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SPIRITUALISM.

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THE PROBLEMS OF MEDIUMSHIP.

MANY OPINIONS AND EXPERIENCES.

"WHY DO SPIRITS NOT GIVE THEIR NAMES?"

EXPERIENCES AND SUGGESTIONS.

Dear Mr. Editor,—After reading your excellent remarks in regard to "tests," and the quality of mediumship which should be the aim and object of all parties engaged in the propagation of Spiritualism, I have felt it a duty to speak out on this important point; as the future life and vitality of the Movement altogether depends on the road we are to take at this crisis and juncture. The question asked is, Why do spirits not give names? There is a prior question to that, Why should spirits give names?

From my own experience in regard to mediumship, thousands of instances, where communicating spirits have given satisfactory evidence of their continued existence to their friends in earth-life, have been done without the uttering of a name to identify them. From my own point of view, I think it is vulgar and coarse announcing names in a public meeting, and even to private sitters it carries little weight with it, unless corroborated by good circumstantial evidence of the peculiar habits and tastes of the person while living; for it is often an easy matter to a medium with a good memory and observant faculties to pick up names.

I remember being at a town in Stirlingshire, holding a semi-public meeting, and while giving out some clairvoyant readings, the attention of a man was arrested through a description of a person given. This man was a doubter on all points of the existence of spirit, and the local adherents of the Cause were most anxious to give this party a good "test." Seeing the interest in the mind of the person, and also in the meeting, I strove hard to get at the name for sure identification, as I thought, but I failed, while all the time the spirit went through a system of illustration, drawn out by the question of the person chiefly interested. After the general outline was described, the question was asked, "What colour is the hair?" Answer, "Black." "Look again: is that the right colour?" "No: it is of a light brown." "Do you see much hair on the head?" "No: it is scant of hair; but, again, I see an abundance of the brown colour, which is a strange thing, and must be accounted for in the cross-questioning to which I am subjected." This speech brought out a good rejoinder from the person interested saying, that the description was a convincing proof of the actual presence of

his deceased relative, because the colour of his own hair was black, and it became so thin that he had to wear a wig, which was of a light brown colour; and gave the apparently contradictory appearance which I had represented. Since then I always reason with myself, that the question of identity lies deeper than the name, and if that is withheld from mediums, a more convincing line of argument will be taken by the spirit to furnish the identity craved for.

The revelation of the spirit through its earthly form and feature, and even name, has been to many the only ground by which they have been introduced to a belief in the subject of spirit communion, while others have apprehended the truth through a more intuitive process. It should not become a ground of arbitrary contention in deciding the truthfulness of a medium, or as the royal seal to the ministry of his or her apostleship; for in the minds of all truly enlightened persons who adhere to the Cause, a great burden would be lifted off if spirits actually forbore, and denied *in toto*, the giving of names on all public occasions, and in any form to reach the outside world in this matter. Let it be conducted on the lines of the occult science: and the question of evil influence and evil spirits would narrow down into small dimensions if that higher ground were taken which you, Mr. Editor, continually seek to advocate. For not only on this phase of deficient proof, but all through the manifestations, there will be found openings through which to assail the position of the medium, and doubt the efficacy of the evidence from a more interior and enlightened sphere. It does please the mind of some to have adhibited to the trance utterances of mediums the illustrious name of some worthy patriot or leader of men, or to have in the bosom of the circle a goodly number of Bible heroes; but this electro-plating wears off, and we find that it is only "Brummagem" after all, and not the sterling ring of truth. All scripture is given by inspiration of God, and it should be a matter of secondary moment what illustrious name communicates the words of life, only striving to attain a discernment in our own mind which shall lead us on to the appreciation of truth in its more exalted forms. There is a feeling present in our mind, which may be shared with like feeling in others, that hearing so much of names attached to trance addresses—persons who were loved and respected while living here, but who have sadly changed, and donned the selfish garb of egotism and dogmatic asser-

tion—forbids us looking forward to the time of transition, but rather would impel us to stay amid the ills that are seen than venture forth on such a hazardous experience as spirit-life. In this thieving world we are apt to lose our coat or our purse, but in the after-existence it would appear there is a possibility of losing our character.

I think this subject should be kept in agitation until we reach a more satisfactory mode of enquiry, and one in which the poor mediums will be free to take their own course, and follow out the plan of mediumship which they are called to fulfil. We should at once enter on a more scientific stage, and conduct meetings according to the laws which regulate spiritual science, and give most certain and sure results.

There is undoubtedly a general system of order and organization, of which the MEDIUM is really the representative head in this country; and for many years I have judged the outcome of its pages as the only basis by which societies and circles and private individuals find the way to success in their investigation of the philosophy. Not a volume has issued from the press, illustrating the spiritual science during these last ten years, but whose key-note has been taken from utterances previously published in these columns. We have then a system of organization by which it is possible to reach the remotest corner in which circles are held, and through this process a system of investigation can be laid down, through the advice of all who are not only interested mediums, but most intelligent observers of the facts. First of all let us have a free and open discussion of difficulties, and of false and unsafe aspects which the subject assumes; also a clear mode whereby we are to meet the wants and necessities within the pale of the Movement, and the work as it touches outsiders. Next, the establishment of a kind of Brotherhood, a Fraternity, by which all the various sections of thought and cult within the Movement may have a suitable representation.

As it stands just now, every little Society is a separate ecclesiastical school, and places its favour or its ban on whom it may prefer or despise; and through the chairman or president, who gets into this position generally on account of social standing, or a certain amount of push in his nature, the whole aspect of the society leans, and the more successful and enlightened power of spirit must pass under the sanction of this self-appointed chairman. The ballot box would not be a wrong way of choosing leaders, in many instances where wrong men are found in the right place. There is an absolute demand for this principle of organization in Spiritualism, and more especially on account of the rising growth of medial powers; for there is being born into the Movement a vast amount of power, which must be properly cared for, and the instruments who are to work this spirit power properly guarded and sustained. This question is of a paramount importance to that more selfish care of having signed testimonials from our spirit friends, and depositions taken down and sealed with the signature of those who are at the best only half-believed. Consider the case on its general and humanitarian basis, and from the inherent testimony which the vast mass of evidence guarantees, and we will have an argument to meet all opponents. Let us also come to an understanding, by which we will be able to recognise this line of order and organization, and a strength and satisfaction will enter the mind of every one who has to bear the odium of the outside world of opposition. "Order is Heaven's first law," and should be carried out in that system of things which is presumed to be the outcome of the angel world.

We can imagine a little crotchety man sitting in a meeting, whose previous experience of the world has shown nothing better than himself, listening to a medium for an hour pouring out a most magnificent oration, clothed in sublime spiritual thought, but who has had the liberty from the chair to put questions; and in rising he sets aside all the nobility and grandeur of the theme, and puts his question somewhat in the following style:—"This fine talking and speech is all very well, but we want to know the name of the spirit who controls the medium?" The effect of the utterance is lost, and the reaction of loss sets in upon the sphere of the medium, disheartening and crushing, so that the work becomes a burden and toil instead of a pleasure. If names are withheld, there is certainly a wiser course adopted by the communicating spirit than that of giving a public illustration by the mode asked.

Kirkcaldy.

ALEX. DUGUID.

After Mr. Wallis's *Lecture* at Glasgow, on June 13, several questions were put, among others, "Why do spirits not give their names?"

The reply was to the effect that when such requests were preferred at the close of a lecture, they were invariably due to idle curiosity, which the controls did not deem it wise to gratify. Many spirits felt that there was too much "Hero-worship," too much consideration given to the personality of the speaker, and weight attached to his utterances, because he spoke them, and not enough thought and attention to the spirit and principles expressed; hence such spirits preferred to put forward their thoughts to be considered upon their own merits, apart from any name.

But as regards the "personal" aspect, where friends of sitters controlled, it was only natural that the name should be given and expected, although the giving of a name scarcely constituted proof of identity. It was well to understand some of the difficulties which spirits had to overcome in their endeavour to communicate. Mesmerists had frequently found that their subjects would not give the names of articles shown to them; thus a coin would be spoken of as being "bright," "hard," "round," "with letters on it," instead of being called by its name, "shilling," or "half-a-crown." This describing by qualities illustrated the point here, viz., that names were too often arbitrary, and conveyed no meaning, and it was found with some mediums almost impossible to impress the brain with mere words which conveyed no idea. Again, spiritual things and thoughts were often conveyed symbolically, as in a case where a spirit had been described to a sitter, his character delineated, and various other matters, but the sitter was not satisfied: "Cannot he give his name?" "I do not get any name," was the reply, "but he shows me a piece of brown cloth." "That will do," said he, "his name was Brown."

Evidence of identity can often be far more successfully given by certain peculiarities, the turn of a phrase, familiar gestures, postures, habits of expression, &c. But very much depended upon the power of the spirit and the nature of the mediumship of the person influenced; some could give names others not. Much depended upon the phrenological aptitudes and fitness. Sitters often defeated their own wishes by a demanding spirit. It was well to remember, that mediums were sensitives, and were often much affected by the mental conditions of the sitters. Anxiety, suspicion, or a dictatorial tone would often close up the avenues of communication; whereas sympathy, patience and a cheery, encouraging influence would put mediums at their ease, cause their natures to open, and they then became responsive to the spirit influence far more fully and readily, and greater satisfaction resulted. Some persons have deemed it fit and proper to go with a lie in their thoughts; by leading questions, suggestions, and the exercise of positive mental and mesmeric power, to utterly thwart the efforts of the spirits who desire to communicate; and after having introduced discord, confusion, and distrust into the condition, have so affected the sensitive as to receive simply a reflection of their own dominant thoughts, and have then gone forth triumphantly saying, "It is all a humbug; they cannot tell me anything I don't know," and so forth; whereas, they have violated conditions and brought about confusion by cross-magnetism, as it is called, and have controlled the medium and broken the spirit's power, or distorted the message sought to be given, and have themselves to thank for the failure.

In many cases these difficulties can be and are overcome by experienced spirits, and where mediums understand the nature of the dangers to be guarded against, but far too little attention has been given to this matter, especially the preparation of sitters, that they may go to mediums in the right frame of mind, and give the right conditions; and mediums have been too careless about observing requisite care and caution, and have failed to learn from experience, so as to become superior to the influence of the sitter.

The Remarks of Captain Fash should form the basis of a new course of investigation:—

To the Editor.—Dear Sir,—Owing to my being engaged in house-fitting, I have been unable to read the MEDIUM for some few weeks, or I should have replied to this subject sooner; but perhaps you may yet afford space for a few remarks. Having an experience extending over some twenty-five mediums in my investigation of Spiritualism, I have often found this point, of why spirits do not give their names, a most perplexing one, and have endeavoured in various ways to ascertain the causes.

These I have found to be various; but there are two I would like to mention, which, being from the material side, are of special advantage, and I shall endeavour to make them plain.

The first is "Secretiveness," on the part of medium or sitters; for where I have observed the greatest difficulty in getting names, or other communications from spirits, I have invariably (upon examination phrenologically) found the faculties of Secretiveness and Cautiousness large in the medium. And I have also found this difficulty proportionally increased or diminished, according to the persons sitting next to or in harmony (friendship) with the medium being large or small in these faculties. In like manner I have discerned a cause for "personating spirits." This occurs when, in addition to the former, Approbativeness and Imitation are large, with Conscientiousness small; and the difficulty is specially increased when there is much Combaticiveness present. Thus the spirits, communicating to individuals or circles, are (as a rule) very much in conduct and character the reflections of ourselves.

The second is, where the medium is only able to discern the spirits, but can give no information beyond the showing of some object. This arises from a spherical or mental isolation on the part of medium and sitters, and is generally produced by sectarian bias on one or both sides; the medium is, as it were, in something like a glass house: they can see all that is going on outside but can hear nothing.

There is also a third, which may be described as a want of Constructiveness in the spirit manifesting, and is partly the fault (if that it can be called) of both spirit and circle, principally the latter: for where sympathy is given, the difficulty is easily overcome. I could give many instances of this, but feeling that I have trespassed already,—I am,

yours,

J. HEALY FASH.

67, St. James Street, Kingston, Glasgow, June 17th, 1886.

We are glad of this contribution to a hint given in our opening article two weeks ago. Mr. Towns shows that the mental power to manifest to the medium may be deficient in the spirit. Here we have the phrenological qualities of medium and sitters controlling or thwarting the utterance of the spirit. We saw a medium the other day who was described as having a considerable "donkey." There was a large development behind Combativeness and Secretiveness, on the suture that divides the parietal from the occipital bone. These are what may be called *negative* characters. We have found it in children, when they would answer No when they really meant Yes. With sensitive Appropriateness, offence will be taken at any quizzing or manifestation of dissatisfaction, and the closeness and tortuosity of the mind renders positive and explicit statement impossible. Such mediums should never sit in a circle. They absorb all the *negative* conditions, and leave it weakened and depressed. We hope to hear more from the investigation of this field of inquiry.

A correspondent reports the following interesting experience:—

I am sitting according to the desire of spirit friends for development, and last night we had a small, harmonious gathering, and a good deal of progress was made. The control succeeded in expressing himself very clearly, and was about to give his name when he stopped and said that the medium's mind was so intent on that object that it prevented him from doing it, and it was the fact, that although unable to control my speech, I was eagerly listening for the name of the prompter, which was not then given. Before leaving, however, I was making memoranda in pencil, when the control took possession of my arm, and after two or three scrawls wrote the name of "Greig," and instantly released me. This experience seems to bear out Mr. Hopenroft's view.

