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AND TEACHINGS OF

# SPIRITUALISM.

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## SPIRITUAL INSTITUTION LECTURES.

### SPIRIT-MATERIALIZATIONS IN THE LIGHT.

A LECTURE BY J. BURNS, O.S.T.

At 15, Southampton Row, November 13, 1882.

Every phenomenon in nature occurs in accordance with invariable laws, which imply an efficient cause, suitable conditions, and a certain result. No amount of human ingenuity, ignorance or bigotry, can alter this method, except in the narrow borderland of disease or depreciation, the gateway to death, or the suspension of the series of phenomena under treatment.

While every cause, germ, or seed produces it appropriate up-growth, still the crop may be immensely modified by conditions. So far does culture improve the constitution of nature's products, that the acrid and poisonous has become bland and nutritious; the savage and wild has become tame and tractable; the husky and sterile has become plump and fruitful. The virtual characteristics of the plant or animal have not been supplanted by others, but they have been unfolded, brought out, developed.

Man, of all mundane products, is capable of the widest field of improvement or deterioration. The terms "angel" and "devil" include a series of mental phenomena, the termini of which are as far apart as it is possible to determine. In the "devil" all the good qualities of the "angel" are made into bad qualities—are inverted. It is the same Divine germ in both cases, but so altered in the "devil" genus, as to have suggested to some minds the existence of two sovereign powers in the Universe, whose kingdoms are diametrically opposed to each other.

Plants may be deteriorated or improved by purely physical conditions, and, to some extent, by the mental influences of those persons who have the care of them. Animals are much more largely under the sway of mental influences. A dog, horse, or any other domesticated animals, will partake largely of the peculiarities of those human beings most immediately related to them. This law of transmission operates still more powerfully on human beings. The gutter child, now sent to school, and placed in improved circumstances,

soon evinces the change in his countenance, and in the ideas that take possession of his mind; he is not only altered for the better physically, visibly; but in his mental and invisible nature he has undergone a corresponding change.

Sensitives, still more than ordinary mortals, illustrate this law of surrounding mental influences. Coarse, homely fare will do the sensitive no harm; whereas the greatest degrees of physical refinement, artistic surroundings, and luxurious leisure will not sustain the sensitive, if the mental conditions be of a deteriorating character. Your Lecturer had a confidential conversation the other day with a lady of rank, who, though moving in the highest circles, still pines in isolation, because her finely-strung nervous system meets with no sympathetic advances from those around her. A higher style of spirituality is impossible while the instruments thereof are surrounded by crudities and filthinesses, which are poison and death to the divine faculties they seek to develop. The opposing influence may come from a naturally fine organism, but which is in a condition of moral disorder and impurity. And the law appears to be, that the greater the psychical development, coupled with inversion or impurity, the more dangerous does that person become.

By mentioning a very few names, it might be made quite demonstrable that this is so. There have come amongst us, as Spiritualists, individuals with genuine mediumistic power, but they were immoral, filthy criminals, and their demoniacal influence poisoned the spiritual atmosphere far beyond the limits of their personal presence. One of the first requisites of a Spiritualist is to be able to "discern the spirit;" to be able to distinguish between spiritual food and spiritual poison—an angel and a devil.

The possession of this power renders the world quite a new, or, rather, too old, place to live in. Matters which were quite enjoyable in the callous state, or which were altogether ignored, now that sensitiveness has supervened, loom up like horrid spectres and embitter the pulses of life. From this cause, many there be who are not prepared to go farther into Spiritualism than medium-farming, on the raree-show basis. Anything approaching to true spirituality would be, to them, almost as self-destructive as sui-

cide. For them to proceed one step farther, would be to renounce almost all they hold dear and enjoyable in life; it would be a crucifixion, to undergo which their moral courage is at fault, because their state of development is not equal to the requirement.

This is altogether the case with all of us—with mankind generally—and it points out what a personal task awaits the performance of all of us, ere we make much progress in our slow and painful advance towards the Temple of the Spirit.

We have seen that the sensitive is the subject of a vast legion of influences, of which the ordinary mortal is unconscious. Your indigestion, bronchitis, liver complaint, rheumatism, head-ache, &c., &c., are all keenly scrutinized by the eager nerves of the suffering sensitive. But this is not all: your sleeping passions, your darling perversions, your hidden suspicions, and serpent's-fang retaliations, are all objective weapons in the spiritual state, endured by the sensitive. So powerful is the persecution of these influences, that we have often known of mediums being made ill in health and demoralized in mind by having been forced to sit with persons swayed by such passions. This sensitiveness is the medium's safeguard, and admonishes him not to comply with invitations which involve such conditions; but the mercenary medium, who regards his pursuit as a mere worldly trade, thinks one man's money as good as another, and takes all fish that come into his net. The result: the spiritual sensibilities become depraved; he no longer feels the devilish sphere of the assassin, that has his designs on him; he submits to all the infamous arrangements and suggestions of those to whom he has hired himself; and—With what result? The painful episodes of the last seven years, and the madness that seeks to dictate to Spiritualism at the present time, are the answer.

If the sensitive be alive to these unseen characteristics of the sitters, the spirits are still more so. The quality of projection spiritwards, that the sitters throw out, is the ladder or bridge upon which the spirits approach. If that ladder point hellwards, then the devils of darkness and perversion travel thereon to their kindred in the circle; if the ladder point heavenwards, then those belonging to that state will be present, because there will be a means for their advance, and a corresponding desire for their presence. The medium is only a condition through which the spiritual plane of the sitters can be rendered accessible to spirit visitors.

But mediums are not all of the one quality. There are mediums and mediums. Some are not at all developed spiritually, but are simply possessed of that psycho-ganglionic quality which permits spirits on the earth-plane to manifest in form. There are other mediums of greater organic scope, who, in addition to the purely mediumistic function, have, added thereto, a large share of spirituality of their own, and on that account, can command a certain grade of spiritual contact independently, unless the conditions of the sitters be so bad as to overwhelm it.

Mediums with this personal spirituality are really the best authorities as to the conditions of spirit-manifestations. Your Lecturer has conversed with all classes of mediums on the subject: those in spiritual darkness have no ability to guide their proceedings, and will sit down in a nest of conspirators as comfortably as amongst friends. These are, for the most part, prostituted mediums, who have obliterated all spiritual chastity within them, by indiscriminate commerce with all who had money to pay for admission to their circles. This class of medium is almost past use; they can only be reclaimed by being placed under the sympathetic care of strong spiritual natures, who will prevent them from sitting in circles. When we see so-called "Spiritualists" bringing such persons forward as an ingredient in spiritual manifestation, it is hard to repress indignation at the preposterous as-

sumption implied, in men taking on a sacred name which they forthwith blaspheme by their conduct. But still worse is the case, when the policy set forth as spirit-teaching is such as would reduce all mediums subjected to it, to a similar state of ruin.

Spiritualists are few, indeed, and in speaking on this subject it is a struggle to keep on that narrow track which a true sense of one's ignorance and unworthiness necessitates. For none of us can know aught, experimentally, of the needs of mediumship, unless we be a medium, and able to realize the position thereby imposed. A famous and irreproachable medium said the other day: "The most of people who talk about controlling mediums, and holding circles, are a set of ignorant fools. They know nothing about it, and they have too little common sense and humility to be capable of being taught." The enlightened and experienced medium has something like a contempt for the kind of persons who stick themselves up above the dead level of general ignorance, as dictators on this subject, the very suggestions they make—the acts they perform—reveal their ignorance; but, happily for their unabashed serenity, they are quite unconscious of their state.

Now, seeing the importance of mental conditions, we would throw out, as the basic principle indispensable to all spiritual experiments:—

*That all parties engaged should act in good faith.*

What is good faith? What is bad faith? Good faith we would define, as confidence in one another: a feeling of brotherly love, and sympathetic union of the sitters with one another and with the medium, and which the medium must also reciprocate. But this may be assumed, as it often is, and an incongruous circle may be, upon the surface, quite friendly, and yet, underneath, mutual suspicions may predominate. Thus, promiscuous circles are ruled out of Court, and the narrower and more select circle of the family group, or genuine spiritual kinship, is indicated.

On this important matter Captain James, one of our most scientific experimenters, thus reasons: Before you would ask any person to dinner, you would as a matter of course, satisfy yourself that he was a fit and proper person to be introduced to your table. But a seance is even of more importance than a dinner-party.

All who understand what is implied, in polite society, by an invitation to dinner, will appreciate the emphasis which is placed on this illustration. Hospitality is one of the most sacred sentiments of a cultured humanity; and the dinner-table is its most distinct expression. To meet anyone at dinner is to be introduced to that one in such a confidential manner, as to indicate an approach between the guests of a very intimate kind. But, as Captain James observes, the spirit-circle is still more select. In short, sit with no one in the circle; introduce no one to your medium, whom you would consider unfit companions to self, wife, or growing-up children. These rules anyone may understand, and they are partly what we would imply as examples of good faith.

But good faith means still more: it means a like confidence in the purpose for which the circle meets. A man who is, at heart, a scoffer at all light, truth, and knowledge, except that which glimmers within his own mental dark lantern, is not a proper sitter, and is not in good faith with the Truth, but is practically an atheist and a blasphemer. There is "honest doubt" as to certain results, and a desire to arrive at such results, if possible; that we would call good faith.

Bad faith we would not stop to dwell upon. It is that wicked opposite, which, when you see it in any insincere persons, who may be only talking to you, you feel that you are being "played with." This is much too mild a term for the mental influences that are often directed upon mediums in the promiscuous

circle: the sensitive feels that he is being challenged, mentally, in the most opprobrious terms; resentment is aroused, if not in the consciousness of the medium (if obtuse) in the surrounding sphere, and we have a retaliative trick played by some resentful sprite, or the devils in the wake of the malicious sitter wreak their vengeance on the medium, by overpowering her or his guides, and leading her forth in disgrace to be grabbed by him who came there deliberately and on purpose, and desecrated the spirit-circle by entering it in bad faith.

Now, who is to set all this uproarious house in order? We answer—Those whose hands are clean, and whose purposes are wise. Have you embued your hands in the blood of Mediumship? Have you adopted that mischievous policy which has led to the desecration of mediumship? If so, the lambs may be left in the care of the wolf with equal propriety to your having the care and control of mediums.

There is another principle which we would advance, as being a guide to the conduct of sitters towards mediums:—

*Do not dare to treat a medium otherwise than you would like to be treated yourself, or those that are dearest to you.*

The Committee aspect of humanity regards a medium as one not having any rights which they are bound to respect—a kind of fallen angel, whom they, like devils, make it their duty to torment and degrade. The medium is to be continuously under the observation of each member of the circle. And why is this arrangement recommended? Is it suggested as a condition which will facilitate spirit-manifestation? Is it intended to ennoble and elevate the medium? By no means: these considerations are overlooked—the object of this scrutinous arrangement is, that the medium may not perform the manifestations by trick!

Then we would say—you shan't have our wife, sister, brother, or dear one, thus to subject to such ignominy. If you think that is the right method, take the disgraceful attitude yourselves, or lead thither your wife, daughter, son, father, or dear one, and offer them up as a sacrifice on the altar of the demon—Bad Faith.

