



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

# SPIRITUALISM.

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## THE SPIRIT-MESSENGER.

### TEMPERANCE LEGISLATION: THE OUTCAST POOR.

A CONTROL BY "JOHN B. GOUGH, THE TEMPERANCE ORATOR."

Recorded by A. T. T. P., June 19th, 1886.

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

The Sensitive, in trance said:—

Gravely discussing, on the very eve of a dissolution, a question, in reality of great importance although treated in a light and trivial manner; namely, that of the undesirableness of allowing children of tender age to enter a public-house in the great towns of this kingdom, doomed as they are, whilst they are being served, to hear some of the most vulgar, and often disgusting language from the adult frequenters there. The attempt to carry out this preventive law is designated as an attempt to revive grand-motherly government; on the contrary I myself thank God for this aroused zeal for the better social welfare of the working classes.

The country, which can claim such philanthropists as its sons, may well wait in confidence for an ever-increasing prosperity. Such men are but fulfilling the work, to which God has appointed them. They point out to a country's rulers their neglected duties to the poor. They appeal for pity and sympathy for the neglected little ones of your large towns. There are some thinkers, who ask themselves: Is it wise to feel sympathy for the outcast poor? I tell such, that it is this early introduction to vice and idleness, that forms the class designated the "outcast poor," between whom and the "honest poor" there is a sharp dividing line. There are men, who argue very ably respecting the responsibility of parents, however poor, in maintaining and educating those, whom they have so recklessly brought into being. I am not prepared to advocate recklessness in giving, but the immediately-required necessity, which the outcast poor can rightfully claim, is preventive measures, that shall make the vendors of spirits and malt liquors amenable to the law, if they serve any one below a certain age.

Many changes have come about since your work of recording began several years ago. Both you and your readers must have considered, that your spirit surroundings were heedlessly delaying other subjects, and dwelling too much and too long on the subject of improved homes for the working classes. On that subject many good and sincere Spiritualists, as well as Christian believers, argued rather forcibly, that the very poor, or the outcast poor, had no desire for a change of home from the crowded courts and alleys, where the sun's rays but seldom entered; that they had no desire to get out into the open; no desire to lay claim to healthier and brighter homes. They needed, so ran the argument,

educating up to such a claim; but the trial has been made, and block on block of model workman's homes have been built. Not only in the metropolis itself, but in all its suburbs, good houses have been erected in lieu of the dens they were occupying, and the pride of cleanliness has been proved. Those, who were the most doubted; those, of whom it was expected, that neither by care nor persistent effort would be made to live decently, have proved this fact, that the only way of educating into habits of cleanliness of home is, that a good home at a moderate rental should be offered to these suspects, to these members of the outcast poor.

Self-respect is a possession belonging to all men. Surroundings may make the feeling nearly dormant, but cleanliness of home is an appeal sufficient to raise and to awaken extended thoughts on life's subjects. Already the change in the working masses and also in the outcast poor is making itself felt; they are beginning to realize that the lowest-priced article, whether in food, in apparel, or even a home, is not always the cheapest. The efforts, that have already been made by the capitalists, have been so appreciated, that each and all of these improved homes for the poor are returning fair interest for the capital invested. It was suggested that Government should render its powerful aid—[Here I thought to myself within myself, let us have no Government aid], but I think with you, that the comforts of a home in exchange for the many existing dens of iniquity is quite possible and practicable, by means of private capital without any State assistance whatever; but the question of suppressing the consequences of the traffic in drink is, to my mind, as great a question in respect of its great need as the change of homes.

Poverty as well as accumulated wealth have had their causes. The lowest depth of poverty is never reached unless the sufferer or sufferers have had as companions in their downward career dissipation and idleness, and when dissipation and idleness, more specially both, attack the poor man, it is generally to be traced directly to the effect of drink; therefore, all that could be done to save this from spreading amongst the lower orders, should be earnestly and zealously attempted; for poverty in its lowest form, I mean when self-respect is destroyed and callousness reigns potent in the soul, then becomes a social disease more disastrous than cholera as an infection: for then it becomes dangerous. All the dangers that threaten social life can come alone from the outcast poor; for they are living on from day to day, craving only for some change; they know it must be, if anything, for the better.

