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AND TEACHINGS OF

SPIRITUALISM.

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SEERSHIP: Some Remarks on its Philosophy.

The letters which have appeared in the *MEDIUM* on the successes and failures of Seers, during the last few weeks, have interested me greatly. I think all failures or disappointments in this as well as in other forms of mediumship should be carefully noted and reported for the benefit of the Science. A knowledge of difficulties that stand in the way can only be obtained by a strict observation of the results of these difficulties; for thereby will their nature come to be understood, and means discovered to remove them or avoid coming in contact with them.

A continuous report of the successes of Mediums is grossly misleading. It misleads the Mediums themselves: it leads them to suppose that their personal feelings and professional standing should be the prime consideration of all Spiritualists. Now a Medium is simply an instrument, and in the use of the faculty all personal feelings and ambitions should be laid on one side. The egotistical portion of the Medium's nature should be rendered quite subservient to the love of truth, and the desire to arrive at a fuller light on Spiritual Matters. But, as it is, the ambition or aspiration of the Medium or Seer is very much misdirected; for the tendency is to make the faculty a means of professional importance or personal merit, and the ultimate aim—Truth—is altogether left out of consideration. Then, secondly, the suppression of failures greatly misdirects the Sitter or Investigator. It leads him to suppose that success is the invariable rule, and he becomes imperious and exacting in his attitude towards Mediums. He foolishly thinks he has only to pay his money, propound his demand, and unimpeachable satisfaction will be the prompt result. If the Seer or Medium fail, he is set down as a cheat by the ignorant Sitter, who may have brought the cause of failure in his own personal atmosphere, and the subject of Clairvoyance, instead of becoming elevated into a liberal science, is more and more dwarfed down into the pigmy proportions of inevitable humbug;—the demand of the Sitter and the assumed pretension of the Seer

being alike preposterous, and incapable of being sustained.

It is out of a deep sympathy with Seers and with Sitters that these remarks are made; and further, an irrepressible enthusiasm for the grand Cause of spiritual unfoldment. The writer is also of the family of the Prophets—a Seer, and has been so from infancy. His associations have been with Seers of the highest order, in private life and in the public circle. Though quite unknown to fame—a position which he desires to maintain—he has pointed out the destiny of many of his fellow-creatures; and yet, strange to say, he never gave a formal “sitting” in his life, and never received one single penny for his services as a Seer, unless it may have been indirectly, out of gratitude for the benefits which the exercise of the gift has conferred on others.

These formal “sittings” are very deceptive. Take a man to the end of Cheapside on a clear day, and it needs no special position or attitude for him to discover the ball and cross on the top of St. Pauls'; but if a fog be prevailing, he may, indeed, “sit” or stand or walk, but the object will be veiled. The genuine Seer sees, not because of his effort to do so, but because the matter is within the range of his clairvoyant vision, that faculty being for the time in a state of wakeful activity. The writer finds himself most lucid when he is quite absorbed in other matters, whereas, if he made a special effort to see, he would see nothing, unless he allowed himself to be deceived by the phantasm caused by the desire to see something.

If a man be passing along London Bridge, with his senses about him, he could not help but see the shipping; whereas, if he tried to see the vessels from Westminster Bridge he might look for long in vain. We can only see that which is within the limits of our SPIRITUAL HORIZON, so to speak: and this spiritual horizon is as clearly defined and as arbitrary in its laws as the physical horizon.

I grant that the will power can be so far exercised over the seeing faculty, that the limit of its exercise can be greatly extended. Towards this result the following considerations are thrown out for the study of those gifted with the Second Sight.

The first step for the Seer to undertake is to realize his position in the spiritual state. And that position is

a most variable one; it may be likened to a series of mountain peaks, scattered over a vast country, and the Seer may be far up or low down on either one or other of them. These mountains may be named—personal surroundings, mundane affairs, moral state, intellectual insight, the past, the future, spiritual aspiration, &c., &c. If the Seer be on one of these mountains, he cannot see that which would be visible from one of the others. A man on the top of Notre Dame, in Paris, cannot see that which is visible from Arthur's Seat, near Edinburgh; and if he be only half way up on either of them, he cannot see that which is visible from whole way up. First, then, the Seer must endeavour to realize his own spiritual state, and find out his present workable degree of that state. He will then, having estimated his own place and height, be able to recognise the nature and importance of the objects around him, when he directs the attention to them. The first duty of the Seer is self-examination. He must adjust his own compass, and see that whatever mountain he may be placed on, its needle points to the true pole—Spiritual Truth. If it points to professional ambition, love of fees, a desire to outstrip others, &c., then he is sure to meet with disaster. Before the astronomer attempts to look at the stars, he first puts his telescope in order. A funny story is told of an astronomer, who discovered an immense winged animal on one of the heavenly bodies, but it turned out to be a poor fly concealed in the telescope, and which had become, from its situation, prodigiously magnified. Are there not a great many "flies" in the "telescopes" of Seers? Look and see!

The second duty of the Seer is to discover the relations between the Querent or Sitter and himself. This means taking the Sitter or Questioner within the Seer's horizon. A horizontal base-line is drawn between them; as when levelling a railway-track or canal-channel between two towns: all the gradients, tunnels, viaducts, or deviations are rendered evident. The Seer should be most particular in this matter, and see indisputably whether the Querent be a friend or a foe; whether he be sincere and disinterested in his application, or traitorous and unworthy in his motive. Then it will be made plain whether the Seer's true course towards goodness and truth will enable him to do the service which the Sitter or Querent desires.

The third and chief duty of the Seer is to act in accordance with the light and guidance coming from his own spiritual nature, and not allow himself to be "controlled" by the selfish requirements of the Sitter, as so many do. The most of Seers and Mediums slavishly respond to the desire or purpose which the Sitter has come for; and that is usually of a low, grovelling description. The Medium or Seer gets so demoralized by this course, that he comes to regard every Sitter as coming for some low, mundane, selfish object, and the once promising gift gets hopelessly ruined. The faculty becomes, in consequence, trifling and superficial, and all real spiritual insight vanishes.

The leading idea for the Seer to ponder is, that the Spiritual Gifts are bestowed on man FOR SPIRITUAL PURPOSES ONLY; and should never be used for mundane ends, except in so far as these may have a healthy reaction on the spiritual nature. This principle goes dead against the usual detestable practice of fortune-telling. For example: here is a Sitter who sees that some overreaching purpose or selfish end could be gained with a little extra insight into the affair, so as to snatch the coveted prize from other hands that have, perhaps, a better right to it, and would make a better use of the proceeds. But no: greeds steps in and covets that which honest industry would never bestow, and for a few paltry fees the "servant of the spirit-world" is supposed to harness the steeds of heaven on to the covetous worldling's muck cart! If any true Seer hides the divine gift in shame, it is because of the foul prostitution which has befallen it at the hands of fortune-tellers and their silly dupes. I blush for Spirit-

ualism, when I see advertised, "Business and Test Medium." I should expect these professors to be patronised chiefly by overreaching worldlings and brainless wondermongers; and I sincerely hope they get soundly fooled for their pains. At least, I have not yet heard of the first who has been made the recipient of a fortune by these unworthy means; but on the contrary, I must say that I know not a few that have been thoroughly humbugged; yet it does not seem to have cured them of the desire to grab that which does not by right of industry belong to them.

The world is full of affliction: my heart bleeds to own it. I have had my own share—and, perhaps, a small slice that some others would have been the better for. At least, I am free to own that my "light afflictions" have been a spiritual good to me, and I am reminded thereby that "whom the Lord loveth he chasteneth." There would be no such afflictions in man's career, were they not for his spiritual good; so that when I see people trying to get rid of these means of discipline, instead of profiting by them, I feel sorry for them, for thereby they are determinedly prolonging the period of their chastisement.

The service of the Seer to his client should, therefore, be a spiritual service. If the Sitter be diseased,—give him encouragement and strength to bear it, till it has worked its mission of purification in his system. If he be poor and willing to work,—direct his attention to those unexplored resources within his nature, whereby he may render himself more useful in the world. If he have enemies and persecutors,—teach him to "live it down;" and by minding his own business, let his enemies fill their cup of iniquity, which the sooner it is filled, the sooner it will choke them. And thus with all the ills of life, which, when properly estimated, are seen to be heaven's blessings in disguise. If we regard them as such, it is remarkable how soon we get rid of them, and how light they become. But if we groan and fret under them, and wholly misapprehend their purpose, then we wilfully remain in that sphere where they continue to afflict us.

The Seer, who has come into contact with the world, well knows that his clients resort to him mostly for a selfish, unspiritual purpose; hence, he says, if he followed this advice now given he would lose all his "trade." Shame it is that this divine attribute should be made a "trade" of. The motive, both with Sitter and Seer, must be truly spiritual, or no good can come of it. The Medium or Seer who regards it as a "trade" is a spiritual prostitute, and a foul disgrace to the Cause. Let us, as Seers, do our heavenly duty, as a spiritual privilege for the love of God and the good of humanity, and we will never be without a crust to eat, and a place to lay our weary head in peace to rest.

But should we Seers make our willingness known to serve the public? Decidedly so. But not to serve them as they would ask us. A Sitter or a Correspondent presents his application, but we do not answer it except in such a way as will be for his spiritual good and instruction. He wishes to get the "straight tip" to win a bet, or some "wrinkle" how to make more than his due of the world's gear. Then is the Seer's opportunity to wisely and kindly point out to that Sitter the moral evil of the course he is taking, and show him the true issues of life. The same course can be taken whenever a selfish application is made, and which the Seer can at once discover, if he follow the course which I have indicated. There are many who blindly, or without any direct fault of their own, labour under difficulties, and they may be eager to find relief. They are anxious to see when the season of good things will resume its genial sway, and they ask the Seer to look into the future. This is all childish nonsense. Christmas is coming, and the Seer may tell you so, but his hourly assurance of it will not bring it a day sooner: you must wait for the 25th of December all the same. So it is with all the other events of life. The Seer

cannot alter destiny; the only one to do that is the person himself, by making the best possible use of his energies. The Seer can spiritually comfort and enlighten the struggling one, and encourage him to work out his own salvation.

Some will think that this view of the matter would put Seership altogether on the shelf. By no means: it would simply place it in its proper position, and endow it with a power and wisdom truly divine. When our Seers go about to "seek and to save the lost," then will the angels of God be their infallible controls. There are millions of minds groping in the lower spheres of spiritual darkness, whom the divinely illuminated Seer alone can lead and redeem. Give these drooping weary souls the first ray of light, open their obscured souls to the grand duties of the spiritual man, and then you place their feet on the ladder of Spiritual Progress. This is the grand mission of the Spiritual Gifts. By elevating and enlightening the man spiritually, you hoist him heavenward in toto—soul, body, and estate. There are no "ills of life" to the enlightened spirit. Whatever occurs to him he sees the use and good of to his soul, and thanks God for it; and when the time of suffering has fulfilled its purpose, he finds himself in possession of a power to open wide the gate into the "pastures green," where the wearied soul may repose and feast itself.

How vastly different this system is from the practice of those who heed not the needs of the soul, but blindly try to obey the behests of the selfish nature! Such Seers shut their eyes against the divine light, and follow the glare of hell, which irradiates the selfish designs of their sitters.