But, on further reflection, it would appear that the spiritualistic blood-hound is somewhat off the scent. Is the charlatanry of the wretched medium the point at issue in circle-holding? One would opine so, from the detective measures suggested. We had thought, these many years, that it was the MANIFESTATION OF THE SPIRIT that was desired. If so, then, facilitate the manifestation of the Spirit, and ignore the medium. When the spirit manifests, it will testify as to its presence.

Here is, as an illustration, a little episode which has been omitted from all hitherto editions of the "History of the Wise Men of Gotham":—

Once upon a time, a wise man of Gotham went into Nottingham to buy a cheese. In those days the merchants were general dealers, and kept in their stores a great variety of articles, quite dissimilar in quality, though, it might be, having some semblance in form. Entering the shop, the Gothamite thus addressed the merchant:—

"Do you sell cheeses?"

"Yes; most excellent cheese. Will you taste?"

"First, let me inquire: Do you sell grindstones?"

"We do. I am not astonished that you should inquire for a grindstone at this establishment; we are famed for grindstones."

"So I have heard. Now, I wish you to produce one of your best cheeses, but, at the same time, I require that all the grindstones in your establishment be kept strictly and continuously under my observation, while the cheese is being packed up."

"Why, my dear sir: What need for all this trouble? for it would appear that you only require to buy a cheese."

"That is so; but how am I to know that you do not supplant a cheese for a grindstone, unless I keep your stock of the latter article continuously under my observation, while the transaction is being completed?"

"Why, man, you can taste the cheese, and prove it to be cheese. Did I not offer you a taste when you entered the shop?"

"I beg your pardon, as you did. Yea, a cheese, though in the shape of a grindstone, does not taste exactly like one, I should suppose. Thank you very much for your suggestion. It has been a great relief to my mind."

Now, this harmless little fable is worth a mountain of philosophy, and it points out definitely the position of the scrutinizers. They do not only exercise bad faith in the medium, but also bad faith in the spirit-world. For if they would only be wise enough to allow the spirits conditions to manifest, they would do so, and by an exhibition of individual characteristics, prove, to the satisfaction of all, that it was not the medium performing, but a spirit manifesting.

*[We have not space this week for the latter part of the lecture, introducing examples of spirit-materialization in the light.]*

### WHAT CONSTITUTES THE INDIVIDUALITY OF THE HUMAN SOUL? AND WILL THAT INDIVIDUALITY EVER BECOME EXTINCT OR ANNIHILATED?

THROUGH MR. S. DE MAIN, BY HIS GUIDES.

(Reported by Mr. C. G. Oyston, Hunwick, Durham.)

We must, this evening, crave your kind indulgence and sympathy, as conditions are not very favourable for dealing with such a critical subject as is now presented for our consideration. However, if you will but keep passive, and pay strict attention to our remarks, we shall endeavour to show as satisfactorily as possible what constitutes the Individuality of the Human Soul, and if it is reasonable to suppose that such individuality can become annihilated or destroyed.

As there has been a considerable amount of speculation among the human race, respecting the possibility of the individuality of the human being becoming lost after a certain period of existence has elapsed, it will, therefore, come within the province of our duty to examine the evidence for such a supposition, and offer judgment accordingly.

Now, you will observe, that every being on the material plane has certain characteristics peculiar to himself. Not only does this apply to man, but to the opposite sex also. This peculiarity is indelibly stamped upon the Human Soul, and it must ever remain associated with its possessor, for you cannot possibly separate the characteristics from the individual who manifests them. The idea held by the ancients, that ultimately the Soul would become absorbed into the Deity, of course, was tantamount to saying that the individuality of man would eventually become completely lost. They had an idea that man was an individuality on earth, but they could not understand how he could retain this power after his material body had accomplished its purpose, hence they strove to make out that man at death was attracted to the Great Source of life and light from whom he proceeded.

How is it that you are continually passing away—you are constantly diminishing, and receiving fresh elements to your physical body, and yet you retain a distinct individuality? Your philosophers and scientific men inform you that what you possess as physical elements to-day, in a few years will become completely dissipated, and you will have attracted to your system certain atoms which constitute an entirely new physical body. Then how is it that your material characteristics still remain, and you are still recognizable as a physical being? Here the forces of nature rally round, and co-operate with your spiritual being, to enable you to establish your characteristics, and supply you with the requisite substance to maintain your existence and identity. There is a spiritual individuality which stamps every soul with the evidences of identity, and it will never cease to exist, because it is as immortal as the Soul itself.

There are also certain mental characteristics which are variously displayed. One individual exerts but a feeble influence among his fellows, because his individuality is not as marked and pronounced as another. He is known by his vacillating and fluctuating evidences of character, which are peculiar to him and him alone. But, on the other hand, there is the positive-minded man, who stands out conspicuous from his fellows, solitary and alone. He stands there like a mighty oak, resisting the merciless blasts of the storm by which he is frequently assailed, and no power can remove him from his position, in consequence of his powerful will and marked individuality. Every human being who has an independent mind stamps himself with an individuality peculiar to himself alone. One man gives out his thoughts through the channel of the mind, and by this means he is emitting a portion of himself. By his peculiar mode of address and conversation you observe that his individuality is expressed, and you could know him by the nature of the thoughts emanating from his mind though thousands of miles might divide your materiality. You read authors, whom you have never conversed with, but you are so acquainted with their mental characteristics that you can recognise their quality of thought among a thousand others. Every one of you here this evening manifests characteristics peculiar to himself. One is of a philosophical turn of mind, and whenever he enters into conversation, you can recognise him by the philosophical nature of the thought he unfolds. Another cannot possibly take deep interest in such abstruse problems. He is a surface thinker, and the more he endeavours to be abstruse, the more he seeks to solve the great problems of life, the more futile is his search. The success attendant upon the former is not at all distinctly marked by the researches of the latter. Such minds are distinguished by the surface matter they express, which determines their individuality. Then there is another mind that cannot express itself except in the beautiful language of the poet, and this is a distinguishing characteristic of his nature. It is those whose individuality is most pronounced that become the leaders of the human race, for every soul that is thoroughly developed in this respect stands out alone, and he, by his individuality, compels the common herd to follow him. Though they may fiercely assail him and subject him to innumerable petty annoyances, yet in the end they are compelled to recognise his authority and power.

However, when you ascend to the higher plane of life you will find that these characteristics are more powerfully displayed than in the material world. In the spiritual condition you will come across a community of minds all possessing different characteristics, and yet they live together in love and harmony. They resemble one another, and all come under the head of one class of individuals, and their condition is indicated by the similitude of a certain colour. When properly understood every spirit seeing that symbol will immediately comprehend the character of the individuality there displayed. The man possessed of marked characteristics becomes a leader of his fellows here on earth, and in the spiritual realm he assumes that position also. He is a centre of light, and around him gather all the spirits of the same nature as himself. They are in direct sympathy with him, because they partake of similar characteristics. They are like him in degree, though different in force and power, and of course gravitate to the sphere he occupies.

Here on the earth plane some individuals can live in harmony, while others cannot be comfortable in their presence, simply because there is no sympathy of individuality. These powerful spirits become centres of attraction in themselves, but as they ascend to the higher regions of immortal life, they separate, and do not dwell so much in communities or societies. When they reach a certain plain of progress the sympathetic

bonds become severed, and each individual goes forth in quest of a more extended range of knowledge. Thus it may be said, and doubtless is said, that much of the spiritual philosophy runs counter to, and tends to show that man's individuality will not remain marked or distinct. The higher you advance in the spiritual condition, the more perfect in knowledge you become, and thus there is less likelihood of your individuality becoming lost or annihilated. Man stands forth robed in the powers and attributes of God; then, if he loses his individuality he loses his existence also. The ancient philosophers could follow man so far—they could watch his progress until they beheld him in the spiritual spheres, a blazing light, and, when they saw him occupying this elevated position, they considered that his individuality had become absorbed into the bosom of the Infinite Creator.

But we positively aver that man's individuality cannot possibly be destroyed. One individual while here is given to mental studies of a peculiar character. He will follow out this inclination of his mind to its ultimate in the spiritual world. Thus every individual who desires to follow out a particular pursuit on earth, will not be denied the continuation of that pleasure in the other life. If the poet Milton, who was ever revelling in spiritual delights, retain the individuality peculiar to him, he will still be charming his spiritual compeers with the melody of his song, or he will have lost that individuality. All the great minds that have failed to accomplish their work while here, follow out the impulses of their being in the spiritual spheres. Ye, here to-night, believe in the spiritual philosophy—you believe that intelligent beings can pass out from your midst and return again, and this stamps you as peculiar to your fellows. If you be found on the other side of existence, denying the possibility of this communion, you will have lost something you had here, and you cannot be the same individuals. To maintain your individuality, you must not only be firm believers, but active agents, in carrying on this great work in the spiritual realm, and unless this be so, you must of necessity lose your individuality.

This, to a certain extent, accounts for the many and varied views given from a spiritual source. This shows that man's individuality is eternal, because these spirits go to the spiritual state, and return to communicate their thoughts peculiarly characteristic of their nature. Did they not do so, you would not recognise them, and they would have lost their individuality. Thus you will find that your individuality in the spiritual state, will be the counterpart of your nature. He who has died for the truth in past ages, carries into the higher condition of existence that indomitable spirit of heroism, which characterised him while here, and even in that supernal clime, if it were possible, he would again sacrifice his life for the principles he holds most dear. How will you recognise your friends, if you have nothing but that which pertains to the material to identify them with? This would be simply impossible, unless you were acquainted with their characteristics. The moment man loses his individuality, that moment he ceases to exist. You know them not so much by their external appearance, as you know them by the peculiar bent of their inclinations.

All the great minds of the past have left behind them marks and characteristics, which will enable you to recognise them, if you ever reach them in their advanced condition in the spirit spheres. Look at a Brahma, a Buddha, a Vishnu, a Zoroaster and a Lycurgus. These great reformers and benefactors of their race, are marked by their distinct characteristics. You, here this evening, though you consider yourselves weak and feeble, yet you will leave behind you an impress, by which future generations will recognise you. Your individuality will remain as long as your thoughts continue to exist, and your thoughts are as immortal as the Soul itself. Therefore, no power in

the whole universe can deprive you of your individuality; for it will remain as long as the eternal ages shall revolve.

## THE CAUSES AND SPIRITUAL CONSEQUENCES OF MURDER.

A CONTROL BY "GREENACRE."

Recorded by A. T. T. P., September 12, 1882.

[The Medium, who in the trance dictates these communications, is a working man, and has not received a classical education.]

A slight introductory explanation is necessary to give a reason why I was honoured by a visit from a poor spirit, who made himself notorious in earth-life by the ghastly crime he committed.

On the day of the control, a few hours previously to my sitting, in coming from the country, I had for my fellow-passenger a Mr. W., a well-known Irish Barrister. We got into conversation on the subject of Capital Punishment, more specially referring to Hynes, who had been executed on the day previous at Limerick. He asked me if I was in favour of capital punishment, and I said, on principle I was averse to it, but I thought that in case of murder it would be scarcely safe to abolish it, as the burglar, in case he was disturbed, would, in all probability, add murder to burglary, so as to destroy evidence, if he got no more for a murder than for burglary. To this, my newly-made acquaintance said, "And for this SUPPOSED accumulation of crime you would return capital punishment against the many evil consequences it entails." I asked to what inconveniences he referred, and he said, "Capital punishment had the effect of making judges, juries, counsel, and witnesses, forget their duties, by trying to find a loophole to get out of a verdict with its consequence, *death*. I have been many years one of the Crown Prosecutors in Ireland, and I can speak to this as a fact beyond contradiction." After this, we got upon the subject of Spiritualism, and my friend said, "He had not given it much thought, although he had had a good deal of conversation with one of its most prominent believers. He was by no means inclined to ridicule it." Just as he was about to leave the carriage, he said, jokingly, "I wish you would get your spirit-friends to say whether Hynes was or was not guilty of the crime for which he suffered;" and I said, in the same joking manner, "I had very little doubt my unseen friends would oblige him." The result will be seen in the seance hereunder given.

