



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

# SPIRITUALISM.

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## The Late D. D. HOME, Medium.

THIS remarkable and justly celebrated Medium, left earth-life, as stated in the *Daily News*, on Monday, June 21, the "longest day,"—the summer solstice—and the body was interred at St. Germain-en-Laye, on Wednesday, beside an infant daughter whom he lost 12 years ago. He was born at the spring equinox, in 1833, near Edinburgh. The following succinct sketch of his career we quote from the opening of his Answer to Mrs. Lyon, printed in his "Incidents in My Life," second series:—

"I was born in Scotland, on the 20th March, 1833, and from my earliest childhood I have been subject to the occasional happening of singular physical phenomena in my presence which are most certainly not produced by me, or by any other person in connection with me; I have no control over them whatever; they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I cannot account for them further than by supposing them to be effected by intelligent beings, or spirits. Similar phenomena occur to many other persons. In the United States of America, I believe about eleven millions of rational people, as well as a very great number in every country in Europe, believe as I do, that

spiritual beings of every grade, good and bad, can and do at times manifest their presence to us. I invariably caution people against being misled by any apparent communications

from them. These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly, and in their own private apartments, where any contrivance of mine must have been detected by their Majesties the Emperor and Empress of the French, their Majesties the Emperor, Empress, and late Empress Dowager of Russia, their Imperial Highnesses the Grand Duke and Duchesse Constantine of Russia, and the members of their august family, their Majesties the King of Prussia, the late King of Bavaria, the present and late King of Wurtemberg, the Queen of Holland, and the members of the Royal Family of Holland; and many of these august personages have honoured, and I believe still honour me



*D Douglas Home*

with their esteem and good-will, as I have resided in some of their palaces as a gentleman and their guest, not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and

of enquiring into my character. I have resided in America, England, France, Italy, Germany and Russia, and in every country I have been received as a guest and friend, by persons in the highest position in society, who were quite competent to discover and expose as they ought to have done, anything like contrivance on my part to produce these phenomena. I do not seek, and never have sought, the acquaintance of any of these exalted personages. They have sought me, and I have thus had a certain notoriety thrust upon me. I do not take money, and never have taken it, although it has been repeatedly offered me for or in respect of these phenomena, or the communications which sometimes appear to be made by them. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on any one's attention."

This summary was written eighteen years ago. Since then the King of Prussia has become Emperor of Germany, and another King of Bavaria has recently passed away.

Mr. Home was adopted by an aunt, and taken to America when nine years old. His health was delicate, and it was thought that he could not be reared. This constitutional state should be borne in mind when it is asserted that mediumship shortened his days at 53: for he testifies that his spirit friends were in the habit of preventing early death. He was a medium from infancy; his cradle was frequently seen to rock by an invisible agency. When four years old, he had the vision of the passing away of a little cousin at Linlithgow, while he was at Portobello; the presence and absence of persons was stated, all of which was afterwards verified. At thirteen he had his first vision, which he could remember. He was in a very nervous, delicate state of health, and absented himself from the sports of the other boys. He had one particular acquaintance, a boy a little older than himself. He and his family moved about 300 miles away from where this boy lived. One moonlight night, on going to bed, this boy appeared to him, and told him of his death three days before. This information was confirmed by a letter received afterwards.

Like many other great mediums, Mr. Home inherited his spiritual gifts from his mother—a Macneil. She had been a seer throughout her life. He says, "In many instances she saw things which were afterwards found to have occurred at a distance, just as she had described them. She also foresaw the passing away of relatives, and, lastly, she foretold her own, four months previously. My mother also told me that her great-uncle, Colin Urquhart, and her uncle, Mr. Mackenzie, were also seers."

When seventeen, his mother lived twelve miles from him. One day he had a strong impulse to see her, and walked all the way. His mother told him of the time and circumstances of her death, her little girl having come to her in vision and foretold it. All was literally fulfilled. On the evening of her death his mother appeared to him, and said, "Dan, twelve o'clock." She had passed away at that hour, although no one expected it, and the boy disbelieved the vision foretelling her death.

Shortly afterwards he heard loud blows on his bed repeatedly. He was subjected to ministerial investigation, and was pronounced a subject of the devil. The tables and chairs began to move about in his presence, at which his relatives were much disconcerted. The Rochester knockings, through the mediumship of the Fox girls, had been in operation then about two years, and though the rumour had reached the district, it was not adduced in explanation of these strange occurrences. At the house of a sympathetic aunt, the following message was received from his mother: "Daniel, fear not, my child, God is with you, and who shall be against you? Seek to do good: be truthful and truth-loving, and you will prosper, my child. Yours is a glorious mission—you will convince the infidel, cure the sick, and console the weeping." Thus, upon the broad ocean of mediumship, the born medium was launched, without "development." Let it be noted that all the great mediums have required no development, but when circumstances favoured it, the power was called into operation by spirit friends. Mediums, like poets, are born, not made.

The neighbours soon began to be interested, and one of them had particulars given of a family whom they had lost sight of for thirty years, and by this means they were enabled to open up communication with them "far west." Mr. Home was now eighteen years of age, and his physical state subsequently may be judged of by the following passage:—"Beyond being of a highly nervous organization, there is nothing peculiar about me that I am aware of; but I continue

to have delicate health, and I firmly believe that had it not been for these phenomena, I could not have lived till now. In this belief many physicians of high standing have given their testimony to bear me out. Frequently, during the most severe visitations of illness, my pains have been suddenly soothed in a mysterious way, and many times when it would have been impossible to have moved me in bed, for fear of increased hæmorrhage from the lungs, my head has been slowly lifted, and my pillow has been turned by unseen hands. This has been repeatedly witnessed by many persons." This was written in 1863, when he had been a dozen years a medium. As to the continuance of this power, he says: "From the 10th of February, 1856, to the 10th of February, 1857, I had no external token of spirit power, though I on several occasions had visions, one of which was seeing the manner in which a brother passed from earth. He was frozen in the polar seas whilst out bear-shooting with the captain and officers of his ship. Falling into a fissure of the ice, he was not found till the following morning. I saw all this in a vision at the time of its occurrence, and informed my family of it five months before the confirmation of the intelligence arrived. On several other occasions, the power has ceased for shorter periods, and generally I have been told beforehand, both of the times of its cessation and return. I could never detect any physical cause for such cessation, nor any difference in my general feelings or health, although the reason given for the withdrawal has commonly been on the ground of health. Upon several occasions, however, the reason given was that it was withdrawn from me as a reproof for having done that which I knew to be wrong." These extracts give a fair specimen of the candour and confiding openness of Mr. Home's character. He had no duplicity about him, no professional secrets, as all can testify who had the pleasure of his acquaintance. But it is false that his power left him after the lawsuit with Mrs. Lyon. Some of the most remarkable manifestations of his whole career, occurred since that period.

As far back as 1851, when eighteen years of age, Mr. Home was a public character. The spirits would frequently send him long distances to perform various beneficent acts: one he mentions, a remarkable case of healing; but such cases were frequent. He was continually being sought after, and fresh fields of usefulness were opened up to him. Delicate health interfered with his work. In New York, he met Dr. Bush, professor of Hebrew and Oriental languages, and student of Swedenborg. Afterwards one of the professors of Harvard University submitted the phenomena to rigid examination, and a "manifesto" was published with names signed. Professor Brittan, Dr. Hallock, Mr. Partridge, Professors Hare and Mapes, Judge Edmonds, and other well-known names are spoken of in connection with this early work.

Speaking of the levitations to which he was subject early in his career, Mr. Home says: "During these elevations, or levitations, I usually experience in my body no particular sensations than what I can only describe as an electrical fulness about the feet. I feel no hands supporting me, and since the first time, above described, I have never felt fear, though should I have fallen from the ceiling of some rooms in which I have been raised, I could not have escaped serious injury. I am generally lifted up perpendicularly; my arms frequently become rigid and drawn above my head, as if I were grasping the unseen power which slowly raises me from the floor. At times when I reach the ceiling, my feet are brought on a level with my face, and I am as it were in a reclining position. I have frequently been kept so suspended four or five minutes. I have been lifted in the light of day upon only one occasion, and that was in America. I have been lifted in a room in Sloane Street, London, with four gas-lights brightly burning, with five gentlemen present, who are willing to testify to what they saw, if need be, beyond the many testimonies which I shall hereafter adduce. On some occasions the rigidity of my arms relaxes, and I have with a pencil made letters and signs on the ceiling, some of which now exist in London."

The truthfulness of this summary is abundantly borne out by instances given, and which space compels us to pass over: also a remarkable case of being carried in spirit. In addition to those physical and psychical results remarkable musical phenomena began to occur, and all in the light. One report says: "While we thus sat, the guitar, at a distance of five or six feet from the party, was played upon exquisitely, and for several minutes, by some power other than that of any one bodily present." Many places in America were visited. The



report last given of a seance in America thus concludes, the writer being one of the sitters: "The hand afterwards came and shook hands with each one present. I felt it minutely. It was tolerably well and symmetrically made, though not perfect; and it was soft and slightly warm. It ended at the wrist." It had also been seen writing by the whole company.

Mr. Home sailed from Boston for England, on the 31st of March, 1855, the seventh anniversary of Modern Spiritualism. Having arrived at Cox's Hotel, Jermyn Street, London, Lord Brougham was one of his earliest sitters, accompanied by Sir David Brewster, whose tergiversations on the subject have not been quite creditable to him. At Ealing, at the house of Mr. Rymer, soon afterwards he met Lord Lytton; Mr. B. Coleman was shortly introduced on the scene, and Mr. and Mrs. Trollope. An excellent report of manifestations appeared in the *Morning Advertiser*, from the philosophic pen of Dr. J. J. G. Wilkinson.

The necessity for a change of climate caused him to visit Italy in the autumn. In Florence he created much sensation. His experiences in a haunted house, and of the attempt to stab him by an assassin, are thrilling. In February, 1857, he visited the Emperor and Empress at the Tuileries, and after residing in Paris a short time, he returned to America. All sorts of extravagant falsehoods appeared in the newspapers, then as now. Mr. Home regarded these statements as "jokes." The *Springfield Republican* was, perhaps, more matter of fact. It recorded: "Home, the distinguished spiritual medium, who has recently been raising spirits in the presence of the Emperor Napoleon, is in Springfield on a brief visit. He will return to France shortly, where his services are in great request among the *savans*." A whole chapter is occupied with newspaper fabrications.

In May, 1857, Mr. Home was again in Paris. He travelled in France, Holland, Italy and Russia, and on July 30, 1858, he was married to a Russian lady, his first seance with the late Emperor having occurred a few days previously. He first met her at supper at her sister's, the Countess de Koucheff, to whom he had just been casually introduced while out driving, and she invited him to supper. These experiences will entertain lady readers:—

"I went about ten in the evening, and found a large party assembled. At twelve as we entered the supper-room she introduced to me a young lady, whom I then observed for the first time, as her sister. A strange impression came over me at once, and I knew she was to be my wife. When we were seated at table the young lady turned to me and laughingly said, 'Mr. Home, you will be married before the year is ended.' I asked her why she said so, and she replied, that there was such a superstition in Russia when a person was at table between two sisters. I made no reply. It was true. In twelve days we were partially engaged, and waiting only the consent of her mother. The evening of the day of our engagement a small party had assembled, and were dancing. I was seated on a sofa by my *fiancée*, when she turned to me and abruptly said, 'Do tell me all about spirit-rapping, for you know I don't believe in it.' I said to her, 'Mademoiselle, I trust you will ever bear in mind that I have a mission entrusted to me. It is a great and holy one. I cannot speak with you about a thing which you have not seen, and therefore cannot understand. I can only say that it is a great truth.' The tears came welling into her eyes, and laying her hand in mine she said, 'If your mission can bring comfort to those less happy than ourselves, or be in any way a consolation to mankind, you will ever find me ready and willing to do all I can to aid you in it.' She was true to this noble sentiment to the last moment of her short life, and she is still my great comfort and sustainer since we have separated in this earthly sphere."

The power was intermittent, and only occasionally does Mr. Home seem to have been used as a medium for some considerable time. He was in London in November, 1859, and gave seances for some months. Mr. J. G. Crawford testifies to what occurred on one occasion when Mr. Home held the accordion under the table with one hand, and it played "Home, sweet Home!" in a most finished style.

Seeing deaths at a distance has been a frequent experience with Mr. Home. The act of touching another person's hand or other object has strangely contributed to the exhibition of the power. In this way he saw a sister's death when in America, as he was taking the hand of a lady who was about to step from a carriage. In London, in 1860, he visited the brewery of Barclay and Perkins with a friend who tasted the porter. It was also offered to Mr. Home. "I put out my hand to take it, and as my fingers came in con-

tact with the metal a deep shudder convulsed my frame, and I suddenly knew that my dear mother-in-law, who had been for many years a patient sufferer, had been released from her earthly troubles. I refused the porter, and requested my friend to accompany me home." On Thursday a letter was received conveying the information that the lady died at the time of the incident in the brewery, which took place on the previous Monday. These experiences are food for thought on the psychical influences of certain persons and substances.