The law of spiritual help and administration is this: if it will add to the sufferer's spiritual growth,—to be cured, relieved of troubles, or directed into more affluent circumstances,—the Seer would have power to direct to such results; but, on the other hand, if the benefits thus conferred will only open out a wider scope to animal indulgence and devilish selfishness, then no good spirit or holy Seer will take part in such foul work. Such persons when they are healed or benefited by spiritual direction, are like the newly-washed swine; which turns round and wallows again in the mire. First, they want their swinish nature to be changed by the wise application of suffering, and true spiritual direction, then a washing will be of some permanent good to them.

The chief aim of the Seer should be to help people to help themselves; not to render them helplessly dependent on what the Seer imparts to them. By following this self-reliant course, every person may gradually become his own Seer, and have his spiritual intuitions and moral sense so far developed as to be his own guide and counsellor. By passing the Light of the Spirit from hand to hand, the whole world will ultimately beam with rays of glory!

Oh, what a field of work is open for the divine Seer! What thousands of sorrowing broken hearts there are to bind up. What thousands of groping anxious minds are eagerly seeking for the light of spiritual truth. What myriads of patient sufferers might be healed and become the healers of others if the medical Seer could get at them, and minister to them. What a legion of honest toiling sufferers, struggle with poverty till the spirit is fairly crushed within them, but who, if directed into the fittest channels of usefulness, would become the best members of society. These and other paths of philanthropy stand invitingly open to the true Seer. The world is absolutely dying for the lack of that knowledge which the Seer alone can supply.

But the whole system of Seership requires to be remodelled: I have indicated the changes which my experience deems needful. Seership should not be a "profession," but a humane duty—the highest manifestation of fraternal love. We cannot "see" for a

Sitter, who may come to us, of our own free will: we can only see for him when the divine impulse leads us to do so. Let us be the servants of that impulse, and we will never be ashamed, or lack that which divine wisdom sees fit for our good, and those who appeal to us for help.

I have given my candid opinion as a Seer, derived from much experience, of which the world has hitherto heard nothing. I shall be glad if other Seers will as candidly give in exchange the fruits of their experience.

I. A. M.

PAST AND PRESENT.

BY THE CONTROLS OF MR. J. C. WRIGHT.

(Recorded by Mr. J. Fowler.)

The visible universe is full of mystery. To the pure scientist it presents a wonderful array of facts; to the eye of the endowed artist it presents a tableau of extraordinary spirituality. The true poet looks out of himself: if there be harmony in himself, there is harmony in the world around. The eye of beauty and appreciation is within. All beauty exists in the interior man. The luminosity of the intellect is fed from the external, but its power belongs to the internal. When a man's senses are closed against the external world, the soul is a world in isolation, inarticulate the thought. Brimming questions of deep import may be boiling and seething there; avalanches of grief may be breaking loose; torrents of despair may be rolling down; soaring ambition may have a place; designs of many sorts: you cannot tell the nature of a man's interior thought.

I can speak of the soul as a world—yea, grander than a physical world. The beggar, the clodhopper, are gifted thinking personalities a million times more wonderful than the planet Saturn; and yet this soul, if it ever knew, has even forgot its own history. No man can trace its origin. Memory commences in the misty morning of childhood. Recollections are very faint, fading shadows, passing away as photographs of things—no knowledge of self. But, in the course of time, the philosopher develops, in man, and he asks the question—From whence did I come? but nature makes no reply. We must be contented, because we have no oracle. Mr. Spurgeon knows all about it, he is confident; but Darwin hesitated. The former fell back upon Adam, and upon him he has saddled the origin of the human race. It is going on for about six thousand years, since poor Adam met with his heart-breaking sorrows. Undoubtedly this is a very old story, much older than Moses, and has been repeated so often in the world, that man, ages ago, began to believe it; and, of course, it is accepted now as a matter of theological necessity.

But I want to point out that, by the study of nature, you will never find Adam. No corroborative testimony is to be found in the rocks; yet Adam is silently slipping out of the popular mind. A preacher now that talks of Adam being the first man, an average Sunday Scholar looks upon him as an antediluvian, as a curiosity, living out of his age. Ministers do not take their texts now out of the first and second chapters of Genesis: they go to geology and astronomy for their cosmic ideas. It is a good sign—it means that the old world fable has lost its hold upon the thinking world. It is not much to lose Adam out of one's belief. Ah, I made a mistake; to lose Adam is to lose everything. He is the key-stone of the grand arch of the Plan of Salvation. If Adam did not live and begin the human race, the human family did not fall, and become utterly depraved and alienated from God.

Adam is as essential to Christianity as Jesus Christ. When the one falls, they go down together. What an awful doctrine the old Calvinists have been teaching for so many centuries, that spiritually man is accused not for anything that he has himself done, but for something that another man did more than five thousand

years ago. Think of it—what a picture of God, what a travesty upon justice, and what a blasphemous idea to entertain of the Great Author of Nature, that He could betray so much folly, and manifest so much injustice.

The moral argument against the fall of man is irrefutable; there is no consistency in the doctrine at all: a man coming into the world according to the ordinary laws of Nature, under conditions and circumstances over which he has no control, in a state of utter condemnation, under a moral responsibility, which to be just implies free action and a free clean soul to begin with. The doctrine is so utterly out of harmony with all sense of reason that it requires the mind of a child to be taught it, and impressed again and again upon it, before reason, has been born, to gain acceptance at all. What a hard wrestle it is for these young men coming from Cambridge, who are conscientious, to take up snug country livings. What phantasms, doubts, fears and brain sweatings they have about this Adam—man and his fall. I wonder how many men in the Church of England, who wear white surplices, can say this, and have consciences as white as their linen.

The mind of the philosophical parson, I would not have at any price. What a horrid thing it is to be living, speaking men, and debarred from giving utterance to the divine spring of reason within them. Such men we have, and certainly they need all the sympathy their congregations can give them. I am saying now what thousands would like to say, but they are jaw-locked by the creeds of the churches.

This man, Adam, as the father of the human race, and as a corrupted spring of life, must have been an unusually weak manifestation of organic development, which said condition was not of his making. He is not at all culpable. If I saw a child deficient in the organs of the moral sentiments, I should attribute the deficiency to parental conditions and influences, and as Adam never was born—for in this Adam was peculiar—the imperfections of his organization must be ascribed to design, or inability on the part of his maker—which ever way you like to have it; and I am not very nice upon that point. You do not get a creator, morally, much in advance of Adam himself, for if he designed Adam to fall, to show his glory, he would make a very good devil; but, on the other hand, if he made Adam to the best of his ability—if he did, we do not complain, but we must say, he was a very bad workman. The moral ideal we get from this Adam story, of the Great Creator of the universe, is so childish and blasphemous, that we marvel at the credulity of the people in accepting, in the nineteenth century, the infantile creations of the ancients.

With the whole human family drowning in the indignation of God, we have a terrible picture of the moral and ultimate condition of man: an ideal that owns its origin to an intellectual state immersed in barbarism; a mind unfamiliar with the real beauties of man, destitute of a clear perception of natural order, an utter ignorance of the spiritual and eternal affinities of man. This monstrous belief indicates a moral condition submerged by the most awful conceptions of that force which regulates and controls the universe. The real ideality of humanity had never been excited, the living potency of nature had never appealed to man's highest sense, the thrilling beauties of natural melody, the rapturous sentimentality of purity had not been experienced. Life was coarse, animal, degraded, viewed from the light of to-day; but it was the foot of the ladder which civilization has ascended. The soul, looking through its animal sensations, found a world in which toil, suffering and chaos were distressing elements. The inclemency of the weather, the variations of the seasons, and the changing dispensations of fortune, filled the infantine soul of man with fear and dread. His veneration fed upon his spiritual cowardice: he had no courage to think; his soul was paralysed before the stupendous realities of a marvel-

lous universe. What could he do with the rising and the setting of the sun?—ordinary occurrences and phenomena that filled his soul with awe. The sky was a mystery, every star a luminosity from some propitious or unpropitious deity. The crowing of a cock, or the flight of a bird,—a supernatural manifestation of some interposition of Providence. Living altogether under this dense ignorance and craven fear, such ideas of the Infinite must be looked for, nay, they are the necessity of a primitive race.

You find in the history of all nations, a similar mythology. The theogony of Homer and Hesiod is a manifestation of the same; credulity and popular ignorance shew themselves. Like traces can be seen in Teutonic mythology. The names given to the days of the week are names which were given to the titles of deities of your remote forefathers. Sunday belongs to sun-worship. Wodin and Thor were gods of no mean order in their time; but every god has his day. As humanity improves, it kills its gods and makes new ones.

This fact can be more clearly seen since the era of literature began than before. There has been a great march of intellect since the time of St. Augustine. The venerable Bede would hardly recognise the God idea of the learned Bishop who now graces his throne. Between the venerable Bede and the courageous Archbishop Langton, identified with Magna Charta, there was a decided march of intellect. Between the patron saint of Ireland, and the theological professors of Maynooth, there has been a wonderful march of intellect. From the time of Thomas A'Becket to Archbishop Cranmer there was a decided growth in the God idea, though not very rapid. I call that period the dawning of progressive emancipating thought. What a difference between the God of mild John Calvin, and the unfortunate Servetus. The god of John Calvin hounded him on to the murder of Servetus. The god of John Calvin could not tolerate a bit of liberty. Contrast this divine of Geneva with his modern successor, the popular preacher in the Surrey Tabernacle, professedly holding the same dogmas, but, practically, what a difference in their God ideas.

There is certainly a march of intellect. Humanity is growing more tolerant. It has more benevolence, more love, and decidedly more justice. The world never was so good, and certainly never so happy as it is now. I ascribe it all to the growth of knowledge; through man becoming better acquainted with his surroundings and natural laws. The same tendencies of growth which characterise the past, will be continued in the future, and one by one the errors of the past will die not in the throes of revolution, but quietly. They will pass out, leaving no hiatus behind. The style of one age will be replaced by the style of another. The antiquated doctrines of one time will be exchanged for the more fashionable principles of another. There will be no stability: truth as an ultimate will never be attained. Inspiration, originality, or invention will always find something novel to amuse mankind; yet the sincere and the pure will aid the work of the world by the intensity of their convictions. What seems permanent and fixed in the lifetime of man, is but the swing of a pendulum in the age of the world. The sand on the sea shore, in a calm summer's day, seems to be eternally at rest; but the whirlwind of to-morrow forms the picturesque sand hill. So those principles which in the experience of a lifetime seem to be eternally established, are gradually melting away, or are being blown away. It is in the study of human history that we can measure the city, the New Jerusalem of human progress, with the divine staff of John of Patmos. The whole River of Life displays the gathering magnitude of its current, every age contributing its quota, until we are lost in our own surroundings and contributions.

What I want to impress as an important thought

is this—that every generation of men should seek to develop its own inspiration and rely upon its own originality; but not absolutely, because I do not want to cut men off from the useful associations of the past, but I do protest against the dead men of the past ruling out of their graves the living men of the present. Let the living men of the present get all the sap they can out of the dead bones of the past; but let it be sap, let it be wisdom, and not folly: let it be truth, and not falsehood; let it be God's truth, and not bad inspiration. There is a use in history, there is a use in the old world theology, too; there is a use in calamity. The fall of the Tay Bridge taught a lesson to the mechanical genius of this age, and the venerable mysticism of primitive nations, with all its grotesque forms of ignorance and superstition, should teach the system builders of the present to discard the worthless stones in the first building, and only use those which have stood the action of the withering hand of time.

