



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.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 845.—VOL. XVII.]

LONDON, JUNE 11, 1886.

[PRICE 1½D.]

WHY DO SPIRITS NOT GIVE THEIR NAMES?

IMPORTANT CONSIDERATIONS FOR ALL MEDIUMS AND INVESTIGATORS.

In the MEDIUM for May 21, the following question from a correspondent was published, with the desire that it would receive as many answers as possible: "How is it that spirits, when speaking through a medium, cannot give their name when asked for it?"

There are many mediums constantly engaged in giving communications from spirits. And the difficulty in giving names is often felt to be the chief obstacle to complete success. The investigator naturally thinks that if spirits can give one kind of information, why not another, especially when it is so closely related to their personality as their own name, recently worn in earth-life; and the existence of this difficulty occasions a feeling of acrimony and dissatisfaction which is one of the greatest barriers to successful spirit communion. Many mediums are much distressed by the unexpressed exactions of sitters, who make demands and pass judgments which the mediums feel to be exacting and unjust. This question having been sent to us, we thought it a fine opportunity to elicit light on the matter, both for the guidance of sitters in what they ought to expect, and also for the protection of mediums, by enlightening their sitters so that their influence would be more congenial and helpful towards success. We have been disappointed in the fact that the question has been almost completely ignored. Mediums, on whose behalf the matter was ventilated, have treated it with silence, and the best reply has come from personal solicitation of the medium who gave it. We do not blame mediums for this, they are often occupied with the affairs of life in addition to mediumship; some of them have not the gift of literary composition; others may be in such a state of development that they cannot throw much light on the subject, but it is only just to observe that some mediums unfortunately regard it as a personal insult to desire any form of knowledge other than that which implies implicit and unquestioning credence in their oracular statements. If you are a good sitter, you must swallow all without question, thought or scruple; and the spirits are supposed not to wish to tell you this, that or the other thing. In short, according to such mediums, the spirits seem to desire that sitters remain in ignorance on the most important points.

Nor are the mediums to blame altogether. Their sitters may be of a low type of mind, and delight in nothing but

what they call "tests," but ask them what they are a "test" of, and they could not tell you. They care nothing for real knowledge on the laws of spirit or the conditions of mediumship; all they care for is a kind of fortune-telling entertainment, relating altogether to the concerns of this life, on the most selfish plane. The effect is, that enlightened spirits can have nothing to do with such transactions, and the poor medium is left to the control of spirits on the gipsy-van plane. The result is that the intellectual aptitudes of the medium are not at all exercised, and the capacity for giving rational and enlightening knowledge is not developed. It is in mediumship as in the other affairs of life, if the faculties be not exercised their powers cannot be strengthened. Keep a man or woman always grubbing on the earth-plane, and when you talk to them on anything higher they will not have a word to say; so if you always ask a medium about paltry earthly things, they will never gain the power to deal with spiritual matters for the enlightenment of man.

Mediums should all endeavour to realize the glorious nature of their work, and that they are enlighteners, and not mere machines to please the lowest foibles of the sitters' minds. The medium should have no professional secrets, by which the sitters are kept in darkness for the benefit of the medium's professional engagements. It is in this relation that the mercenary tendencies of professional mediumship exercise their corrupting influences. The habit of the medium comes to be the ruling thought that the sitter is a "customer," and the oftener he has a sitting the better, hence, the less he can know and think for himself, the better it is for the medium. This is "mediumcraft," whether on the platform, in the circle, or with the private sitter. It is a trade, degrading alike to mediums and sitters, dealing only with a low class of spirits, and landing in ultimate ruin medium and his consulters alike.

The true medium is a teacher, anxious for the full enlightenment of the world. This ensures the control of angelic influences. The "best gifts" fall to the lot of such a one. Though utterly unselfish, such a medium is always sustained, and honour and genuine happiness is his or her lot. To surround all mediums with this holy and serene influence, and render them of the grandest use to humanity, is the motive which prompted us to give prominence to the

question stated at the beginning of this article. But mediums can never enjoy this heavenly felicity while they are the victims of gross, worldly-minded, ignorant sitters, therefore, the true safety and usefulness of the medium depends upon the spiritual enlightenment of those who surround him. We Spiritualists are really the responsible parties; we are responsible for much that befalls mediums, who are the creatures of circumstances which we are continually throwing around them. We, on this account, think the true friends of mediums should have asked the controls to answer this question; but, no—it did not minister to the requirements of *Self*, and so it could be shunted.

The nature of the question was not very clearly stated, so that it has been rather misunderstood in some instances. It should be noted that speaking mediums operate on two distinct planes: personal and mental. The personal medium deals with facts or phenomena, seen clairvoyantly or communicated through control. It is in sympathy with the bodily sphere of earth-life, in which a knowledge of man's surroundings is gathered by direct perception of the facts. This is a noble plane of manifestation, for through it the personal identity of spirits can be demonstrated. It should be carefully cultivated and kept pure. It should never be degraded by being prostituted to fortune-telling purposes. By being sent sneaking round on the earth-plane to satisfy the selfish requirements of sitters, it becomes of the earth earthy, and soon becomes unreliable and faulty. By directing it in the upward channel, it becomes more and more vivid, till it can be made to manifest the higher characteristics of the spirit as well as the mere physical conditions—the old clothes, furniture, and other objective surroundings. In due course exalted spirits can use the channel, and that which was at first of a "personal" character, ends with being of the highest spiritual import and usefulness.

Mental mediumship deals with general questions, which apply to all humanity alike. Our lecturing mediums are on this plane, but it may be conjoined with the personal, as in cases when you have not only a good discourse, but the evidences of identity in addition. But matter spoken on the mental plane should be accepted entirely on its own merits, and not on the authority of any spirit. The two forms of mediumship are alluded to in the following answer, with which our intelligent readers will cordially agree:—

In answer to your correspondent who asks why the spirits do not give their names, my opinion is—and it is also given me by many spirit friends—that there is no need for names to be given, except in the case of your own immediate friends, and they will always give theirs. A name may be given of some one eminent in science, art, &c., and the outer world gets to hear of it: what good does it do? It does none, but harm to the Cause, because the outside world only sneer and laugh, and try their best to bring ridicule on all connected with the Movement. If there is any good advice given take it, and whatever advice be given take the best of it and leave the rest. If a grand thought or idea be given, it makes no difference to that thought or idea whether it be given by a Socrates, or only one of the humblest workers in God's vineyard.—S. HAYES, 20, Brook Street, Macclesfield.

A name is of no use whatever, unless there be other circumstances and facts in the possession of the sitter which corroborate the authenticity of the name. We have mediums controlled by "Hafed," "Michael," "Jesus," and other names that have become famous, but where is the value of the names, seeing that there is no proof of identity? It is only when a name serves as an agent in identifying a spirit that there is any use in giving it. When the name has to be swallowed whole, without means of certifying it, then the exhibition of it is an abuse. The following letter bears on this:—

Controlling spirits view the questions put to them from a different standpoint to that from which embodied spirits regard the same, heard only through the dull sense of mortal hearing. The former sense the motive which prompts the question, the latter judge of the effect which an answer to the same question would have. Disembodied spirits have their work before them: they do not, if they are wise, waste any of the medium's strength in fruitless answers to puerile questions, with no object in view, nothing to be gained but the satisfying of a passing curiosity as to what their name was in earth-life, where they lived, what occupation, &c. When they see that by giving such information some good can be done they volunteer as much and more than we anticipate, in the matter of details regarding their career on the physical plane. Also we have met with many intelligences from the other side who had utterly forgotten the name they bore here—forgotten almost that they had been human beings. Again, in spirit-world, each has a "new name," a name characteristic of the work and peculiar talents of the bearer, so that their earth-name is a secondary matter to them; and they frequently let it slip from their recollection, even as we fail to remember facts connected with our early childhood, unless forced back upon us when we can dimly seize them through the vista of by-gone days. We, as true Spiritualists, should be less anxious for names, tests, and such like. By all means let us have the spirit-name of the control, then let us prove the spirit,—first, by the influence he brings,

then and chiefly by the work which he accomplishes. We will ultimately find that course tend to our mutual benefit, and embodied and disembodied spirits will progress and develop together.—EXCELSIOR.

But all this is somewhat outside the question at issue, which is evidently concerning the inability of spirits to give their names, when they can relate so many other things that apparently would be more difficult of recollection and expression. At our request Mr. Hopercroft has favoured our readers with the following admirable explanation:—

I never find spirits at all backward in giving names, when either controlling a sensitive or when a clairvoyant gives descriptions of them in circle or public meeting. The great necessity, however, is that the medium should distinguish his or her natural element from that of the audience and the spirit communicating, and thus leave the spirit to work freely and tangibly upon its own plane of communication. The great secret of this particular phase of mediumship, in my opinion, is that the sensitive should keep the element of the audience from him and the spirit communicating. I find that in adopting this method, that it greatly helps intelligences, when they are communicating. But don't let us demand names from a source that we have so little knowledge of with reference to language and mode of expression.

I find that out of about twenty descriptions, where there is a passive and quiet element, it is possible to get half the names of the spirits; but what I demand, as a public sensitive, is that I shall work free upon my own line of mediumship, and that the spirit shall be free also. With such conditions they can demonstrate the continuity of their existence, both by action and experience of their life, as well as by name. Just to illustrate that the majority of communicating spirits do succeed in giving their names, I may mention that recently at Burnley I gave eighteen descriptions, and out of them ten or twelve with names; and on the following day out of thirty-three descriptions I was able to give fifteen with names. In general, where there is an intense desire for the name to be given, I do not get it. The desire on the part of the person to whom the description is given seems to erect a barrier, which effectually prevents the spirit from giving his or her name.

For instance: recently I was at Parkgate, near Sheffield (I had never been there before), and at an afternoon service there I described to a lady (a Wesleyan and a total stranger to Spiritualism), her sister, but could not obtain the name, although the lady much wished for it. When the lady returned home she told her husband about it, and he upon hearing all the circumstances of the case simply laughed at her. There was another service held in the evening, and the gentleman, out of curiosity, attended it, his wife attending her chapel, where she earnestly prayed that the same spirit might be described to him. Her prayer was answered, for I was enabled, not only to describe the spirit of his wife's sister to him, but also to give the name. I have always felt that when an intelligence has a distinct and real element of its own individual life, it can and will give a name, and is very happy to do so where there is an open receptivity, or high development for the spirit to communicate. JOHN HOPERCROFT.

Mr. Hopercroft is the only medium who has taken the matter up, and we feel sure all mediums will feel grateful to him. There is nothing so good for mediums—and all of us—as "Light, more light." We have received a long experience from Mr. Peter Lee:—

The common definition of man is false: he is not a reasoning animal. The best you can predicate of him is that he is an animal capable of reasoning.—WABBERTON.

If there be two worlds, the material and the spiritual, and that the spiritual is peopled with spirits which once inhabited bodies like our own in this world, that conditions being given the spirits of the spiritual world they can commune with us,—the reasoning man will not be satisfied without the facts necessary to satisfy him beyond doubt, not only of the spiritual world but also of the genuineness of the identity of any spirit professing to prove itself. My father and mother are gone to the spirit-world, many friends are gone there whom I have known, and thousands out of the town where I reside are there. As I am writing what will be read mainly by those who call themselves Spiritualists, I take it for granted that if I write in a general way as a Spiritualist I shall be understood. What is the statement of a spirit more than the statement of a mortal? It is either true or false, it must be one or the other; it certainly cannot be both, unless some quibble be raised on the ambiguity of some word. But I do not intend to have anything to do with quibbles nor double-meaning words if I can help it. I am either Peter Lee or nobody; there is no other man living, who ever lived, or ever will live, under my conditions in every particular. When I go to the spirit-world I shall be the same personage exactly. I shall take my memory and all that constitutes what I am as a spirit encased for a time in mortal covering. If I take—but this is begging the question—I shall take all that is imprinted on my memory, therefore I shall know my name first of all and best of all, and I shall know the house where I was born, the name of the street, who was my tailor, where I learnt my business, who my friends in earth-life were, and many incidents peculiarly my own and would not fit anybody else.

Now, if I get a suitable medium of communication from the spirit-world to the material world, why should I not give my name in full, and also those incidents which, as I have said, could not belong to anyone else? As a conscientious spirit I should do all that was needful to prove my identity. Well, now, if I provide the conditions for a spirit to converse with me, and that spirit professes to be some one I knew in the flesh—or someone I did not know—I have a right to all that is necessary to free my mind from doubt of the probability of its truth, to say nothing of the impossibility that I should be deceived. Of the fact that there are lying spirits I have no doubt, because I have been fooled and injured—or, I will say, wronged—by them; indeed as I write I remember once that I should have been badly injured had I not been too strong for the spirit controlling a medium. All this has taken place, with two exceptions, in a circle held at my own house. I have attended many circles, public and private, and have been pained at the credulity of Spiritualists generally, and the great absence of reason displayed in

presence of so-called spirit-communications. Indeed were I slightly to caricature some incidents which have come under my notice, I should convert a serious matter into a laughable farce.

It is the serious importance which I attach to the subject, which causes me to spend the time in writing which I could otherwise employ. Only very recently a family here was thrown into a great state of alarm and suspense through a false communication, and the want of discretion on the part of those to whom it was given. Truth-seekers are naturally sickened with untruth, and the wise abhor folly. Nothing has caused Spiritualism to be retarded and looked on with suspicion so much as falseness and folly, or in other words stating or doing something absolutely at variance with facts, over-stating through over-zeal, or ignorance of the methods of deducing true conclusions from the phenomena witnessed. The plan I have adopted with the spirits has always been to let them convince me or convict themselves out of their own mouth. I have been a listener and a querist: I listened to all that has been said, and questioned for information and on matters of doubt. I may say the spirits, who usually control the medium with whom I have sat the most, adopt the plan of giving their tests by scenes and incidents, which will only fit one spirit. I have had initials and incidents, and sometimes names.