The article which appeared in the *Cornhill Magazine* in 1860, did much to bring the subject before the literary world. It was one of the many rich fruits proceeding from Mr. Home's mediumship, which seemed to be exercised continually in the presence of the most distinguished and influential observers. And these manifestations sometimes occurred in the most unexpected manner: as when he was pulled by spirit power from under the immense limb of a tree; which suddenly fell, and would otherwise have crushed him. Reports of seances in London are given by Mr. W. M. Wilkinson, Mr. W. Howitt, and others, the names in all cases not being given; on which Mr. Home observes:—"No sooner is the name of some honest and courageous person given in obedience to the call for testimony, than it becomes a target for all the ridicule, jests and abuse of the the unscrupulous, the sceptical, the orthodox, and the scientific; in fact of all who are not wise enough to think, and observe, and weigh, and judge, before they decide."

Mr. Home's wife died, at the age of twenty-two, on July 3rd, 1862. After her association with her husband she became a remarkable spirit-seer. The phenomena attending her transition were described in sympathetic memoirs by Mrs. Howitt and Mrs. S. C. Hall. A year afterwards, "Incidents in My Life," first series, appeared, and the second volume nine years later, which contains a valuable introduction by the late Dr. Robert Chambers, of Edinburgh.

In 1864, Mr. Home visited Rome for the sake of his health and to study art, but he was expelled because of his fame as a medium. In the same year he was subjected to the horrid drivel of Robert Browning, the well-known poet. This the *Daily News* regards as a work of "inconsummate skill!" which opinion no doubt indicates a mind incapable of appreciating that which so many of the best of mankind regard as high and holy truth.

After visiting America and Russia, Mr. Home was giving seances at Mrs. Makdougall Gregory's, and other places in London, early in 1866. He also gave a lecture in Willis's Rooms, and the influential friends of the Cause were rallied together, and established the Spiritual Athenæum, at 22, Sloane Street, Knightsbridge. The *Spiritual Magazine* contained many records of phenomena, and in 1867, Mr. H. D. Jencken (afterwards the husband of Kate Fox), barrister, communicated a series of interesting reports to *Human Nature*. This was during the proceedings in the *Lyon v. Home* case. We then made his personal acquaintance, and had sittings with him at the house of Mrs. Hennings, Auerley. The moving of objects in the light, perfumes, clougations and the handling of fire were the leading phenomena.

Though our task is quite imperfectly performed, and the space at disposal exhausted, nevertheless we must, in as few words as possible, give a truthful account of the case just alluded to. More particularly as the "pressgang," as Mr. Home used facetiously to designate them, have been loading his name, and that of Spiritualism, with falsehoods and calumnies respecting it.

Mrs. Lyon, an old widow of immense wealth, who had been the illegitimate child of a butcher somewhere in the North,—an old body of uncouth appearance and coarse, vulgar manners,—became interested in Spiritualism. She came to the Progressive Library (then at Camberwell), now the Spiritual Institution, to buy books on the subject. She made at least two visits. On producing a £5 note to pay for her purchases, Mrs. Burns held it up to look at its quality, the personal appearance of her visitor not being such as to lend full confidence to the transaction. Mrs. Lyon observing this, said, "Oh! you need not fear; it's all right." She was in a state of great anxiety to meet Mr. Home, whose life she had read, and it was through the directions then received that she ultimately found him. Though he was then a stranger to her personally, yet she was already quite infatuated about him, and indicated a power of will and determination that was somewhat appalling to witness. This state of mind on her part, gives the clue to the whole transaction. Since the death of his wife Mr. Home had been in anything but good health and spirits, and notwithstanding the great repugnance

which he always had to her, he soon fell a victim to her inflexible will power. She thrust herself upon him, and as a most beneficent and sincere friend; first subscribed to the Athenæum, and then proceeded to force upon him a little ready money for his own use, seeing that his health necessitated a change. The transference to him of the large sum of £60,000 was all done from time to time unknown to him, and by her own direct personal act. In the second volume of "Incidents in My Life" are given the Answers of Mr. Home and Mr. Wilkinson to Mrs. Lyon's Affidavit; and no one can read these documents without perceiving at a glance that the charge made was false, and that Mr. Home's position was unimpeachable.

Mrs. Lyon's charge is repeatedly alluded to in the Answer as a tissue of falsehoods; facts only being cited in such a manner as to misrepresent their purport. She said that she had been induced by the spirit of her husband to make the gifts, and that undue influence had thus been used; all of which was a baseless fabrication. The "influence" had been all on her part; and Mr. Home knew too much of the world, and of the duties of mediumship, and had lived too much amongst wealthy people to resort to the tactics that were attributed to him. The experienced lawyer, who drew up the deeds, also warned her that he could not perform the work if spirits had anything to do with influencing her. Mr. Home tells in his Answer, from which we quote at the beginning of this memoir, that she professed to be a great medium herself, and would dictate spirit messages to him, which as her "adopted son" he dutifully recorded as she directed. She would fabricate matters of this sort to suit her own whims, and all of these things she had to put in evidence against him. On the other hand, Mr. Home could have produced witnesses to bear out all his points; but more than that, Mr. Wilkinson's Answer (the solicitor who did the business for Mrs. Lyon, and whom Mrs. Lyon also charged as in complicity with Mr. Home to obtain money from her) corroborated that of Mr. Home, and both of them contain letters from Mrs. Lyon directing the whole proceedings.

We have not the report of the case before us, nor do we remember the details of the proceedings before the court, but it is evident that Mr. Home got no justice in the matter. His Answer quite upsets her unsupported charges, and had his repelling statements been sifted to the bottom he would most certainly have won. But where did Christian law ever do justice to Spiritualism? To turn the tables on Mr. Home, was too good a chance to be overlooked, in order to give Spiritualism a forcible blow. The judge was not satisfied with dealing with the "facts" of the case, but he went quite out of his way to blacken Spiritualism as altogether a method of defrauding the unwary for the personal aggrandizement of tricksters called mediums. Of course all who know anything of the facts of Spiritualism are aware how utterly false and scandalous this opinion was; but it suited ignorant public opinion exactly, and it was applauded to the echo, whereas justice might have been impossible in the state of public ignorance and prejudice. Partisanship on the part of a judge is a scandal to justice!

Some may ask: Why did Mr. Home have anything to do with her? Our answer is, that his only escape would have been to have turned his back on the Spiritual Athenæum, that the friends of the Cause had established, and, deserting all, gone to a foreign country. She would not take No for an answer, but went on in her course without consulting him, desiring that legal steps of an irrevocable kind should be taken. The £30,000 was actually Mr. Home's; for there is nothing freer than a gift; and it was his certainty of his claim, supported by legal deeds which she had framed without his knowledge, that determined him to go before the court; for to have relinquished all, would have been a confession of guilt, and a reproach to the Cause, which he was determined to avoid.

It was found afterwards that she was a most unscrupulous, capricious woman. She had made some half-dozen wills and revoked them; and she had adopted several persons and afterwards cast them off. She desired to get an introduction into Society, to spite her husband's rich relations who scorned her, and through Mr. Home she saw a means of gratifying a vulgar ambition. She was also in love with him, and subjected him to caresses which he recoiled against, both in private and before visitors. But her sphere no doubt exhausted his vitality; he was much absent on account of his health, which failed whenever he returned to her presence. She therefore began to regret that she was "tied to a dying

man," who would not serve her purpose; for aided and advised by others who were interested in securing some of her pelf, she instituted proceedings against him even while she was writing him affectionate letters; and told him she did not believe in spirits, as they had misled her, and all the while she was attending the sittings of various mediums not in sympathy with her "adopted son."

Mr. Home's career is one of the most remarkable personal dramas that history affords. A weak and obscure youth, spirit power raised him to a pinnacle of fame, and association with the highest personages, such as no other contemporary in any walk of life could lay claim to. It is hard to realize how truly beloved Home was by all, high or low, who enjoyed his personal acquaintance. He was a man of easy and agreeable manners, and possessed a fund of entertainment. He was a first-class dramatic reader, and had it not been for his weak constitution he would have gone on the stage. He longed for a useful sphere in life, as he did not make a trade of his mediumship, though he received many rich presents from crowned heads; some of which Mrs. Lyon got into her possession, and at the close of the trial had not returned them, and we much question if Mr. Home ever regained them.

Thus we see an evil power, through this selfish old woman, work out a plan which made a highly-honoured name a word of reproach, and without any evil act on his part. Can there be any clearer demonstration of the good and evil influences that constantly surround us in life?

Mr. Home's volumes are now out of print and very scarce. They should be reprinted, with another volume, giving an account of the illustrious medium since his release from the Lyon's toils; or, as the spirits once facetiously termed it, "Daniel in the Lyon's den," his name being Daniel Dunglas Home. On that occasion, in a seance, the spirits played a piece of music, accompanied by spirit voices, illustrative of their medium's life.

It was after this painful ordeal that Mr. Home did some of his most valuable work as a medium, so that the foul aspersion of the newspapers, that the lawsuit broke down a pretended power, is as false as all their other adverse comments. His sittings with Mr. Crookes are of imperishable value, recorded as they are in that eminent scientist's volume, "Researches in the phenomena of Spiritualism." He also had a long course of sittings with the Earl of Dunraven, a record of which was published in a volume for private circulation. His old friends never deserted him, and with them he had more stupendous manifestations than had been previously recorded. There were materializations in the dim light, floating in light, handling of fire, and that remarkable case of levitation, when he was taken out of one window and in at another, at a great distance from the ground, in the upper story of a high house in Victoria Street. Gentlemen of eminence testified to the truth of this occurrence, about which there could be no trick.

Mr. Home's phenomena were all of a spontaneous character. He had no set hours or days for seances. He would meet a large and distinguished circle, and nothing would occur, but his conversational powers were so charming that there was no occasion for regret. His method of receiving alphabetical messages was wonderful. His hands once upon the table it throbbed with life and intelligence: he would run the alphabet over, the table moving at the proper letters, as rapidly as they could be written down. No trick could have produced such a result of table motion and expression of intelligence. Long lines of these letters when divided into words would be found to express messages of great importance, and on matters concerning which the medium was ignorant. As a matter of course, his trance messages were given in the unconscious state, and he knew nothing of them, a fact beyond the comprehension of his newspaper critics. On one occasion we saw a bell—with a spring attached at the top in form of a hook, as used for hanging bells in houses—pass under the table from Mr. Home to other sitters, and raise itself up, and then down, as it was hung from his wrist between his knees. But he could not get this manifestation when certain of the company were in the room. This showed how much personal influences affect the manifestations.

Thus we perceive that two diverse spheres of operation affect mediums: spirits and mortals. Mr. Home was quite near to the spirit sphere, was conscious of its proximity, and followed its leading in his mediumship. He never placed himself in mortal hands, such as submitting to so-called "tests"; unless the spirits could voluntarily demonstrate their



power, he would permit no mechanical agencies, with the view of helping them. And now that he has gone, be it said, that no charge of trickery stands against him. The newspapers regard him as a "juggler," but withal unconscious that he was imposing on any one—which, if it means anything, signifies that he was a genuine medium,—but not one of them can refer to any "exposure" to which he was at any time subjected; this example should be a lesson to all mediums.

His latest public act in connection with the Movement was the publication of a book, giving an historical resumé of the phenomena, and then reviewing the status of modern mediumship. It was written under ill health and amidst irritating surroundings. Small matters of gossip were made too much of in his criticism of other mediums, yet the moral he intended to draw is of the utmost value. As a gentlemanly, non-professional medium, who could afford to wait a year, if necessary, for the return of the "power" and suitable conditions, it was to him a great mistake to see mediums endeavouring to force phenomena in dark seances, and amidst altogether unsuitable surroundings; though we know that as genuine manifestations are obtained in the dark as in the light, yet Mr. Home was quite right in his estimate of the superior advantages which his phase of mediumship conferred. Again there is a reaction in favour of light seances, and in the near future a new form of mediumship will come into operation, on the lines so successfully and honourably followed by Mr. Home, the Prince of Mediums.

Of late years we heard little of him. His last letter in the *MEDIUM* alluded to the friendship manifested towards him by the Emperor of Germany. The last communication we received was written from Nice. His second wife was a Russian lady of high birth. For the closing particulars of his earthly career we must fall back on the Paris letter of the *Daily News*:—"The direct causes of his death were the aggravating effect produced by this wet and cold season on pulmonary consumption, and a long-standing abscess in the leg which turned to gangrene. He was staying when he died in a neglected-looking detached house at Auteuil, standing in a shady garden full of weeds. The only cheering influence was that which was shed on him by his wife's birds. On the grass plot in the garden there was a row of cages filled with starlings, blackbirds, linnets, canaries, and Java sparrows. Whenever there was a glimmer of sunshine, Home was carried out to listen to the little warblers."

In the midst of Nature, in its spontaneous and most beautiful forms, yet close to humanity, he passed away: to the scientific mind there are no "weeds," but "wild flowers."