The spiritual element in man is destined to come more to the front. The thought of the immediate future will be concerned in widening the lines of religious and intellectual freedom. The spiritual world will effect this by its demonstrations of a continuity of life. When the world fairly realizes that the good and bad live after death, under conditions of progress, it will be comprehensible to all, that systems of belief and modes of education can help but little the development of man's future happiness. When it becomes realizable, that what a philosopher and moralist is to-day, as a spirit, the uneducated and immoral in the future state will, in a period of more or less duration, attain to the same position, the great line of demarcation between the saint and the sinner is rubbed out, and that all are standing in a moral relationship to each other, that cannot be destroyed. The good man passing into paradise will find beings superior to himself. The glory of the angels will keep him humble. The inferior mind, passing away, will be amazed with the superlative splendour of souls in advance—enough, in his ignorance, to keep him humble, but stimulated with the hope that what they are to-day, he after a time will be. This is a light unto all, a cheering future that ought to lift the cloud from every soul, and make all feel that in the moral irregularities of family life, the broken chain of concord, there will come a time in the bright future when the irregularities will be felt no more, and when discord shall be succeeded by harmony. This true fact of human progress and spiritual advancement is more to humanity than all his saviours. As all must live, and as life is good, so must the consummation of consciousness be bliss. That future world is with you in space, it belongs to you now. Those dear ones that fell before the blast, like sweet flowers of beauty, are not scattered: they are clustering round; though their faces are hid and their thoughts inarticulate, they are whispering of a brighter life, and feed the soul with that love that shall never be taken away. Study the unseen; love them for they will love you.

“ALDERMAN CARTER,” LATE M.P. FOR LEEDS.

A CONTROL RECORDED BY A. T. T. P.
August 10, 1882.

My visitor of yesterday, whose control, through illness, I was unable to write down, came again to-day. On his visit of the previous day, he spoke of his very recent departure from the body, only a few hours previously, and expressed his great surprise at the change.

On the present occasion he spoke as follows:—

Would anybody believe that Alderman Carter, a member of the Town Council of Leeds, had been speaking to you yesterday evening? Yet strange as it may appear to others, it can-

not be, neither is it strange to you; for I am now, and was when on earth, a man after your own heart, a man who in the earliest years of his life worked, earning his daily bread by the sweat of his brow as a farm-labourer, and afterwards as an itinerant vendor of coals; afterwards, by being prudent, careful, economical, and punctual in my dealings, I was enabled to get into a large way of business and formed a wholesale depot for coal. So strictly practical was I, that my political views were Radical: not those of extreme Radicalism, but a Radicalism that, in my mind, was a protest against the so-called Liberalism of the day.

I was truly a child of the people. Anxious to acknowledge my belief in that which in my earth-life I had never studied, I looked on the world as an unfathomable region of never ceasing change and uncertainty. My footsteps throughout life had been blind to the welfare of my soul; I knew not, I thought not, I cared not, whither I was going. The stars of heaven gave me no warning, numerous and countless as they are. Nightly I witnessed their orderly array, moving with unerring regularity. I neither knew nor cared to question how they, the only inanimate parts of creation, praised God for their being, whilst I, endowed with reason, made my parade on earth without a thought of Him. The very tender leaves that form the leaves of the flowers in yonder garden (pointing to the flowers in the grounds of Gray's Inn) had form, whilst I had form; but a few hours have passed since I plucked them, or rather flowers similar to them, and inhaled their fragrance. Those flowers still retain their form; mine has gone from me. I now know that they are of God: their fragrance is their praise to God; but I knew not then, nor cared, from whom or why it came.

I knew that preachers spoke of a spiritual world. I heard of a sect, or a set of minds, who believed that breathings from the spiritual world conveyed sweet messages of loving memories to those on earth. I had heard that these bright angels, according to the belief of those with whom I had talked, were watching the lives of their loved ones unseen, shedding tears for tears at their sufferings, at their fears, and at their anguish. Can you, dear Sir, wonder that directly I knew that I am—when I felt that I must not, dare not linger;—that I, too, must help others, like him still in the flesh, to look beyond the dark and unknown teachings of sectarianism,—to look into the light that angels are holding out of their splendid worlds, their brightened homes. Thick and obscure as this world thus had been hidden from me too long. Oh, wondrous worlds of immensity! Oh, merciful God, I pray that I may work. I thank God that there is an allotted task for every reasonable person born. Praises be to His name. To say it is too late with Him is but a myth, a dream, an indulgent plea to excuse the service which God can demand, for He has given with a bounteous hand, and, in return, He can claim the services of those whom He has created.

Therefore, I was astounded when it was told me that there was a new religion to come on man, and that I had been living in an era of immense and mighty change; that I had escaped mighty revolutions in the form, that it was a time that was seen in the days of old. When I was told that the land that had been primal in oppressing the people of God, that had laid on them many grievous burthens of slavery, that had contemptuously defiled the fairest of their maidens, would never know peace until that people were restored to that which was theirs from the beginning of all things; that that land should remain ungoverned, and the race of its former kings should be but a memory of the past, and that it should pay tribute until the era of days. But that in that day it should become the bone of contention to all the nations of the earth, for in that day it should form a new way, through which advantages should be carried to every other nation of the earth. In that day, as I was told, nations should arm one against each other, and alliances that had been observed as between nation and nation should in that day be broken in twain.

Now let us see how to-day answers to this, with its premonitory symptoms of universal change. We have Germany protesting peace, yet seeking a stronger bond of friendship with Austria's monarch. Diplomats wonder at the fraternal love so wonderfully exhibited at the meeting of these monarchs. Spain is jealously watchful. Italy, with an ever-increasing, hungry, ravenous appetite, is ever on her guard. France is dangerously jealous, and viciously vigilant; and the Porte is as treacherous as ever, a very adept at lying, putting into the shade Diplomats of all nations through its scorn of upright dealing. All seems so fair at present, yet so much is being done all round. Look towards the most dangerous foe—the autocrat of the Slavonic races. Listen to their armories in full work, and their manufactories producing nearly an incalculable amount of warlike implements. Watch the rapid mobilisation of their troops at Odessa: they are more than guarded, more than vigilant, more than jealous, for they are ready.

It has been told to you that there shall be a revolution amongst nations. I ask you to try and realize whether this revolution is not near in the present day? Nay, further than this, it has been told you that this revolution amongst nations would precede the revolution of religious thought, when men

should worship only that which is worthy; that it shall worship only the soul, and not as I did, worship only the body, so that there may no longer be two armies in the field—the army of scientists and that of theologians. When men shall cease believing, as in days of old, that fire has not burnt or that iron would not sink. That because of this new belief, this age shall be known amongst men as the age of reason, in which the term unnatural shall be blotted out of the English vocabulary as an unmeaning word. There can be nothing apart from nature that can be true; and there can be nothing of any worth that is not true.

I on earth lived a life apart from what I considered ideal. I troubled myself only with what I considered the question of all questions—how to get the best livelihood; how to keep well with my brother man. But of my soul I thought nothing. Happy in every advancement, happy in every lucrative investment, happy in the landed estate I acquired, thinking them all real. Fool that I was. It was all these things that were ideal; it was only my soul that was real, only my soul that I forgot—which I would not remember. This is all that is real of my earth acquirements to-day, and had it been put closely to me, had some loving and dear friend said to me, had he told me that I should live after the death of my body, feeling and thinking as I felt and thought before that so called death, I should have laughed at him; if not openly, at all events, secretly. For I could not have realized it; I had not led or lived the life to realize this truth.

My first sensation after leaving the body was, that I had been buried alive; that I lived, moved, and had being, and yet that earth had imprisoned me. I realized that I might obtain freedom, and I obtained it through the wish, through the propulsion of unannihilated will, and I stood once more in my home, but earth's surroundings did not interest me so much as finding I was still being, still living, and still thinking. When a gentle voice said to me, "Listen, listen to me, you can speak to them. There are many living still in the body whose organs of speech and powers of brain you can use." "Show them to me," I laconically answered; and we stood side by side in that dingy portal of that converted warehouse, changed into a working men's club, and there I saw him who stands before you, and through whose lips I am now speaking. Oh, how like a dream it sounded. To hear the conversation that was then taking place, had I have been in the body, I should have thought them both mad, should have thought them credulous and dangerous fools, impracticable men, and not worthy of the notice of a man of business. I should have thought they were dreaming in the relation of their past memories.

I told you yesterday what the other man believed; you know what the Sensitive believes. I ask you again, Sir, to try and realize with what fervent ardour I came here to you yesterday night, filled with fond hopes of being enabled, in some way, to work out my gratitude to God for the eternal sunny journey; to prove my filial love to Him, that Great One, the Father and Friend of all He has made. I knew what I had been in the world that I thought so real; I prayed him to make me what He would have me be in this, my future ever changing yet eternal life. What it shall be I know not, but I feel that I, too, can bear the more in working out my love for Him.

I know that the day is passing when men shall see their fellow man living in squalor and sin. I know that after one short sharp struggle, the reign of the sword and the mighty machinery of warfare will be over; but, I know that ere this is brought about, God must marshal hosts of deathless servants to His standard of service. I know that ere this nation's warring spirit is over, that there is much to be done. I know that ere the gates of love and peace are opened to be shut no more, I know that before man's perfect bliss can be obtained in this world, there will be times of hope, times of fear, times of awful strife to be passed, making earth, for a time, a dreary chaos. But, afterwards, men shall hail us with joy and faith. We shall sit at their feet, and they shall trust to our angelic power.

Nations are now looking at each other with sullen eyes, thinking of each other nothing that is good, nothing that is humane. There is a dreary shadow like a pall covering the actions of the earth just now. Changes are at hand, that are not yet born even in the thoughts of the highest of earth. Teach me, O God, how to be ready for them. I know that I have everlasting life, a life so wonderfully large, so vastly strong, so infinite, that it has conquered death, and left me with a vigour that will never decrease, for the gift is eternal. May His Almighty hand lead me. May His Almighty hand lead you, and lead all men, for His lavish world of mercy is broad enough to reach all the generations that are, and all that are to follow.

I pray that He may lift up your soul, that you may mount nearer and nearer to Him, treading in your way with reverent feet and loving service. Remember, Sir, He is gradually calling you home to your eternal home, reclaiming that undying spark of subtle eternity, and He shall say to you as it has been said to me: "How have you lived? Have your ways been complete? Have you worked for me?"

The awful shock to come,—who can dwell on it? for even the savage nations of earth shall bear their part. They wait impatiently for a king that has not yet returned. The day is

not far distant when no thinking man shall sleep in peace. God's hieroglyphs are around men, and wise men are reading them; they cannot grasp the whole meaning, but they live amidst the threatened change with pitifully saddened eyes. There are others who will not come to the light in this the world of future changing wonders. The onward course towards the mighty events has commenced flowing like a torrent amidst men; the result will be the oneness of humanity, even as there is oneness in God. It will take infinite power to produce such wondrous adjustment. It is God alone that can unravel such infinite complexities, but he has sworn that reason shall govern, and that man's strongest law shall be the law of love. He has sworn, by His Great Name, that man shall live, and shall think and feel; that man shall have life and thought, and surely He will bring it to pass. Man's all no longer reason from religious mysteries—it shall be by the senses alone that man shall judge. Reason shall exist in thought as well as in action, and man's goal shall no longer be the church, established or disestablished; but spirits guided by love and virtue shall become man's teachers, giving to manhood a stronger and healthier growth. The soul shall be full of noble thoughts and noble aims.