Under control the Sensitive said:—

Crime! Crime! What is Crime? And if crime is, why is it committed? And who is responsible for crime? Our evil passions urge us to crime; but what endows us with these evil passions? Why does crime exist? Man can overcome his passions; why does he not overcome crime? I have heard that men and women are an entire whole, as all mankind is an universal One; then why are the parts so bad, when all form but one great whole? Crime—What urges men to crime? Poverty will: I was poor; and so are many that are good men, who live apart from crime, hungry, cold in winter, and starving; but within them is a power to be moral and law-abiding.

Again, there was a power within me to become the scorn, and a horror amongst my fellow-creatures. Is there any part of the world in which there is no crime? Is there any country where there are no Mannings, Rushes, or Fauntleroy's? Is it

because there is no education amongst mankind? Can any answer me? How often do I dwell now on thoughts like these! Crime has a vast field for action, and it has, all over the world, obstinate criminals. This occurred when I was sentenced, and was accused of hardness of heart, because I could look at death unflinchingly; because I maintained my innocence to the last.

In my opinion I was innocent, and with that assurance of faith, with that unconsciousness of guilt, I trod those steps from the condemned cell to the gallows; and I dared to talk, as other criminals have dared to talk, of eternity: of meeting in heaven the partners of my wretched time on earth: but to meet convincing proofs, that God's justice is inevitable. Self-will can even pervert the mind, and force the soul to believe a lie, even whilst the rope is round the neck, and the fatal cap is drawn over the face. But this delusion ceases at once, when the spirit is freed from the body. Mine did so, and so have all others. Ask him who stands there, and sees only me; my soul, and my spirit-form, are well in advance of him: I can see you, and the body I am now using, and I can see the room in which I am speaking. Ask him,\* who, hoping against hope, thought that outraged Justice would not demand its victim, and why? Could not a sister's love shelter him? Could a deputation, headed by the Lord Mayor and Aldermen, shelter him? No—outraged justice demanded its victim, and the sacrifice of a life violated; and despite sympathy at Limerick, at Dublin, and, in fact, nearly in every county of Ireland, Justice was triumphant, and his earthly crime was expiated in time on the gallows. But what is the expiation that will be demanded in eternity? I dare not judge. If he becomes, as I have become, to look on the endless ages of eternity with dread and horror, then, let no man dare to judge of the extent of the expiation that will be demanded. How many are there in our spheres, that have an individual tale of horror that belongs to themselves alone?

But, I ask,—Does it belong to themselves alone? Is not Society a sharer in the crimes for which we are suffering? Is not Society responsible somewhat for those so dastardly struck down in Phoenix Park, in Limerick, in Connemara, and elsewhere? Can England, or England's people, acquit themselves of all participation? From what originates crime? I say, from Society; and, I ask, how is Society formed? By a people: from Society issue all the temptations to crime, and men have made the state of Society very complicated for some; filled it with frightful perplexities and pecuniary embarrassments for many, who, in consequence, become excited, inflamed, and willing to do anything. Therefore, it is that thought, which strengthened many on the gallows to say, "I have been forced into this way by the circumstances under which Society has fettered me." Not that self is exonerated: not but what I feel that for all that I did, I alone must be responsible, but Justice might be less cruel, if it took note of all these surrounding circumstances. Individual responsibility is not the greatest responsibility of all. Mine, as an individual, is greater to me, but only to me. There is a feeling now amongst our rulers, that there is such a thing as "universal responsibility." That this responsibility should not blind the soul to individual guilt, I will admit; but it can deter the individual soul from committing individual crime, and the greatest step to prevent that is to mitigate the evils under which the poor are labouring, by good laws, and by the protection of those who are placed by God as the stewards, and to whom they will have to render a strict account in the future: for God judges alike the rich and the poor.

England's Primate, who is now lying on his bed, rapidly passing from Time into Eternity, will be judged by God with as impartial a justice as this poor lad who stands here—this other one, by name, Pavey. I have been talking lately to a lad of sixteen years of earth-life experience, and who, poor boy, found these sixteen years so long on earth, that he ended earth's career by hanging himself, with a smile on his lips, to a nail that was on the back of the door. An ill-omened name is that of Pavey: another of the name strained his hands with blood, and died; for Justice demanded its victim. He, too, is in the spheres, of which I form an individual part. Yet all have pleaded, "Not Guilty."

What means this strange plea on their part? Was not Pavey guilty of his own murder, yesterday? Was not Hynes guilty of striking down that old man? Was I not guilty of striking down my victim? Yet they, and I, and others, have pleaded, Not guilty. Why? First, because we all know, with the exception of Pavey, who murdered himself (a crime equal in the eye of God, and as equally punishable in eternity); we, who had stricken another down, all knew that we were pleading for our lives; and to whom were we pleading? To Society, or its representatives, which, during our lives, had warred against us. Yet, in the face of this pleading, the murder is confessed, whilst a kneeling penitent at the feet of some of God's ministers.

There is no real terror to the hardened soul, except in spiritual law: because, on earth, self-will can lull the soul to sleep; self-will can provide it with a false safety, and fill it

\* Hynes, executed on Monday, September 11, 1882.

with false reasoning. But it will not do there; where all around is alone played by the hand of God.

But, who am I, that I should repeat God's name? You cannot there plead that you were a blind or unconscious agent in crime: there is no appeal from the fiat of the Almighty. Even self recognises the justice of the sentence. But God has not yet said, even to the most erring, "Thou shalt have happiness no more."

If Society forms a portion towards these ever-recurring crimes, there must be a cause why Society should be so constituted. It is no dream, that there is a remedy within reach of men to-day. Had any man told me, when on earth, that I should retain in eternity memory of my crime, and not only have said it, but proved it;—Think you, that I would have raised my hand against the life of another? No; not even in the fiercest whirlpool of passion; but to-day it is said, that the individual lives and remembers self, and is self, with all the memory of self-hood. If this be so, and can be proved, then, the day will dawn, when all men will receive this as a common faith. This will then be a common understanding amongst men, and Society will do justice to its individual members, and prevent crime by removing temptation: and, if it fails in this, it must take the responsibility. It is not by the rigorous infliction of death, as a punishment, that murder will be swept from the earth. It will be when men have received conscious immortality as a common faith; then, and then only, will there be that fraternal feeling, that shall bind men closer together than ever the law could achieve.

On every hand, well-built school-houses rise for the generations, that are to follow. Let the education there received be as free as compatible with this Empire's rulers. The schools have been taken from the hands of spiritual teachers, or "misleaders," and parish schools are rapidly passing away, and giving place to those under the control of Government. Until lately this was the rôle of the State Church, that rich and poor, old and young, should be taught according to the views held by the clergy of the Established Church, or by the clergy of the Christian faith: and the Bible was then the common class-book. But this peculiar Protestant innovation will pass away entirely, and a secular education will be given, and within a very short time this will be an immense and important step gained for the regeneration of Society, when this Bible-drilling ceases, and when an education purely secular is taught in all our schools. It is the regeneration which is, indeed, to prevent individual crime; and a *national system of secular education will do this task effectually*; provided that they are provided with this fact, which forms the solid basis of a common faith—viz., of self-conscious responsible immortality.

A purely religious education, like that of the past, has bred men and women, who are but imitators of humanity, and poor imitations, too; who deal out fire and brimstone, inexhaustively, amongst their poorer fellows. Men who are full of canonical and ecclesiastical lore, and are also full to the brim of fanatic sectarianism. When there is an extinction of sectarianism, that day will witness an extinction of capital crimes, and, remember, that, in this argument, I do not class the murderer with the felon: for many that have dyed their hands in blood would have scorned to steal a pin.

You may ask me, how was Society guilty in my case? I say: Because it had given me nothing to fear, and nothing to hope for. I did not believe in the life beyond. What an Infidel! some of your readers will exclaim. Well, I did attend places of worship, and I had bent down on my knees when others kneeled, and I had repeated each prayer as others repeated them, and I had dozed as others had dozed through many long and tedious sermons, and had tried to believe, as others tried to believe, the unnatural theories propounded as having taken place in the past. Like many others, I failed in believing, therefore, for me, there was no God, no hereafter. He that does not believe the whole: he that adds to, or takes from this book, shall be damned; so says the sectarian. I rejected it, in toto. I could not believe. The atheist, the infidel, or the secularist may prate of an innate moral law, that should keep a man good, or he may talk of the desire to leave the world better than he found it, and that it should act as an incentive to morality; but this is the purest twaddle. I tell you, Sir, from the memory of my earth experiences, that a soul, or a man, without a God, on earth is but a poor, helpless, hopeless wretch; not admitting responsibility as due to any, not even to self.

Yet, as my language may prove to you, I was tolerably well born, well brought up, and in tolerably affluent circumstances; yet, being neither responsible to myself nor to others, I became a murderer. A mistress, whom I loved, angered me to madness; but it would have been a madness such as men never before felt, had I have struck her down, knowing that I should remember all beyond the grave; that I should remember the death on the gallows, which was but the merest bagatelle to that memory which came to me. I see her now, as plainly as I saw her then. I see her pleading for her life, with all the earnestness of that dreadful time that has passed. I feel again all the horror which I felt, when I looked on her dead body: I feel with just the same terror, now, my position then, and have again the same thoughts respecting my fellow-men.

I walk again on that blood-stained floor, and again, in memory, repeat those dreadful words: "I have but two things to do; I must do them: I must first hide the body from the face of man, and then I must hide myself." Oh, fearful memory! I have heard that its terror cannot be surpassed. Fools on earth prate of a fire that cannot be quenched; ask of those that can think—Is there a deeper or more lasting hell than a murderer's memory? I remember how, with trembling hand, I cut that body up into pieces; I remember the journeys I made to hide those pieces; oh, but why—why is that punishment, which I alone should bear? I am now enabled to give expression through flesh and blood. I am going—pray for me. I am going far from one, whose position is one above reproach.

I asked the name, and he said, "Greenacre." I told him, when a boy, I had come across his accomplice, Mrs. Gale: she was the wife of a gunner of an Indiaman, in which I was a youngster. The Control seemed to tremble at the name.

I said—"You asked me to pray for you. Do you want my prayers?" "Oh, do, do pray for me." This I did to the best of my poor ability. No poor wretch in the body could have shown more contrition than this poor spirit, using the body of the Sensitive. I trust that my poor prayers may be of service to him.

I fully realize what he says about a conscious immortality, and the sufferings entailed by crime during that conscious immortality; and feel assured that no man would commit a murder, if he were thoroughly convinced of a conscious immortality in eternity, and that the consciousness of guilt would hang on him for ages and ages. Spiritualism teaches a rational conscious immortality,—not one with the goats on the one side, and the sheep on the other. Orthodoxy, with its hard and fast line of all inane happiness on the one side, and terrific misery for ever on the other, has driven men to indifference, and made them trust to chance, on the principle of—in for a penny, in for a pound.