Mr. Towns thus communicates the results of a long experience, illustrated with cases:—

Mr. Editor.—The reason that spirits do not give their names is, that a great many are undeveloped, and have not power to produce and sustain a vision on the mind of the clairvoyant. I have given many names to sitters, but without giving a description of the spirit's personal appearance, it has no effect; but I find when names come voluntarily they come for a good purpose, and then I am able to give a perfect description of the spirit. For instance, a few weeks ago a French lady and gentleman called one Sunday to have a seance. We sat down, myself and two sons with them, and in a short time my third son went under control, and the lady said, "What is the meaning of this?" I then asked her to wait, and then speak to the control. She did so, in French. She was answered in French by the control, and the name of her only brother was given. They were talking together for some considerable time in the French language. I then suggested she should put mental questions in French. She was answered in French by my second son. The first seance I ever sat at, not only was the name of my father given, but also the maiden name of my mother; also five of my brothers and sisters. Everything depends on the conditions that surround the medium at the time. All persons sitting should go in a passive state of mind. When Mr. and Mrs. Gricourt were in London, and attended a sitting at my home, not only were names given in French, but also the impersonation of his late wife. He said it was her and no mistake. So much depends on the mental and spiritual state of the medium, as well as the sitters. The more prayerful the state of mind, the better it is for all. Every one should wait calmly, and see what the spirits can do. When I was at Rawmarsh, in January last, while I was giving a seance, a hat was put upon the table. I was asked if I could give any information as to whom it belonged. I took the hat in my hand, and then a scene was presented to my view. I saw a young woman leaving home in the dead of the night. I then gave the description of her, and where she would be found. She then spoke to her mother through me, in her own voice, and both father and mother said, that was exactly her way of speaking. She was found in the canal, just as I described. I have also a letter verifying the fact and giving particulars. A few weeks ago, at the Spiritual Institution, at my weekly seance, I had a name given to me; it was a French name. I did not know for whom it was. I asked those present if any one knew the name. A lady said it was a pet name of a dear friend, who had recently passed over. I was able to give a full description of her, and also of things she said and did in her business. All spirits are like mortals, everything depends upon the spiritual and mental education, and, as in this world, new thoughts and ideas flash into the minds of the spirits, some are afraid to come back to their old scenes of life. Some even have no idea that they can come back on this earth, others are compelled to come back to work out their material and spiritual education. The spiritual state is like a star in the heavens: one differeth from the other: each works according to the influence that surrounds each sphere; for as we sow, so we reap. There is one thing I do know, with twenty-two years of my experience, that mediums should find out from their spirit guides what place they themselves should sit in the circle: whether it should be to the North, South, East, or West, for on this greatly depends the success of the sitters at the circle. The circle should be in the shape of a horse-shoe, and no person should be behind the medium. Each should give out their best wishes; also pray for others as well as themselves. By so doing they are preparing good results for themselves as well as for others. W. Towns.

31, Stibington Street, Clarendon Square, St. Pancras, N.

This letter most aptly defines the position of thousands in respect to Spiritualism:—

Mr. Editor.—Dear Sir,—The MEDIUM, of June 12, enters into a question of great interest to all: I mean the state and extent of human memory in the spirit-world. Your correspondents appear to have var-

ious opinions upon this subject. "Excelsior" states that she has met with spirits who have "entirely forgotten" the name they bore on earth. John Hopenroft says that often the intense desire for a name to be given is a cause of failure, but does not explain what the nature of cause was; inability, or unwillingness to give the name. Peter Lee attributes falsehood to some of the spirits.

I write with great diffidence, feeling myself ignorant, and a mere beginner in these regions of thought; and therefore I hope you will excuse my remarks. I only ask for light and instruction from those wiser than myself. To my own mind, loss of memory (whether partial or complete) is a thing quite inconceivable, as regards our spiritual nature. Medical men, seeing the strange effects produced upon the memory by insanity, fever, paralysis, &c., may be perhaps convinced that memory is a purely physical performance of the brain; but I think no Spiritualist would regard loss of memory as anything but a decay of the mere outer husk of us, as in old age. It seems to me that you might as reasonably credit a spirit with a wooden leg, or deafness, as with an impaired memory. If, indeed, memory *could* fail, in a spirit, what guarantee should we have that we should ever retain our own identity?

On the other supposition, that spirits may speak falsely, personating the spirits of others, it is quite conceivable that the lying spirits would not know the names of those whom they wished to represent. But, it is this very element of possible delusion, which must by its very nature distress and repel those who otherwise would gladly enrol themselves among the Spiritualists. Is it not felt by all of us, human beings of all creeds and demonstrations, that the greatest comfort death holds out to us is in the hope that, when the veil is once withdrawn, truth and falsehood will no longer be scarcely distinguishable, but clearly, and for ever defined, and separate?—Truth, Goodness, Falsehood and Evil, like to like, each to their appropriate dwelling? But what if through the same medium opposing spirits can speak, uncontradicted?

It is of the most vital importance to those who have lost their nearest and dearest, whose consolation is bound up in the happiness of those whom they loved on earth, to know, for certain, that the spirit that speaks by the medium to them, is the dear spirit they have lost and not a deceiver. The barest suspicion of falsehood in such a case is intolerable. Better far the silence of the grave than a misleading utterance. On this question I think you will agree with me, that it is both the truest kindness to us enquirers, and for the ultimate best interests of Spiritualism, that as much light as possible should be given.

No really unprejudiced mind can I think resist the overwhelming evidence of manifestations which transcend all the known laws of nature. This, of course, does not of itself *prove* that they are beyond nature, but neither can anyone prove that they are not spiritual, and to be continually questioning the good faith of mediums, who in worldly concerns are known to be honourable men and women, seems to me both childish and insulting. Those who have passed through the first stages of surprise and incredulity, wish, I think, like I do myself, to learn more, and upon higher subjects. We do not so much need to be convinced that some intelligence beyond our mortal ken is near us, as to be instructed how to obtain the help of true and elevated beings, and to avoid the misleading of falsehood on subjects upon which we willingly admit our entire ignorance. Brought up, as most of us have been, to regard this world as partially under the dominion of evil, we yet sigh for the time when Goodness shall reign supreme. (I speak purposely in the most general terms, avoiding all theological expressions.) Surely no amount of added knowledge, whether earthly or spiritual, could compensate to anyone of us for the loss of our trust in that Divine sovereignty over both good and evil, which is able after this troubled life is ended, to deliver us from any renewal, in another sphere, of that darkness and deceit, self-deceit as well as that of others, which has been our misery and burden here!

Hoping I have said nothing to which you will object, and earnestly begging you to invite more and more Light from all quarters, and more energy to resist all who would debase Spiritualism in any way whatsoever,—I am, dear sir, yours very truly,

"HENRY."

June 15, 1886.

There is great danger of confounding memory with individual continuity. An intoxicated person, who has no memory of the act afterwards, will confidently tell all sorts of inculcating and mischief-breeding secrets; this sometimes occurs in sleep. Here we have memory without being associated with individual consciousness and responsibility. That is, the external mind communicates without the control and consent of the indwelling spirit. This state is equivalent to that of earth-bound spirits, who are enchained by a memory of acts on the personal plane, but have no knowledge of their individuality as spirits. In these aspects memory is a curse, and has to be got rid of. Many of a peculiar temperament and phrenological development, have what we designate the faculty of retrospection: they are always dwelling on the dismal past—that which can never be theirs. They live spiritually in the valley of the shadow of death, and are of the type of mind which, in an excessive degree, leads to suicide. Such people have often a very unhealthy body, and should never sit in circles: they give off all the good fluids they contain, and take on the residues or worn-out elements from others. When mediums, and are forced by sitters to go under control and give messages, they are always false or unreliable. They are negative—negational. Memory is the earthly sphere of the mind, and the sooner spirits get rid of it the better: in fact we should forget daily and begin afresh each morning. What are all our hatreds, vices, and bad habits, but infernal memories that cling to us like disgusting putrid carcasses?

A consciousness of our own spiritual individuality does not depend on memory; it is an ever-present act of the spirit

whereby it perceives itself. We do not remember who we are even in this life: we perceive what we are, even if we forget our former name and native tongue. Nor do we recognise others by memory, but by a perception of a familiar individuality. How frequently in daily life do we meet some one who has not been seen for years; at once we intuitively recognise the individuality, but the purely phenomenal circumstances, of when, where, name, &c., only reach the mind by degrees. Recognition and love in spirit-life will not depend on a memory of the past, but on an ever-present perception and emotion.

These remarks will not be accepted by many of our readers; but we desire to set them a-thinking. Most people talk on these matters without the slightest notion of what they are talking about. They live in the shadow of the earth-sphere, in a state of spiritual darkness; and they think the ascended spirit must look through their spectacles, or be condemned as blind. It is our earthly state, which the spirits have to pass through to reach us, that gives the deceit and evil to the message.

TEST CONDITIONS FOR PHYSICAL MEDIUMS.

To the Editor.—Dear Sir,—It was with some surprise I read your criticism in your issue of two weeks ago, on our mode of holding a seance for materialization.

I quite agree with you that "setting traps, is the cause of grave misfortunes," but I beg to point out that there is a great difference between setting a trap in the hope of catching a medium tricking; and in using legitimate tests, not in the hope of detecting fraud, but to hinder the investigators from doubting, also to prevent fraudulent persons from playing medium. We secure a medium in a sack made of thin calico, that can do no harm to him or her, but may do good, by keeping all the sitters in a harmonious and pleasant mood, thus helping the conditions. Whereas, if the medium sits under no test conditions, and the phenomena obtained are good at first, two-thirds of the sitters may be thinking it is only a clever fraud; and at the most will only admit that the said phenomena might not be genuine. Thus their doubting thoughts would, I think, hurt the medium and spoil the remainder of the seance. Not only that, but by careless investigation you open the door, and invite the false medium to play his pranks and bring discredit on the Cause.

We use every precaution against encouraging fraudulent dealers in our business transactions, then why should we be less careful in our spiritual investigations? If it became known that a tradesman would take any notes or coins in payment for his goods, and neither examine nor count them, it would be at once said that such a man was a pest to the community, as he opened a door through which the counterfeit could pass his coins and notes into circulation; therefore, no one takes offence at a trader testing the coin or note offered in payment for the goods bought, nor yet does a merchant for having his minerals, metals, woods or cottons tested by the manufacturer before he buys them. Then why should a medium feel hurt or offended on being asked to sit under test conditions?

I have always found, in my investigations of the spiritual phenomena, (and that has extended over some fourteen years) that the honest medium never objects to sit under such conditions. The understanding between us and the medium has been: he or she will sit under the test proposed, but will not be answerable for the result. We go in for quality not for quantity. I, for my part, would sooner see a hand put the curtains open only, under strict test conditions (that is, in a mixed circle of investigators), than see a whole draped form walk the room where fraud was possible; as I think the sincere investigator will leave that circle with the joyful conviction of the truth of spirit communion.

In justice to Mrs. Mellon, let me say that she made not the slightest objections to the test, but herself suggested it. And on the last day of her first visit, we wished her to sit without any test, as we had all sat several times with her, but she requested to be allowed to sit under a stricter test than any she had sat under with us; she herself suggested the test, and we made a compromise for her to sit half the evening under her own test and the remainder of the evening without any test; the phenomena were equally good under both conditions.

For those who know Mrs. Mellon (or any other medium) well, and have sat several times with her under strict test conditions, and are quite satisfied as to her honesty (as I and very many others here are) it would be absurd to require test conditions when we sit with her by ourselves, but we have no right to say to investigators, whom we invite to see us: Because we believe you must believe also. Let us give to others the same proof we ourselves demanded, and do not let us try and made mediums think themselves insulted because they are requested to sit under test conditions, but rather let them help us, as Mrs. Mellon did, to make the test as perfect as possible: then tricksters will be kept out of the Movement, and the true medium will no longer be looked upon with doubt and suspicion, but with kindly feelings, each investigator giving that sympathy and support that mediums so much appreciate.

I must certainly say that I fail to see that we got any "reproof" for the methods we adopted. If there had been no test, and "Cissie" had shown herself and the medium at the same time, it might have been said, with a great show of truth, that a white handkerchief could have been made to represent the medium's face (which was all we could see) and a make-up the child. And who could have blamed an investigator if he thought and said that Mrs. Mellon could very easily have taken a piece of her husband's whiskers with her when she went behind the curtain and herself made up and played "Geordie"? Other mediums have done similarly before now. I have been present at the detection of fraud by two mediums, and at the fraud of one pretended medium. If the test conditions had been good, the temptation to cheat would not have been offered to the mediums, and in the third case the excuse offered

for the fraud was, that Spiritualists are so easily duped, and offer such good conditions for that, that he thought to play the ghost, and then convert us from the error of our ways by publicly holding us up to ridicule in an entertainment he was about to get up.

We, like him, did not "do evil that good might come," but I think we acted as "prudent and experienced friends," and did all we could for the comfort and protection of Mrs. Mellon (and I am sure she thinks so) and for the advancement of the Cause, we all have so much at heart, upon a sound and solid basis. I am glad to say the work done was not done in a careless slipshod way. We got proof not only for ourselves but for others, of a life beyond the grave, and neither Mrs. Mellon nor her spirit guides were dissatisfied by our mode of investigation.

I write this hoping that through your valuable paper you will advocate (in certain circumstances) the desirableness for both sitters and mediums to insist upon good test conditions being adopted; and let all good friends of the Cause help you to put down any system of setting "traps," to catch either mediums or spirits cheating, if possible, not giving them the opportunity and temptation to cheat.—Yours truly,
H. J. CHARLTON.

22, Barnes Street, Brickfield Road, South Everton, Liverpool.

Mr. Charlton's letter is on such an important point, that we gladly spare space for its insertion. He places the method he advocates in its most favourable light. We desire to be understood as throwing no aspersion on the motives of our correspondent, or on those who think and act with him. At the same time we will embrace the opportunity now presented to give the views we have entertained since the time that Mr. Charlton commenced his investigations. These views have been reiterated in the MEDIUM many times, so that Mr. Charlton's "surprise" at the expression of them now, rather surprises us. On a question of such vital importance we feel that we would act a culpable part if we gave publicity to, and thus appeared to advocate, a form of procedure which we hold to be inimical to the welfare of mediums, and of the Movement. Many of the wrong methods that have transformed Spiritualism into that which is anything but spiritual, have arisen from the press giving reports of experiments, conceived and carried out in cupidity and ignorance; others have seen these reports, embraced their suggestions, and perpetuated methods of investigation originating in a class of minds utterly unfit to be leaders in such a movement as this. Spiritualism therefore gets credit for a vast deal that occurs, which has no more relation to Spiritualism proper than counterfeit coin has to honest wealth.

While we very deeply regret that so much of the merchantile element gains introduction to the use of mediumship, we far more deplore the grossly unbusiness way in which the traffic is conducted. It has always been regarded as a sound business axiom never to cry "stinking fish"; but when spiritual phenomena are placed upon the slab for sale, instead of "all alive, oh!" the cry is putridity and foulness. We must in turn ask our correspondent why such unbusinesslike tactics should be resorted to in dealing with spiritual investigations?

But let us take higher grounds: our correspondent admits the importance of mental conditions. Must, therefore, the first lesson in Spiritualism be the exhibition of a state of mind which, under any other circumstances, would visit the offender with a hearty knock-down, ostracism, or contempt? "Evil to him who evil thinks" is our national motto, the fruits, evidently, of a higher moral state than that which it is sought to impose upon Spiritualism. In short, to suspect anyone without cause is a grave crime, a libel, from which the law takes good care to protect the meanest subject. But the Spiritualist is like the "bird which dirties its own nest"—he fertilises the minds of all with the evil seed which issues from his own brain. Lord Tennyson, a most intelligent spiritual teacher, is quoted as having said: "Unfaith in aught spreads want of faith in all." We deny that the investigation of Spiritualism necessitates that the mind be filled with suspicion; such a notion, if true, would be a death-blow from which no system could recover. A suspicious person is one suffering from a form of mental disease, a disease which is the greatest barrier to spiritual manifestation, and which it is the maddest folly to diffuse in the minds of aspirants to spiritual knowledge.