Some of your surroundings have entered very learnedly on the subject, giving various causes to explain the position of the outcast poor. Some are laying the blame on the passing of the Free Trade Acts; others lay the blame on machinery; but I as a practical man rather choose to give a reason entirely different from either. Wages have for years steadily increased; they were very different indeed, when I was in business forty

years ago. The mechanics or rather some of them, who have not reached the great economic principle of frugality, are poorer to-day with their higher wages than the mechanic of thirty to forty years ago. Why is this? I say it is because instead of working ten hours a day, and not leaving off work on Saturday until four in the afternoon, the nine hours system prevails, and the mechanic has finished at noon on Saturday, with this consequence, that these spare hours have in too many cases been devoted to dissipation, and those who have so fallen have, through the strong lure of a legal system of temptation, been thrust from the position of honest toilers to fill and swell the ranks of the outcast poor, and for the sake of the large duty on drink, over one hundred millions of pounds is wasted annually over that which is neither meat nor drink.

Surely money gained through the forming of such poverty-stricken and miserable souls as these must be a curse to a nation, and not a blessing; therefore when a Bill is introduced, that their little ones may be protected from the awful curse of living examples, I protest against any ridicule or any satire on an effort actuated by the best intentions of the human heart; for it is a pitiful sight in lower London to see children, of ages between six and fourteen, of both sexes, some of them scarcely big enough to reach the counter-top, or girls at that particular age when they should be kept from all contaminating influences, waiting their turn to be served, sometimes kept during that waiting for fifteen to twenty minutes, during the whole of which time they are forced to hear lewd conversation interspersed with oaths, and shocking, nay filthy, language. It is to save the little ones from this contamination that the Bill was framed; its clauses drawn up by those, whose one desire is to make men better than they are; to instil skill and thrift into the thoughts of men, rather than drink and dissipation. The power is with them, with the people themselves. It is the duty of the philanthropists to invoke this latent power. It is holy work raising the poor; elevating them from misery; preparing the outcast for that bright and happy future, which awaits all men and all conditions of life.

There never was any permanent benefit established amongst the poor, that impoverished the capitalist. This distinct separation must always be. The eve of dissolution is near; already the representative soldiers are fighting for victory. The Democracy, which has once exercised its power, is again called on to put it in force, and your surroundings, who foretold with accuracy the length of life of this present Parliament now so near its end, say, that this second appeal to the Democracy must be made with a higher offer than fine oratory, or with speeches that are but mere ranting assertions which come neither from the heart nor from the head, but of solid promises, the fulfilment of which will be eagerly waited for, and no gentle reminder will be given in case of their non-fulfilment; for the Democracy will claim as a right that all promises made shall be kept.

My arguments then are these, that in this second appeal the ordinary voters amongst the honest poor have brain-power enough to reach to the rights, which they may claim in respect of social reformation. Clap-trap talk will no longer pay. The working classes, who used to applaud vociferously in bygone times, now begin to think for themselves, before they put their hands together. It is only in the ranks of the Conservatives, that there are found men bold enough, who whilst asking for their voices and votes, yet are not ashamed or afraid to tell them, that much of the existing evil of poverty is the effect of their own want of thrift and thoughtfulness; and he is but a liar and a false teacher, who will argue, that the remedy is to drag better men down to the level of the toiler, that such degradation is felony, is criminal, is but a descending step towards rebellion and high treason, but that if they were willing to help themselves then would they promise to do all they could to help them.

The law for the benefit of the many at the loss of the few will certainly come to pass in respect to the publicans of the large cities and towns. This evil cancer must have its growing tendencies curtailed. It has become menacingly dangerous; it is daily banding together an outcast army of men; not men, for the name is a misnomer, for lost to all self-respect these members of the outcast army are more like fiends. That power, which destroys natural laws, is a dangerous power. Nature demands open competition in all things that men have to struggle with, and drink destroys this power of competition. It is the only power, that is legally protected, which destroys humanity, and fills the nations of the earth with men of anarchical views; men not

fearing nor caring for death. They have nothing, not even self-respect, to make life of value to them.

This great law of God, this humanitarian competition, which is the basis of all social life, on which all classes are supported, is in my opinion seriously threatened by the alarming increase in the drink traffic; hence this Bill was framed for the protection of the coming generation to the loss of the few. Was its passing impracticable? I think not. The law of inequality amongst men, which is a natural law, is not only severely strained, but becomes so far supplanted, that men with sunken cheeks and hollow eyes are wondering what prevents them from seeking for death, if death will not come to them. It is the highest legislative action, that we should consider in the highest form the general welfare of the people, and when a distinct cause is proved as to why the prisons are over-crowded; why the criminal classes are increasing; why there is an augmentation of pauperism both inside the workhouse as well as outside; then it is not for the general welfare to delay any plan, that would reform this dire state of things.