As a rule I would suggest that a name proves nothing *per se*, and that if a spirit could say only "John," and not also "Smith," "Brown," "Jones," or "Robinson," I would reserve to myself the privilege to allow it to return and refresh its memory, not only with names but also with incidents connected with its name. I have the authority of Mrs. Britten and Mr. J. J. Morse that there are mediums through whom names, dates and incidents are given, and beyond these I have the testimony of my own experience, that all this is possible, and besides this also the possibility of a spirit being vouched for. I have had one case of this kind about which there cannot be the slightest doubt, and I was present on an occasion when another man had a similar experience.

Ere I conclude I would offer this suggestion: Attach little importance to a mere name. Do not allow the medium to hold your hand, or touch, or be very near you when a test is being given. If you suspect the spirits of falseness, give them rope enough and they will hang themselves. Set traps and you will catch them. False spirits are like false men, very shallow and short-sighted. I once detected a lying spirit by allowing the medium to hold my hand, and by the direction of my will preventing consecutive trains of thought from forming in my mind. I baffled the spirit, and at last charged him with trying to perpetrate a fraud, at the same time remonstrating on his impropriety, when he naively observed: "If you had not used your will power against me, I would have surprised you." The reason for not allowing a train of thought to form in the mind, especially thoughts of incidents of the past—to those who have studied the subtleties of the mind—will be obvious. We must all try to discriminate between what is a reflex of our own mind and what is a genuine spirit's thought or spirit manifestation. Undoubtedly a total passivity of the mind, if that can be attained, is the best condition, either for the spirits or ourselves, during our sittings for investigation, avoiding too much suspicion on the one hand or over credulousness on the other; for, in either of these cases, we should be unreasonable. The wise spirits do not object to honest scepticism. Intelligent and truthful spirits can and do give their names, &c., and the foolish and the ignorant may be allowed to return, but they are wise and intelligent enough to come and give an undoubted account of themselves.

Spirits and mortals alike are endowed with faculties to reason: let those faculties be exercised.
PETER LEE.
26, Freehold Street, Rochdale.

The experience of one sitter is not exhaustive testimony, unless he has had the opportunity of meeting with many mediums. The truth is, that the ability to obtain names and other particulars from spirits depends as much on the recipient as the medium. There are some who never gain anything satisfactory from the best mediums. Mr. Hopenroft shows the importance of the medium occupying an independent sphere of his own. The present writer has sat in hundreds of circles with the best mediums, and he has repeatedly seen the influence of one mind entirely preclude the entranced medium from giving a truthful reply. At other times the influence of a particular sitter would follow the medium all round the circle. There is a peculiar, enthralling influence which proceeds from some persons, that holds mediums in bondage. This is often exercised without knowledge on the part of the sitter. There are also states of mind that render a sitter ineligible, though ordinarily his influence may be good. To keep mediums apart from personal influences, it is well that all the information be given to the conductor of the meeting, with whom the medium is in sympathy, but that conductor must be free from mental impediments. In our experience we have been the occasion of spoiling more than one sitting because of mental states induced by the circumstances of life. On one occasion the medium gave most telling descriptions all round one half of the circle. When she came to the writer, she suddenly stopped short, and could give nothing more. He was troubled in mind with something that the medium took up whenever he looked into his sphere, and put herself *en rapport* with him.

These considerations show the wisdom of Mr. Lee's remark as to the danger of "begging the question." We are so apt to say the spirits should do this or that, and we have not the ability to know whether they can do it or not. We can make no absolute demand on spirits. It is all very

well for a man to say that the spirits should give their names and other particulars, but he should ask himself whether he affords the spirits conditions for so doing. We must at all times remember that the sitters are responsible for conditions, while the spirits are alone responsible for the use they make of them. It is quite absurd to assume that the spirits have reasons for not giving their names. Mr. Hopenroft shows that such is not the case, as does the following extract from a report of Mr. Jesse Shepard's mediumship, referring to communications from the spirits in the direct voice:—

Among the number of communications given was one to Mr. Alfred Taylor, one of our old settlers and a well-known leader in the reforms of the day. Mr. Shepard announced that "Henry Taylor" was present, had lived in Newark, New Jersey, and was a hatter by trade. Mrs. Alfred Taylor was kissed on the cheek; she asked, "Who are you?" The spirit voice replied: "The tailor by trade, but not by name." When Mrs. Taylor was a young woman she was courted by a gentleman named Simpson, a tailor by trade; her present husband paid his attentions at the same time. Mr. Simpson would often chaff her, and ask who she was going to marry, the tailor by trade or the Taylor by name. Mrs. Taylor says this proof is one of the happiest incidents of her life.

One of the causes which prevent spirits from giving names and other information, is our anxiety to have it. In dozens, nay, hundreds, of instances have we sat in circles for the direct voice, and seen it demonstrated that the mental aspect of the sitter controlled the ability of the spirit. "Ski," Mrs. Billings' control, would say, when asked upon a certain point, "Don't keep your head on it, and I will tell you by-and-by." The other manifestations went on, and when the sitter was engrossed in something else, when he had not his "head on it," the information was correctly given. This was particularly the case with names. Many spirits came to sitters, relatives, and spoke in a whisper, generally so faint as to be almost inaudible. A weak voice would be directed to a sitter who would bluntly blurt out: "Who is it? what's your name?" as uncouthly as if it had been a beggar at the door instead of a dear friend from the inner world come for recognition. The spirit would make further attempts to articulate, each time with a worse result, and it would give up the attempt with a heart-broken sigh. This brutal attitude towards spirits always brings its own reward. It is similar to the case of many sensitive children, who can say their lessons quite well when at home, but when they go to school, the gross, over-awing sphere of the master drives it all out of their head, and they stand speechless and trembling. The good sitter on the other hand is full of sympathy; this renders him remarkably impressible, and he is able to help the spirit by the impressions which accompany the faint voice. He salutes the spirit with a kind phrase, which gives strength. One word leads to another, till ultimately the spirit is able to give names and many other particulars, gaining strength the more fully the sitter enters into sympathy with the efforts being made.

The same laws hold good in respect to the clairvoyant or trance medium. Some scene or sympathetic circumstance comes first, which, when gratefully accepted, the control gains power to add much more. Mrs. Yeeles described the writer's mother, adding that she received a severe wound through an accident when twenty-six. We replied that "Annie" meant twenty-six years ago. "Yea; that's it!" she exclaimed with enthusiasm. This gave her great power to go on with other spirits, in some of which cases the same help had to be accorded, and which led to complete satisfaction. Had an opposite course been adopted, the results would have been very different, and the satisfaction of Mrs. Yeeles and her sitter would have been much less in quantity.

There are a great many ways in which thought is transferred from mind to mind in the spirit-world, just as in earth-life. We all know how hard it is for many of us to remember names, dates, quantities, verbal quotations, and attendant circumstances of various kinds. These difficulties arise from phrenological and other mental peculiarities, and spirits and mediums are also modified in these ways, just as ordinary people. How often do people go into the other room for a thing, and when there forget what they went for? How frequently in conversation are we on the point of making a remark, when it escapes us altogether; the more we try the less likely are we to recover it, but proceeding to another topic, it enters the mind unsought for. The most of the incidents of a busy life are entirely forgotten by some minds, but more particularly remembered by others. When the affections and sentiments take a leading place in the mind, incidents relating thereto will be remembered. Others differently developed will remember poetry and literary matter, while

others will retain scientific facts and philosophical truths. There are some who remember best their evil deeds, and glory in the repetition of them. Some of us can't name a friend when we meet him and shake his hand, though we know him well. We frequently remember incidents that transpired during our country tours twenty years ago; we also remember that we co-operated with certain persons, but what their names or personal appearance were we no longer remember. This shows that there are many forms of memory, and quite different planes of spiritual development involved in these respective forms of memory. Well, to enable a medium to express the remembrances of a spirit, the organic condition and mental element must exist in that medium to enable the spirit to express itself. One person stands before an audience, and can give much spiritual light and instruction, but no personal information or names; another can give these latter things, but none of the former. Some spirits communicate by holding up written scrolls, seen by the controlling spirit or clairvoyant; but if the writing be in a language unknown to the controlling intelligence it cannot be communicated; and yet information can be given in that semi-mechanical fashion when it cannot be given sympathetically, because of the different planes occupied by spirit and communicating agent.

We asked a communicating spirit the other day as to the difficulty in giving names. The reply was that much spirit-communication was in the form of transmission of thought, and names being arbitrary words, without any thought-structure to justify them, it was impossible to impart them from certain planes to the communicating agency. That names can be given is a fact of daily experience, and that they cannot be given, even through the same mediums, is equally certain. It also appears that names can be given to one person and not another, so that we have to look nearer home than spirits or mediums for an answer to the difficulty in all cases. Mr. Lee must find an explanation in himself for much he complains of.

We may ask our readers: Who knows anything of Spiritualism? A vast torrent of talk is constantly flooding our meetings, but it does not seem to convey the light of truth to Spiritualists on the most important points in their system. As a result, the greater number of managing Spiritualists are utterly ignorant of the subject, and indeed know little outside of their daily occupation and homely habits of life. An abnormal fact of the smallest dimension is quite sufficient to fill their measure to overflowing. Tell them clairvoyantly the shape of their grandfather's walking stick, or granny's night-cap, and they think they are men of light and leading, having attained to so much.

What is wanted is knowledge of the science and art of spirit-communication. So ignorant as we Spiritualists are of the nature and processes of mediumship, how can we place the slightest reliance on the teachings we presume come from spirits? We have yet to learn how to conduct ourselves so as to enable spirits to communicate to us the simplest facts. How then shall they be enabled to give utterance to much more important things? We do not take stock, in this matter of fact way, for the purpose of discouraging the workers in the Movement, but to incite them on to renewed efforts and in higher directions. Leave fortune-telling and the earth-plane alone, and seek spiritual light and saving knowledge. Particularly is it needful to learn how to sit for spiritual knowledge. Our developing circles are frequently an abuse instead of an aid. It is the Spiritualists that want developing more than the mediums. How must they do it? The sitters must learn so to order their lives and conduct their mental operations that spirits can approach them and tell them that which will be lastingly beneficial. But it is not what spirits tell us that gives value to spiritual exercises of this kind; it is the sympathy which we individually establish with higher states, that enlightens our path, enlarges our conceptions, elevates our feelings, and makes life worth living.

WILL POWER.—The writer of "Our London Letter," in the *British Temperance Advocate* for June, says: "London Mesmerists, at least professional ones, are few and far between. Madame Card recently gave a seance at the Central Hall (Bishopsgate). In a book published by the Fowler and Wells Co., New York, are the following suggestive sentences:—The magnetiser can often impress upon his subject an idea or resolution for his good, which will unconsciously influence him in the natural state. Herein is a cure for intemperance and many bad habits, as you can frequently make the subject loathe what he could hardly do without before." The practice of vegetarianism and being operated upon by a strong-willed mesmerist of good intentions should be powerful adjuncts to abstinence in the cure of the drink-crave. Every one exerts so-called mesmeric influence, whether conscious of so doing or not."

THE SPIRIT-MESSENGER.

SPIRITUAL KNOWLEDGE REMOVES THE FEAR OF DEATH.

A CONTROL BY "CLAUDIUS GALIENUS."

Recorded by A. T. T. P., May 29th, 1886.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

What wrote the Poet long ago?—the oldest and most famed of his day—in the following lines:—

"If the treasured gold could give
To man a longer term to live,
Then would I strive with every care,
Still to get, yet still to spare."

But how vain and how futile is wealth, or station, or fame to avert that summons which all men must meet, and it is my purpose if possible to chase away from the soul of man these fears of the inevitable; for, dear Recorder, these fears do exist, not only with him who possesses an abundance, but are also the possession of those, whose worldly goods may be rightfully estimated at *nil*. In this endeavour it will be my duty to touch on the foundation of this fear, of this mysterious dread, that assails all men, although there are exceptions, and therefore I should have more correctly said, nearly all. I say it is by reason of past teaching, that this fear exists; by reason of the air of mystery, that has been given to death by and through religious teaching. The exceptions peculiarly belong to, and are, the cause of Modern Spiritual teaching.

The Spiritualist through knowledge is placed in an entirely different position to the Spiritualist through faith: the former speaks as confidentially of an after-existence, as the latter is harassed by fear. When did this difference between the two first make its appearance among men? Was this dread of the change existing amongst men before the Christian era? History replies to us in the negative. Those, who have been here, belonging to the ancients, so termed, did during their earth career speak and think lightly of death. Their ancient monumental epitaphs sufficiently prove this historical fact; but since their days on earth there has been an ever-increasing and growing fear of death. Even in these very advanced days men treat the subject of death very cautiously. Speak to him who has gathered around him the fruits of industry, and what a strange way are any allusions made in reference to death: how many and how various are the modes used in reference to it? "Should anything happen to me," cries one, realizing that he is giving a strong expression to a great fear, and in a voice rendered painful through consciousness, he realizes that he is making known his fears to others, who in their hearts are crying out: What have I done to thee, thou dread visitant?

How many, through their fears, have made an absolute tyrant of their medical advisers, and the question that has to be resolved is: Why is this? How many there are, who die many times, aided by their fears. But now for the exceptions. This mighty and potent principle that is abroad amongst men to destroy this foe to happiness, this ever-pressing dreadful fear, is built up from the knowledge of spiritual verity, which means teaching men to be accustomed to prepare to part with the labour, the hopes, the realizations, the fears, and disappointments of life, so that their last words shall be: O God! I have been faithful to Thy trust, and on earth Thou art able to raise up many others, still preserving me in the hereafter for some great work of utility for humanity; for Thou shalt raise me with a sure resurrection, from all the weariness of life's troubles, and shall give me that purity of being, that belongs only to the lives of those who are working out in Thy great loving cause their own everlasting immortality, praying that throughout their immortality they will be kept faithful and steadfast, with a great outpouring of reverence to Thy Almighty Omnipotence!