Another gross mistake is involved in supposing that these "tests" are of the slightest value either in certifying the truthfulness of phenomena or in convincing the investigator. We have had a vast experience, and have never yet found any one convinced by "tests." Some time ago there was a discussion in these columns as to the use of "bolts and bars" at Newcastle. You may just as well try to tether a cat with tripe, as to defy the power of spirit with a sack or a screwed cage. The wise men of Gotham in hedging in the cuckoo did not do a more foolish thing. The best known spiritual manifestations indicate the power of spirit over matter: matter moved; matter passed through matter; matter made palpable where there was no such matter, a "materialization."

The "bolts and bars" were tried on Miss Wood, at Newcastle. Mr. Murray, of Glasgow, reported the result on one occasion. He is in London this week, and he has by word of mouth repeated what he wrote in the *MEDIUM* at the time. He and others used the cage into which Miss Wood was screwed with bolts several inches in length. Seeing that the points of these screw-bolts went through into the cage, the hole in which their ends terminated being open to the occupant of cage, he thought the test was not complete, and he pasted postage stamps over the ends of the bolts, so that they could not be operated on from the inside. The seance then proceeded, Miss Wood thus screwed in. A rasping sound was heard, as if the bolts had been forcibly withdrawn, and they fell on the floor. The cage door was opened by the spirits, and the medium brought out in the midst, and yet the stamps pasted over the bolt-ends, inside the cage, were undisturbed. Subsequent to that Miss Wood was fastened in an arm chair at Peterborough. During the darkness she was grasped, walking about the circle in her under-clothing: her outer dress being still fastened in the chair; and, as it has been reported to us, she could not have got out of it by her own power, and certainly could not have got back into it again. This was the work of spirits. Where then the value of the test?

These so-called "tests" are no protection to the medium nor to the sitters, but are indeed "traps" that surround the poor medium, first, with a mental atmosphere of diabolical innuendo, which, secondly, gives conditions to a quality of spirits which effect the very end that those arrangements are supposed to prevent. It is not only the ruin of the honest medium, but it is no protection against the fraudulent medium. There never was a better medium or more unreliable man in the Cause than Firman. When he opened rooms in London with Chapman, he went into a sack, like a pig, the very first day that he operated, and ended by getting into everybody's debt, and "hooking it." No honest person can outdodge a dodger. It takes a thief to catch a thief. Let us rather entertain angels by being angelic.

These contrivances have brought unmerited obloquy on Spiritualism, by making it appear that the manifestations are on a level with conjuring tricks. Ropes, bags, boxes, are well-known appurtenances of the conjurer's exhibition room. "Oh! it is the sack-trick, the box-trick, the rope-trick," says the knowing "sceptic," made such a perfect specimen of scepticism by the "Spiritualists" who so vigorously apply "tests." And once begin the "test" system, and there is no end to it. This Mrs. Mellon illustrated by insisting that the "test" should be improved upon, thus indicating that the previous "test" was no test at all. This no doubt she was influenced to do for a purpose, which we now point out. This test mania so utterly unfits the mind to study the phenomena, that a variation in the "test" is continually suggested, till the poor monomaniac becomes a centre of pestiferous suggestion.

We never knew one who was convinced by "tests," so that it is beside the question to say that we "must give others the same proof we ourselves demanded." Who demanded it? Not any of the authorities who are so frequently quoted as testifying on behalf of spiritual phenomena. There are not a few scientific men who have written on the subject, and none of these tricks and dodges enter into their methods of investigation. The reason is plain: the power of conviction does not lie in the "test," but in the manifestation. If Mr. Charlton had to meet me at Lime Street Station, must he have all the inhabitants of Liverpool put into sacks, that they may not impersonate me? Why not? Oh! it will be said, you would be recognised by your personal appearance. That is it! It is the well-known personal appearance, and not the "test," that convinces, that supplies the evidence. As it was, the Liverpool seances seem to have been a failure, and capable of convincing nobody. Mr. Charlton in his report led us to suppose that "Cissy" and Mrs. Mellon were seen at the same time; now it appears there was no certainty on that point, it being only an inference deduced from the "tests," for he says the medium's face might have been a white handkerchief, and little "Cissy" a rag doll! She was not quite such a scarecrow when we kissed her at Newcastle some years ago, her little mouth sticky with the candy she was munching. That was *test* enough! When conditions—not "tests"—are given, Mrs. Mellon and the spirits can be seen unmistakably, so that there is direct conviction, not inference leaving a loophole for doubt.

That Mrs. Mellon consented to the arrangement is no argument at all. There are offences against law in which

"consent" goes for nothing. Mediums are too easily persuaded, and should never be tempted to violate spiritual conditions. Going to Rome, she determined to do as the Romans did, making a virtue of a necessity. Let her persevere in the same course, and she will most assuredly ruin her mediumship. Her former tour, she declared, nearly killed her. Are such goings-on to be recommended in the name of Spiritualism? Have we not all suffered sufficiently from mal-practice with mediums? Many of the best mediums have become outcasts, suffering the most terrible penalties. The great bulk of people have come to recognise Spiritualists as a compound of rogues and fools. We have none to thank but ourselves in this matter. The ignorant and evil-minded "sceptic" has been allowed to become our preceptor, and the conjurer our model. The "exposing" of Spiritualism on these lines has become a lucrative profession, while our mediums pine in ignominy and want. These miscellaneous exhibitions should be utterly discountenanced. Put the manifestation of the spirit on a spiritual basis. If it be necessary to pay the medium's expenses, do so quietly, generously and decently, and not cut her up into lots to suit purchasers of small means. Then a company of educated Spiritualists, understanding mental conditions, would give tone to the gathering, and ideas of suspicion should never be allowed to enter the circle. There is a delightful interior emotion in the breast of the true sitter, which links the circle with the spiritual spheres. A very few prepared investigating minds might take part in the sitting with advantage. Belief will not be necessary: given the conditions, the spirit-world will do what is required, and the sitters will have undeniable *proof*, not inferences which may be nullified by an ominous "but" or "if."

It would occupy too much space to say all on this occasion which crowds the mind of the penman. One thing we desire our readers to have no mistake about, and that is our utter detestation of all that belongs to this test system. There is a better way: let us be willing to be taught, and, leaving the matter in higher hands, the lesson will be afforded us.

THE SPIRIT-MESSENGER.

THE FALL OF WM. EWART GLADSTONE.

A CONTROL BY "THE EARL OF BEACONSFIELD."

Recorded by A. T. T. P., June 8th, 1886.

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

Although I trouble myself very little about politics, my unseen friends, who in earth-life took a leading part in them, and left their mark on the political history of the day, seem to take quite as much interest in them now as ever. It seems that the ruling object in earth-life again takes possession of their minds, when they get the opportunity of communicating through human lips.

During the summer of 1885, I had a seance in the company of my dear friend, W. O., when the medium, who is one of the most advanced mediums of the present day, told me that I attracted those, who had played political parts in their day, and that my guide was using me for the purpose of enabling such to control. She was certainly correct in her statement, as for a long, long time, two out of every three controls that I get, come on some political question, either of the present or past. Our friend "Lord Beaconsfield" in spirit-life speaks much more kindly of his great rival than his rival did of him before he passed over. The change has endowed him with clearer perception, and earth's antagonisms seem no longer to exist.

The Sensitive, in trance said:—

There are some amongst the many who are here who would and could dilate learnedly on the division of last night in the House of Commons. They are spirits of fine talent and high attainments; deeply tinctured with a high and holy patriotism, and separated from the majority of men by the division of learning and eloquence. The scene of political phrensy in this early morn would have given to the Foreigner the idea of mental derangement. The awful penalty of defeat was made apparent by the restlessness and nervous ejaculations of him, on whose shoulders rests the *onus* of introducing a measure nearly unique.

However warmly the recommendations have been made, the Opposition has proved, that it is not to be guided by any blind admiration, or subjective servility in deference to him to whom so much homage has been paid; but I would not have your readers think, that I am capable of being guilty of the gross presumption or insufferable vanity of thrusting my opinions and feelings before his, on this his latest work towards our country's interest. Surely I am not asking too much from the opinions of men, when I make the demand, that they shall agree with me, that in his desire

for dual government he has exercised singular ability, and he, who does not admit so much, errs in the highest degree.

This question has raised the sublimest points of the highest intellectual duelling. The nation, through its delegates, has given an emphatic denial to the immutability of his opinions; has doubted the rectitude of his judgment; and he, with a lively sense of his own responsibility, has faced the storm as a man of might and courage. All honour to his propriety; to his fluency; to his judicious deductions; to his unaffected tenderness! He, who lives and thinks to-day, will never forget the struggle at its dawn. The oriental, the classical, the patristic scholar has fallen in his ardent love for the advancement of reform. He has fallen by the way. We credit him with much of good work from his academical days up to the present time; he has been a servant to his Country, and her parting with him should be both solemn and tender.

Who shall take up his work? Who shall hold the thread of intricate politics, with a power proportionate to his? The voice of the Country has made him death-stiffened. He is no more; but shall we be barbarous, and harsh in our opinion; shall we be harsh and irreverent towards a man like this? The day of his decline has come. Men have had clear ideas of the cause and process of this fall. The Opposition has been gall and wormwood to his proud soul. His fervidness can be well contrasted with the insipid and unimpassioned oratory of the Opposition. The eager encouragement of the Irish representatives, who in opinion and action have been with him as one man, who with their versatile talent have tried to reach the consummation of their political hopes, buoyed him up. He has fallen, and his great idea of Self-Government for Ireland has gone with him. The division has taken place; I will try and judge it carefully, and give my opinion. The Majority does honour to all, who love the Empire. There has been invoked sober reason; there has been a call for honest evidences; there has been no begging of the question. The fact of Separation has been faced courageously, and the decision has been given undauntedly. But I would not have any soul become a prey to the obscure notion, or to the vague indiscriminating and unjust supposition, that he, who has fallen, has not throughout it all been honestly in earnest; the awful whirlpool of public opinion has overcome him, and in his earthly career he has fallen.

The usefulness of his immortal existence, who shall shadow forth? On earth there has ever been a disposition on his part to dedicate himself to the close study of doctrinal theology, and a life's endeavour to prove the authority of Revelation; a life's desire to bridge that chasm, which exists between man on earth and immortal man in the heavens; and had Theological study been his destination here, he would have surely and powerfully helped by his ability and learning to elucidate many of the mysteries of the Bible. He can look back into the past with a power not to be despised. He can remember the era of the utter prostration of religious liberty; the days of martyrdom and sacrifice.

During the days of his power he strengthened by every means religious equality. To-day is a day for reflection, for us and for him. He thinks, that for a brief term the effort to stop up the vent of the volcano has been successful, but he says they have compressed, not conquered, national desires. But he grasps something of the future; to his mind the inevitable is clear: the eruption must come, and be more terrible through past repression.

He has tried his followers, and has given them indiscriminate smiles and frowns. Many have fought by his side as genuine and impartial friends; others under the expectancy of favours or place; others under the fear of ejection; but the force, that was faithful to him, has been defeated. The days of apprehension and anxiety are over, and he, who has so long monopolised the public ear; he, who has engrossed the attention of all men; he, who stands unrivalled as an orator; he, whose splendid intellectual endowments make him the second to no man,—has fallen! His wisdom, his meekness will be long remembered; his over-ripened convictions may be condemned to day, and the nearly holy remedies, which are rejected at the present, may become the legislative acts of the immediate future.

It may not unreasonably be conjectured, that the battle is over for the present, and that the General is for a time finally disabled. He has politically done his life's work. May the path which he has trodden so fearlessly be a continuance of truth and peace! As a Greek classical scholar, he stands unrivalled; as a metaphysician, where is he equalled? In

ancient and modern scholastic lore who would plunge into an argument with him? Who would question his startling intellectual ability? Who doubts the warmth of his piety? God forbid that either the highest or lowest among your surroundings should stoop to spurn a fellow man.

I bear testimony, as a delegate from our spheres, for the largeness of his charity; his faithfulness to God, and his conscience; to his claim to originality of thought; to his patient investigation; to his nearly unequalled copiousness of induction; and to the power and tenderness of himself as a man. Ordinary literature cannot describe him; he illustrates with an original felicity, that belongs to himself and to no other. But he has fallen, and what is the opinion of a minister of God, one as popular in his station as a theologian as William Ewart Gladstone is as a statesman? One who says: "I credit him with great power of penetration. I believe, that it would be a useless task to expect him to modify his views. His judgment has been passed irrespective of either probable defeat or success. Therefore he, who looks for a gradual alteration of terms, will look in vain: but whilst unreservedly giving my admiring testimony to his work; bowing down humbly before his sagacity and tact; taking him as one free from prejudice or narrowness of mind, yet I believe honestly, that he has fallen into one of those errors which are dangerous; and which belong only to great thinking minds. A smaller or minor mind could not have committed so great an error. He has fallen; but no man has ever seen the end of perfection, politically or theologically. His knowledge will be a guiding sign for years yet to come; his faithfulness of recollection and preciseness in Parliamentary affairs, will be long remembered and referred to; his investigating acuteness, his simple and ardent piety, will be as a cover to this the greatest mistake of his life."

Believe me, dear Recorder, that his has been no spurious fidelity to country; he has borne during his long parliamentary career occasional failures, but never a crushing defeat like that of this morning. His hope is that his house shall continue his work, and that Herbert shall take the place of Wm. Ewart; for England cannot afford to part with a family of loyal servants like unto his; and, in political work, the sin of the father is not visited on the son, and the father's retirement shall be the signal of a public recognition of the son's volunteered services. It would be a strange life indeed in which a mistake never occurred, and true decorum consists in this: to remember not the errors of a life-long service, but only the self-sacrifices and efforts.

A bright and brilliant future for this Empire is possible. National opinion (that is, that of the democracy) is in favour of a Class Government. The next election will prove this. It will be an opportunity for Tory effort and work, proving their right to rule, and I hope proving their capacity. They govern now a thinking democracy. With them is wealth and station; with the masses to-day is mechanical skill and industry. The Reformer has fallen, for he has ventured to decide, apart from democratic opinion; for they, the democracy of this country, have got within their hearts enshrined that sacredness of feeling, that love of country, that they would grudge even the six feet of soil to an alien or a stranger.

