds, and cuts, by its application to the parts affected, it clears the pores of the skin, draws out inflammation, and feeds the debilitated parts.

NEW EDITION.

HOW TO LIVE WELL ON SIXPENCE A DAY.

Being an abridgment of Dr. T. L. Nichols's justly Celebrated and Valuable Work. One Penny; 1½d. by post, six copies for sixpence in stamps.

London: J. BURNS, 15, Southampton Row.

MRS. OLIVE, 121, Blenheim Crescent, Notting Hill, W., near Notting Hill Station. At home daily for Private Seances. Public Seance, Mondays, at 11 a.m., free; Wednesdays, at 7 p.m., fee 2s. 6d.; Fridays, at 3 p.m., fee 2s. 6d. Persons unknown to Mrs. Olive will be admitted only on approved written introduction.

MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER

22, Palatine Road,
Stoke Newington, London, N.

Agent for all kinds of Spiritual Literature.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. FRICHARD'S, 19, Devonshire Street, Queen's Square, W.C., Tuesdays at 8 p.m.

REMOVAL.

MR. E. W. WALLIS, INSPIRATIONAL SPEAKER. For terms and dates apply—328, St. Ann's Well Road, Nottingham.

MISS M. A. HOUGHTON, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired—99, Park Street, Grosvenor Square, W.

MRS. WALKER, Trance, Test, and Clairvoyant Medium gives sittings only by appointment. Address—45 Jubilee Street, Commercial Road, E.

JOSEPH ASHMAN,

Psychopathic Healer,

14, Sussex Place, Cornwall Gardens, Kensington, W.

Tuesdays and Thursdays from 11 a.m. to 5 p.m.

REMOVAL.

D. YOUNGER, Mesmerist and Healer removed from Woolwich, Euston Road, and Moscow House, to 23, Leabury Road, Bayswater, W., four minutes' walk from Notting Hill Gate Station, where he continues to treat the most complicated diseases with marvellous success. Mesmerism and Healing taught, written instructions, with anointing oil for home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday, from 2 to 6, or by appointment.

MISS GODFREY, Curative Mesmerist and Rubber, has REMOVED to 51 George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapse, speedily cured without medicine. Terms moderate.

HEALING by Magnetism, gratis, on receipt of stamped envelope for reply.—Suffers from whatever cause should apply at once—stating age, sex, and nature of disease. All are welcome. Address—A. H. G., 5, Church Street, Felling, near Newcastle-on-Tyne.

HEALING BY LAYING ON OF HANDS; OR, MAGNETIC HEALING.

THE excruciating pains of Neuralgia, Rheumatism, Gout, &c., are quickly relieved and disease frequently cured by the Magnetic touch. Instructions given in this art, and patients attended at their residences. For terms, &c., write to Mr. Chevalier James, Messrs. Davis & Co., chemists, 4, Tyler Street, Regent Street, London.

A LADY residing in Cornwall wishes to receive into her home six little children not under three years of age. No objection to entire charge of orphans. Board, education in English, French, and Music, from £30 to £40 per annum. Inquiries may be made, care of J. Burns, 15, Southampton Row, London, W.C.

SYDENHAM.

Within five minutes' walk of two railway stations in a good open and healthy position, semi-detached

VILLA RESIDENCES,

To be Sold or Let.

They are of tasty elevation, and have well-designed rooms; containing each 5 Bed Rooms, Bath Room (fitted), 3 Reception Rooms, good Kitchen and Scullery on the ground floor, excellent dry Cellarage, the usual Offices, and good Garden. Price £400; Rent £35 per annum. Apply at No. 1, Newlands Park Villas, Tredown Road, Penge Lane, Sydenham S.E.

TO SPIRITUALISTS in Southern Districts of London, requiring Musical Tuition in their Families.—A medium (gentleman) is prepared to give Lessons on Piano and Harmonium. Great care taken with pupils. Terms very moderate. Address—R., 8, Bournemouth Road, Rye Lane Peckham, S.E.