I realize that I can become a worker, and I realize that in the life that God has given me, that He will accept my services. It is but a few hours ago that I would have laughed and scouted the opinion, let it come from whom it might. On this day on earth the majority of mankind hold that the grave is a bourne from which no soul ever returns. I had heard of the familiarity of modern ghosts, and had put all these stories down in my mind as a mass of silly contradictions unworthy the study of a man, and now but a few hours since I passed away to be told to hear one on earth, and that one an ignorant working man, lay this down as truth. In speaking to that lecturer the Sensitive said:

"You say it would be a fortune could spirits be as easy of proof as the phenomenon of Mesmerism, or as the science of electro-biology; but that it remained an unquestionable fact, that, if this proof were not forthcoming, it was not the fault of those willing to come, but of those who formed the sitters, and who would not learn how to receive those communicating, and that the fact of soul and body was easy of proof, for man's power to make one man act independent of another, was in itself a grand preliminary work."

I am willing to recant my opinion of yesterday night. I say that it would be wrong for a man to prevent himself performing the little good he was capable of doing by acknowledging too much. Therefore, your argument of last night has convinced me of this, that the wisdom of God is, perhaps, more clearly shown in this, that those phenomena which men have forced, are the phenomena that men have despised, and those phenomena which have gradually but surely made their way to the notice of men, are those which will form a preliminary teaching to higher and greater truths. As for the Sensitive, it will do him no harm to attend one night, for the Professor's power will not reach him.

In conclusion, I answer by reverting to my opening words: Is there any need to wonder why I came to prove myself so soon after leaving the body? It is because I hope God is with you and with me, and that poor as my work was on earth, He may forget that lack of zeal by my work in the future. I wish you God's speed. I wish you health and renewed strength, that you may work, that you may be prepared for the coming future.

Some little explanation is necessary as to what he meant by "recanting his opinion of yesterday evening." He said he heard the person referred to as talking with the Sensitive and saying: "My researches and studies in what I profess have led me far beyond what I admit in public, but which I know to be true but dare not tell." And the control said to me, "If he knows these things to be true and dare not preach them, is he not a coward in not acting up to his convictions?" I said, "No, the world is not yet ready to receive the full blaze of light; the chances are that if this mesmerist told all his experiences, he would either be sent to jail as a rogue and vagabond, or to a County Lunatic Asylum as a lunatic." On this visit he could not realize my idea as to the cowardice; on his next he did. One of my surroundings controlled immediately after, and said, "He is a fine spirit, he is dazed just now. He is confused and can't understand what he sees, he is taking too gloomy a view of the present state of things. He will be a great worker."

It is needless to go into the good Alderman's life history. It might not interest the public. All I shall say is, I did not know him personally, although I had heard much of him. He raised himself from the ranks of labour into wealth. He was many years an alderman of the Borough, and I think two, if not three times one of the members for Leeds. The energy and self-reliance which he displayed on earth, I feel sure, will not be lost in his higher life.

NEWSPAPER "SUPERSTITION."

When a well-authenticated psychological fact occurs the newspapers have a superstition of settling the recognition of said fact down to "superstition;" and the reader, while asked to believe the report, is treated, inconsistently enough, to a homily on the decadence of witches and ghosts and the rising reign of science. If all sailors and others following perilous occupations were as capable of being "superstitious" as the fisherman alluded to below, much loss of life would be prevented. Here we have indications of a science of which scientific men know nothing.

FISHERMEN SAVED BY A VISION.

"On the night of Wednesday, the 20th July, 1881," says the official report lately issued by the Shetland Relief Committee, "the whole of the haaf fleet belong to the North Isles was at sea. The day had been fine, and the air warm. Some heavy showers had fallen towards evening, but, except for a heavy swell on the sea, supposed to have been caused by the rain, there were no indications of an approaching storm. Between ten and eleven most of the boats were from forty to sixty miles out at sea. Some of the smaller ones had hauled their lines, and were making for the land with their fish; others were setting their lines, when all at once, and without any warning—like the shot of a pistol, as it was described by an eye-witness—a storm from the north-north west broke upon them. Between midnight and one o'clock A.M. on Thursday, the gale was at its height. About the latter hour it commenced gradually to moderate. So suddenly had wind and sea arisen, that some of the crews had not time to reef their sails, and had to set them for land just as they were. Thus over-rigged, they staggered and plunged onward. In some cases they reached the shore in safety. One, however, sweeping onward before the gale in this perilous trim, became unmanageable. Her rudder was lifted out of the water, and a gale of wind taking her sail aback, she was instantly swamped, and her crew left struggling in the sea. Many of the boats which reached the shore owed their safety to being ballasted with fish. The fish floated the boats while they were being emptied of water. The crews of others broke the lines of the fish they had caught, and cast them into the sea to calm the waves." As one of the deep-sea boats was laying her lines, one of the crew stood up and said, "Men, we will set no more lines to-night, but try to get in what we have already put out and make for the shore!" At this time the night was fine, though the sea was restless. He was asked his reasons for this advice, but he refused to give them. His entreaties and his tears prevailed. The lines were shipped, and the boat reached home in safety. It was only when all were safe on land that his lips were unsealed. He had seen in a "vision" the night before the whole North Isles haaf fleet setting out to sea. But six of them had black sails, and he knew from that they were doomed to be lost. And so unhappily it turned out. The other "warning" was no less striking. The previous winter, about the time the merchants were making up their crews for the ensuing haaf fishing, one of them dreamed that the boat he had been fishing in was drifting in to Gloup, bottom up. He paid no attention to his dream, but prepared to engage in the same boat again. Shortly after he dreamed the same thing again—only more vividly than before. Convinced now that he had been warned, he decided to go in another boat. This he did. On the night of the storm the boat in which he sailed came safe to shore; that in which he intended to have engaged "came in to Gloup bottom up."

—"The Graphic."

D. D. HOME AND DELAAGE.

[The following is a translation from the Paris "Figaro," dated July 22nd, 1882.]

Home is a name well known, not only in the world of Magnetisers and Spiritualists, but also in a certain fraction

of the *monde savant*, among whom the accounts of some of his seances, if they did not bring about their conversion, at all events awakened their curiosity, which is still alive.

Spiritualists and others will doubtless remember the famous seance given by Home at the Tuileries, when he evoked the apparition of the hand and signature of Napoleon I. Another seance, no less extraordinary at the Countess Dash, which excited much enthusiasm among those who were present.

Legends or souvenirs, these narratives embellished no doubt—perhaps quite in good faith, by the friends and the disciples of the celebrated medium, have made of him, in the eyes of many, a kind of supernatural being who knows and who sees that which ordinary mortals do not usually know or see.

Home was a great friend of Henri Delaage, who has just died; and Henri Delaage, we know, professed to be a Spiritualist.

Now Delaage died in Paris, last Saturday, July 15th, at 4 a.m. At the very same hour, Home was leaving Loèche, for the purpose of going to stay in a little hidden village in the Haute-Savoie: at Mornex, a name which is not printed anywhere, not even in the list of the "*Annuaire des Postes*," and where letters and newspapers only arrive at very irregular periods.

Two days after this, on the 18th July, Home wrote a letter to a friend in Paris, which we have read, and which is now on view in our *Salle des Dépêches*, together with its own envelope:—

"Dear Sir,—We left Loèche les Bains last Sunday. Ill and tired, I was obliged to remain the night at Geneva, and were only able to reach Mornex next morning, where we are quietly installed in a farm house. On my arrival I sat down to rest, when, on raising my eyes to look at the garden, I distinctly saw our friend Delaage. My wife was very much astonished when she heard me say:—

"*There is Henri Delaage!*"

"As soon as I had spoken, I saw nothing more, and I should believe I had been dreaming if, during the night, we had not been awoken by the sound of footsteps, and an injunction to spell the alphabet. This is the sentence it dictated:—

"*I keep my word, H. D.*"

"Should this prove an illusion I shall feel much surprised for we had made each other a promise, and I well remember five years ago, when a report of my death had been circulated, that Henry said to everyone he met:—

"*What nonsense! If Home were dead, he would have come to tell me so.*"

"I am eagerly expecting the *Figaro*, which will certainly speak of him who has passed from earth-life. Unfortunately my newspapers first go to Loèche, so that the last one I have received is dated the 13th.

"My impatience to receive news of him makes me regret, all the more your not mentioning him in your letter, which, as you see, only reaches me to-day. If the dear old boy is well, do not say anything about what I have told you, for fear of alarming him.

"The baths are doing me good, but I am very weak. Thanking you for the kindly interest you take in my health, I remain, faithfully yours. D. D. HOME.

"Mornex, July 18th, 1882."

We have not, of course, the pretension of trying to induce any one to believe the story about this latest apparition of a deceased Spiritualist to a living Spiritualist. We feel rather inclined to wonder why this apparition should have taken forty-eight hours to manifest itself, a fact which, unfortunately, will give sceptics the opportunity of discussing how long a telegram, a letter, or even a traveller might take to reach the most remote and most deserted corner of Savoy.

We will only add that the original letter is most decidedly dated from Mornex, the 18th July; that the envelope, in which it arrived, proves that it did not leave the *bureau* of Régulier, the nearest postal town, till the next morning 19th; that it bears the Annecy stamp, 20th July; from Chambéry to Macon, 20th July; and it was left by the postman yesterday at its destination, with the person to whom it was addressed, and who brought it to us immediately. The letter, therefore, is authentic. It has an undoubted ring of simplicity and good faith. As to what the assertions it contains are worth, we invite everyone to hold his own opinion concerning them, for we intend to keep to our own.

JULES BREMOND.

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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 newsvendors, 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.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.
Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 25, 1882.

NOTES AND COMMENTS.

The military injunction, "eyes right!" is being shouted at the Seers. In reference to the opinion of "I. A. M.," we would add that a Seer, who is an unendowed person, should, in our opinion, be recompensed by correspondents for time and vitality consumed in attending to proper requests. There is no form of labour more exhausting than being intersphered with strangers, and being engaged in the investigation of their surroundings.

"Nemo" is apparently a candid honest man, still his communication this week shows that the fault lies in his own sphere. The Seer was equally candid and honest; by making a wrong inference, he judged erroneously of "Nemo's" surroundings, which he acknowledged in the next communication, and gave such spiritual advice as he thought proper. We scarcely see that "Nemo" should have written in the tone manifested in his first letter to the MEDIUM. He is a stranger to us, but, from what we can gather from his narrative, it appears that he is somewhat apt to dwell on the past, and seek spirit-communication as a means of personal comfort, feeling "down upon his luck" when the looked for comfort turns out to be annoyance. What is all this but a form of selfishness—reducing the matter to pleasure? And what kind of spirit can be expected but those who are on the same plane, especially when worldly matters are being considered. If our good friend "Nemo" were "about his father's business," instead of seeking his own ends in the matter, the results would be vastly different.

Mr. Sutton seems to have fared better. He is quite a stranger to us also, but they are both gentlemen, the short acquaintance with whom, through correspondence, has taught us to value them highly. If we could examine their heads we could unravel the mystery; but this kind of thing the Seer ought to do, and not rush off into vaticinations. Without a doubt the temperament of the sitter has wholly to do with the success of these experiments.