## SKETCHES FROM LIFE; OR, LEAVES FROM A CLAIRVOYANT'S NOTE-BOOK.

### NO. 2.—ANGEL'S WORK.

(Commenced in No. 655.)

Some few weeks before Adelaide's decease, one of the angels said to Hester,

"Dear child, would you like to undertake the office of comforter to the unfortunate Adelaide? She is in a deplorable condition, suffering acute agony of bodily pain;—alone, poor, and hopeless; she is dying, and will be buried in a pauper's grave. And she is spiritually worse than she is in body: alternately groaning with pain, and cursing the man who has so heartlessly wronged and robbed her."

"Poor soul!" cried Hester, "Let me go at once, if you think I can be of the slightest use or comfort to her."

"Pause, and consider for a moment," said the angel, kindly; "it is a terrible task you will undertake: you will have to leave this tranquil state, the sweet companionship of your child,—or, at least, see him very seldom," she added gently, as she noted the paleness which overspread Hester's hitherto beaming countenance; "and, perhaps, be again brought into contact with the wicked spirit of Randolph, now, alas! grown worse than ever, by constant association with spirits as bad, and even worse, than himself."

Hester paused a few moments, while a painful look of doubt and perplexity settled upon her face. Presently she crossed her hands upon her breast, and bowed her head in silent prayer. After a few moments, she raised her head and said,

"Yes; with God's help, I will try to do something for the unhappy Adelaide, and if I do meet Randolph, I will not fear. God protected me from him before, and will doubtless do so again should I require it. Besides, he is little Allen's father, and I ought to do anything in my power to retrieve and to save him, even from himself."

"You are quite right, dearest," said her angel friend; "and I am sure God will bless your efforts."

When Hester first saw Adelaide, she was terribly shocked at the ravages which suffering, and indulgence in evil passions, had made on her once beautiful face. Hester quietly took her place, with other good spirits, by the poor sufferer's side; and, with them, endeavoured to ease the racking pain, or to soothe the fierce vindictive spirit. And soon her efforts were rewarded, and the people in the hospital noticed how much their patient improved in temper, as the end drew near.

Just before the final struggle, (for she died in great agonies) she called out, "Hester, dear Hester! I am coming, don't go without me!" and she held out her hands imploringly, while a bright smile of recognition spread over her wan and wasted cheek.

The nurse thought her mind was wandering; but, in fact, she saw and recognised Hester, who was, at the moment, lovingly bending over her.

When the final separation came, Hester held the poor struggling spirit, clasped in her arms, while the angels disentangled the few remaining threads of life, which still bound her to the earth.

For nearly five days did the spirit of Adelaide remain in a torpid condition: an unusually long time, as they generally return to consciousness in thirty-six or forty hours, at the most. Even when she did come to herself, she seemed dazed and uneasy.

At length she recognized Hester, and asked, fretfully, where she was, and what it all meant.

"You are here, with me, in the spirit-world," replied Hester, soothingly.

"And all those people?" said Adelaide, glancing timidly towards a group of angels, who had been assisting to restore her to consciousness.

"They are spirits also," replied Hester, smiling.

"I am afraid of them," said Adelaide, hiding her face on Hester's shoulder.

"Do not be afraid," said Hester, caressing her. "They are kind and loving, and will teach you how to become so also, if you will let them."

"I am afraid," repeated Adelaide, tearfully; "send them away, if they are really spirits."

"But I also am a spirit," said Hester, gently, "do you wish me to go also?"

"No, oh, no!" cried Adelaide, seizing Hester by the arm, and holding her firmly; "I do not fear you, for I know you, and can trust you."

So Hester stayed many weeks with Adelaide, soothing her, and striving to impart such knowledge as she was able to receive.

This experience was very painful to the gentle being who had so nobly left her peaceful home with the angels, to bring help and comfort to this poor lost creature. Adelaide's impetuous temper was not in the least changed, although suffering had somewhat abated its violence. On her first entrance into spirit life, she wondered that Randolph was not with Hester, but soon felt glad of it, as some of her old feelings for him began to revive in her breast. One day, she told Hester how much she should like to see him, and ascertain if he still cared anything about her. Hester tried to dissuade her from this, but only succeeded in arousing doubt and mistrust in Adelaide's jealous mind,—she imputed the most unworthy motives to the guileless Hester.

One day, when Hester had been trying to persuade her to wait yet a little longer before seeking her husband, she turned fiercely upon her, and accused the shrinking Hester of meanly trying to keep them apart.

"You are like the dog in the manger,—you will not stay with him yourself, and yet wish to keep me away from him also."

"I! indeed, it is not that;" said Hester, trying to crush back the tears of wounded feeling, which Adelaide's reproaches caused to arise.

"Do not cry," she added, suddenly clasping Hester in her arms, and kissing her passionately; "I was a wretch,—a beast, to say such things to you, who have been so good to me, but, the fact is, this life is too quiet for me, and you are too good. Now, if I could find Randolph, he is more like myself, and would not look so shocked when I stormed and raged, but would rave back again, and so we should have it out."

"Do not go to him yet," said Hester, pleadingly. "He is with such dreadful creatures, who spend their time in such a horrible manner,—drinking and swearing, fighting and quarrelling."

"I do not care; I want Randolph, and will go to Hell for him, if that is where he is."

Hester sighed.

"Take me to him," continued she.

"I will find some one to accompany you, if you are resolved," replied Hester.

"Why not you take me?" questioned Adelaide.

"I do not know the way."

"Oh, of course not," said Adelaide, with a sneer; "yet you stayed with him for weeks when he first came."

"He was then only in a place like this, and was quite alone, as you have been," answered Hester.

In a few days, Hester procured an escort for Adelaide, and accompanied her some distance on the journey, only taking leave of her at the gates of a walled city, through which Adelaide would have to pass in order to reach the place where Randolph was now living. At parting, Hester sent her love to Randolph, and bade Adelaide remember that if ever she or Randolph were in distress or trouble, if they would call upon God for help, He would hear and answer them.

"And you, dear Hester, shall I not sometimes see you again?"

"Yes, dear," replied Hester, tenderly; "if ever I can be of use call me, and I will come."

And so they parted: Hester to return to her child and the angels, and Adelaide to seek Randolph, where he had chosen to make his home, amongst the vilest of the vile.

Adelaide, and the spirits with her, passed quickly through the city, and through barred gates on the other side.

"If we are all spirits, why all these barred gates?" she asked, of one who walked beside her. "Hester told me spirits could go wherever they liked."

"Yes, if they are free," replied the angel, "but you must have read of the spirits in prison, whom Christ visited; they, like those in the city we have just left, were shut up to prevent their returning to the earth, and obsessing people, who would be too feeble to resist their powerful influences."

(To be continued.)

#### THE VACCINE DISASTER AT ALGIERS.

(Reprinted from "The Times," Nov. 9th, 1882.)

To the Editor.—Sir,—As Mr. C. H. Hopwood's question in the House of Commons on Thursday, has again revived public interest in this tragic occurrence, may I venture to briefly recall the facts through your columns? The following particulars were furnished by Dr. Desjardin, of Algiers, to "La Science Libre," after a most careful investigation into the circumstances, and a personal medical examination of the infected youths:—"On Dec. 30th, 1880, the young soldiers of the garrison of Algiers, who had not already been vaccinated, were conducted to the Dey Hospital to be vaccinated in accordance with the military regulations. Two army surgeons operated. The vaccine matter was extracted from a couple of children under two months old, apparently in excellent health, and in whom the lymph appeared to be equally genuine and normal. Those vaccinated from one of the children presented no special incident, but the fifty-eight soldiers vaccinated from the Spanish infant, developed in a few weeks the characters of an infection which could not be mistaken,—all were attacked with syphilis. The marks on the arm were disquieting, and the ulcerations were so threatening that the soldiers were, some ten weeks after the operation, sent to hospital. In a month all except six were dismissed, but they were soon compelled to return: syphilis had affected their constitution. Some had ulcers for four or five months; one had not recovered in the eight month; others had affections of the lips, tongue, or palate. Some showed discolouration of the skin, some had violent headache, affections of the teeth and gums, and of the joints, presented themselves to my observation, in addition to the usual symptoms of this dangerous and disgusting malady. I also noticed decay of the hair, eyebrows, and lashes. Need it surprise us that soldiers thus treated by state medical regulations fail to prove that they are each equal to a dozen of their vigorous Arab foes, the "redoubtable Bon-Amama?" Then follow the names and regimental numbers of the unfortunate soldiers, who through no fault of their own, have been obliged to leave the service without appeal or compensation. Further details have been published in the "Journal d'Hygiene," of Paris, for Aug 25th, 1881, and 30th, March last, and several other Paris Journals; also in "La France Meridionale," of Nice, for July 8th, 1882, and two Algerine Journals, "Le Petit Colon," and "l'Akhbar," of Aug. 1st, 1881. According to the "Journal d'Hygiene," of 30th, March last, an eminent deputy, the Baron Larrey, having heard the particulars of this vaccine disaster, desired to interpellate the Chamber of Deputies, but General Farre, the then Minister of War, begged him to await the result of certain investigations then pending, which admitted the existence of the painful disaster. Since then, the Editor, Dr. de Pietra Santa, says, that while the facts have never been officially denied, the Government have preserved a profound silence concerning the affair. It is to be observed that when the question was previously put in the House of Commons by Mr. Hopwood, in June last, Mr. Dodson said, that a reply to his inquiries had been received from the French Government by the English Embassy in Paris, but the information was "incomplete." It appears, therefore, that a certain amount of information is already in possession of the Local Government Board, and having regard to the painful anxiety existing in the public mind on this subject of vaccination (which the "Lancet" said, over four years ago, nothing but the appointment of a Royal Commission would allay), ought not, in the interests of the public health and public safety, to be longer withheld.

I am, yours faithfully,  
WILLIAM TEBB.  
Devonshire Club, St. James', Nov. 7th, 1882.

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## 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, NOVEMBER 17, 1882.

### NOTES AND COMMENTS.

The Spiritual Institution Lecturer having laid down certain principles for circle holding, which we report, went on to recount actual experiences of materializations in the light, which we have not space to report. However, this omission is well supplied by reports of sittings with Dr. Slade, and Mrs. Durrant's letter, narrating materializations through the mediumship of Mr. Spriggs.

The world moves! Mr. T. P. Barkas, Mr. C. C. Massey, Mr. Frank Podmore, and Mr. Thomas Shorter, have expressed an opinion adverse to the holding of public miscellaneous seances for physical manifestations. A number of others who have had the temerity to append their names unconditionally to a somewhat ambiguous document, will, no doubt, live to see the day when they will wish they had thought over the matter. Some thereby give their adhesion to a system to which they would not for a moment themselves submit; others have not the slightest experience to enable them to judge in any way. It is not to be wondered at that Spiritualists who thus whisk up the froth, and make it appear something substantial, should have their suspicions of all mediums.