One member, for whom the prayers of many are raised that he should be returned to power, has suggested a remedy when he says: Let there be Local Option; let your Vestries, your Local Boards, your Rectors and Church Wardens, with delegates from your Ratepayers, give their decision as to what number of these drinking shops they shall allow within their parish boundary. This system is denominated Local Option, and would be preventive enough for the immediate present; but after all it would only be a half-solution to this vexed question, of how to prevent the poor from becoming outcasts and desperate. Some suggest emigration; but it is a hard wrench to leave homes, belongings, and country; and then again, when they suffer this parting, they often return, having failed in finding wealth or success. I myself do not believe in recklessly launching hundreds of thousands of men to another part of the globe; more especially those gathered from the ranks of the outcast poor, or even from the mechanics or labouring men of large towns; they are not fit for the new conditions of life, they are not educated up for the changes they have to face. My Lord Salisbury leans with strong favour to State-aided emigration, and he argues that it is only that he may lift them from utter misery to the position of obtaining ample work at high wages; but I, for my part, think the remedy is at home.

On the twenty-eighth of this month, the foundation of a range of buildings will be commenced. Practically, when finished, it will be a Working Man's College, with masters who will be teachers of mechanical arts; who will receive pupils to teach them the higher walks of mechanical skill, and for a sum so small, that it will be within the reach of any thrifty working man to enter as a student. A multiplicity of such institutions would soon take the place of those glittering and gaudy gin palaces, and the loss of the money, accruing from the licenses and the duty on spirits and malt liquors, would be replaced; nay, more than made good, by empty prisons, reduced pauperism, and a better-placed working class, able to realize that the cheapest article is not always preferable; so that for every manufactured article the increased means of the masses would give a revival to trade and commerce, which would more than make good the deficiency in the taxation on drink. I feel assured that the greatest cry that will be raised will be indeed a higher Home Rule than that which is now before the constituencies; as a cry of what is really the vital question. It is the home rule demand, either that the power of suppressing these places be placed amidst the local authorities, or that the trade in drink be flung open, and that it shall not rest on the head of any ministry that they protected a traffic, which reduced the honest working man to the position of a thief, changed happiness into despair, and made a peaceful man become utterly and ruthlessly desperate.

You ask me who I am. I tell you, I am Gough, the Lecturer on Temperance. Praying for God's blessing on your work, I bid you good evening.

This is another instance of the interest taken by our unseen friends in the passing events of the day. On the sitting of the House of Commons on the previous evening the Bill for the preventing publicans serving children under a certain age was before the House, and allusions were made to grand-motherly legislation. As a matter of course, the "quite possible" critics will say it was quite possible that the Sensitivo crammed up from reading the Parliamentary debates, and got a hint from the effusive Leader on the subject in the *Daily Telegraph* of the morning following the debate. Knowing as I do the Sensitivo's mental capabilities when in his normal state, I say it was quite impossible for him to do anything of the kind. If it should be said, on the other hand, that it was a case of reading my thoughts, all I can say is, that I



agreed with the writer of the article in the *D. T.* on the inconveniences it would cause the working man, not being able to send his child for his daily beer; and that the evil consequences could be met by compelling a distinct compartment for serving the drink consumed off the premises. I personally knew nothing of Mr. Gough until I found his name and his doings recorded in a biographical dictionary. Probably the Editor of the *MEDIUM* may have known him personally.

## PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

### XI.

The singular psychological phenomenon termed Clairvoyance may be developed in a certain class of subjects of either sex, by mesmerizing them periodically, at about the same hour, if possible. Some subjects become clairvoyant the first time they are put into the mesmeric sleep; while others require the operation to be repeated many times; but by far the greater majority are incapable of acquiring this wonderful power, while others partially acquire it in different degrees. It will be found necessary to exercise great patience and perseverance in order to bring most subjects into this extraordinary state. When you succeed with the subject, he will with closed eyes, and perfectly unconscious, describe scenes and objects altogether outside of mortal ken. Their minds travel to distant places, and they will not only describe objects and persons, but events that are then taking place, even the most minute objects.

On one occasion I was consulted by the manager of a large City Firm, concerning some lost property. I sent for one of my sensitives, John Hopcroft, whom I had developed by this science, and who has surprised thousands since by his wonderful and truthful manifestations. This sensitive not only told us, while he was in a deep sleep, where the lost goods would be found, but told us the exact numbers of five out of six of the articles, the sixth being partly obliterated, and by this means the goods were recovered. This medium, for whose truthfulness and honesty I will pledge my honour, has been developed by this science, and those who seek the valuable aid of John Hopcroft, with honourable and honest intentions, will be rewarded with more than a glimpse of what may be accomplished by this science. I have seen this man, whilst in the mesmeric sleep, as well as under the control of abnormal influences, do and say things altogether beyond the power of mortals in their normal state.

