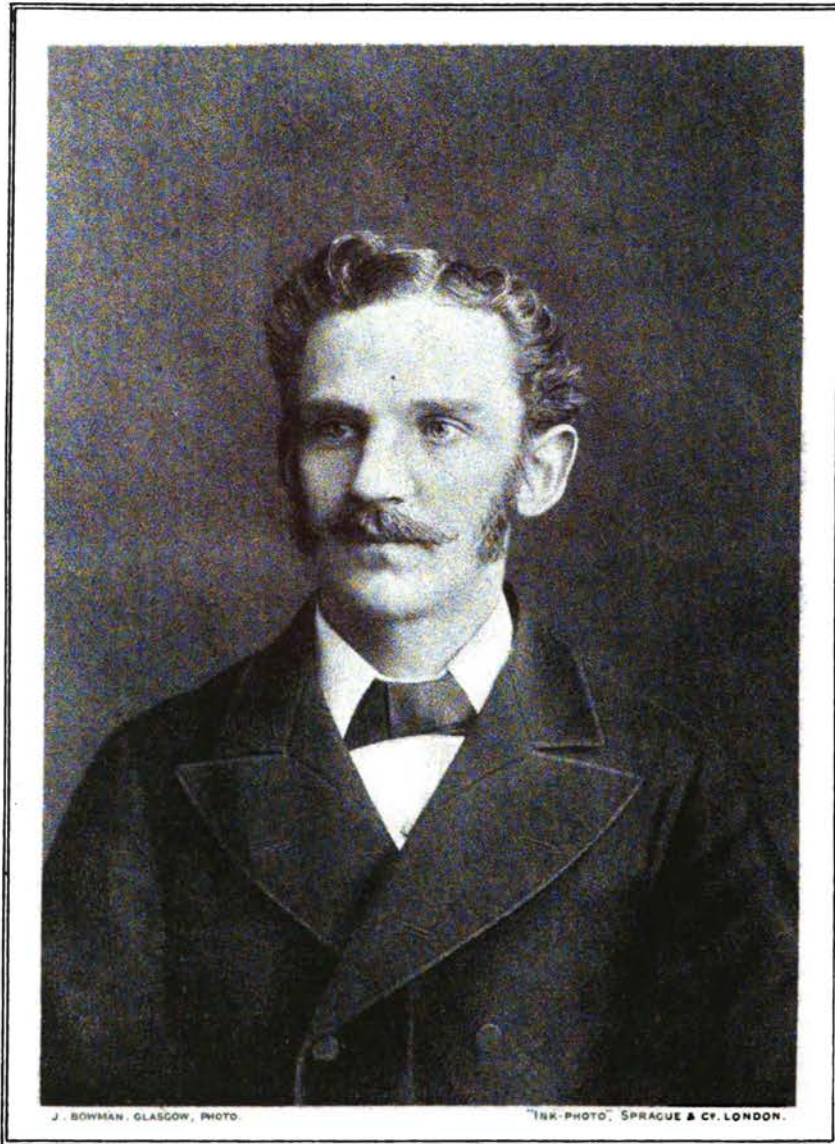
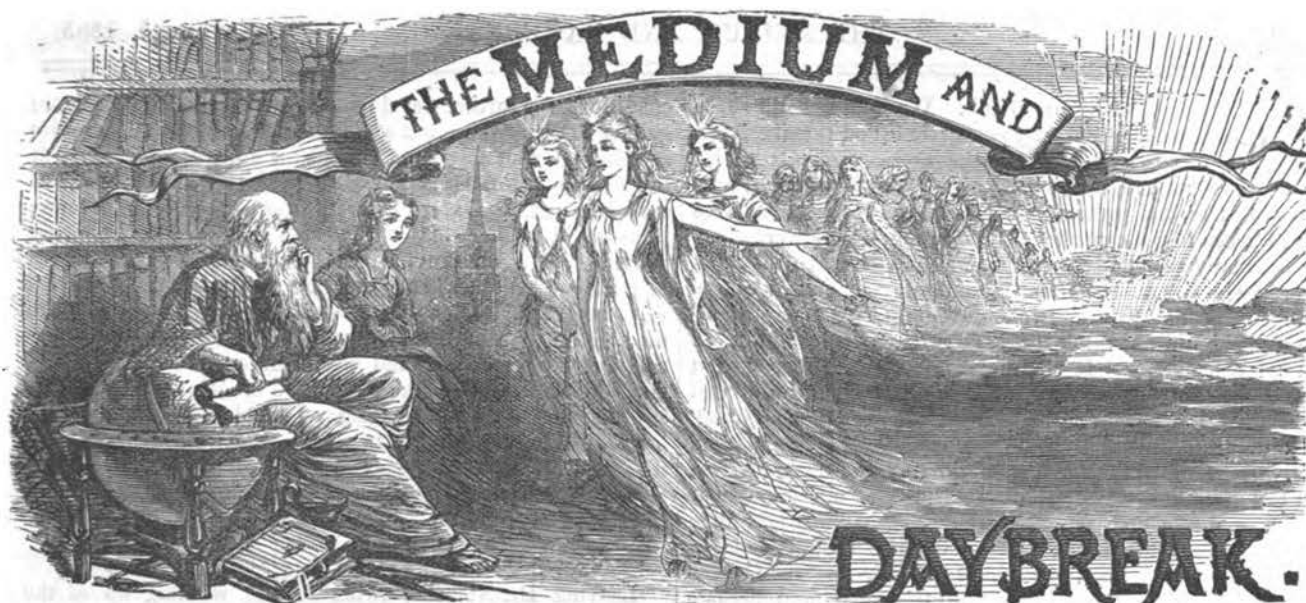


THE MEDIUM & DAYBREAK, JUNE 5TH 1885.



E. W. WALLIS.



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

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 792.—VOL. XVI.]

LONDON, JUNE 5, 1885.

PRICE 1½d.

THE STORY OF MY LIFE; AND DEVELOPMENT AND EXPERIENCES AS A MEDIUM.

By E. W. WALLIS.

(An Ink Photo PORTRAIT of MR. WALLIS is given gratis with every copy of this week's MEDIUM.)

I was born at Teddington, Middlesex, on December 8th, 1855, fourth child in a family of ten. My father and mother are still in the form, and have for many years been engaged in the grocery business. When I was four years old, they removed to Twickenham, where they built a house and shop, and still reside; and where it may justly be claimed they are esteemed and respected as good, honest and upright people. They have not made any pretensions to religious life, but have nevertheless commanded respect and goodwill for their sterling trustworthiness.

EARLY PERSONAL AND HOME EXPERIENCES.

Like most people, I can recall some experiences of childhood which border on the spiritual. One of my earliest recollections is of seeing "forms" in my bedroom at night, in consequence of which, I was afraid of being left alone in the dark. When a child, I frequently talked and walked in my sleep, and on one occasion, when about to leave the house, I was stopped by my father. As a babe I was weakly, and suffered considerably during youth. At school I was outstripped in my lessons by a younger brother, and was a dullard in my class. I could not master the intricacies of grammar, had a horror of history, while geography was to my mind a mystery. I could not remember the names of places, and "forgot" with the utmost facility. When 12 years old I left school (attending only in the afternoons for a short time) to assist in the grocery business carried on by my parents, and afterwards became a "paper boy" at W. H. Smith's Bookstall. There had been some disposition to apprentice me to a watch-maker, but owing to my weakness, it was felt that some out-door employment would be better. At Smith's I gradually advanced, until I became the "head boy" and the trusted assistant to the Clerk in Charge; and in my seventeenth year, was appointed to take charge of a bookstall at Vauxhall Station, Lambeth, and continued there four years, voluntarily surrendering the situation to devote more time to my mediumship.

But to go back a little. It is pretty generally known that Mr. W. Wallace, the Pioneer Missionary Medium, is my uncle (although his name is spelt differently—a difference I cannot account for). Both my father and mother are mediumistic, especially the latter. In 1866, they held seances, and my brother and two sisters, all older than myself, became developed as mediums. The first No. of Vol. 1 of *Human*

Nature contains some writings done through the mediumship of my brother; so also does the Report of the Convention of Spiritualists, held in Newcastle in 1866. In the home circle remarkable manifestations were obtained:—table movements, writing and speaking through my brother, clairvoyance, rappings and other physical phenomena through the eldest sister, and writings and drawings by the younger. For years the spirits were the family advisers, the only doctors my mother would heed or needed. I remember one Sunday night going into the seance room, when supposed to be in bed, and on being turned out, running to my mother, exclaiming, "Oh, mother, ours is a funny harmonium; it plays when no one touches it!" But the opposition and persecution became too strong; folks would "not go to Wallis's," lest they should get "spirits in their tea!" The mediums were laughed at and ridiculed in the streets, until the seances had to be broken up, as the children (the eldest was but 14) could not bear the treatment they received. From the fact that several of the family are mediumistic, I am inclined to believe that the mediumistic temperament is hereditary and transmissible.

RELIGIOUS EXPERIENCES.

So far as my "religious experiences" go, I can fortunately say I have not imbibed much orthodoxy. While but a lad I was sent to the Baptist Sunday School and Chapel, and remember being horrified at the thought of the dreadful Hell pictured as the doom of the wicked, or the unbelieving (I could never determine which, but supposed that the man who did not believe was necessarily wicked). The pastor lost four children by fever within a few days of each other, and entering the chapel one day, sobbing like a child, he exclaimed, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" I remember being greatly puzzled to understand, if the Lord was good, why the pastor cried, and wondered if the pastor had done something dreadfully wicked that the Lord should deal so hardly with him; and at last concluded that the Lord must be a very hard and unkind sort of being, and felt very much afraid of Him and death too.

After this I became a day scholar at the Church School, and consequently became a churchman, or boy, and was soon utilized as a chorister. I had no very great reverence for the Church, and as often as not slept through the sermon, or amused myself playing with other boys. One

Sunday night we had a rare prank. We had recently been dressed in surplices,—“bed-gowns” we called them. After service one of the lads was to take these garments to his mother to be washed, and when he got outside we robed ourselves in them, and pretending to be ghosts rushed about the village green to the consternation of the folk, who were afterwards greatly scandalized by our proceedings, when they discovered who the ghosts were. I, one day, enquired of my mother respecting “going to church” and being “confirmed.” She said she did not think it necessary, but if I desired it, she had no objection. “It does not matter,” said she, “what church you go to, or what you believe; it is what you do and say that is important; always speak the truth, be honest, avoid deceit, do what is right, be kind to others, and then you will be all right for this world and the next, too.” I had the greatest confidence in the wisdom of my good, dear mother, and attached far more value to what she said than what the minister told me; and her words lived with me.

After leaving school, my eldest brother left the Church choir, objecting to the millinery arrangement, and became organist at the Congregational Church. I followed him, and sang in the choir there for some time. A converted Jew paid us a visit, to hold revival services, and his earnest and impassioned eloquence affected me considerably. I stayed back to prayer meetings, became thoroughly alarmed about my soul's state and future, and tried to be good in the theological sense. But before I had committed myself to any public avowal, and in the nick of time, my uncle's visit and my own introduction to Spiritualism broke the spell, and set me on the road to find the truth for myself.

I date my first really serious thoughts about life and duty, from the time when in May, 1870, I signed the Temperance Pledge at the solicitation of a companion, without, however, appreciating the significance of what I was doing. But the old gentleman who took my pledge talked with me earnestly. “Stick to it, my lad,” said he, “and you will never regret it as long as you live, but you will look back and say it was the best day's work you ever did.” So it was; it was the first step to independent thought and action; others followed, and it has seemed to me as if some spiritual influence guided me and brought about the crisis which led to my introduction to Spiritualism.

EARLY MEDIUMSHIP AND SPIRITUAL WORK.

I was not permitted to attend the seances already referred to. On Good Friday, 1872, however (then in my 17th year), my uncle visited my parents, and a copy of the MEDIUM was shown them by him, it fell into my hands, and was read with interest. Seeing that meetings were being held at Kingston-on-Thames, I prevailed upon my uncle and father to go, and take me with them. I was so much struck with what had happened, that I wanted to know more, and with some friends and my mother sat at a table in the (as I afterwards learnt) usual way. We waited nearly an hour, then the table tilted, and my hands began to shake violently. Indescribable sensations were experienced in my arms and head. On a pencil being given me, efforts were made to write. This experience, although it frightened, yet fascinated me so that I became eager to know more. I began to go to Kingston, where Mr. and Mrs. Bullock were holding seances. Asking the spirit-guide of the latter whether I could become a medium, the reply was, “Yes, you are one. You will have a great public work to perform, and your voice will be heard from the platforms throughout the length and breadth of the land.” I shook my head and said, “Not mine, I know.” “Oh yes,” was the reply, “but you forget it will not be you, but the spirits through you.”* I could not credit it, being very nervous, diffident and self-conscious. I tried about this time to give a Temperance recitation at a public meeting, and broke down in the middle, overcome with nervous trembling and loss of memory. Shortly afterwards, attending a seance of Mrs. Olive's, in London, I asked the same question, and received almost identically the same answer. The readers of the MEDIUM can judge how far these words were prophetic. I visited Mr. Cogman at the East End, and in his developing seances was considerably benefited; but after a few months found it more convenient to go to Kingston, where, sitting with the Bullocks and others, I made more rapid progress.

In 1876, I left Smith & Son's in order to get into new

conditions for further development, and went into a picture gallery in Pall Mall; but a month of the doings there quite satisfied me that I was not cut out for a picture dealer. For the next eight months I was to be found at Dr. Nichols' establishment in Oxford Street, where I had much more pleasure in selling his works and reformatory literature generally. In the previous year I became acquainted with Miss Eagar, who was then holding seances at the Spiritual Institution; and when, on the death of Mr. R. Cogman, the meetings at the East End of London were likely to be broken up, we were married, and went there to continue them. One day, shortly after the passing on of Mr. Cogman, while sitting magnetising Mrs. Eagar I saw him standing before me as distinctly as when in the form. I asked, mentally, “If it is you, Mr. Cogman, please control Miss Eagar.” He did so, and requested me to go and continue his work, which I did for 15 months.

WORK AS SPIRITUAL MISSIONARY.

Leaving Dr. Nichols', owing to the winding up of the co-operative Sanitary Co., of which he was manager, I undertook to distribute spiritual literature from house to house in London, and continued to do so for some weeks, meeting with many rebuffs, but I believe sowing good seed. Then the way was opened for a mission tour in the provinces, returning to London after 13 weeks' absence, worn out, and determined never to undertake such labours again. Obtaining a situation, I tried to throw my energies into business, exercising my mediumship only on Sundays; but at the end of nine months, the spirits said they could not use me at all successfully, as I was becoming so engrossed with business, and that, unless I was willing to exercise my talents in a broader sphere, they would be compelled to retire. Talking it over with Mrs. Wallis it seemed our duty and the “highest right” for us to sacrifice our personal inclinations, and we elected to serve the Cause. So in 1878* I again placed myself at the disposal of the Movement, as a missionary medium, removing very shortly afterwards from London to Nottingham, to be more centrally situated.

Early in 1880, I was rejoiced to receive an invitation through Mr. Burns to visit Falmouth and Plymouth. For a long time I had felt impressed that something of a public nature must be done in that district, and that I must go and do it; but it proved one of the most painful trials I ever experienced. Mr. C. Truscott, of Falmouth, was practically alone, and he and I together organized a fortnight's mission. We met with such rancorous opposition from the non-conformist bodies that the excitement became intense. The Rev. Douglas tried to lecture us down, but the result was remarkable. Seances were held for years afterwards, and one day a spirit communicated to this effect: “Our work is done; Rundall (Spiritualist) is mayor, and Douglas is going away.” From the time the Rev. Douglas opposed Spiritualism, he steadily declined in popularity and influence in the town, and was obliged to leave, as his congregation had dwindled to a handful. The outcome of my visit to Plymouth, and the work of my guides there, is now part of the history of the Movement in this country. The course of events for Rev. C. Ware was foretold to him by “Lighthouse,” and the continued growth in numbers and good works accomplished publicly and privately in the town can be traced to the seed sown at that time.

TRIP TO AMERICA.

One day, when anxious about financial matters, I jocularly remarked to Mrs. Wallis's spirit-guide “Veina,” “I wish you spirit-folk could help a fellow sometimes: couldn't you impress some generous soul to assist us with some money?” “Yes,” she said, “but you mightn't like it if we did.”