Mr. De Main's views treat chiefly of the form which man's individuality assumes in the earth state, and that immediately related to it after death, which, indeed, may also be called an earth state. It is, thus, rather a mental personality than a spiritual individuality, that is considered. The suggestive idea is thrown out, that there are phases of spiritual thought which seem to contradict the assumptions derived from the earth state. As man's personality is vastly revolutionized at death, so may his more mental personality, by subsequent changes in the spiritual state, when he leaves earth's atmosphere and enters that ethereal region above the heavens peculiar to our planet. Then he loses the impress of "matter," and that form of individuality peculiar thereto, and takes on the more universal impress of Spirit, and thus becomes merged into the Divine State. What we would call "individuality" may not then be recognisable, and yet the consciousness of Being will be as a million to a fraction, compared with the present limited state. We think the ancients recognised some such extended view of the subject in their speculations, which we are, as yet, perhaps, too much of the earth earthly to duly appreciate.

Dr. Slade's spirit-helper, that does the direct writing on the slates, is not a mind reader, otherwise he would have been able to become acquainted with the reporter's question though written in shorthand. It appears the spirit read the writing

on the slate, not the thought in the mind of the writer. We are glad to see that our friend, Mr. W. Carpenter, is still wide-awake to the advance of truth, and is a leader of progressive thought in the City of Baltimore. John Bull is not such a sleepy-headed dunce, as some self-conceited people, who know little of what is outside their own cranium, would be inclined to think.

Dr. Wyld's inquiry is somewhat answered in a letter we reprint from a Southampton paper. There are plenty of facts to be met with of all kinds, if seekers for them would give up that dilittante seiolism, and go in for true scientific work, which means deriving their facts from their own experience. It is impossible to transfer experience, and after facts have been buffeted about through several hands, they become wonderfully transformed.

The Control this week is of remarkable interest. These reports show how powerfully earth conditions influence spirit communications. Last week the soldier's banquet altogether changed the communicating spirit's purpose; this week the recorder's conversation in the railway train, led to the peculiar control printed this week. These apparently simple incidents, should exercise great weight on all thinking minds; and suggest to us how all-important are surroundings and mental states in the exercise of every form of mediumship.

Not that we for a moment infer that the message is a mere reflex of mental conditions and surroundings; but these things are the woof of which the spirit supplies the warp. In some messages, and parts of messages—the one element predominates; and, again, in other cases and places, the other takes the lead. By being aware of these involvements great progress may be made in obtaining more faithful results.

A.T.T.P. writes:—"My Controls are getting better and better. I have only published one class. The most interesting are when I get a continued series by the same spirit, or by different spirits on the same subject. I do not think the subject of mentality is properly understood. My mentality, as I believe, enables certain standards of minds to get within my aura, but it by no means follows that the thoughts are the same. In fact, latterly, I have received much quite in opposition to my own peculiar platform." Yes, the great question of mentality in mediumship is yet in its infancy, and we must come to no sweeping conclusions, all at once, but carefully observe facts, and try to understand their import.

A dear old servant of the spirit world in writing recently of his work, almost apologetically alluded to his still speaking "shut-eyed," though his guides tell him that soon they intend that he shall speak in the conscious state. This leads us to the conclusion that our strictures on the "shut-eyed" trade have been greatly misunderstood. Trance is a faculty for spirit communion which we hold in grateful esteem. It occurs in our household daily, if need be. We would be glad to see thousands of trance mediums spread abroad amongst the people; but these, to be of any noble spiritual use, must not set too much store on the mere trance part of the business, otherwise they will miss the point entirely. The mere fact that a medium is in an unconscious trance is no guarantee whatever of the spiritual excellence of the communication thus given. When speakers begin to trade on their trance, which in one notorious case was a self-confessed fraud, they become the disseminators of a most vile influence, from which the Cause, during the last few years, has suffered grievously. When trance is used for a base purpose, it ceases to be a spiritual means, but becomes most worldly and mischievous. Let us keep trance pure and spiritual, and not hawk it about as it has been.

Mrs. Buchanan's Psychometry recalls to our mind the fact that we know some good psychometrists in private life, and often we see the feat of thus reading character successfully performed. Daisy's Medium is particularly apt, often laying the character bare as soon as the name of the person is mentioned or the person is alluded to even without name. A few days ago we placed the photograph of the late George Thompson, Anti-slavery Lecturer, etc., before her, when she gave a short delineation. Mrs. Thompson Nosworthy in acknowledgment said, "The delineation of my father's nature is very good," adding points that were mentioned by the seer.

Mr. Moncure Conway, like all other priests, must have a devil to rail against, or his occupation would be non est. In this case the demon is termed "Superstition," which means any speculation or inquiry beyond the narrow ken of Mr. Conway. Like his genus—Priest—him of Finsbury uses all his might to prevent that addition to knowledge which would explain his devil and thus abolish him. In a series of tracts entitled "Lessons for the Day," the same old bilious whine is set up, which has stirred the bile, earthwards, from year to year of the fiddle-faced clique who delight to wrap themselves in this spiritual wet blanket. But he takes, also, positive ground, raises his voice on behalf of poor dear Blasphemy, who

so piteously groans under the bann of infamous law. The South Placeans may congratulate themselves on the fact that this law is so laxly enforced at present, that their patron Saint has almost full scope. But to cease raillery on such a grave subject, let us inform an intelligent public that no blasphemy law is intended to protect God or sacred subjects from the attacks of vile men. Nothing of the sort. The blasphemer requires to be protected against himself, as we would the suicide; and the public at large requires to be protected from the blasphemer, who is a dispenser of psychological poison, which saps the very foundation of morals. As to the existence of mind and its attributes, Mr. Conway seems to have no notion whatever, hence there is to him no good or evil, right or wrong, in mental acts, the object of which is to bless or curse surrounding humanity. In this his day it is sufficient for him to mutter "superstition," and belabour the puppet he has thus created, with priestly invective. It seems that there is really a demand for this sort of stuff in print, so that the publication of these weekly discourses has been undertaken. It would be quite a phenomenon to see any effort made of this kind, which had not the prospect of being profitable.

**ORGANIC MAGNETISM.**—Dear Burns,—Kindly allow me space to bear my testimony to the value of Mrs. Chandos Leigh Hunt Wallace's work on "Organic Magnetism;" for teachers who know, and teach what they know devoid of all mystery, are few; but I think, the above work is calculated to enable anyone to become, I may say, a self-taught proficient in the art of Mesmerism. It is a most valuable assistant to those who desire effectually to practice the art of Magnetic Healing by passes or rubbing, for in this work the student has the benefit of the different methods of the most celebrated operators of the past, and those of more recent years. This will enable the student to adopt that method that suits him best. All the supposed "mysteries" will vanish, for there are none. Everything is "mysterious" till the student knows how to do it. "Mystery" is only another name for want of knowledge of the subject. In the future, this work will, no doubt, occupy the first position as the most practical treatise on the subject.—Yours respectfully, R. H. NEPTUNE, 24, Wallgrave Road, Earl's Court, S.W.

**HAUNTED HOUSES.**—We understand that hundreds of letters have already been received by the new ghost society, containing the most liberal offers of haunted houses for inspection—with good beds, neat wines, and spirituous liquors—to be furnished to all members of the society willing to sacrifice their good night's rest to the investigation of the truth. The first case to be examined is that of the house now well-known to all London, situated in one of the most fashionable parts. The reputation this house has acquired of being given up to supernatural visitations has kept it empty for some years past. We all know the terrible sacrifice which must be the consequence. In the square alluded to here every inch of space is worth a modern man's income. Nevertheless, no bill has been put up, and lately even the number has been taken off the door. Some curious inquirers were induced a short time ago to ring the door bell, and only after repeated attempts was the summons answered by a grimy old woman from the area, who answered abruptly, then disappeared. The very next day the door bell was dismounted, and now there is no means of announcing the presence of a visitor. The chronicle will tell you that the house is still under the influence of the magic spell thrown around it by its late occupant, who practiced for years her magic tricks in the rooms on the first floor. This tenant was a lady of high family who had lived in solitude and celibacy—spending her whole life in the pursuit of forbidden knowledge. She is described at great length in the memoirs of a French adept, who came over to England to assist in the work on which she was engaged—that of extracting from a deceased Minister the secret motive which had actuated him in a certain Parliamentary measure by which the career of a member of her own family had been ruined. "Milédi," says the adept, "was a little woman, verging on old age but full of life and vigour. Her eyes were black and sparkling with fire. When conversing rapidly they seemed to throw out sparks from beneath her broad black bushy eyebrows, over which fell in disorder thick masses of hair, white as the driven snow." After a visit of some days with the lady and many séances, to one of which Sir Edward Bulwer was invited, the object was accomplished, but imperfectly, "and," says the adept, "the bitter exclamation which fell from her lips on becoming convinced of her failing power touched me to the heart's core. 'Too old, too old!' she cried, as the instrument she had been using in her vocation dropt from her hand, and she sank against the wall"—"The Court Journal," Nov. 11th, 1882.

**BIRMINGHAM.**—Great satisfaction has been given by the advent on the spiritual platform of Miss Allen, a lady residing in the fashionable end of the town, who has been an investigator for some years. She has lectured twice at Oozell Street of late, the last time upon "Life." Our Correspondent regards this step as indicative of an awakening of a new kind, which it is hoped will place Spiritualism in a new light in Birmingham.

#### TO MY SISTERS IN SPIRITUALISM.

Again I have to express my sincere and heartfelt thanks for the kind offers my brother and sister mediums have made me, to hold seances on behalf of the Institution Week Fund. These offers I am unable to accept, but I none the less appreciate the kind motives that prompted them.

The reason for this decision may be found in the teachings on the subject of mediumship, which have, for a long time, appeared in the MEDIUM. The end does not justify the means. As our work is based on principle, and not on self-interest, we must be consistent and follow principle, even though that course should conflict with self-interest.

I will hold a meeting of my lady friends next week, and we will arrange for some meetings at the Spiritual Institution, to take place in Institution Week, which this year will commence on Sunday, December 3, and end on Sunday, December 10. I hope others are making similar arrangements, and that we will have the best Spiritual Institution Week that the Cause has ever seen.

I will be glad if all mediums who have made offers of a seance, will, indeed, hold an Institution Week seance: but let it be a purely spiritual seance, and not for the purpose of obtaining money. I feel assured that this course will be for the benefit of all mediums and the Movement at large. There being no impediment, I hope to see a glorious week of true spiritual work, which will bring amongst us a larger measure of spiritual power.

Never was our work so needful of help in a pecuniary sense: but this department I desire to see kept apart and distinct from the spiritual. Collecting forms will be issued next week, so that every friend of the Cause, whether mediums or not, will have an opportunity of giving any little help which may be convenient to them, and which they can give from the heart, with the blessing of the Spirit.

Spiritual Institution, AMY IVY BURNS.  
15, Southampton Row, London, W.C.

#### TO INCREASE THE POWER OF A MEDIUM.

To the Editor.—Dear Sir,—Will you kindly spare a small space in your interesting paper to let me know whether you think it possible that my wife, who has power to communicate with spirits by means of table-tilting, can acquire greater power?

Also, whether it is possible that I, who the spirits say am no medium, may become one.—Yours truly,  
Bluefields, Jamaica. W. R. PHILLIPS.

#### REPLY.

The mediumship of Mrs. Phillips will be augmented by sitting with those whose influence is agreeable to the highest exercise of the faculty. All mediums should carefully study this matter: seeking the company of those whose presence is an assistance, and avoiding those whose influence is exhausting and lowering to the energies.