Clairaudience is also another development of Mesmerism, and is brought about by similar means. This state seems to crop up spontaneously, while exercising those other faculties. Those senses, for such they undoubtedly are, lie dormant in man and woman, with perhaps many other undiscovered powers; and I believe the time will come when the spiritually-developed mortal will become almost as familiar with the next stage of existence as he is with this; when, what the Materialist now calls "the great leap in the dark," will be so thoroughly and familiarly realized that it will cause little more sensation than a change of residence from one town to another.

Before closing these condensed instructions, I would remind the student to observe that a strict line should be drawn between the use and abuse of this science; and that the least departure from the golden rule, "To do unto as we would be done to," may cause him lifelong regret—submerge his power, destroy his influence, and bring undeserved reproach upon this science. Better such a man had never been born.

I have received numerous letters from all parts of the country, some of which place far too high an estimate on our humble efforts; others while overrating their merits, express a fear that society is not yet ready to receive these simple teachings; lest thereby a dangerous weapon be placed in the hands of the unscrupulous.

While returning my thanks to all for their unanimous expressions of appreciation, I would remind them that those objections have been anticipated in my earlier Letters. This law has worked from all time, and will continue to work till the end, either in the light or in the dark, and all the Mrs. Grundys in creation cannot stop it or sweep it back—this glorious light; or conserve it longer for the use of a chosen few, who have hitherto used it, and who would still continue to use it, for their own selfish aggrandizement. Secular knowledge of all kinds should be free as the air we breathe to those who seek it, and if anyone misuse it, they do so as responsible men and women, no longer being able to plead ignorance.

Referring to a letter that appeared in your issue of June 19, from Signor Damiani, I would like to correct a remark

made by that gentleman, lest it should tend to convey a wrong impression. The young officer who came limping to my door, suffering great pain from sciatica, and who after twenty minutes' manipulation was completely freed from pain, was not permanently cured the first time; for about a week after he came again, as much of the pain had returned but not so severe. When I questioned him, he told me that he was in the habit of drinking champagne and other wines very freely—even to excess—and his friend who came with him remarked that he consumed a great deal of animal food. Of course, I refused, notwithstanding the prospect of a good fee, to prostitute this power to the encouragement of intemperate habits, and further I told him that unless he gave me a solemn promise to follow strictly a rational course of diet, &c., I would not treat him again. Like Naaman he went away offended, but unlike Naaman he had no good counsellor near; so he hobbled off, and went to the baths at Algiers, from thence to Germany, and then to Ireland; and after submitting to numerous cuppings, blisterings, drilling, &c., without any relief, he wrote a very urgent letter to me, asking me to again take him in hand, and promising faithfully to follow my directions.

I commenced by correcting his stomach, opening the kidneys, and gently removing the impacted accumulation from the bowels, with the following medicine:—Pellitory of the Wall, White Poplar bark, Burnet, Kidneywort, Mountain Flax: equal quantities. Bruise and cut up small like chaff, well mix. To two well-filled tablespoonfuls of this mixture put one pint of boiling water. Let it stand several hours; strain, and sweeten with honey or glycerine. Dose: a wine glassful two or three times a day after meals. After the first week I left out the Mountain Flax, and continued the other ingredients. This is almost an unfailing remedy for dyspepsia, and its numerous attendant evils.

When the functions of nature were restored to their normal action, and particularly the gall—which may be judged by the changed colour of the fæces, from a pale clay appearance to their natural state,—I gave Poplar bark, Kidneywort, Wood Betony, Burnet, and Pellitory of the Wall; made and taken as the other. I magnetised his back, making him stand, leaning a little forward with his hands on a chair back, making passes with both hands down the spine, over the hips, down the thighs, and off at about the knees, carrying every third or fourth pass off at the feet. The symptoms in this case will serve to illustrate many. The pain became very acute, but quite altered in feeling. Instead of the dull, aching, sickly pain that had hitherto troubled him, it became sharp, tickling, and, as he described it, he did not know whether to laugh or cry. All around the lumbar regions became discoloured, the pain and discomfort leaving him after six treatments; but I continued for six more to be sure of no return. This circumstance occurred over two years ago, and I am pleased to relate he has had no return of the pain, and he has kept away from his old evil habits; of which fact I feel prouder than the cure of his disease, for to save a man from becoming an habitual drunkard is an achievement of which any one may be justly proud.