Some months after, a proposition was made that I should go to America, but the bare mention of it was enough for me, and nothing more was said. Again, six months later, a friend said he felt impressed that I was to go to the United States; and he would help me to meet the expenses if I would go. I did not relish the idea of leaving home, of separation from all I held dear for so long a time, but, on consulting with Mrs. Wallis, we both felt it was right, and that we must again elect to follow the course the spirits pointed out to us. They would not and did not use any force or persuasion, or say, “you ought to do this”; but placed

* Mr. W. J. Champenowne, of Kingston, writing in the MEDIUM, of January 9, 1878, respecting my trance address in that town on the previous Sunday, says:—“It is rather singular, but that day six years before Mr. Wallis was at a meeting we had at the same place (viz., the Temperance Lyceum), when it was said through an entranced medium that he had a mission and a great work to do for the spiritual world; and right well he has maintained the prediction which was then given us.”

* The following is an extract from a letter by me, in the MEDIUM, March 29, 1878:—“For some time past, circumstances which I could not control compelled me to remain inactive, but now I am prepared to carry out the wishes of my spirit-guides and devote myself to the Cause, that I may give them the opportunities to promulgate the divine principles of Spiritualism, and continue the mission work commenced last summer.”

the matter before us for consideration, and we felt we *could not* say, "no," painful as it was to contemplate. I was then reminded of my joke, and the answer as well as the fulfilment.

My sojourn in the States was of nine months' duration; my mediumship was considerably developed there, especially the psychometric faculty. Some remarkable experiences in that direction occurred to me. On one occasion a lady handed a fan to a gentleman in front of her, asking him to hand it up when opportunity offered. He did so, and "Lighthouse" stated the impressions he "sensed" from it. The lady somewhat indignantly repudiated the first part of the delineation (in which "Lighthouse" said the possessor of the fan seemed to have been very much the child of misfortune, to have been very low down and sometimes hardly knew where to get food or shelter), but acknowledged that the last portion was quite correct. The gentleman, who had held and handed up the fan, then said: "That first part was for me; it was perfectly correct." Thus in the one object the two persons' magnetisms had been conveyed, and "Lighthouse" had read both.

While in America, I was invited to a seance where I was told "the phenomena were their own test." I said I should be glad to see them, as I had very little faith in "bolts and bars." I went, the "forms" came out, walked round the circle, and ultimately sitters were invited to the cabinet to look inside and see the medium while "the form" stood in full view; I asked permission to step up, and went forward, being careful to avoid standing in my own light (as others had done) and looked into the apartment which did duty as cabinet; but instead of seeing the sleeping medium on the couch as I had anticipated, I distinctly saw a paper mask (such as the boys wear on 5th November) with a coil of black hair about it, and a bundle of clothes doing duty for the "body." I was about to retire, but returned and took another look, assuring myself that I was not mistaken. While I believe materialization to be a fact, I cannot agree that *all* which profess to be such are necessarily genuine, and having published an account of my experiences in an English paper, I was taken to task for having done so by the Editor of the *Banner of Light*. Strange to say, the very Sunday previous to the appearance of the *Banner* in which I was "scored," the medium in question had held a seance in New York, and was detected performing the part of ghost in her undergarments, and the mask, very much soiled and worse for wear, tarlatan and other accessories found, much as I had seen and described them, upon the couch. Unfortunately my letter of explanation and correction to the *Banner* was not published, but the *Religio-Philosophical Journal*, of Chicago, did its best to secure me justice and a fair hearing. But for this (and in all other matters) I found the Editors of both papers, and American Spiritualists, kind, generous and sympathetic, and after nine months of constant labours I returned home stronger, more hopeful and better fitted for the work.

UNSETTLED CONDITIONS; REMOVAL TO GLASGOW.

Shortly after my return, thanks to the generous aid of the same good friend who had before assisted me, I opened a shop in Nottingham, determined if possible to make a business and earn my living that way, still lecturing on Sundays. After fifteen months of it, I again found that the two were not compatible. The Walsall friends then thought they would like to secure the co-operation of Mrs. Wallis and myself, so we went there and opened a coffee house, feeling that such an establishment was a reformatory institution, and hoping that it would enable us to make "ends meet"; but after nearly a year's struggling we once more realized that it was quite useless. It was utterly impossible to do justice to business and make a success while we were constantly being called away to meetings, &c., and it was equally impossible to exercise our mediumship and maintain favourable conditions, while we were dragged asunder by business cares and difficulties; we were again compelled to face the issue, and elect which course we would follow—business or work in Spiritualism, and we mutually decided that we would devote ourselves in future undividedly to Spiritualism, and work for the spread of a knowledge of the truths of spirit-communion. An invitation to visit Glasgow reached me early last year; and on going I found the object in view was to ask if we could possibly make our home there, and devote ourselves to the work of the Cause. I stated that I had tried to "sit on two stools" for some time past but found the attempt a failure, and in future would stand or fall by Spiritualism, as a worker in its ranks and servant of the

spirits who used me. The result was that an invitation for six months was extended to us and accepted. Since our residence in Glasgow, both Mrs. Wallis and I have felt a decided strengthening and deepening of our mediumship. Especially is this the case in the more phenomenal susceptibility to psychometric diagnoses of disease and character-reading, descriptions of spirit-friends of sitters, and exercise of healing powers; some marked instances have occurred and considerable good has been achieved.

UNKNOWN TONGUES: SPIRIT IDENTITY.

The first form my mediumship took was writing; my hand was influenced to write, and messages, signed by names of people I did not know, were frequently given. This did not last long, however, for I found my head affected, my eyes closed so that I could not open them, and finally I was impelled to speak. I resisted this for a long time, and declared that I must be made unconscious. My grandmother was the first to speak through me, but finding she had not power to thoroughly subdue my consciousness, she brought the Indian spirit who now uses me. At first he made me speak his own language, a veritable "unknown tongue," but the patience of the sitters was rewarded by his eventually learning to speak English. I have ever found him kind, generous, true and wise, as gentle as a woman and as patient and *lighthearted* as his name implies. He has proved himself to be a trustworthy guide and loving friend. I am now as confident of his identity and his distinct individuality as I am of my own existence. His language was once interpreted by a gentleman in Manchester, who said, "This is remarkable; this claims to be a South American Indian, who lived many years ago, and was killed, while hunting, by a jaguar springing upon him," thus corroborating the history "Lighthouse" had given in English through me at other times, which history the gentleman in question was quite ignorant of. To me it was a most satisfactory proof of the identity of my friend. On another occasion I was controlled at Kingston-on-Thames by a spirit claiming to be a Kaffir. A sergeant at the barracks there said, he "could soon tell if that was true," and unknown to me he was invited to the next seance. The same spirit came again, and was addressed by the soldier in question, who then carried on a conversation with the control, at the close of which he said it was undoubtedly Kaffir, and interpreted it.

At this time I used to be controlled by a number of different spirits, generally friends of sitters, and was made to impersonate the controls, frequently uttering their last words or enacting their death scenes. Gradually this phase left me, and the speaking controls began to use me to give addresses. "The Standard Bearer," as he said we might call him, came more and more frequently, and eventually explained his history and object. He said he had been a "Friend," and had known George Fox. I have never been able to obtain printed evidence of his identity, but several Quakers have told me they felt sure they had read of him: the name, Benjamin George Endworthy, was familiar to them. He, however, assures us he is one of a number of spirits who inspire me. Quite unexpectedly a jocular spirit controlled me one night, who, upon enquiry, said his name was "Tom Joyce," an American clown, giving other particulars respecting his earth-life. This spirit has on several occasions being partially identified; a gentleman at Gorton, near Manchester, assuring me that he had seen him several times in circuses in America.

MESMERISM: MESSAGES CARRIED BY A SPIRIT.

Being interested in Mesmerism, I tried an experiment once which was very successful. Visiting Miss Eagar (then living at Kingsland, N.) one day, I suggested to her that we should visit our friend Cotterell, at Brixton. She rather objected on the grounds that he might not be at home. "Then I will mesmerise you, and send you to see first," I exclaimed. She doubted if I could do so, but agreed to my trying. After making passes she went into the sleep; I asked her to go and see him. She then stated that he was not at home but would be by the time we got there. We started at once; arriving at the corner of the street we alighted from the 'bus, and turned the corner, when I exclaimed: "There he is!" Mr. Cotterell was standing at the gate in front of the house. He was laughing when we got up to him, and in reply to my enquiry, why? said, "I was in the city, intending to call to see my friend P—, when a Brixton 'bus passed me. I was irresistibly impelled to hail it and get inside. When seated, I asked myself, 'Why am I here?' I felt that I must go home, as some one wanted to see me

I had just walked up the street, got inside the gate, thinking to myself all the time that of course there would be no one in the house, and should find I had come on a wild-goose chase, but turned to look up the street as a forlorn hope to see if any one was there, when *you* turned the corner." He laughed still more when we narrated to him our little experiment.

About this time we tried experiments as to the possibility of sending messages to each other by the aid of our spirit-friends, and after a time succeeded in both sending and receiving them. One day I asked "Lighthouse" to take three messages for me to "Veina" for her medium. The last of the three was, that I loved her and wished her to become my wife. The next time we met I enquired if she had received a message from me. "Yes," was the reply. "How many?" "Two," she said. "But I sent three." "Well 'Veina' told me something else, but I could not quite understand or believe it." She then told me the nature of the first and second messages, but I told her the third for myself; she then admitted that she *had* received it.

Visiting a town some distance from London, I found myself the guest of a young man about my own age, but a widower. We slept together, and he told me of his recent loss, and also said how anxious he was to get a test from his wife, as she had promised to return to him if possible. Knowing from past experience that anxiety defeats its own end, I said, "You need not expect it from me; I am not a test medium." I felt that he was greatly disappointed. The next night I got into bed first, while he knelt by the bedside to say his prayers. While doing so, I thought, "I wonder if I cannot pray, too, to some purpose," and mentally asked, "If there is any spirit-friend here who can give me anything for this man, please do your best for him?" Instantly a nervous thrill shot through me, bringing tears to my eyes; then I saw a bright light, like a small cross, float gently down from the ceiling and settle on his forehead. When he rose from his knees I said: "I do not understand it, perhaps you can explain, but while you were praying I saw a light, like a star, float down and settle on your forehead; it was the shape of a cross." He started back, clapped his hands to his head, his breath came thick and fast, he gasped out with a sort of sobbing utterance, "My God, it's come at last, at last, it's come at last!" I was thrilling, shaking and crying in sympathy, as he turned his back upon me and wiped away his tears. His explanation was, that when his wife lay dying, he spoke to her, and asked her to return if possible. She agreed to do so, then, said he, "Let us have some sign as a test," and asked her to fix upon one. She replied: "No: you must choose it." "I bent over her and kissed her, and made the sign of the Cross on her forehead, and said: 'Let that be it,' and now it has come at last." He had been to various mediums, through whom he had received many proofs of his wife's presence; one of them actually laid her hand on his forehead, but did not make the sign he was so anxious for. I told him that I had purposely knocked down his hopes, because as long as he was so intensely anxious he prevented the spirit giving the test.

PSYCHOLOGICAL EXPERIENCES.

In the early days of my development, I remember how difficult it was for me to realize that *spirits* really manifested, and to obtain evidence of a convincing character, especially on the point of spirit identity. I was not satisfied with my own mediumship; with being made to speak, to sing and do things I would not otherwise have done, but which I could not prevent myself doing. I was quite conscious of all I did, and tried to account for the curious experiences to myself by "reflex action" of the brain. I thought "unconscious cerebration" might account for them, adopted the "thought-reading" idea, and resisted the influence which impelled me, until overpowered by it.

On one occasion, I had a curious, and to me, educational and psychological experience. Being on a visit to a gentleman (who had investigated Mesmerism, and held some strong ideas of his own respecting Spiritualism), he tried to mesmerise me but failed. However, I imbibed so much of his personal magnetism, that he, unwittingly I believe, psychologized me to such an extent that I became a reflex of himself, and for some months refused to have anything more to do with Spiritualism, in fact, I thought as he thought, expressed myself as he did, even wrote the same style of hand-writing, and so great was the resemblance, the transformation in myself, that a friend declared that he should write to the gentleman in question, and ask him "to send his friend Wallis back again and take himself away!" I laughed at

the idea at the time, but three months afterwards, woke from the psychological state to a realization of the fact that I had been temporarily submerged by his more strongly-marked personality, and learnt a lesson to endeavour to keep myself free from such dominating influences.

ROUGH TREATMENT.

Like other mediums, I have at times been rather roughly treated. On one occasion, a sitter came close to me, and suddenly flashing a bull's-eye lantern before my eyes, he was surprised to find that I did not flinch or wince at the glare of light; he could only see the whites of my eyes through the partially-open eye-lids. Another time a sitter inserted a feather up my nostril a considerable distance; finding that had no effect, he, being aware that I am normally very ticklish, set to work tickling me under my arms, but failed to rouse me or produce any sign of feeling. Such rough experiments are not justifiable, I think, for mediums may be under spirit influence and yet be susceptible to pain of body, indeed, may feel it even more acutely than in the ordinary normal state.

At one seance a dog, a big, brown-coated fellow, and great friend of mine, came bounding into the room and pranced towards me, but before reaching me his whole aspect changed. Down went his ears and tail, and with a curious yelp of terror he rushed to the door and down stairs, "as if," as a sitter said, "the very old gentleman were after him." Some people discredit the idea that animals see spirits, but from the above and similar experiences I am inclined to think that they sometimes do.

It has been my experience, with regard to so-called tests, that they come when least expected. The more *anxious* we are for them the less likelihood is there of their occurrence; our anxiety seems to prevent the desired manifestation being made. For a long time I was extremely desirous that some evidences of spirit identity should be given through me; I feared to allow myself to be used, and resisted with all my power the impulse to speak, lest what I did say should be but my own thoughts, and not due to spirit-influence at all. I did not wish to deceive others or be deceived myself, but a number of messages were given through me, conveying information which was strange to me, and in some instances unknown to the recipients of the messages until further enquiry. One of the most clearly-marked of this character, and which strengthened my growing conviction that spirits were using me, was the following experience. I was made to write at a seance a message to Mr. Carson, of Australia, which he did not recognise at the time, but afterwards found to be true.

An account was published by Mr. Carson in the *Spiritualist*, Jan. 4, 1878, which I now introduce:—

SPIRIT IDENTITY.

Sir,—I would, with your permission, submit to your readers, particularly to "T. J.," the following account of a seance held with E. W. Wallis; it may also be an encouragement to that gentleman to go on in the good work in which he has been engaged. Any of your correspondents who may think that he can account for the facts in any way other than that the spirit who gave the message was then and there present and controlling the medium, may give us the benefit of his views.

On the 18th July, 1876, I was in London with a son, twenty-one years of age, and learned that public seances were held at the house of Mrs. Burke. We called at the time for holding one of the meetings, were joined by Mrs. Burke and daughter and Mr. and Mrs. Wallis, all of whom formed the circle. Mr. Wallis was entranced, and in the character of a rollicking Irishman gave me some appropriate personal advice, when suddenly the control changed, the medium seemed much distressed, and to suffer great pain in trying to speak to me. The only word we could make out was "Son, son." I asked if he were my son. Signs were then made for writing materials. A fly leaf was torn from a sheet of note paper, and with pencil he wrote (with great distortions of the medium's body): "I am in great pain or I would be able to speak. I have been wounded by the kick of a horse in my leg and head. I am not your son, but a friend of his" (signed Burt). The signature, like many we meet every day, was not so well written as to enable us to be sure what it was; but on the 27th August following, when at Edinburgh, I received a letter from my eldest son, dated Melbourne, 10th July, in which he, mentioning the death of a number of Colonists, says, "Mr. Burt, brother-in-law to Mr. R—, was killed off horseback during the month." I at once looked up the communication, and had no difficulty in making the signature out. I send now a photographic copy of the writing, so that any interested may judge for themselves.

The accident is mentioned in a telegram in the Melbourne papers of Saturday, 1st July, as having occurred on the previous Saturday.

To the above I may add that we were total strangers to the medium and the persons we sat with; that neither the son with me, nor myself, had ever heard of such a person as Mr. B—, yet no doubt he was known to my son in Melbourne; that unless a telegram had been sent from Australia of the death, no one in the room could be aware of it, the sitting being held about a month after the death; that we had no conversation with those we sat with to lead them to know or infer who we were or where we came from.

J. CARSON.

4, Warwick Crescent, Maida Vale, London, W., Dec. 26th, 1877.

The seance was held in London, July 18, the paper sent to Mr. Carson was dated Melbourne, July 10, stating that "Mr. Burt was killed off horse back during the month," and on this point Mr. C. C. Massey raised an objection, because in the message the words "I am in great pain," and "I have been wounded" were used, and referring to this I sent the following letter to the *Spiritualist*, which gives a fuller explanation. It appeared, May 24, 1878.

PERPLEXING EXPERIENCES.