Mr. Wright's Control, while repudiating the "fall of man," absolutely proves it. The soul, as compared with mundane things, is declared to be an inestimable treasure, from the condition of which all the beauty and harmony of man's surroundings proceeds. But it is also declared that the condition of the soul is too frequently such that it knows nothing of itself. Well, "That's what's the matter"—that is what is meant by the "fall"; therefore, Spiritualism, and all other religious and spiritual efforts are to re-introduce the soul to external man, and make them fast friends. Viewed in this light as a descrip-

tion of spiritual states, and not as a cosmical or historical fact, the idea of a "fall," or descent of the soul into material surroundings, is quite philosophical; and the grand old spirit of the past, who knew they had souls, must feel pained at modern "Ignorance and Superstition," which, in their blindness of all spiritual things, have reduced these profound Oriental allegories to meaningless fables.

What can the spirits of the last thousand or two thousand years tell us? Naught that is of any spiritual purport. We must go away back some twelve to twenty thousand years, to the mid summer of the last Zodiacal cycle, for true spiritual light: to a time when knowledge was common, of which our Scriptures of to-day are mere perverted fragments.

Similar contradictory notions run side by side as regards the creation of man. Mr. Wright's Controls confess that man is a soulless abortion. Yet strange to say—as a work of God, he is execrable, but as a spontaneous sprent from nature's womb, he is admirable! "A man's a man for a' that," whether the product of God or Nature; and if he be pronounced the work of a blundering devil in the one case, it is no compliment to nature in the other.

A.T.T.P.'s Control illustrates one point in Mr. Wright's, that man's condition in spirit-life does not depend on his intellectual or educational hobbies while on earth. The spirit, though a "natural man" on earth, yet honestly and faithfully fulfilling the duties of a man, comes back in a few hours, quite plain. Both Controls are evidently right in this important matter. It surely disproves one of "Alderman Carter's" postulates, that man's advancement, spiritually, is dependent on what he takes in through the senses. The worthy Alderman seems to have ennobled himself by being true to his interior, the senses simply enabling him to do so, by giving him an insight into conditions. He will learn more of these things if he goes on at the rate of improvement he has manifested in this control.

Mrs. Weldon has favoured us with a translation respecting Mr. Home, which that medium's many friends will be glad to read. Delaage was an eminent French journalist, known of all, and who represented himself as an adept in magic, and a firm believer in the phenomena of mediumship. Mr. Home's vision appears to be well authenticated. The publication of it caused great interest in Paris.

Mr. Dymond's discourse of last week has been much appreciated. It presents a spiritual insight, intellectual consistency, and cogent literary style often absent in trance productions.

ATHEISTIC SPOUTING.

To the Editor.—Sir,—In reply to Mr. Stoddart, the subject of the proposed debate will be, the extract of my Control, published in the MEDIUM, and quoted by Mr. Stoddart. I shall not debate upon the question, "Is there a God?" I shall not comply with Mr. Stoddart's wish to attempt to prove there is no God.

Mr. Stoddart affirms the existence of a personal God. My Control denies the "Personality," only, the onus probandi lies upon Mr. Stoddart. He impugns the reasoning of my Control. My Control will defend his position. Mr. Stoddart calls me an "Atheistic Spiritualist." Atheism he uses as a term of reproach—dirt, but it is not an answer to my Control. A just opponent will not call me names; a bigot may.

I have never called myself an Atheist. My Controls have never called themselves Atheists. There is something more about the word than its mere etymology. It has associated with it principles and theories with which my Controls have no sympathy. It is linked with violence, crime, debauchery, want of principle, rapine, democratic frenzy, madness, etc.; but more particularly with that phase of philosophy and scientific thought which asserts matter to be the one and only existence. In the strict sense of the word, an Atheist is a non-Theist. There must be a Theism before there can be non-Theism. It will be Mr. Stoddart's work to prove his Theism, then he will have made it possible for my Control to become a non-Theist.

I take it that Mr. Stoddart will debate.

On Sunday evening last, the Liverpool Spiritualists appointed my Committee. I trust Mr. Stoddart will make no delay in getting a Committee to co-operate with him. I should like the debate to take place both in Liverpool and Newcastle. Perhaps my friends in the North will help on the formation of Mr. Stoddart's Committee.—Yours truly, J. C. WRIGHT.
2, Sydenham Avenue, Sefton Park, Liverpool.
August 21st, 1882.

A Phrenological evening, given by Mr. Burns for the benefit of Mr. T. M. Brown's Emigration Fund, will take place at the Spiritual Institution, 15, Southampton Row, on Monday evening, August 28th, 1882. Those who undergo delineation will subscribe a sum of not less than one shilling to the Fund. Friends who cannot attend are invited to send on a small contribution.

THE REDUCTION OF THE LIABILITIES.

The lady, whose "Appeal to Spiritualists," we published two weeks ago, thus writes:—

"I see you have my Appeal in the MEDIUM; and I was sorry when I saw it, that I did not put under the Appeal my subscription in this form: FROM HER WHO APPEALS, £2."

The lady did kindly contribute £2, and her example is being followed by others.

A lady writes from Italy, under date August 17th:—

"Mr. James Burns.—Dear Sir,—I wish I had a sum of money at my command, that I could send you in answer to your just appeal; but will you kindly accept twenty-five francs, which is all I can possibly send you now. It grieves me to see your appeal has not been responded to, as it ought to have been, for all who appreciate the MEDIUM, for which you give so much of your time and labour, ought to come to your aid. Hoping that some generous and kind hearts will do so efficaciously, and praying for your success,—Believe me, dear Sir, yours sincerely, etc."

Mr. Smith, Brixton, writes:—

"I enclose herewith my subscription for next week. I have also the pleasure to enclose 1s. 4d., collected at our family seance, at the suggestion of my wife. Here would be a most simple and efficacious mode of assisting the Cause, and yourself, if, at the numerous seances which are held weekly, the members would only contribute one or two pence each. The power of these pence would soon be illustrated, and no person who professes Spiritualism, and is really genuine, could scarcely refuse to acquiesce in this proposition. I hope to collect something regularly at every seance we hold."

EDITOR MEDIUM.—Dear Sir,—In the current number, you quote a letter from Alexander Wm. Smith, which letter contains a suggestion, that if fifty persons would regularly subscribe 1s. per week, the liabilities of the Spiritual Institution, incurred for the benefit of others, would be somewhat reduced. This is a good idea, but as the writer further fitly remarks, his unaided mite would be of but little use.

I enclose herewith 1s., and will undertake (unless unexpected misfortune overtake me, preventing,) to forward a similar amount every Monday, for six months, if say twenty-nine others will agree to do likewise. Persons willing to do this might signify the same in the MEDIUM. My means are very limited, and my responsibilities heavy, or I should be glad indeed to help in a substantial manner.—Yours very faithful.

J. H. TURNER.

Dear Mr. Burns.—I have not been unmindful of your appeal in the last few Nos. of the MEDIUM, and have been thinking how best to give you a little help. I enclose an order for 5s., and hope to continue it quarterly, in addition to my subscription at Christmas, this one to date from July; you shall have another in October.

I cannot help thinking, if some such plan were adopted by those who have so benefitted by yours and Mrs. Burns's self-sacrifice and untiring devotion to our Cause, you would both be saved much anxiety, and have a certain income.

Everyone giving according to their means cheerfully, your rich friends largely, the poorest pence. I wish such a plan could be generally carried out, so as to avoid the distress and trouble you are now passing. With our kind regards and best wishes, believe me, yours very truly,

LUCIA C. STONE.

Other kind friends have done so much as to enable the work to tide over another week, but a crisis is being passed, and the position is urgent. A considerable sum right away would be a boon. If our friends had only one week of our position, they would pay up pretty handsomely to be released.

It is only proper that it should be again stated, that Mrs. Burns and myself make our living weekly, independent of the Spiritual Movement. All our labour is given FREE, and we have to bear the discredit, and stand the racket over and above. We have never asked the Spiritualists to support us. After we have done our part, several hundred pounds are wanted per annum, which we expect others to make up.

J. BURNS.

Miss Lottie Fowler holds a social and friendly gathering at her rooms, 2, Vernon Place, on Friday evenings at 8 o'clock. All friends of the Cause are cordially invited.

In a note on Wednesday morning, A. T. T. P. says:—"I had 'Lord Nelson' on Saturday and Sunday. His prognostication on Saturday morning, he announced on Sunday afternoon as realized. I could have imagined he had read the Telegrams that came out on the Monday morning."

RESIDENCE IN AMERICA.—Knowing that many readers of the MEDIUM have visited, or resided in the U.S.A. I should feel obliged by your intimating, that I would be glad to have—privately or through the MEDIUM, some information regarding Virginia, Kentucky, Missouri, or other States that may offer inducements to those meditating upon seeking a new home.—S. S. Crewdson, Union Street, Ulverston.

THE REV. C. WARE IN LONDON.

Mr. Ware will arrive in town on Tuesday, from his prolonged and successful Northern tour. As he will not have an opportunity to deliver a public discourse in London, being desirous of passing on, he has consented to attend a social gathering at the Spiritual Institution, 15, Southampton Row, on Thursday evening, August 31, which will give a few friends an opportunity of meeting him. A general invitation is given; proceedings to commence at 8 o'clock.

MR. T. M. BROWN TO HIS FRIENDS.

To the Editor.—Dear Sir,—Allow me through your paper to express my thanks to our many friends for their kind letters, received by me, expressing sympathy and wishing me success. I am sorry that I can neither visit nor reply by letter to all of these friends; yet their kind wishes and goodwill will not be forgotten, and the remembrance of our solid meetings and greetings in the past may cheer one in hours of dulness.

With friendship to all, and enmity to none,—I am, dear friends and Mr. Editor, yours sincerely,

T. M. BROWN.

Howden-le-Wear, R.S.O., Durham.

The district meeting at New Shildon will be postponed for a fortnight.—George Tyrrell, Secretary, South Durham District.

A meeting will be held at the house of Mr. De Main, High Grange, on Sunday evening, the 27th inst, at 6 o'clock, to be addressed by Mr. Scott, of Darlington. A collection will be made at the close in favour of Mr. T. M. Brown. All friends in the district are kindly invited to attend.—C. G. OYSTON.

Mr. T. M. Brown will lecture at the Hall, Weir's Court, Newcastle, on Sunday, August 27th. It will be a farewell meeting, when it is expected that the room will be filled with friends. Address all letters till Tuesday—care of Mr. Blake, 49, Grainger Street, Newcastle-on-Tyne.

Since her arrival in London, Mrs. Mary J. Hollis-Billing has given many sittings to old and new friends. Her work has been greatly impeded by two severe attacks of illness, but now her health is restored. Those who wish to hear "Ski's" direct spirit voice may make an appointment with Mrs. Billing, by addressing her at 15, Southampton Row, W.C.

Mr. C. CHAPMAN, Stamford, writes:—"We had Mr. Dowsing with us at Gorleston, near Yarmouth; they said I should not get six to hear him, but we had over sixty,—my room crammed, the room behind, up the stairs, and lots outside. Mr. Dowsing spoke for an hour and a half, and lots of discussion after, several local preachers being present. It only wants following up there and anywhere else. We had Rev. C. Ware here on Sunday, who served us admirably. Mrs. Groom, of Birmingham, on Sunday next.

We have had a call from Mr. Marchand, late of Cape Town, South Africa, on his way to America. He is a fine soul, with spiritual work to perform. He brought us welcome tidings of Mrs. Hodgson, the daughter of Mr. T. M. Brown, and said he had performed the ceremony of naming her baby, acting in that capacity as a servant of the spirits. We are glad to hear of the comfortable conditions of an old friend—once Miss Brown—and feel pleased to know that she meets with the commendation of those who are worthy.