The abuse of nature, by eating and drinking unnatural food, is the cause of at least two-thirds of the diseases that affect mankind, either directly or indirectly; and further, instead of those medicos, who claim the right to treat diseases unquestioned, teaching society how to live rationally, naturally and simply, they seem absorbed in the scientific pursuit of a myth, that has hitherto proved an *ignis fatuus*, that only tends to complicate and mystify. If only one-half the labour and ingenuity had been devoted in the opposite direction,—to simplify the means of preventing and curing disease there has been devoted to vivisection, inoculation, vaccination, the hair-splitting divisions of the numerous effects produced from one simple cause, the manufacture and propagation of horrible diseases by those scientific means such as are now being practised by M. Pasteur, and that some day, when too late, will burst forth upon our horror-stricken senses in forms that I shudder to contemplate, forms of the most malignant and incurable madness: I believe this man is creating a form of madness, that will break forth when transmitted to future generations, and will defy all remedies but death;—if then one-half the energy had been directed in teaching men what to eat, drink and avoid, the horrible sights we so often witness, of blighted hopes, wrecked lives, and excruciating sufferings, would be much less frequent. Man was much healthier, happier, and longer-lived, before these scientific fads became the rage, when the administration of medicines was almost confined to simple and

unscientific matrons and fathers, who were simple livers, and close observers of nature's laws.

I was sent for last week from the country to attend a lady suffering from rheumatic gout. When I arrived at her house, I was introduced to what had been a beautiful and intelligent woman, but now a complete wreck, that should have been in her prime. This lady began by being troubled with indigestion. About two-and-a-half years ago everything she ate or drank turned acid on her stomach; constipation and derangement of the kidneys following as a natural consequence. The skin became obstructed, uric acid began to deposit; the doctor administered mercury, bromides, &c., the result of which soon incapacitated her from all physical exertion; and within sixteen months she became a confirmed invalid, unable to walk, feed herself, or even turn her head. Homeopathic remedies were then tried, under the direction of an eminent physician, and this more rational practice had the effect of somewhat checking the disease, and giving her a little relief, but such inroads had the other treatment made on her system, that after sixteen months of orthodox bungling she was unable to raise her hand to her head or stand alone. I have magnetised her twice, which has given her relief, and hope to favourably report before I finish these Letters.

Here is a simple case from which we may cull a useful lesson; by tracing it to its first cause, instead of, as is usual, scientifically watching the effects of the disease on the different organs, dividing and subdividing its actions on the different members of the system. The first cause in this as well as in two-thirds of all diseases was no less than indigestion, caused by an insufficient supply of *gall*. The unnatural mode of living on highly-concentrated, rich, expensive, unnatural food, which does not supply sufficient of that important element for digestion. To prevent the food from fermenting, or acting as a conductor to the fæces through the bowels by its important power as an irritant on the mucous membrane, causing it to throw off a lubricant that should prevent the adhesion of the fæces to the walls of the intestines, where they become impacted, ferment, throwing off gas that causes distension, and obstructing the circulation of the nerve-aura by closing the cavities through which the nerves pass; impeding the action of the heart, lungs, &c., and unless this obstruction is speedily removed, those complicated diseases,—erroneously called and treated by the faculty as local, but which are the offspring of one simple cause,—will become dangerous to life; and as nearly all our tastes are acquired, it is just as easy and pleasant to cultivate a taste for food containing those elements which are easy of digestion, as the more expensive and unwholesome ones now in use. I am strongly of opinion that most foods should retain those parts that are separated at much labour and cost, and thrown away. Sugar, for an example—sugar when taken in its refined state is a potent factor of disease, while the whole sugar extracted from the cane is a wholesome article of food, and common treacle a good digester. I remember treating a gentleman lately who suffered greatly with pains in the stomach, and to whom I recommended treacle or honey, and a total discontinuance of sugar. After several days he told me that the change in his condition was very marked; that he felt the honey and treacle nourish and soothe his stomach and bowels, while before, the sugar turned acid, and caused pain and constipation.

These brief hints will also apply to herbal medicines. All herbs should be administered so as to retain the whole of their properties, and further, be decocted as simply and as near what nature has produced them as possible. An example of this is strongly and indisputably demonstrated in the action of Quinine, that potent destroyer of the human race, next to brandy and mercury. This preparation never assimilates with the human system, but causes the most excruciating suffering, by being deposited on the spleen, and causing other evils more painful and worse to combat than the disease it was intended to cure; and should anyone be suffering from the effects of Quinine, nothing that I am acquainted with will so effectually remove this deposit as a simply decoction of Peruvian Bark, from which Quinine is made. Mercury, Quinine, and all other poisonous medicines should be strictly ignored, and especially those whose properties are separated under whatever form, because Nature has provided abundance of safe and effective remedies, and the more effective the herb the more accessible it is to all, for our lanes and wild places abound with the most useful kinds.