Sir,—Permit me through your columns to thank your lady correspondent for her excellent letter under the above heading. Perhaps a word or two in reference to the message in question, and the way in which it was given, will help to solve the problem. Mr. Carson and his son, who were perfect strangers to me, attended on one occasion the Friday night seance at 8, Upper Bedford Place, London, which I held for the purpose of development. For some little time I felt uneasy; a strange and unfamiliar influence affected me; in a short time I was made to rub my leg as if in great pain, and then my head in a similar manner. During the whole of the pantomimic performance I was quite conscious, and felt that it was a spirit desiring to make himself known to the strangers. When this influence was withdrawn, I was controlled by my Indian spirit-guide, who gave a description of the spirit who had attempted to control me to speak (which description was, unfortunately, never taken down, or it would have decided the point of the presence of Mr. Burt), and at the same time mentioned the fact that the spirit desiring to manifest had but recently passed into spirit-life, and had done so on the other side of the globe. This led Mr. Carson to inquire if it was a son of his in Australia, whereupon my hand was suddenly controlled to write the message in question. These recollections are vividly in my mind, for the reason that after the seance was over Mrs. Burke and Mrs. Wallis informed me what had taken place from the time that I was controlled; also that the stranger gentleman had gone away unable to identify the manifesting spirit, which caused me much dissatisfaction and annoyance, as I hoped a good test would be given. You may be sure, then, that I was quite delighted to hear, a few months later, of the verification of the message by news from Australia, which Mr. Carson came to inform me of himself, thinking it would please and encourage me. The point or importance of the whole occurrence to me was that I did not know anything at all of any of the persons concerned. Neither Mr. Carson nor his son, who was present, knew aught in regard to the alleged friendship existing between his son in Australia and Mr. Burt, or even of the existence of Mr. Burt, much less the peculiar circumstances attending his decease. There is the fact, too, that the news of his death was thus obtained before it could be transmitted by ordinary mundane means.

But Mr. C. C. Massey raises the question of the source of the communication and the intelligence communicating, and because the words, "I am in great pain," and "I have been wounded," instead of "killed," are used, he infers that it was not Mr. Burt from whom the message proceeded.

Now, I think it is generally admitted that spirits who communicate for the first time experience very much the same sufferings in entering into sympathetic relation with the medium as they underwent in quitting their own earth body.* Frequently, too, they cause the medium to personate the whole of their death scene, and it was so in this case. Personally I have no more doubt of the presence and influence of Mr. Burt, than I have of the fact that it was through my organism that he manifested, by pantomimic representation, the pain he suffered ere he stated the cause in writing, and I feel little doubt that he experienced sensations of pain in endeavouring to manifest, or he would have controlled me to speak instead of write.

Supposing Mr. Burt to have said I have been "killed" by the kick of a horse, &c., it would strongly resemble that traditional son of Erin who, after having fallen from a ladder to the ground, being asked if he was much hurt, lustily replied, "Begorra, and I'm kilt entirely."

At another of the Friday night seances, the following facts were afterwards reported to me as having occurred. I was controlled by my Indian guide, who turned to Dr. Slade (one of the sitters), described his wife to him, and mentioned the fact that—as he put it—"the lady has very thin hair; no, me don't mean thin, a little hair, she has a lot a hair, but very fine and delicate." Dr. Slade, in speaking of it afterwards, said it was quite true; friends used to tell his wife her hair was split, it was so fine. The same night the control described a spirit relative behind a lady present, and said, "He holds out a roll of papers to you, and say, Don't fret or worry, you will get the papers all right; they are on their way." About a month afterwards the lady informed me of this, and added, "I had been very anxious about some papers relating to property, and had been to all the mediums, and could not get any information, so gave up all hope; but when my brother was described I recognised him at once, and he always spoke the truth, so I knew it would be all right, and did not worry any more. The papers came as stated a few days afterwards." A noticeable feature here is the fact that while she was anxious the communication could not be given, but a passive state of mind being obtained, the desired information was given quite unexpectedly. E. W. WALLIS.

FACING THE FACTS: CONVICTION.

A number of messages of this kind were given through me about this time, and hearing the test descriptions and messages given through Mrs. Wallis (then Miss Eagar) gave the *quietus* to my doubts, especially when one day Miss Eagar brought me to the point, by asking "What more would you have to convince you? You have had fact after fact given through you to sitters of which you were ignorant, yet the statements have been proved true, thus evidencing that it was not your own mind; that 'thought-reading' would not account for them, because people did not know the facts themselves at the time you told them. What will

account for these things satisfactorily unless you admit that spirits are the active agents producing the phenomena?" When thus taxed and brought to the point, I faced the issue and admitted that "the logic of facts was too strong for me to any longer doubt or hesitate, and declared my conviction that it was spirits who performed a large part of it, anyway. Since that point was reached and satisfactorily settled, I have been an unflinching Spiritualist, have never wavered or faltered, because I *know* now far more conclusively than I did then, that Immortality is a fact, and that I am used by spirits as their instrument. Almost immediately after I became more settled and free in my mind, I became more sensitive, the spirits used me more thoroughly and successfully, and I became less self-conscious and more unconscious when under their influence, although of late I have found myself becoming more cognizant of what I am saying. Sometimes, I can hear myself speaking almost as if listening to another speaker, at time I can recall to memory part of what has been said, but generally it leaves me when I return to my normal state, and fades out of my mind.

PHYSICAL PHENOMENA: DECEPTIVE SPIRITS.

In the early days of my mediumship, I had some little physical power, which, when sitting with others, was used to produce physical phenomena, but I could not get such evidences alone. When sitting with the Bullocks we frequently heard raps, from the tiniest ticking sounds to loud blows; these occurred on the table, walls, floor and ceiling, at request. On more than one occasion the table was tilted up, so that anything on its surface must have slipped to the ground, and then fixed in that position so firmly as to resist all efforts to pull it down again to the floor, and then at our request: would gently settle down. I witnessed the movement of a large heavy table in full gaslight, when untouched by mortal hands or limbs. These facts disposed of the theory of "unconscious muscular action" most completely.

Some Spiritualists hold that deceptive or evilly-disposed spirits cannot, are not permitted to, manifest; others believe they are more powerful than good or kindly-intentioned spirits. I am inclined to believe the truth lies between the extremes. The following is an instance in which a spirit carried out for some months a systematic impersonation of another with malicious intention. Sitting with Mr. Cotterell one day, "Lighthouse" said he saw a young man, who had been ill in hospital over "the big waters," recovered, had a relapse and had gone into another hospital; was then spiritually free from the body and present and visible to "Lighthouse," but whether he was dead, as we call it, "Lighthouse" could not say. Mr. Cotterell recognised the description of the young man as that of a nephew, Debosco by name, then in Australia, and desired "Lighthouse" to get more news of him for the next seance, if possible. At the next sitting, the fraud commenced. A message was given to "Lighthouse," purporting to come from Debosco, to the effect that he had passed away in the interval. From that time, through different mediums, messages were given professedly from Debosco, and at last when sitting with Mr. Eglinton, a form stepped out one day and touched Mr. Cotterell on the shoulder. Turning round, Mr. Cotterell jumped up, exclaiming, "Why! Debosco, is that you?" so life-like was the appearance. You may imagine his surprise and consternation, when a few weeks after he received a letter from Debosco narrating that he *had* been ill, twice in hospital, and nearly dead; that he had written, but the hospital attendant had kept the money for postage and burnt the letters. He was now better, and out of the hospital.

Mr. Cotterell was thoroughly shocked; I was equally dumbfounded. Weeks passed; he left London and wrote me a pitiful letter full of his doubts and perplexities. I bethought me of a lady friend, Miss E. Young, a good clairvoyant, and resolved to visit her. Being interested in Psychometry, I gave her the letter sealed, and asked her guide if she could tell me anything about the state of mind of the writer. She described his appearance, feelings, and then a spirit standing near him, whom I at once recognised as his wife in spirit-life; spoke of her concern about him, and gave a message from her to him, "Tell him not to worry, it can all be explained." She then described another spirit, low and evil-looking, who, she said, had been deceiving us, and was even then trying to prevent her giving me the explanation. "But," said she, "he cannot hurt me, and I will tell you." I wrote, telling Mr. Cotterell the result of my sitting; he immediately came to London, had a seance with Miss Young, and received the most convincing evidences of his wife's

* This is usually the case.—ED. S.

presence and identity, receiving also from her an explanation of the whole affair. It was as follows:—Some time before the first message from Debosco, a relative of both of them had committed suicide owing to money matters, in which he had felt afraid that my friend Mr. Cotterell would take proceedings against him. Shortly after this event, Mr. Cotterell had sat with Miss Lottie Fowler, who had described the spirit of the suicide to him, and warned him that he must beware of his influence, as the spirit bore him ill-will. Nothing more transpired, however, until the request to "Lighthouse" to get more information about the nephew. This was the spirit's opportunity, and he carried out the deception successfully, determined to deceive and mislead, but was thwarted by the good wife, and the spirit guides of Miss Young, who revealed his miserable subterfuges. Although this was a painful experience, Mr. Cotterell, after the explanation, regarded it as a most marked evidence of spirit existence and power as well as identity.

THE GIFTS OF HEALING AND PSYCHOMETRY.

Healing power has been associated with my mediumship from the first, one of the earliest instances of cure being that of Mrs. Eagar of a "Goitre," from which she had suffered for years. It had grown to unsightly proportions, and was constantly painful. My guides said they thought they could cure it, and after magnetising it twice a week for several weeks, and at intervals afterwards, it was so much reduced that she was able to take in the neck-bands of her dresses nearly three inches; it continued to decrease until her neck became of normal proportions. Since residing in Glasgow, I have been able to give more attention to this gift, and I am frequently called upon to sit with people requiring diagnosis of disease and advice. "Lighthouse" is invariably successful in discovering the difficulty, tracing it to its cause, often dating back many years, and generally benefits the sitter by his healing powers.

I have been very much struck and interested by "Lighthouse's" power to read the past, when giving psychometric readings. Speaking to a lady recently, after telling her many things, he said, "Six years ago you passed through a bitter trial, experienced much trouble and pain, and have never been the same since; again, three years after you had similar trouble, but not so heavy." She stated afterwards that just six years before, she had gone through a painful trial, the first trouble of her life, and it nearly killed her. She admitted she had never been the same since; and three years since she had been in deep waters again. Turning to the next lady, "Lighthouse" traced her life from girlhood, and spoke so correctly of her sad past experiences, that she and the first lady both shed tears. A few weeks since, "Lighthouse" had a gentleman come to him to be psychometrically read, and to him, too, he told the story of his life, which had been an eventful one. To me, it is a constant cause of wonder *how* it is done: I tremble sometimes at the thought of it. A gentleman asked me to go and see a little girl who appeared to be idiotic from birth; she was almost speechless, and yet could hear slightly. "Lighthouse" controlled, and after examining her stated that her condition was due to pre-natal conditions, a severe nervous shock experienced by the mother having disorganized and partially paralysed some of the nerves in the brain. The mother distinctly remembered the occurrence referred to by "Lighthouse," but had never thought of connecting the two as cause and effect.

Very much has been said about "conditions," and yet we disregard the teachings of experience. One of the worst things that can happen in a seance is to disturb conditions, when once harmony has been established. Persons should never pass behind a medium when under control, and on no account should even friends *sit behind* a medium. Mixed mental states and influences, or a *demanding* frame of mind, will often occasion remarkable complications. "Lighthouse" in trying to give psychometric delineations, becomes sometimes subject to confused impressions owing to cross magnetisms. One day he read quite another person than the one to whom he was speaking, *viz.*, the sister of the sitter, owing to changes and mixed influences; both were complete strangers. Another time he completely failed to tell a gentleman anything: said he, "you are a *closed* book to me; I cannot enter your sphere at all;" because, as it afterwards transpired, the sitter had previously made up his mind that he would *not* be able to tell him anything except under certain conditions. Failures are often as educational as successes. I have sometimes had impressions *not* to go to certain places, and as the results have proved, that when

such impressions are disregarded, failure invariably follows, I have determined to be guided by my impressions in future.

When lecturing recently in North Shields, I intended returning home on Tuesday at mid-day: but about noon on Monday I experienced an irresistible impression to go home by the night train, after the lecture, as Mrs. Wallis was ill. I had nothing to guide me to that conclusion, as she had spoken of being well in the last letter I had received from her. On my arrival home, I found her ill and unable to rise, thoroughly prostrated by a severe cold which she had contracted on the Sunday. Her letter, telling me of her illness, was delivered in Shields on the same morning that I arrived home.

CLAIRVOYANT DESCRIPTIONS OF SPIRITS.

Since our residence in Glasgow, and the somewhat more settled life we have had, both Mrs. Wallis and I have become more developed in the direction of clairvoyance, and descriptions of spirits are frequently given through us; but I have been very much struck by the fact that in quite a number of instances, descriptions, given quite independently, through one or other of us, have corroborated descriptions given by the other at another time.

For instance, one night a spirit was described by the side of a gentleman, by "Veina," Mrs. Wallis's guide, but the gentleman in question could not recognise it. Later in the evening, "Lighthouse," through me, described a spirit by the same gentleman, who then recognised it as his uncle, and recalling the description "Veina" had given him, found that the same spirit had been described by both, but the manner in which "Lighthouse" described him had called up the memory of the uncle. On other occasions, the position has been reversed, "Lighthouse" first describing, "Veina" giving her description and certain details in the last case, recalling the person to the mind of the sitter, and leading to identification. At other times a spirit has been described by "Veina," and recognised on one occasion, and, perhaps, weeks later the same spirit has been spoken of and described again, this time by "Lighthouse," and fuller particulars given; as recently a spirit was described as wearing a "mutch cap" and false hair in front, particulars not given in a prior description.

SENSE IMPRESSIONS; PREMONITIONS; OVERSHADOWING OF COMING EVENTS.

I am not clairvoyant in my normal condition, and have only had visions on three or four occasions; but I *have* had, to me, curious experiences; I call them "sense impressions." I feel, and seem to *see*, a spirit-presence and a picture of a person, as it were in the mind's-eye, which comes so vividly before me that I can describe it. I feel that, if I were an artist, I could paint it, and am *compelled* to give a detailed description of the appearance—which is yet not an appearance, as far as objective presentment is concerned. I have given in all about twenty such descriptions, as far as I can recall. I am quite conscious of what I am saying, but in every case, without exception, the descriptions have been recognised, and unmistakably identified. I have heard of mediums experiencing feelings of great coldness when spirits of the lower spheres have been present; on one occasion, I felt this deathly chill, and became conscious of a "presence" behind the gentleman who sat next me: a shudder ran through me I described the appearance of the man, and then, with a feeling of horror, realized that he was holding a dagger over the sitter as if about to stab him. The description was instantly recognised as being that of a man who had attempted the life of the sitter, and then committed suicide. Riding one Sunday from Twickenham to London to speak, I felt nervous and low-spirited, and would gladly have gone the other way. I lay back, and closed my eyes, trying to stop thinking and feeling, when a small speck of light attracted my attention. I watched it gradually come nearer, growing larger and brighter, till when close in front of me it seemed to burst open, and a kind, benevolent face of an old man, with long beard and venerable aspect, gleamed out and looked upon me with a gentle, re-assuring gaze, and then slowly faded away. My lassitude and nervousness were gone; the lecture that night was one of the finest ever given through me.

Another and contrary experience was as follows:—I went to a meeting, feeling vigorous and hopeful, full of buoyancy and anticipating a successful evening. The moment I stepped into the hall, I was chilled: the chairman was stiff and cold, "an intellectual iceberg;" the singing lacked soul; the

audience was "respectable," unsympathetic and precise: I was frozen. The lecture was a soulless effort, had been "ground through" me. I went home with a splitting head and feeling well-nigh broken-hearted, yet I was not responsible. I once made an appointment in America to attend a seance; as the time drew near I dawdled about, irresolute, disinclined to go; at last, disliking to break my promise, I hurried off, swallowed my disquiet, and reached the house about twenty minutes late. Afterwards I wished I had never entered the place, for the moment I stepped into the room the influence seemed to stifle me and it was more like pandæmonium than a spiritual seance. Confusion, pain, contention, jealousy and ill-feeling were existing between the people present, and a most miserable time we had of it.

One would imagine, after so many successful descriptions and delineations, that I should feel confident and ready to sit, but it is not so. Whenever anyone says to me, "I should like to have a seance with you," I feel a strange shrinking and reluctance, which I can only overcome by an effort of will. I feel so *empty*, and quite unable, of myself, to give them anything, that I feel more like running away than sitting with them. It is a strange sensation. I *know* from past experience that success is possible, and probable under all satisfactory conditions, and yet I have an unconquerable, nervous dread of failure. The fact is, so much depends upon the frame of mind and the condition of the sitter, and I have so little control over the results, that I am in terror lest unfavourable conditions should make success impossible, and frequently my very anxiety and morbid self-consciousness prevent successful results, but I think I am overcoming these tendencies somewhat now.