The last scene is satisfactory; though the press scribbler, expressing the unfeeling and unjust rancour of the ignorant mob, palpably rejoices at what he regards as an obscure death. Still there was a woman's loving consideration in affording the passing invalid surroundings much more congenial to his feeble and sensitive state than any crowds of human beings, however sympathetic, could have been. These feathered ministrants, the denizens of the air—of the earth, and yet above it—are symbolical of that angel band, which did such good work through Mr. Home's instrumentality, and awaited him on his entrance into conditions more glorious than the pomp and generosity of Emperors, Kings and Princes ever bestowed on him.

Home's work has perhaps had a more pronounced effect on modern thought than that of any man of the century. He was neither a writer nor an orator; but through him the angel world demonstrated truths, which the mind of man, unaided by the power of Spirit, is impotent to attain to or solve.

#### A SITTING WITH MR. HOME.

To the Editor.—Sir,—Having noticed the passing away of Mr. Home, as commented on in the daily papers, and also in your columns,—I think it would be fitting for me to state my testimony as to his mediumship.

Some years ago I was invited to a seance at Mr. Home's rooms, in Motcombe Street, Belgrave Square, at which seance ladies and gentlemen—including Professor Crookes—were present. During the seance I was addressed by my Christian name (of which Mr. Home was quite ignorant), and was, if I may use the term, mentally dissected, every thought and idea in my mind being laid before me. He also afterwards held an accordion in one hand only, when it appeared to be drawn, by invisible agency, round the back of a chair, and most exquisite chords and sounds proceeded from it. We could also feel hands touching the cushions of our chairs, and fingers pushing them up, but the most remarkable phenomenon occurred at the end of the sitting, when a powerful force or vibration, if I may so term it, shook the floor from end to end. The room was lofty, and of great length, and it was about midnight when this took place, the street being perfectly quiet, and no vehicles passing. I may add that everything occurred in the light, groups of candles being lighted in various parts of the room. J. G. ROBSON.

53, Bournemouth Road, Rye Lane, Peckham, June 28, 1886.

#### SOME THOUGHTS ON PUBLIC MEDIUMSHIP.

To the Editor.—It is an indispensable condition of progress in the present spiritual movement, that mediumship, while it exists so copiously, should not be so restricted in its exercise, that such of the public as desire to verify the alleged phenomena by their own observation should not be debarred from doing so. Mediums cannot be dispensed with yet; for the world is very far from being compelled to admit the fundamental truths of Modern Spiritualism. Popular prejudice is still strongly opposed to the very idea of spirits and spirit manifestations—with some on religious, with others on intellectual, grounds. To the former, spirit intercourse is a heinous sin, to the latter, a debasing superstition. It will, obviously, take a long time yet even to familiarize the general public—the popular masses—with the contemplation of the facts which underlie our doctrines, so that they may be freely stated and discussed by the journalistic representatives of public opinion.

It has been said that positive scientific endorsement would give Spiritualism that status which it must have, to get a strong foothold in the minds of the general public, and thus secure a recognition; but this has not been so. Spiritualism has obtained that endorsement over and over again; and, as asserted by the eminent scientist A. R. Wallace, has repeatedly received the strongest scientific confirmation. Did the researches of Hare in this country give it such a status; or those of Crookes, and others, in England; or those of Zoellner, and his colleagues, in Germany; or those of Aksakof and Butlerof, in Russia; or of Torneborn and Edland, in Sweden; or of Cahagnet, Flammarion, and others, in France? Is there a scientist living, however illustrious, or a scientific association, however influential, that could by a favourable report turn the current of public odium away from these unpalatable facts? Would it not still be, as it has hitherto been, turned simply against the individuals, collective or separate, who dared to make such a report, however strong its basis of fact and logic? Every such statement or report involves the sacrifice (temporary, at least) of them who present it.

All who have done so may, however, console themselves with the good achieved, which is inestimably great. They have accumulated a mass and wealth of material which, in the near future, will be of great use in the erection of the temple (sure to rise) of the *Science of the Spirit*. Other scientific investigations will take place; other scientists will come forward, and lay their intellectual standing and worldly reputation on the altar of spiritual truth, like Hare, Wallace, Crookes and Zoellner, and thus win for themselves an imperishable glory, outshining as well as outlasting the brightest that earth can confer. But Spiritualism is not to triumph exclusively, or chiefly, in that way. The masses, whom scientific reports do not reach, are to be converted by the presentation of mediumistic phenomena—the continuous exhibition and demonstration of the power of spirit to manifest itself sensuously on the material plane. Thus are they to learn the alphabet of Spiritualism.

Spiritualists, that is, believers in these manifestations are, indeed, numerous, far more so than we know; but they are still crushed under the iron despotism of public opinion,—the "average ignorance of society,"—and they eagerly await emancipation. How is this to come? By the operations of respectable psychic research societies, vindicating the dignity of their character and position by attempts to explain away from the phenomena they deign to consider everything spiritual? And they are wise in their generation, for the most brilliant intellectual, professional, and scientific reputations have not sufficed to assuage the ferocity of this implacable prejudice—this *bellua multorum capitum*. The public medium is the only champion that can subdue it, by slow and progressive decapitation. These medial instruments of the reforming spirits are making converts; and until a sufficient number are made by actual sensuous demonstration, average public opinion will not be mollified or modified in any way. It will continue to stand as an insurmountable wall against the modern spiritual movement.

In this work the crudities, absurdities, and even impossibilities, that are so often seen in public seances, are but incidental. The so-called "exposures" bring about no "crash," except in timid minds frightened by the aforesaid *bellua*, who permit themselves to be hooted away from their dutiful positions as defenders of the truth; and sometimes mistake such a causeless tergiversation for a dignified retirement. The cases are very few of persons, thoroughly acquainted with the mediums "exposed," who have abandoned them on

account of that experience; because, under a change of conditions, those mediums have been able to give an enhanced demonstration of their genuineness. Has this not been almost invariably the result? Those Spiritualists alone are dissatisfied who, assuming the function of special censors of the Cause, and conservators of its respectability, stand shivering on the pedestal of office, thinking the whole Cause to be ruined, because it is assailed by a few baying hounds, scenting their prey. Such timid souls are not fit for the work they have undertaken. Reformers, champions of hated truths, "should be made of sterner stuff."

All great revolutions of public opinion work their way from below upward, not from above downward. The people,—not the dignitaries, the princes of intellect, or the special representatives of social respectability,—must first be won over. The latter come in afterwards, and often mar what Heaven has done through its chosen humble instruments. With all the "crashes" so mournfully deplored by some, who seem soured by disappointment, Spiritualism has, in fact, never receded a single step, and stands to-day with better prospect of final success than ever. As old Sojourner Truth once exclaimed to the despairing mourners, "Is God dead?" Has he recalled the angels of his love and mercy, and left us to be the prey of our own self-will and folly?

Undoubtedly, we should do all we can to improve the character of mediums; for depravity, coarseness, and avarice in a medium must be a great obstacle to the proper exercise of "spiritual gifts." Mr. Harrison remarks, that in the purification of circles, "The ejection of the medium may be by far the most essential step." Waiving the Hibernicism, there may be something true in this. The medium should be pure and spiritual, as should be the members of the circle who are to draw, by the law of affinity, the spirits to it. What I meant in my late letter to the MEDIUM was, that the medium is not to be condemned for fraudulent manifestations caused by influences attracted by the members of the circle, as mediums often are; and that experienced Spiritualists ought, instead of playing into the hands of ruffianly exposers, to give a proper *spiritual* analysis and explanation of these incidents, by which the medium would often, if not generally, be exculpated. *Intentional* fraud should, of course, be ruthlessly condemned.

What Mr. Harrison says in regard to religion, is, as far as I am concerned, irrelevant, as I made no allusion to the subject, and I do not intend to discuss it here. When he says, that a person's religion is not to be gauged by "lip-professions," he utters a mere truism. I regret to perceive that he does not seem to think so highly of *The Two Worlds*, as he did before I reminded him that it was not edited by Dr. Crowell, but by Mr. Newton, who, after careful investigation, coincided with me in my views as to the "exposure" of which he (Mr. H.) speaks. We tested the mediums by our own observation of the manifestations; while my excellent friend Dr. Crowell tested their genuineness by sending the "familiar" of his favourite medium (a magnetic healer) to the circles, and based his judgment, wholly or in part, on the spirit's report. It is true that these mediums, after indisputable evidence of genuineness, fell into disgrace; and so has almost every public medium. As Spiritualists we ought to work together to solve that problem, and not assail each other for a difference of opinion in regard to it; let the outside world say what it please. This problem still awaits such a solution.

New York, June 14th, 1886.

HENRY KIDDLE.

#### MORE THOUGHTS ON PUBLIC MEDIUMSHIP.

Professor Kiddle, in speaking of the extension of the Cause in America, attributes much of the progress to public mediumship. We do not find it so in this country; though the good done by public mediums is hard to estimate; but by far the largest number of Spiritualists can trace their conviction to private investigations in the home circle. The British mind is extremely independent and self-reliant in all matters of private opinion, such as Spiritualism involves. In this respect we are conservative, taking great care of that which is worth keeping, and eagerly eliminating all that would lead to deterioration. With regret we read as the result of the American system that "almost every public medium" falls "into disgrace." This deplorable fate we have oftentimes alluded to; and also that the medium frequently becomes a vicious outcast, and comes to a painful end. Since the Slade case, English public mediums have switched on to another track, by being less public—more circumspect in the application of their mediumship. Public mediumship,

especially where these "tests" are so obtrusively used, must demoralize a medium. The reason of this may be best illustrated by referring to the opposite side of the question. A private medium writes—his letter arriving with the same post as Professor Kiddle's:—

"I think the great fault in circles is—that the sitters do not see enough of each other. Members of the same circle ought to be in each other's company as much as possible, and thoroughly *know* one another. That is the reason home circles are so much more successful than those where the sitters only meet from circle to circle. I should always advise those starting a circle to keep to their own household as far as possible."

Now it may be asked what results our correspondent's circle have had to warrant giving an opinion. We quote from the same letter:—

"I am sure you will be pleased to hear what success we have had since I wrote to you last. My mediumship seems to be chiefly for the materialization of hair; as we have had a dozen large locks materialized during the past fortnight; but two dematerialized soon after. This was in *full* gaslight under my hand on the table, my arm having been previously bared up to the elbow by the controlling spirit. Some locks were made in the drawer, and another was thrown across to the table from behind the piano. They are of different colours, and some are recognised by the sitters as friend's. But last Sunday was the most successful seance we have yet had; when two locks of hair were given to us, and in full gaslight. The first spirit attempted to materialize by my side, but it was not wholly successful; perhaps partly on account of the sitters watching it. It was not solid enough to be recognised."

It is ignorance of one another, want of confidence, and suspicion, that render a promiscuous gathering of strangers in no sense of the term a "spirit-circle," which is a combination of sympathetic units, accreted in accordance with the Law of Love. Now the Law of Love is a "natural law," and operates in accordance with principles and necessary conditions: where these exist it straightway comes into operation, and a plastic, up-building process is the result, whereby Spirit gives itself expression in form! Here we have a brilliant glimpse at the glorious principles by and through which the INFINITE produces all things out of Himself. A circle of this kind, duly exercised, never depreciates health or morality, but, on the contrary, tends in these directions, and ultimately gives us a perfected Humanity, and a renovated Social State!

But the promiscuous "seance," where opposite principles operate, is necessarily destructive. It breaks down, exhausts, impoverishes, and leaves the field open for abnormal function—which is sin; and obsession, which is the dominance of evil. We therefore war against "tests," public mediumship, and all evil methods, though ostentatiously resorted to in the name of God.

Many are convinced, personally, of the phenomena by our public mediums, but previously they have been Spiritualists in every other sense, or so well acquainted with the facts as to be fully convinced by an experience of the phenomena. This is as it should be. The good effected by public mediums in this way is incalculable.

Our plan for solving the problem placed before our readers by Professor Kiddle, is to spread light and knowledge on Mediumship, teaching all, who are prepared to receive instruction, how to investigate for themselves. On the other hand, we firmly oppose the practice of manufacturing phenomena to meet the requirements of the medium-hunter's market. After having been so far instructed by personal investigation in home-circles, the aspirant might be permitted to join others in a more general circle, with a medium of exceptional powers. These general circles might, after a time unite,—enabled to do so from advance in culture,—till the phenomena could occur in large places of meeting as palpably as in the home-circle. To do so mercenary mediumship must be entirely abolished.

The longest road in these matters is the shortest. To drag into seances multitudes of unprepared minds is not how to spread a belief in Spiritualism, but rather how to spread a disbelief in it. For every single convert that this kind of seance has made, it has convinced a thousand that it is all humbug and trickery. This is balancing accounts altogether in the wrong direction. The recent illustrated article in the *New York World* of an "exposé" is an instance of what can be achieved by these mercenary shows; whether the medium be at bottom genuine or not, it little matters.