Mr. Phillips may not be a medium in the technical sense, and yet be able to receive and transmit, in his normal state, much spiritual knowledge. It is to this end, of conscious spiritual illumination, that all spiritual effort should be directed. Thus developed, Mr. Phillips would be most appropriately placed as the opposite of the medium, the interrogator of the spirits, or recorder of the proceedings. The messages come to him, through his wife, and, as the power to attract the influence, he would be as important a factor as the medium. This kind of arrangement would be advantageous in the case of most mediums.

Mr. McDowall's proof was returned so late, that the article has had to be kept over.

**OAHSPÉ:** The New Bible. An Illustrated Prospectus free on receipt of a penny stamp. Oahspe clubs should be formed, and get the book on easy terms: four copies for the price of three. Apply to—J. Burns, 15, Southampton Row, London.

**FROM A DURHAM COLLIERY.**—To the Editor.—Dear Sir,—Will you be so kind as send me "Golden Thoughts," by "Lily," and the few extra stamps towards Liabilities, wishing it was more. And receive my sincere thanks for your sending the MEDIUM so regularly,—I am, yours in the cause of Truth.

**AN HONEST SOLDIER.**—A private soldier, enclosing a postal order for the MEDIUM, writes:—"Please let me know the full amount that I owe you. I should have sent to you before, but owing to the unsettled state of the service, I have been expected to be ordered to go to Egypt. And, sir, I must give you my most heart-felt thanks for your sending it so long without payment, as it is the only bit of Spiritualism that I see or hear of from one year's end to the other. So you may be sure how glad I am when the post comes in. Wishing you every success and that the liabilities of your paper were clear. Sir, I cannot make it out why our richer spiritual friends do not put their hands in their pockets and hand out. Look at the money the Salvation Army can get, and other religious bodies. Them that have money won't part, and them like myself would, but have not the power, so that between the two you get nothing."

## MEDIUMSHIP.

### MATERIALIZATIONS AT MELBOURNE—MEDIUM AND SPIRITS SEEN AT THE SAME TIME.

To the Editor.—Dear Sir,—I have read with much pleasure in the *MEDIUM*, the account of the phenomena obtained through the mediumship of Mr. Spriggs, at Melbourne. I was present at one seance in February of last year, which to me was very interesting, and I have no doubt the description of it will be equally interesting to other investigators in the phenomena of materialization.

The circle was formed of ten well-known Spiritualists of Melbourne, and all visitors occupied seats behind the circle. Mr. Spriggs took a seat facing the circle, and very soon became entranced and described some spirits who were present, friends of the sitters. Some were recognized by them.

After a time he retired within the curtains, and the Indian control told our spirit friends that if they wished any materialization to take place they must take a back seat, as there were two many anxious ones, and they interfered with the conditions, which was a pity as they were very good, and the results would be good. I suppose our spirit friends were obedient, for in a very short space of time "Zion" parted the curtains and touched the cornice from which the curtains hung. It would have been impossible for the medium to have done so. Some one remarked: "He has not got his belt on to-night." He appeared again with a very wide belt of beautiful colours. It shone so brightly that it looked to me like jewels.

The next form was a lady: the face was rather indistinct, but the hands and feet were most beautifully formed, more especially the feet. Then came a spirit known as the "Veiled Lady." This night she raised her veil, showing a beautiful face and long dark hair. The fourth was "Zion," this time he held the curtains aside partly showing the medium sitting in the chair. I say partly, because the head and shoulders were not seen, but the hands were resting on the knees. There could be no mistake that it was the medium, sitting in the chair, and the tall form draped in white with a belt of most beautiful colours was entirely distinct.

Afterwards came the form of an elderly man, who gave his name, "John Wright." I think it must have been the first night of his appearance. He walked out very strong. He had iron-grey hair, but no beard. He returned within the curtains, parted them in the centre, shewing only the upper portion of his body and his hands. He manufactured his beard in our sight, which at first was quite white, his hair being iron grey. He passed his hands up and down the curtains, as if rubbing them; he passed his hands over his beard, and made it the same colour as his hair, plainly shewing to my mind that he took the colour from the curtains, in that instance, to darken his beard. He then came forward and took up a bunch of flowers under the string, divided them, and gave one to each of the sitters and visitors. When he came to me, instead of giving me one, he quickly retired within the curtains. I expressed my regret to Mr. Terry, that I did not get one. He told me he thought I looked at him too earnestly, and drew power from, instead of giving. While we were still talking he came straight over to me, and not only gave me a flower, but touched my hand in a caressing manner, and afterwards shook it. As that was the first touch of a materialized hand I had, it gave me a feeling of awe, and still pleasing. I shall never forget that seance; it is imprinted on my mind, and will remain while memory lasts.

There were two other figures afterwards, which I did not notice sufficiently to describe. I can only say one walked over to a desk standing some distance from the curtains, took up a pencil and wrote a message. Then came "Charity," a most graceful female figure. She danced to the tune of a musical box, and made her usual salaam to the last before she retired.

"Skiwauke" had control of the medium. He told us a little black girl wanted to come, but there was not sufficient power. At the same time he teased her by telling her she was always late, but if she was good he would let her control the medium, which he did. She told us she had been attending on a doctor, and he would not let her away, but she would be early next time.

Afterwards "John Wright" controlled the medium, and said he had been invited to attend that circle, and he would do all he could to help them. He manifested in a circle in New York, composed of eight persons, no outside influence was ever permitted. It met regularly for the higher investigation of scientific subjects, and he could materialize in bright gas-light; walk, talk, and eat with his friends on this plane of existence, for more than an hour's duration. A few other kind remarks closed the seance, to me the most remarkable.

In a little less than three hours I had seen eight different forms, each with a distinct individuality—known by the permanent sitters, and easily distinguished by the visitors, as being quite different from the medium both in form, age, and height. If I had not been previously convinced of the continuity of life and the power of spirit over matter to manufacture for itself a body, the fact of seeing a form without a

board one minute and the next the same form drawing particles of matter and magnetism by the action of his hands, to his face and producing a beard from, to us, apparently nothing, and in the same manner take colour from the curtain to darken it; would to any unbiassed mind, be a subject for study not ridicule. And if an unseen power could be proved, there would still be the intelligence to account for; and the only way to account for that is the study of the spiritual nature of man.

MARY S. DURRANT.

7, Aldermanbury Avenue, E.C., Nov. 7th.

### A SITTING WITH DR. SLADE AT BALTIMORE.

Our readers will remember Mr. William Carpenter, of Lewisham, who, a few years ago, wrote long poetical contributions for the *MEDIUM*. Many years ago he was the Pioneer Spiritual Journalist and Mesmerist. Well, he is now Prof. W. Carpenter, of Baltimore, U. S. A., his department being phonography. He is a loyal adherent of Isaac Pitman, and his circulars are printed at the Phonetic Institution, Bath. He has sent us a copy of the "Baltimore Daily News" of October 21st, from which we extract the following:—

#### SPEAKING WITH SPIRITS.

Henry Slade, the renowned Spiritualist, who is announced to lecture in Standard Hall at 2.30 and 7.30 to-morrow, was visited this morning at Barnum's Hotel by Dr. Alexander Hill, of 43 North Calvert Street, Prof. Wm. Carpenter and a "News" reporter.

The trio at the invitation of Mr. Slade, seated themselves at a table, and crossing hands awaited results. Placing a small piece of pencil between two slates Mr. Slade said: "I don't know whether the spirits will communicate with us or not—but, hold! they are writing now."

As he spoke the sound of a pencil scratching, as if in writing, could be distinctly heard between the slates, and after a brief interval the scratching ceased and three distinct raps were heard.

"The spirit has written what it wants to say," said the doctor, and lifting one slate from the other, he showed the following on the lower one:—

"My Dear Sir,—Is it not a glorious thought to know the soul—the being which resides within the body—which pours the current of life through all its arteries, can never die? And within the depth of this imperishable substance (the soul), where only angels and God may gaze, is mirrored the un fading light, which flows from the Immeasurable? My friends, this is a subject that requires much study and investigation before judgment can be passed for or against. Look to the laws that govern man, and you will learn the true laws of your God and nature.—I am,

E. H. SPENCER."

While the reporter was gazing upon the letter his cane began poking him in the ribs, and the next instant flew up in the air and fell at the foot of a bed some feet away. Simultaneously with the fall of the cane, a chair near by flew up to the ceiling, and a button was almost wrenched from the reporter's coat.

"I'm glad that wasn't my chair," remarked Dr. Hill, with a sad smile, and in a second he found himself, chair and all, hurled about three feet from the table. Before he could recover his equanimity the reporter's cane began dancing before his face, and he made a speedy return to the table, while the cane dropped quietly at the reporter's side.

"Now," said Mr. Slade, "any of you gentlemen can ask the spirits a question."

The reporter wrote in short-hand a question pertaining to the killing of a well-known citizen of Baltimore. As he wrote he held the slate in such a position that it was impossible for Mr. Slade to see the writing. In an instant the answer appeared on the other side: "Please write your question in long-hand?" This was done, and the answer came instantaneously, "We know who killed —, but we won't tell who did it."

Other questions were asked and answered while the trio, together with Mr. Slade, conversed, on questions entirely irrelevant to the occasion.

"The Truth," Baltimore, of October 28th, reports a sitting with Slade, opening thus:—"Whilst our readers are well aware that we have no Spiritualistic proclivities—that is, we mean to say, regarding the modern "manifestations" of what is professedly spirit power—they are equally well assured that if with our own senses we are made aware of a fact we will never hesitate to speak of it, for we must admit that there are more wonders in heaven and earth than are dreamed of in our philosophy."

After stating that the visit to the medium had been "at the earnest solicitation of Prof. W. Carpenter, of this city, who it appears, was well acquainted with the Doctor some few years ago, in England," the Editor describes the well-known manifestations, and thus concludes:—

"We confess to complete astonishment. While these things were going on our coat was tugged at—by what? The slate was at one moment pulled from the doctor's hand, under the table, and appeared at the further end of the table, which it forcibly struck, and was brought back, to Dr. Slade's hand

again—by what? A chair that stood by the table was raised from the floor as though lifted by a strong hand, and dropped again—by what? Mr. Carpenter now asked that a stick of pencil be laid upon a slate and held partly under the table that it might be taken off and thrown completely under the table and round to the table's top again. This was done, a chip of pencil retaining its place on a line drawn on the slate; we say this was done, but we ask—by what. We promised to published the facts—we do so. Dr. Slade told us that the "American" and the "Sun" newspapers had been favoured by having some 'beautiful manifestations' in the same manner, but that never a word has been published. We conclude by asking our silent contemporaries to come to our aid, if they cannot "expose" this thing, and tell us by what power it is done?"

From all this it appears that Spiritualistic sentiment is as far down in the scale in the Southern portion of the States as it is in this country; and that Dr. Slade gained a hearing in the press, chiefly through the agency of an Englishman.

#### MR. SAVAGE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I think just a few words are due concerning Mr. Savage, of 129, Gt. Cambridge Street, Hackney Road, trance and clairvoyant medium, whose services have done me a great deal of personal good, besides convincing me beyond all possibility of doubt, of the reality and existence of spirits and the spirit-world. He has, from time to time, given very accurate, and, to me, marvellous tests. Members of my family, none of whom he had ever seen, friends, and circumstances in the past, which I myself had forgotten, and which he could not possibly have had any previous knowledge of, all were faithfully and accurately described by him.