HINTS TO SITTERS.

The modifying influence of conditions upon results is a fertile theme for study. If sitters are stiff, reserved, uncommunicative and unsociable, a heavy and depressing influence settles down on the circle like a wet blanket, and nothing of any value or spiritual benefit can take place until the sphere of influence is changed and new conditions set up. Intellectual activity, positiveness of mind and thought, or opinionatedness is destructive to conditions favourable for *spiritual* manifestations, and evidences of the presence of loved ones. After vigorous talk on a philosophical subject from "Standard Bearer," "Lightheart" frequently explains that the forces are used up, have been run off, or unfavourable conditions set up, so that he cannot succeed in his psychometric or clairvoyant experiments.

If sitters come, weary in mind, worn out in body, feeling depressed and gloomy, or intent on getting *their* views expressed, then it is most probable they will bring conditions down to their level.

It is curious how non-recognition of spirits described affects the conditions. If the sitter is able to identify the spirit, and says so, then such success seems to brighten every one up, and not only encourages the control and stimulates him to try again, but, I believe, makes it more easy for the next spirit to manifest; but if *not* recognised, then a sense of disappointment and a heaviness comes over the mental or spiritual atmosphere. Another fact is that sitters often think of some special friend, and will scarcely trouble to think *who* the spirit *may* be if it is not the one wanted. I have known of quite a number of descriptions, given and not recognised at the time, and which have been regarded as failures, but have, days or weeks after, been identified,* the sitter some way remembering the individual and exclaiming:—"Ah! that's who it was, described as standing by me at the seance."

"When "Lightheart" is giving psychometric readings, it is a strange fact, that if the sitter interrupts him with a question, such interruption throws him off, sometimes for a long time. He says he is following the influence like following a trail, "sensing" it as he goes along, and an interruption breaks the thread, so to speak, and he loses the clue, hence he asks the sitter to be silent until he has completed his statements and examination and then question.

* Dear Mr. Wallis,—I have much pleasure in informing you that the two spirits, described by "Lightheart" on Friday evening, have been recognised.

In the one case, the *only* circumstance which stood in the way of *instant* recognition was the age as given by "Lightheart"—twenty-two, whereas the age was sixteen; but in the fact that she appeared, to those who did not know her, to be a grown woman, is sufficient explanation of the discrepancy.

In the other case, it was simply a failure of the memory at the moment. Both descriptions were not to be mistaken.

I know that "Lightheart" is glad to hear of his success, and it is only fair that he should be told of it.

With all good wishes, I am, yours most sincerely,
143, Main Street, Rutherglen, April 1, 1885.

JOHN WILSON.

WE GET WHAT WE MAKE CONDITIONS FOR.

The conclusions I draw from my observations are, that manifestations of spirit-friends, of their presence and the expression of their thoughts depend, to a very great extent on the conditions we supply to them: that the prerequisite for success is a generous sympathy and hopeful frame of mind. If mediums are at ease, social good feeling prevails,—if they feel they are with friends, and not surrounded by cynics or carping critics, who distrust or condemn them, there will be the best results. A lady sitting next to me one day said, "The ideas given in answer to the questions to-night were just those I have had for years," but she did not say "her brains had been picked," indeed the answers, so far as I could learn, were identical, so far as the ideas went, with answers given by the same spirit for years past. How far her presence and proximity and the similarity of thought facilitated the *expression* of the ideas, it would be difficult to determine. As Mrs. B—jocularly remarked of a similar case with regard to another medium: "It only proves that two great minds thought alike on that occasion." I feel that the distinct individuality of controlling spirits is a great fact; the more I know of the spirits the more their personal characteristics become apparent. The great work before us is to try to understand the subtle laws and forces employed by them in their efforts, for I believe we more often obstruct their work than they deliberately appropriate from us. We mix ourselves into their work by our positiveness, and hinder rather than help. We need more patience, more study, more facts, more observations, impartially made, and fewer generalizations. I do not believe we are to sit and swallow all that comes, because we believe we are dealing with spirits: spirits as well as mortals are liable to err, but I do think spirits are entitled to our respect and gratitude for their efforts on our behalf. I think, too, that Goodness, Truth and Love, sincere and earnest work of Justice, Right and Human Blessedness, are the best evidences of *spirituality*. Pure motives, pure, loving and unselfish actions, by honest and single-minded workers in the body or out of it, are ever likely to exert an inspiring and beneficial influence. May love abound and goodness prevail!

SPIRITUALISM ESSENTIALLY RELIGIOUS.

Permit me in closing to say, that Spiritualism is to me the essence of Religion. But for it, I feel I must have been a Secularist; with it, my soul goes out in praise and aspiration. The knowledge, that I am a Spirit, Immortal, and a Son of God, fills me with joy, and a sense of responsibility, too. Life is so real and earnest, its duties so many, that I feel almost afraid; but the knowledge that perfection awaits me hereafter if I keep on trying nerves me to try again, and cheerfully hope and work for the Truth and Humanity, and make the best of the present hour with its duties and delights.

To those loving angel friends,—the wise preceptors of the spirit-life, who have guided my steps, enlightened my understanding, strengthened and directed me so lovingly with parental solicitude, encouraging me to "be myself," never infringing on my rights, but leading me to see and do for myself,—I can render only such thoughts of grateful love and recognition which rise from a full heart.

FRATERNAL GREETINGS.—I would like to say a word or two to the many good friends who have trusted, helped and strengthened me in the past, and co-operated with me and my guides. It is this:—"Brothers and Sisters all: I have endeavoured, feebly it is true, but to the best of my ability, to be a faithful worker of the Spirit-world; to be worthy of the mission, worthy of your confidence, esteem, trust and good-will. Having done my best, without hope of praise or fear of punishment, I thank you from my heart for the sustaining power of your sympathy in past times, and shall endeavour to serve, as long as life lasts, the Cause of Humanity, which is the Cause of Spiritualism."

I will conclude with some lines given through me by the "Standard Bearer" at the close of a discourse in America:—

We are each and all another's
We can never stand alone,
And, for pain or wrong inflicted,
We must every one atone.

Let us feel that we are brothers,
That our interests are one:
We shall help each other onward,
And the "will of God" be done.

Fraternally and heartily yours,

E. W. WALLIS.

SUBSCRIPTION PRICE OF THE MEDIUM IN GREAT BRITAIN.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.
Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.

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

Advertisements are inserted in the MEDIUM at 6d. per line. A Series by Contract.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 5, 1885.

NOTES AND COMMENTS.

The portrait of Mr. Wallis, given as a supplement this week, is from a photograph specially taken by Mr. J. Bowman, 65, Jamaica Street, Glasgow. It must be regarded as a faithful likeness. We had not seen Mr. Wallis for several years, till his recent visit to London. The type of organization is of slow development; his faculties will gradually augment in power and variety of expression. His work is done by plodding rather than by sudden outbursts. The mechanical structures are well represented, in combination with brain; the integuments are rather firm; hence truth is arrived at by rational and somewhat laborious processes, and that warmth of attractive feeling, which captivates, is less frequent, though it is likely to increase. The type of head is somewhat opposite to that of the physiology. The intuitive powers, which penetrate deeply into psychical surroundings and bring his mind into sympathy with those of others, are remarkably developed. If the general nimbleness and versatility of the temperament equalled this condition, his powers would be of an extraordinary kind; but a continuous course of development may be expected for years to come. The posterior region of the crown is subordinate to the anterior, indicating the tendency to be subservient to circumstances, and less able to control them to a given end. Mr. Wallis will always do better when working under auspices than if acting on his own account, with "all the world before him." Once placed in a certain path, and well backed up, he manifests great industry and ability to turn the circumstances to good account; but he requires to be secured from such contingencies as arise from the strife and competition of the world. Hold things together for him, and he can make the most of them; but he should refrain from occupying positions of control. He is best when under a direction of friendly powers, and yet with such personal liberty as he requires to carry out the mission of his life.

These organic conditions explain the events of his life, which Mr. Wallis has so candidly stated in his interesting sketch. On the other hand, we have been enabled to struggle with the world, and do spiritual work at the same time. We confess we would be glad to have less of the former element.

Mr. Wallis's essay is lengthy—too much so for our convenience—yet it cannot be read without imparting a wide knowledge of what it is to be a medium. Mr. Carson's incident takes much space, but the matter is thoroughly "psychical researched," and Spiritualism comes out triumphant. The agnostic hypothesis is always based upon an imperfect knowledge of the facts. The actual spiritual worker is the only person capable of forming a reliable opinion on the merits of spirit communion. But persons, who are organically incapable of performing spiritual work, have the audacity to sit in judgment on that which is quite beyond their province.

We have had mention made of the matter of our Representative's expenses on his late visit to Yorkshire. He went

at his own free choice—or, perhaps, was induced to go by a *something* which suggested it to him. But all spiritual work is voluntary, even the starting and carrying on of the MEDIUM; and it is to these self-imposed tasks that all the useful conveniences in our Movement are due. So we have no direct claim for expenses on any one; at the same time, whether at home or abroad, we are constantly saddled with duties on behalf of others; and as these duties entail much expenditure, it is impossible to continue them unless the means come from somewhere. It must be admitted that the services of the MEDIUM in promoting the picnic, the report of proceedings and the personal presence which rendered it possible, were of great use in the realization of the scheme. Who is to pay for it? We would feel it to be an honour to do so if we had the means. Shall we always be making a special appeal on such occasions? No: that is undignified and disagreeable. There remains our suggestion of last week, that the friends of the Cause support the Spiritual Institution in a liberal manner, actuated by a sense of justice towards the source of so much useful service, and then they will make it possible that the Cause can be attended to without crushing the weary back of the worker, or sending round the hat. In addition to great personal suffering it has been to us a matter of reproachful feeling, that the Cause has failed in its duty, in gracefully sustaining that which has been the mundane means of making it a Cause. If every Spiritualist became an annual subscriber to the Spiritual Institution, in sums large or small according to their means, an impetus and strong basis would be given to the work, which could not be supplied in any other way.

The great interest manifested in children last week, indicates a new era in our Movement. The attention bestowed by the Bradford friends was very noticeable. It takes a peculiar form of genius to understand the needs of children. Mr. Lingford truly said from the chair at the Leeds meeting, that all this interest in the Lyceum originated at the inauguration of the Psychological Hall there. Some one at the conference asked Mr. Burns what was the best means of establishing a permanent spiritual work; when he replied—Commence a Lyceum. This was reported in the MEDIUM. Mr. Kitson promptly took it up, and in the last eleven months, the Lyceum cause has made more progress than during the previous twelve years.

NEPTUNE has removed to 28, Little Russell Street, near the British Museum.

Mr. B. Plant says he was announced for Middlesborough without his consent.

We have had a call from Mr. Wolstenholme, and a party of friends from Blackburn. They spoke of two successful meetings at Burnley, on Sunday; Mrs. Yarwood, medium.

Mr. W. Burt, 10, Hoegate Place, Plymouth, desires to call attention to his appeal of last week, stating that the spiritual work has placed him £10 in arrears.

Mr. Towns's seance on behalf of Mr. King's Testimonial, will take place at the Spiritual Institution, on Tuesday next at eight o'clock. Circumstances rendered it expedient to postpone it to that evening.

ROCK CRYSTALS.—It is difficult to meet with these. We have a few fine ones on hand, of various sizes. Those interested in Crystal Seeing should make an effort to secure them.

The Freemasons did not respond to the invitation to attend Mr. Morse's Masonic lecture at Leeds, but those who were present were highly delighted. Mr. Wallis will lecture at Edinburgh Hall, on Wednesday evening at 8, on "Has Christianity failed?" We would suggest that the twenty-one negative affirmations on the hand-bill should be left to our foes. It is the work of the Spiritualists to teach what Spiritualism is, not what it is not. *Verb. sap.*

INSTRUCTIONS AND DRILL IN OCCULT SCIENCE.—Wednesday, June 10, 1885, at 7.30 p.m., a Class will be convened for Instruction in Occult Science and Development of Mediumship, and Cultivation of Psychometry and Metaphysics, or power of the Human Mind over Matter. Tickets for the course of seven lectures on the above subjects, one Guinea. Students will find note-books essential for object lessons which will be given. Dr. Street is prepared to give Instruction to private classes if particulars of the same are forwarded to him. Can be interviewed daily from 9 to 12 a.m. and 4 to 6 p.m., at 44, St. John's Wood Road, N.W.

CARDIFF: Mrs. Cooper's, May 31.—After an interesting and instructive reading, by our president, a circle of twenty-five formed, during which several spirit-controls expressed pleasure in greeting us.—Sec.

PLYMOUTH: 10, Hoegate Place, May 25, 7 p.m.—A splendid meeting: Messages from parents, sisters, mothers and loving friends were given, embracing love and affection, good advice, consolation, and instruction, and by the giving of names, dates, places, and other circumstances of life, clearly proved to all present the presence of their spirit friends.—31st, 3 p.m., was also a very enjoyable season. Many and various were the communications. There seems to have been present some friends or other of all, and the guides of the mediums were overjoyed on being recognised. The following mediums took part under spirit control at those services: Messrs. Fysh, Hill and Burt; Mesdames Larcombe, Darch and Carter. Those who do not regularly attend any spiritual service on Sunday afternoon or Wednesday evening, are cordially invited.—RECORDED.

ILLUSTRATED ISSUES OF "MEDIUM."

AN AMERICAN NUMBER NEXT WEEK.

We have received from Boston an engraving of the Spiritual Temple, which has been recently erected there. In addition to a descriptive article, the available space will be occupied with interesting matter from America, which will be an entire change for our readers.

Early in July we hope to give a fine view of A. T. T. P.'s Tower. There is great inquiry as to the excursion to view it. Arrangements are in progress, and next week we hope to state particulars.

In August we desire to give a fine portrait of Mrs. Groom, with an account of her spiritual experiences. These are so unique and highly instructive that her thousands of friends will look forward to the account of them with great interest.

Following that, we have in preparation the portrait of Alderman Barkas, of Newcastle, accompanied by much scientific information on Spiritualism. From his long acquaintance with the subject, remarkable opportunities, and special ability on his part, the "Alderman Barkas Number" will be of peculiar merit, and quite distinct from all others.

We solicit the encouraging co-operation of all our readers, so that these special efforts may carry a knowledge of our Cause to at least 100,000 new minds.

MEMORIAL SERVICE TO MRS. MAKDOUGALL GREGORY.

At Cavendish Rooms, 51, Mortimer Street, Langham Place, on Sunday evening, at 7 o'clock, the congregation of Spiritualists who there assemble will give a Floral Service in memory of the deceased lady, who was from the first a liberal member of the congregation, and in many ways the most active and self-sacrificing Spiritualist in London. Those who attend are kindly invited to bring flowers for the table. Ladies and others, who make special contributions of flowers, should arrive early that the flowers may be properly arranged.

Mr. J. Burns will conduct the service, and give an address on the spiritual work of Mrs. Gregory. Miss Young will be controlled to take part; Miss Maltby will give a suitable reading, and Miss Wade will sing an appropriate solo. In addition, the meeting will be open to other friends to pay a tribute to her memory; but to ensure arrangements as to time, Mr. Burns should be made acquainted with these intentions as early as possible.

As there will no doubt be a large attendance, friends should come early, and be in their places to enable the service to commence punctually.

A very neat Memorial Card has been printed, which may be had post free on remitting two-pence in stamps to Mr. Burns.

NEW HALL AT LIVERPOOL.—The opening services, advertised elsewhere, are numerous and varied, and promise interesting occasions for all classes of minds and all shades of the social scale. No doubt they will be very successful, and we hope they will be the inauguration of a long career of spiritual usefulness.

LIABILITIES FUND.—Mrs. Smith, Sowerby Bridge, 3s.

NOTTINGHAM.—Mrs. Barnes's health continues to improve under the treatment of Mr. Yates. She is giving remarkable discourses at the Sunday meetings, Morley Club. See announcement in Directory.

CAVENDISH ROOMS.—There was a satisfactory attendance on Sunday evening, and the "Open Meeting" was both varied and interesting. There is an influence being developed which will be helpful for future work.

Mr. W. J. Colville is expected to speak at Cavendish Rooms, morning and evening, on Sundays, July 12, 19 and 26 and August 2. He will have a few weeks to spare for the provinces previous to his return to Boston for the winter season.

Mr. John C. McDonald desires us to state that he hopes to reach London on August 16, and Jersey on August 23, for a week. On his return he would be glad to receive invitations to visit Devonport, Stonehouse, Plymouth, Cardiff and other places. See advertisement.

Miss LOTTIE FOWLER has taken rooms, one stair up, at 16, Bury Street, opposite the British Museum, entrance at side door in Gilbert Street. She is prepared to receive her friends at the above address, and will accept invitations to give sittings in private families in the evenings. She has given some remarkable sittings of late.