#### GATESHEAD: MRS. HALL'S SEANCES.

A very successful seance for materialization was held at Mr. Hall's, on June 13, in the presence of a circle numbering about nineteen. Assuming control, the guides delivered



a suitable invocation, and then took the medium into the cabinet. In a very little while a most beautiful perfume was felt permeating every part of the room. The making of perfume nearly always accompanies that of the drapery, under Mrs. Hall's mediumship; and it is, in itself, a very convincing phenomenon, as the perfume is totally unlike any that ever the writer felt at any other time. A very bright, fully-materialized form then appeared at the right corner of the cabinet, placed its hand upon the forehead of the gentleman sitting nearest to the cabinet on that side; then passed over to Mr. A., at the opposite corner, and, after walking towards the centre of the circle several times in order to exhibit the quantities of drapery which clothed it, took the arm of Mr. A., and walked partly round the circle. This was succeeded by another very finely-developed form, which moved to a table standing nine or ten feet away from the cabinet, took up an orange, and put it into the hand of the gentleman upon the right (who also subsequently received a packet of sweets from another form), returned again to the table for some flowers, which were presented to Mr. A., and again returned for more flowers, which were divided between a lady and a little girl. The little guide, "Annie," also materialized, touched the gentleman on the right, on his leg, placed her little hand upon his, and picking up the coal-rake carried it across to Mr. A., upon the opposite side. Mrs. R. was promised at the last seance held at Mrs. Hall's, that her husband would materialize at the next. A strongly-built form appeared, and after attempting to go to Mrs. R., who was seated at the back of the circle, retired, and Mrs. R. was told to come up to the cabinet, when the form stepped out and embraced her. Mrs. R. felt upon her face, *the beard which this form was wearing*; and as if anxious to put the question beyond doubt, the form also rubbed Mr. A. across the face with the beard. Another lady was also kissed by a form adorned with a beard, and which she recognised as her father. A son of Mrs. R.'s, who is in delicate health, was told to place his chair before the cabinet, and the spirit would magnetise him, and upon his doing so, he was entirely covered with drapery, and passes made over him for several minutes. As if wishing to remove any doubts that might be lingering, a finely-built form stepped up to *where the light was strongest*, and holding up both hands, uncovered the arms, so as to show their perfect formation, turned them round and round in order that they might be perfectly seen; and as if that was not sufficient, Mr. A. was requested to step forward to the form *in the light*, and thoroughly examine the hands, to see there were no rings upon them (the medium wearing rings which it is impossible to remove). Again returning to the light, the form threw back the drapery which covered its head, bent down so as to bring its face quite close to the gentlemen sitting near, in order to enable them to clearly see its perfectly-formed features. Six different forms were quite clearly identified, as well as others which were not, and all of them were covered with voluminous drapery, of a beautiful colour and texture. Several times two forms were out at the same time, and at the conclusion the medium was brought to the front of the cabinet with a spirit form standing by her side. Just before the medium was finally brought out of the cabinet, "Annie" produced a few spirit lights, and suggested the circle ought to accompany her lights by singing "Twinkle, twinkle, little star." Some of the sitters present expressed the opinion that this was the most successful seance they ever attended, and when we consider the delicate health of the medium, the phenomena obtained were truly remarkable.

Another seance was held on June 18, at which each of the sitters was requested to make a small contribution, to be presented to a local Spiritualist, suffering from a serious accident which happened to him some time ago, and who is still very ill. Over twenty sitters were present, and despite the inpropitious weather, which injuriously affected the medium's health, very satisfactory phenomena were obtained. Mr. Coxon's guides opened the seance with prayer, in very choice and appropriate language; and Mrs. Hall passing under influence was taken into the cabinet. In a little time a fully-developed form appeared, touched some of the sitters, moved towards the centre, and waved the profuse drapery towards every part of the circle; and upon retiring, was succeeded by a form which displayed spirit lights. A lady present was requested to place her chair in front of the cabinet, when a form immediately stepped out to her, and with very evident signs of pleasure caressed her, and *took hold of her hand in the very manner which was the last conscious action of her husband in earth life*: thus clearly establishing his identity.

The form of a little girl appeared in the opening of the cabinet, but though repeatedly entreated to come forward appeared too timid to do so; a large form then came and stood beside the small one, as if to give it courage, but failed to induce it to leave the cabinet. Next, a form built up and then dematerialized in view of the sitters; afterwards the medium was brought to the front of the cabinet, with a form standing by her side, and upon the medium retiring within the cabinet again, this form also dematerialized in full view of the circle. Several times two forms were in view at the same time; a small bell was rung, and the drops of a lustre violently shaken, when a form was standing at the opposite side of the circle. A lady's hat was taken off and carried to a gentleman in another part of the circle; and a gentleman who had a great desire (though unexpressed) to handle the drapery, had it tossed to him, and he was allowed to freely examine its beautifully-fine, "gossamer-like," yet firmly-woven texture. The rapidity with which the forms are built up, the number that appear, the ease, vigour, and freedom with which they move around, touch and caress many sitters, is to the writer a most astonishing circumstance; and shows very forcibly how much the medium is in harmony and sympathy with her guides, and also the sympathetic conditions given by the sitters.

Mrs. Hall wishes to intimate to her numerous friends, that this will be the last science for materialization she will be able to give at home for some time, as she must shortly leave to fulfil various engagements in Edinburgh and the South.

Gateshead, June 21.

Having attended the two seances to which the enclosed report refers, and examined the report, I can say that it is a true and correct account of the manifestations which we were favoured with at these seances.

JOHN S. ANCRUM.

#### RECOGNISED MATERIALIZATIONS.

On Tuesday evening, June 22, a spiritual seance was held at the house of Mr. Alfred Beardsall, Fruiterer, Byers Green; Mrs. Hall, of Gateshead, being the medium. There were sixteen persons present, who will bear testimony to this report. We had at short intervals nine forms out upon the floor, of which three were recognised. The first, the mother of Mr. B., a lady advanced in years before physical death, came, and after greeting her son (as she has done many times before), laid her hand upon my forehead, then grasping my hand she retired, but only for an instant, when again advancing she brought from the table a handful of mint lozenges, and gave four to Mrs. B., and three to myself. In doing this she fulfilled a promise given a few weeks before through the mediumship of Mrs. B. The next form was a tall majestic-looking personage robed in white. This spirit was followed by a child, who played about in a happy childish manner. The next form, after walking a few times to and fro in front of the cabinet, went to the opposite side to me, and while it was there in full view, another form laid its hand upon and patted the top of my head, while at the same instant the medium, having got a little cold, commenced to cough in the cabinet, thus manifesting a material presence in three different places at the same instant. The next was recognised by Mr. Jos. Eales, and declared by that gentleman to be his deceased wife. She, after caressing him in a loving manner, took his arm and was escorted by her husband half-way round the circle. She then took her robes, or some of the same material (of which she had an abundance), and literally covered Mrs. B. up with them, and waved them in my face, a perfume of extraordinary fragrance filling the room at the time. And this was not in the dark, but lighted by an ordinary reading lamp, turned down a little so as to produce a good mellow light.

JOHN METCALFE.

Byers Green.

#### OBITUARY.—CHARLES CLEGG, PETERBOROUGH.

On June 17, a true Spiritualist left the body, after suffering three days from pleurisy. Those who sat by the death-bed asked him how he felt. He said he felt he was drawing nearer to the land of rest and happiness; and these were his last words. Spiritualism was a great comfort to him, as it is to his faithful and loving companion left behind. It might also be noted, that a neighbour, who was of the belief that when a man was dead he was done with, went to bed as usual, but was awakened in a manner which he cannot explain, and having gained consciousness, he heard the well-known voice of the deceased shout in his ear, "Tom, I am gone." He felt alarmed at the loud voice, and awoke his wife, saying, "Get a light, and see the time by the clock; poor Clegg is dead." She replied that he must have been dreaming, but the light was procured, and the time noted down, and next day it was found to vary only two minutes from the time when Mr. Clegg breathed his last. This neighbour is now prepared to admit that there is some truth in Spiritualism.

Being in the band of the Engineers Volunteers and highly respected, Mr. Clegg's remains had a military funeral, in the presence of a thousand persons, at the cemetery. Many flowers were presented, and the scene at the grave was most impressive. The deceased was a boiler-maker in the Railway works.

JOHN SECKER.

47, New England.

Mr. Hepworth, 3, Ashfield Place, Oxford Road, Leeds, is now at liberty to negotiate with Societies who require his services. He is full till the end of August.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 2, 1886.

### NOTES AND COMMENTS.

THE MEMOIR OF MR. HOME is quite incomplete, though it occupies much more space than can conveniently be spared. The subject is of such importance, and so loaded with interest, that it is impossible to do it adequate justice. It has been said that the testimony or adherence of this or that eminent person would influence the public mind in behalf of Spiritualism, and numerous times this assumption has been shown to be fallacious: no representative of a truth had ever more distinguished or numerous patrons than Mr. Home; and yet his invulnerable claims were all set aside by that spirit of gross injustice and falsehood, which is blind and demented. The facts of his case in the lawsuit were never listened to, but the opposite baseless calumny carried the day. The newspapers have again re-echoed the foul fabrication, and millions of readers have been again duped and morally defiled by an unprincipled and venal press. What chance has truth in a community where lies and malicious aspersions are rolled as a sweet morsel under the tongue? What can we think of the nature and foundations of a people's religion, which in its name and interests has to resort to such despicable and devilish resources to hush to death a dreaded opponent? Decay, dishonour, and defeat are written over its door-posts.

But though the tools of this godless theological rancour, still those who entertain it are our brothers; they have human hearts, and souls made in the Divine Image. Let us take this opportunity to endeavour to liberate them from their thralldom. We ask our readers everywhere to write to all newspapers, in which calumnious reports of Home's case have appeared, a true version of the facts, as we have presented them: a very interesting little narrative could be supplied, which, if written in a pleasing style, would be eagerly accepted by editors. We have a draft letter in preparation, and a good work could be done by obtaining the insertion of such a letter in as many newspapers as possible. The honour of every Spiritualist is groundlessly assailed, and it is the duty of all to repel the false and establish the true.

The newspapers are hugely mistaken in their notion that the spiritual phenomena are now obsolete, and that Home's mission has borne no fruit. That he is neither forgotten nor depised by those who knew him our columns this week testify. That the powers he possessed have not degenerated, but rather increased in point and force, was demonstrated on Wednesday evening, at Mrs. Campbell's weekly seance, Upper Norwood, Mr. Husk, medium. The present writer had been busy on the memoir all day, keeping the printers going, and in the evening he attended this family seance of special friendly sitters. It was as usual a dark seance, in which all—ten in number—held hands round the table. Spirits spoke in the direct voice, and after "John King" had materialized, and shown himself by the "luminous slate" (a cardboard coated with luminous paint), a part of a face,

from the tip of the nose till about an inch above the eyes, presented itself to the writer; all the rest of the head being enveloped in drapery. The writer asked: "Are you D. D.?" The head was inclined downwards. "Oh! it is D. D. Home!" The head assented more emphatically, and then passed out of view. They were the light expressive eyes of Mr. Home, and the complexion was fair and fresh, no trace of disease; a lock of the prominent hair over the brow, peeped out from under the turban which enveloped the head. There was a deep expression of pleasure and gratitude in the eyes, no doubt in reference to the service which the writer, to whom he manifested, had been performing during the day. The circle sang "Home, sweet Home!" the spirits accompanying on the instrument on the table. This was the melody so often played by Mr. Home's controls at his seances. After this "Tom Moore" played one of his airs most exquisitely, and sang "Oft in the still night," to a pianoforte accompaniment by another spirit. A spirit played with much expression two tunes on a cornet, apparently,—there was no such instrument in the house,—to a pianoforte accompaniment by another spirit. Lastly a well-known vocalist, deceased sometime ago, sang a verse of an exquisite song.

Such is a brief sketch of facts, showing most certainly how mistaken the newspapers are as to the present status of Spiritualism; for though Mr. Home was a remarkable medium, we never heard of such manifestations in his presence. "John King" in the direct voice remarked on such an eminent medium coming back so soon after his decease—in fact, on that day week of his funeral—to thus manifest through another medium.

The manifestation of the Spirit, the demonstration of Immortality, is a most sacred truth; and again it has signally triumphed. To our Maker and Redeemer be the praise!

### PHRENOLOGY AND CLAIRVOYANCE.

WALWORTH: 83, Boyson Road, June 27.—A phrenological evening, in behalf of the healing work of Mr. Raper, was given by Mr. J. Burns. There was a large and highly intelligent audience, indicating the great esteem in which Mr. Raper is held. Mr. Burns said he was not engaged in an act of charity but of justice. For a long time he had observed in the Directory that Mr. Raper's healing formed an essential part of the Sunday evening service. He had also been present on several occasions, when Mr. Raper's services were freely bestowed on all that stood in need of them. A friend of his who had met with a serious accident was attended by Mr. Raper, who speedily restored him, though there was no pay for so doing. The healer sought out those who needed help and gladly bestowed it, raising no question as to pay. It was our duty to see that Mr. Raper was sustained—to seek out his needs in turn and supply them. To do as we would have others do to us, was one of the religious principles of Spiritualism; and his object, in addition to aiding the work of Mr. Raper, was to perform a religious duty. Much had been said as to the pay of mediums and spiritual workers; but if to pay them was objectionable, to sponge on them was much more so. He had always found mediums most free and generous in their desire to please and benefit others, and they only required to be met in the same spirit, and be honestly and gratefully treated in return, to solve the question of the pay of mediums. A spiritual worker of independent means delighted in doing all for nothing; but the poor worker also worked for nothing; for the gifts he received were all returned to others in the work performed.