Like many other strangers who reach the Spiritual Institution from all parts of the world. Mr. Marchand, from Cape Town, took his seat in Mr. Towns's meeting on Tuesday evening. It was not known to Mr. Towns or any one in the room who he was or where he had come from, yet the controls entered into his merits and surroundings in a wonderful manner. It is the same with all strangers who thus place themselves in a similar position. Mr. Towns had a full meeting, and gave great satisfaction to all.

REPORTED RELIGIOUS MANIFESTATIONS AT ATHLONE.—The Athlone correspondent of the Press Association telegraphs that an extraordinary sensation has been caused in that place by the recital of the following circumstances:—On Sunday evening, while a large congregation were at worship in the Franciscan Church, and just as the priest, the Rev. Father McDermott, had concluded his sermon, a brilliant light shone from the roof immediately above the figure of the Virgin Mary. Showers of stars descended on the head of the figure, the eyes opened and rolled from side to side, the hands moved, and the figure assumed the attitude of blessing the congregation, after which it resumed its former appearance. Those who saw the sight moved from their seats in different parts of the Church, and pushed to the altar. A scene of the greatest excitement ensued. The religious services were suspended, but the Church remained crowded to a late hour at night. Even then the Church was with difficulty cleared. Yesterday morning the thoroughfares near the Church had become impassable. Much credence is attached to the accounts of the "wonder," as numbers of persons who witnessed it all give the same version of what took place.—"Daily Chronicle," August 22nd, 1882.

THE LATE MRS. McCULLOCH, OF DUMFRIES.

Two weeks ago we briefly noticed the demise of this lady. We now quote part of the article which appeared in the "Dumfries and Galloway Standard," August 9th, 1882 :—

The deceased lady, Mary Ellison Lafone, was the descendant of a noble French Huguenot family, allied with the noble family of De Grasse, whose members after the revocation of the Edict of Nantes, fled from the resulting persecutions to England where her great grandfather, a high partisan himself, became tutor to his Grace the Duke of Bedford. The family were afterwards connected by marriage with the Keoghs of Ireland; and having slightly Anglicised their name settled finally down in Lancashire where the deceased was born. Her father, the late Samuel Lafone, was a Liverpool merchant, and several of his sons acquired extensive commercial relations in the South American trade, the oldest of them rising in Monte Video to a position of distinction and influence. Had it not been for the unjustifiable act of a female relative who, from mistaken motives, caused some important documents to be destroyed when on her death bed, it is probable the French estates and titles of the family would have been recovered. The oldest son of Mr. Samuel Lafone and heir of the former have made persistent efforts in France and America with the view of recovering them, but hitherto, owing to the loss of the documents, without success. Mrs. McCulloch received her second name from her maternal relatives, the Ellisons of Everton, to whom the greater part of that now extensive suburb of Liverpool belonged, and who on that account were familiarly known as "The Princes of Everton;" several streets of it being still called by their name. But the lady whose loss we now bewail put forth no claims and assumed no airs because of her patrician descent. "To be noble" in the highest sense is "to be good," and in this way the patent of true nobility was acquired by her through the labours of a life. She was brought up a Baptist, though her family became members of the Church of England. Attached latterly to no particular communion, she was yet a devout believer in the truths of Christianity.

Forty-eight years ago, or thereby, she was united in marriage to our distinguished townsman, Dr. McCulloch; and during nearly all the intervening period Dumfries has been their home and the chief centre of their influence: he, while making gradual way to the top of his profession, taking a leading part in political matters on the Liberal side, and becoming a powerful champion of the Temperance Reformation and other kindred enterprises; she, acting as his valued help-mate in promoting that great movement, and also occupying walks of her own, which consorted well with his, in the fields of charity and philanthropy.

Mrs. McCulloch was dowered in a high degree with beauty and grace; and her natural advantages were developed by an excellent education in early life and by industrious self-culture afterwards, through the medium of books, social intercourse, and practical work, which while benefitting her own mind had for its chief object the moral and physical well-being of others. Possessing a diversity of gifts, she took a vital interest in a vast variety of themes, some of them bordering on the mystical; but the good sense which was one of her leading traits was never lost sight of; she loved to soar in fancy to the land unseen, but such speculations, while they gave a charm to her social converse and shewed the spirituality of her character, were but the poetical fringe as it were to the round of the daily duties by which she was beset. A capital talker, and ready always to place her stores of information at the disposal of others, she was free from anything approaching to either display or dogmatism; enforcing her own views with much emphasis it may be, yet always in a persuasive way that was in fine keeping with her habitual gentleness. A ardent advocate of the rights of her sex, she at the same time attended faithfully to those of her household, being no mere theorist in any respect; and an expert in prosaic business matters, as well as a recognised leader of opinion in the locality and far beyond its range.

To the untiring efforts of Mrs. McCulloch is due the far advanced sentiment of Dumfries on the question of Woman Suffrage; her name was attached to the first petition in its favour ever presented to Parliament, now some sixteen years ago; she may be truly said to have watched over the cradle of the infant cause, and she continued through life to promote its progress and hasten the maturity which, we have no doubt, it is destined to reach ere many more years elapse.

Dumfries society, we need hardly say, has suffered a great loss by the removal of Mrs. McCulloch; and by the poor, on whom her bounty was lavished, she will be much missed and mourned. On her husband the bereaving blow has fallen with terrible force. When some twenty years ago public testimonials were presented to both of them, the officiating chairman spoke of the invaluable aid rendered to Dr. McCulloch in his public capacity and otherwise by his accomplished and devoted wife; and he, in acknowledging the gifts, strongly emphasised

the statement, adding pathetically that when about to enter the valley of old age he felt sobbed by the thought that he had such a partner to lean upon. Now that she is gone after well nigh fifty years of loving fellowship, he feels that her loss is irreparable, that there is a blank at his fire side that can never be filled up. Yet his daughters and grand children remain to comfort him; and our community mourn with him many of its members mingling their tears with his, and all sympathising deeply with him in the season of his sore bereavement.

Our readers will readily comprehend that this estimable unsectarian lady, in "the spirituality of her character," cast no reproach upon the grand theme of man's demonstrated immortality, and converse with angels in God's work. If all thus fulfilled their spiritual mission, it would reflect a radiance upon human life and character, and impart a dignity to spiritual pursuits.

CLAIRVOYANCE.

EXPERIENCES WITH SEERS.

SUCCESSFUL CASES.

To the Editor.—Dear Sir,—As one who is deeply interested in Seership, will you allow me to say a few words on the subject, which I am very pleased to see is of late cropping up in your columns. At the same time, I do not profess, for a moment, to be able to elucidate the mystery which surrounds the subject in some minds; but I think you, at least, Mr. Editor, will agree with me, that the subject requires ventilating, and that in a calm, impartial, honest, truth-seeking, and also truth-giving, frame of mind.

The writers of the letters in your last two issues have my earnest sympathy. I wish I could give them more, something which would be of more practical value to them. We have certainly nothing to complain of in the matter of outspokenness in either of them—they are models in that line, and as Mr. Burns very justly observes, the solving of individual difficulties must of necessity bring in personal matters. Therefore, we will not interfere with "Ætometer" or "Nemo" personally, but endeavour to penetrate and understand the laws which govern clairvoyance. At the same time, before leaving your correspondents, I must say that however clear the conclusions they have drawn may appear to them, they are invalid, if only on account of their neglecting to remember that, in every dealing with a Seer, there must of necessity be at least two persons to the transaction, viz., the Seer and the one seered. How many more there may be I for one dare not attempt to say.

Now, it is obvious that a screw loose anywhere is quite likely to spoil the vision, and he would be more than a bold man who maintained that the fault is always with the Seer. As a set off to their experiences, take mine. I have only two, but those two standing alone are in themselves sufficient to establish and prove the fact, that there are in existence real Seers; and from a careful consideration I have long ago come to the conclusion that the faculty is by no means so rare as your Bristol correspondent believes it to be.

My first experience was at a very unpromising place, for seeing announcements placarded about that a professor of legerdemain was giving entertainments, and finishing up nightly with clairvoyance with his wife, I took a witness and went, fully determined to mercilessly expose him if it were bribery or sham. Of his entertainment I need not speak now: sufficient to say, that in a front seat, at 3d, I saw a better entertainment than is usually given by these gentlemen for as many shillings. At the conclusion of this, he put his wife in the clairvoyant state, and those persons who wished to test her powers were offered the chance. Need I say that I eagerly grasped the opportunity, and in answer to her operator's inquiry as to what her power told her about myself, she at once, and without the slightest hesitation, said :—"It tells me, Sir, that some years ago you had a serious accident to your left foot, and carry the mark on your instep now; also, that a short time ago you had a slight trouble concerning a fair-complexioned female of your family." Now, all this was perfectly correct, and, mark you, the accident had happened about seventeen years before. No one in the place knew about it, I myself had not mentioned it to any living soul for at least five years, but on searching my foot I found the mark, though she had to look through the bodies of two gentlemen to see it; and I have no hesitation in saying that if ten chiropodists were to examine that foot not one of the lot would notice the mark, or even suspect that the foot had at any time received any accident whatever. Further, as regards the trouble, I had never breathed it to anyone, not even the gentle creature who was the innocent cause of it all. My friend also received a convincing double proof the same evening, and altogether on that and two subsequent evenings

I witnessed at least thirty more double and treble readings, WITH NOT A SINGLE FAILURE. Of course, I wish this experience to be taken for what it is worth, and, considering all things, in my opinion, it is of great value.

My other experience was on a much more elaborate scale, as it embraced past, present, and future conditions and surroundings, and a most marvellous delineation of my internal self. Of this, I have no need to speak now, because the results were communicated to the MEDIUM, and appeared on July 7th, 1882. Thus, you see my experience is exactly opposite to your late correspondents'. Now, there are not only Seers and Seers, but there are also a third party, "how numerous I cannot say," who are tricksters, pure and simple, nothing else; and before we come to the same conclusions as "Aetometer" and "Nemo," we must know who their Seers were, besides what they themselves are. It has often been my lot to answer objections to practical phrenology, urged in these words:—"My friend, Mr. —, had his bumps felt by a phrenologist, and they told him altogether wrong." I instantly reply:—"Assuming for a moment that your conclusions are right, who was it that told your friend so?" And I always find out it was some one who has no more right to a professorship in that science than my friend's horse, or cow, or even donkey, if he happen to have one. Let our unfortunate friends be wise, apply to those Seers who have proved themselves reliable, and not be discouraged at one failure or two, but try again and again, and, if needs be, to other Seers than the ones they started with. Then if all fail, they will be sure to be doing right by looking at home for the true cause. My Seer wrote me as follows:—"Sometimes I fail to get within the sphere of my correspondents; in that case, a second trial is necessary, but not a second fee, unless my client wishes it."

I sincerely trust that your correspondents may have cause to make a very different report before long, and add their testimony to the beautiful results and real practical benefit of clairvoyance to the human race.

Dear Mr. Editor,—All is not clear to me, and I am waiting for one of my great stumbling-blocks to be cleared away by the present discussion. My letter is already too long, so I will not state it now, but will conclude with a few thoughts of mine, which I trust may be suggestive to your readers, or, if I am in error in any way, I hope some better-informed reader than myself—and I am convinced that the MEDIUM's clientele contains many—will kindly correct it.

(1.) It is desirable for the applicant to have perfect confidence in his Seer, and to have a distinct and firm impression on his mind that he will be correctly read.