LEICESTER: Silver Street, May 31.—Mrs. Burdett gave us an inspirational address—"A few Thoughts on what Spiritualism teaches to Man"—which was very interesting to all present.—S. A. SHEPHERD.

HETTON-LE-HOLE: Miners' Hall, May 31.—Mr. J. Dunn gave a brilliant address on "Spiritual Spiritualism," which was listened to by a large audience.—J. H. THOMPSON, Sec.

THE SPIRIT-MESSENGER.

GOD'S LAWS SUPPLANT ECLESIASTICAL SPECULATION.

A CONTROL BY "URBAN."

Recorded by A. T. T. P., May 27th, 1885.

The Sensitive, under control, said:—

The peculiarity existing between the teaching of the present and the past, has been the subject of much comment on the part of those who are constant readers of the spiritual publication, which comes out weekly. Not only is this peculiarity noticed by those within the Movement, but also by those who are outside of any proved realities, other than through the promises of the past, recorded in Scripture, of that which I am pleased to speak of as the actual knowledge of Immortality. The peculiarity of the present is the acceptance of the laws, which govern matter, as the sure guides to all knowledge, that can be derived from laws, which proceed from the Creator, and to all which the human mind possesses a hope of attaining. If this be true, and all your spiritual surroundings assert and maintain that to them it appears so, it proves the uselessness of that antiquated knowledge offered to the modern thinker as spiritual verities, infallible and indisputable.

I have noticed, that spiritual teachers of to-day have a fair ground of complaint in this, that although much has been said in favour of material science leading heavenward; still that but very little has been said by any unbiassed mind, who returning and assuming a past personality, is willing to offer proof of why the thinker of to-day should abandon the holy traditions of the past in favour of the material knowledge of the present. I think, that having had during the whole of my earth career nearly an uncontrolled spiritual power, I may attempt to furnish some ground for the acceptance of God's Laws over man's words in the past. The student of to-day is a very different personality to the student of the past. The learned men and thinkers of the bygone ages, were under the close and unceasing watchfulness of their ecclesiastical superiors. Their principal and devoted task was the illumination of the Scripture, and months have been passed on the formation of a capital letter, and a whole life-time was often spent ere a Gospel was completed. The student of to-day is under no such rigid rule. He goes to sources other than the teachings and lectures of his Professors; he enjoys an uninterrupted communion with the secular world and its thinkers, and they have directed his attention from books unto the study of humanity, and from humanity to the laws which govern his being, the same laws that he sees in full exercise around him; and as he studies these laws of Nature, as the ecclesiastical world chooses to call them, but which your controls distinctly affirm to be the laws of God, he finds that there is no *second* history; no *older* or *newer* revelation; no such line of demarcation existing; no pause in this law; no irregularity or fitfulness; and after patient study it dawns on him, that these laws consist of one vast and uninterrupted plan, from everlasting to everlasting, neither stopping gaps nor chasms, but all flowing on from eternity to eternity, each event being intimately connected with that which has to follow. Take the result of these studies; that which I have just handled—

I must make a short break here. There was on the table a stick of remarkably fine rhubarb, which I had brought up from the country. The Sensitive, in control, asked what it was: was it indigenous? or what country it came from? I told him, I believed from Crim Tartary. He asked what it was used for; all of which I told him. He said:—

I never knew of it in my earth-life; brought from Tartary to be, for all I know, a blessing for thousands; not only as a food but also a blessing as a medical remedy against those complaints which cause such suffering and torture to the human body.

I consider that the difference between the theologian, and the collegian, who is free from any Church interference is, that the one class are passing away their lives in mere speculative views, whilst the other class, whose minds are free, have embarked on a career of practical usefulness, which endows them with a real superiority over the abstract theological dreamer, who has accepted, and still accepts mere speculation instead of enquiry, under the form of practical knowledge. Take further the careers of some of your most modern spiritual surroundings; and what is the result? It is that the most pre-eminent amongst those, who have gained distinction amongst their fellows, were those who

left the rigid system of ecclesiastical rule, and became servants of God's Laws, acknowledging the beauties of His creative power, and its natural sequence—Immortality. In much that has been advanced, unfortunately, freedom cannot always be controlled, and the little knowledge of a very few has led them into the dangerous paths of scepticism.

The precedent of all things, everything, that has happened, belongs to and is so intimately connected with these things, that are to happen. It is as natural for Immortality to be proved to-day, as it will be as natural to look on its universal acceptance a few years hence. Under God's Law nothing can happen, that is strange or capricious; it may be that it comes like a new revelation to man; but he, who has studied the laws of God, will find, that here on earth is an intimate relationship with those, who have passed before. These students of the laws of God are no mean men nor puny thinkers. They are the thinkers, who have raised up the sciences to the position which they now hold. I ask: Has the Church ever given to the world a clever pathologist? Has it ever enlisted amongst its members the astronomer, or the geologist; those men, who guided by that which cannot err, have been the means of relieving from pain and anguish many a tortured mind as well as body. They have been those men, who have been esteemed innovators and enthusiasts amongst the saviours of humanity; their practical improvements have been sternly held back, or coldly received. Because they have by and through their studies, determined what is right and what is wrong, they have been condemned and branded as innovators and ostracised by society.

Who are those, who have done these things? Those, who are to-day trying to repress the knowledge, which springs from the study of God's laws? I must to this question give an answer to the modern divines, to the so-called ministers of God, and remember, it is from the lips of one, who would willingly have suffered martyrdom for his faith in the days in which he lived, namely, myself; so that if my words seem harsh, let them remember, that like them I have been seated on an imaginary eminence, filling a throne, before which not only priests but kings bowed down to me. What I did then, they are doing now; they are giving themselves out as occupying the position of ministers of God, professing to teach things spiritual. Alas! they have yet to learn them. Their ignorance and their arrogance is only excusable because of the former position which they occupied; and if it be true, that they have yet to learn of things spiritual, do they realize what they are doing? I will tell you, they are driving the people into the mazes of superstition; for ignorance is the parent of superstition, and he, who is a slave to superstition, is a social tyrant.

There have been many causes at work to destroy this power of the Church; but not one has struck so deeply as the secular press; this has given the best help to the people, namely, freedom of thought. Think of the difference between the literature of the Church, and that of men, who were free through their knowledge of their laws of their Father in heaven. There can be no comparison; one is guarded in every line; every page speaks of fetters and chains; every book which has been issued from the theological press from all ages up to the present day, bears the same rigid, slavish marks. For what purpose this surveillance, this jealous watchfulness? It is that the Church might be exalted at the people's expense. How dreadful were the means employed for that purpose, and who knows this fact better than the theological student? Turn the pages of that book itself, which is the main foundation, on which all their other works are written; no architect would erect his edifice on an insecure or rotten foundation; and no millions of books can be issued which have their ground-work filled with that which (and I say it with deep thankfulness) I have proved to be unworthy of teaching.

Should you theologians (if you dare) assert to the advanced student of God's Laws, that he has no right to enjoy this present life, what will be his answer? "It will be that it is an assertion"; yet this is in accordance with your teaching; not only has he to take no joy in the things of this world, but he is also to tremble at his future, and he is to await his end in fear and trembling. You know as well as those who are not with you, that this is the very fundamental doctrine of the Bible itself, and this ecclesiastical tyranny, for it is no less than tyranny, prevails wherever the Church can exercise its absolute influence. So long, then, as the conjunction exists between the Church and State, so long will this tyranny be.

What are these tyrannies?—I hear in imagination

some of your readers asking. I answer: "Take the enforced worship, which is demanded in every work-house, in every jail, in every convalescent home, or resort attached to the hospitals of this great Metropolis, and its great charities. Let me cite the case of that unit of humanity, who has just escaped from his hospital bed, who in the throes of fever, has wrestled with death, and come out conqueror, and under the exultant period of restored consciousness tries to raise himself up in a sitting posture to speak to the doctor, who has with the aid of nature helped to pilot him back again into earth-life, and who kindly proposes a fortnight or a month in a convalescent home, down at some pleasant part of your coast. Watch the colour come into his face for the kind offer of the doctor, who is more of a student of God's Laws than the theologian. Mark him, when he gets the pleasant sea breeze fanning his pallid face, and thanking God that there is mercy and love shown to the weak and helpless. The breakfast being over, he longs for the sunshine and the fresh air, but that bell tolling commands him to restrain this desire for a restored health; to curb the vain longing to get back to his wife and children, for he must go to prayers; he must hear those oft-repeated words droned over, as he has heard them a hundred times and more, and which he must hear again after dinner and after tea; nothing but these mumbled prayers offered to him; keeping him from the sea breezes, and the genial health-restoring sunshine; robbing him of hours, that he might be utilizing in bringing back again his strength. This is on the common days of the week, but when the Sabbath comes, all thoughts of sunshine, of the pleasant sands, or the pier, must be given over to the same reiteration of monotonous praying; the same dreary, long-drawn-out sermon; the hours passed in that little stuffy church instead of under the blue canopy of heaven. You may ask: Is this overdrawn? I answer: No. You ask: Is this tyranny? I say: Yes! therefore ought all men to go on their knees to those, who have through the study of God's Laws opened the gates of ecclesiastical tyranny, and through their secular writings have endowed them with freedom. They ought to thank God for the natural facts, which have been revealed to them, through this spiritual inquiry born out of the love of liberty in the few, but which has given, and will still continue to give, freedom to millions on millions of men.

I do not think it possible, that the alleged ministers of God, of all times, from the most remote past to the immediate present, had ever amongst them such accurate observers. I do not think, that there has ever lived amongst them an accurate thinker, but I will acknowledge that there have been accurate observers, and the more accurate they have been in their observations, the greater the saviours have they been of humanity. If I am asked for a reason for this statement, I should answer: It is not expected to be amongst the qualifications of a minister of God to claim the position of an accurate observer; there is nothing in his studies which prepare him for the Church, that makes a call on any of such power of observation. The general principles which must for ever form his standing-ground, are supplied to him from the past; to that he must steadily adhere, upholding the infallibility of his authority, not only himself, not daring to criticise, but he is also under a command not to listen to the comments and observations of others. He has to bring to his ministerial duties, not the spirit of inquiry, for that is not wanted, but the spirit of belief; so that at the very outset of the ministerial career, individual originality is cast on one side, for he ceases, after the Bishop's hands have been placed on him, to be a thinker for humanity, and enlists himself at once in the service of the Church. On the other hand, take the men, who have been the saviours of mankind: "I will not do as you have done," is their cry: "I will not do even what you would have me do, for I will be free; I will accept nothing in faith; I will begin to derive all knowledge from the sure foundation of doubt. I will not become one in a great crowd, a part of a system, that is cursing humanity. I will not, because I cannot, for what is the truth? A man once begins to be governed by faith, he enters at once into the world of speculation, but he who is guided and governed by doubt becomes inquisitive, becomes an innovator, if you will so to call him; but in doing this he becomes also intellectually free. The Secularist literature has roused up the men of your large cities, and their best and their bravest are quite contented through their knowledge of God through His Laws; they are quite satisfied to pass from this earth into the higher realms, which God hath prepared for man for all eternity.

The honoured remains of one [Victor Hugo] of these humanitarians will be given back again to his mother earth on the next Sabbath. His spirit is for eternity: his body is for whence it came. I ask you, modern divines, "Why that man, who could touch the hearts of his countrymen with as much ease as the sighing wind can stir the strings of the Æolian harp, why, if your ministration breathes comfort, why you were not at the dying bedside of such a man. Is it because he was a humanitarian? His every thought, his every hope was, first for his God, and next for his fellow-man. He did not love you; but had you deserved his love? He had weighed you according to your past acts in the cause of humanity, and, alas! had found you wanting; but not only him but other leaders of all nations who, not fearing death, having attained the knowledge of immortality through God's Laws, have with him condemned you. I do not condemn, but only ask you for a brief season to come out of these realms of speculation, and may God help you to become practical humanitarians.

May God bless you! Good night.

MRS. CORA L. V. RICHMOND'S LECTURES.

The discourse announced in our issue of last week was delivered on Sunday evening to a large and attentive audience at Kensington Town Hall.

It was stated, that to many Mind, Spirit, Soul, were identical conceptions, merely convertible terms. In truth they referred to the three-fold nature of man. The Mind, or Reason, was produced by the action of the spirit upon the physical brain, which like a mirror reflected more or less imperfectly the impressions of the spirit. The mind, being dependent partly on matter, was perishable. It must cease to exist on the dissolution of its physical medium, the brain. The mind even changed during life. It was dependent on physical elements. It was influenced and became changed by circumstances. It was a common thing to speak of a change of mind. Reason might be sound and logical, but the truth of its conclusions depended upon the truth of the premises upon which it was founded.

The Spirit was the vitalizing spark proceeding from the innermost soul. It pervaded each atom of the material body. The spirit resembled the physical form in a more refined and ethereal condition, untrammelled by earthly associations. When the body died the spirit remained, to a great extent, in the same condition as before death, only disconnected from mundane influences. It had to purify itself, and to gather up the lessons of experience in world-life, till it attained a complete conquest over matter, and learned to portray the eternal principles of the soul.

The Mind was influenced by material and mundane considerations. The spirit was warped and clouded by imperfections of development, but beyond and within was the soul. Like as the seed grows up into the plant, and flowers and then returns to seed, so does the spirit develop the body, and yet there is a hidden principle or germ within which controls the organism and maintains and advances the type.

The Soul was in the innermost. Its existence was proclaimed by the inner consciousness, though perhaps dimly and imperfectly, for want of avenues of expression. It might lie dormant within like the enfolded bud of the incipient flower, waiting expansion and fulfilment. To the soul all things are clear, its attributes are eternal and immutable:—Truth, Justice, Harmony, Unselfishness; might is not right; it is our duty to assist others; to abnegate ourselves; to protect, not to oppress, the weak.

In this world men are selfish, they strive to benefit themselves, to aggregate to themselves all powers and advantages. They do not seek the expansion and development of all around. In the next world, after the change called death, those who have been mightiest as rulers but have not been kind and merciful, when deprived of their earthly possessions will be poor and powerless.

After the discourse, a beautiful impromptu poem was given on the subject of "The Death of Victor Hugo," which was chosen by the audience. It was announced that in future a short time would be devoted before each discourse to answering appropriate questions.—Cor.

TESTIMONIAL TO MR. AND MRS. WALLIS'S MEDIUMSHIP.

MR. E. W. WALLIS, 3, DIXON AVENUE, CROSSHILL, GLASGOW:

Dear Sir,—I desire to bear my testimony to the power and quality of your mediumship, as witnessed by me on Thursday the 28th ult., at your

address as above. By way of preface, however, it may be well that I state a few facts which have considerable value in relation to this matter. A few months ago my attention was irresistibly drawn to the question of psychometry, and in my investigation of it, of course, I could not travel far without falling in with the cognate and wider subject of Spiritualism. In the investigation of the latter subject I took the peculiar method of first reading what was written by the opposition school; on the principle, perhaps, that to be forewarned is to be forearmed. Be that as it may, I think I was thereby better adapted for the sifting of the wheat from the chaff, than I would have been by the opposite course.

I had arrived at a particular point in the course of my inquiry, when, by a set of seemingly fortuitous circumstances, the *Progressive Advertiser* reached my hand, and by that little tractate, my path of inquiry was much facilitated. In the course of a week or so thereafter, I made an appointment to have a private seance with you at your own house; this seance was held on the Thursday (Glasgow Fast-day) before mentioned; and I would now recount the leading characteristics of that seance, as they appeared to me. I called at your house at 8 o'clock in the afternoon, accompanied with my wife and my eldest daughter. We were received by yourself, and you kindly introduced us to Mrs. Wallis. We all sat and chatted on Spiritualistic subjects for about an hour-and-a-quarter, when, in a lull of the conversation, you asked Mrs. Wallis if she felt any influence. Her reply was not quite audible to me, but shortly thereafter she was controlled, and chatted away in a pleasant little way, as if she had been suddenly transformed into a little foreigner who could speak English only in a broken way. In a short time you seemed to fall asleep; in which state you remained for fully five minutes. You then appeared to me to be about to awaken, and commenced to rub your thigh, as it appeared to me; but on closer observation you seemed to be writing with your finger upon your thigh. Just an instant before commencing these writing movements, however, you uttered some gibberish in a pleasant, choppy voice, and to which Mrs. Wallis replied, also in gibberish (gibberish, to me, you understand; whether gibberish to yourselves, I know not). You then said that "Lighthouse" caused you to write the two words "Matthew Phillip" on your thigh. In a minute or two you rose up and walked over to where my daughter sat, and held out your hands to her. I instructed her to take hold of your hands, and this she did. And then commenced an unfolding which astonished us all; you—to speak metaphorically—turned that girl inside out; and the most remarkable feature of that psychometric reading was, that you told her some things of which she did not know till you discovered them to her, but the truth of which came home to her the moment you referred to them.