No greater depth of sorrow has ever been reached, than that felt by the Democracy of to-day. Dagon, their God, their idol, has fallen; and they will raise up a Tory Ministry to take his place. Do you think, with me, that they will take the opportunity of instituting such a legislative policy, that the democracy may realize that there are no such distinctive lines separating men from each other, as former teachers have led men to believe, under born rulers? And in speaking of born rulers, I am not speaking or referring to the Lord High Chancellors of Labour, or to those, who reached to political station through the power of the Union. The Born Rulers belong to past history, with an ancestry preceding them, which despite all faults has deeply imbedded in their nature a pure and time-defying patriotism; a loyalty which has met every difficulty, every trial, and has come out of them untarnished and undoubted. These Rulers have taken this Great Country from one great conquest to another: from one greater success to a greater one still. Colonies, nay, Empires, have come within its ruling power; fearless and undaunted it has expressed its will, and made foreign obedience a necessity. The English Democrat remembers this, and asks once again from Born Rulers the fruit of good government; for as surely, dear Recorder, as you are writing there, just as surely will England's Born Rulers reign in the next Parliament; and then may God aid them, and also help you, and make us as

useful as I have always tried to be faithful to man and obedient to my God.

Benjamin D'Israeli bids you Good Morning.—FINIS.

I am afraid the wish is the father of the thought with the worthy ex-Premier. I can scarcely believe that the next elections will go as he anticipates: but time will prove. I have no doubt that some of the ingenious readers of this control will imagine that what is in it is merely the expression of my proclivities of thought. This I can safely deny. The MEDIUM is not a medium for ventilating political proclivities; and it is as well it is so, as I am afraid, did I ventilate mine, I should be put down as out-Heroding Herod in extreme views. I therefore trust in this, as in all other controls that I publish, that I may be considered merely the connecting link of communication, and nothing more.

CONFERENCE AT SOUTH SHIELDS.

A Conference of Spiritualists of Northumberland and Durham was held in the Spiritual Mission Hall, South Shields, on Whit-Monday. Notwithstanding the unfavourable state of the weather there was an excellent gathering.

The meeting in the afternoon was commenced at one o'clock. The chairman (Mr. G. Forster, of Seghill) made some suitable remarks at the outset as to the object of meeting together, and hoped that something practical might be the outcome. He regretted, however, the absence of those who had been selected to treat upon the special and very important subjects—"Unity" and "The Development of Mediums,"—but expressed the hope that volunteers might ascend the platform, and give their views on those subjects.

In response to this invitation, we were favoured by the guides of Mr. John Wilson, of Felling, who spoke at some length upon "Devotion," "Punctuality," "Management of Seances," &c. Mr. J. G. Grey, of Gateshead, then came forward, and was immediately controlled. With great enthusiasm his guides urged upon all Spiritualists to be earnest in spirit and united in action, that the advancement of the great and loved Cause depended solely upon individual effort,—the world was composed of units. As to the very important subject, "The Development of Mediums," there was great diversity of opinion. There were many modes of development, consequent upon the different organizations of mediums and their surroundings. Mr. Morton, of Chirton, taking up the subject, "Unity," spoke in eulogistic terms as to the remarks of Mr. Grey's guides, and continuing in a similar strain expressed some good common-sense ideas upon the matter. Other speakers made brief remarks, much of the character of those preceding, which terminated this very enjoyable and interesting meeting, and an adjournment was made when the requirements of the physical were amply satisfied by a substantial tea.

Re-assembling at 6.30, a meeting was held for discussion of general subjects. The chairman (Mr. G. Forster) said he thought that no advance had been made unless something definite was done by the meeting, for the purpose of affording increased facilities for the engagement of speakers, &c., and suggested the following resolution:—"That a meeting of delegates from surrounding societies be held at South Shields, on Saturday, 17th July, at 2.30 p.m., to consider and take steps as to the best method for securing and planning suitable speakers." The same was moved by Mr. Jos. James, and seconded by Mr. J. Currie, and carried amidst great acclamation. Amongst the speakers taking part in the meeting were the guides of Mr. Grieves, of Ashington; Mr. Armstrong, of Newcastle; Mr. J. Stevenson, of Gateshead; and Mr. M. E. Darby, of South Shields; all of whom manifested great earnestness in their encouraging admonition as to the advancement of the grand and noble Cause.

The musical portion of the proceedings, which added greatly to the harmony of the meeting, was provided by Mr. Forster, of Morpeth, and Mr. S. Chaplin, of South Shields, whose rendering of the various songs merited great applause and delighted the audience. Mr. J. Robertson accompanied on the harmonium.

Various places were suggested where the next Conference might be held, but nothing definite was decided in this respect. In conclusion, I ask my brother Secretaries in the North to note the meeting of delegates at South Shields, on Saturday, July 17th, at 2.30 p.m., which we hope will be of great benefit to Societies interested.

J. ROBERTSON.

HUDDERSFIELD: ANNIVERSARY, SUNDAY,

JUNE 20TH.

To-day we have celebrated our first Anniversary, it being now just a year since the present Movement was inaugurated,

when some half-a-dozen persons met together and formed a circle in a small room kindly lent by a staunch friend of Spiritualism. The few, however, grew in such numbers that a move had to be made to a larger room adjoining, one capable of seating nearly 300 persons. As this room is crowded on ordinary Sundays, the Committee engaged the Victoria Hall for to-day's services. It is a beautiful room, that will seat upwards of 1,000 persons. Some of our friends thought it a risky venture to take so large a room, but the result has fully justified the action of the Committee, for we have had crowded audiences both afternoon and evening, a result immensely gratifying to all concerned. Of course the great centre of attraction has been the appearance of Mrs. Britten in Huddersfield for the first time; and the reports we had of this lady's extraordinary qualifications as a medium have to-day been fully justified, for she has given two such magnificent orations, as will not readily be forgotten. The subjects were: afternoon, "Ancient and Modern Miracles," evening, "What do we know of the life hereafter?" Both were treated in a splendid style and created a truly profound impression. She has already won the sympathy of our people, and her next visit is anticipated with great eagerness. The choir from Sowerby Bridge have rendered valuable service; their beautiful singing was much enjoyed.

The Committee and friends may well look back upon the year's work just brought to so successful an issue with feeling of satisfaction. One great factor in the success is no doubt the wisdom of the Committee in engaging really good mediums; this is a point which should be noted by all societies, for if Spiritualism is to be the light of the people, then it is of paramount importance that the best means for the diffusing of that light should be used. Another great factor in our success has been the unity and self-abnegation of all; all entering into and working with one accord, thus building up the great principle of Spiritualism—Love. The services of our esteemed chairman, Mr. Sutcliffe, have been of great value, coming as he does in all states of the weather a distance of four miles to conduct the services. It is hoped that the success attending the Cause will only stimulate all to still greater efforts in the forthcoming year, so that some one may have the pleasure of sending a still more cheering account.

J. B.

HEALTH RESTORED BY VITAL FORCE.

To the Editor.—Sir,—In the interest of sufferers, I request you to kindly publish in your paper the following statement:—

For a long time I suffered from a serious liver complaint and a bad sore throat, that three able medical men tried in vain to cure during the last five months of my suffering, although I strictly adhered to their prescriptions. Getting worse every day, I was just on the eve of retiring from business and leaving this country for the Continent, feeling no longer able to perform my professional duties, when I was recommended to try Mr. Omerin's system of "vital force." As I had but little faith in it, I was agreeably surprised when, after a few days' treatment, I, all at once, found myself well again. Incredible as it may appear, it is nevertheless a fact, that my suffering ceased, and I was and remain, more than a year ago, able to enjoy my food again as of old, which I had not been able to do for months; and after five days of Mr. Omerin's treatment, for the first time for several months, I enjoyed a good night's rest,—a great boon, as every one will admit, who knows what it is not to be able to sleep for a long time.—I am, Sir, yours faithfully,

F. A. KOHL.

40, Finsbury Circus, E.C., June 21, 1886.

BURNLEY.—At the weekly Committee meeting of the Spiritualists' Society, on Tuesday, the late Secretary was the recipient of a handsome medal, which bore the following inscription: "Presented to Mr. Joseph Moor, by the Burnley Spiritualists' Society, as a mark of their appreciation of his earnest attention to duty, whilst Secretary. June, 1886." Dr. Brown, the President, in making the presentation, hoped Mr. Moor would be long spared in good health, to wear the medal with credit to the Society and himself. A copy of Mrs. Britten's "Nineteenth Century Miracles" was also presented to Mr. Moor, by the Committee; this work being given to the Committee for that especial purpose by Mr. Jas. Brunton, one of the first secretaries of the Society, who whilst in office proved an indefatigable worker.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JUNE 25, 1886.

NOTES AND COMMENTS.

THE MEDIUMSHIP QUESTION has taken up space that we hoped to appropriate to other uses, but it could not be better employed. The question of Development has also been suggested, and we intend to present a few cases and considerations next week. We hope all who can will do their best in throwing light upon these essential features of our Movement.

THE CONTROL is a most eloquent one. There is a sly touch of double meaning running through it, which some will regard as indicative of a high political source. The eulogy on Mr. Gladstone is balanced by evident satisfaction at his "fall"; and it is prophesied that the other Party must come to the rescue. At the same time it is hinted that the "unique" proposals over which the present Government were defeated, may become the "legislative acts of the near future." The Control seems to rejoice at the idea that further consideration will enable the opposite party to profit by their opponents' defeat, and themselves pass the measure which they now affect to condemn. This is what Disraeli did in respect to a Reform Bill, when he succeeded a Liberal Government and stole their thunder.

We have to express regret that our supply of the smaller-sized type is so short. When there is a pressure of correspondence we are seriously inconvenienced. The smaller type soon gets used up, and when Wednesday comes, we have to resort to the very small stuff, or the large, which makes some imagine that we thus act out of favouritism. It is no such thing, but from sheer lack of the necessary material to do our work properly. The work of the MEDIUM is constantly increasing, while the type is weekly decreasing, and soon £100 worth of type will be all used up with no means of replacing it. Give us tools and we will work better; at present we do our best with the means at our disposal, and beg to be excused for seeming shortcomings. Though we work for you Spiritualists for nothing, yet we cannot get type for nothing. Do not be too exacting.

We learn that Mr. D. D. Home, the eminent medium, passed on to spirit-life during the week. In our next issue we will give his portrait, and a summary of his remarkable and honourable career as a medium. This number will be splendidly adapted for circulation: extra orders should reach us on Wednesday. Old friends who desire us to insert a tribute to his memory should favour us with their communications as early as possible.

Many interesting points arise in the contents of the MEDIUM which it would be profitable to comment on, did time and space permit; but we hope our readers render themselves assistance in this important matter. We would however refer to the statement in the Sheffield report, that Mrs. Barker was removed from the meeting by her guides while under

influence. This is a wise act. Mediums suffer far more from imbibing the promiscuous influences of the meeting than from giving the address. It is also bad to be surrounded by garrulous friends immediately after giving a speech. A medium or speaker should enter and leave a meeting quietly, and with as little contact with surroundings as possible. Long readings, prayers, and preliminaries often exhaust a medium or speaker while sitting on the platform. Egotism of all sorts is the death of Spirituality.

There seems to be a wide difference between the views given on memory, its place and function in spirit-life, in one of our columns, and the opinions of Mr. Wallis's controls, as stated in the Glasgow report. We take little pleasure in talking of our past exploits now, and a heaven of that sort of thing would be to us nothing but a hell. We are never happier than when we forget self, and all we have said and done. How is it with others?

Dr. Kingsford's lecture on Pasteur has met with universal commendation. The insight and ability manifested have astonished those who are used to the drivelling homage of the slaves of King Virus. Mr. Jac'son, 14, Regent Street, Mumps, Oldham, offers to cure dog-bitten people gratis; it only costs him one penny to cure eight. Those interested should send to him for his circular. He would do well to allow us to insert it as an advertisement.

MR. R. H. KNEESHAW.—It is widely known in the North, that Mr. R. H. Kneeshaw intends to proceed to Canada immediately after fulfilling his engagements in the Yorkshire District, and many of his friends are desirous of presenting him with some substantial token of their high esteem, before he leaves the country. Should any of the readers of this paper feel disposed to render a little assistance, contributions will be thankfully received by E. GALLETTIE, 3, Garden Street, Middlesborough.

Not in a partisan spirit, but out of appreciation of the verses, we give place to Mr. Whyte's poem. It is a creditable production as a second effort.

Mr. Massey's "Lyrics" are being largely circulated, and are causing immense interest.

MR. R. H. KNEESHAW IN YORKSHIRE.

We refer our readers to the Yorkshire District plan in the Directory, for Mr. Kneeshaw's appointments during the next few weeks. Our Representative made Mr. Kneeshaw's acquaintance during his visit to Middlesborough, a few weeks ago, and was glad to meet with such a devoted, able, and industrious spiritual worker. Mr. Kneeshaw is a "solid man," as our American friends say, with great personal capacity, force of character, mental compass, intuition, culture and a good influence. We are truly sorry to hear that he is about to emigrate. We recommend our Yorkshire friends to give him a hearty reception and full houses, and make hay while the sun shines.

We are requested to specially announce that Mr. Kneeshaw commences in Bradford, at Otley Road, on Sunday and Monday, July 4 and 5. On the 6th he is at Little Horton, 7th at Wibsey, 8th at Walton Street; also at Bowling on the 5th.

MRS. HARDINGE-BRITTEN ON TYNESIDE AND CO. DURHAM.

This highly-gifted lady is announced to lecture as follows:—

NEWCASTLE: In Northumberland Hall, on Sunday, June 27: in morning at 10.30, on "Angels"; in evening at 6.30, upon "Six relevant subjects selected by the audience."

NORTH SHIELDS: 6, Camden Street, on Monday, June 28, at 7.15 p.m.: "The Temple of God and how to build it;" and on Tuesday, 29, at 7.15 p.m.: "The Political, Social, and Religious watchword of the hour."

NEWCASTLE: In Northumberland Hall, Sunday, July 4, morning at 10.30, "Satan"; evening at 6.30, "Egypt: its Magic, its Magicians, and its Great Pyramid."

SUNDERLAND: Avenue Theatre, Monday evening, July 5.

SPENNYMOOR: Lecture Hall, Tuesday evening, July 6th, at 7 p.m.

For further particulars see Local Bills, or apply to the Secretaries of the various Societies.

The attention of all local Spiritualists is called to this great opportunity, and they are urged to make it as widely known as possible amongst all lovers of truth, that crowded houses may greet her everywhere, and feast upon those spiritual truths which may fall from her inspired lips.

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 July 16, as a Special Midsummer Number.

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

POSTPONEMENT.—MRS. BRITTEN'S PORTRAIT.