(2.) At the time the client stands before his Seer or writes his letter, his mind must be free from all conflicting emotions, calm and steadfast, and nicely balanced between the extremes of gullibility and scepticism.

(3.) As no two Seers are alike in power, or temperament, some will be more universally satisfactory than others, and all be only able to clearly and exhaustively view and describe a more or less number of individuals, according to their power and disposition.

(4.) Seers and subjects alike are subject to fluctuations in condition, many of them serious, which will contribute to the results arrived at, and render readings variable from time to time.

(5.) In writing to Seers, it is absolutely necessary for the correspondent himself to indite the note, to let his fingers rest on the paper while writing, to handle paper and envelope well, and not to allow any other person whatever to touch the same, and perhaps also not allow another person to suggest any of the matter.

Lastly, is it not only fair to suppose that some persons will commit their influence to paper much easier than others, and in greater power and clearness.—Yours in the cause of truth and freedom,

Heath Town, Wolverhampton.

E. C. A. SUTTON.

August 20th, 1882.

UNSUCCESSFUL EXPERIENCES.

To the Editor.—My dear Sir,—I am greatly in need of some kindly advice, and, with this fact as a passport, I venture to intrude myself upon your kind indulgence, while I enter a little into particulars.

I am in earnest quest for Truth, and for some year or so (since the subject was introduced to my notice by a friend) I have sat frequently, and alone, for the purpose of holding (what has often been to me) secret communication with the Spirit World. I have no difficulty in getting communications through the table—they come readily, and latterly, almost regardless of time and place, and whenever I put myself in an accessible position. But my trouble arises from the fact that, unhappily, I am the recipient of so many false messages. Messages of comfort and sympathy I have often had, but whenever (I think, almost uniformly) I have received a message relating to any definite subject, and one that I was capable of putting to the test as to its truthfulness, I have found them simply lies—lies, sometimes merely wanton, and sometimes cruel.

How and why this is I cannot conceive, for, as I have already said, I am an earnest seeker. I look upon my lonely sittings as a devotion, into which no levity or trifling can enter; and yet such painful results are my frequent experience. Many times I have expostulated with the spirits for their unkindness in thus wantonly deceiving me. Sometimes the deceit is admitted, sometimes denied, but matters do not mend. Only a day or two since, just after reading a letter which told me of the illness of a relative, I received a message repeating this fact, and adding the nature of the sickness, which the letter had not communicated; and this latter and only original part of the message I have since proved untrue.

Most of the communications I receive are supposed to come from a female spirit (who has only lately revealed to me her earth name, accompanied with proof of identity) whom I knew many years ago in earth-life, and for whom I entertained a true affection. This spirit professes great and constant love for me, and, it would appear, is almost constantly near me. She tells me that she alone has or uses this power. I have had many words of love and sympathy from her, but, on the other hand, I have had messages purporting to come from her which subsequent events have proved altogether untrue. My theory regarding this is, that part of the message was hers, and the untruthful part added by another spirit, continuing the message in her name. I am told that I have some five or six "spirit guides," and their names—all those of dear friends and relatives passed away—are given, and I have received communications from one and all of these "spirit guides," or presumably have so done; and, again, many of these messages I have found to be utterly devoid of truth.

In my trouble, caused by this state of things, I applied, as you know, to a Seer, asking him to describe my surroundings, that I may know whether or not my spirit-friends are what they profess to be. But the results of this application has been unsatisfying, and has not given the information sought, and though the contents of the Seer's letters are most kind, and deserve my loving thanks, yet I am not helped thereby out of my difficulty and my perplexing doubts. I enclose these letters for your kind perusal. The last received contains what to me is most astounding and extraordinary matter; I allude particularly to that part which says my surroundings have been tampered with by "potent spirits"—that were never in the human form; and adds, that these beings are stronger than disembodied spirits, and frustrate their messages; also, they can move objects more powerfully than ordinary spirits, and are liars of the most glaring kind—lying seeming to be the very element of their lives.

Now, if these things be true, that I (and, presumably, others) are surrounded by and open to the attacks of such spiritual monsters as these—What becomes of spirit communion? Is it well for me to sit in supposed communion with the good and pure, when, at any time, these demons may take control, and personate my dearest friends and lie in their names? And, further, if these things be true, is not doubt and discredit thrown upon all communications coming from the Spirit-World? If the truth is stated by my correspondent, am I right in sitting at all? I feel that the contents of this letter is calculated to blot out of my life what I have lately taken to my heart as a most comforting, elevating, and spiritualising creed, and tells me that, whereas I had thought I was holding communion with my loved ones in the Spirit-World, I may all the while have only been conversing with the blackest of the black, and with no loved friend at all.

Since writing the above, my mind being much troubled, I sat again alone at the table, and the following message was given me, avowedly by a dear friend now in Spirit-World, whose name was given: "Comfort your heart; you have no cause of fear; your spirit-guides will take care you are not molested by any lying spirits." I asked, did the controlling spirit know the contents of the letter (that one dated 16th August, enclosed)? and, on receiving a negative reply, I read this letter, and asked, did she know anything of the class of spirits therein referred to? The reply, also, negative. She informs me my surroundings have been tampered with by spirits, but that they were not such as are supposed in this letter, but by ordinary spirits of human beings passed from earth-life. The control added: "Will you write to —, I think he will tell you your surroundings."

In concluding this long letter I hope you will pardon me for so trespassing upon your valuable time. The only plea I can raise in justification for troubling you with my cares is this, that I am in need of your help, and I think the plea will be sufficient in your eyes.

I would at once act upon the advice to write to —, but my means are very limited, and half-crowns are, unfortunately, decided objects of interest in my sight.

A word or two in next Friday's MEDIUM may give me your reply. I don't ask you to write to me. I know how much your time is taken up; but if you, or any of your readers, are able to help me with their kind advice, or the benefit of their more extended experience, I shall indeed be glad.—Yours, very faithfully,

NEMO.

Worthing, 19th August, 1882.

ANOTHER VICTIM TO JENNERISM.

Extract from a letter of Mr. F. Scrimshaw, of Radford, to Mr. Wm. Young, 114, Victoria Street, Westminster, dated August 15th, 1882:—

"As I write these lines there lies in his coffin the infant son of Mr. Job Smith, the Nottingham Tabernacle Colporteur. This child was a handsome plump boy, four weeks ago, when he was vaccinated. From that day he has dwindled away to a mere skeleton: and he died, last Saturday, of Diarrhoea—as per medical certificate. But the parents see only two facts: he was well when vaccinated—he never was after; and no amount of doctor's lies or casuistry will ever, in their minds, disprove the death from the vaccination. The mother told the doctor, when about to perform the operation, that she was dead opposed to it, and propounded the following puzzle to him: 'I had two brothers, one vaccinated the other not. Both took Small-Pox; the vaccinated one died, the other is alive and well to-day, how do you explain it?' The doctor slightly coloured and said the baby was crying, they would get that vaccinated. They did, and in four weeks there is a funeral procession. The doctor gets the fee and the parents get the corpse.—What bargain can be fairer?"

"Will it ever be legal to hang these vaccinating murderers?"

CONDUCT IN THE SPIRIT-CIRCLE.

Mr. Editor,—I really think an addition can be made to an advantage in the Rules as to Spirit Circles, somewhat as follows:—"Whenever a medium is conversing or communicating with a sitter, no matter how peculiar the communication, nor how apparently ignorant the recipient of the communication may appear, gentlemen are particularly requested not to divert the medium's attention from the sitter by any comment, remark, or explanation to apparently assist the medium or sitter." Unfortunately this has been often the case with me, wherever I go the same seems to occur, as if by accident, and is very annoying. First, it seems necessary for some gentleman to come to the conclusion that the recipient of the message is not acquainted with Spiritualism, to "draw it mild," and needs some explanations from a sitter which the communicating intelligence fails to give, or is unable to do. So the communication or conversation between the medium and the communicant is repeatedly interrupted, the medium's attention diverted, and in the, what I may term, altercation, some word is dropped which, like a key, assists the medium, and so the particular communication loses its value. I will explain.

Being a student of Spiritualism and Astrology, and having had a good deal of experience in Spiritualism, the medium, in speaking to a sitter about what particular disease a certain person, not present in the circle, was suffering from, said it was "throat disease," and was caused by "the man being in Cancer" at birth. On hearing this, in a low voice, I said "nonsense"; as it was not true, and being unknown to the medium I had advantage. A short and agreeable altercation ensued between us, the medium persisting that it was correct. I presumed to be an "investigator of truth" and not nonsense, and still presuming, by side-winded answers, to avoid giving the medium the astrological key in my possession, my elbow friend commenced to explain to me. I nudged him with my elbow, and, unfortunately, caused offence not intended by me, by giving expression, in an undertone, to "mind your own business," "I'm no novice." This was doubtlessly caused by my impulsiveness and susceptibility to draw inferences too soon, for which I am heartily sorry that any action or word of mine should give offence. Yet the fact remains, and it is particularly annoying to be taken for a "novice" even if I refrain from using the word "fool." It is the truth I seek for.

On another occasion a lady gave me the time of her birth, day of month, etc., but not the year, which I asked for. I presume the lady, from appearances, was an educated person, and according to her statements was fond of etiquette, and her reply was, "I should have given you the year only I was afraid you would tell me when my little boy would die." This was done with the best of manners and grace. I was cut to the quick, but did not show it. Now, Sir, that statement was either true or false, or probably, worse than all, I was politely told I was a fool, and easily blinded by an educated person. Certain appearances attracted my attention, so when at home I satisfied myself as to the real cause of the year being withheld.

Hoping that these cases will practically illustrate the necessity of some such addition to the Rules of the Spirit Circle, and also, hint that mediums leave their talking parrots at home and cover them up during seances,—I remain, yours fraternally,

NEPTUNE.

August 18th, 1882.

SPIRITUALISM IN THE MIDLANDS.

BELPER.

On Monday evening, August 14th, a meeting was held in the room for conversation and conference concerning the best methods for extending the knowledge and influence of Spiritualism. There were some thirty present. The writer gave an account of the origin and development of the Plymouth

movement, and of the system of working in that town. It was resolved to hold a general circle on the following evening with a view to the permanent institution of private meetings, or circles, to be held weekly in the room.

On Tuesday evening there was a still larger attendance. After devotional exercises, a lady was controlled, and the invisible friends expressed their hearty approval of the object contemplated. After a lengthy conversation it was decided by the friends that three circles should be held weekly in the room, to be conducted as religious meetings; and a leading friend volunteered to conduct those circles.

It was pleasing to see the interest unanimously displayed, and the evident desire which all felt to promote the extension and prosperity of the Cause.

NOTTINGHAM.

I proceeded to Nottingham, on Thursday, for the purpose of seeing my friend, Mr. E. W. Wallis. Besides the great services he has rendered to the Cause generally, we must not forget that the inauguration of the public movement at Plymouth was greatly due to his visits to that town. Mr. Wallis has gone into business, having opened a shop at 82, Radford Road, Hlyson Green, for the sale of stationery, and of fancy and useful goods generally, but he wishes his friends everywhere to know that this does not imply that he has given up lecturing; on the contrary he is open to accept engagements at all times in all parts of the country. He also wishes to inform his friends that he is an agent for all kinds of Spiritualistic literature, and that he will be able to supply the MEDIUM to all customers.

I am sorry to find that Mr. Wallis is in somewhat ill health; he has our deepest sympathy, and best wishes for his success.