Your readers will probably ask: What of this teaching, and in what does it differ from others? And they have been answered times and oft, not only through words coming from this mouth, but through the labour of your pen, and through the writings and teachings of many others. Again your readers may ask: Why have these revelations become so manifest only in these later days, whilst so many generations have been passed, over which there hung a spiritual cloud? why are they willing to manifest now, and why not then, even as they are to-day? And my answer to them is: Obedience to God does not compel any man to overwhelm his brother in trouble and in misery, or to become the inno-

cent means of his persecution, even unto death, so that many generations of the past are rightfully described as the dark ages of spiritual knowledge; for a soul's mission from our side in its obedience to God is to bring happiness on earth, not misery leading to death.

Comparatively this century stands alone as brighter and purer than any of its predecessors, for Church persecution and enmity carried even to the death of those professing heretical belief has ceased, and this century stands out as the brightest and purest of any preceding it, for freedom of thought, freedom of expression and righteous constitutional law, and for the peace-loving Sovereign of this realm under whose beneficent rule these happy changes have emanated.

Your readers may still ask: Was this alone the great need that existed for the change from spiritual faith to spiritual knowledge? I answer: It was not the only one, although one of the greatest importance, by reason of the great freedom which it has offered to those with whom we have communicated, but in addition there has been a chance of our manifestation and of spiritual communion; and of publicly acknowledging it without other danger to those receiving such communications than idle repudiation, or useless satire, there has existed even a greater need, why spiritual knowledge should become universal amongst the children of men: a need recognised in heaven; its heavenly recognition being proved by the cloud of witnesses, who are engaged in all parts of the habitable globe in making known spiritual knowledge; in other words, absolutely proving man's consciousness of immortality.

This great need was foreseen by our Universal Father. Every successive change has followed a similar great need. It is this need, that surely foretells the death of one system and the birth of another, and to make my meaning clear to your many readers, I will try and explain the birth of this need. You as well as a vast majority of your readers are well-versed in historical facts. When the Church was at the height of its most arbitrary power, there existed but little acknowledged heresy, and the best of all reason's existed why this should be so, for Scripture has asked the same question, which so many have asked since the Scriptures were penned: "All that a man hath will be give for his life?" (Job. ii., 4); what will not a man forego that he may save it? And the Church took precious care, that men should forego their heresy if they wished to cherish their lives; but with the wave of this autocratic power of the Church came the birth of a great need; men, from being forced to believe too much, at last arrived at realizing too little. I do not say, that this consummation was rapid in its effect; for great needs like great changes are of slow growth; and so was men's divergence from acceptance of religious teaching under compulsion until ultimately they reached to believing in nothing except the world to which they were born, under the same law as that which ushered in other forms of life, and even reached to that other limit, that bodily extinction is just as naturally devised and governed, and just as sure as birth itself.

I have passed without comment that period of the great need, which I will term the middle period; that humanitarian era, which was so filled with wild and senseless speculations, because its ultimate is the end of the growth of the great need, which is to usher in, and which has introduced, the new change. The ultimate of wild speculation ends only in the vortex of infidelity, and men are very chary in acknowledging infidelity. The very mildest of this very large section of humanity accept this position, and make this admission: "I believe in the historical account of Jesus, the Nazarene, his teachings and his death, and I believe, that on this is founded the whole of the Christian faith. I have never denied a God, but on the other hand I look on that man as presumptive, who asserts anything respecting the Unknown and the Unknowable; and if I am asked respecting a God, I answer, I do not know. If I am asked respecting a second or third person, I give a most definite answer and say, I do not believe."

This infidelity exists, not in the significant assertion of non-belief, but in the lamentable want of spiritual knowledge which is portrayed in the fact, that the soul knoweth not of its Creator; and I ask your readers and yourself, dear Recorder, whether I am describing a myth, or whether I am describing a fair type of soul, a fair example of thinking men, of whom too many, alas! exist among the people of all nations on the earth? Then these men are the resultants of

the most important need, which is so great that it commands God's attention; so important that under his personal supervision he makes demands on our services, so pressing in their nature, that millions are to-day working. To many we are unseen; with too many unacknowledged, yet we are cheered and buoyed up by a great and a confident hope, that God Himself is a colleague with us and for us, and that success, if slow, is assured.

Then what is our work? I intend to finish, as I have commenced, in plain language, for I have this purpose in view, namely, to open the understanding, and enlarge the conceptions of your readers. Our mission is not to give forth a multiplicity of words, or to prove a multiplicity of identities; it is to rob the souls of men of the fear of death, and the way is a heavenly-directed way, having for Director the Highest in the highest heaven, the Almighty Himself, who has opened out to us a mode, by which this can be done with such simple and plain directions for our services, which the highest amongst us as well as the most humble can follow; but more than this: those, to whom our communications are made, may by the slightest effort with the highest as well as the lowest grant to them a ready, a grateful, and a thankful acceptance. "I have bridged over," says the Almighty, "the invisible, until I have the visible world in a firm and unbroken connection; cross this bridge, ye who are my servants, and give unto humanity a prospect of both worlds." Did ever a master give to a servant plainer directions than these directions, which may be worthily followed by the untutored and uncivilised Indian as by that civilised mind, who on earth was a close student of the works of nature, or a high professor of instructive philosophy or science?

Many feet are treading over this bridge which leads from our world to the turf that grows above every grave; for the graveyards of bodies form but the foundation on which this bridge is based. I have travelled it many times, but ere I have reached its earthly limits I have paused, ere the odium of giving communications might fall on some hapless head. I myself have witnessed this danger gradually wearing away; I have witnessed the birth of the very finest opportunity that God has ever offered in the past to his children man, and I look to-day on spiritual knowledge as God's grandest gift for the guidance of terrestrial action.

Labour on, dear Recorder, God is helping you; enlarge this knowledge by your work; great evidence other than your own, is in existence; but be faithful in adding your quota. Remember this always, that what you write others must read if they wish to be taught. The finest intellect that man ever possessed cannot gain spiritual knowledge, unless he wills so to do. Claudius Galienus in his address to all your readers prays, that they may examine these controls carefully; not with the thought of what others may think, not with an idea of consequences, but with singleness of purpose and faithfulness of heart; and I promise in the name of my Father, and their Father, that they shall open out a new and beautiful purpose in life, that they shall teach future satisfaction and eternal happiness; that they shall realize that they are studying an important branch of human knowledge; and in His name I assert, they shall not seek in vain for clearness and perspicacity of the most explicit nature; for spiritual knowledge does not come with the suddenness of a thief in the night to all men. Some have to labour for it with painstaking investigation; but in this investigation there shall be a new pleasure of life given, from sources altogether unexpected, altogether unlooked for. Every earnest sitting shall carry an important lesson, illustrating, confirming and substantiating the immortality of man; but, above all else, it shall surely, even if slowly, continually and unerringly rob the soul of its fear of death.—FINIS.

THOUGHT-READING AND CRIME.—*The Bondigo Advertiser* of April 9 gives an account of the attempt of Mr. Stuart Cumberland—whose successes in India and other places in tracing almost forgotten crimes, and discovering hidden treasure, are now well known—to attach to two Chinese prisoners the crime of murdering Constable Ryan, who went a missing at Sandhurst in January last. The *Advertiser* thinks the story of the experiment "much akin to the trite old story of the mountain and the mouse." Seeing that the abilities of the experimenter are so slender, the result is not to be marvelled at. As the "thought-reader" is a master of abuse, he attributes his failure to the "brutes" and "heathens," who would not be gammoned into being hung, as a testimonial to the virtues of "thought-reading." A vast number of lies have been told on Spiritualists, Spiritualism and mediums, to give prominence to the superior merits of "thought-reading." We recommend Mr. Cumberland to ferret these out, and have them duly confessed and punished, as a suitable preliminary exercise to the detection of less fashionable "crimes."

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

VII.

Electro-Biology is the second state of development, Animal Magnetism being the first, or that state in which you affect the nerves and muscles without any apparent effect on the brain. This second state is very much sooner induced, and with far less manipulation than the mesmeric state proper. The effect in most cases is much more rapid, and many persons who pass into this state will be difficult to put into the deeper one: but many pleasing and interesting experiments can be performed on persons, once they are placed in an electro-biological condition, or state of wakeful dreaming. By the rapidity of action on some persons, we may judge that it is by this influence persons are acted upon at public meetings, religious excitements, &c. Instances are on record where whole armies have been routed by some inexplicable cause, and again rallied under the most trying circumstances by the powerful will of one man. Many are born and pass through life in this state, and are so susceptible to this influence as to be easily acted upon and made to play the most ridiculous pranks. Judge the power to be obtained by the cultivation of this science. Many religious enthusiasts possess immense power, and I have seen as many as forty and fifty in one night come staggering out of their seats, and fall prostrate in front of the pulpits, during the religious revivals that took place in London in 1860; and I well remember one Sunday morning during the powerful preaching of Mr. Cohay, in the Queen's Road Chapel, Bayswater; the whole of the large congregation rising to their feet and holding up their hands at the command of the preacher, with one exception only, and that was myself, who, I am afraid, was the only one present possessing enough of the power used to save himself from such a ridiculous exhibition. Poor rabbits! Many of them whom I questioned afterwards, acknowledged, that when away from that man's influence they felt the ridiculous position into which they were forced, and could not resist.

Another instance came under my notice a short time ago. A little boy was suddenly missing, and after strict search no tidings could be gleaned of him. Another boy in the same village, who had the reputation of being clairvoyant, was consulted by the police, when he told them, Look down a certain well,—which was done, and his dead body found at the bottom; but nothing could be gleaned from the young seer, or any other source, as to how he got there, until some of the more positive and suspicious of the police arrested the boy, and after confining him and cross-questioning him, and charging him with the crime in a most determined manner, the poor little rabbit fell a victim to the positive will, and was made not only to confess, but rake up some other circumstantial evidence against himself, which had the effect of condemning him to confinement for life, even against the private conviction of his judge, who told me this story himself; asking my opinion upon the case most anxiously, at the same time telling me that he has never felt satisfied of this poor little psychic's guilt. Of course I gave my opinion freely, and pleaded for the poor little fellow, and he promised to do all he could on his return to have the case re-opened, which I have no doubt he will.

Judges on the bench are no doubt influenced by the powerful will of determined counsel, often by the silent will properly directed, and many commonplace people are absolutely compelled to say and do anything the operator pleases.

The mesmeric sleep proper is a totally different phase of phenomena, and requires much more time to develop visible and decided effects; and the beginner should well practise the biological state, and become an adept before he tries to go deeper into the subject. The following method is, in my opinion, the best of many for inducing the biological state. Get a few persons who are willing to submit to some mesmeric experiments; the more subjects you have to select from the better. Seat them close to each other in a row. Strongly impress upon their minds the necessity of remaining quiet and passive, and avoid looking at each other, and not to indulge in laughing or passing remarks, nor in anything that may interfere with the passive state of mind which is essential during preparation and selection of subjects. Should you—and you most assuredly will—meet with any who persist in treating the matter lightly and with frivolity, at once, and with dignity, order them away from amongst the others, or their influence will soon be felt to counteract your own. You must feel thoroughly convinced in your own mind of

the truth, power and reality of the phenomena which you intend to produce; a want of confidence in yourself, and in the powers you possess, will react on the minds of the subjects that you are endeavouring to operate upon. Above all, make up your mind to the programme you are going to carry out, and have it written down for reference. Don't feel discouraged by failures. Should you not produce much at first, perseverance, patience and firmness never fail. But some subjects do not absorb the operator's magnetism so readily as others. Avoid all familiarity with your subjects. Let your orders be given as briefly as possible, with a determined, commanding, but kindly voice and manner. Drill officers afford a capital example.

When all is quiet, and your mind is calm and collected, request your subjects to hold out their left hand with the palm upwards; then place in the palm of each a magnetic disc, at the same time telling them you are placing a magnetic disc in their hand. Request them to fix their eyes and steadfastly gaze on the copper centre in the middle of the disc; tell them not to think of anything but the subject in hand. Let them remain in this position from fifteen to twenty minutes. During this time walk slowly before them, or make any remarks to your audience; then make slow passes, without contact, over each person's head and face, calmly but determinedly willing them to be passive and composed.

The reason why discs are used is because they greatly save the eyes of the operator, by dispensing with the arduous task of gazing intently into the eyes of a number of persons, which would prove very fatiguing to the operator; secondly, while gazing at the disc, the mind becomes passive, by concentrating the vision and thoughts upon one object. There is also a slight galvanic action in the disc, owing to the union of the two metals of which they are composed, and which often becomes visible to the subject at the critical time of passing into the sleep.

Some persons who are naturally sensitive, experience the effect much sooner than others. During the time that your subjects' minds become passive, and your mind in a positive state, you reflect, and project, as it may be termed, your positive will on their minds, which being at the time in a negative state, your positive magnetic will power displaces and takes the place of their own. In making the passes, care must be taken to keep the palms of the hand turned towards the subject, as it is from the palms that the magnetism is thrown off. Bring the naturally open hands from the crown of the head down the face and breast; then close them as though grasping some slippery, soft substance. Bring them up closed, and throw the substance on the crown of the head, opening the hands at the same time; continue those passes as before. Tell your subjects to keep their eyes fixed on the disc, without blinking or closing them. They should hold the disc about ten inches from their faces.

You must then proceed as follows: Commence with the right hand subject. Take the disc from his hand, and return it to your pocket; then place the thumb of your left hand on the subject's forehead, just above the nose, level with the eyebrows, on the phrenological organ of Individuality. Rest the ends of your fingers on the centre of the top of the head, at the same time taking hold of his left hand with your right hand, applying the inside part of your thumb to the middle part of the palm of his hand. The object of this is for the operator to come in contact with two very important nerves that pass into the palm of the hand, which are named *Median* and *Ulnar* nerves. This brings you *en rapport*.