Again, all medicines, whether for internal or external use, should be well magnetized by placing them in an open-topped

vessel, and making passes with both hands on the top of such vessel and down the sides, willing at the same time that the aura shall impregnate the liquid. After twenty or thirty passes, having set the magnetism in active motion, rest the hands on the edge of the vessel, with the fingers pointing inside, using the will freely. Continue this, alternating the passes with the pointing for twenty or thirty minutes, or until you feel impressed that you have succeeded. Flannel or paper may be thoroughly charged by first marking the top end of each sheet, in order to prevent—on your going over them a second or third time—undoing the first passes by an unconscious reversal. Begin at the top or marked side, conveniently laid on a table. Dash your hand, with the fingers slightly but naturally distended, draw it gently with a slight wavy motion towards the bottom; then close the hand as though picking up a slippery substance, bringing your hand back at least twelve inches away from the object. Then dash your open hand again on the top, repeating this motion from twenty to thirty minutes. These mesmerised fabrics or liquids should never be handled by a second person until they are used, and should be strictly kept in the dark.

Next week I shall have a few words to say on consumption, in which I hope to be able to demonstrate that that disease is not necessarily fatal.

D. YOUNGER.

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

(To be continued.)

MESMERIC HEALING.—Mr. Editor.—Sir,—I have read with great interest the very plain and lucid Letters of Mr. Younger, upon "Mesmerism." This pleasure has been enhanced by my friend Signor Damiani's comments upon Mr. Younger's experience, as given in your issue of June 18. Signor Damiani's mention of Mr. E. P. Wells, as a Spiritualist, recalls to my mind the fact that to Mr. Wells, as an engineer, I am indebted for a surprising cure of acute rheumatism in my knee. I say surprising, from the fact that I was in no way influenced by Mr. Wells' powerful will,—he being my junior associate at the time—for I unwillingly submitted to his mesmeric treatment, at his earnest request, without having the slightest confidence whatever in the remedy proposed by him. I recollect that I sat at the first operation—there were three in all—smoking, grumbling and credulous, upon a wooden form in a shed, located in a swamp. The first operation relieved me, the second cured me, and the third merely clenched matters; for I have not had a touch of my old enemy since,—August, 1883. It is to Mr. Wells, as a Spiritualist, that I am indebted for my conversion; this, considering the dogmatic opinions formerly held by me, is a much more surprising cure than the other.—I enclose my card.—I am, Sir, your obedient servant, J. V. R. S., St. Petersburg, June, 16/28, 1886.

#### WHY SPIRITS DO NOT ALWAYS GIVE THEIR EARTH NAMES.

Written by a spirit known in the flesh as the REV. MAGEE, Vicar of Portsmouth.

Very many denizens of the spirit world are able and do give their earth-names, but very many do not, because they cannot. And it is most extraordinary, that after the many sublime utterances of the spirits out of the flesh,—after the constant references relative to the position of such in the heavens, after the many explanations given, touching the continual progression from sphere to sphere and from heaven to heaven, as well as the continual assertions that the farther the spirit of man is removed from the earth atmosphere, the farther he advances in seraphic joys and divine bliss, the more rapid is the loss of all knowledge in connection with, or in reference to, earth and earth matters; consequently his knowledge in reference to himself in earth-life and earth-attachments becomes more and more removed and indistinct, all earth affinities become expunged from his intelligence, and as it were entirely lost,—yet man does not comprehend.

They also are continually telling man through their mediums, that although they return occasionally to promulgate the teachings of heaven, that immediately they come in contact with the earth sphere, much is restored that is forgotten. Having but one purpose in view, the benefit and upraising of mankind, they do not deem it necessary to attempt to convey, as proof of earth individuality, their former earth-names, deeming it quite sufficient to give proofs of the after-life beyond the grave, and that a connecting link exists between the heavens and the earth: although it may be consistent with the advancement of Spiritualism that the identity of spirits should sometimes be proved (but still we think it quite unnecessary), and then only in cases where persons are present who are of an unbelieving nature.

We acknowledge that tone of voice, and gesticulations, with peculiar actions combined, when produced in presence



of persons who knew such spirits when in the flesh, are sometimes sufficient proof, but even this with some is not sufficient.