You then described a spirit which came to her; but to this hour, we have not been able to identify her. You described also another spirit which came to her; and here comes the truly marvellous—at least, to me, most marvellous—feature of the seance. You described my mother much more minutely and graphically than I could have done myself, even to the bald spot on her head, and the old-fashioned cap ("mutch," in Scottish) which she wore.

The description perfectly astounded me. But some captious critic may say, "Oh! mere thought-reading; and that has been demonstrated to have nothing to do with Spiritualism." Then, listen to me, you carping one. It could not be thought-reading, for the following sufficient reasons:—None of us thought of my mother before the description of her began—I was most careful to ascertain that—and it so happens that the first point of the description led me to think of my wife's aunt Margaret, and I whispered into my wife's ear, "That's your aunt Margaret," thus giving my wife the same impression as I had myself, for she nodded assent. My daughter, again, was so engrossed thinking over the "turning out" she had received herself, that she did not even know what you said about my mother, but merely heard the sound of your voice; so that her thoughts could not have guided you to my mother. Another most peculiar feature is that, beginning at a certain point and taking a certain course, the description of my wife's aunt Margaret and of my mother ran in exactly parallel lines; and strange to say—most strange to say, and as if, of set purpose, to crush with evidence the thought-reading "explanation," and I am not given to talk like that—the description started at that point and took that course; thus confirming us—by line upon line and precept upon precept—that it was my wife's aunt who was being described. But at another certain point, the two descriptions fly from each other at right angles, and keep on in their several directions. From the point of divergence, then, the description applied *wholly* to my mother and not to my wife's aunt, in even one point. Upon my saying that that was a description of my mother, you told us that she was rejoiced to find that we identified her.

Mrs. Wallis gave us a most faithful description of my wife's father; and even gave the name Mary as the one who could recognise him by the description; and Mary is my wife's mother's name, and my wife had never seen her father, nor had I, he having been killed when my wife was a child.

I do not pretend to be able to give any explanation of the phenomena which I witnessed that day; but this I am bound to say, that the Spiritualistic explanation is to me the only feasible one I have seen. "Why, then," you may ask, "am I not convinced and become a 'Spiritualist'?" Wait just a moment; let me be true to the Scottish nature, and answer one question by asking another: What would my opinion or conversion be worth, were the one so easily changed or the other so easily accomplished? Not worth a fig to any man or to any cause.

I was a sceptic at eleven years of age; the teachings of the *Shorter Catechism* made me one; and I have been one ever since, unless during one short interval when I became "converted," many years ago—twenty-four years. My testimony respecting the matters herein mentioned, is all the more valuable. I think, in that it is given by one who is not a Spiritualist (at least, not yet), but only an inquirer seeking the truth, and not concerned where it may lead him—I am not quite sure on the last-mentioned point. What I have already witnessed makes me just doubt the truth of being unconcerned about the goal; but I want the truth, all the same, if it should dash the cup of hope from my lips, as it, or rather, what I thought it to be, has many times done before, in my not too joyous little life.

I am, dear sir, your most sincerely,

JOHN WILSON.

148, Main Street, Rutherglen, Nov. 6, 1884.

An Impromptu poem given by "Lighthouse," through Mr. E. W. Wallis, at Derby, and published in *MEDIUM*, in 1878. The word "Children" was proposed by a sitter.

This life is a school, where all must learn,
The children of earth must, each in turn,
Pass through their classes; gain the truth,
And rise to the land of immortal youth.
'Tis hard for the children, while here below,
To struggle and strive 'neath care and woe,
The battle is fierce, and the struggle long,
But praise and joy is the victor's song.

Weak are the children, yet they grow,
From childhood upward, plough and sow—
Sow on the way of life their seeds,
Good, bad and indifferent, earthly deeds.
The children are loved by a Father's love,
Are watched by the angels who dwell above,
Are guided and guarded, when they will,
But often roam where death doth kill:

Roam in the pathway of Sin's delight,
Out in the darkness of Error's night;
Away from the Father's love and care,
Away from the angel's watching fair;
Yet their wayward feet must ever turn
To where the sacred watch-lights burn,
Through sorrow and pain to be purged by fire
And freed from dross ere they go up higher.

O children! arise and onward go,
And learn the Truth, for thus I trow,
You will leave behind your load of care,
And mount to dwell with the angels fair;
To learn, in the college of Spirit-life,
The fruits of your earthly toil and strife;
To reap your recompense in heaven,
For the trials and woes 'gainst which you've striven.

"Upward and onward" then be your cry,
As ye go to the mansions that are on high;
No longer children but "Sons of God,"
No longer toiling on Earth's dark sod;
But rising as men and women pure,
With knowledge and strength that must endure;
Give God the praise for his wonderful plan,
For the love he has shown to his creature—Man!

MR. TOWNS'S VISIT TO SOUTHAMPTON: TRANCE MEDIUMSHIP.

To the Editor.—Sir,—On Saturday week, Mr. Towns favoured us with his visit, the object of which was to recuperate in this health-giving spot, his strength being somewhat impaired by his continual labours in London. However, his unseen friends did not permit him a perfect repose, for through him they had a treat in store for us. Quite unexpectedly another powerful medium, Mr. Stripe, from 3, Benfield Terrace, West Cowes, visited us. We had also the visit of Mrs. Barter, a lady who had obtained slate writing; she was accompanied by Mr. Barter, her husband, a gentleman well known in Winchester for his intellectual work.

At dinner, Mr. Barter relating that his overcoat had been stolen while hanging in the hall of his residence; Mr. Towns undertook the task of clearing the mystery. Although a thorough stranger to Winchester, he gave a graphic description of Mr. Barter's house, of the hall, of the different egresses to the yard, passages, courts, adjoining streets, etc. Then he gave the date, the time of day the theft was accomplished, the look of the thief, his dress, his complexion and also the way he secreted the overcoat, etc. Our friends then remembered well the circumstance of a porter answering perfectly to the description given, having brought a parcel in the hall at the time mentioned by the medium. They have not lost the hope of recovering the lost property.

After dinner, Mr. Stripe was entranced by his great-grandfather, who gave a humorous discourse, which kept us in a roar of laughter. Afterwards Mr. Towns was controlled by one of his guides, "Mother Shipton." She alluded in a laughable language to the difficulties experienced, a few days past, by my wife, in making alterations in one of her dresses, and not being able to get the different parts in their original places. This would show that "Mother Shipton" was present at my wife's dilemma.

Afterwards Mr. Towns was entranced by one of our familiar spirit-friends, a Greek priest, who sang a hymn in Greek, a language unknown to Mr. Towns. A little later, another spirit entranced the same medium, and delivered an oration in a sonorous voice. He alluded to the transitory state of Society in our days and what we had to expect in an immediate future. The oration, that must have lasted at least half-an-hour, was followed by a thrilling invocation to our Heavenly Father. We were spell-bound; I asked for the name of the control, who said he had been known on earth under the name of Tom Paine.

If Tom Paine, on earth, could pray as he did through the sensitive, I must say that he must have been misunderstood by the majority of his countrymen.—I remain, yours very truly,

A. GRIFFOURT.

High View, Bevois Hill, Park Road, Southampton.

MR. SWATRIDGE'S TEA MEETING.

On Sunday, May 31st, a tea meeting was held at the house of Mr. T. S. Swatridge, 88, Fortress Road, Kentish Town, N.W., some thirty-five persons sitting down to an ample repast. The chair was taken by Mr. C. P. B. Alsop, who commented upon the position of spiritual work generally, and encouraged Spiritualists and all investigators of the matter to try and look beyond the mere phenomenal aspects of these things, and to avoid falling into the error of being content with that which merely pleased the senses and excited a moment's wonderment. The speaker concluded by pointing out that the source of true spiritual light was within.

Mr. Wallace, one of the oldest Spiritualists present, related that, on looking from the window of these premises, he saw a glass-house in a garden adjacent, which was built for the express purpose of seance holding many years ago, by a gentleman whose family objected to his investigating the matter at home; among the investigators being the late Mr. Cromwell F. Varley, the Electrician. The Atlantic Cable was about to be laid, and one of the sitters, a man of science of some eminence, had been puzzled by not knowing how to overcome a certain

difficulty which threatened to extinguish the enterprise altogether, by rendering it impossible to transmit messages intelligibly. This gentleman, after having puzzled over it in vain, went home, and during sleep had a vision from the spirit-world, in which the difficulty was clearly solved. The result was that he put it into practice, and it was well he did so, for without this timely help, the Atlantic Cable would never have been laid.

Mr. Thos. Shorter next addressed the meeting, and said he felt glad that Mr. Swatridge had decided upon opening his house to the spiritual public, as it was much needed in that district.

Mr. C. H. Dennis recited a poem, "The Reformer," which was well received. The guides of Mr. Savage spoke briefly, and the meeting passed off very harmoniously and profitably to all concerned.—Con.

THE "MEDIUM" IN WINCHESTER PUBLIC READING-ROOM.

A Correspondence is taking place in the *Winchester Observer*, on the quality of periodical literature to be found in the Public Reading-Room. The following is from the letter of "Dialecticus":—

"Your correspondent refers to the 'mischievous notions' of the *MEDIUM* AND *DAYBREAK*, the organ of the Spiritualists, and the *Anti-vaccinator*. I am somewhat acquainted with the former periodical, having read it irregularly for the last four or five years, and challenge his description of its teachings as 'mischievous notions.' A person unacquainted with Spiritualism, on approaching the subject, finds it makes large demands upon his faith or credulity, much the same as does the supernatural phase of Christianity, but this is where Modern Spiritualism holds an unique position; it professes to prove that doctrine which has been taught by almost all systems of religion and schools of philosophy but never proven by one, viz., the immortality of the soul; whether it accomplishes that work or not can only be determined by making oneself acquainted with the subject, its claims and teachings. Reference to its current literature and the works of Professors Zollner and Crookes, Alfred R. Wallace, Ex-Judge Peterson, Sergt. Cox (late Recorder of Portsmouth), R. D. Owen, Judge Edmonds, U.S.A., and dozens of others on the subject, will enable the reader to arrive at a more impartial conclusion upon it. Till something like this has been done the use of the word 'ignorant' may be more rightly applied to him who condemns upon partial knowledge, than to the giver of the paper to the Reading-Room."

The *MEDIUM* is now presented to many reading-rooms, and we would be glad of reports as to how it is received, and if much read.

A GENUINE CASE OF CHARITY.—Sir, I can but hope Spiritualists may be inclined to respond to the touching appeal made in behalf of poor Mrs. Morris in last week's *MEDIUM*. It is quite true that she expended her money, time and strength for old Mrs. Marshall, and was faithful to her charge to the very end. There are those now living who owe their first interest in Spiritualism to Mrs. Marshall, and from these older Spiritualists I hope some substantial aid will come for Mrs. Morris. If about £30 could be collected, the interest would give her a trifle for some clothing, and of course in the event of long illness a nurse and other comforts could be provided. Mrs. Skilton truly says she has done what she could; very few know how comfortable a home has been provided, or what care both Mr. and Mrs. Skilton have given their aged guest. I hope it may be possible for them to continue this good work if the help is given for which they ask.—Yours truly, MARY E. TEBB.—Mr. Swatridge announces that his guides will give an address at 88, Fortess Road, Kentish Town, on Tuesday evening at 8 o'clock, on "The Mighty Dead," when a contribution will be made on behalf of Mrs. Morris.—Mrs. Ray has sent 1s. as a contribution.

PENDLETON: Social Club, Withington Street, May 31.—Mrs. Green, of Heywood, spoke in the afternoon, her guides choosing their discourse from the lesson read, said, no wonder that infidelity and materialism were so rampant in our midst, when men who were possessed with intelligent reasoning faculties read the history of the gods set up for adoration in the Mosaic dispensation, and are still worshipped by the theological world; but all were urged to be true to themselves, and cultivate that spirit of truth which is inherent in every one, for they that worship must worship in spirit and in truth. In the evening Mrs. Green addressed a fair audience, on "Scenes in the Summer Land." Several grades of spirits were illustrated, showing how all gravitate to the spheres they are most fitted for, and plainly showed that all duties unperformed here must be atoned for; therefore, that which a man sows that shall he reap.—Con.

BISHOP AUCKLAND: Gurney Villa, Temperance Hall, May 31.—At 9 a.m., developing circle; after singing, the guides of Mr. Joseph Eales opened the meeting with an invocation, and followed with a stirring address, after which others of the sitters went under control. There is a mark of progress in these meetings. At 6 p.m., the guides of Mr. William Corner gave us a few remarks on "Spiritualism." Then the guides of Mr. Jos. Eales gave us a lengthy discourse on "Spiritualism and its attributes." Both these mediums are improving wonderfully in their mediumship. Mr. John Condrace presided; there was a good attendance.—June 14, Mr. John Scott at 2.30 and 6.—Geo. WILLIAMS, 661, Tottenham.

MIDDLESBOROUGH: May 31.—Present, 5 officers, 26 children, and 4 visitors Programme: silver and golden-chain recitations, marching and calisthenics, after which several poems were given to the children to commit to memory, as we intend having an Anniversary at an early date.—R. H. KNEESHAW, Guardian.

NORTH SHIELDS: 6, Camden Street, May 31.—Mr. J. Rutherford, of Sunderland, gave a very instructive address on "The Scientific Means of Grace." He touched upon Hereditary descent, Phrenology, &c., and showed that the only way to raise humanity was to discover and uproot the causes of the evil from which we would free them; instead of allowing the seed to be sown, and trusting to some future faith, to prevent the natural course of cause and effect. The discourse was, I think, highly appreciated by all present.—R. HEDLEY.

HOLTON: 227, Holton Street, May 31.—The illness of our Secretary has of late stopped reports, but I am glad to say he is now with us again. Our meeting commenced with a short address by Mr. H. Cobley on "Spirit Identity," which was appreciated by a respectable audience. A trance address by "Joseph Lawrence" through Mr. Webster was very instructive. Six questions were given by the audience, and the Control answered them in such a manner as to obtain great applause. We commenced our circle by singing, and I am glad to say a small choir is being formed through the assistance of Mr. H. May and friends, which will greatly enhance the conditions of our meetings.—D. JONES, Sec., H.P.S.

PROGRESS OF SPIRITUAL WORK.

WEST HARTLEPOOL: Druid's Hall, Surtees Street.—On Tuesday evening we had Mr. J. C. McDonald's discourse, entitled "Remove the Stone," and it would have been well if the hall had been full of Spiritualists, as the address dealt mostly with the errors existing amongst us, and is highly calculated to do a great amount of good, more particularly to heads of families having mediums undergoing the process of development. I consider the discourse worthy of being put into tract form for general distribution. The hymn, "Father of Humanity," was sung in an excellent manner, the audience applauding his guides heartily at the close.—On Wednesday evening we met earlier, and the subject for Mr. McDonald's guides was chosen by the audience, resulting in the three following being handed to our president, Mr. W. Ashman, viz., "The Origin of Man"; "The soul and spirit: their creation in, and ultimatum after leaving, the physical body," and "Does Man live after Death?" The guides took the subjects in order, and dealt with them in a very satisfactory manner, especially the second subject. Mr. McDonald then sang with powerful effect one of Longfellow's poems, entitled "The Arsenal of Smithfield," and afterwards an Italian operatic song, entitled "Mestrio de patrio Deo," and was again loudly applauded. On Tuesday and Wednesday he gave phrenological delineations, which were pronounced to be exact portrayals of character in each case. On Wednesday evening we concluded with a Coffee Supper, which was partaken of by about thirty-four persons, and genially presided over by Mrs. Anderson and Miss Gertrude A. Wardell, who generously provided it at their own joint expense, and to whom, and their respected mothers, our warmest thanks are due. The pleasure of the proceedings was enhanced by the presence of Mrs. and Miss Lester of Middlesbrough.—On Thursday night we found ourselves perched on the wagon again, doing good work outside. Mr. McDonald's subject was "Faith-healing, Thought-reading, Magic and Spiritualism." This many-sided subject was exhaustively dealt with; facts were explained, falsities exposed and shams denounced; Spiritualism, it was remarked, enforced upon its adherents truth and love and pure and holy lives. The attention was as good as could be expected under the circumstances, and we have no doubt that Mr. McDonald's visit, coupled with our own efforts, will do much towards assisting the Cause. We wished him God-speed in the fervent hope that he will soon visit us again. I have omitted one incident in reference to the evening meeting:—A lady town missionary, who had been very busy amongst the crowd, asked permission to say a few words, which was granted. She mounted the wagon, and for fifteen minutes harangued the crowd on her belief in Jesus. After she had concluded and was passing down, I merely said, "You believe in salvation by deputy," when her male colleague said, "Is this your belief?" I answered, "Yes," when he immediately replied, "You ought to have six months then." So much for the charity of Christians, who are always so full of love for their neighbours when their principles are in the least trench upon. On Sunday, owing to the absence of Mr. Jos. Stevenson, the writer took the service, and discoursed on "Religious truths." In the evening, Mr. W. Ashman gave a highly intellectual address on "Sunshine and Shadow, or good and evil contrasted."—W. WARDELL, Sec., W. H. S. A., 8, Havelock Street.