An informal meeting was held on Thursday evening, at which there was a nice gathering of friends. I was introduced by Mr. Wallis, who related some interesting reminiscences of past associations; next followed an address from the visitor; and finally several friends related their experiences on Spiritualism.

I understand that there are a great many Spiritualists in Nottingham, it having been in the past one of the strongholds of Spiritualism; but they do not claim to be much united—there are several distinct parties, and general disorganization characterises the Cause here. It seems a pity that Spiritualists should allow mere matters of opinion and belief to divide them, for opinions and belief are not in any sense essential matters—creeds, forms, and dogmas are more a hindrance than a help to the soul's growth and to spiritual progress. Spiritualists should waive all non essential points relating to personal opinion and doctrinal belief, and should unite on the broad basis of a common experience in spiritual communion and intercourse; upon such basis the closest associations might be realized for personal development and aggressive action.

Two interesting incidents have transpired during the week relating to myself. Mrs. Welch, of Belper, was influenced in her own home to write several verses to be given to myself. To that lady the matters referred to were so much Greek, and their delicacy made her somewhat diffident about giving me the communication. I was astonished to find that my most sacredly private affairs were therein referred to, and gracefully and delicately dealt with in poetic form. It is suggestive that on that day I was the subject of much mental agitation respecting those affairs. It was a proof that ministering spirits were near, "knowing all about it."

The other incident was a description, through Mrs. Wallis, of a spirit with me, which was a perfect portrait of "Dean Stanley." This was interesting, on account of the fact that the guides of Mr. R. A. Brown informed a meeting, at which I was present at Manchester, that "Dean Stanley" was present assisting me—they had departed from their usual custom to refer to the fact. When these communications come so spontaneously and unexpected they are all the more valuable.

STAMFORD.

Stamford, although a Lincolnshire town, yet stands upon the corners of three counties—Lincoln, Rutland, and Northampton. The place, considering its size, is crowded with churches and chapels; hence the spiritual needs of the people should be pretty well supplied. The chorus of chimcs in the evening from the various steeples was sufficient, we think, to arouse the most indifferent.

Notwithstanding this, Spiritualism has found admission here, and without ostentatious bell ringing, or priestly authority, attracts a goodly gathering of friends to the Sunday meetings, and exerts an extensive influence.

The Cause of Spiritualism at Stamford is nobly represented before the public by Mr. Charles Chapman, proprietor of a large drapery establishment in High Street. This gentleman was for many years a member of the Town Council, but bigotedly at length shut the door against him. He has also had the honour of being expelled, as a local preacher, from the Wesleyan Connexion. He is Secretary to the Liberal Association, and chiefly through his efforts the present Liberal member was elected, after having been a pocket borough of the Conservatives for two hundred years. All true reformers approve of this kind of "pocket picking." Mr. Chapman also takes a leading part in Temperance and other personal and social reforms. His interest in the Cause of Spiritualism will be

illustrated by the following particulars. A few minutes' walk from the town, upon rising ground, which overlooks the former, Mr. Chapman owns a large piece of land, and upon this he has erected a pretty little place wherein to hold meetings and circles. Immediately in front is a small lawn, and upon this chairs are placed at times to accommodate those who are unable to find room inside, or who prefer to sit in the open air and sunshine.

The ground beyond this, and along the sides, is cultivated as a garden for fruit and flowers and vegetables; the whole being enclosed by a high brick wall, and is thus secure from intrusion. The place is capitally situated for private and developing circles.

The writer gave three discourses in this place on Sunday, and, although feeling strange at first, the extreme homeliness of the surroundings soon made one to feel quite comfortable. There was a musical box upon the table, very prettily playing Sankey's airs, to entertain the company both before and after the meetings; Mr. C. himself led the singing with his English concertina. There was a good attendance both morning and afternoon; in the evening some had to sit outside until the rain came down, when they had to be "packed" in. There were friends here from distances of ten and fourteen miles.

Ancient story says that "the stars in their courses fought against Sisera," but on Sunday evening the torrents of rain favoured the Cause of Spiritualism; for at the circle held after public service, which is usually strictly private, some forty persons were present, being compelled by the weather to remain. In this way a number of strangers witnessed the striking phenomena that took place—answers to questions through the large table, and addresses through three trance mediums. Some remarkable tests were given to several persons who had had no previous knowledge of Spiritualism, and this meeting was in every respect one long to be remembered.

OMEGA.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

On Sunday last, 20th inst., we were favoured with a visit from Mr. J. J. Morse, who lectured both morning and evening with marked success. The results left nothing to be desired, the Hall being well filled in the morning, while in the evening despite heavy and incessant rain, it was crowded to excess. The discourses were masterpieces of eloquence and argument, which combined with the powerful delivery of the speaker, made a deep impression on the audience. I trust that one so able, will from this time be frequently heard in this locality, for the noble manner in which Spiritualism is presented is well calculated to bring conviction home to enquiring minds.

Sunday next, August 27th, usual service at 5.30 p.m.

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GOSWELL HALL SUNDAY SERVICES.

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We had some experimental healing at the morning seance, two persons placing themselves under the care of magnetizers. During the operations some interesting discussion took place, with regard to the necessity of a basis of fixed principles for the better holding together of a religious body.

In the evening, Dr. Nichols gave an interesting address on the "prospects of Spiritualism," which was followed by several questions to which satisfactory replies were accorded.

Next Sunday, Mr. E. W. Wallis will lecture morning and evening. In the morning on "Spirit-Communion," and in the evening on "Spiritualism, a religious solvent and moral teacher." Friends are cordially invited.

R. W. LISHMAN, Corres. Sec.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening, the 20th inst., Mr. Bent occupied the platform. His spirit-guides took their subject from the 43rd Hymn, "Spiritual Lyre," the last line of the Hymn.

On Sunday next, Aug. 27th, Rev. C. Ware, of Plymouth, will deliver two addresses, morning and evening, and on Monday evening, at 8 o'clock

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, August 27th, at 7 p.m. prompt, Mr. MacDonnoll, "His Experiences in Spiritualism." Doors open at 6.15. Those desiring seats must be early.

Monday, at 8.30—Comprehensionism—A lecture by Mr. Murray: "Cost, the limit of Price, etc."

Tuesday, a lecture by Mr. Wilson: "The Green Ray, or the World as Comprehensionists"

Wednesday, 8.30 prompt, doors closed at that time. Developing Circle.

Thursday, at 8 for 8.30, prompt. Room for a few in forming Seance for Development of Physical Phenomena.

Friday, 8.30 to 10, the Secretary attends to speak with any one and supply literature.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

J. M. DALE, Hon. Sec.

Mr. J. Veitch occupied the platform at this Hall, and delivered a splendid address upon "Joan of Arc." He claimed that Joan of Arc was a highly gifted medium, and so constituted that spirits of eminence were able to work through her the mission which by her instrumentality was brought about. He defended Joan of Arc from the crime of sorcery which the Christians had accused her of, and claimed that her life was a manifestation that immortality to mankind was not a myth but a reality. I cannot but help expressing my feelings and those of others present when I say, that I believe there is marked out a course of success for this young and brilliant lecturer, and that I believe the day is not far distant when he will occupy a prominent place upon the spiritual platform, and by his advocacy and that of others, give to our Movement such an impetus as will bring it before the world more forcibly than it has yet been brought.—COR.

To the Editor.—Dear Sir,—It may prove interesting to some to know that "Joan of Arc" herself was present during the delivery of the lecture on Sunday night at Quebec Hall, Marylebone Road. I visited early in the evening one of her mediums living some few miles distant, and happened to state that the subject at Quebec Hall that evening was "Joan of Arc, the historical medium." "Joan" being present, we requested her to go and hear what the lecturer had to say of her. On her return later in the evening, she said it was on the whole true.

I hope to be able to present to the public before the close of the year either by trance address or by written statement for publication, her experience in spirit-life, which I think will prove most interesting.—Yours very respectfully,

ADNA C. SENNITT.

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Not many years ago a celebrated physician of London discovered what is known by the name of the discoverer, Bright's Disease of the Kidneys. This disease is much commoner than is supposed. It consists of such a degeneration of the tissue of the kidney that it loses its full power to separate the urea, or urine, from the blood. The flow of blood through the kidneys is retarded in the minute vessels, congestion follows, and instead of the urine only passing through the walls of these minute cells, the albumen and fibrine, THE LIFE PROPERTIES OF THE BLOOD, escape, the poisons remaining; and eventually the entire blood becomes thoroughly corrupted and ruins every organ in the system. There are many names given to the condition of the kidneys, such as albuminuria, uræmia, nephritis, fatty degeneration of the kidney, inflammation of the kidneys, etc., etc., but they are all allied to the dreaded Bright's Disease, and will eventually terminate in that fearful malady.

Dr. Thompson says kidney disease is probably next to consumption the commonest cause of death among adults in this climate. You have had a recent and mysterious attack of asthma, pains in the back and around the loins, severe headache, dizziness, inflamed eyes, a coated tongue and a dry mouth, loss of appetite, chilly sensations, indigestion (the stomach never is in order when the kidneys or liver are deranged), a dryness of the skin, nervousness, night sweats, muscular debility, despondency, a tired feeling, especially at night, puffing or bloating under the eyes, and your muscular system seems utterly helpless. Dr. Roberts of England, Prof. Thompson of New York, and other celebrated authorities, tell us that ALL THESE SYMPTOMS ARE SURE INDICATIONS OF BRIGHT'S DISEASE! With some patients the disease runs slowly and for years. With others it comes as a thief in the night. This fact is an alarming one, and startles the inquiry: WHAT CAN BE DONE? WARNER'S SAFE KIDNEY AND LIVER CURE IS THE ONLY SAFE REMEDY IN THE WORLD THAT HAS EVER CURED THIS GREAT DISEASE.

Note the following facts, with the authorities for each statement made, and draw your own conclusions:

FIRST.—Sir William Gull says:—"That in persons dying from all causes above the age of fifty, nearly 50 per cent. have granulated Kidneys."

SECOND.—Dr. C. Theodore Williams, the great Specialist in Consumption, says:—"That the Post-mortem records of the Brompton Hospital for Consumption show that 52 per cent. of the patients who die have diseased Kidneys."

THIRD.—More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption.—[Thompson.]

FOURTH.—Deaths from such diseases are increasing at the rate of 250 per cent. a decade.—[Edwards.]

FIFTH.—Bright's Disease has no symptoms of its own and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or their vicinity.—[Roberts.]

SIXTH.—In the fatal cases—and most cases have hitherto been fatal—the symptoms of diseased kidneys will first appear in extremely different organs of the body as stated above.—[Thompson.]

SEVENTH.—Only when the disease has reached its final and fatal stages may the usual symptoms of albumen and casts appear in the water, and will great pain rack the diseased organs.—[Thompson.]

EIGHT.—Bright's Disease, which usually has three stages of development—is a universal disease in England and America.—[Roberts and Edwards.]

NINTH.—There is but one remedial agent in the world which has ever cured a pronounced case of Bright's Disease and has thus inspired the confidence of the physician, the patient and the public, namely: WARNER'S SAFE KIDNEY AND LIVER CURE.—[Craig.]

WARNER'S SAFE KIDNEY AND LIVER CURE is a purely vegetable remedy, discovered by a practitioner who was given up to die of Bright's Disease, and it can be taken with the utmost safety, as it contains not a whit of any poisonous or deleterious substance.

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