TO SPIRITUALISTS and INVESTIGATORS resident in South London.—A comfortable Room for small and select Seances can be had two or three evenings in the week, in the house of a Spiritualist and well-known medium, resident in Peckham, with use of fine harmonium, if required. Terms very moderate. Address—Editor of MEDIUM, 15, Southampton Row, Holborn.

DISCOURSES
THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN.

In one volume of 720 pages, on toned paper, elegantly bound, 7s. 6d; superior edition, on fine paper, bevelled boards, gilt edges, with PHOTOGRAPH of MRS. TAPPAN, on Symbolical Mount, as a Frontispiece, price 10s. 6d., post-free.
This handsome volume contains as much matter as four ordinary books of the same bulk. It includes Fifty-four Discourses, reported verbatim, and corrected by Mrs. Tappan's Guides; Sixty-four Extemporaneous Poems; and Twelve Extracts.

TABLE OF CONTENTS.

I.—Introductory. A Narrative of Mrs. Tappan's Experience as a Medium, given by her Guides Extracts from Mrs. Tappan's early Mediumistic Compositions Quotations and Extracts, 1852-3 Incidents in Mrs. Tappan's Mediumship The Religion of the Future Sunset in Autumn, 1852 Song of the Stars to the Sun-God	III.—Spiritual Ethics. What great Teacher has produced the most potent Effect upon Society, and why? The Spirit The Individual Human Spirit Mediumship Is Spiritualism Witchcraft and Sorcery? Mystery and Meaning of the Number Three The Nature and Occupations of Spiritual Existence The Temple of the Soul The Heavenly Home and Spiritual Kindred The Eternal Progression of the Human Spirit <i>Cui Bono?</i> The Spiritual Outlook for the New Year Purity The Need and Efficacy of Prayer Spiritual Gifts Charity Some of the Historical Evidences of Spiritualism "And these Signs shall follow them that believe" The Origin of Evil, its Introduction to the World, and the Remedy suggested by Spiritualism The Signs of the Times The "Many Mansions;" or, Different Conditions of Spiritual Life The Influences of the Present Life upon the Future The Celestial Arcana; or, the Realm wherein the Attributes of Spirit are known and understood An Address suggested by the Twenty-Sixth Anniversary of Modern Spiritualism A Sermon for the Season An Answer to those who pronounce Spiritualism Satanic in its Origin The Hope of the World Spiritualism: its Advantages to the Present and Future Life Science <i>versus</i> Morality; or, the Causes of the Rise and Fall of Nations	IV.—"Judge Edmonds" Series. Memorial Discourse on the Life and Works of "Judge Edmonds." By "Theodore Parker." Experiences in passing through the change called Death and in entering Spirit-Life The Social and Political Government of Spiritual Life EXTRACTS. God and Evil Spirits Benefit of Spirit-Communion to Disembodied Spirits Sympathy Spiritualism, Electricity, and Psychic Force The Characteristics of Spiritualism Unseen Influences The Work of Spiritualism Spiritualism, neither Clairvoyance nor Psychology Theories advanced to explain Spiritualism Importance of the Physical Phenomena The distinctive Features of Clairvoyance Evidences of Immortality POEMS. "The Old World was Dead" The Beautiful Land "Oh Beautiful White Mother, Death." Prayer Inspiration The Best Gifts Invocation "Katey" Truth Birth Pangs "One utter Spirit moves in the very heart of things" Spiritual Progression Why is the Spirit-World Invisible?	CREMATION Happiness Who is the Comforter? Angel-Glory Immortality "O Thou who trod'st life's weary vale" Bunyan The Song of your Guardian Spirit "Quina's" Poem Poem by "Robert Burns" The Temple of Light Home in Heaven Waiting The Boon A Song for the New Year Growth to Purity The Garden of God The Answer to Prayer The Death of Christ The Three Messengers Perfect The Wonder Worker The Sepulchre of Life Faith, Hope, and Love Stars, Rocks, and Flowers The King and the Beggar The Mystical Vale The Sign The Three Angels Anniversary Poem Easter Morn Creation Tokens of Angel Love A Song of Life Resurrection The Future of England The Love of God Mon-a-do-Wah (the Bird Lover) "When the full rich Glories" "Down through the Vibrant Spaces" "By the Tomb of the Prophet"
---	---	--	---

[ADVERTISEMENT.]