DEVONPORT: 98, Fore Street, May 31.—At 11.0 a.m., the controls of Mr. Tozer discoursed on the passage of scripture—"Take no thought what ye shall speak," &c., &c. This passage was often read, yet seldom understood. Preachers differ from the followers of Jesus, for while the former spend much of their time in the preparation of sermons, the latter, under the influence of the spirit-world, were, without preparation or study, able to stand day after day and preach to the people the grand truths concerning the life they are required to live that they may enjoy a life of happiness hereafter. In the afternoon, at the usual circle, after the guides of Mr. Tozer had spoken for a short time, the controls of Mr. Leeder spoke of the period of the Church's Year (Trinity Sunday), and of the mystery which the word "Trinity" brings on the minds of the people; and stated that mysteries will not do for the nineteenth century, but that reasonable doctrines are now required for the guidance of men. In the evening the controls of Miss Bond discoursed on "Is the Bible necessary for man's happiness?" First, it was necessary to consider what man is—a progressive being capable of rising above the material element, and bringing himself in affinity with the higher order of beings. There are many Christians who affirm that the Bible is necessary for man's happiness. True, the Bible has been the means of civilizing many, but man's happiness is not to be contained in a book. Many hundreds of souls have passed into spirit-life who never knew anything of the Bible or of God, and are now inhabiting spheres far above many who have been taught to read it. What can be said of this? It contains many grand and glorious truths, and those who study it may improve morally. They then proceeded in full to show why the Bible is not necessary for man's happiness, stating that many portions of the Bible were given by inspiration, by which means information and intelligence could be obtained at the present day.—iHox. Sec. D. F. S. S.

MIDDLESBROUGH: Granville Lecture Rooms, Newport Road, May 31.—We had another disappointment through Mr. Scott not making an appearance. We were impelled, therefore, to resort to some other mode of conducting our morning service. The plan we adopted was the formation of an experience meeting, which proved very interesting. In the evening Mr. Kneeshaw spoke on "Spiritualism and its use"; he remarked that it was a subject which had been known throughout the Christian age, but the priests, secreting the knowledge, taught the people that they were the sole representatives of Christ. Then the Dissenters promulgated a belief in the blood of Christ, but the Spiritualist teaches that man is his own representative, and that, between him and God, there is no mediator. He teaches that the man who commits a crime will receive the consequent punishment. This splendid address compensated us for our morning's disappointment.—A. McSKIMMING, Sec.

PLYMOUTH: Richmond Hall, May 31.—At our circle the guides of Mr. Hill and Mrs. Trueman gave us some more grand teachings from the spirit-world.—At the evening service we had a good attendance. Mrs. Chapman opened with an invocation, when the guides of Mr. Hill delivered a most eloquent address, taking for their subject "A Tree without branches," stating that man was oftentimes mentioned as a living

tree, that it remained with us what branches we should bring forth throughout life; that we should plant within us the spiritual tree, that it may be watered with the spiritual waters of God, and bring forth branches that would lead us on to a brighter sphere, which our Heavenly Father has prepared for us. But they were sorry to say there were many men who had passed away without developing any of the Spiritual Branches, which our Infinite Father had given them to cultivate for their own salvation and that of others; therefore, they found themselves in darkness after transition. Mrs. Trueman again gave several clairvoyant descriptions with names, all but one being recognised.—PLYM.

SOUTH HERTON:—Mr. Jonathan Hodgson gave a farewell address in the house of Mr. George Collins, to a few friends, on the eve of his departure to America, on May 25. The guides took for their subject "The Effects of Spiritualism upon the Social and Moral Conditions of Society," which they discussed in a heartfelt and stirring manner, showing that even Spiritualism made the best of friends to part for a time. Mr. Hodgson is a most powerful healing medium, and will be greatly missed in the North of England, and it is with feelings of deep regret that he has left Old England's Shores, as he was much respected by all who came in contact with him, for his kindness, for his instructions, ever ready to try to uplift humanity. No doubt he will get a warm welcome when he arrives in America, as he goes out to some old friends who stand greatly in need of such a spiritual monitor. Mr. Hodgson was not much known as a platform speaker; his main spiritual gift was the healing power, and some wonderful cures have been done by him lately.—WM. GRAY.

MANCHESTER: Temperance Hall, Tipping Street, May 31.—Our speaker was Mr. Clarke, of Pendleton. I was absent from the morning service, and am therefore unable to report it. In the evening the guides chose for their subject, "Spiritualism and what it teaches." He showed that it teaches the existence of a God. All religions profess to do the same, but fashion their God according to their own conception. He drew a powerful picture of the contrast between the Calvinist's and the Arminian's God, but showed that God is the father of all humanity, that he is just and loving, not preferring one before another. Spiritualism teaches, and not only teaches, but proves beyond the possibility of doubt, the immortality of the human race. It advocates freedom in its fullest sense, freedom of action as well as of thought; through the endless ages of eternity man will continually progress. It was a magnificent discourse, and was listened to with profound attention. I am glad to say that we are making great progress, and have our meetings attended by intelligent and earnest enquirers after truth.—W. LAWTON, C.S., M.S.S.S., 46, Gray Street, Kirby Street.

BRADFORD: 448, Little Horton Lane, May 31.—Mrs. Butler's control spoke in the afternoon on "Shall we meet beyond the river?" taken from a hymn that was sung. They gave us a beautiful illustration of the river, telling us we had no need to cross the river to meet each other; we could meet each other here.—In the evening the control gave us his experience on entering spirit-life; how different from what he expected to find it, telling us Mrs. Butler was the first medium he had the pleasure of speaking through, at Leeds, being a well-known Leeds man. Then he took for his subject, "What is our mission?" giving a beautiful discourse on the mission of spirits. We had a good congregation, and splendid harmony filled the room, every person going away fully satisfied.—COR.

NEWCASTLE:—Mrs. Britten's visit here terminated on May 27, when she lectured to a very full house upon "Death and the After-Life." Her inspirers charmed the audience with a most beautiful address. Somehow they appear to have the power to reach the hearts of their hearers, and to awaken in them not only a desire for a higher life, but also an enthusiasm for the facts and philosophy of our glorious Movement; their influence upon minds fresh to our teachings is marked. We trust that Mrs. Britten may be long spared to us as a pillar of strength to our Cause. Mr. J. B. Tilley, of Sunderland, delivered a most excellent address on Sunday last, upon "The Ideal Church of the Future." We should much like to see this gentleman more widely known amongst the Spiritualists; his addresses here have deservedly won hearty appreciation, and the above-named was no exception. Friends, invite him to speak at your meetings.—ERNEST.

COLLUMPTON: Unitarian Chapel.—The few friends, who constitute the congregation at this place, have given the writer an invitation to become their regular preacher, for three months on trial as a preliminary arrangement. This appointment is to be appreciated, chiefly as affording one a centre of work which might extend over a wide district. The chapel is practically empty, the attendance having become the barest handful. Thus we have to begin at the foot of the ladder; if new hearers can be attracted at the rate of one at a time, the chapel must in time become filled, which it deserves to be. The writer commenced his regular duties last Sunday, by giving two discourses. The subject in the afternoon was, "A plea for patience, wisdom, and prudence in spiritual work"—James, v., 7, 8; in the morning on "The love of God realized in personal experience"—1 John, iv., 16. The influence of both services was very good.—OMEGA.

BATLEY CARR: May 31.—We had a most excellent meeting, Mr. David Richmond, Darlington, occupying the platform. In a few appropriate remarks he was introduced to the audience as the "Pioneer" of Modern Spiritualism in England. In the course of his remarks, which were upward of an hour in duration, he traced the development of the Shakers, and showed how that body from its commencement had enjoyed spirit-communion, which they had kept to themselves, and this for a long number of years before Modern Spiritualism made its appearance. He then traced in a very graphic manner the connection and bearing upon each other of Christianity, Shakerism, and Spiritualism, in which the Scripture was elucidated in such a style as carried the audience along with him. The room was quite full; and the occasion was one long to be remembered.—ALFRED KITSON.

BURNLEY:—Two excellent Spiritualistic meetings were held at the house of a friend in Padiham Road, on the evenings of May 14 and 15, the medium being Mr. Greenall, of Manchester. Two excellent discourses were given by his spiritual guides. At their close the medium was left in a clairvoyant state, and thus was enabled very accurately to describe some of the departed friends of the sitters, almost all of the descriptions being immediately recognised. Mr. Greenall surrenders himself unreservedly into the hands of the spirits, and is in a fair way to become a medium of note.—COR.

GLASGOW: Flower Service, May 31.—We had a unique experience in the form of a floral service commemorative of the passing on of Mr. John Urquhart, a gentleman who recently became acquainted with and convinced of Spiritualism. During the recent spell of severe weather, he contracted a severe cold which caused congestion of the lungs, and set him free from the body nine days afterwards. We were all much surprised at the suddenness of his transition, and the deepest sympathy was felt and expressed for his wife and children. It was thought wise to embody the spiritual philosophy in a public manner, and if possible show the "better way" of holding a memorial service. The idea was heartily taken up and carried out by the members. Contributions of plants, cut flowers, and fern and other leaves were liberally forthcoming, which were tastefully arranged upon and around the platform, giving it a most beautiful appearance, members and friends also wearing flowers. The services were opened by singing "We do not die," followed by a brief but impressive speech by the president, Mr. Jas. Robertson. After singing the beautiful "When we hear the Music Ringing," Mrs. Wallis was influenced to offer an earnest invocation, and a short address which was eloquent and full of pathos and feeling. The purport of it was, that none were so fit to affirm Immortality, or so well able to comfort the mourners, as spirits who have entered the higher life, the loved friends themselves who were "not lost but gone before." Thus Spiritualism answered the three great questions: "If a man die shall he live again?" "What of the Dead?" and "Shall we know each other there?" At the close, Mr. F. Griffin played on the American Organ a beautiful piece from Mendelssohn, during which Mr. Wallis was controlled, and spoke upon the subject of "Social states in Spirit-life," prefacing the lecture with appropriate words respecting the occasion. He claimed that the "one touch of nature which made the whole world kin" was the magic touch of sorrow and suffering, which called forth sympathy and brotherly kindness. It is impossible to give a synopsis of the speeches, or convey any idea of the tide of feeling which flowed from heart to heart. Every one was touched and benefitted. The simplicity, beauty, and contrast to the gloom and cold cheerlessness of ordinary services of the kind were so strongly marked that every one felt it had been good to be there; all hearts responded to the appeal of love.—F. D. X.

STONEHOUSE: Union Place, May 31.—Morning: Subject, "The fire engine," medium, Mr. W. Burt. The control dealt with the subject in an illustrative, voluntary and religious aspect, impressing the necessity of boldly, honestly, and willingly assisting in extinguishing the hell-fire doctrine of Christianity. The subsequent circle was well attended, and uninterrupted communications from several spirit friends were given, with clearness and precision. 7 p.m.; subject, "The Rainbow," prefacing the discourse with a description of the orthodox belief of Noah's ark, and the antediluvian age, and the setting up of the rainbow as a covenant that no more should the world be destroyed by water. Did their hearers think that the rainbow was a fixed substantial body, if so, they were in error. He explained why some will see more colour in the rainbow than others. Many and various were the arguments advanced, and sound and useful lessons of morality taught, showing nature to be the grandest display of omnipotent power. Circle; the willingness and intelligence of the various controls, greatly astonished those of the audience who were strangers to the phenomena of Spiritualism.—Cor.

SOUTHEA: 41, Middle Street.—The last three or four Sundays several fresh controls have spoken through our medium, Mr. J. Horstead; notably I may mention "Lord Palmerston"—"The way of the World"; "Tom Hood"—"The Poetry of Nature"; and last Sunday we had "The late Gen. Gordon"—"England blundering"; also "William Wordsworth"—"The Literature of the Day." When the orations were ended, several good clairvoyant descriptions were given and recognised. We are increasing in power slowly. We have had a few strangers to our circle lately, and we hope in time to develop them to carry on the work.—W. H. TERRY.

WALWORTH: 43, Manor Place, May 31.—A lecture was delivered by Mr. James Veitch, on "Faith Healing." Healing existed, he claimed, prior to the time which is ascribed for the introduction of Christianity. The exclusive character which is given to Faith Healing by a certain class of Christians, inasmuch as they contend that it can only be brought by implicit faith in certain doctrines, he denied to be true. Instances were given of cures performed by healers connected with Spiritualism, which were far superior and greater, and more likely to be regarded as miracles, than any which are taking place to-day amongst Christians in their Bethshans. Mr. Raper, after the lecture, gave us ample proof that he possessed this beneficent power to a great extent. Persons present testified to the good they have received from his treatment.—Cor.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: June 7 & 11 inclusive, Walsall; 14, and week, Middlesbrough; 21 and following days, Belper; 28 and following days, Northampton; July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepscar, Leeds. For open dates and terms, address, Mr. John C. McDonald, 1, Milton Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

B. PLANT, Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, Manchester.—Appointments: June 7, Sheffield; 14, Falcit; 21, Heywood; 28, Regent Hall, Rochdale.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JUNE 7th, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Floral Service in memory of Mrs. Makkougall Gregory.
HOXTON.—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.
KENNINGTON.—Town Hall, High Street, at 7: Mrs. Cora L. V. Richmond, "Spiritual and Material Portents."
KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatbridge, "Jesus and Modern Spiritualism c. The Church." Saturday at 8, Seance, Mr. Walker.
KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance. The Room to be let on other Evenings.
MARLBOROUGH ROAD.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hopcroft; at 7 p.m., Lecture; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first), Mrs. Walker; Thursday, 7.45, Clairvoyance, Mrs. Prichard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Mr. Veitch, "Faith Healing: What is it?" At 8.30, Healing.

WEEK NIGHTS:

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers.
Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
KILBURN.—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8.
Wednesday, 2 to 6, Mr. Hawkins: Healing.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster, Hoxton.—Perseverance Coffee House, 69, Hoxton Street. Friday, at 8, Mr. Webster.
NOTTING HILL.—Claremont House, 63, Faraday Road, Ladbroke Grove Road. Thursdays at 7.30.
FITEBOY SQUARE.—"Hearts of Oak" Coffee Tavern, 16, Charlotte Street, Monday, at 8.30.

PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: No Information.
BAOUP.—Public Hall, at 2.30 and 6: No Information.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Hepworth and Miss Armitage.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Ellis.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Developing Circle; at 6. BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30.
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6: Mr. Clayton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Holdsworth.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Miss Musgrave.
Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. Woraman.
Milton Rooms, Westgate, at 2.30 and 6: No Information.
CARDIFF.—At Mrs. Cooper's, 50, Crookherblown, at 6.30.
CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: No Information.
COLLUMPTON.—Unitarian Chapel, at 3 and 6: Rev. C. Ware.
DERBY.—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.
DUNFORTH.—Heydon's Hall, 98, Fore Street, at 11, Mr. W. H. Toser; at 6.30, Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30.
FELLING.—Park Road: at 6.30: No Information.
GLASGOW.—2, Carlton Place, South Side, at 6.30, Mrs. Wallis: "A Spiritual View of the Parable of Lazarus."
HALIFAX.—Spiritual Church, 1, Winding Road, at 2.30 and 6 p.m., Misses Cowling and Sumner. Monday, Service, 7.30.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 5.30: Mr. W. H. Robinson.
HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
JERSEY.—68, New Street, at 3 and 6.30: Local.
KINGSLY.—Lyceum, East Parade, 2.30 and 5.30: Mesdames Ingham, Sunderland, and Wade, and Miss Wilson.
KILLINGWORTH.—At Mr. Holland's, at 6, Circle.
LANCASTER.—Athenium, St. Leonard's Gate, at 10.30 & 6.30.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Yarwood.
Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mrs. Bailey.
Wednesday, 8 p.m., General Members' and Friends' Seance.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Local.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. J. Morse. Sec., Mr. J. A. Smith, 106, Granby Street, Princes Road.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
62, Fence Street, at 6.30, Local Mediums.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. B. Tetlow.
Bridge Street, Pin Mill Brow, Ardwick, at 2.30, Mr. W. Johnson. Tuesday at 8.
MORCAMBE.—Rembrandt Studio, Crescent, at 6.30:
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local.
MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. B. Tilley.
NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mr. J. S. Schutt; and on Monday at 7.30 p.m.
NORTHAMPTON.—Cowper Cottage, Cowper Street.
NORTH SHIELDS.—6, Camden Street, at 6.15: Mr. W. C. Robson.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.
Tuesday, 7.30
OLDEAM.—176, Union Street, at 2.30 & 6, Mr. Johnson.
OSWALDTWISTLE.—At Mr. Jno. Robinson's, 28, Victoria Street, at 6.30, Mr. Z. Newell.
PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30: Mr. Pearson.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Circle; at 3, Circle; at 6.30, Mr. Stentford.
10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Bart.
8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.
3, Sinal Lane, Friday at 8 p.m., Mrs. Sparkes.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. J. Armitage.
Marble Works, 2.30 and 6 p.m., No Information.
Wednesday, Circle at 8.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
SHEFFY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mr. Swindlehurst.
SPENNYMOOR.—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.
STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "Superstition," and Circle; at 7, "The Fall of Man," and Circle. Medium, Mr. W. Burt.
SUNDERLAND.—323, High Street West, at 6.30: Circle.
TUNSTALL.—13, Rathbone Place, at 6.30.
WALGALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. Jos. Stevenson.
WEST FELTON.—At Mr. James Carr's, 16, Wood Row, Twizle, at 6 p.m.
WISKEY.—Hardy Street, at 2.30 & 6, Mr. Peel.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

T. ROSCOE, Inspirational Speaker, 58, Toxteth Street, Droyliden, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.—2, Carlton Place, South Side, Glasgow:

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 50, Langside Road, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.