D. YOUNGER.

23, Ledbury Road, Bayswater, W., May 31st, 1886.

(To be continued.)

MESMERIC ENTERTAINMENTS.—Certain Professors of Mesmerism have recently visited Leeds, and attracted large audiences. The people's wonder has been aroused by the manifestations produced. The Professors themselves have displayed little or no knowledge of the laws of the occult forces which produce the phenomena. Their talk is shallow in the extreme. It amounts to—"Now! I'll do so and so. That's it! Why it is, I will not say: no scientist has discovered how I do it!" The people are open-mouthed in ignorant astonishment, and inquire: "How does he do it? He's very clever, it looks genuine," etc. The same people, alas! will scout the idea of spirit force, and refuse to jeopardise their self-respect in listening to a recital of the facts of

Spiritualism. The people must be educated. We must descend to their level, and open their understanding by degrees. The present popular interest in Mesmerism should be seized upon to give "Mesmeric Entertainments," freely spiced with sound scientific information. Ignorance and prejudice, then, will gradually melt away.

"The Lessee, Oriel Hall, Cookridge Street, Leeds" (postal address), will be glad to co-operate with a true-minded Mesmerist, who will not object to a probable series of weeks of nightly exhibitions, and consultations during the day time. The bulk of the Mesmeric Entertainments, hitherto given in Leeds, have been distressing to the better informed. The exhibitions have been nothing short of ignorant prostitution of a Divine occult power, designed to benefit mankind. This week, nightly, about two thousand of the artisan class crowd into a Music Hall, to witness the abnormal doings of a dozen or two victimized sensitives. The exhibition saddens the informed, but causes uproarious delight to a brutalised audience. Surely we can turn this tide. Let us give innocent amusement with Mesmerism, but educate the people. True Mesmerists: open a campaign in every town.—Cor.

OBITUARY.—MRS. BROWN, WEST HARTLEPOOL.

On the 28th ultimo, at Newcastle-on-Tyne, our dear daughter, Mrs. Gertrude Ann Brown, passed on to the higher life in sure and certain hope of a progressive and continued existence hereafter. Previous to her being convinced of the higher truths contained in our teachings, she had lived a good, and in so far as she could, a useful life as a member of the Wesleyan Church, till, about four years ago, she became conscious of an active intelligent force outside of her own individuality, of a more than ordinarily pronounced character.

About the time named, being then in a situation at Castleton, Derbyshire, she and a companion arranged early one Sunday morning to climb to the top of a high peak for the purpose of seeing the sun rise, enjoying the scenery, and inhaling the pure mountain air. Her companion only succeeded in getting about half-way up, when she fainted and slid down again. My daughter struggled on and gained the eminence, and, as she termed it, at that time fell down insensible, and only recovered consciousness when she found herself by the side of her fainting companion at the foot of the hill, and whom, by the aid of cold water which she procured, she restored to consciousness again.

Afterwards, while living at Birkenhead, she had, what she then termed, a very remarkable dream. On the quiet Sunday afternoon she lay down on her bed, feeling weary, and had a vision of her mother, which so troubled her that she had to leave and return home. Now, on the same afternoon, mother was sitting in circle with a few friends at Middlesborough, when the medium described the form of our daughter standing beside her. This so impressed us, that I made a memorandum of it, only to find on our daughter's return, that both events occurred at one and the same time.

Shortly after her return home, she sat in circle with us at Mr. Westrop's, and was immediately controlled to speak, her guides informing us of the incident in Derbyshire, and saying they brought her down safely, of which we had known nothing up to that time, but on naming it to her, as we were ordered to do by her guides, she admitted that it was the truth, but that she had not liked to name it to us, and wondered who had told us. Ever since then she was an earnest worker in the Cause, and we had bright hopes of her being an instrument attuned to pure communion with the angel-world. In this, however, we have been mistaken, our Heavenly Parent ordering otherwise the spirit already ripened for immortality.

Our daughter was highly sensitive, a good trance inspirational speaker, clairvoyant, clairaudient, and test medium, and although she had done but comparatively little platform work, owing to her delicate health, nevertheless, she never hid her light under a bushel, giving away as freely as she received of the spirit, many friends within the radius of her home bearing witness thereof, during the progress of her illness which bore her spirit to the Summer-land. When all unknown to the writer her case had become hopeless, I had one of the most convincing experiences it has been my lot to be blessed with. I had intended paying her a visit on the Saturday afternoon, but on the Thursday evening previous (mother being with her at the time) after the children had retired to rest, and while reclining on the sofa, I had a vision, and said to my daughter Lizzie, "This is strange; I see a lady sitting there with a white wool shawl over her shoulders, and she is very like mother, only she seems broader across the chest." As I had never seen clairvoyantly before, this made a deep impression on me, so that when she retired also, I took up a paper, and thought I would tire myself with reading, and thus insure sleeping when I went to bed. This, of course, I did after awhile, but as the sequel will show, not to sleep. I had scarcely composed myself in bed, when, lo! something, and, if not a voice, I really do not know what, said, or seemed to say, "Go to Annie" (the name used for Mrs. Brown in the family circle), and this continued all the night long, sometimes with the added words, "You must go," so that when I rose to go to my work, and while dressing, I shook my head and spoke out loudly, "I cannot go, I must go to my work." I did so, with the like result, and ultimately had to take an early train on the Friday morning, although I had previously arranged for the following afternoon. Well, I arrived, made my way to the Infirmary where she lay, and up to the ward, but in passing along, one of the patients said, "Are you Mr. Wardell?" I said, "I am, ma'am." She replied, "Oh! I am so glad you have come, for your daughter has been calling for you to come during the whole of the night." I said, "Yes ma'am, she has, and it is that which has brought me here this morning." Then looking up the ward, in the direction pointed out, I saw in the person of my wife the exact counterpart of the vision I had seen on the previous even-

ing (the white wool shawl being one of my daughter's, which she was wearing). This experience convincing me more than ever of the power for good ever exercised on our behalf by the denizens of the higher life.

We buried her remains in the Cemetery here yesterday, being followed by many dear friends, among whom were Mr. and Mrs. Peacock, Mrs. Elstob, Mrs. Roeder, Mrs. Brown, Mrs. Vary, Mr. and Mrs. Kneeshaw, and Mr. Hallman from Middlesborough; and Mr. and Mrs. Lamb from Spennymoor. Amongst our local friends were Mr. and Mrs. Ashman, Mrs. Fothergill, Mr. and Mrs. Westrop, Mrs. Gregory, Mr. and Mrs. Hooton, Mrs. Hurst, Mrs. Wooton, Mrs. Murray, Mr. and Mrs. Thayne, Mrs. Smithen, and Messrs. Adamson, Franklin, Watt, Barras, Oliver, and many others, members and non-members of Society here. The service, purely Spiritualistic, commenced at the door of our residence, when the hymn beginning, "Death is the fading of a cloud," was sung, followed by a very beautiful invocation by the guides of Mr. Kneeshaw. Then the cortege of between sixty and seventy followed to the cemetery; when the bier was borne into the chapel, where Mr. Ashman, as president, conducted. Mr. Kneeshaw then read a portion of a chapter from J. P. Hopps' "Future Life," and commented thereon. We then sang the hymn commencing, "The Outward world is dark and drear," with chorus, and the chapel being full, and all joining heartily, the singing was all that could be desired. We then journeyed to the grave side, and after the corpse was lowered into its place, we sang, "She passed in beauty." Then Mr. Lamb gave a most beautiful and pathetic address on "Death" as seen from a spiritual point of view, followed by the hymn, "Safe from a world of sorrow." The large company listened throughout the whole proceedings with rapt attention, and at the close commented on the service favourably, being thoroughly unorthodox throughout, and the impression expressed is that we have done a great amount of good. I may add that this being the first funeral conducted on purely Spiritual principles, we held part of the service in the chapel, thus establishing a precedent for the future, which we shall claim as a right along with other religious bodies.

WM. WARDELL.

8, Havelock Street, West Hartlepool, June 3, 1886.

CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD: Walton Street, June 6.—Lyceum at 9.30: present, 65 officers and members, and 6 visitors. After the exercises, the school was thrown open to discuss the arrangements for Whit-Monday.—Mr. H. J. Taylor supplied our platform in the Church, and delivered two able lectures.—J. SHEPHERD.

BLACKBURN: Lyceum, June 6.—Opened with singing and prayer, afterwards forming in groups. Lessons were given on Parencology, Physiology, and "Flowers"; this lesson was very interesting, showing how typical their life, their beauty, their character is, to the life, beauty, and character of man. Attendance, 90 members, 8 officers, 6 visitors.—M. BRINDLE.

MIDDLESBOROUGH: Children's Lyceum, June 6.—Our attendance was eighty-two members, nine leaders, and fifty visitors; and our programme consisted in singing and prayer; silver-chain recitations and calisthenics; readings, marching, &c. We then formed into groups and commenced our lessons. They consisted of Physiology, Parencology, Geography, and Bible Teachings. The answers proved the attention the members had given to the instructions of their leaders. One very pleasing feature of our session was that a number of our visitors grouped together and formed a Bible Class. We would like to see this going on every Sunday, as much good, we feel, would accrue from it. Our large attendance of visitors was due to the opening of our Lyceum's Library by Mrs. Yarwood, who being with us kindly consented to do so. After a suitable address from the lady, she declared the Library open. Some time ago we commenced to get together a number of volumes for the purpose, and succeeded in collecting forty-nine books. We are thankful to those who have contributed towards the object, and shall be glad for further favours. On Monday evening we held a coffee supper, which was in excellent order, but I am sorry to relate that either through the depression of trade or from some other cause it was not largely attended, the Lyceum being in debt thereby. This is to be lamented, as the purpose was to give the children a trip into the country. However, as there were plenty of provisions left, we are intending giving another supper on Wednesday, when it is to be hoped our friends will rally round us and make up the deficiency.—A. V.

THE SPIRITUAL TELEGRAPH.—Mr. Jas. Hartley, 47, Victor Street Monkwearmouth, heads a letter to Mr. Yeates: "Spirit News, 13,000 miles distance." It relates to a communication given through Miss Ada Yeates on March 26, that Mr. Hartley's daughter Anne, living in Brisbane, Queensland, had got a sweet little girl, and its name would be Elizabeth Anne, after the controlling spirit, the late Mrs. Hartley. A letter recently received from Brisbane confirms this communication, stating that the little one was born on March 27, only the day before the information was given through Miss Ada. For the encouragement of young mediums it may be stated that she has only been under development from the beginning of this year. Mr. Hartley is willing to show the Brisbane letter to investigators, in confirmation of the statement.—Mrs. Yeates' "Spirit Reform Circle" is held on the first Friday of the month. It has been carried on for more than five years. The last sitting was most harmonious, opened with a hymn and prayer by Mr. G. W. Waggett, who presided. "Charles Peace" controlled, and gave an interesting account of his earth-life; he is now engaged in the work of spiritual reform. Three earth-bound spirits controlled in succession, receiving light and help: "W. G. Wilson," who took the life of his wife in Staffordshire; "Louisa Newton," a governess in earth-life, who lived at Middlesborough, and poisoned herself; and "Michael Flanagan," who murdered his wife at Birmingham. Each gladly entered that chariot which ascends to still higher heights in the spirit world.—Cor.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 11, 1886.

NOTES AND COMMENTS.

MEDIUMSHIP is the leading theme this week, and there could not be a more important one. In reference to Mr. Gledstane's report, we do not desire to mislead sitters by assuming that if they hire Mr. Husk they will obtain the same results. This kind of procedure is a ruinous one for mediums. Even under Mrs. Campbell's select conditions, no two seances are quite alike successful; the presence of even one adverse sitter having the most deterrent effect on the higher phenomena. The reason why Mr. Shepard gets such grand results is that he carefully chooses his sitters, and places them in their appropriate positions according to the influence which they may exert over the phenomena. The result is that the manifestations convince by the force of their own merits. What else can convince? Not the paltry little dodges that sitters resort to as "tests."

It is painful to have to continually go over the same sterile ground, and have all this talk about cheating, trickery, and implied dishonesty coming up at every seance and every report. Nothing would so much damage a man's reputation in the presence of those he had to deal with—strangers being amongst the number—than prominent, special pleading on behalf of his honesty and good faith. This of itself would raise suspicion. Act the part of an honest man, unconscious of the fact that you are doing so; and if you feel you are suspected, go on in your even course and take no notice of it—that is the only way to succeed. We would recommend the same course to mediums and their "friends." Has it never struck them that this array of "tests" to avert suspicion is just the way to arouse suspicion? Does it promote confidence to manifest a shocking want of it? Must we play the fool in order to impress people with our wisdom? Of course not! Then why should we educate our investigators in the dark deeds of trickery in order to elevate their conceptions of honesty and fair dealing? If our friends will think of it for a moment, they will see that this course of setting traps, is the cause of grave misfortunes that we are all sorry for in connection with our Movement. Let us introduce to the circle nothing but that which is of good report and of the loftiest purity, otherwise we may advocate schools of vice in which to teach virtue to the innocent. And let us look at the result of giving the good and generous Mrs. Mellon "the sack" at Liverpool. All that is recorded as worthy of notice would have been equally impressive if the sack had been honoured in the breach rather than in the observance. What certainty did it add to the recognised spirits, to dear little "Cissy" and the medium being seen at the same time, or "Geordie's" writing and whisker snipping? Truly the result of the seance is a gentle reproof of the methods which were adopted, no doubt with the best intentions, if it be best to do evil that good may result.