Mr. Burns examined some dozen of the audience, who each contributed one shilling to the fund. The examinations were of a full and searching character, and yet no single objection was raised as to what was said. One gentleman said it was as if the examiner had told him all his past life. Many valuable suggestions as to health, mediumship, development, social relations, &c., were given. The examiner called in the aid of clairvoyance in a most interesting manner. He pointed out that a gentleman under his right hand would have a luminous halo over his head, while the one on his left would not have such an appearance. This statement was corroborated by three clairvoyants: Miss Young, Mr. Butcher and Mr. Robson. Miss Young seemed greatly interested, and said she could see the truth of all that was said. Mr. Butcher and Mr. Robson simultaneously saw the same appearances over another gentleman examined.



## SPECIAL MIDSUMMER NUMBER.

### 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. Champernowne, Kingston.
- 46, Mr. R. J. Robinson, Spennymoor.

Many small orders have been received.

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

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

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."

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

SUNDERLAND: Avenue Theatre, Wednesday evening, July 7th. subject:—"The Two Worlds."

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.

#### "CONJURING PERFORMANCES BY MEDIUMS."

Mr. Editor.—Sir,—In the MEDIUM, June 18, is a letter from G. Damiani, who thinks I put a wrong construction on his previous letter under the same heading. Now Sir, that I formed a right construction is evident, for in his last letter he says, "It was done avowedly through mediumistic power," etc.; but I simply say again: *tricks, tricks, and nothing but tricks*. There can be no doubt but that mediums can learn to conjure as well as anyone else, but, Sir, you know very well how hard it is to get anything done on a public platform by spirit aid. You also know how easy it is for one whose business consists of deluding the public to say: "Yes, I am a medium," and thus put to ease the mind of the questioner.

I knew personally the three daughters of the late Professor Anderson, and I am astounded that any of them were "great mediums." I have no wish to enter into a paper war with Signor Damiani, but surely a knowledge of all stage matters (more than thirty years) entitles me to say, *do not confound conjuring with medial power*, or yet believe the bare assertions of conjurers, that they are mediums and that their tricks are done by the aid of unseen spirits.

I am pleased to tell you the Cause is making good progress here, as well as everywhere.—Yours in the Cause of Truth.

Poole's Diorama, St. John's Hall, Penzance. ORVILLE PITCHER.

Mr. R. A. Brown conducts the Anniversary Services at Openshaw, on Sunday, at 10.30, 2.30 and 6.

It has been announced that on Sunday evening, Mr. J. G. Robson will give his second trance address on "The future of man on Earth." Political progress will be the special theme. The previous address has been highly spoken of.

Mr. Bart has discontinued his Plymouth meetings till the end of September. He will meanwhile visit Societies or private Spiritualists, where the return journey can be made the same night.—10, Hoegate Place, Plymouth.

HELP TO MR. CONNOR.—We beg to acknowledge receipt of following donations:—Anon. £2; Old Friend, 2s. 6d.—Benefit seances will be held at 6, Driffeld Road, Roman Road, E., on Sunday evening, July 4, at 7 p.m.; Mr. Savage and other mediums will be present; at J. J. Vango's, 22, Cordova Road, North Bow, on Tuesday evening, July 6; and at Mrs. Cannon's, 74, Nicholas Street, New North Road, Hoxton, on Monday evening, July 12, all to commence at 8 o'clock. We shall be pleased to receive notices from other mediums who are disposed to assist in this case.—A. ABBOTT, C. KEEFE, Hon. Secs., 44, Driffeld Road, North Bow.

### PROPOSED TRIAL OF MEDIUMISTIC PHENOMENA BY A FAMOUS CONJURER.

(From the *Rebus*.)

During the stay of Mr. Eglinton in St. Petersburg, Baron Du Prel and the editor of the *Sphinx*, Dr. Hübe-Schleiden, addressed themselves to him, with the proposal that on his way back to England he would give a few seances of auto-graphical writing to the famous Wilhelm Hermann, residing in Berlin. Two other German conjurers, Schradick and Willman, agreed to allow the last decisive word upon that question to be said by such a competent authority as Hermann. In consequence of that, a letter which passed through my hands was written by Mr. Eglinton, expressing his full consent to have a series of seances with Hermann, if the latter really desired to know the truth in that matter, and consented to publish the result of his observations. To that letter Mr. Eglinton received an answer in the desired sense, only Hermann proposed to postpone the experiment till autumn, which was equally convenient to Mr. Eglinton.

On my part, I will take the liberty to add the following observation. After all I witnessed here, I have not the least doubt that the authenticity of the phenomenon of auto-graphical mediumistic writing will be fully acknowledged by Hermann if the latter considers the matter impartially, and will study the phenomenon under the conditions in which it usually appears. Besides, I will allow myself to add that if Hermann proclaims that the above-mentioned phenomenon has nothing in common with a trick, it will be of no consequence, and will persuade no one. Why must the words of Hermann have more authority than the verdict pronounced by other conjurers—Jacobs and Bellachini—about Slade, Robert Houdin, and about the famous Alexis; and Keller, in Calcutta, about this same Mr. Eglinton? And is it admissible that the word of the conjurer Hermann must be of more importance to Germany than Zöllner? These phenomena gain ground not by force of anybody's authority, but by the slow and sure way of personal experience.

A. AKSAKOF,  
Conseiller d'Etat, Russia.

St Petersburg, May 27, 1886.

[In reference to the above, it should, in justice to Mr. Eglinton, be mentioned that he willingly complied with the request, although no offer has yet been made by the German Spiritualists (who are so anxious that he should convert the famous *prestidigitateur*) to pay the large sum which Mr. Eglinton will have to spend to go to and return from Berlin. This is only another instance of the great desire Spiritualists have that our mediums should fight for the Cause, but, as a rule, they are seldom anxious to support the worker.]

#### TO ALL MY FRIENDS IN GREAT BRITAIN.

It is with sincere regret I pen these lines from California instead of seeing and speaking with my many friends in England face to face. I received several kind and urgent invitations to visit Europe this summer, but quite against my own personal feelings my guides announced their intention of taking me to California, where we now are. The journey from Boston was pleasant and not at all fatiguing. We had agreeable company, and superb accommodation all the way. Our only stop-off for lecturing was at Minneapolis, Minnesota, where I spoke five times to large audiences. We stayed with old and valued friends, and had a delightful time. Spiritualism is flourishing in the West. There are earnest, whole-souled workers, and the audiences manifest great interest and appreciation.

My object in writing, however, is specially to call attention to a Volume of Lectures, delivered very recently in Boston through my mediumship, which can now be obtained of Mr. Burns, at 6s. per copy. They cost almost that amount including shipping, and are therefore offered to the English public at the lowest possible figure. They sell where they are printed at the American equivalent, 1 dol. 50c.

As I have had many letters from English friends, which extreme press of business has prevented my answering, I must take this opportunity of thanking my kind correspondents for their charming letters; at the same time venturing the hope that in a year from now, at latest, it may be again my good fortune to renew the delightful experiences of last summer. California is so beautiful, and the field of work so large, I cannot imagine how long it may be before I can leave it. Our Society in Boston is flourishing admirably. From your sincere friend,

W. J. COLVILLE.

## IRISH LEGISLATION.

We find that there is just as wide disagreement on the Irish question amongst our readers as amongst those that are outside of the pale of Spiritualism. A gentleman near the southern extremity of Ulster, thus delivers himself in the postscript of a recent business letter: "The G. O. M. is quite right: his methods are the only means of settling poor Ireland. The ultra-Protestant party are muffs in reference to it, and the Ulster war is nonsense. The generals keep too far from the seat of operations for any success, even if there were a chance. Quite a number of sensible Protestants are Nationalists at heart, even clergy—Presbyterian and Church. Any religious toleration in the country latterly has been shown by the Catholics, paradoxical as it may appear. For myself, as regards their faiths, I smile and pity only. But religious ascendancy is past, even the Catholic Bishops avow again and again that they would spurn it were such offered to them. Two or three Scotchmen, here and in Belfast, with whom I am acquainted, assure me that they feel certain Gladstone's measures are what is wanted, and will please. They too laugh at the idea of the fighting of the "Loyalists," whose conduct in Belfast lately ought to make decent Protestants blush with shame. I am sorry to say that here also very few Protestants are clear on the matter—all timid."

Then a lady writes from the northern region of Ulster, her tone being of quite an opposite character:—"According to my views, in the first place, every British subject is bound to the best of his power, to uphold the integrity of the Empire. In the second place, no one is competent to give an opinion on Home Rule who has not lived long in Ireland, and become thoroughly acquainted with the people and the necessities of the country. Easily led as children, through their affections and sympathies, swayed by every wind that blows, the Irish when thoroughly aroused have not control over their evil passions, and become perfect savages. You know that all denominational religion is abhorrent to me, that the words Roman Catholic and Protestant are but empty sounds to me, but the fact remains that in Ireland the Protestant means the respectable, quiet, thrifty, prosperous, law-abiding section of the people; the Roman Catholic, ignorant, idle, poverty-stricken, to whom treason and crime are welcome. They have nothing to lose and everything to gain in their sight by any change, being the dregs of the people. Hounded on by their leaders and their priests, the latter no longer the elegant, courtly man of the world, educated in the great colleges of the Continent, leading their flocks by wise and gentle teachings; but men taken from the tail of the plough, educated (?) at Maynooth, and turned out from that hot-bed of treason to teach men only a trifle more ignorant than themselves. And to this section of humanity, the 'Home Rulers,' the power is to be conferred to rule unhappy Ireland. The passing of the Bill is the signal of exile for all the better and higher class of Irish inhabitants. To this brutal majority we—the law-abiding, happy, rich and thriving "Ulster" people—are to be given over; and I expect to live to see our lovely Maiden City of Derry once more, after 200 years of peace, obliged to close her gates, to maintain her loyalty and honour. And there Catholic and Protestant join together to repudiate Home Rule. Peaceful, happy and prosperous, loyal to their Queen and country, they ask—What good can Home Rule do us?"

Thus the tide of opinion ebbs and flows, and who shall decide on their respective merits? Every partisan considers his or her cause "divine truth." Both sides are no doubt right from their standpoint. Privilege and the People have in all lands been at variance. The papist theocracy, if it may be so called, is the real ruler of the Catholic constituency; and the craft and assiduity of that power centuries can testify to. But something must be done in Ireland. What shall be done? Must all opponents of a system that has perpetrated nearly 100 years of failure be ruthlessly exterminated by imprisonment and death? Or is there some other plan to be tried which will meet national aspirations, allow the Irishman—who can't be driven—to be led, and gradually assimilated to more civilized notions? Cruelty and subordination lead to retaliation and savage degeneracy.

What is to be done? Who is to answer? Let the subject be widely discussed: all this Bill excitement is educational. No politician is anything like up to the spiritual plane: they are all for expediency, the protection and aggrandisement of Self, and regardless of the needs or interests of their fellows. The bases are equally untrustworthy. When politics attain to the recognition of spiritual principles, we then may

have something to say. The hour for us to speak has not yet come. Hitherto we have *acted* not talked. The full power of an industrious life has been thus far given, without stint, to the welfare of humanity; with no return but crushing burdens and a fading life. Primrose Dames, rich Protestants, and liberal Free-thinkers—What have *you* done? Possibly most of you have been too busy in looking after your own interests to have time to think of anything else. It is all Self—Party; and down with those who differ from you!

## WRONG, WHAT IS IT? WHY DOTHT IT RULE?

MARBLE WORKS, ROCHDALE, SUNDAY, JUNE 13.

Mr. J. C. Macdonald, at some length and most comprehensively, discussed the question in its several bearings on humanity, the contention being that Wrong is that which the Spirit calls in question. Pure philosophy maintained that mankind should be one grand brotherhood. To-day this did not exist. People spoke of men being their brothers. This was all very well in the workshop, but go into some of the churches of Christendom, and note the difference between a member of it, with a title, and the ordinary members. In this way they might test the question. Wrong was a perversion of the laws of God, and the titled personage in the Church was not superior to his fellow creatures. The poor beggar, who went about the world in rags and tatters to gather up intelligence as best he could, was the brother of humanity. Such a barrier between men must be swept away, but this could only be accomplished by spiritual development. The man who was spiritually developed, were he a king on a throne, would not be offended if a subject addressed him as a brother. This question of wrong, and method of rule, had had much to do with nations. The controls said we should not be able to reform Ireland until she was made so spiritual that her people could become honest recipients of the favours conferred upon her. Such favours, on the part of England, must spring from spiritual development. England had for too long pursued a course of wrong towards Ireland. She had been treated as an alien race, treated as if she had no feelings of her own. Spiritually developed Irishmen would be able to feel something of what is involved in the term kindred associations, but how could a poor, down-trodden, besotted race of creatures, over whom had been thrown the garb of the priest, understand England's desire towards her, England's aim? That race, out of the proposed measure of Legislation, might feel immediate advantage, but when that had passed away, they would revert back, in a measure, to the old position; they would want something more until they got all they were bent upon getting. If the Irish people could be relieved from the yoke of oppression, from the hand of priestcraft, and their spiritual development achieved, they might be willing to accept the English idea, but it could never be brought about until the spirits of the people gained the mastery over the flesh.