I can only say, that any one wishing to investigate, or assist investigators, can obtain substantial proofs of the genuineness of spirit phenomena, by visiting Mr. Savage. He makes no charge, but leaves it entirely with the sitters to remunerate him as they may see fit. Apologizing for intruding upon your valuable space,—I am, sir, yours truly,

10, Broseley Terrace, Crouch Hill, N. CHAS. H. DENNIS.

### WHAT CLAIRVOYANTS SEE.

#### CLAIRVOYANCE DEMONSTRATED.

In the "Southampton Times" of November 11th, "Truth-seeker" thinks the so-called Clairvoyance of the expositors of Spiritualism and other adventurers "may be performed by anyone gifted with keen sight, delicate sense of touch, quick perception, and a clever confederate; or, at least, so closely imitated that it would be difficult to detect the difference if any difference exists. But what I wish briefly to detail was not certainly performed by any such adventitious aids to the operators, and seems to be a mere prelude to discoveries which, when fully developed, will prove of great benefit to science, will cast a great light on much that is now dark to us, and will further the progress of the human race." He then proceeds to state what he saw:—

"On Saturday, the 14th October last, I saw a lecture on animal magnetism, mesmerism, and clairvoyance advertised to be delivered at the Waterloo Hall, Freemantle, by a Professor E. Martin, and having lately had my attention directed to the subject of animal magnetism, I attended. After a short address, the lecturer, as is usual at such lectures, called on such of the audience as wished to be experimented on to ascend the platform. Two proved good subjects, one partially so. The two good subjects were a boy of about seventeen, and a man of apparently thirty. The professor having mesmerised them, showed several experiments, demonstrating the complete control he could exercise over their will, their imagination, and their power of motion. He then rigidified the muscles of the arms, legs, etc., and finally, after some amusing experiments, he proceeded to give illustrations of clairvoyance. The boy, who was in a mesmeric sleep already, was further blindfolded, and some small object was shut up in a little box by one of the audience, who was a perfect stranger to the lecturer and to the boy, and in a short time he described the object correctly which had been placed in the box. This was repeated again by some other member of the audience, and correctly performed. I do not know the names of these persons, but they will corroborate my assertion that they were as much startled and surprised at this wonderful power as myself. I conversed with Professor Martin after the lecture, and he informed me that he was anxious to prove to any doubter that the boy—an ignorant, uneducated, labouring boy—did it by the power of clairvoyance, that is the power of seeing objects when in a mesmeric trance, that were invisible to the optic nerve; and further that he would give anyone proof of it at his private seances, held at 25, Canton Street, Bedford Place, every Monday and Thursday evening. I have been there twice since, and been enabled to satisfy myself of the truth of what the Professor said. Twice I placed objects in a little wooden box, which box I wrapped up also in paper, and the objects I placed in it were such as the boy could not be ex-

pected often to meet with, and which he certainly (or the Professor either) would never dream I should have thought of bringing with me. The second night a friend of mine placed something in another box, and the boy discovered it. He can also walk about the room and see things in it, though in the mesmeric sleep, and in spite of the bandage to boot, though I do not attach much importance to the latter. But what does appear to me conclusive—and it is on this point for one thing on which I should like to hear a scientific opinion—is that all the time of this clairvoyance the pupils of the eyes of the clairvoyant boy were turned inwards into the corners of the eye by the nose and slightly upwards, and his eyelids—which of course we raised gently to examine the pupils—were all the time closed. This is the first instance of real clairvoyance I have ever seen, though I have of course seen many clever impostures. I maintain that this power of clairvoyance does exist, and that we may be enabled to develop it to the extent of seeing events going on at the same time at distant places, though not to the extent of recalling what has happened there before (as was attempted to be done in the case of the Dun Echt outrage), nor to foretelling the future. I cannot disbelieve what I saw, felt, and heard at 25, Canton Street, those two evenings.

"May I trespass on your forbearance for a few words more? That which impressed me most in regard to animal magnetism was that Professor Martin was able to magnetise his subjects in such a manner that he could make their limbs perfectly rigid and devoid of all feeling of any pain—in fact, devoid of all sensation whatever—while they were perfectly sensible and conscious, and the pulse continued to beat and be unchanged in the stiffened limb. I cannot help thinking that thus it would prove a good anæsthetic in cases of amputation, etc., where chloroform could not be safely administered. The Professor informed me that he had also succeeded in relieving a subject from toothache while in a sensible condition."

A little more investigation will enable "Truth-seeker" to discover, that the past and the future, as well as the present, can be read by the clairvoyant. There are, however, different grades of clairvoyance, adapting the seer to the different phases of history. As to the Dun Echt affair, "Truth-seeker" is misinformed. The matter was brought before Miss Lottie Fowler, while in the trance, some six months ago, and the manner of the finding of the body, the distance from the house where found, the circumstances that led to the discovery, etc., were all indicated, as subsequent facts have made known.

#### TESTIMONY AS TO CLAIRVOYANCE.

To the Editor.—Sir,—As I am collecting evidence on direct or independent Clairvoyance, such as seeing objects in boxes or seeing objects at a distance unknown to the clairvoyant in her normal state, or to any one present, I will feel much obliged if any of your readers will assist me with facts.

True Clairvoyants are very rare, although Mind-Readers are very frequently met with.

I should like much to find a true direct Clairvoyant.—Yours truly,

GEORGE WYLD, M.D.

12, Great Cumberland Place, Hyde Park, W.

#### "MY VISIT TO STYRIA."

To the Editor.—Dear Sir,—Will you permit me through your columns to make an apology to my many friends, and subscribers to "My Visit to Styria," for the somewhat hurried style and crowded matter of the little work? It was my earnest desire to place it within the reach of all: for this reason I would have the price a low one: in consequence, having so much to say, (for, remember, I am a woman!) I was, in many parts of the narrative, painfully cramped for want of space. If, however, my friends and readers will kindly excuse this short-coming, and realizing to the full the sense of happiness and enjoyment I experienced, sympathize and participate with the writer in each episode and adventure, they will, I am sure, spend an enjoyable hour in the perusal of "My Visit to Styria."

And now, dear sir, I would wish to express my sincere thanks for the interest and care you have taken in this little work, which promises to be such a great success, and thanking you and the rest of my kind friends,—I am, dear sir, faithfully yours,

CAROLINE CORNER.

P.S. In order to relieve the publisher I have agreed to attend to future demands for "My Visit to Styria" myself, and shall be glad to forward copies (sewed 6d., limp cloth 1s.) from my home, 3, St. Thomas's Square, Hackney, N.E.

SEEKING MIRRORS.—Sir,—I am pleased to be able to inform your readers, that, through the kindness of a friend, I have now half-a-dozen more French ovoid shields for the above glasses, which can be supplied at slightly increased prices, (to what I ordinarily charge), viz., carriage paid, half-a-guinea each.—Yours, etc.,

ROBERT H. FRYAR.

8, Northumberland Place, Bath.

#### SPIRITUAL INSTITUTION LECTURES.

Lecture on Monday evening, at 8.15, at 15, Southampton Row.

## PROGRESS OF SPIRITUAL WORK.

### EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

During last week, circles were held in several private houses, where Spiritualism, from the general centre has found an introduction, and as usual some interesting manifestations and results have taken place. I am told of persons who have fallen "deeply in love" with the subject.

One would suppose there is great susceptibility amongst the people here, as they seem so readily influenced. They are introduced to our spiritual meetings, and at once begin to feel the vibrations of spirit influence. At almost every meeting some new sitter is thus influenced, and quite a number are being quietly developed.

The circle on Sunday morning was truly a "season of refreshing," and the mediumistic developments were beautifully harmonious. Through Mrs. C.—, our spirit friends were able to give us much instruction and encouragement.

There were twenty-five at the circle following the evening service; forming two circles. Here again was extraordinary power manifested, though not so spiritual and harmonious as in the morning. The circle was too promiscuous, and thus the power instead of being concentrated was too much distributed and dissipated; hence we had everything in general but nothing in particular. As a circle, it appeared to me to be a failure; to secure a concentration of power for a particular purpose, such as giving of address, there should be an inner sanctuary, in other words, a circle select and in accord.

There are several persons undergoing development; whether they become good mediums or not will depend upon the care they take of themselves, and that we take of them.—OMEGA.

### PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

On Sunday evening last, 12th, the writer read a discourse by the Rev. Dr. Maurice Davies, entitled "The finished life of the Saints." It appeared to give satisfaction to the small but faithful band who assembled, in spite of the wind and rain.

Mr. E. W. Wallis's visit is postponed.

On Monday, Tuesday, and Friday evenings, at 7.45 for 8 o'clock, Circles will be held at the Hall. Strangers admitted through the Chairman.

Friday from 7.30 to 8 p.m., the Secretary attends to distribute the MEDIUM.

Next Sunday, Nov. 19th, an address will be delivered by Mons. O. W. R. Brugmann, subject: "Sparks of Truth, flashes of Light." Commence at 6.30.

ROBERT S. CLARKE, HON. SEC.

4, Athenæum Terrace, Plymouth.

### LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Holmes again favoured us with another interesting lecture, to a good congregation. It being continued from last Sunday evening's address, the subject was slightly altered: "Is it reasonable for man to worship God?"

Sunday next, Nov. 19th, Mr. Burdett will give an Inspirational Address.

Sunday, Nov. 26th, Mr. Holmes will give another Normal Address.

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

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

Sunday morning, Nov. 19th, at 11.15, doors closed 11.30 prompt, Seance; no charge.

Sunday, Nov. 19th, at 7 p.m. prompt, Mr. MacDonnell: "Miracles of the Gospels."

Monday, at 8.30, Violet Volunteers of Comprehensionism meet to discuss questions of a Moral and Social nature.

Tuesday, at 8.30, a lecture by Mr. Wilson—"Man in relation to the universe." Illustrated.

Wednesday, 8.15, a Developing Circle. Doors closed at 8.30.

Friday, at 8 to 10 p.m., the Sec. attends to supply literature, lend and exchange Books of Library, and impart what Information he can.

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. WHITLEY IN THE CHAIR.—Resolved, that,—this Meeting having fully considered the circumstances connected with Quebec Hall, and more particularly Mr. Dale's statement of his inability to give any further time to conducting the affairs of the Hall,—the Hall be closed on payment of next quarter's rent at Christmas, and that all property of the Hall be held by Mr. Dale as his property, (Signed)

Nov. 13th, 1882.

WILLIAM WHITLEY.

SUNDAY LECTURE SOCIETY.—P. Martin Duncan, Esq., M. B.Lond., F.R.S., on "The Metamorphoses of Insects and their Philosophy," at St. George's Hall, Langham Place, on Sunday afternoon, Nov. 19th, at 4 o'clock. Admission 1s., 6d., 1d.

4, TALBOT GR., LADBROKE GR. RD., NOTTING HILL.  
Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends

Thursday evenings, Mrs. Treadwell, trance and test. At 8.

Subscriptions, sixpence per week, admits to all meetings, Spirit-mediums and friends are invited to assist in the work.

On Sunday, Nov. 19th, Mr. Joseph Cartwright, of Peckham, will give a discourse on "Spiritual Riches."

Speakers are invited to take part in these meetings.

All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society.

### GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

A very cold morning last Sunday made our little circle round a warm bright fire very pleasant and harmonious, and as a natural result we had a most interesting séance.