The engraving of Mrs. Britten's portrait has been placed in the hands of one of the best artists in London: the same hand as produced the portrait of Col. Ingersoll, which we published a few years ago. Work in hand will prevent its being ready till July 16. This will give our friends longer time to work.

ORDERS RECEIVED.

In addition to usual weekly supplies:—

- 20, Mr. D. Younger.
- 70, Mr. J. Robertson, South Shields.
- 500, Mr. W. H. Robinson, Newcastle.
- 100, For a Friend.
- 112, Mr. T. Patterson, North Shields.
- 100, Mr. J. Lamont, Liverpool.
- 64, Mr. E. W. Wallis, Glasgow.
- 70, W. H. Smith and Son, Liverpool.
- 12, Miss Banks, Camberwell.
- 54, Mr. J. Holt, Rochdale.
- 20, Mr. Paddock (Openshaw).
- 12, Mr. J. Whitehead, Bradford.
- 12, Mr. W. J. Champenowne, Kingston.
- 46, Mr. R. J. Robinson, Spennymoor.

Mr. G. Milner Stephen, the great Australian Healer, is, says the *Religio*, in Chicago.

The MEDIUM says: "A friend much interested in Mr. Massey and his work, desires us to suggest the formation of a Gerald Massey Society, for the publication, diffusion and study of Gerald Massey's works, and for the investigation of the subjects of which they treat. The membership would extend all over the world, with local centres."—*Religio-Philosophical Journal*, Chicago.

OBITUARY.—MRS. HULL, GATESHEAD.

Ann, the beloved wife of John Hull, departed this life, June 5, 1886, aged 64.

On Wednesday week we followed the mortal remains of our dear departed sister to her last resting place. Mrs. Hull was one of the first to join my circle, and has been a constant sifter ever since, up to within a few weeks ago, when, through illness, she was no longer able to attend. She was a true Spiritualist, and her life bore testimony to her zeal. At our circle her cheerful, happy face was ever welcome, and it lit up our little assembly. I visited her frequently on her bed of sickness, and found, though suffering with acute pain, she was ever ready and anxious to glean through my guides something of the light and love of that other world. Our circle will miss her kindly face, and yet we shall still have her in the spirit, for she has promised to be with us. Among the many friends who followed her remains to the grave, were some earnest workers in the Cause whom she had loved to listen to: Mr. Grey, Mr. Fearbey, and Mr. Murray, and many of the members of our circle. Our heartfelt sympathy goes out to her bereaved husband, who has sustained a great and irreparable loss. We hope the loved ones will lend their sweet influence to him in his isolation, for, beyond the tomb, there is life and the surety of reunion.

A. HALL.

MRS. M. A. EAGAR.

Passed to Spirit-Life, Mrs. M. A. Eagar—Mother of Mrs. E. W. Wallis—at the age of 70. After many years of pain and wasting disease, she peacefully passed "from death unto life," on the morning of the 23rd inst.

It will be remembered by London friends, that she was unfortunately knocked down on the occasion of Dr. Peebles' Farewell Soiree, at Doughty Hall, about eight years ago, when her thigh-bone was fractured; since that time she has been a constant sufferer, and death came to her as a happy release. As woman, wife and mother, she bravely did her best; gentle and true, with a kind heart and a good name, she has gone to her reward in the Home Above, and it is well.

Mr. Towns's weekly seances, hitherto held at the Spiritual Institution, will in future take place at his own residence, 31, Stibington Street, Clarendon Square, St. Pancras, on Tuesday evenings, at 8 o'clock.

MR. EGLINTON IN RUSSIA.

The *Rebus*, a St. Petersburg paper, published a letter, of which the *Banner of Light* gave the following translation: "The questioner, Mr. G. sat upon two papier-mache slates without frames which he had provided, and they were thus firmly fixed together. Mr. Eglinton only held the corner of the slate with two fingers, yet, notwithstanding this, all the persons present heard and Mr. G. felt the writing. The answer on this occasion also was written only on one slate, the other remaining clean. The space between the slates was scarcely any at all, being the width of the small piece of pencil introduced, and which it was apparently impossible to move with the weight of the person resting upon it. Yet this piece of marked pencil was found to have its corner worn down, as in the other cases where there was room for it to write!"

Much might be said on Mr. Eglinton's late visit to Russia. While in Moscow he was the guest of Colonel and Mrs. Greck. During his stay several professors were convinced of the truth of Spiritualism, including Professors Marcovnikoff, Lubomudroff, and Schmaroff. Mr. Eglinton also gave seances to, and was received by, Countess Brevern de la Gardie, Count Tolstoy, Prince Peter Volhonsky, Count and Countess Olssonfield, Prince Vladimir Galitzkin, Count Tatischeff, Countess Sahlias, Countess Saltikoff, M. Lvoff, and many other members of the nobility of whom we have no note. Great kindness was shown the distinguished medium from the highest to the lowest. As one of the results accruing from the sittings, the professors have started a Society for investigation.

After five weeks' residence in Moscow, Mr. Eglinton went to St. Petersburg, as guest of the Hon. Alex. Aksakof, who is at present in London. His desire was to obtain photographs of objective phenomena, with the medium in full view, wherewith to combat Von Hartmann's absurd notions that the spectators who testify to spiritual phenomena are hallucinated: but the sensitive photographic plate could not be so hallucinated. The experiment in Professor Butlerof's study was a splendid success. While Mr. Eglinton was in full view, with his hands behind his back, a hand was protruded from the cabinet and placed on his head. The whole was photographed by two cameras, one being manipulated by Professor Wagner. Long messages were also obtained in idiomatic Russian, written upon slates, from the relatives and friends of the sitters. Three other professors were won over to our views: Professors Dobroslavin, Sootchinsky, and Pashootin. Such is simply the concentrated essence of the good work performed.

As we have already announced, Mr. Eglinton has returned to England, and has resumed his seances with renewed success.

The Kingsland Road meetings will be discontinued till further notice. WEST FELTON.—No Service on Sunday, as the friends intend visiting Newcastle. The anniversary will be held on Sunday, July 25.

SEGHILL: Boys' School.—Mr. W. Armstrong, of Newcastle-on-Tyne, will deliver an address on "Mediumship," Sunday, July 4, at 5.30 p.m. A collection. All invited.—Geo. Forster, Sec.

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.

MIDDLESBOROUGH: Lyceum, June 20.—Present, 50 members, 9 officers, and 3 visitors. An excellent programme was gone through with credit to all. Lessons were on Phrenology, Physiology, Geography, Scripture. It pleases us very much to see the attention given by the members to their Leaders; as if otherwise, the answers which are elicited every session, from even the tiniest one, could not be given. A gentleman has promised to join the Lyceum, and play the Harmonium to our singing; if so we shall be able to have our calisthenics done to music. We were sorry to read of our Bradford friends having had such a wet day for their demonstration; we almost felt as though the disappointment was our own, so near are we akin in sympathy; if not in personal acquaintance, in spirit we are one.—A. V.

BLACKBURN: Lyceum, June 20.—Opened with hymn, after which the guides of Mr. Smith offered prayer. Having a goodly number of visitors from Bacup, we devoted the whole of the morning to marching and calisthenics, which were gone through admirably. We closed the marching rather early, in order to give our Bacup friends time, if desirable to say a few words; for we are always ready to hear a stranger make remarks or give advice. The Vice-President of the Bacup Society was first to rise, and in a short pithy speech he expressed his gladness at having been present, and hoped he would see ere long a Progressive Lyceum in Bacup. Another friend made similar remarks, after which a few of our officers expressed their joy and pleasure in being members of our Lyceum, and the Conductor closed the remarks with giving encouragement to the Bacup friends, and promising, so far as lay in the power of the officers, we in Blackburn, would give them all the help we could. Closed with hymn, "Speak gently." Attendance:—officers and members, 92; visitors 62.—M. BRINDLE, Hon. Sec.

PROGRESS OF SPIRITUAL WORK.

GLASGOW: 30, West Campbell Street, June 13.—At 11.30, the guides of Mr. E. W. Wallis lectured on "The economy of pain." Is the existence of pain in the world, a failure in the divine law? If this view be entertained, it shuts out the existence of a supreme divine law. It must be admitted—or intended—in the divine purpose. All intelligence must see, that without this method it could not be so good. Pain is a means to an end. It is the fire in which the pure metal of spirit is tempered and brought out and fitted for the conditions of existence. Without pain we would become idle, lazy, lying dormant in the gospel of comfort. The guides in beautiful language showed that pain of the body was our truest and best friend, admonishing us for wrong-doing. Pain was the danger signal, the incentive to action, to the acquisition of knowledge and the use of it; compelling us to live in harmony with the laws of nature, and according to the principles of being. Pain is the moral educator, the purifying agent that lashes us within the arena of our innermost self, when we have failed to do that that we should have done. Pain is a bitter sweet, compelling us to ask at times: "Am I satisfied with myself? Am I living the highest possible life of goodness, purity, and use?" Pain is the protector, physically, the preceptor, mentally, and the purifier, morally, and the sister of wisdom and pleasure.—The subject of the evening's lecture was, "Jesus in the wilderness," proposed by the president, Mr. Jas. Robertson, who read the account from the Bible, and an extract from *Sartor Resartus*, after which the guides of Mr. Wallis controlled, and lectured on the subject chosen. They asked: Were we to believe the story as written, or take it as symbolical? If the latter, there might be a beautiful lesson drawn from it; if the former, it was absurd. The guides drew the attention of the audience to the fact that the 40 days, 40 years, 12, 7, 5 and 3 occurred over and over again in the Bible; they were regarded as sacred numbers. The flood lasted 40 days, for 40 years the children of Israel wandered in the wilderness. But if the account is to be accepted literally, there is a difficulty in the way, namely, how could the conversation between Jesus and the devil be produced, when there was no reporter present at the interview? To establish the truth of the account of the conversation, it would need the presence of a third person; whereas the account represents Jesus being alone in the wilderness when the devil tempted him. Here is the God of the universe at the tender mercies of the devil, who commands him to do certain things, challenges the Deity, and then promises him all the kingdoms of the earth, as if he was the absolute power, wisdom, &c. Where was God, that allowed all this: God the All-in-All, the absolute wisdom, the life of all that is? Just think of it: a personal devil speaking to a personal God! What was the use of the devil trying to thwart God, who is immovable, unchangeable, the same yesterday, to-day and for ever? The guides then showed the lesson to be learned from the written account of the temptation, by the inward struggles of every son of God with the devils of selfishness, ignorance, power, greed, and tyranny. The lecture was a thorough masterpiece. On Monday evening the guides lectured on "Land, Law and Labour."—ANDREW DRUMMOND, Hon. Sec.

GLASGOW: 30, West Campbell Street, June 20.—At 11.30, Mr. John Griffin in the chair, the guides of Mr. Wallis lectured on "Spirit Identification." This touches at the root of the whole phenomena of spirit communion. It is a most difficult matter to establish identity of the spirit operator, at the other end of the line. Once accomplished, the foundation of the whole phenomena is reached. The Claimant to the Tichborne estates presents a case of difficulty of identification of a spirit in the flesh. Some lost all they had in defending him, while others could not believe he was the person. Spirit communion and identity may be new to the great bulk of mankind, but not new. Conditions necessary for spirit identity were too much neglected.—Several members give their experiences as to how they had identified their friends; the different cases and incidents cited were very interesting. Some members stated that if their experiences were more frequently given before strangers, say once a month, it would go far to stimulate inquiry into the phenomena by starting circles at home.—The evening public lecture was fairly attended. Mr. James Robertson read an extract on the experiences of Dr. Alfred Russel Wallace in Spiritualism; how it first became a probability, then a certainty. Miss Kilgour sang "The Better Land," which was well rendered. The guides of Mrs. Wallis took for their subject, "Spiritualism, the Religion of Home." The family is the most sacred and most valuable place for worship; and Spiritualism is essentially the religion for home. The guides of Mr. Wallis followed up the subject. Home is the furnace where the heart's affections are tested, where the actual trials of life occur. The rich and gay are surrounded by all the attributes of wealth, yet within these gilded cages were many a broken heart caused by the stern hand of death, leaving nothing but a great blank. The orthodox heaven with its gilded harps, golden crowns, and robes of pearly white, where the

inhabitants are constantly on show like the Royal family, failed to give that satisfaction which the bereaved heart demands. Spiritualism comes into the family, and dispels this blank: connects heart to heart, sympathy to sympathy, connecting the family here with the home in the Spirit-land. We build our homes in the Spirit-land by our thoughts and motives put forth here. When the family unites again on the other side, the treasure-house of our memories shall be seen by each other, and the incidents and actions of our life be all gone over again. The guides touched on the want of "appreciation" in families, especially between husband and wife, and appealed to those present to cultivate this germ more amongst each other. Appreciation to one another is as the sun to the flowers. Some people say Spiritualism is miserable as regards marriage; this they denied,—they had only been the advocates of the union of heart to heart, not hands and names, and without this no home could be pure; and if the family is not pure, how could we expect the nation to be pure? Parents should let their children choose their own partners; how often do we see parents compelling their children to marry partners, for place, position and name. Nothing touches the vital question of "Home Rule" like this. Love is at the root of all religion. When the heart speaks, language fails to express it: nothing but another sympathetic heart can respond to the heart's emotions. One central fact remains, that the whole human family is one brotherhood.—ANDREW DRUMMOND, Hon. Sec., 8, New Hall Terrace, Greenhead.

MIDDLESBROUGH: Newport Road, June 20.—In the morning in Granville Rooms, Mr. Kneeshaw, our President, spoke on "What is Man?" a subject selected by the audience, which he did ample justice to. In the evening, in the Cleveland Hall, the subject chosen, "What benefit has Spiritualism over Christianity?" The lecturer traced the various forms of belief and the inconsistency of Modern Christianity; showing that Spiritualism had done more for humanity, considering the short time it has been amongst mankind, than all the other "isms" put together. On the whole it was a soul-stirring and edifying address.—Con.

WEST HARTLEPOOL: Druids' Hall, June 16.—At 7.30, Mr. Ashman read from Mrs. Tappan's lectures, which was ably commented on by Mr. Wardell. Then the guides of Mr. Ashman spoke in terms of encouragement on the formation of a Lyceum, which we hope will soon be accomplished.—June 20.—At 10.30 Mr. Wardell read a selection from "Echoes from the Summer Land," which was commented upon by Mr. Lamb, who also spoke on the Lyceum question. At 6.30, Mr. Lamb lectured on "Man as a twofold being, his origin and capabilities." As to the origin of man, the old traditional theory, as given by the Bible, was disputed, and that he ever was and ever will be (as part of the Infinite Being) was established. In man there is all the elements of the universe, which are utilized for good or evil. Place within his reach the full knowledge of himself, physically and spiritually, then he will awaken, as it were from a dream, and realize the great resources of the God-principle within him, and will endeavour by every means in his power to develop those principles, and ultimately place himself in that position originally intended for him. The lecture was much appreciated by a good audience.—W. SAYER, Cor. Sec., W.H.S.A.