What applied, in this measure, to England and Ireland, applied to all the world. There was in this much to be considered. The spirit had never done wrong. It was a matter to think about, and seemed so environed with what appeared to some minds impossible, that people should cogitate upon it. There was a something connected with the human race which ever tended to show man what was right, which prevented, at times, even the most besotted from going on the wrong lines, and which told them what was wrong. This indwelling something was the spirit, and it had always, throughout the history of the human race, sought to keep man in the right groove; and when he had gone wrong, it had tried to bring him back.

By people using rightly the forces at their disposal, in a few years a grand design would have been carried out, and the world would begin to wear the garb of a more perfect civilization. No one need ever fear that the world would grow too small, or her resources become too small to meet the exigencies of population arising out of all kinds of conditions. As the masses grew in intelligence and became purer, the world would become a paradise rather than a wilderness. The earth would become possessed of possibilities enabling people to live on it. Its resources were not exhausted. As intelligence arose reflection was sure to come into play, by its means all barriers and stumbling-blocks would be cast aside; man would thus begin to grow on the sacred plane of pure and hallowed brotherhood; then Wrong would cease to rule and Right would take its place.

W. N.

## PROGRESS OF SPIRITUAL WORK.

MRS. HARDINGE-BRITTEN AT NEWCASTLE-ON-TYNE.

NORTHUMBERLAND HALL, SUNDAY, JUNE 27.

Mrs. Hardinge-Britten resumed occupancy of our platform to-day, "Angels" being the subject for discourse in the morning, based upon a recent article in the London *Daily Telegraph*, reviewing the proceedings of the London Archaeological Society, in which the "Nature and character of angels" was discussed. Mrs. Britten contended that a series of dogmatic errors and ignorance of the real nature of these spiritual beings had been expressed. The dominance of materialism, largely the result of the progress of physical science, constituted a real barrier to angelic influence, which was recognised in ancient times as a decided influence on embodied life. The ancients were susceptible to divine inspirations. In the Indian, Persian, and Egyptian sacred philosophies angelic existence was classified into nine orders, from lower series impinging on embodied conditions to the *Elohim* or God power. *Angelos*, which was from the Greek, meant "Message-bearer," or bearer of love or warning to lower beings. The sublimest characteristics of angelhood were love and power. These were the springs of universal beneficence, which constantly subdued the evil.

At 6.30, Mrs. Britten named a child, a service which elicited a large amount of interest, owing to the grace, dignity and beauty with which she accomplished it. Seventeen subjects were sent up to the chairman for discussion, six of which were selected by him. They were selected as follow:—"Who and what is God, and what the relationship which



ought to exist betwixt Him and Nature?" "Explain meaning of text: What shall it profit a man if he should gain the whole world and lose his own soul?" "The unity of Man and Angels." "Please to give a definition of spiritual laws, and their relationship to materialization phenomena." "What is the real proof that the departed communicate by the phenomena of Modern Spiritualism?" "After Death, What?" The marvellous promptitude, the grandness of thought, the elevated diction, the unparalleled power with which every question was answered, completely overpowered the large audience, who responded by repeated applause.

Alderman Barkas presided, and in the course of some complimentary remarks, expressed his opinion that such splendid oratory was not equalled by any previous speaker whom he had heard, not even by Mr. Gladstone himself, who had the power to control large masses of his countrymen.

Mrs. Britten will deliver her two concluding orations as announced next Sunday, and as it is improbable that we shall have her again for some time, no student of spiritual science should lose the opportunity of hearing her.

Our healing class and open-air meetings are becoming a great success. Large quantities of literature are distributed, and great interest is excited.

W. H. ROBINSON, Hon. Sec.

NOTTINGHAM: Morley Hall, Shakespeare Street, June 20.—As a result of the crisis the country is now passing through, the control of Mrs. Barnes was a politician who evidently took great interest in the great subject occupying the mind of the nation—the Home Rule question. The remarks were very pointed and the arguments good. What, it was asked, would you expect as a result, if a father in a family had one method of gentle treatment for one child, and a rigorous and despotic rule for another? It would produce jealousy and discord; and so in the case of nations. Those whose duty it was to enlighten and instruct the masses, would be better performing it in trying to educate their hearers on the concerns of everyday life instead of always thrashing at the one subject. While Mrs. Barnes' control was speaking, a kindred spirit took possession of another medium and applauded vehemently.—The evening's subject was very well treated. It was on the "Sin against the Holy Ghost," which "cannot be forgiven." The explanation was this: more correctly it should be written the "Holy Power." This "power" of good or God, which all possessed, made itself felt. Jesus had just healed the man with a withered hand, and the Jews said it was done by the "Evil Power." They must have known that such works were from a good source. The sin against the Holy Power was committed when this power, though felt, was denied, and this being the concern of each individual and his own conscience, could not be pardoned, as was the case when it lay between one person and another, but would take a long period to erase. The control said he had seen many a bright spirit cast down at the thought of their having done despite to the promptings of the spirit of truth. The friend who selected the subject had heard a sermon on the same words the previous Sunday; but he found himself puzzled to convey what the Rev. gentleman meant. He was more enlightened after Mrs. Barnes' control sat down.—J. W. B.

PORTSMOUTH: Assembly Rooms, Clarendon Street, Lake Road, June 27.—Mr. J. Horstead was controlled by "John Wesley," who gave the invocation, and then an address, his subject being "The Condition of the earth sphere, and spirit influence in contiguity with men." The control spoke of the great difficulty that all controls had to contend against throughout the length and breadth of the land, caused by the political strife that was taking place. He stated that the thought atmosphere was in a complete state of confusion, and would remain so till after the election, and men's minds had settled down: the effect of which caused the controls to be drawn more or less to speak of political matters. Mr. Horstead then in his normal state gave clairvoyant descriptions of spirit-friends present.—Mr. Horstead was then controlled by "Lord John Russell," who took for his subject, "The strife of Mind." The control stated that he had no idea that he should speak of political matters when drawing near the earth, but that he felt compelled, as it were, to speak of such. That he had no idea that he should be on the hustings again until he entered the earth's atmosphere, when he felt that he was in the House of Commons again. He spoke of many political mistakes he had made in his earth life, as viewed from his present advanced state. He urged that men should not vote for any particular men or party; but for measures. He spoke very highly indeed of Mr. Gladstone, of his honesty of purpose, his earnestness, and of his far-seeing, and stated that as a statesman he was second to none throughout the world. The control stated that he was in favour of Home Rule, that Ireland should have her own government for local measures, that the Colonies had such, that the City of London had the same, and the provincial towns something of the same, and that it answered,—then why not for Ireland? It was a spiritual and political address combined. Looking at it spiritually or politically, it was probably the most eloquent and powerful address ever listened to by an appreciative audience. Mr. Horstead, then in his normal state, gave us a specimen of his new gift, "Thought Reading." He stated what were the particular antagonistic thoughts of somebody at the back part of the room, which was afterwards acknowledged by a gentleman stranger, who had been admitted by a visitor's ticket. There were thirty present.—WILLIAM GRAHAM, Conductor.

BACUP: June 27.—Mr. A. D. Wilson gave two excellent discourses. In the afternoon on the Lord's Prayer, the guides showing that when Jesus was on earth he did not claim to be the only son of God, for when he prayed he asked for spiritual things. When the rich man went to Jesus, and said, Good Master, what shall I do that I may inherit the kingdom of Heaven? he replied, Callest thou me good? there is none good but one, that is God. In the evening the subject was "God is love." The guides said, according to the orthodox standpoint, God was not love, for in the commandments God claims himself to be a "jealous God," and that he was always sitting upon a white throne damning and cursing for ever, those who had not lived well. With Spiritualism it was the opposite, for God sends forth his angels to help the earth-bound spirits up, that they may progress, help others, and love each other more.—JESSE VENABLES, Sec., 8, Rose Hill Cottages.

BLACKBURN: New Water Street, June 27.—Both meetings were presided over by Mr. James Pemberton, who, in introducing Miss Jones, asked that the audience would extend to the medium that sympathy which was so essential to the successful manifestation of clairvoyance. The controls then dwelt for a short time on "Go ye out into all the world, and preach the gospel to every creature, healing the sick," after which a number of clairvoyant descriptions were given, the majority of them being at once recognised. About a dozen persons then received psychometric delineations of character from articles sent up. In the evening the hall was crowded; the delineations given in the afternoon had created such an interest that long before the meeting commenced the table was quite covered with a variety of articles. This the chairman considered to be rather unfair, and he therefore only allowed about a dozen of the articles which had been sent up to be delineated. Two gentlemen, non-Spiritualists, were then requested to go round the hall and collect fresh articles. The scene which followed almost baffles description; everybody was anxious for a reading, and in their anxiety they almost tumbled over each other to place their articles in the collectors' trays. When the gentlemen did reach the platform, it was found that some 150 to 180 articles had been gathered. It was of course utterly impossible to get through such a mass of articles, but Miss Jones, with remarkable good humour and patience, submitted herself to the task before her, and at the close of the service a good share of delineations had been given, and without a single exception all were acknowledged to be strictly accurate.—W. R. MOORE.

CRAWSHAWBOOTH: Assembly Room, June 27.—Two addresses were given by the guides of Mr. Greenall, of Burnley. Subject of the afternoon discourse, "Light," that in the evening, "Life, here and hereafter." Both subjects were treated in an eloquent and masterly manner. After each discourse Mr. Greenall gave a number of clairvoyant descriptions, nearly all of which were recognised. One of them was very remarkable. He first described an old gentleman, and gave a very minute account of his residence—a quaint old hall, both interior and exterior, its furniture; and another old person was described as being inside the house; its park and surrounding were also described. The old lady and gentleman, to whom this description was given, could scarcely contain themselves, and frankly acknowledged the graphic description of the ancestral home of the old gentleman. The audiences were very large and orderly, about 600 in the afternoon and 800 in the evening. This was our first public meeting, and from the results we have reason to be very grateful. Next Sunday, Mrs. Butterfield will occupy the platform. We desire to thank the friends from Burnley, Blackburn, Haslingden, Rawtenstall, and Oswaldtwistle, for rallying round us at our first meeting.—E. PICKUR, Reedsholme, Crawshawbooth.

DEVONPORT: 98, Fore Street, June 27.—In the morning the guides of Mr. W. H. Bond delivered a very instructive address on "Homes in the Spirit World, and how to prepare them." This being the first public meeting of the kind that Mr. Bond has been used at, great interest was manifested; and we are pleased to say, with a satisfactory result; for he promises to be an excellent medium. Some interesting communications were received at the afternoon circle, and in the evening, owing to the indisposition of Miss Bond, the controls of Mr. Tozer discoursed on "Beware of them which come to you in sheep's clothing." &c., &c.—Hon. Sec., D. F. S. S.

SPENNYMOOR: Central Hall, June 27.—Mr. W. H. Cooper presiding, Mr. Ashman answered questions in a most satisfactory manner in the afternoon. In the evening the subject was "Angels and Devils." The Bible account of the manner in which the devil came into existence was criticised, and shown to be foolish. Man is a two-fold being, possessing both the angel and the devil attributes, and it lies with himself which he cultivates. Strong drink raises the devil, leading to quarrelling in the home; but the little child, truly an angel, with its loving, guileless ways, smooths over the ill-feeling, and restores peace and happiness. Several very good illustrations were given, producing an excellent and satisfactory discourse.—T. PHILLIPS, Cor. Sec.

MANCHESTER: Temperance Hall, Tipping Street, June 27.—Mrs. F. Taylor's morning subject (from the audience) was, "The rise and progress of the Human Intellect," tracing the progress of the child to the mature man. The intelligent audience evinced great interest in this more than ordinary subject. Mr. Simpkin presided. In the evening the subject was "Death and the Resurrection"; the illustrations were remarkable. Mr. Jones, chairman.—G. HILL, Cor. Sec., 92, Brunswick Street, Ardwick Green.

WISBECH.—In reference to Mr. Hopercroft's visit to his (Mr. Hill's) native town, Mr. Geo. Hill, Manchester, encloses a Wisbech paper, reporting that on the Sunday morning previous to Mr. Hopercroft's visit, the Rev. J. Young, a neighbouring rector, preached against Spiritualism, allusion in the report being made to the posters announcing the Spiritualists' meeting. Mr. Hill rejoices at the success of the effort, and is delighted to find that people in that region are beginning to think for themselves, and are not influenced from investigation by the fulminations from the pulpit.—June 27: Lecture Room, Public Hall.—This might be called our first public meeting. In the evening the writer addressed a very fair audience, on "What Spiritualism has taught me." At one time known as very orthodox in his ideas, some considered his present views the opposite of truth, while by the Spiritualists his remarks were considered very satisfactory.—W. A.