In the evening Mr. Morse occupied the platform and his guides gave us a very interesting discourse upon "Spiritualism as a Democratic Religion." In the course of their address the guides said that the religious thought of the world at the present time was divided into three great classes, the Conservative, the Rationalist, and the Sensational, the first travelling in narrow grooves and fearing to tread one step out of the old beaten paths of long cherished ideas, the second going off at a tangent to the other extreme and so losing much of the beauty and truth contained in the old teaching, and the third, though in a manner somewhat of Rationalists, losing sight of the best elements of each of the former two. Spiritualism alone contained all the necessary elements for a democratic religion. In Spiritualism were to be formed not only the highest teachings and greatest truths, but demonstrable proof of those teachings which no other phase of thought possessed. [We would be glad to see some of this "religion,"—tired of hearing talk about it.]

Next Sunday morning, Mr. Wilson will address the meeting. In the evening Mr. Veitch will occupy the platform with an address on "Spiritualism, Constructive and Destructive."

R. W. LISHMAN, Hon. Sec.

MANCHESTER.—Sunday meetings, 12th Nov., at Mechanic's Institute, Major Street. In the morning our platform was occupied by Mr. R. A. Brown, who gave us a discourse in his normal condition on "The Progress of the Human Mind, and its ultimate arrival at a state of perfection in the Spirit World." The subject is open for discussion on Sunday morning next, and we anticipate an interesting meeting. In the evening we had a splendid address from Mr. Brown's spirit guides on "Immoral Tendencies of the present age, and the duties of the religious world in relation thereto." The control proceeded to show that Christianity utterly failed to cope with the gigantic evils by which we are surrounded, and which are rapidly sapping away the strength and greatness of this country. The only remedy sufficient to grapple with the huge tide of immorality and wickedness now existing, lay in the hands of the parents, and the control impressed upon them the importance of utilizing their power in order to assist the rising generation to overcome the temptations which beset their path on every hand.—J. E. LIGHTBOWN, Sec., M.S.S.S.

## OBITUARY.

### ROBERT ROBSON, BISHOP AUCKLAND.

Passed on the Higher Life, on Thursday, November 2nd, Robert Robson, of Gurney Villa, aged 71 years. He was one of the earliest converts to the truths of Spiritualism in the Bishop Auckland District, at the circle held at Mr. Fawcett's. Up to that time he had been a preacher in the Christian faith, but on receiving the evidences of Immortality, he applied his energies to the New Dispensation, and became a pioneer and apostle in its behalf; and very many of the present Spiritualists owe their introduction to Spiritualism to our ascended brother, who has now entered the fulness of his reward; and joined those friends who have so oft consoled him with their presence.

The remains of the deceased were entered in the Parish Churchyard of St. Andrews, Auckland, on 6th of November, in the presence of a large and respectable assemblage. In harmony with his wishes, the funeral service was conducted by Mr. Dunn (under influence), assisted by Mr. D. Richmond, of Darlington. It was well received, and evidently made a deep impression both on Spiritualists and Non-Spiritualists alike, and we trust that good may result from the same; and may some be induced to seek for that knowledge, which gave so much consolation to our arisen brother.—JAMES DUNN, Cor.

### DISEASES OF THE KIDNEY.

The kidneys are subject to a variety of dangerous and painful diseases, arising from various causes. These may be arranged into two distinct classes: those which are the result of some cause acting locally, as calculi; and those which are the result of a constitutional cause, acting upon the kidney by

inducing an abnormal condition of the blood. Among the diseases resulting from a constitutional cause is scrofulous disease of the kidney (which occurs in the form of small scattered deposits of tubercular matter, or it presents itself in the form of a thick curdy deposit which leads to the formation of a large abscess.)

In the great majority of cases some of the neighbouring parts are complicated, in one or other of which the disease obviously originated. We come next to the worst of kidney troubles, Bright's Disease of the kidneys. But little was known of Bright's Disease of the kidneys till the year 1837, when Dr. Bright pointed out its true nature and character. There is not a more destructive malady, with the exception, perhaps of consumption, and over which medical men seem to have so little power.

In the term, Bright's Disease, are included many morbid conditions, but it may in general language be taken to mean any structural disease of the kidneys, with albuminuria and dropsy as companions. It may primarily be divided into two forms: viz., (1) Acute Bright's Disease, and (2) Chronic Bright's Disease, which is the result of the former or acute Bright's Disease.

Various modes of treatment have been resorted to with but very little beneficial effect, and it is quite clear that something must be done to check the rapid spreading of this great evil.

Some years ago, a celebrated Canadian physician, having fallen a victim to this dreadful malady, and when all medical skill had been put to the test to no avail, by a kind of inspiration and just as a drowning man in his agony clings to a yielding straw, tried as a last resource (in a liquid form), the leaves of a plant known in the medical world.

This was the turning of the new leaf destined to work so many wonders in the saving of human life. His cure was complete and its use in all forms, and stages of kidney troubles found to be unerring.

Mr. H. H. WARNER, of Rochester, N. Y., a gentleman well known for his eagerness in the advance of science, having as it were, been restored to life by the use of this wonderful medicine, determined that no obstacles should hinder him from investigating and presenting to the world this wonderful remedy, and after hard labour and great expense has succeeded in obtaining it in a most elaborate form, which he now offers to the public under the name of "WARNER'S SAFE REMEDIES for the Kidneys and Liver." S. S. O.

**ANIMAL VACCINATION.**—London Society for the Abolition of Compulsory Vaccination, 114, Victoria Street, Westminster, S.W. The next Monthly Conference will be held on Monday evening, November 20th, at 7.30, in the Society's Rooms, 114, Victoria Street, near the St. James's Park Station, District Railway, when a paper will be read by Charles Renner, Esq., M.D., Director of the Vaccine Institution, Marylebone Road, W., on "Animal Vaccination." Discussion will follow the reading of the paper; and the Committee hope that Members will endeavour to secure the attendance of their Medical friends, Members of Boards of Guardians, and others. WILLIAM YOUNG, Sec.

**QUEBEC HALL, MARYLEBONE ROAD.**—On Sunday evening, Mr. MacDonnell left his usual theological track, for one of the most practical roads to human development he could choose. "Duties of Parents" was the title of his subject, but it opened up a variety of important considerations which might engage the attention of the philanthropist or philosopher. Some of these were of a most delicate kind, which received the suitable handling, so as not to offend and yet to be plain. He referred his ideas to a small book of the same title as his essay, which is now out of print, but which certainly should be reprinted. At the conclusion, several speakers addressed the room, one being a lady, who endorsed the views advanced in the lecture, and pointed out some defects in the law relative to women. Another speaker, wanting the tact of adapting himself to refined ears, gave offence to some by coarseness of expression, but, otherwise, all seemed well pleased at hearing a tabooed subject profitably treated.—Cor.

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Magdalene. <b>FRATERNITY.</b> Doing good <b>FREEDOM.</b> Morn of Spiritual <b>FRIENDS.</b> Memento of Transient Angel <b>FUNERAL.</b> Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Passing away Released Ring softly	<b>SILENTLY weep</b> Sister Spiritual affection Spirit sister Thou art gone <b>FUTURE.</b> Factions of life Waiting the day God. Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Life of all Omniscience Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love <b>GOODNESS.</b> Divine Holy peace <b>GREETING.</b> Joyous <b>HAPPINESS.</b> Be happy How found <b>HARVEST.</b> Song of. <b>HEART.</b> Blessed Dead Garden Keep young Purity Solace for <b>HEAVEN.</b> Affection for Beautiful Better land Departure for Dream of Eden of Entering into Evergreen shore Family there Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of <b>HOME.</b> Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	<b>HOME, HEAVENLY.</b> Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward <b>HOPE.</b> Fulgurances of Star of <b>IMMORTALITY.</b> Natural Purer joys Undying things <b>INDIANS.</b> Departure of Fortitude of Lament of Trespass against <b>INSPIRATION.</b> Speaking by Perpetual Words of love <b>INVOCATION.</b> Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels <b>JOY.</b> Come at last Reward of duty Triumphant <b>KINDNESS.</b> Words and acts <b>LABOUR.</b> Reward of Punctual <b>LIBERTY.</b> Anthem of Flag of Rock of Spiritual <b>LIFE.</b> Brevis of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine <b>LIGHT.</b> Primer "Silver lining" <b>LOVE.</b> Angelic Constant Heavenly God is Maternal Undying <b>LYCEUM.</b> Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conferences Charity Child's song Days going by Devotion Do good Dreaming to night Evergreen shore Forsake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods <b>MARRIAGE.</b> Heavenly union Heart life Sweetness of heart Love <b>MARINERS.</b> Ocean life Trust in God <b>MARTYRS.</b> Living still <b>MILLENNIUM.</b> Glory of <b>MEMORY.</b> Days gone by Of childhood Pensive <b>MORNING (Heavenly)</b> Light of <b>MOTHER.</b> Bird-child Cradle song Love of Welcome child <b>MUSIC.</b> Falling waters Loving song Spiritual Spirit bugle Spiritual harp <b>NATURE.</b> Bible of	Inner life Order of Praise of Head of <b>NIGHT.</b> Retiring Vigil <b>PATRIOTISM.</b> Universal <b>PEACE.</b> Angel of Brothers all Good will Only defence Prince of Waiting for War conquered <b>PERSEVERANCE.</b> Never say fail. Overcoming <b>PRINCIPLE.</b> Nature's nobility <b>PROMISE.</b> Rainbow of <b>PROPHET.</b> Joy revealed Of to-day <b>PROGRESS.</b> Faith, Hope, Charity Future Onward Press on Steps Voice of <b>RECOGNITION.</b> By law of love Shall we know <b>REFORM.</b> Agitation <b>RELIGION.</b> Do good In soul New <b>RESIGNATION.</b> Child-like Filial Divine In adversity <b>REVELATION.</b> Nature's <b>RIGHT.</b> Action of Forsake not Stand for <b>SEASONS.</b> Lessons of <b>SERENADE.</b> Angel watchers Nature's music Spiritual <b>SCIENCE.</b> Benefits of Social <b>SLEEP.</b> Good night <b>SOUL.</b> God in Its prophecy <b>SPIRITS.</b> In prison	<b>SPIRITUALISM.</b> Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration <b>SPIRIT LAND.</b> Longing for Honeyland of <b>SPRING.</b> Eternal Stars. Influence of <b>SUMMER.</b> Merry days <b>SUMMER LAND.</b> Relation with Silence of <b>TEMPERANCE.</b> Ball is rolling Cold water Springs Pledge Water <b>TRUTH.</b> Light of Sun of Victorious <b>UNION.</b> Call for <b>UNFORTUNATE.</b> Blind Insane Rag-picker Speak softly Welcome back <b>VOYAGE.</b> Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Bunny scenes <b>WISDOM.</b> In nature <b>WORLD.</b> Room for all The other World <b>WORSHIP.</b> Heart incense In nature <b>WOMAN.</b> Architect of love Equality of Golden Age Social life <b>YEAR.</b> New Old and New <b>YOUTH.</b> Early virtues Memory of
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All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail: the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Bath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, thy heart now turns	One sweet flower has dropped and faded Our blest Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; nowant shall The mourners came, at break of day The morning light is breaking The roan of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit teeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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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 headaches, 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, pulling 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.**

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You are at liberty to make free use of my testimony. Being a Public Servant, and living in the district for a quarter of a century, I am known for miles around, and shall be happy to answer any enquiries on the subject.—Yours faithfully,

B. F. LARRABEE ESQ., 94, Southampton Row, London.

NEW DELAVAL, *August 1st, 1882.*

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