PORTSMOUTH: Assembly Rooms, Clarendon Street, Lake Road, June 20.—Twenty-eight present. Mr. J. Horstead was controlled by an advanced spirit, who gave an invocation. He was afterwards controlled by "Rev. Dr. Bayley," of the New Jerusalem Church, who passed away only a few weeks since. He gave us a beautiful address on his experiences of passing away from earth-life. He then took for his subject—"The invasion of the bulwarks of Error, by the Angels of Light, and the downfall of Sectarianism." The addresses were received with great interest by the company, and were very instructive. Mr. Horstead was next controlled by "John Wesley," who passed a very high eulogium on the earth-life of the last control, and stated that very seldom did one so noble and so perfect leave the earth-life for the spirit-world; and that was the reason he was so soon enabled to return and control the medium. "John Wesley" then gave an eloquent address on the "Thought waves that emanated from the sitters," and answered many of the sitters' unexpressed thoughts for them. After which, Mr. Horstead, in his normal state, gave clairvoyant descriptions of spirit friends present. Then he was controlled again by an unknown spirit, who spoke in broken English, but who did not stop very long; and finally he was controlled by "Peter Barry," who caused much laughter amongst the sitters. Thus ended a very satisfactory and agreeable meeting.—WILLIAM GRAHAM, Conductor.

OPENSHAW: Mechanics' Institute, Pottery Lane, June 10.—In the morning, Mrs. Taylor gave delineations of character and spirit surroundings to the evident satisfaction of all. In the evening, Mrs. Taylor's subject was: "Every good and perfect gift is from above." Spiritualism was stated to be very mysterious, but the mystery in reality arose from our want of knowledge. If men would strive to learn the laws which govern themselves, and seek this knowledge with pure minds from the source of Truth, the so-called mysteries would disappear, and in the cultivation of individual gifts the happiness of mankind would be raised to a level to which theology had not and could not raise it. Mrs. Taylor gives great satisfaction here.—After the evening service, our half-yearly meeting was held, when the following officers were appointed:—President, Mr. Boys; Vice-Presidents, Mr. Shaw, Mr. Turner; Secretary, Mr. C. Stewart; Cor. Sec., Mr. Page; Treasurer, Mr. Nelson.—H. B. BOARDMAN.

ASHINGTON: Mechanics' Hall, June 20.—A fair audience, presided over by Mr. Grieves in his usual good manner. Our much-esteemed friend, Mr. J. G. Grey, commenced by naming a child, commenting very forcibly on the old forms of baptism, which were more fitting for cleansing physical structures than to develop the inner spirit in purity. The audience gave a subject (the choice of a non-Spiritualist), "Ye must be born again." This was dealt with on scientific principles; that we are ever evolving from within, in accordance with the laws of being, receiving many bodies before ascending to the higher life. It was received with great attention. We regret very much that Mr. Grey is going to retire for a short time. We hope he will soon be in the field once more, to give this great Cause the benefit of his valuable labours.—JAMES HALL, Sec.

BLACKBURN: New Water Street, June 20.—Miss Sumner at each service delineated a large number of spirit-forms, many of which were not only accurately described but in not a few instances the names, residences, and even the date of transition to spirit life were given. This is the first occasion on which this estimable young lady has visited Blackburn, and the very encouraging reports which had preceded her seemed to have been more than realized. Such powers as was witnessed on Sunday inspire the worker for spiritual truth with new zeal, silencing the sceptic; making those who "come to scoff remain to pray." Mr. John Higham efficiently persisted over both meetings, which were largely attended by intelligent audiences; in the evening there being present between eleven and twelve hundred persons. In the evening Mr. Coupe, in a short but appropriate address, referred in touching terms to the transition of the late Mr. Richard Holt.—W. R. MOORE.

SPENNYMOOR:—On Whit-Monday the state of the weather obliged us to use the hall, where addresses were delivered by Messrs. Eales and Corner, Auckland, Mr. W. Scott, Darlington, and Mr. Nicholls, Hetton. The good speaking amply repaid us for coming out in the rain. At 3.30 a goodly number sat down to an excellent tea, for which great credit is due to the ladies of the Society. At 6.30 Mr. W. Scott delivered a very instructive lecture on "Mind and Matter," to the great benefit of all present. Mr. Scott is a powerful intellectual speaker, and always well received with us. A few songs and recitations by local gentlemen closed an enjoyable day.—June 20.—Mrs. Yeates' guides gave two splendid meetings for personal information, many outsiders received conclusive proof of intelligence beyond anything they had before experienced. Some were told of circumstances which they themselves had forgotten. It was proved to them that their friends loved them as much as ever, though debarred by conditions from manifesting their love. It was one of the most profitable days we have had for some time. We hope to have Mrs. Yeates amongst us soon again.—T. PHILLIPS, Cor. Sec., 5, South Terrace, Tudhoe Grange.

NOTTINGHAM: Morley Hall, Shakespear Street, June 13.—In the absence of Mrs. Barnes, who was at Bradford, we read a pamphlet issued by the Unitarian Association, entitled "Who are the Infidels?" It asserted that those who professed certain beliefs and whose actions were to the contrary were really the infidels. In the evening a local medium (Mrs. Hunt) kindly gave her services. We had a control by a "Clergyman," who stated the pleasure and surprise he had experienced on entering the world of spirit very suddenly, in finding that his abilities and desires to help to raise his fellow men were not ended but increased. He had been an advocate of the temperance cause, and he urged his hearers to do their utmost to rid humanity from the curse of drink. When a man's head is clear, he is then open to listen to truth and reason. We read also a part of Col. Ingersoll's lecture on "Hell," a thorough appreciation of which, will leave the mind clear of orthodox weeds, and give the truth room to flourish. Altogether we had a very pleasant meeting. 'This is the first time Mrs. Hunt has been on our platform, but we trust it will not be the last.—J. W. B.

BURNLEY: St. James' Hall, June 20.—Mrs. Yarwood's clairvoyance, it is needless to state, was as usual first-class, and appealed especially to non-Spiritualists. In her remarks she earnestly pleaded for the sympathy of all audiences to mediums, and asked how many of her present audience had prepared themselves to take to that meeting.—The half-yearly meeting of the Burnley Society takes place next week, when it is expected an entire change of the personnel of the Committee will take place. It is to be hoped it will be for the better, and that more charity and good feeling may be exhibited in the future than in the past. Dr. Brown, the President, although in failing health for some time, has done his duty manfully, and in the caring for mediums whilst staying in Burnley. Mr. Brown and the Doctor have done so well, that nearly all the mediums have expressed aversion to staying elsewhere.—Con.

PENDLETON: Temperance Club, Withington Street, June 20.—On Wednesday, Miss Boys took thirty children belonging to the Lyceum out into the country, where a field and refreshments were provided for them. It was a very enjoyable afternoon. On Sunday Mr. Johnson answered questions in the afternoon; in the evening Miss Blake spoke on "What and where are the so-called dead?"—J. H.

SHEFFIELD: 175, Pond Street, June 20.—Mrs. Barker, a local medium, gave her first public lecture. The controls requested the audience to provide a subject, when "The Atonement," "The Heaven of rest," "The glories of Heaven," were presented, and treated in a masterly manner for about an hour. Several questions were answered in a satisfactory manner. All expressed a hope that Mrs. Barker would again officiate. The guides removed her from the meeting while under control.—W. HARDY.

BACUP: June 20.—Sixty-two of our Society went on a visit to Blackburn to see the Lyceum. We were all thoroughly satisfied to see the children go through their exercises. We have thought since that a Lyceum would be a great encouragement to the children of Bacup. All arrived home safe after spending a happy day, and being well treated by the people of Blackburn.—JESSE VENABLES.

DEVONPORT: 98, Fore Street, June 20.—A successful day. In the morning the controls of Mr. Tozer discoursed on "Prayer." The afternoon circle was attended with good results. Mr. Cole was controlled by a relative of one of the sitters, who gave some really good tests. The evening service was as usual, well attended, many being unable to get admittance, when Miss Bond's guides gave a beautiful address on "Spiritualism, a Divine Revelation," to uplift men from the darkened state into which creed had dragged them.—Hon. Sec., D.F.S.S.

SOUTH SHIELDS: 12, Cambridge Street, June 20.—Morning: the guides of Mr. J. Currie offered a few general remarks relative to Spiritualism. The guides of Mr. Ormsby, of North Shields, addressed us in the evening on "Christianity not a failure"; proving clearly that primitive Christianity was identical with Modern Spiritualism, and that the teachings of Jesus had been shamefully perverted by the so-called Christian church.—J. R.

MO-KWELMOUTH: Back Williamson Terrace, June 13.—Mr. Sawyer, our local medium, gave two very nice addresses which were well received. —20—Mr. F. Walker, of Hetton, gave two excellent addresses on Spiritualism: morning, in the above Hall, evening, Avenue Theatre. The discourses were thoroughly appreciated by large and respectable audiences, who applauded the speaker.—R. P. T.

HEYWOOD: Argyle Buildings, June 20.—The audiences were small, but those who attended were very well satisfied with Mr. Taberner's services. We should be glad to hear of other mediums within a reasonable distance who would come for expenses till our position is improved.—G. PELL, Sec., Foundry Brow.

MANCHESTER: Temperance Hall, Tipping Street, June 20.—Mr. Johnson answered questions in the morning, resulting in an animated and interesting discussion. In the evening the controls accepted three subjects from the audience, which were handled in such a manner as to afford a great treat to the audience. Mr. E. Heywood presided.—G. HILL, Cor. Sec.

COVENTRY: Edgwick, Foleshill, June 20.—Services were held as usual, morning and evening, at which addresses were delivered through our local mediums, and the developing meeting was held on Wednesday.—Con.

HEPTON-LE-HOLE: Miners' Old Hall, June 20.—Mr. Westgarth, accepted from the audience: "Christianity, Materialism and Spiritualism which is best adapted to the wants of the people?" The discourse met the appreciation of the audience.—J. PRINGLE, 3, Downs Square.

HIGH PEAK: Cromford, June 20.—Morning and evening services were held. The spirit-friends through the instrumentality of Mr. Walker delivered two interesting discourses from subjects chosen by the audience. Questions arising out of the addresses were answered to the entire satisfaction of all present.—E. P.

ROCHDALE: 28, Blackwater Street, June 20.—Miss C. H. M. Jones was extraordinarily successful in her clairvoyant and psychometrical descriptions.

LEICESTER: Silver Street, June 20.—Mr. Sainsbury delivered a most interesting discourse on "The Vegetable and Animal Kingdoms," to a fair audience, who much enjoyed the lecture.—C. P.

NORTH BOW: 22, Cordova Road, June 30.—We were favoured with a visit from Mrs. Cannon. The meeting opened by singing, and an invocation from the guides of Mr. J. J. Vango. It was requested that another hymn be sung, and Mrs. Cannon's guides would see what they could do for us. At the conclusion of this hymn we were asked to light the lamp, and to our surprise the spirit friends had procured for us a very large quantity of Moss Roses, sufficient for all sitters to have a few each, I myself bringing away no less than eight of them. The roses when found were quite cold and wet, and gave the appearance of having been immediately pulled. The light being again lowered, something else was tried to be done, but nothing more than a few spirit lights were seen, we having broken conditions by lighting lamp and leaving our seats in our eagerness to procure some of the roses. During the evening clairvoyant descriptions were given, both by Mrs. Cannon and Mr. Vango; and a very successful seance was brought to a close by a short address from Mr. Vango's guides, on the value of mediumship and condition of sitters.—Con.

HOLBORN: 13, Kingsgate Street, June 16.—The controls of Mr. S. Gibson gave an interesting discourse on "Choose this day whom you will serve; but as for me and all my house, we will serve the Lord." It does not matter whether a man worship a being or a principle, but let him form the highest conception of what he does worship. The Great first Cause, whatever it may be, must be something grand and marvellous, and man cannot be wrong in endowing it with all the highest virtue that he can conceive of. If there be a personal God he must be very different from the God that the Christians preach about. He closed with an invocation. A spirit controlled, and represented his last moments on earth. The "French spirit" gave some remarkable delineations, especially to a gentleman, telling him of a sailor which the sitter recognised as a brother-in-law. He gave descriptions of spirit friends to the sitters, which were acknowledged to be correct in every case. After some singing the meeting was closed by his giving sound advice to all.—E. G. C.

ISLINGTON: 19, Prebend Street, June 18.—"Thos. Wilson," through Mr. Webster, explained the principles and facts of Spiritualism to some strangers, who had never attended a meeting of the kind till then. Mr. S. Gibson's guides delivered a very powerful address, upon the necessity of our giving expression of our thoughts to the world, in order to exchange and ventilate new ideas. The address was handled in a very masterly and impressive manner, but would have been more in place if it had been delivered in some public hall to some thousand or more listeners, who would have been much benefited by hearing it. "Thos. Wilson" finished up with his truthful and astounding delineations of character.—June 20.—Over twenty visitors, many of them strangers. "Joseph Lawrence," through Mr. Webster, very forcibly and impressively explained the facts of immortality and progression of the spirit after leaving the body. "Thos. Wilson" gave some extraordinary delineations, with sound, logical advice, particularly to the new comers.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

WALWORTH: 83, Boyson Road, June 16.—Usual weekly circle; astonishing results. Through the mediumship of Mrs. Cannon a beautiful fern was brought into the circle.—June 20.—Mr. McSkimming presiding, the controls of Mr. J. G. Robson gave a nice address on "The Future progress and life of man on earth." Great ability was shown in the ideas laid before the meeting. We hope ere long to have this interesting subject continued on another Sunday evening, when it will be dealt with from the political position alone.—J. VETCH, Sec.

Miss Godfrey's trance addresses, delivered at the Spiritual Institution on Sunday evenings, have made a very favourable impression. In Miss Godfrey's absence Mr. Burns addressed the meeting on Sunday evening. Next Sunday Miss Godfrey will resume her ministrations. Visitors are requested to be punctual. To commence at 7 o'clock.

THANKS AND SOLICITATION.—To the Editor.—Dear Sir,—While taking this opportunity of gratefully acknowledging their numerous kind and sympathizing letters, allow me in replying to assure my many old and valued friends, that the most mutually-beneficial and agreeable form of supporting me over the present time of trial and anxiety, will be for them to favour me with their names as subscribers to my work, full particulars of which can be had on application; also of the forthcoming "Life of an Adept."—Yours truly, ROBT. H. FRYAR, Bath.