O man! what is it you require? The angels visit you, talk with you, teach you in holy and sublime matters, produce phenomena before your eyes, of most convincing character, make known to you circumstances that have occurred of which none else are acquainted, tell you and warn you of occurrences that are likely to take place, which afterwards you find correct, and yet you are not satisfied. More, more, is the cry: we want names, is the continual cry raised. What is the use of names, of what benefit are names, what proof have you that the names given are correct, especially of those who have crossed the border so long before? Let it then suffice for you to know, that the farther advanced from earth and earth attachments, the less likely are the angels to remember their former connections or their former positions on earth, more especially their names while in the flesh.

Again let us assert that when man in spirit vacates the body, he takes with him mind and memory, and steps on the shores of eternity the same personality, minus the material body, as when in the body, and remains in close proximity with those still in the body left behind, that were loved when on earth, and continues to do so until all have passed from earth; and, although undergoing continual progression, leaves not such until united in God's kingdom; then is the progression more rapid and continual until the ultimate is reached; then all connection with, then all knowledge of, earth and earth matters is severed and forgotten.

Despise not Heaven's teachings of a wise, loving and intellectual description, lest in your selfish egotism you lose that which you have attained. Seek wisdom, and all other things will be added unto you; and raise not quibbles relative to names, or other unnecessary mundane matters.

Milton, June 23.

J. HORSTEAD, Writing Medium.

#### THE PROBLEMS OF MEDIUMSHIP.

To the Editor.—Dear Sir,—I have been deeply interested in the various experiences and remarks that have been offered on the above subject; and I anticipate the power for good the ventilation of this subject will have on Spiritualists will be great.

I am no medium in the general acceptance of the term, but I am an observer, and I generally study that which is observed, with a desire to understand it, and the laws whereby it is governed; and if I may be allowed to state my cogitations thereon, they may help some little in the solving of the problem, and are somewhat as follows:—

The reason why spirits do not give their names must be dealt with subjectively and comprehensively. Mediumship is of many phases, and each phase has many degrees. We infer from the tenor of the question that the propounder asks it on the supposition that the communicating spirit has in every instance, where the name is not forthcoming when asked for, full control of all the faculties of the medium, the same as if inhabiting their own body. If such were really the case, then I see no reason why they should not give their name, and all necessary details to establish their identity. But such complete control is very rare, and where it exists, it may take the controls a long time to bring all the faculties under their will; and then it is difficult for any other than the guide—or that spirit that has striven to bring about the development; hence is it necessary for the fresh influence to borrow help from the guide to manifest in the easiest way possible.

It is in this partial control where the difficulty lies, and hence it is easier for a medium to be used for discourses, where sentiments are easier of conveyance than incidents. Thus we have more inspirational mediumship than impersonating; because in the former the sentiment or idea is given, the brain is, spiritually, magnetised to put forth its best effort to cloth it in suitable words to convey the meaning.

There is another phase of mediumship being introduced in this discussion, viz., clairvoyance and clairaudience. Whether conscious, or unconscious, this depends on the power of the soul to perceive beings of a more etherialized nature than we are. Anatomy teaches that seeing and hearing are dependent on very delicate and complicated organs. Ordinarily the impression prevails that we look through the eye, as we might do through a window; and that we perceive sound through the ear as we might do through a loophole in a strong room. But how very different does the subject appear when we learn that the ability to see depends on the power of a crystal lens to throw a correct image on to the retina; and again on the health of that organ to receive it; and, yet again, on the optic nerve to convey the image; and, further, on the faculties of the brain to tell its form, size, shape, pose, colour, &c., &c. If one or more of these be defective, the description will be correspondingly defective, though the object may be ever so clear and distinct.

I will endeavour to convey my idea of the *modus operandi* of clairvoyance and clairaudience by an illustration. Let us suppose that the optical and auditory nerves are to the brain what bell-pulls are to the bell. Then clairvoyance and clairaudience are the ability to get the signals without the bell-pulls. Or, in other words, it is the sensitiveness of the soul to perceive without the intervention of the usual organs; and this, again, on the ability of the manifesting soul to project a correct image upon the medium's sensorium. For it must be born in mind that the medium can only thus perceive naturally on the spiritual plane those spirits in whose sphere he would dwell at death; that is, those spirits that are of the same degree of development as him or herself. Those who manifest from a higher sphere can do so only either

by partial materialization, as in objective perception, or projecting the image or picture of that which they wish the medium to see to establish their identity; as a mesmerist might will his subject to see what he wished.—I remain yours fraternally,  
ALFRED KITSON.  
55, Taylor Street, Batley, Yorks.