Mediums should take themselves in their own hands, or be accompanied with prudent and experienced friends, who would see that the laws of mediumship were enforced, and not the deterrent devices of mortals. Only a year ago "Geordie" was photographed in daylight in Edinburgh, but we are not told that Mrs. Mellon was subject to any mechanical insinuations on the occasion; hence the superiority of the manifestations.

Mr. Peter Lee's method of convicting "lying spirits" is exactly on a par with the tactics of the policeman who urged the boy to confess that he drowned his playmate, as described in Mr. Younger's article. By pestering a spirit to give answers, you get a reflex of your own motives. All spiritual truth comes spontaneously; if the answer does not come, put off the matter till a more suitable time. The "lying spirits" are a legitimate production of the urging, bothering, questioning, psychologising inanities of sitters. They do not see that the "slap in the face" is punishment for their own act, not a crime on the part of the spirits. Truly we only perceive our ignorance when we begin to air our knowledge. We have never met with any of these atrocious spirits, in truth, we have never looked for them. "Seek and ye shall find."

Mr. Younger gives the whole secret of mesmerism in his valuable article this week. When we see what influence unspoken thought has on sensitives, we can understand the effect of sitters' minds on mediums partially controlled. The handling about of mediums, and the quizzing of spirits, so earth-binds the medium's sphere, that there is little hope of anything good and true being obtained. Let us learn to stand back, and not tread on holy ground. It is the spiritual that is wanted, not the earthly with its memories and devices. Let us hope that much that was ours in earth-life will be left in the grave with us, even the recollection of unpaid tailor's bills, and other painful matters of everyday life in the dark shadow of the flesh.

Mrs. BUTTERFIELD has been disappointed in respect to Alpine Hall, Blackpool, as the following letter indicates:—

Mr. Geo. Butterfield, Bank Street.—Sir,—re Alpine Hall.—I regret having to inform you that circumstances have arisen, over which I have no control, which will prevent you from having the above Hall during the coming season. Trusting that you may suffer no serious inconvenience thereby, believe me, faithfully yours, JOHN TAYLOR, Sec., Borough Public Hall, Blackpool, June 8, 1886.

Mr. W. EGLINTON has arrived in London from his trip to Russia, and may now be found at his old address, 6, Nottingham Place, W.

REPORTS.—Our type having run out, we have had a difficulty in dealing with late communications. Especially with Mrs. Gregg's successful meetings at Huddersfield.

MRS. E. HARDINGE-BRITTEN IN LIVERPOOL.

Last Sunday large sympathetic audiences assembled in Daulby Hall, to welcome Mrs. Britten back to her platform work, after the severe domestic troubles through which she has passed. All her trials only seem to have increased her power of utterance and enthusiasm in the Cause which she has so long and faithfully advocated. The subject of discourse in the morning was, "The Irrepressible Conflict between Science and Religion"; in the evening the subject was "The Gods." Both subjects were dealt with in this able, lucid and exhaustive manner which always characterizes Mrs. Britten's efforts, on any subject she may take up.

On Monday evening Mrs. Britten delivered a short address on "Occultism and Theosophy," followed by questions from the audience. A large audience evinced keen interest in the discourse, and asked many questions at the close, which were replied to as Mrs. Britten only can reply, to either opponents or those who desire light on the subject dealt with. Much amusement was caused by the tact with which Mrs. Britten eased down, without friction, some of the questioners who did not seem satisfied with the replies given.

It is satisfactory to know that Dr. Britten is recovering fast, and was able to accompany his devoted wife to Liverpool, being entertained at the hospitable home of Messrs. Mole and Lane, Rodney Street. J. L.

A Boston, U.S.A., correspondent says:—"There is a lack of scientific spirit among Spiritualists. Blind credulity and devotion to ignorant or corrupt mediumship have hindered all progress. The Spiritual Temple has been a sad failure. Guided entirely by an ignorant and fraudulent mediumship, the founder was too ignorant and gullible to follow the dictates of common-sense." The redeeming feature in Spiritualism is the Children's Progressive Lyceum. Those who give up the responsibility of thinking for themselves, and are guided by the dictates of spirits, are far on the road to disaster. The spirits help all who make an effort for themselves.

SPECIAL MIDSUMMER NUMBER.

PORTRAIT AND BIOGRAPHICAL SKETCH OF MRS. EMMA HARDINGE-BRITTEN.

To welcome Mrs Britten back to the public platform again after her enforced retirement through much affliction, we have begged the privilege of giving her portrait and a sketch of her wonderful career as a medium. Mrs Britten's many friends will rejoice to know that she has kindly assented to our proposition, and the Portrait and Biography will appear in the MEDIUM for June 25, as a Special Midsummer Number.

We hope Mrs. Britten's friends everywhere will order hundreds of copies. No advance in price.

MRS. BRITTEN'S PORTRAIT—SPECIAL.

It has been decided that the portrait shall be an Ink-Photo, suitable for binding or framing, therefore orders must be received at once, that the necessary quantity may be prepared.

ORDERS RECEIVED.

500, Newcastle Society.

LEICESTER.—The members and friends intend (weather permitting) to spend Whit-Monday at Bardon Hills.—C. P.

Mrs. Yeeles, of South Shields, hopes to visit London in July. She will hold public meetings, and give private sittings to a limited number. It might be well for intending sitters to enter their names in advance.

Mr. W. Proctor, trance and inspirational medium, 23, Butt's Beck, Dalton-in-Furness, feels impressed to offer his services during the Summer months for open-air work. He will lecture on any subject suitable to the place and people that require his services.

Hetton-le-Hole and West Hartlepool Friends intend spending Whit-Monday at Castle Eden Dene. They will gladly welcome friends from all parts.

BRADFORD: Addison Street.—The Lyceum Anniversary takes place on Sunday, June 13, when Mr. H. J. Taylor and Mrs. Illingworth will occupy the platform.

BLACKBURN: Excursion.—On Whit-Monday the Society have resolved to run a cheap excursion to Ingleton. Tickets, times of starting, and all other information may be had at the Hall, on application to the President, Mr. R. Wolstenholme, 4, Preston New Road, or to Mr. J. Farmer, Sec., Foxhouse Street. Tickets 2s., to be had at the Hall.

WALWORTH: 83, Boyson Road.—On Sunday, June 27, Mr. J. Burns will give a phrenological evening, in recognition of the long, valuable and gratuitous services of Mr. Raper as a healer. Those who have benefited by Mr. Raper's efforts may contribute, though absent.

SPENNYMOOR: Open-air Demonstration, Whit-Monday.—Services will commence at 1 p.m., in a field kindly lent by Mr. Simpson, Fruiterer. Tea will be provided in the Central Hall at 3.30; gentlemen 9d. each, ladies 6d. A concert will take place in the same hall at 6.30, admission 3d. to those who do not hold tea tickets. A kind invitation is extended to all friends at a distance, and if they will be so good as to notify the time of their arrival, some one will be at the station to meet them, so as to save inconvenience.—WM. STOTHART, 86, Front Street, Tadhoe, Spennymoor.

. We beg to call attention to the fact that the following pamphlets which have been out of print many years, can be had now: What Spiritualism has Taught, by William Howitt, price 1d.; The Philosophy of Death, by Andrew Jackson Davis, price 2d.; and Theodore Parker in Spirit Life, by Fred. L. H. Wallis, Price 1d.

TASMANIA.—Mr. Oswin Button, Leven, in transmitting his annual subscription, adds to the Spiritual Institution: W. B. Button, 1s. 3d.; T. O. Button, 2s. 6d.; Katie Button, 2s. 6d. He says: "I have been thinking that it would be a good idea to plant an apple-tree, and devote the produce yearly to the Spiritual Institution. I intend to carry the idea into practice this winter." Along with his other kindnesses we are glad to receive Mr. Button's photograph.

LOST BY FIRE.—To the Editor.—I shall be glad if you can insert the following list of subscriptions which I have received towards my loss by fire:—Mrs. Towns' seance, 14s.; Mrs. Jones' seance, 17s. 9d.; Mr. Coffin's seance, 6s. 6d.; Self-Help Association, 5s.; Messrs. Williams and Husk, two seances, £4 8s. 6d.; Mr. Fisher, Ireland, 2s. 6d.; Mr. Burns' Parenlogical Lecture, 17s. 6d.; total £7 11s. 9d. For which I sincerely thank all kind friends who have come forward to help me.—Yours truly, J. BRAIN, 2, St. James' Villas, Pentonville, June 9.

CURIOSITIES OF SINGING.—In the course of a lecture on "Congregational Psalmody," the Rev. Dr. Allan noticed some of the incongruities that used to occur by the awkward divisions in repetition lines. Some of the instances are well known, but others are new. For instance: "Love the better than before" was divided "Love the bet-"; "My poor polluted heart" became "My poor pol-"; "We'll catch the fleeting hour" was sung "We'll catch the flee-"; "And more exact our joys" was sung "And more ex-"; "And take thy pilgrim home" became "And take thy pil-"; "And in the pious he delights" was sung "And in the pi-"; and "Send down salvation from on high" became "Send down sal-." A soprano in one case sang, "O, for a man," and the chorus responded "O, for a mansion in the skies." In one case the soprano modestly sang, "Teach me to kiss," the alto took up the strain, "Teach me to kiss," while the bass rendered it quite prosaic by singing, "Teach me to kiss the rod."—*Taranaki Herald*, N.Z.

SPECIAL MEETINGS AT LEEDS ON SUNDAY.

In the Psychological Hall, Grove House Lane, on Sunday, June 13, at 2.30 Dr. Mack (lately returned from America) will demonstrate before the public the power of "Healing by the Laying on of Hands," in order that others may be induced to practise healing in their own homes. Sufferers in the audience will be invited to come forward and receive treatment.

The service will be conducted by Mr. J. Burns, of London, who will discourse at 6.30 on "The Religious principles of Spiritualism."

On Tuesday, June 15, and the following days, Dr. Mack may be seen privately. The place will be announced on Sunday.

LYCEUM DEMONSTRATION AT BRADFORD ON WHIT-MONDAY.

The Lyceums will assemble at 2 p.m., on the Terrace.

Marching in all its forms will be illustrated: single file, convolutions, double file, chain march, falling into single file, assuming position for exercises.

Exercises: Fold Arms Movements; Wing Movements; first, second and third series of Calisthenics.

Marching to former position in single file.

All the features of the Lyceum will be introduced except recitations, singing and speeches, as the rules of the Park preclude such exercises. On that account no programme will be required.

We have not heard what arrangements were made on Sunday morning at the meeting which was announced in our last, to provide tea for visitors; but we understand that hot water and milk will be provided at Addison Street and Walton Street Rooms.

Mr. J. Burns regrets that he cannot at present accept a kind invitation to lecture on Saturday and Sunday at Otley Road, as he will visit Leeds with Dr. Mack.

Dr. Mack and Mr. Burns will attend the picnic on Monday.

WHIT-MONDAY: CONFERENCE AT SOUTH SHIELDS.

A Conference will be held at South Shields, at the Spiritualists' Hall, 19, Cambridge Street, to commence at 1 p.m., when short addresses will be delivered upon "Unity," and "The Development of Mediums," followed by discussion. Tea at 4.30, tickets 9d. Meeting at 6.30 for discussion of miscellaneous questions. Spiritualists of surrounding districts are earnestly invited to attend, to take part in the proceedings, so that the greatest possible good may accrue as the result.

JOS. ROBERTSON.

114, John Williamson Street.

MANCHESTER SOCIETIES: Tipping Street, Openshaw, Pendleton, and Salford, have arranged to go to the following places in Whit-week: Thursday, June 17, to Lytham; Friday, June 18, to Lymm; Saturday, June 19, to Alderley Edge. Full particulars of times of starting and returning will be given at each Society's Sunday Services.—GEORGE HILL, Cor. Sec., Tipping Street Society, 92, Brunswick Street, Ardwick Green.

MRS. CAMPBELL'S SEANCES WITH MR. HUSK.

To the Editor.—Sir,—I should like to give you an account of the weekly seances that Mrs. Campbell has been giving at her house in Norwood, with Mr. Husk for medium, during the last twenty months.

As the phenomena desired are materializations and the direct voice, the circle are seated round a table in a completely darkened room, when in less than five minutes after the light is extinguished, the presence of invisible company is made apparent by remarks made in a loud tone of voice, that certainly do not proceed from any of the fleshly sitters, and by the handling and playing of the musical instruments that are placed upon the table. As the hands of the sitters are all rigorously held by each other the whole of the time, every touch felt on the face and every object moved must be accepted as proof of the presence of some agency extraneous to the sitters. It has been suggested that Mr. Husk is an accomplished ventriloquist; but that these voices do not proceed from him has been shown on two occasions. I was not present myself, but was told Mr. Husk's mouth was filled once with milk, and on the next occasion with coloured

water. This was done in the light, which was then extinguished; five different spirits of the band (including Mr. Campbell) all spoke, one after the other in loud tones, some short sentence. When the light was again struck, Mr. Husk ejected into a measured glass the same liquid, and to a very few drops, the same quantity, he had taken into his mouth. There are certain voices that are regular attendants on these occasions, and as they preserve the same characteristics and intonations, they are immediately recognised after having been once heard. Their producers declare that they lived on earth, as we are now living, and then died as we all shall die. They say that they are a band of spirits, and their chief, who speaks in a tone more sonorous and distinct than any of them, says sometimes he feels weary of his work as it now is, but fully expects soon to work, still for the cause of Spiritualism, but in another way and on a higher plane, now that atonement has been made—in thus being of service to others—for an ill-spent life on earth. These are the regular talkers, but there are at times others that have far more interest for us. There comes to Mrs. Campbell her husband, who departed this life about two years ago. Sometimes he talks in a far louder voice than at others. He speaks to his wife concerning family matters, often welcomes a fresh sitter to the house, as if he considers it still his own; and although he cannot yet materialize, Mrs. Campbell says she could stake all her hopes of a happy future upon the identity of her kind and good husband. The first words he said were "I can see now." The latter years of his earth-life had been passed in blindness. I myself have had the advantage to hear an old friend talk, and refer to circumstances of our past life.