ELECTION LYRICS.

BY GERALD MASSEY.

The coming Election, the most important of modern times has evoked a lyrical cry from GERALD MASSEY; and the Poet of the People utters the voice of the People.

He asks very significantly respecting the Union:—

"Shall the tie that is binding us be but a tether—
Nought but a fetter uniting our lands?
All the world waits for your answer, whether
We govern by hand-cuffs or clasp of hands."

And, again, the question is put most pointedly, with the reply for refrain:—

"Peace! do you say? or, war to the knife?
Sentence of death? or, freedom for life?
Is the bloody Vendetta to whiten away
As Dawn dispurples into day?
*Vote for the Liberation Laves,
The Grand Old Man, and the Great New Cause!*"

The self-styled "Unionists" are thus addressed:—

"You talk of Union? Why, each word
Is felt as bludgeon-sounds are heard,
When brute wife-beaters once more try
With blows to weld their wedding-tie!"
"You prophecy the coming wave
Will be our dear old England's grave,
Because you lack the strength of limb
And length of breath enough to swim!
You fear for self!—no fear for her!—
And fear's a craven counsellor.
You may go under; she will ride
The deluge that drowns you—our high-tide."

And in the lines following, we reach the true heart of the whole matter:—

"Henceforth we must have government,
Not by Coercion, but Consent.
Right shall be done at last to all,
Even though the ancient heavens fall,
On which our Childhood hung its trust.
New heavens will rise from their old dust
To loftier height, with larger span
And ampler space for grown-up man."

The essence of a host of leading articles is expressed in a few lines of verse like that, with a power unapproachable in prose.

In the picture of the "Primrose Dame," there are some strokes of grim humour:—

"She only asks to be mounted astride
The British Lion,—thinks she can guide
And the rampant animal tame,
If he will only give her his trust;
If he will only go down in the dust
To carry the Primrose Dame."

The following lines are too terribly true: there's nothing grimmer in Hood:—

"She sheddeth her fragrance around you in showers;
It was wrung from the lives of our human flowers,
Without thought of shame or blame;
And the rose of health, that was ruthlessly torn
From the children's cheeks, is wantonly worn
In the robes of the Primrose Dame."

Enthusiastic supporters of Home Rule and Mr. Gladstone, whose Radicalism ripens with age, will be glad to make use of these Lyrics for the coming Election, and to preserve them afterwards. The titles are:—

"The Grand Old Man."
"The Self-styled Unionists."
"The Great New Cause."
"The Vision."
"The League of Pat and Hodge."
"The Primrose Dame."

Sold by JAMES BURNS, Publisher, 15, Southampton Row, London. Price twopence per copy.

TO THE RIGHT HON. W. E. GLADSTONE.

Who is the King?
In this fair land, this Island of the West,
Where sons of toil—their homes supremely blest—
Dwell safe as are the young in eagle's nest;—
O glad hearts! sing:
Say, Who is King?
Who is the King?
In Freedom's Isle, proud Monarch of the Sea,
The ocean rock, ordained by heaven to be
Home of the brave, the loved land of the free;—
O brave hearts! sing:
Say, Who is King?
Who is the King?
Midst all the princely names of this great land,
Whose deeds and fame have echoed to the strand
Of far-off climes, by zephyr breezes fanned;—
O proud hearts! sing:
Say, Who is King?

Who is the King?
Where Britain's sons have toiled, with sternest zest,
To make their land, of every land most blest—
A diadem sparkling on the earth's wide breast;—
O true hearts! sing:
Say, Who is King?

He is the King!
The Pilot of the State,—the true, the brave,—
Whose hand hath guided through the stormy wave
The barque, which England to his keeping gave;—
All brave hearts sing:
He is our King!

He is the King!
The veteran Statesman, he, whose honoured name
Is linked by Liberty to deathless fame;
A Heaven-sent herald, Justice to proclaim;—
All glad hearts sing:
He is our King!

He is the King!
Tho' on his brow no diadem may shine,
Nor herald's crest proclaim his Royal line,
Yet he is crowned, and by a hand Divine;—
All proud hearts sing:
He is our King!

He is the King!
This gifted Genius, rising in his might
To flood the earth with Freedom's living light,—
The morning star to Erin's long, sad night;—
All true hearts sing:
He is our King!

Yes: he is King!
So shall he reign until, earth-weary grown,
Beyond the Veil he reaps the harvest sown,
When God's bright angel leads him to the Throne;
And myriads sing:
Welcome! O King!

Manchester.

E. M. WHITE.

BIRTH.—At 3, Ashfield Place, Oxford Road, Leeds, on Sunday evening, June 20, at 8.30, Mrs. Hepworth gave birth to a daughter.

Mr. Hoperoff will officiate, morning and evening, at 31, Marylebone Road, on Sunday, affording London friends an excellent opportunity of participating in his clairvoyant demonstrations.

NEW CHAPEL AT BATLEY CARR.—A tea will be provided in the meeting room on Saturday, July 3, in aid of the New Chapel Fund. Tea at 5 p.m.; tickets 4d., 6d. and 9d., to be had at the door.

BATLEY CARR: Lyceum, June 20.—Our programme was as follows: Opening hymn; prayer; the musical reading, "Always a Future"; fixing of badges; the silver-chain recitations, "Smile and be Contented," "Charity," and "Scatter the Seeds of the Beautiful"; committing to memory the first verse of hymn 95 "S.H."; the golden-chain recitations "The Kingdoms of Nature," and "The Three Rules"; marching in all its phases, ending by assuming positions for calisthenics, of which the first three series were executed, the "charge" in the third series being resumed. Lessons over, badges removed, and Lyceum closed.—Afternoon: Opening hymn; prayer; the musical reading, "Angel's Ministry"; fixing of badges; the silver-chain recitations, "Argosies of Life," "How to Live," and "Speak no Ill"; rehearsing of hymn committed to memory in the morning; the golden-chain recitations, "The Ladder of Light," and "Esteem Thyself"; marching and calisthenics as in the morning. Time having now expired, badges were removed, and the Lyceum brought to a close by singing "Do Good," and prayer.—A. KITSON, Sec., 55, Taylor Street, Batley, Yorks.

NEWCASTLE: NORTHUMBERLAND HALL, HIGH FRIAR ST.

On Sunday, Mr. D. W. Ashman, of West Hartlepool, occupied our platform very acceptably. In the morning his subject was "Death, vanquished or victorious!" and at 6.30, "Spiritualism arrested, examined and acquitted." The treatment of the latter subject was unique. A judge and jury, with an array of courtly paraphernalia, were supposed to try the case. The opposing counsel—Equity and Dominancy—examined witnesses for and against Modern Spiritualism, the prisoner at the bar. Representatives of Christianity, Atheism, Agnosticism, Inclination, etc., appeared in the witness-box. Arguments on the evidence presented were advanced, the judge summed up, and the jury gave a verdict of acquittal. The guides occupied an hour and a quarter in this interesting procedure.

Mr. Ashman is a sturdy young man of twenty-five, with good lungs, a powerful voice, and great mental versatility. He is an uneducated man, and one of the many instances of mediocrity giving excitement and direction to mental culture. In matters of pronunciation there is room for improvement, but his fertility of ideas and method of arrangement would have done credit to an Oxford graduate. He has much physical energy, and is devoted to his work, and such a whole-souled man, spiritually equipped, renders him a spiritual "man of war" of the first class.

Our healing class is well attended. In addition to various centres of work, we have started a Thursday meeting for table-tipping, etc., medium, Mr. Morris. It has been found necessary to provide elementary stages for incipient investigators. It is reported that gentlemen in the city have formed a Rosicrucian Society, for the preparation of effective mediocrity for public purposes.

W. H. ROBINSON, Hon. Sec.

LEEDS: Psychological Hall, Grove House Lane, June 20.—Mr. Craven presided in the afternoon. Mr. Woolston gave an excellent address on "Christianity, Infidelity, Spiritualism." Orthodox preaching, consisting of one line of thought, based upon inconsistent fables, necessarily led to infidelity. Spiritualism satisfies the desire for knowledge and consequent happiness. Cultivate good, and evil will disappear. Be good and happy here, and on the other side the same will follow you. Mr. Rander was chairman in the evening, subject, "Heaven and Hell." Reason and common sense rejected the popular dogmas concerning hell and judgment. There is no death, but one eternal scene of change. Lose no opportunity of doing good; love one another; and thus be ready for the great change. Orthodox views were scathingly criticised, as to the hell of fire and brimstone, and the heaven of sounding harps and golden crowns. On the other hand the spiritual revelations were a riot, of a practical series of spiritual states for the individual development of all. The hall was comfortably filled. Several strangers asked questions, and were highly satisfied with the answers.—J. L., Sec.

CHESTER: Edensor Road.—Master Hunt gave clairvoyant descriptions successfully on Sunday afternoon. In the evening the audience chose, "I have power to lay down my life, and power to take it up again," upon which a lecture was delivered, followed by poems. On Monday the subject was, "Is life worth living for?" concluding with poems and clairvoyances, in some cases names being given. Mrs. Green will speak on Sunday at Mr. Turner's at 2.30, and at the Assembly Rooms, Apedale Road, at 6.30. Collections.—D. TUCKER.

EXETER: The Mint, June 20.—After our usual hymn and invocation, our President ably exhorted the audience on the desirability of building our spirituality on the highest principles, pointing out that as the fragrance of the rose ascended into the atmosphere, so our thoughts and aspirations ascended to the spirit-world. Mr. F. Parr followed with an impressive address on "Labour and suffering, the great unfoldings of the soul." He mourned for those who had passed earth-life in ease and luxury, free from care and suffering, without the dawn of their spiritual morn; and who found themselves on the other side "impoverished souls." The souls of humanity were unfolded by the cares and sufferings which beset them in life. He contrasted the lavish luxuries of the rich with the sufferings of those in the alleys of our great cities. In reviewing past and present progress, he said:

"God moves in a mysterious way, His wonders to perform"; frequently illustrating his discourse with imaginary pictures, and ending with an appeal for all to work as men and women in the true and literal sense of the words; so that we may be worthy of spirit communion, and fit to stand in the band of Emancipated Souls by and bye.—H. E. WILLIAMS, Sec.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

IX.

Again let me urge the student not to attempt to produce the mesmeric sleep until he has become an adept in the first two stages. Then let him take from amongst the best, the most sensitive and healthy of his subjects, one whose heart is thoroughly sound; and place his left hand firmly on his breast, grasping the two sides of his coat in order to keep him from falling, and with the right hand make passes from the nape of his neck down the spine, slowly, and with a little pressure. Continue this until the whole body becomes rigid, or what is termed in a state of coma, when you may place his head on one chair and his heels on another, and scarcely any weight would suffice to bend his spine; but let me caution you against any of those foolish and dangerous pranks so often played by itinerant mesmerists, such as placing weights, or standing, on the stomach, with the object of more thoroughly convincing their audiences, which always did and will contain a large percentage of sceptics, that nothing short of inhuman brutality will convince.

With such, my advice is, have as little to do as possible. Such minds are not worth your trouble, and when convinced they are no creditable acquisition to any cause. They are not seeking after truth, but rather, by unfair means, actuated by interested motives, to destroy your influence. Tell such that you allow no interference with what, you must never forget, is your sole right. Never allow any such to put you on the defensive, but under all circumstances retain your positive position. Tell them that if they won't accept what you give them in good faith, it is their loss and not yours. I remember giving great offence to two so-called gentlemen, a Doctor and a Colonel, because I would not allow them to thrust a large scarf-pin into the arms and legs of some of the sleeping subjects, and they went away condemning the whole thing. Whose loss was it? Surely not mine; and the sympathy of the rest of the audience was thoroughly with me, for they carried unanimously a vote of confidence in the science and myself, at the conclusion.

On another occasion I had to contend with a local Doctor, who came to the Hall where I lectured, and so determined was he to interrupt the proceedings, that he had previously engaged a burly butcher to assist him in his design; and so rude did they become, that I was compelled to jump from the platform and expel the butcher by force—the only argument understood by brutal natures. I then returned into the Hall, and took hold of the Doctor with a similar intention, but as I found him tremble under my hand, I concentrated my gaze into his eyes, and so cowed him that he became completely helpless. I then made passes over his head with such determined vigour, that in a short time I had him swinging his leg on the platform, under the impression that he was a clock; and such was the ascendancy I gained over him, that I put him through a full hour's experiments, in a state of complete unconsciousness. This and similar forms of opposition are a great trouble, and sometimes very difficult to combat, but firmness, a thorough belief in yourself, and an honest appeal to your audience will generally succeed. Truth must conquer.

Whilst your patient is in this state, you may show a very interesting and innocent experiment. Test the pulsations of his heart before putting him into the state; then by slow, gentle passes over the whole front of the body, you will reduce them, say, from 100 to 80 per minute. At one of my private mesmeric seances, before Drs. Wyld, Skelton, and Malcolm, I reduced the subject's pulse from 110 down to 80 in a few minutes, by the means described, showing the use of those passes in cases of fever and other exciting causes. Don't keep the subject longer than necessary in this state, but lift him upon his feet, and make passes with your right hand across the spine from top to bottom; then with your handkerchief dash vigorously across the whole body—legs, head,

back and front—until he is thoroughly restored to his normal state. Sometimes it will be necessary to blow a strong, cool blast with your mouth, at about eighteen inches distance, on the nape of the neck and in the face, willing at the same time that he shall wake.

When conducting your experiments, endeavour to finish by some pleasant scene, such as touching them, one after the other, in the organ of Veneration. Solemnly impress them with some good, benevolent idea; try to draw out their clairvoyant faculties, by asking them to look around and see if they can recognise any immortal beings that may be present. Sometimes, and often, they will develop phenomena that will prove very solemn and interesting. Cause them to sing some good hymn or song, by touching them on Veneration, Time and Tune; give this scene plenty of time without interruption, and you may be rewarded with spiritual tests that will convince you that there is more in this science than materialists dream of, in their cold exterminating philosophy.

Also remember that the last scene leaves an impression on your subjects for good or for evil, and for which you are responsible.

We will now pass on to the next state, the Mesmeric Sleep, proper; and in order to insure success, and render the operator's efforts as easy and effectual as possible, he must first practise this in private. Care should be observed to keep the room in which you operate as free from draught or other atmospheric disturbances as possible, or chance interruptions, noises, &c., also comfortably warm and private. The operator's character and demeanour should be such as to inspire his subject's confidence and respect. Those preliminaries being observed, the subject should be seated in a comfortable chair. You may stand, or sit opposite your subject in an elevated position, with the knees outside and embracing his. Thus being comfortably seated, impress your subject with the necessity of being as passive as possible, neither desiring nor repelling the influence; then, gaze steadfastly into his eyes, neither winking or shifting your gaze, and strictly and firmly exact the same from your subject.