Sundays: June 7, Manchester; 14, Blackburn; 21, Rochdale, Marble Works; 28, Halifax; July 5, Manchester; 12, Leeds, Edinburgh Hall; 19, Rochdale, Marble Works; 26, Oldham; Aug. 2, Bacup; 9, Leeds, Psychological Hall.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights, M or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W. Early communications requested.

M. J. S. SCHUTT'S APPOINTMENTS.—June 7 & 8, Newcastle; 9, 10, 11, North Shields; 27, July 5, 19, Aug. 12, 16, Yorkshire District Committee; July 12, Ardwick, Manchester; 26, Pendleton; Aug. 9, Leeds, Edinburgh Hall; 23, Blackburn; 30, Ardwick, Manchester; for open dates, &c., address: Elliott Street, Sliden, via Leeds.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, June 7, 8, 14, 15, 16 & 17; NORTHAMPTON, June 31 & 22; MANCHESTER, June 28 & 29; SHEFFIELD, July 18; NEWCASTLE, July 19 & 20; NORTH SHIELDS, July 21 & 22.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, and as all his Sundays are now engaged, application for week-night lectures can only now be answered.

For terms and dates, for week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

"MENTAL MAGIC," Illustrated.—The A.B.C. of Elementary Occultism, Experimental and Curative, also Clairvoyance, the Magic Mirror, and the New Phase of Spiritualistic Mediumship, nearly 200 pages, quarto, 5s., post free.—ROBT. H. FRYAN, Bath.

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & Lex et Lux. PHYSICANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 126 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea private* Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra, best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

TO AMERICANS VISITING EUROPE.

GENTLEMEN.—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk ...	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed ...	2 10 0	"	3 10 0
All Wool Trousers ...	0 16 6	"	1 10 0
Suit of best Angola ...	2 10 0	"	3 10 0
Black Twill Morning Coat ...	2 10 0	"	3 10 0
" " " Vest ...		"	

Soliciting the favour of a trial,—I remain, Gentleman, your obedient servant,

JAMES MALTBY,

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application. City Atlas Bus from the Bank, and Atlas Bus from Charing Cross pass the door.

CALL AND SEE

MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.

Making one equal to two Shirts, lasts clean double the time, a saving in washing, and at same price as ordinary Shirts, 5/6, 6/6, 7/6, a reduction on taking half-a-dozen.

In 2 Vols., 10/6.

BACK TO THE FATHER'S HOUSE.

AN INSPIRATIONAL PARABLE.

E. W. ALLEN, 4, AVE MARIA LANE, E.C.

In the Press, and will shortly be Published.

My Own Philology.

By A. TUDER.

BEING a Continuation of the Parts already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGE, by the explanation of the Ideals, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of Melville's "VERITAS," is sufficient to explain the lines on which the Work is written.

WHAT IS BROWN'S AMERICAN VEGETABLE VITALIZING MIXTURE FOR?

IT is a certain and positive Cure for Nervous Debility, Indigestion, Palpitation of the Heart, and all Affections of the Nervous System. It never fails in giving satisfaction in all cases. Prepared by

W. M. BROWN & SON, 50, STANDISH STREET, BURNLEY.

THE GREAT AMERICAN MEDICAL BOTANISTS,

Members of the Eclectic Medical College of Pennsylvania, U.S.A., also Members of the National Association of Medical Herbalists of Great Britain.

IN BOTTLES AT 2s. 6d. AND 4s. 6d. EACH.

A GENERAL SERVANT wanted in a homely family. An experienced person preferred. Write to "A. D.," care of Mr. Burns, 15, Southampton Row, London, W.C.

A LADY wishes to meet with two Ladies to share a well-appointed home. Earnest inquirers into the truth of Spiritualism preferred. Address, LEX, care of J. Burns, 15, Southampton Row, W.C.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging for 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

TO LET.—Bedroom furnished, to Young Gentleman, with use of Sitting Room. Opportunity for Investigation of Spiritualism.—Mr. SWATRIDGE, 88, Fortess Road, Kentish Town, N.W.

Mr. and Mrs. HAWKINS, Magnetic Healers.

A HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residence.—43, Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station). Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

CURATIVE MESMERISM AND CLAIRVOYANCE

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 5, Rue du Mont-Dore, Paris. Clairvoyant Consultation by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. RAPER, Herbalist, also Healer of many years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—12, Montpellier Street, Walworth.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Welbeck Street, Cavendish Square, W.

BRIGHTON.—Mrs. DAVENPORT, Magnetic Healer, visits Patients and receives them as Boarders. Treatment by Magnetism, Massage and Movement.—Dorset House, 23, Waterloo Street, Hove, Brighton.

MR. HAGON, Business Clairvoyant and Magnetic Healer 21, North Street, Pentonville. Patients attended at their own homes.

W. R. PRICE, MEDICAL MESMERIST, 134, Brayard Road, Hollydale Rl. Peckham, (of many years' experience both at home and abroad), receives patients for treatment—Mornings, 11 till 1; Evenings, 7 till 9; or attends at their own residences if desired. Clairvoyant diagnosis when required.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Dayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER, 25, Ordnance Road, St. John's Wood Terrace, N.W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hampstead Road, N.W.

TWO MESMERIC PRACTITIONERS.—Zinc and Copper Disks for assisting in the production of the mesmeric sleep. Well made and finished, 4s. per dozen, and upwards.—J. BURNS, 15, Southampton Row, W.C.

MR. A. MONTGOMERY, Magnetic Healer and Mesmerist, 167, Seymour Place, W. Tuesday, Wednesday, Thursday and Saturday: 10 till 5.

MR. J. J. VANGO, 22, Cordova Road, Grove Road (near G.E.R. Coborn Station), Trance, Test, and Business Clairvoyant. Seance (for Spiritualists only) Sunday evenings, 7.30. A Seance on Wednesday evenings, at 8.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

MR. W. EGLINTON requests that all communications may be addressed to him personally, at 6, Nottingham Place, W.

FRANK HEKKE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT. Address: Kingsley, by Frodham, Cheshire.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—69, Lisson Grove, Marylebone Road.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 16, Bury Street (entrance in Gilbert Street), opposite the British Museum and off Oxford Street. Hours: 2 till 7 daily. Private families visited in evenings.

MRS. CANNON, 3, Rushton Street, New North Road, Hoxton. Trance, Test and Medical Clairvoyant. Seance for Spiritualists only, on Monday and Saturday evenings, at 8 o'clock. Thursday, developing. At Home daily, from two till five, except Saturday, and open to engagements.

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth, Marriage, &c. Fee, 5s. Short remarks alone, 2s. 6d. (Stamps.) Time and Place of Birth, Sex. Letters only.—ZAL, care of K. Jones, 21, Kingarth Street East, Moors, Cardiff.

ASTROLOGY AND ASTRONOMY.

DR. WILSON may be consulted on the Past, and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

PHRENOLOGY & ASTROLOGY.—Delineation of Character, Trade, Health, &c. from photo, 1s. Nativities cast. Questions, and all important events of life answered by letter.—"WALKS," 2, Iretton Street, Bradford, Yorks.

FROM THE CRADLE TO THE GRAVE.

THE PAST, PRESENT AND FUTURE Events of Life proved by Astronomical Calculations. NATIVITIES Cast, Yearly Advice Given and Questions Answered. Send Stamp for terms to NAPTUNE, 28, Little Russell Street, London, W.C. Near the British Museum.

ASTROLOGY.—Nativities cast. Advice on Business, Marriage, Health, direction of success, &c., by letter.—WALES, 2, Iretton Street, Bradford, Yorks.

YOUR Astro-Chart of Life for this Year, shewing 12 months' events, relating to you. Fee, 2s. 6d. Time and Place of Birth required.—NADIA ZENITH, 29, King Street, Spennymoor.

"MIRROROLOGY."—Descriptive of the Black, Concave, Oval, Magic Mirror for developing "Spiritual Insight," by the inventor of the "Perfect Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROBT. H. FRYAN, Bath.

CRIPPLED AND DEFORMED CHILDREN.—A few Vacancies at the new Cripple's Home, 6, Osanburgh Street. The new treatment (Magnetic) practised here has proved remarkably efficacious and curative in some extreme cases of deformity, imperfect development, and spinal and nervous disorder. Patients, not being inmates, may be treated at their own homes. A few free beds reserved. Visitors received between 11 and 1 daily. Particulars from the Lady Superintendent, MARGARET, LADY SANDHURST, 18, Portland Place, W., and Mrs. HENRY DUNCAN, 17, Upper Wimpole Street, W.

PARALYSIS IN CHILDREN.—A Lady who has cured her own little girl or Children by Massage and Electricity, would be glad to take charge of one or two children similarly afflicted for treatment.—Address, letter only, Mrs. K. S., care of Cavendish Library, 65, Weymouth Street, Portland Place, W.

ROCK CRYSTALS.—Balls, perfectly round and polished, three-quarter inch diameter. Flat pieces, heart-shaped, one-and-a-half by one-and-a-quarter inch and three-eighths thick.—Send for prices to J. BURNS, 15, Southampton Row, W.C.

LONDON: 37, QUEEN SQUARE, BLOOMSBURY, W.C.

SHIRLEY'S OLD-ESTABLISHED TEMPERANCE HOTEL

BEDS, 1s. 6d. & 2s. BREAKFAST AND TEA, 1s. 3d

THIS House has been established 30 years, is very central, quiet and convenient for the West End or City; about four minutes from Holborn, where there is a continuous line of Omnibuses to all Parts. It is the most central part of London for all the Railway Termini.

The following Testimonials, taken from the Visitor's Book, in which there are many hundreds, will show the estimate in which the Hotel is held.

J. MACKENZIE ROBERTSON, Esq., Edinburgh.—"Have much pleasure in expressing my gratification at the comfort and courtesy I have experienced at this hotel during a stay of a week."

Rev. H. E. HOWSE, Reading.—"Much gratified with finding so comfortable a Temperance Hotel, and advantageously situated."

References also kindly permitted to Mr.

J. ROBERTS, Esq., Bourne.—"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend SHIRLEY'S to all our friends."

J. PUMPHREY, Esq., Birmingham.—"I should like to find such another house in every town I visit."

BURNS, Publisher of the MEDIUM.

Now Publishing.

Price 7s. 6d.; Four Copies for the price of Three.

Essays from the Unseen.

DELIVERED THROUGH THE MOUTH OF W.L., A SENSITIVE,

AND

RECORDED BY A.T.T.P.

ILLUSTRATED WITH

Ink Photo of the Recorder,

and Fac-similes of Drawings done by the Sensitive, of "Thomas Paine," "Julian," and "Busiris."

INTRODUCTORY CHAPTER—HOW THE WRITER CAME TO BELIEVE IN SPIRITUALISM.

AN UNIVERSAL PRAYER, BY THOMAS PAINE.

ORIENTAL CONTROLS.

(18 Controls.)

ANCIENT GREEK AND ROMAN CONTROLS.

(22 Controls.)

MISCELLANEOUS CONTROLS.

(11 Controls.)

CONTROLS OF THE RENAISSANCE.

(18 Controls.)

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

JAMES McGEARY,

(Usually known as Dr. MACK.)

✱ Magnetic Physician, ✱

44, ST. JOHN'S WOOD ROAD,
N.W.

~~~~~  
DEFECTS OF EYESIGHT A SPECIALITY.

Hours, 9 till 4.

J. COMMODORE STREET,

Student of Occult Forces,

AND

Metaphysical Hygiene,

Private Classes, formed by Appointment, for Instruction in the Occult Sciences.

CHROMOPATHY, OR COLOUR BATHS  
for the Cure of Disease.

44, ST. JOHN'S WOOD ROAD,  
LONDON, N.W.

(Opposite Entrance to Lord's Cricket Ground.)

At Home, 9 a.m. to 12, and 4 to 6 p.m.

**F. FUSEDALE,  
Tailor and Habit Maker,**

Style, Quality and Cheapness combined with Durability.  
500 PATTERNS TO CHOOSE FROM.

Made on the Premises at the Shortest Notice. Goods direct from the Manufacturers, all Wool and shrunk.

SUMMER SUITS from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

**LIVERPOOL PSYCHOLOGICAL SOCIETY.****SERVICES**

IN CONNECTION WITH THE

**Opening of Daulby Hall,**

DAULBY STREET, LONDON ROAD, LIVERPOOL.

ON SUNDAY, JUNE 14:—At 10.45 a.m., Mrs. EMMA HARDINGE-BRITTEN will deliver the Dedictory Address. Subject: "The Two Worlds."

At 2.30, Mr. J. J. MORSE will deliver an Address in the trance state.

Evening at 6.30, Mrs. E. H. BRITTEN. Subject: "Spiritualism in many Lands."

ON MONDAY, JUNE 15:—A CONFERENCE of Members and Friends will be held in the Committee Room at 8.30 p.m.

Evening at 7.30, Mr. WALLIS will give an Address; to be followed by Mrs. E. H. BRITTEN, who will deliver an Address. Subject: "Spiritualism, the World's Redeemer: a Challenge to all Opponents."

ON TUESDAY EVENING, JUNE 16:—A SOCIAL TEA MEETING will take place in the Large Hall at 6.30; after which, Mrs. BRITTEN, Messrs. MORSE, WALLIS, EVERITT, and other Friends will address the Meeting. Several Pieces will be sung by the Choir during the evening. Tickets, 1/- each.

ON TUESDAY AFTERNOON, at 2 o'clock, Covered Waggonettes will leave Daulby Hall to take Members and Friends a drive to Hale, by Woolton, Sefton Park, &c., returning to Daulby Hall in time for Tea. Tickets for drive and tea, single, 3/- each; lady and gentleman, 5/-; or for drive only, 2/- each.

ON WEDNESDAY, JUNE 17:—A CONFERENCE of Friends interested in the Lyceum Movement will be held in the Committee Room at 3 o'clock.

In the Evening at 8 o'clock, Addresses will be delivered in the Hall by Mr. WALLIS and other Friends. Mrs. GROOM giving clairvoyant descriptions at the close.

ON THURSDAY, JUNE 18:—At 8 p.m., A PUBLIC CONCERT will take place in Aid of the Building Fund. Mr. H. CRIGHTON, Conductor. Silver collection at close.

ON FRIDAY, JUNE 19:—A DRAMATIC PERFORMANCE will be given by the Saker Dramatic Club, in Aid of the Fund for Furnishing the Hall; commencing at 7.30. Mr. J. J. DIAMOND, Manager. Silver collection at close.

ON SATURDAY, JUNE 20:—A LYCEUM CONFERENCE will be held in the Committee Room at 4 o'clock. At 5.30, a Public Opening of the Children's Lyceum will take place, when the Children will be put through their Exercises, and will sing several Songs, &c. Collection at close for the Children's Book Fund.

The Liverpool Spiritualists beg to give a cordial invitation to all Friends of the Movement to assist in the Opening of their New Hall, especially those Friends in Lancashire and Yorkshire who reside within easy reach of Liverpool.

If any Friends who intend to favour us with their presence will communicate with the undersigned, arrangements will be made for their accommodation.

JOHN LAMONT, 45, Prescott St., Liverpool.