"John King" used to show himself with a light he manufactured himself, but now, as being easier for him and less exhausting to the medium, we prepare pieces of cardboard, coated with luminous paint, by passing a lighted magnesium wire over them: they thus become luminous, and when the spirits are ready to show themselves, they take them off the table, either with one or two hands, and place them against their faces; this enables us to observe their features, not as distinctly as one would wish; but a gentleman the other night assured me, that he perfectly recognised in a spirit so showing himself a dear departed friend. This gentleman has also seen and fully recognised his mother.

The forms that appear are said to be the materializations of spirits who take pleasure in thus showing themselves. We are even told who they are. As I only wish to describe the manifestations taking place, I can merely say, the faces presented are of different size and appearance, some with moustache, and some without; sometimes it is a female face that is shown, but more often a male one. All this time it must be remembered that the medium is a close prisoner between two members of the circle, and whenever a visitor is admitted to the home circle, he is requested to examine the room before commencing, in order that he may satisfy himself, that no concealed confederate in the flesh is there to manipulate the furniture or play the instruments. Of course Mrs. Campbell and her family are quite sure that no one is smuggled into her house, at every seance to deceive them, but it is satisfactory that a stranger should assure himself that, with the door locked and the key in his pocket, he is not being imposed upon, and that the genuineness of the phenomena is incontestible.

It is open to every one to satisfy his mind with any theory with regard to them, that he considers the right one, but no one can leave these seances and say that he has not witnessed an undeniable manifestation of invisible and occult forces.

It is difficult to give an idea, to those who have not assisted at these seances, of the strange and exceptional position in which one finds oneself with these invisible beings who talk so glibly, cracking their jokes and replying to our remarks with prompt repartee. They are not always joking however; "John King" never jokes of late years, and he often speaks to us of our duties, and tells us of some of the laws of spirit-life. "Tom Cole," the Lancashire innkeeper (who, by the way, says he was a Methodist preacher), also sometimes speaks on these serious matters. I may add, the spirits say that causing people at the circle to laugh, makes them give out power, which is required by the spirits for materializing purposes. Whatever they are, one is inevitably struck with the homely nature of these beings—if they are beings—and the extreme naturalness of their proceedings. One known by the name of "Tom Cole," for instance, when asked to sing something, said, "Shall I sing you that little thing I sang the other night?" and he did

sing the "little thing" very well, but with a strong Lancashire accent. What will be thought, by those who have no experience of these phenomena, when they are told that a fine tenor voice has twice sung to a piano accompaniment played by the invisibles, also a duet has been played by cornet and piano! The piano is always in the seance room, but the cornet must have been brought into the room, and into the house also, by the spirits, for Mrs. Campbell declares most positively, and so do those persons who reside with her, that there is no cornet in the house, and never has been, and the doors of the seance room were all locked when these manifestations took place. Such, however, is the case. We read in the reports of seances with Jesse Shepard, that "Mario," "Lablache," "Grisi," and other great singers, sing as they used to sing in days gone by at the Italian Opera, their voices being recognised by those who had heard them. Any one, hearing what I and others have heard at Mrs. Campbell's seances, will have no difficulty in believing that such musical manifestations are possible. I do not think that I can be accused of exaggeration, in what I have written. What I have seen and heard can be seen and heard by any one in London, so desiring. Mr. Husk is a professional medium, and will be very glad to go to any private house, if desired, or to receive visitors at his own house, 29, South Grove, Rye Lane, Peckham.

This short and imperfect account is given for the purpose of publishing the fact, that there is a medium here in London, gifted with the exceptional organization that renders possible such remarkable phenomena to take place, and who is desirous of giving his time and strength to enquirers, that he may thus be enabled to gain his living, which he is debarred from doing in the ordinary occupations of life, he being unfortunately blind.

J. H. GLEDSTANES.

JESSE SHEPARD IN LAWRENCE, KANSAS.

The Spiritual Offering, May 1, contains an account of a series of seances given by Jesse Shepard at the residence of Mr. J. H. Shimmoms, Mississippi Street. The communication is dated April 21:—

At one of the seances a spirit voice conversed in the German language with a German gentleman present. The singing of "Persiani," "Sontag," and other divine artists through the psychic's organism has been described by so many writers in different parts of the world, we will not attempt it. We could not do it justice; it was grand and marvellous beyond the power of mind to conceive.

Those who have not heard Mr. Shepard have no conception of the tremendous volume of music that can come forth from a human throat.

Many thought the last seance of the series the best. After the circle was formed, a celestial harp and other instruments were placed on the floor under the piano. Mr. Shepard took his seat at the piano, and commenced to play a hymn which the audience sang. The magnificent bass voice of the great Italian basso, "Lablache," joined in the song, passing around the circle. To many, this voice was the most wonderful part of the seance. After singing a few minutes the bass voice became stationary over the piano, when the voice of a female joined in the singing. At times, both voices would sing together, then one voice alone. In their anxiety to hear these voices more distinctly the audience sang softer and softer, finally ceasing altogether, when the spirit voices would also stop, to begin again when the audience did. The instruments were taken from the floor, and floated about the room, playing an accompaniment and resting on the heads and laps of the auditors. At the close of this manifestation a spirit voice announced that "Sappho" would now play upon the harp. The sweet music of this exquisite instrument was now heard, sounding like the chimes of church bells in the distance, and so softly played, the music increasing as it came nearer and nearer. Finally the harp floated around the room, and then rested on the head and lap of each person in succession, all the time playing the sweetest music imaginable, till in imagination we could feel that the immortal ancient Grecian poet and harpist had returned to earth and was in our presence, and within the reach of our hand. "Sappho" played several times during the evening, sometimes playing the same tune that Mr. Shepard was playing on the piano, at other times a different tune, to be joined in by all as soon as distinguished. During this part of the seance spirit voices were heard in different parts of the room, which continued after the harp had ceased playing. Names of departed friends were given.

A voice addressing Mrs. Shimmons said, "Sappho will now place her harp in your lap and light her lamp; watch for it." Instantly the harp was placed in the lady's lap, and a luminous light struck the harp and an ancient lamp lighted, which was seen by all the sitters in that part of the circle. It was now announced that the Egyptian band would play their grand march, a combination of musical sounds far beyond the ability of any one in the room to properly describe; it was grand beyond the power of conception. If one could imagine a combination of all kinds of modern instruments, including several bass drums playing at the same time, it would be a tame affair in comparison to the music of this march. The piano seemed to be inspired with a life beyond control; it fairly danced on the floor, making the windows and doors rattle and the house to shake; those sitting near it drew their feet away instinctively. The noise of feet was distinctly heard in front of each member of the circle, keeping time with the music. This manifestation closed the seance, which lasted an hour and a half, crowded with incidents of absorbing and thrilling interest. It was hard for us to imagine that we had been half that time in the room. The visitors now passed into the parlour, where another hour and a half was spent in relating to each other the wonderful experiences of the evening. There was a unanimous request that a record be made of Mr. Shepard's work in Lawrence. At this seance the hearts of all were too full for utterance. There was no one who could find words to express their feelings, each one merely thanking him in person. A developing class was immediately formed, and Mr. Shepard urged to remain with us. This he kindly consented to do, and the developing class is proving a great success.

MRS. MELLON'S SEANCES AT LIVERPOOL.

Dear Mr. Editor,—Our friends, Mr. and Mrs. Mellon, were in Liverpool this week; they came to see the International Exhibition; and Mrs. Mellon was induced to hold three seances at Daulby Hall, under strict test conditions. The seven who formed the circle could each bring two friends, making the total number at each sitting twenty-one, therefore we thought it better for Mrs. Mellon (and she made no objection) to sit under such test conditions that even the most sceptical could not attribute the phenomena obtained to trickery.

The conditions were as follows: a corner of the room was curtained off, and the walls of the angle to about seven feet up were covered with black calico, so that the white forms could be seen to greater advantage. A sack was made of black calico, with a band of red calico round the neck, and a wide strip of the same down the front and round the sack at the feet. The reason we put this red trimming on was because the little black girl, "Cissie," said that she did not like her medium in a black dress, so we trimmed it with the red, and she was quite pleased with it. After this sack had been examined by the sitters, Mrs. Mellon got into it, and it was then well stitched round the neck and down the back by one of the ladies.

As Mrs. Mellon's arms and hands were inside, it was quite impossible that any white material could be produced by her without first getting her hands out of the sack. After the sewing was completed, it was examined by any of the sitters who wished to have that satisfaction. Mrs. Mellon then went behind the curtains, the gas (which had a blue paper shade round it) was then turned down to give a dim light. After sitting thus for some short time we got the materialized forms; at various times a figure in white would come forward to the opening of the curtain.

The seance held on the Sunday afternoon (June 6), from 3 to 5 o'clock, was the best. On that occasion three female figures were recognised. Each was full length, clothed in pure white. One little boy claimed to be related to a gentleman in the company, but as he had not the power to come forward he could not be recognised.

Yesterday evening another boy came forward, dressed in white; he also could not be recognised; he claimed a lady in the room for his mother. Little black "Cissie" gave us a description of him, and said he was about seventeen years old. The lady said she was quite satisfied that he was her son.

Our old friends "Geordie" and little black "Cissie" showed themselves several times. "Cissie" also showed herself and the medium at the same time; and last night "Geordie" fulfilled a promise given on Sunday afternoon, by taking a pair of scissors and cutting off a portion of his

whiskers, and putting the piece of hair and scissors on the mantel-piece; also writing his name, "Geordie," on a piece of paper.

After each seance the dress was examined, and I need not say the sewing and dress were found perfect. Every one, I think, was quite satisfied that whatever the power was that built up the forms, they were not produced by trickery. Mr. and Mrs. Mellon left Liverpool this morning for the Isle of Man, and purpose returning home on Friday evening. They carry with them the best wishes of those who have had the pleasure of making their acquaintance, and all hope that they may enjoy their brief holiday, and that it will not be long before they again visit Liverpool.—I am, dear Sir, yours truly,

H. J. CHARLTON.

22, Barnes Street, Brickfield Road, South Everton, Liverpool, June 8, 1886.

PROGRESS OF SPIRITUAL WORK.

FORMATION OF A UNITED SPIRITUAL SOCIETY AT PORTSMOUTH.—In our last communication from Portsmouth, it was mentioned that at a circle held at Southsea it was announced by one of the controls that the time was approaching when the public work of Spiritualism in that borough would be started, and though at first the seeds planted might appear to be few, yet friends might labour with the assured foreknowledge of abundant success, a plentiful harvest being reaped by those who initiated the movement. What was then but a consummation devoutly to be wished, but apparently impracticable, has been partly realized in a wonderful manner. The idea has taken tangible shape, and what seemed to be an insuperable difficulty, the securing of a convenient meeting place, was overcome without effort, and a harmonious coalition has been effected. Officers have been appointed, and a system of tickets adopted which will prevent undesirable visitors. Spiritualism in Portsmouth has not attained that development which might have been expected from the fact that a decade has elapsed since we chronicled remarkable phenomena at seances, held under the directorship of the Rev. T. Colley, now Archdeacon of Natal, through Eglinton, Herne, and other advanced mediums. As to the causes of this supineness in public effort, it is not necessary to dwell; it has not been due to lack of enthusiasm; but we have now great pleasure in recording the fact that on Sunday, a series of spiritual religious services were inaugurated in the Clarendon Street Assembly Rooms, Lake Road, Landport, Portsmouth, the audience—numbering twenty-one—consisting of the members of the amalgamated circles, investigators, and inquirers. Of course, with new surroundings, a strange room, and a circle, which although comprising old Spiritualists, the component parts were new, but little might have been expected. An augury for success was, however, to be found in the eloquent address delivered through the mediumship of Mr. J. Horstead, by the "Rev. G. H. Stephens," a coadjutor with Martin Luther, who rejoiced with the friends at having secured the larger room, and at the harmonious coalition of active workers formed that day. He was pleased to inform them that ere long that place would be too small for them, and that though to them would belong the honour of inaugurating the public work, in time other spiritual societies would be formed, which would mightily advance the Cause. There was much atheism in that large town (the visits of Mr. Bradlaugh, Mrs. Besant, Dr. Aveling, and others have always attracted large numbers), so that Spiritualism, which taught the immortality of the soul, and the connection between the glory of the celestial and terrestrial body, had much to combat with. But let them not be disheartened, but by earnest, active, and combined effort assist the work of the spirits in eradicating error, and inculcating the principles of eternal love and universal brotherhood. He could assure them that a mighty host of angels was looking down upon them, with a sympathy and exuberant joy which could they but see it would more than repay any self-sacrifices or work in the Cause of Spiritualism. Our limited space precludes the possibility of reporting the address at length, but we must heartily congratulate our friends on their first meeting. With a continuance of that harmony and good feeling which has brought about this desirable public result, we may prophecy great things of Portsmouth. The gifts of the mediums composing the circle are varied, so that there should be no difficulty in maintaining the interest of inquirers and presenting every phase of Spiritualism without too greatly taxing the physical frame of any one medium. The appoint-

ment of a musical director is also a wise step, as nothing so much promotes harmony as good singing. We would suggest also, with no personal motive, that the circulation of the MEDIUM, and other literature, would cause many to consider and investigate.