COVENTRY: Edgwick, Foleshill, June 27.—In the morning several short but effective addresses were delivered through Miss Lucy Carpenter, in one of which the control indulged in some severe strictures upon the inconsistency between the lives and the teachings of many acknowledged religious teachers, dwelling with sorrow upon the change they would experience on passing away, contrasting their splendid earthly palaces and mansions with the wretched homes in store for them in the spirit world. The material aspect of the question was considered, and the extravagant luxury of prelates condemned as being an unwarrantable drain upon the resources of the poor. The control urged that religious truth should be sought through humbler and less ostentatious channels, and that people ought not to allow their reason to be awed into submission to worthless doctrines by so-called "divines."—In the evening one of the controlling spirits stated that he had been a missionary while on earth, and he gave some interesting reminiscences of his travels and experiences in foreign countries.—The Wednesday night meeting was held as usual.—CON.

**WEST HARTLEPOOL:** Druids' Hall, June 27.—During the last four or five weeks we have experienced the passing on to the higher life of two members of this Society, and at this morning's circle we were gratified to receive communications from each of those (through the mediumship of Mr. W. Scott, of Darlington), to those still embodied, giving assurance that they are better for their releasement from their earthly coil, and that they will progress to greater knowledge and purity. At 6.30 p.m., Mr. Scott spoke from the words, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," in which he referred chiefly to the bright example set before us in the earth-life of our late esteemed friend and brother, Mr. Thos. Brunskill, who, it was shown, had fully recognised the truth of those words inasmuch as he had always endeavoured to carry out the injunction contained therein. When in connection with the Wesleyan body, he could be said to have been consistent, so far as the narrow-minded doctrines and theories of the sects would allow him. Finding this did not satisfy his hunger for truth and knowledge, he launched forth into the broader field of Unitarianism, which for a time partly sufficed, until brought within the pale of Spiritualism which proved to be the desired idea so long sought after, but until then unattained. His life had been one of sacrifice to duty in its every aspect; pleasures were laid aside, and though at times ridiculed and scoffed at for his so-called eccentricity, or more properly his love of consistency and truth, he at all times maintained that strict observance of duty to God, his fellow-man and himself, that he could truly be said to have run with patience and fortitude the race set before him till the time of his dissolution came, when he fully realized the fact of those already passed over waiting to receive him to that brighter and better home where he yet endeavours to continue his ministry of love to those dear to him, who are left behind. The address was full of pathos and power, coming as it did from one who had long connections and an uncommon affinity to our deceased friend, and between whom there exists almost a brother's love.—WM. SAYER, Cor. Sec.

**WALSALL:** Exchange Rooms, High Street, June 27.—This was the Children's Anniversary, when Mrs. Roberts gave an address in the morning, containing much practical advice to the children. In the afternoon Mrs. Groom, with her usual spirit and tact, spoke on "Our children in Heaven," which was most instructive both to the children and those of more advanced age. In the evening there was a full house, and a hearty greeting was given to our friend, Mrs. Groom, who is highly esteemed. The address was a criticism of current notions of man's spirit, its passing from the body, heaven, &c. She then gave seven spirit descriptions, which were perfectly recognised, and closed a most edifying meeting with a psychometric experiment. She asked for a letter, when a contribution card was passed up, which afforded an excellent phrenological delineation of our Secretary, who had that morning handed the card to a friend. The children that day sang nine hymns, under the care of Mr. Britten, organist, and Mr. J. Venables, to the complete satisfaction of their hearers. On the whole the day's services were a success.—J. TIBBITTS.

**LEICESTER:** Silver Street, June 27.—In the morning Mrs. Gregg lectured to a very fair audience, on "Quench not the spirit." The spirit of man had been ground down and quenched by priestcraft for ages, but now a new light had burst forth, to make man a free agent, also to cultivate and develop the hidden gifts, that mankind is endowed with. In the evening Mrs. Gregg named the daughter of our friend, Mr. Sainsbury. The controls of Mrs. Gregg then delivered a most beautiful address, on "What am I, and What is my destiny?" to a crowded but sympathetic audience, which was listened to with rapt attention. Descriptions of spirit-surroundings were given both morning and evening, and in most cases recognised; also delineations of character, which in nearly every instance were perfectly correct.—On Monday evening conditions were not so favourable as Mrs. Gregg would have liked; owing to the people crowding round the platform to take their turn to have their surroundings described. Our worthy President and chairman, Mr. J. Bent, proposed a vote of thanks to Mrs. Gregg, seconded by Mr. Ross, which was carried unanimously.—C. P.

**JERSEY:**—I have much pleasure in reporting that we have instituted a Children's Progressive Lyceum in connection with the Jersey Spiritual Society. For some time past the Spiritualists of this town have felt the necessity of forming this institution. We know from bitter experience the difficulties we had to contend against when we threw off the cloak of Orthodoxy and assumed Spiritualistic principles. We do not wish our children to fight anew the battles we have fought and won. We feel the importance of starting our offspring into life, with true ideas concerning the spiritual development of their natures. The members are greatly interested in this new sphere of labour, and are looking hopefully forward to the future, for the efforts begun in weakness to be crowned with abundant success.—LEONARD J. HOLLOWAY, Hon. Sec.

**HUDDERSFIELD:** Book Street Assembly Rooms, June 27.—Mr. Swindlehurst devoted the afternoon to answering questions sent up from the audience, the answers thereto were of a thoroughly satisfactory and convincing character. A large audience assembled in the evening when the guides took as their subject, "Job, his devil and his God." This discourse was listened to with rapt attention, it being one of immense power and lucidity. Time will not permit me to enlarge upon it. This medium is rapidly rising to the highest ranks of mediumship, and has our earnest commendation.—J. B.

**SOUTH SHIELDS:** 19, Cambridge Street, June 25.—The clairvoyant descriptions and communications of Mrs. Yeels' guides were very convincing.—June 27.—Morning, Mr. Jos. Wilkinson spoke upon the "Philosophy of Life," and in the evening the guides of Mr. Westgarth addressed us on the subject, "Man: Where, what and whither?"—J. R.

**PLYMOUTH:** Notte Street, June 27.—In the morning we had a developing circle: the influence was very strongly felt by many of the sitters, but none was controlled to speak. In the evening the guides of Mr. Leeder delivered an eloquent and instructive address on the phenomena and philosophy of Spiritualism, clearly defining the difference between control, mesmerism, and conjuring, which was greatly appreciated by all present, Mr. Leeder also sang under control. Mr. Darch was elected Secretary, in the place of Mr. Chapman, resigned.—H. C. W.

**PENDLETON:** Temperance Club, Withington Street, June 27.—Mrs. Craven's guides answered verbal questions, giving a short discourse on Bible Spiritualism compared with Modern Spiritualism, the manifestation of spirit having taken place in all times and nations.—J. H.

**HETTON-LE-HOLE:** Miners' Old Hall, June 27.—Mr. J. Stevenson subjected himself to questions, to which satisfactory answers were given.—On Sunday, July 18, the annual camp meeting will take place in the Dane Field) kindly lent for the occasion by Mrs. Minto). The following gentlemen have kindly consented to give their services: Mr. J. G. Grey, Mr. W. Westgarth, Mr. J. Stevenson, Mr. D. W. Ashman. Mr. G. H. Lamb will preside.—JOHN PRINGLE, 3, Downs Square.

**HIGH PEAK:** Cromford, June 27.—Mr. Walker's controls delivered two interesting orations, treating both morning and evening subjects in an able and forcible manner. After each address impromptu poems were given, which were highly appreciated by the audience.—E. P.

**SUNDERLAND:** Back Williamson Terrace, Monkwearmouth, June 27.—Mrs. Yeels gave two excellent meetings, at each of which some very good advice was given, and a large number of clairvoyant descriptions, all of which were at once acknowledged. Each meeting was well attended, a number of strangers being present.—R. P. T.

**HEYWOOD:** Argyle Buildings, June 27.—Mr. Nuttall, Rochdale, did excellent service, but unfortunately to a small audience, the fine weather being against us. We hope Mr. Nuttall will pay us another visit in the future.—G. PELL, 1, Foundry Brow.

**OPESHAW:** Mechanics' Institute, Pottery Lane, June 27.—Mr. W. Johnson answered questions in the morning in a ready and lucid manner, proving to strangers the existence of a power besides the human brain. Five subjects were dealt with in the evening, ending in a lively discussion, which kept the meeting rather late. There were good audiences.—C. TABERNER, 231, Ashton Old Road.

**MIDDLESBOROUGH:** Newport Road, June 27.—In the morning Mr. J. G. Grey spoke on "The rich man and Lazarus," chosen by the audience, commenting on the way in which the poor are down-trodden by the rich. His views on the parable were different from those held by the orthodox. The subject in the afternoon was, "What is Spiritualism, and what good is it?" This was a beautiful discourse, and worthy of the attention of a much larger audience, the fine weather being detrimental to a full attendance.—J. HOROBIN, Sec.

**SPENNYMOOR:** Central Hall, June 27.—Mr. D. W. Ashman, of West Hartlepool, lectured on "Angels and Devils," quoting largely from the Bible to prove that man is his own devil, and that by the development of the good which is in us, we can also be our own angels. Mr. Ashman gave many beautiful illustrations from the poets, all of which were strictly in accord with the subject under examination.—COR.

**CHESTERTON:** Edensor Street, June 27.—Mrs. Green spoke in the afternoon on "Spiritualism in the home circle," and in the evening on "Spirits' power over matter," closing with a beautiful poem and clairvoyance, all recognised. Master T. Hunt in the Assembly Rooms, afternoon and evening (no date given).—D. TURNER.

**ISLINGTON:** 19, Prebend Street, June 25.—Owing to indisposition, Mr. Webster was obliged to be absent from the circle, but his place was most ably filled by Messrs. Gibson and Harris, the latter gentleman being first controlled by "Sam," and then by "Dr. Punshon," who gave us to understand that singing was of great service in assisting undeveloped spirits in raising them to higher spheres. Mr. A. S. Gibson's control offered up a grand invocation for the lifting up of earth-bound spirits who were in need of our assistance, and most ably delivered an address upon "Immortality," with marked effect upon the circle. This was followed by a wretched miserable old miser, whose only object when in earth-life was to hoard up the gold, he so cruelly and dishonestly wrung from the poor. "Sam" took him in hand, and gave him a severe but kind rebuke, showing how he might rid himself of his load, much to the relief of the poor spirit. The control of Mr. A. S. Gibson, at the commencement of the seance, described a lady-friend (a medium) of the writer's as being in the room. This same lady attends nearly, if not, all the seances with the writer, though she is still in the body and living some few miles from London, and is frequently seen and described by various clairvoyants.—June 27.—Seventeen friends attended to listen to an address by Mr. Mackenzie, upon the privileges enjoyed by Spiritualists in knowing for themselves something of the next state of existence, and gave some valuable advice upon the development of clairvoyance. Two ladies, who had never attended a seance before received some sound instructions from "Thos. Wilson," through Mr. Webster, how to investigate and find the truth for themselves, and then gave his delineations of character to most of the sitters, after which many important questions were asked and ably answered.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

**MARYLEBONE:** Regent Hotel, 31, Marylebone Road, June 27.—Seance in the morning with Mr. Hoperoff; and an address and clairvoyant descriptions in the evening by the same gentleman were given, and most of them were recognised.—F. W. READ, Sec.

**HOLBORN:** 13, Kingsgate Street, June 23.—Mr. S. Gibson's control discoursed on "No drunkards shall inherit the Kingdom of God." The drunkard, on going to the spirit world, has no rest, because of his life on earth. To make spiritual progress, it was necessary to abstain from strong drink. The "French spirit" controlled, and gave further advice on the same subject.—E. G. C.

We notice that in many places the seances are being discontinued during the warm weather. That is the case at the Spiritual Institution, as will be seen from the Directory. Those desiring clairvoyant examinations may be seen by Miss Godfrey at any time.

**BLACKBURN:** Lyceum, June 27.—The greater portion of the morning was devoted to electing officers for the coming quarter; the latter portion was devoted entirely to marching. Closed with hymn and prayer. Attendance, officers and members, 90.—M. BRINDLE.

Friends who intend making a special visit to the Blackburn Lyceum, should give a week's notice, otherwise the programme cannot be altered.—M. BRINDLE, Hon. Sec., 1, Brooke Street, Victoria Street, Livesey, Blackburn.



## PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

X.

Many other methods might be given of producing the sleep, but, in my opinion, those given in these Letters are the simplest, safest and best. If you feel fatigued after the subjects' eyes have become closed, you may sit by their sides, holding their hands in yours, until they become thoroughly impregnated with your aura, without fatiguing yourself. In order to deepen the sleep still further, you may breathe on the nape of the neck, bringing the mouth within an inch or two of the subject, gradually rising up the back and over the top or crown to the forehead, making a few gentle passes from the point breathed upon down the neck, chest and arms, without contact. This breathing at all times produces a soothing, comforting influence, and predisposes to sleep; and will, in nearly all cases, allay excitement, even at the beginning of your efforts.

My former instructions for awakening the subject applies in all particulars to this, with this addition: if any depression remains on the brain, bring the balls of your two thumbs together in the middle of the forehead, and draw them gently across the brows above the eyes, slowly, and in contact, down over the ears and off at the arms, dashing the aura from the hands at the finish of each pass. Blowing a cool blast of wind on the forehead at a distance will, generally, remove ordinary nervous depression, if accompanied by the Will.