The power of gazing may be acquired by practice, but at first will be trying, and unless you be of a positive temperament will incline you to sleep, but you may relieve yourself by shifting your gaze from one eye to the other, and firmly pressing the tip of your tongue against the roof of your mouth. The firm pressure of the tongue against the roof of the mouth will almost in every case, even with a sensitive, enable him to resist any influence.

As soon as you feel yourself affected, or your vision becomes confused, you will gain an advantage over your passive subject, by making passes with the hand from the top of the head down the face and breast. The passes should be continuous and steady. Elevate the hands above the subject's head, slightly extending the fingers; bring both hands down over the face and breast, the palms towards the patient, the points of the fingers being within two or three inches of contact. The passes should not extend much below the breast, as it is to the brain that the passes should be directed at first; but it is necessary to make a longer pass occasionally, say every dozen passes, right down the body and off at the feet. The necessity for this long pass is to open a passage, and prevent the brain being overcharged, diffusing the mesmeric fluid throughout the whole system. Caution! Should the lungs or heart become heavily charged, which will be observed by laboured breathing, it is only necessary to make a few passes, by bringing their hands with the backs together to the centre of the chest or other part affected, and smartly separating them to the sides of the body; thus removing a portion of the influence. Those passes should be made slowly, easily, deliberately, with a determined and conscious exertion of will, and with as little muscular exertion as possible, but free, graceful and natural. Care must be taken to remove the hands far enough from the body when returning upwards, and the fingers should also be gently closed. It is necessary that the passes should be varied, or directed to all parts of the brain—front, sides and back.

At this stage, if care is taken not to disturb, strange phenomena will sometimes occur. Even materializations have many times taken place spontaneously while in this state of the sleep; and on one occasion, at one of my private seances, we had the good fortune to bring out the doubles of two of the sensitives. They came out away from the body towards the audience, a distance of fourteen feet, and at the same time the doubles of the other two sensitives rose up above their heads about twelve inches, like the first two, who came delibe-

rately forward, and an exact counterpart of the two sensitives; with this difference only, that the duplicates stood up and were semi-transparent, while the four sensitives sat on chairs in a deep trance; but all the eight beings were visible at one time, in a strong light, and seen by twenty-six people of superior intelligence. This phenomenon I have tried over and over again to produce, under what I have thought to be similar conditions, but, alas! we have not yet mapped out with sufficient minuteness those unexplored seas of wonder; but future generations may, and no doubt will, penetrate further and deeper into these wonderful mysteries than we have been privileged to go. But this will only be obtained when sought after in a solemn and reverential spirit, by those who wish to use it for good. To such alone will the higher phases of this science be revealed. We hope the day will soon come, when those who use it for evil of any kind will be scouted as its enemies. The buffoonery and cruelties practised by those wonder-creating charlatans, who prostitute it to the worst purposes for the sake of eking out a disreputable living, will have no charm for those whose minds have been refined by the proper study of this science.

D. YOUNGER.

23, Ledbury Road, Bayswater, June 18th, 1886.

(To be continued.)

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JUNE 27th, 1886.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Miss Godfrey.
HOLTON.—125, Holton Street, at 7, Mr. Armitage.
MARTLEBOROUGH.—Regent's Hotel, 31, Marylebone Road, at 11, Seance, Mr. Hopcroft; at 7, Mr. Hopcroft, trance address and clairvoyance.
ILKINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8. PADDINGTON.—5, Russell 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.
STERNY.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt. ST. PANCRAS.—31, St. Pancras St., Clarendon Sq., at 8, Mr. Towns, Clairvoyance. UPPER HOLLOWAY.—Mrs. Hagon, 148, Marlborough Road, Holloway Rd. See Advt. WALWORTH.—63, Boyson Road, at 7, Mr. J. Burns, "Phrenology," Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mr. Cannon.
WEST KILBURN.—28, Claremont Road, at 7. Thursday at 8, Mrs. C. Spring.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster, 63, Holton Street.—Mr. Armitage, 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: No Information.
BARROW-IN-FURNES.—80, Cavendish Street, at 6.30: Mr. J. Wainman, Sec.
BATLEY CARR.—Town Street, 6.30 p.m.: Miss Keeves.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Wilson.
BIRMINGHAM.—Oswald Street School, at 6.30.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: Miss Jones.
BOWLING.—Spiritualist Tabernacle, Barker Street, at 2.30 & 6, Mr. Parker.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Sunderland.
Oddyfellow's Rooms, Otley Road, at 2.30 & 6, Mr. Hopwood.
448, Little Horton Lane, at 2.30 & 6, Miss Sumner.
Milton Rooms, Westgate, at 2.30 and 6: Mr. J. S. Schutt.
Upper Addison Street, Hall Lane, Lyceum at 9.45: at 2.30 & 6.30.
BERKLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherstown, West Glamorgan.
CRAWFORD.—At Mr. R. Winter's, Freeholds, 63, Crawfolding, at 6.30, Local.
DORSET.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
DEVONPORT.—38, 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.—20, West Campbell Street, at 4, Lyceum; at 11.30, Conference; 5.30, Open-air speaking in front of Hall; 6.30, Mr. Wallis. Monday, at 8, "Women's Wrongs and Rights," Mrs. Wallis.
HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Yarwood. Monday, at 7.30.
HARTLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 6 p.m., Mr. J. Stevenson.
HETWOOD.—Argyle Buildings, at 2.30 & 6.15: Local.
HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. Swindlehurst.
KIRKLEY.—Lyceum, East Parade, 2.30 and 6: Mr. Armitage.
JERSEY.—68, New Street, Fortnightly General Meetings.
LANGCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30, Mr. Riley.
Oriel Hall, Cookridge Street, at 2.30, & 6, Mr. R. L. Fearbey.
LIVERPOOL.—Silver Street Lecture Hall, at 11 & 6.30: Mrs. Gregg.
LIVERPOOL.—Daisy Hall, Daisy Street, London Road, at 11, and 6.30, Mr. J. C. Macdonald. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daisy 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: Mrs. Burgess.
Pence Street, at 2.30 & 6.30: No Information.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Taylor; at 2.30, Circle.
MIDDLESBOROUGH.—Newport Road, at 10.30, Granville Rooms; at 6.30, Cleveland Hall, No Information.
MOSLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Woolston.
NEWCASTLE-ON-TYNE.—Northumberland Hall, High Frier Street, at 9.30, Mr. Wood's healing class; at 10.30 & 6.30, Mrs. Britten; at 3, Meeting on Leazes.
NORTH SHIELDS.—6, Camden Street, at 11, Mr. R. Hodely; at 6.15, Mr. E. Ormsby.
NOTTINGHAM.—Morty House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 & 6, Mrs. Crossley. Tuesday, Circle.
OPENSHAW.—Mechanics Institute, Pottery Lane, at 10.30 and 6, Mr. Johnson.
PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.
PAGWOOD.—Mr. W. Holland's 61, Cavendish Place, at 6.30, Circle.
PENDOLTON.—Temperance Club, Withington Street, at 2.30 and 6.30, Mrs. Craven.
Liberal Club, 48, Albion Street, at 2.30 & 6.30, Local. Wednesday, 7.30.
PLYMOUTH.—Notte Street, at 11 and 3, Circles; at 6.30, No Information.
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.
ROODALE.—Regent Hall, Regent Street, at 2.30 and 6, No Information.
Marble Works, at 2.30 and 6, Mr. Carline. Tuesday at 8, Circle.
28, Blackwater Street, at 2.30 & 6 p.m., Mr. Wilson. Wednesday, Circle, 7.30.

SALTASH.—at Mr. Willisroft's, 24, Fore Street, at 6.30.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mr. T. Postlethwaite.
SOUTH SHIELDS.—19, Cambridges Street, at 11, Mr. Jos. Wilkinson; at 6.30, Mr. W. Westgarth.
SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, Mr. J. B. Tellow.
SPENYMOOR.—Central Hall, at 2.30 & 6: Mr. Ashman.
SUNDERLAND.—Back Williamson's Terrace, Mookwearmouth: at 10.30 & 6.30.
TUNSTALL.—13, Rathbone Street, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Druid's Hall, Tower Street, at 10.30 and 6.30, Mr. W. Scott.
WEST FELTON.—Co-operative Hall, at 2 and 6.30: No Service.
WISSEY.—Hardy Street, at 2.30 & 6, Mrs. Butler.
WISBECH.—13, Walsoken Road, at 6.30, Local.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.
THOMAS GREENALL, Trance and Clairvoyant Medium, 241, Padham Road, Burnley.—Private meetings attended, accompanied by daughter, aged 9.
MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
T. POSTLETHWAITE, Trance and Clairvoyant, 8, Waterhouse Street, Rochdale.
MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
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MR. J. S. SCHUTT'S Sundays are occupied for the present year; he would be glad to hold week-night Services. Address, 14, Park Wood Street, Keighley.
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MR. JOSEPH CLAYTON, Normal Speaker, 63, Manchester Road, Bradford.

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR JULY, 1886.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.
BATLEY CARR: Town Street, 6 p.m.—July 4, Mr. H. Briggs; 11, Mr. Peel; 18, Open; 25, Mrs. Sunderland.
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—July 4, Miss Harris and Miss Walton; 11, Miss Cowling; 13, Mr. Kneeshaw; 18, Mr. Holmes; 25, Mrs. Wade.
Sec.: Mr. Robert Wood, 20, Eldon Street, Bingley.
BOWLING: Spiritualist Tabernacle, Barker Street, 2.30 and 6 p.m.—July 4, Mr. Hopwood; 5, Mr. Kneeshaw; 11, Mr. Morrell and Miss Patefield; 18, Miss Keeves; 25, Mr. Crowther.
Sec.: Mr. H. Smith, 1, Barkerend Fold, Barkerend Road, Bradford.
BRADFORD: Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—July 4, Mr. Schutt (10.30, 2.30 & 6); 8, Mr. Kneeshaw; 11, Mrs. Yarwood; 18, Mrs. Butler; 25, Miss Keeves (and week).
Sec.: Mr. J. Shepherd, 13, Walton Street, Hall Lane, Bradford.
HALIFAX: Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday evenings at 7.30.—July 4, Miss Wilson; 11, Miss Keeves (and week); 18, Mr. Armitage; 25, Mrs. Madgey & Mrs. Briggs.
Sec.: Mr. C. Appleyard, 24, Concrete Street, Leemount, Halifax.
KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.—July 4, Mrs. Crossley; 11, Mrs. Britten (10.30, 2.30 & 6); 12, Mrs. Britten; 18, Mr. C. Briggs; 25, Mr. Peel.
Sec.: Mr. S. Cowling, 48, Spencer Street, Keighley.
OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—July 4 & 5, Mr. Kneeshaw; 11, Mr. Peel; 18, Mrs. Butler; 25, Miss Keeves (and week).
Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.
LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—July 4, Mr. A. C. Holmes; 6, Mr. Kneeshaw; 11, Mrs. Butler; 18, Mrs. Carr and Miss Gott; 25, Mr. J. S. Schutt.
Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.
LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—July 4, Miss Keeves (and week); 9, 10 and 11, Mr. Kneeshaw; 18, Mr. A. D. Wilson; 25, Mrs. Barnes.
Sec.: Mr. Joseph Liversedge, 11, Barrack Street, Leeds.
MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—July 4, Mr. Peel; 11, Local; 12, Mr. Kneeshaw; 18, Mrs. Butler; 25, Mrs. Menmure.
Sec.: Mr. B. H. Bradbury, Exley Buildings, Britannia Road, Bruntcliffe, via Leeds.
WISSEY: Hardy Street, 2.30 & 6.—July 4, Mr. Armitage; 7, Mr. Kneeshaw; 11 Mr. A. C. Holmes; 18, Miss Wilson; 25, Mrs. Carr & Miss Walton.
Sec.: Mr. Geo. Saville, 17, Smiddie's Lane, Manchester Road, Bradford.
The next Meeting of the Yorkshire District Committee will be held in the Psychological Hall, Leeds, on Sunday, July 11, 1886.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Sundays at 10.30 & 6.30.—Speakers for July: 4, Mrs. Groom; 11, Mr. H. Boardman; 18, Mr. Joseph Armitage; Mrs. Yarwood.—GEORGE HILL, Cor. Sec., Manchester and Salford Society of Spiritualists, 92, Brunswick St., Ardwick Green.

MRS. HARDINGE-BRITTEN will lecture at Liverpool, June 6; Huddersfield, June 20; Newcastle and districts, the last of June and first of July; Keighley, Sowerby Bridge, Blackburn and Blackpool up to the first Sunday in August. For future engagements to commence in September apply to the Lindens, Humphrey Street, Cheetham Hill, Manchester.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of Colby and Rich, Bowditch Street, Boston, Mass., U.S.A.

MR. H. J. TAYLOR, Trance Medium, Delineator of Character, &c., will be glad to treat with Societies for engagements, or with persons for private consultations, during his Yorkshire tour. All communications to be addressed to him at 190, St. Stephen's Road, Bradford, until further notice.

MR. E. W. WALLIS'S APPOINTMENTS.—Applications should be addressed to 50, Langside Road, Crosshill, Glasgow.

MR. JOHN SCOTT (late of Hetton), Business and Test Clairvoyant, is open for engagements on Sunday only. Home daily for private consultations, 7 to 9 p.m., 31, Carlton Street, Middlesbrough.

MR. W. EGLINTON begs to announce his return from Russia, and requests that all communications be addressed to 6, Nottingham Place, W.

MESSES. WILLIAMS & HUSK hold Seances or Spiritualists only, at 61, A Lamb's Conduit Street, on Tuesday and Saturday evenings at 8, and Thursday afternoon at 3.

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MR. JOHN HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn, Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak for Spiritual Societies, town or country. At home daily for private sittings, 2 till 7.

CURATIVE MESMERISM.—Mr. J. RAVER, Magnetic Healer, attends patients at 83, Boyson Road, Walworth, and at their own homes if required. Free healing on Sunday evenings, at 83, Boyson Road.

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MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—31, Stibington Street, Clarendon Square, St. Pancras, N.W.

MISS LOTTIE FOWLER, Trance, Medical, and Spiritual Clairvoyant, 17, Bury Street (entrance in Gilbert Street), opposite the British Museum and off Oxford Street. Hours: 2 till 7 daily.

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

MR. T. S. SWATRIDGE, Inspirational Trance Speaker, &c., is open to receive engagements to Lecture, &c., on Sundays or Week-nights. For dates, &c., address, 88, Furze Road, Kentish Town, London, N.W.

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