NEWCASTLE: Northumberland Hall, High Friar Street, June 6.—Mr. G. H. Lamb spoke in the morning on "The mystery of Life, and the simplicity of Healing." The absolute need of physical purity was scientifically demonstrated, ere spiritual power, beauty and holiness could be reached. Aspirations for mediumship must be supplemented by the most rigid abstentions in physical demands, which could be governed by the will. Magnetism was the great source of life, and its use in upholding the weak was eloquently stated, in opposition to the usual medical practice. Mr. Lamb's visit has afforded much satisfaction.—Over 500 persons attended the open-air meeting on the Leazes; a large distribution of literature took place. Mr. Lamb and other speakers addressed the people.—Mr. Wood instituted his healing class with good results. His spirit-surroundings, if ordinary sympathy be accorded, enable him to minister to minds and bodies diseased. Receptive subjects in a few moments can experience the marvellous transuding fluid flowing from centre to circumference. The strong ought to help the weak, pure spiritual love the connecting link, that our daily duties in life may be pleasant and successful.—W. H. ROBINSON, Hon. Sec.

JERSEY: June 7.—On Sunday afternoon we held our quarterly meeting, at 68, New Street, Mrs. Johnson kindly placing her rooms at our disposal. The meeting was presided over by Mr. Metherell; and the Secretary's and Treasurer's reports were duly submitted and approved of. Notwithstanding the many drawbacks which we have experienced during the past quarter, there was still much for which to be grateful, and this was generally acknowledged. All the officers were re-elected, and on the suggestion of the President, it was tacitly decided to discontinue the regular circles throughout the present quarter. We shall, however, avail ourselves of any favourable opportunity for sitting, and shall continue our fortnightly general meeting. Under existing circumstances this seems to be the only wise course to adopt, and if it serve no other purpose it may at least increase our stock of that inestimable virtue—patience.—MULCUM IN PARVO.

BLACKBURN: New Water Street, June 6.—Mr. Jno. Pemberton presided. Mrs. Groom ably discoursed on "Spirits and Mediums," after which sixteen clairvoyant descriptions were given, all of which were recognised. The Lyceum Children had been grouped in front of the platform, and several of them had their spirit-guides described to them. In the evening the hall was full, and a good discourse was given on "The benefits of Spiritualism." Ten clairvoyant descriptions were again given, all being recognised, after which four persons received psychometric delineations of character, all of which were acknowledged to be strictly accurate.—W. R. MOORE.

MIDDLESBROUGH: Newport Road, June 6.—In the morning Mrs. Yarwood addressed a large and appreciative audience in the Granville Rooms, and also gave several clairvoyant delineations, most of which were recognised. In the evening we met in the Cleveland Hall, which was well filled by an intelligent and attentive audience, and the Lecturer seemed to give every satisfaction, her remarks being well received. At the close of the lecture Mrs. Yarwood again gave the surroundings of several present, concise descriptions of the departed ones, their dwelling places, etc., being given; and the lady also succeeded in giving the full name in several cases. We had a very propitious day for the initial one of our new venture, and as Mrs. Yarwood speaks in the same Rooms again on Sunday next, we shall have no doubt record another success.—R. H. KNEESHAW.

HEYWOOD: Argyle Buildings, June 6.—A very good day with Mr. Postlethwaite. In the afternoon a local publican attended with several of his customers, some of whom were visibly affected with John Barleycorn. After a short and appropriate address, Mr. Postlethwaite proceeded to describe scenes clairvoyantly to the publican and his friends. One was respecting a man with cattle and a sheep-dog crossing a railway, and meeting a sudden death. The scene was so clearly delineated that the man to whom it was given burst into tears and said it was his uncle David, who was killed in driving cattle over a railway, the dog being killed also. In the evening the audience sent up six subjects, all of which were ably treated. Seven personal messages were given, all of them recognised. One old woman, ignorant of the matter, caused amusement by exclaiming, "But he is dead," when a spirit was described to her. Some old furniture was also correctly depicted, when she rather testily remarked, "If it was old it was very good." She was evidently bewildered at so young a man describing scenes cognizant to those who passed on 80 years ago.—G. PELL, 1, Pound's Brow.

MANCHESTER: Temperance Hall, Tipping Street, June 6.—Mr. Jones presided, and Mrs. Barr, of Hednesford, was the speaker. The subject in the afternoon was "After death the Judgment." There can be no judgment more trying than a man's conscience after death, making him feel that he is too unholily to be with good spirits. It must be a dreadful thing to pass away in blasphemy and sin. She exhorted all to live an upright, honest and good life, and ready when called away to enter into eternal happiness. The Hall was full in the evening, when Mrs. Barr spoke on "And they were all filled with the Holy Ghost, and spake as the spirit gave them utterance." We should watch and pray that holy spirits may ever influence us for good and holy purposes; trying the spirits as commanded of old.—GEORGE HILL, 92, Brunswick Street, Ardwick Green.

KEIGHLEY: June 6.—Mrs. Sunderland officiated as substitute for Mr. Hopwood, who was absent through illness. She was controlled in the afternoon by some of the old pioneers, who in the past laboured so hard for the Cause. They regretted the steps that some mediums are now taking in requiring pay for their services. If such arrangements continued, we should find ourselves drifting back into the same state as the orthodox church is in at present. We should use the talents God has given us for the benefit of mankind, and for the love of doing good. A long and satisfactory discourse was delivered in the evening.—ANDREW CARR, President.

WEST HARTLEPOOL: Druids' Hall June 6.—At 10.30. Mr. Wardell gave a very touching address, in which he related some of his experiences

of the last two or three weeks. Though at times the frail bark seemed doomed to be broken amidst the billows and strife of the material, yet they could look forward to a brighter future, in which they would be assisted by those passed over to the spiritual. Mr. Ashman followed with a few remarks on "Death." The death of the physical was to us but the birth of the spiritual, which freed from its earthly coil, could rise above the world's wild strife. At 6.30 Mr. Wardell lectured to a good and intelligent audience on "Forms of worship," which, when reviewed in the light of reason, contained a great many false ideas and dogmas, amongst them being the long, pharisaical prayer of the average Christian, the idea of a hell and judgment, the atonement, &c., most or all which we see carried out in the present forms of worship. But people were beginning to see the emptiness and degrading influence of such teachings. True prayer is an essential element of our lives, and brings us into communion with the spirit-world, which is ever able and willing to aid and assist us, when we ask in spirit and in truth. The mind of man should be left free to grasp and search after those great life principles which are so little understood, but which demand the greatest attention and consideration of all men. The guides of Mr. Ashman spoke on "The consolations of Spiritualism," in which they contrasted the passing away of the "Christian," surrounded by the grief and anguish usually displayed at the passing on of an orthodox believer, with the consolations of Spiritualism when felt in their entirety. We need not fear Death, which to us is but the release of the earth-worn and torn spirit, to a state of happiness, freedom and perfection.—W. SAYER, Cor. Sec.

SKOHL: Boys' School, June 6.—Mr. W. A. Morton, a young man, a miner, of Preston Colliery, delivered a discourse, reviewing the various forms of criticism that assail Spiritualism, with views in favour of an equally respectable character. Mr. Morton's essay indicated wide reading, and an intellectual tendency highly creditable to him. It was an excellent meeting, and Mr. Morton's efforts were highly appreciated.

FELLING: Park Road, June 6.—Mr. Stevenson spoke in his usual able style on Spiritualism generally, which was now going through a great crisis. Spiritualists were said to be very illiterate, but no matter how common a Spiritualist's attainments might be, he would be able to pull to pieces the ablest sermon coming from the orthodox pulpit. Gerald Massey's views were largely commented on, he being regarded as the boldest thinker, and the most advanced advocate of the spiritual philosophy.—J. SIMMONS, 15, Wesley Terrace.

COVENTRY: Edgwick, Foleshill, June 6.—At the morning service Mr. T. Davis, of Bedworth, was speaker to a fair audience, his addresses being chiefly directed against the once prevalent doctrine of a physical resurrection, and against the infallibility of the Bible. Mrs. Smith, in the evening, occupied the platform, and several elevating discourses were delivered, one of the controls giving the name of "Princess Alice."—COR.

HALIFAX: 1, Winding Road, May 30.—In the afternoon Mrs. Midgley spoke to a full and appreciative audience, on "The Home we build ourselves," in a very sympathetic manner. Mrs. Collins Briggs gave about sixteen descriptions of surroundings, all recognised with one or two exceptions. In the evening Mrs. Midgley spoke from the lesson read by Mr. Culpan: "Then Agrippa said: Thou almost persuaded me to be a Christian." Many people were almost persuaded to be Spiritualists. In a thrilling manner she pointed out the advantages of living a life in accordance with spirit-teaching. Mrs. Briggs gave about ten descriptions, all recognised but two. Mrs. Midgley is likely to become a fine trance speaker and clairvoyant. She had been connected with the Wesleyan body at Stainland for many years, but having been fully convinced of the truth of Spiritualism, by seeing her own boy, five years old—deceased—and hearing him speak, she is now determined to do all she can for the enlightenment of others. She has been a clairvoyant all her life, but her gift is rapidly developing. On the evening of the 31st, the same ladies ministered in an interesting manner.—S. J.

ROCHDALE: 27, Blackwater Street, June 6.—There were good audiences. In the evening, Mrs. F. Taylor spoke on "Spiritualism: is it the need of the age?" The progress of human thought in various aspects was reviewed, and the present condition of the nations pointed out, particularly as regards the basis of religious beliefs. The religions had done their work, and now the human mind demanded more light—a religion that linked the human soul with God, through the chain of angel ministry,—a God that was not to be feared but loved.—W. N.

SPENNYMOOR: Central Hall, June 6.—Mr. Dunn's guides accepted a subject from the audience: "Will Spiritualism stand the test that other religions had failed to stand?" It was shown that other religions had failed to stand the test of Truth because based on error. Spiritualism tells man that happiness or misery depends not on believing certain doctrines, but upon the manner in which man passes his earth-life. Through a series of stages man has now become spiritual, possesses the divine nature, and must be ruled thereby, and not by the physical.—T. PHILLIPS, Cor. Sec., 5, South Terrace, Tudhoe Grange.

HETTON-LE-HOLE: Miners' Old Hall, June 6.—Mr. J. G. Grey lectured to a very attentive audience, on "Food for Thought," to which was given every attention, and much knowledge was gained thereby. Next Sunday we will hold our Sunday School Lyceum Anniversary, when 14 or 15 children and other officers will take part. On Monday we will go to meet the West Hartlepool friends at Castle Eden Dene, when we hope others that are interested in our teaching will join in along with us, to help to make the day memorable to those we have in charge, namely, the children of the Lyceum.—J. PRINGLE, 3, Downs Square.

SOUTH SHIELDS: 19, Cambridge Street, June 6.—Mr. J. Livingstone, of Hetton, delivered an address in the morning on "God is Love," and in the evening on "Is there a Supreme Being? and can we know Him?" The address contained much practical instruction and gave general satisfaction.—JOS. ROBERTSON, Cor. Sec.

OPENSHAW: Mechanics' Institute, Pottery Lane, June 6.—Mr. Carline received three questions from the audience, which were answered in a very lucid manner. In the evening he spoke on "The Religion of the future," pointing out the nobleness of the religion that shall be.—The members of the Openshaw Society desire to convey their best thanks to all friends who contributed flowers and plants to commemorate the passing away of Mr. Sharp.—COR. SEC.

SPIRITUAL WORK IN LONDON.

VICTORIA PARK: June 6.—Mr. C. H. Dennis, Mr. Armitage and Mr. Savage addressed the meeting. Literature for distribution is much required.—*Con.*

WALWORTH: 83, Boyson Road.—Wednesday, circle; Sunday, Mr. Wood on "Life beyond the Grave," chosen by the audience. Mr. Raper had a good number of applicants for the magnetic treatment, which he freely dispenses to all comers on Sunday evening. He is very successful, many testifying to the benefit they have received through placing themselves in his hands.—J. VERRON, Sec.

HOLBORN: 13, Kingsgate Street, June 2.—A very sociable and harmonious meeting. The control of Mr. S. Gibson gave an instructive discourse on "Peace," the benefit we would derive by living more peacefully one with another, especially when we sat in a circle, as it makes it much more harmonious, and gives greater power to the spirits, and also to the medium. Another control appeared to have been a soldier, and fought on the battle field of Alma. He could not yet realize that he had passed into the spiritual world. A lady sitter gave some remarkable clairvoyant descriptions of the surrounding spirits of the sitters, after which the "French control" gave some good advice.—E. G. C.

HOLBORN: 13, Kingsgate Street, May, 31.—This was the fourth highly successful seance, with Mr. A. Armstrong as medium. The whole of the phenomena were of the most elevating and impressive character. Several of the band of intelligences rendered themselves distinctly visible to all assembled, shaking hands and freely conversing with them. Each sitter was favoured by recognising relatives and friends. The spirit-lights were so abundant that they represented quite a snow-storm, the lights varying in size from a pin's head to a shilling, with various degrees of brightness, covering the floor where they remained for some considerable time, just like snow, excepting in colour. One of the band, "Harry Leaf," at the request of the writer, very kindly took a journey from London to visit a lady-friend, returning in a few minutes, giving a very minute and perfect description of the interior of the house, furniture, pictures, &c., with the employment she was engaged in. Mr. S. A. Gibson clairvoyantly witnessed the same scene, with some further particulars respecting her. The friends separated at 10.30, expressing their gratitude for the great privilege of witnessing the grand and elevating phenomena.—In order to avoid, as much as possible, anything approaching a promiscuous circle, which has so frequently proved very detrimental to the medium and the phenomena, intending visitors (advanced Spiritualists only) are respectfully requested to apply for dates and other particulars, by letter, to Mr. Coffin as above, or to JAS. MONTAGUE, 102, Bridport Place, Hoxton.

511, KINGSLAND ROAD: near Dalston Junction, June 6.—Mr. Hopcroft's kindly visit brought together a most harmonious congregation. After Mr. Walker had made a few introductory remarks, Mr. Hopcroft gave an invocation, and proceeded to give clairvoyance. Out of thirty-one descriptions, twenty-eight were at once recognised, and another has since been acknowledged. A peculiar feature in Mr. Hopcroft's mediumship is his ability to, in almost every case, give the names of the spirits as well as their personal appearance; he thereby greatly facilitates the chance of recognition. Mr. Downing also favoured us with a few remarks on the value and comfort Spiritualism is to him. Miss May next spoke, and then closed our meeting. We thankfully acknowledge a contribution of ten shillings from a friend, given to one of our members on behalf of the Society.—H. M.