ORGAN AND MUSICAL STUDIO,
245, KENTISH TOWN ROAD.

MR. JOSEPH WARREN respectfully intimates to his friends and lovers of the Organ, that he has an excellent two-manual instrument, complete in every respect, with a large variety of stops, and a full compass of thirty distinct Pedal Bourdon Notes, which is available for practice or giving lessons on very moderate terms.
Mr. Warren having devoted most of his life to the Organ and musical profession, is quite competent to advise and assist those who are desirous of study, and wishes to remark that Organ music cannot be satisfactorily performed by practice on the Pianoforte, the touch of which is so different. The legato style, which is the charm of all good organists, can only be obtained by playing on such an instrument as Mr. Warren has in his studio, and many persons who have had a short experience have readily acknowledged this fact, and been grateful for the assistance received.

TERMS FOR PRACTICE.
(In all cases payable in advance.)

	£	s.	d.
Per Hour ... ..	...	0	1 3
Per Quarter (One Hour Weekly) ...	...	0	12 6
" (Two Hours Weekly) ...	...	1	1 0
" (Three Hours Weekly) ...	...	1	10 0

Organs, Pianofortes, and Harmoniums Tuned.

CERTIFICATE OF ABILITY,
Selected from many others,

From J. and J. Hopkinson, Pianoforte Makers, Soho Square, London.

"October 29, 1855.—We speak with the confidence of experience in stating that Mr. Warren is a very good Tuner, and one you may with perfect safety trust to your tuning business. As a proof that we thought him perfectly competent we may mention that, when he was employed by us, he tuned our Grand Piano for the Paris Exhibition, which is awarded the First-Class Prize Medal."

Now Ready, a Tale from the MEDIUM,
INTUITION.
BY MRS. F. KINGMAN.

In response to the many demands for this tale, it has been published in a handsome volume, price 2s. 6d.; to Depositors, three copies for 5s.

Now Ready. Price 2s. 6d.

Higher Aspects of Spiritualism.

BY "M.A. (OXON.)"

London: J. BURNS, 15, Southampton Row, W.O.

Important Work for the Winter Months.

PHRENOLOGICAL SOIREES AND SEANCES,

GIVEN BY J. BURNS.

Affording valuable information on latent Mediumship and how to develop it, Spiritual Gifts, Health, Intellectual Endowments, Moral Growth, Choice of Occupation, the Selection of Suitable Partners for Life, &c., &c.

Mr. BURNS accepts invitations to attend Evening Parties for Phrenological investigation, by which arrangement information of an important character may be obtained at much less cost than by having separate Phrenological Examinations.

Practical Instruction in the Science given, so that all may be Phrenologists; Hints on Healing, Spiritual Development, and Mental Improvement.

EVERY PERSON SHOULD HAVE A PHRENOLOGICAL EXAMINATION.

For particulars apply to

J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.O.

A New Mediumistic Work. Illustrated with Autotype Fac-similes of Exquisite Mediumistic Drawings.

Now Ready, Parts I., II. and III., Price 1s. each.

BACK TO THE FATHER'S HOUSE:

A PARABOLIC INSPIRATION.

MILTON'S MEDIUMISTIC CONTROL.

This work, in a handsome illustrated wrapper, contains Two Mediumistic Drawings, beautifully reproduced by the autotype process.

The literary department is sustained with great interest, and is replete with sound instruction. A band of eminent spirits, under the leadership of "Milton," purport to produce the work; the writing through a lady, and the drawing through a gentleman, who have not been trained to literary and artistic studies. The work is itself the best evidence of its being indeed the product of spirit-influence.