Our instructions up to this point have been necessarily brief, but in practice it will be found, that quite enough has been given to carry the student to that point where he must begin to think and act for himself. Much depends on the care, minuteness and energy bestowed on this subject. No superficial or careless student should ever attempt to practise, as you will find that unnoticed, minute, and apparently unimportant points will not only disappoint, but sometimes cause disaster and trouble. Further, much determination and energy should be blended with a quiet *sangfroid*, that if not natural will require considerable cultivation to attain; and as there is a very short step between the sublime and the ridiculous, considerable discrimination is required where to draw the line: an awkward attitude, or clownish grimaces, or eccentric manners on the part of the operator will often inspire contempt, and cause the subject to laugh outright, utterly destroying the influence. An example of this kind I witnessed at the Egyptian Hall. A mesmerist was brought over from, I believe, Norway by Maskelyne and Cook. This man, when gazing into the subject's eyes, had a peculiar spasmodic twitch of the mouth; this caused the subjects to laugh in his face whenever he attempted to deepen the sleep, after their gazing at the discs. The result of this was, I never witnessed a more complete failure, for which the science got the blame, and not the incapable imbecile who, like his patrons in their attempt to imitate spiritual phenomena, produced only a miserable burlesque. These examples should serve as a landmark to the aspirant, but as a landmark only, for these professions at teaching in this direction are something like the butterfly teaching the bee to make honey.

After you have succeeded in producing the above-described states, and thoroughly examined and become acquainted with all the minute details surrounding them, you may choose a very susceptible subject, and experiment upon some of the higher phases of Mesmerism, *viz.*, the demonstration of the action of your silent will, thought-transmission, sympathetic transference of sensations, odours, sounds, passions, propensities, &c. In these experiments, whether produced by silent volition or passes, the effect will be produced totally unconscious to the subject, and if the subject is sufficiently susceptible, without close contact, even at a considerable distance. This fact, of a transmitted influence that acts with undoubted power, will account for many dreams, &c., that would otherwise appear inexplicable. I have often met with cases where two or more persons have dreamed the same dream over and over again, and in some instances I have projected my thoughts to sensitives, and influenced their dreams, at a considerable distance: but when close to them, or in the same room, this is comparatively easy.

One evening, whilst trying some experiments with Mr. Hopcroft, in the presence of a few private friends, at my house, I put that sensitive into the mesmeric sleep, and allowed the company to directly question him. One of the ladies present was about to put a question, when she was

seized with a slight spasm. Her mind for a moment became confused; her intended question was superseded by another, transmitted from a second lady in the company, who was anxiously desiring at that instant to put her question to the sensitive. The same moment all in the room, except the sensitive, saw a broad ribband of light extend from under the left breast of the second lady, past the intervening sitters, and connect itself with the breast of the first lady, forming a connection between the two. This phenomenon was seen by all in the room, and continued several seconds, gradually fading away, something like a dissolving view. This may throw a little light on the influence we feel when in the presence of bad-tempered or evil-disposed persons. Parents, who wonder why their children are fidgety and cross, might probably solve the problem by looking into this mirror, and learn that this vital human magnetism will do more to raise man heavenward, when universally understood, than all the canting of high-paid theologians.

In your first experiments to transmit this power, it may be necessary to establish contact, or sometimes form a chain by linking hands, and silently willing certain questions through the whole chain. You may also produce very interesting experiments by tasting certain flavours yourself, unseen by the subjects, and conveying the taste to them. You may also will them to raise their arms, or place them behind an open door, and drawing or repelling them at will. You may place them in a part of the room where they cannot see you, and allow yourself to be slightly pricked or pinched, and they will feel all the sensations you feel; at the same time, they could not feel the pain of a surgical operation if performed upon themselves.

If you have provided yourself with a good phrenological bust, and become acquainted with the location of the organs, you may commence a series of most striking experiments; but a perfect knowledge of Phrenology is requisite on the part of the operator, without which your attempt must either fail or produce inconvenience. The exact locality and the potency of every organ should be well understood, before you excite anyone of them by placing your finger on them, which should be as near the centre of such organ as possible; then clear and decisive manifestations will occur. One or more of the best authors on Phrenology should be studied. It should be carefully observed that the most intellectual organs should be the only ones excited; those of the lower or animal nature should not be needlessly tampered with, as by this means you may incline the individual to good or evil for several days, some perhaps for life. The order in which nature has arranged those organs is very striking, and seems to point strongly at design. The perceptive faculties are placed in front of the skull: pioneers pointing onward, forward. The spiritual organs are placed on the top, pointing upward, heavenward; but the animal propensities, equally necessary when well-balanced, are placed in the rear, and should be strictly kept in the rear.

When exciting any organ, it is necessary at the finish of each experiment to close the effect, by touching the subject on Individuality before exciting any other. I need not dwell further upon this subject, more than to caution you to carefully de-mesmerize your subjects before leaving, and powerfully impress each, while in the sleep, with the determination to allow no one else to mesmerize them; exact a distinct promise to that effect from each. This precaution will generally prove a safeguard. You may also impress upon them the necessity of resisting all influences, by pressing the tip of the tongue firmly against the roof of the mouth.

D. YOUNGER.

23, Ladbury Road, Bayswater, W., June 25th, 1886.

(To be continued.)

Mrs. Yeeles hopes to reach London on July 12.

Several obituaries and other matter, including a control, are unavoidably held over.

"P. W. D."—The immortal Mrs. Partington said, "Comparisons are odorous," and these are much more so; which should be carefully remembered when setting the claims of the "occultist" your name against those of "other mediums." For theologic clap-trap and egotistic pretence, he possibly eclipses the whole lot, and written communications which we have seen, addressed to correspondents, are such that we are happy to say they did not emanate from any of the "other mediums." It seems that even we are to have pharisaical quackery in mediumship. The recommendation as to "positivity," though perhaps not of "self-hood," is stolen from our columns, but it is not at all incompatible with being "controlled"; and indeed it would be well if "occultists" generally could be controlled by a more celestial influence than overweening self-conceit, and such an "aspiration" to disparage those whom they feebly endeavour to imitate.

## THE SPIRITUALISTS' DIRECTORY.

## MEETINGS, SUNDAY, JULY 4th, 1886.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Miss Godfrey.  
 HOXTON.—128, Hoxton Street, at 7, Mr. Armitage.  
 MARYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 11, Seance, Mr. Hopcroft; at 7, Mr. Tindall.  
 ISLINGTON.—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.  
 Thursday and Friday, at 8, Sittings.  
 STREPPY.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.  
 ST. PANCRAS.—31, Stibington St., Clarendon Sq., at 8, Mr. Towns, Clairvoyance.  
 UPPER HOLLOWAY.—Mrs. Hagon, 148, Marlborough Road, Holloway Rd. See Advt.  
 WALWORTH.—83, Boyson Road, at 7, Mr. J. G. Robson, trance address, "Political Progress." Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mrs. Cannon.  
 WEST KILBURN.—26, Claremont Road, at 7. Thursday at 8, Mrs. C. Spring.

## WEEK NIGHTS.

HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30, Mr. S. Gibson.  
 69, Hoxton Street.—Mr. Armitage, Friday at 8, Trance and Healing.

## PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: Local.  
 BAUF.—New Meeting Room, at 2.30 & 6.30: Mrs. Butler.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. J. Walsley, Sec.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. H. Briggs.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Harris and Miss Walton.  
 BIRMINGHAM.—Oozella Street Schools, at 6.30.  
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.  
 BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: No information.  
 BOWLING.—Spiritual Tabernacle, Barker Street, at 2.30 & 6, Mr. Hopwood.  
 BRADFORD.—Spiritual Church, Walton Street, Hall Lane, Wakefield Road, at 10.30, 2.30 and 6, Mr. J. S. Schutt.  
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Kneeshaw.  
 448, Little Horton Lane, at 2.30 & 6, Mr. A. C. Holmes.  
 Milton Rooms, Westgate, at 2.30 and 6: Mr. Morrell.  
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30.  
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, No information. Thursday, at 7.30, Members' developing circle.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CRAMINGTON.—At Mr. R. Winter's, Freeholds, West Cramlington, at 6.30, Local.  
 DERRY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.  
 DEVONPORT.—98, Fore Street, at 11, Mr. Tozer; at 6.30, Miss Bond.  
 EXETER.—The Mint, at 10.45 at 6.30, Local.  
 FELLING.—Park Road, at 6, Circle for Members and Friends.  
 FOLKSHILL.—Edgwick, at 6.30, Local.  
 GLASGOW.—20, West Campbell Street, at 4, Lyceum; at 11.30, Conference; 6.30, Open-air speaking in front of Hall; 6.30, Mr. Wallis.  
 HALIFAX.—1, Winding Road, at 2.30 and 6, Miss Wilson. Monday, at 7.30.  
 HALLING.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.  
 HATTON.—Miners' Old Hall, at 6 p.m., Mr. F. Walker.  
 HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. T. Postlethwaite.  
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. Tetlow.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6: Mrs. Crossley.  
 JERSEY.—68, New Street, Fortnightly General Meetings.  
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30, Miss Keesee, and during the week.  
 Oriel Hall, Cockridge Street, at 2.30 & 6, Open.  
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Mr. Barradale.  
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, No information. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.  
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.  
 MAIDLEIGH.—Free Church, Paradise Street, 2.30 & 6.30: Mr. Walsh.  
 Fence Street, at 2.30 & 6.30: No information.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Groom; at 2.30, Circle.  
 MIDDLEBOROUGH.—Newport Road, at 10.30, Granville Rooms; at 6.30, Cleveland Hall, Mr. J. C. Macdonald.  
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Peel.  
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Frier Street, at 9.30, Mr. Wood's healing class; at 10.30 & 6.30, Mrs. Britton; at 3, Meeting on Leazes.  
 NORTH SHIELDS.—6, Camden Street, at 11, Mr. R. Hedley; at 6.15, Mr. Westgarth.  
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 OLDS.—176, Union Street, at 2.30 & 6, Mr. Johnson. Tuesday, Circle.  
 OPENSHAW.—Mechanics Institute, Pottery Lane, at 10.30, 2.30 and 6, Mr. R. A. Brown.  
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.  
 PEGWOOD.—Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.  
 PENDLETON.—Temperance Club, Withington Street, at 2.30 and 6.30, Mr. W. M. Brown.  
 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, Mr. Hill.  
 PORTSMOUTH.—Assembly Rooms, Clarendon St., Lake Road, Landport, at 6.30.  
 BOOTHDALE.—Regent Hall, Regent Street, at 2.30 and 6, No information.  
 Marble Works, at 2.30 and 6, Mr. Carline. Tuesday at 6, Circle.  
 28, Blackwater Street, at 2.30 & 6 p.m., Mrs. F. Taylor. Wednesday, Circle, 7.30.  
 SALTASH.—At Mr. Willis's, 24, Fore Street, at 6.30.  
 NEWFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: No information.  
 SOUTH SHIELDS.—19, Cambridge Street, at 11, Mr. G. Waggit; at 6.30, Mr. E. Darby, "Greek Mythology."  
 SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, No information.  
 SPENNYMOOR.—Central Hall, at 2.30 & 6: Mrs. Yarwood.  
 SUNDRYLAND.—Back Williamson Terrace, Monkwearmouth; at 10.30 & 6.30, Mr. R. Morton.  
 TUNSTALL.—13, Rathbone Street, at 6.30.  
 WALSH.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTFPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Local.  
 WEST FELTON.—Co-operative Hall, at 2 and 5.30: No information.  
 WESLEY.—Hardy Street, at 2.30 & 6, Mr. Armitage.  
 WISBECH.—Public Hall, at 6.30, Local.

## MONTHLY LIST.

HUDDERSFIELD: Assembly Rooms, Brook Street, Sundays at 2.30 and 6.—Speakers for July: 4, Mr. Tetlow; 11, Mr. Johnson; 18, Mrs. Green; 25, Mr. Swilhurst.  
 BRADFORD: Addison Street, Sunday at 2.30 and 6.—Speakers for July: 4, Miss Musgrave and Miss Harris; 11, Mr. T. Crowther; 18, Miss Wilson; 25, Mr. C. Briggs.—W. Bentley, Sec., 190, St. Stephen's Road.  
 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, Bigley, Cor. Soc., Yorkshire District Committee.  
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.  
 T. POSTLETHWAITE, Trance and Clairvoyant, 8, Waterhouse Street, Rochdale.  
 MR. J. SWINDEHURST, Spiritual Teacher, 25, Hammond Street, Preston.  
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.  
 MR. A. D. WILSON, 3, Battinson Road, Halifax.  
 MR. R. H. ARMITAGE, Inspirational and Trance Speaker, and Magnetic Healer, 66, St. James Street, St. John's Road, Hoxton, London, N.  
 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Bromfield Place, Wilton, Blackburn.  
 MR. J. T. STANDISH, Trance & Clairvoyant, 7, Hornby Street, Coppice, Oldham.  
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