LEICESTER: Silver Street, June 6.—The controls of Mr. Sainsbury delivered a very good lecture on "Prove all things, hold fast that which is good." Our audiences have not been large lately.—C. P.

NOTTINGHAM: 19, Wellington Street.—I am pleased to say that the interest is growing week by week. On Sunday evening last we had two trance addresses through our local mediums, subjects, "God of the orthodox and the God of the Deist," "Mammon-worship versus Sun-worship." There were four mediums present. Half-an-hour was devoted to personal communications to several of the friends present, which were very satisfactory, thus making the meeting both instructive and convincing.—*Con.*

RAWNSTALL: June 6.—Mr. Hodgson presided, and Miss Maudsley gave an excellent discourse on "The Rich man and Lazarus," chosen by the audience. The control thought Lazarus was as hard-hearted as the rich man in not granting his request to warn his brethren on the earth-plane, that when they passed on the other side they might attain a higher position on the ladder of progress. Mr. Hodgson and Miss Maudsley have kindly given their services for the benefit of Mr. Newell, of Oswaldtwistle, who is much respected by his friends in Rawnstall.—JOHN BARNES, 19, Rosevale Cottages Cloughfold.

MOCKWHELMOUTH: Back Williamson Terrace, June 6.—Mr. J. H. Lashbrooke gave two beautiful addresses, the evening meeting being in Avenue Theatre. Mr. Weightman closed with spirit delineations.—R. P. T.

DEVONPORT: 98, Fore Street, June 6.—In the morning Mr. Tozer's address was on "Truth and Reason." In the afternoon circle some capital phenomena were obtained, and Mr. Cole was controlled to write several communications. At 6.30 the control of Miss Bond gave a very interesting account of his experience on passing into the spiritual realm, and dwelt on what Theology had done for him.—*Con.*

BUSLEM: Newport Street Assembly Rooms, June 6.—Mr. W. M. Brown had the misfortune to miss the train; Mr. J. Potts, one of our local mediums, kindly took the platform for us, being his first time in public. The guides took for the afternoon subject, "Ye shall not tell in vain." The evening subject, chosen by the audience, was "The Nature and Occupations of Spirit Life," both of which were treated very well. Another local medium gave a few clairvoyant descriptions, all with one exception being recognised.—June 13, Master T. H. Hunt will address the meetings at 2.45 and 6.30. Collections to defray expenses.—M. WALKER.

OLDHAM: 176, Upton Street, June 6.—Mr. Johnson answered questions in the afternoon. In the evening the subject was "The Mission of Spiritualism," which was to uplift mankind to a higher standard, and open their eyes so that they might see the truth. It had come to sweep away the creeds and doctrines of man, and to break down the barriers of ignorance, prejudice, bigotry and falsehood. Spiritualism taught man that he was not the worm and reptile that he had always been called, but that he was the noblest work of the Creator's hands, and he urged them to put forth their best efforts in trying to develop their spiritual nature, and so become teachers to their fellow men.—JAMES MURRAY, President, O. S. S.

PENRYTON: Town Hall, June 6.—At 2.30 Mrs. Green gave a beautiful address on "The Spirit World, and its Revelations," after which several clairvoyant descriptions were given, all being recognised.—In the evening a Service of Song, entitled "The Silver Lining," was given by our young friends, the choir; this was the first, and it was admirably received; all seemed to join heart and soul in it. It was conducted by Herr Treuss, who presided at the organ; Mr. F. Tomlinson being the reader.—C.

WHITSUN-TIDE.

(From the German.)

Thou whirlwind of the Spirit,
In pentecostal might
Arise, and rouse the nations,
That wrapt in error's night
A thousands years in turbid dreams have lain,
As though the very Christ had lived in vain.

Let captives rend their fetters,
With minds as free as thou,
And from its foul foundations
That falsehood's hold shall bow,
That long all peoples of the earth retained
In blind and servile vassalage enchained.

Speed on! as man's deliverer,
Thou tempest of the soul;
On every side range freely,
And back the barriers roll.
Though terrible the thunder of thy word,
We see in thee the spirit of the Lord.

And rise, thou holy watch-fire
Of daring act and tone,
Where'er truth's faithful soldier
Hath languished sad and lone.
Within thy flame love shines serene and bright,
And soon shall scatter wide Hate's brood of night.

Go forth in every language,
O Truth! throughout the globe,
And breathe a single spirit,
Though manifold thy robe.
Enlightened hearts in love united see,
For love, divine and one, the world shall free!

S. E. BENGOUGH.

["The very Christ had lived in vain"! A "dead Christ" has been the great mistake of the ages.—Ed. M.]

A PHANTOM SHIP—"THE FLYING DUTCHMAN."

The young Princes, the sons of H. R. H. the Prince of Wales, have written a book, "The Cruise of the *Bacchante*," in two large vols., published a few days ago by Macmillan. On the voyage between Melbourne and Sydney, the following observation was made:—

"July 11 (1881). At 4 a.m. the *Flying Dutchman* crossed our bows. A strange red light, as of a phantom ship all aglow, in the midst of which light the masts, spars, and sails of a brig 200 yards distant stood out in strong relief as she came up. The look-out man on the fore-castle reported her as close on the port bow, where also the officer of the watch from the bridge clearly saw her, as did also the quarter-deck midshipman, who was sent forward at once to the fore-castle; but on arriving there, no vestige nor any sign whatever of any material ship was to be seen either near or right away to the horizon, the night being clear and the sea calm. Thirteen persons altogether saw her, but whether it was *Van Diemen* or the *Flying Dutchman*, or who else, must remain unknown. The *Tourmaline* and *Cleopatra*, who were sailing on our star-board bow, flashed to ask whether we had seen the strange red light. At 10.45 a.m. the ordinary seaman who had this morning reported the *Flying Dutchman* fell from the foretopmast cross-trees, and was smashed to atoms. At 4.15 p.m., after quarters, we hove to with the head-yards aback, and he was buried in the sea. He was a smart royal-yard man, and one of the most promising young hands in the ship, and every one feels quite sad at his loss. (At the next port we came to the Admiral also was smitten down.)"

It is much disputed as to whether there be any grounds for believing in these spectral ships, so that the matter of fact way in which the incident is recorded exhibits great moral courage on the part of the authors. Would that all writers were as honest to their experiences and convictions, for it is implied that this spectre was the portent of disasters, the man who observed it having perished, and the Admiral also having suffered.

DISCOVERIES IN PALESTINE.—Those who are working for the Palestine Exploration Fund in Jerusalem are, it is said, on the eve of most important discoveries. It is well known, writes the London Correspondent of the *Manchester Guardian*, that there are three walls of Jerusalem, of which the first is attributed to the time of David, and the second to that of Nehemiah, while the third was much later, and not more than an unimportant outwork. In the days of Christ, the second was to all intents and purposes the city wall. Portions of a wall have lately been uncovered which, on account of its characteristic old Jewish workmanship, experts aver is beyond all doubt the second wall. Now this seems to travel in such a direction that the Holy Sepulchre would be included in its ambit. If further excavations should prove this conjecture to be true, it would be shown to demonstration that the so-called "holy places" cannot be what they are said to be, for it is certain that the Sepulchre must have been outside the walls.—*The Echo*.

Mr. Colville is soundly criticised by Dr. Dean Clarke, in *Facts*, for his views on "Mental Healing." A vast amount of unreliable and exaggerated talk is too frequently the product of self-advised "inspiration." A new clique of adventurers, called "metaphysicians," has sprung up in Boston and other places in America, and it has taken root amongst the orthodox as "Christian Science," the lobes of the brain and spinal column being figured on their prints as a cross! Mr. Colville seems to have been considerably psychologised by this sort of thing, as he has been by the Papists and re-incarnationists in Paris. One of the best-known Spiritual Scientists in America writes:—"The Mind Cure Movement, which flourishes among the orthodox and fashionable, is mainly a corrupt and dishonest mediumship, controlled by avarice, ambition and hypocrisy. Money is the ruling power." When the "Christian" mob take up Spiritualism, it will become quite another thing.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JUNE 13th, 1886.
LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.
HOXTON.—128, Hoxton Street, at 7, Mr. Arncliffe.
511, KINGSLAND ROAD, (Near Dalton Junction) at 7, Mr. Walker.
MARTLEBORO.—Regent's Hotel, 31, Marylebone Road. No meetings till June 20.
LONDON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.
DEVONPORT.—5, Rundell Rd., St. Peter's Park, at 7, Mrs. Treadwell; Wednesday, at 8.
SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11 & 7, Sittings.
Tuesday, Thursday and Friday, at 8, Sittings.
STREY.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.
UPPER HOLLOWAY.—Mrs. Hagon, 146, Marlborough Road, Holloway Rd. See Advt.
WALWORTH.—83, Boyson Road, at 7, Mr. Savage, trance address and clairvoyance;
Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mrs. Cannon.
WEST KILBURN.—26, Claremont Road, at 7, Thursday at 8, Mrs. C. Spring.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
Tuesday, Mr. Towns, Medium for Clairvoyance.
Wednesday, Mr. J. Hopper, Medium for Clairvoyance.
Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster.
69, Hoxton Street.—Mr. Arncliffe, Friday at 8, Trance and Healing.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m. Local.
BACUP.—New Meeting Room, at 2.30 & 6.30: Mr. Johnson.
BARROW-FURNES.—80, Cavendish Street, at 6.30: Mr. J. Walsley, Sec.
BATLEY CARB.—Town Street, 6.30 p.m.: Miss Wilson.
BILLY.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Wade.
BIRMINGHAM.—Ozella Street Schools, at 11 & 6.30.
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Local.
BOLTON.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Crowther.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Hepworth.
ODDLEHILL ROAD, Olley Road, at 2.30 & 6, Miss Musgrave.
448, Little Horton Lane, at 2.30 & 6, Mr. Morrell & Miss Patefield.
Milton Rooms, Westgate, at 2.30 and 6: Mrs. Craven.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Anniversary, Mr. H. J. Taylor.
BURNLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
CHAMLINGTON.—At Mr. R. Winter's, Fresholds, West Chilmington, at 6.30, Local.
DERBY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
DEVONPORT.—88, Fore Street, at 11, Mr. Toner; at 6.30, Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30, Local.
FELING.—Park Road, at 6, Circle for Members and Friends.
FOLDSHILL.—Edgwick, at 6.30, Local.
GLASGOW.—30, West Campbell Street, at 4, Lyceum; at 11.30 and 6.30.
HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Ingham. Monday, at 7.30.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 6 p.m., Lyceum Anniversary.
HETWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Boardman.
HEDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mrs. Butler.
KILBOURN.—Lyceum, East Parade, 2.30 and 6: Mr. Holdsworth.
JERSEY.—68, New Street, Forthrightly General Meetings.
LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30, Dr. Mack, Public Healing; at 6.30, Mr. J. Burns.
Ordel Hall, Cockridge Street, at 2.30 & 6, Mrs. Green.
LIVERPOOL.—Silver Street Lecture Hall, at 11 & 6.30: Open.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. J. Walsh. Lyceum at 2 p.m. See, Mr. Carson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
MACLESDALE.—Free Church, Paradise Street, 2.30 & 6.30: Miss Finblott.
Fence Street, at 2.30 & 6.30: No Information.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Gregg; at 2.30, Circle. Wednesday, Mrs. Gregg, Entertainment.
MIDDLESBOROUGH.—Port Road, Mrs. Yawood; at 10.30, Granville Rooms; at 6.30, Cleveland Hall.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Hopwood; 14, Mr. Schutt.
NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 11 & 6.30.
Mr. J. S. Schutt at 3; Meeting on Lectures and Mr. Wood's healing class.
NORTH SHIELDS.—6, Camden Street, at 6.30, Mr. W. Walker, Junr., "Immortality and Progression" at 6.15, Mr. J. G. Grey. Monday and Tuesday, at 8, Mr. J. S. Schutt.
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 & 6, Mrs. Bailey. Tuesday, Circle.
OPENSBY.—Mechanics Institute, Pottery Lane, at 10.30 and 6, Mr. J. B. Tetlow.
PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.
PILKESWOOD.—Mr. W. Holland's, 67, Cavendish Place, at 5.30, Circle.
PENDLETON.—Temperance Club, Withington Street, at 2.30 and 6.30, Mrs. F. Taylor.
Liberal Club, 48, Albion Street, at 2.30 & 6.30, Local. Wednesday, 7.30.
PLATYNGTON.—Notte Street, at 11 and 3, Circle; at 6.30, Mr. Leeder.
10, Hoegate Place, at 11 & 7, Mr. Burt, circles after; Wednesday, at 7, Mr. Burt.
PORTSMOUTH.—Assembly Rooms, Clarendon St., Lake Road, Landport, at 6.30.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, No Information.
Marble Works, at 2.30 and 6, Mr. T. Postlethwaite. Tuesday, Circle.
28, Blackwater Street, at 2.30 & 6 p.m., Mr. Taft. Wednesday, Circle, 7.30.
SALTASH.—at Mr. Willis's, 24, Fore Street, at 6.30.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: No Information.
SOUTH SHIELDS.—19, Cambridge Street, at 11 & 6.30, Mr. Wm. Pickford.
SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, Mr. A. D. Wilson.
SPENNYMOOR.—Central Hall, at 6: Mr. J. Eales.
SPENNYMOOR.—Back Williamson's Terrace, Monkwearmouth: at 10.30 & 6.30, Mr. Livingstone.
TUNSTALL.—13, Rathbone Street, at 6.30.
WALSLEY.—Exchange Rooms, High Street, at 6.30.
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