#### "WHY DO SPIRITS NOT GIVE THEIR NAMES?"

So much has been said upon the above subject, that attempting to express my thoughts thereon, may seem presumptuous. It is not my aim to throw any fresh light upon this momentous question: for I think the closing sentence of your article strikes the true key-note to a correct solution of the whole. You said: "It is our earthly states which the spirits have to pass through to reach us, that give the deceit and evil to the message," and I think this statement will win a sympathetic response from the hearts of all true investigators, mediums and sitters alike.

When a medium is controlled by, or is conscious of, a strange influence, the first and most predominant thought in the mind of the medium is: "Who is the control?" and the same is true of the sitters also. There is at once a state of mental turbulence; the whole mental aura of the circle is disturbed, and thus true conditions are completely set aside by the eager and unreasoning desire to obtain the individual identity of the controlling power.

Whoever has observed the oft incessant questioning of mediums under control, must, if at all sympathetic, have felt deeply for the mediums, whilst noticing their hesitancy and their feeble attempts to answer the unnatural demands made upon them. For, remember, that the greatest difficulty with all mediums, is to bring their minds into a state of passivity; and true conditions are those which assist the medium to attain these desired results, not only desired, but imperatively demanded. The mental surroundings of a medium may be likened to a sea, dividing two countries; and if the sitters will persist in letting loose their storms of suspicion, mistrust, &c., upon the otherwise placid surface, until the whole sea becomes a veritable whirlpool, no wonder if the spiritual barque be wrecked, and communication between the two countries for a time suspended.

That spirits can give their names, has been proved to a demonstration; that spirits sometimes fail to do so is also true; and the reason is readily found, and is owing entirely to our own shortcomings, and in no wise can the blame be attached to our inspirers.

Frequently do we hear the exclamation: "It is the unexpected that occurs at seances." And is there not a valuable lesson in this saying? The unexpected is the unthought-of; and, consequently, it has the conditions necessary for successful transmission. Thus our aim should be to cultivate all things which tend to harmony of soul and mental passivity, taking care to eliminate from our surroundings everything that is antagonistic thereto; and when this is done, mankind will readily acknowledge, that the only limitations to spiritual intercourse are the physical defects and infirmities of flesh-ridden man.

ROBERT HENRY KNEESHAW.

To the Editor.—Dear Sir,—Seeing the controversy upon "Why do spirits not give their names?" and having a medium with me at the present time who is under control, I have asked the Control why they do not always give their names, to which question he has made the following reply:—Which is the most important, the message or the name? What is the necessity to give the name, and what is the use of it when you have got it, except in the case of a friend, because you can prove nothing otherwise? You want to know if the message is correct which we give to you. If we were to give to you the most flowing, flowery names imaginable, would they make the message any more correct, or would you know by any means that the names given were the right ones? We say, By no means! Certain names are given by certain individuals to certain people, and the controls are known by those names to those people or that circle; but although they may give this name, it may sometimes be an *alias*. [I may state for the information of others that this control that I have asked is a very true one, having proved him in several things unknown to the medium and known to myself—but past, present and future, more particularly the latter. Things he told me were to happen about a fortnight afterwards, which they did.] Therefore I think it best to accept what the controlling spirits say, and prove them, and never mind the name. The truth of the message is what we want, the name does not so much matter.—Yours truly,  
J. M. S., Acton.

BURNLEY.—On a recent evening Mr. Greenall gave a discourse on "Where are the Dead?" after which his little daughter, aged 9 years, gave some very good clairvoyance; especially in describing an old gentleman as having "a great big nose which stuck up in the middle." It was instantly recognised as the lady's husband to whom she gave the description. She said he had what is called a "Wellington nose." She gave eight readings, six of which were recognised. Mr. Greenall then followed with clairvoyance, he giving some twenty-eight descriptions, twenty-six of which were recognised. The contribution for the benefit of Mr. Newell, amounted to £1.—A. CATLOW.

CONVERTED.—It is with pleasure and satisfaction, Mr. Editor, that I address this letter to you, having been changed from an atheistic sceptic into a devout admirer and believer in Spiritualism. I have been attending Mr. Vango's circle for some few Sundays, but not gaining sufficient evidence, I secured a private sitting with extraordinary results. In the course of the sitting Mr. Vango was controlled three distinct times; firstly, by "Sunflower," who gave me some valuable information concerning my occupation, also the change that had taken place in my family's business; and detailed certain transactions that had taken place with my brother, through the medium of a letter that I had received from him. The second control was an old friend that I had known in earth-life, a Frenchman who had lately passed away; and it was highly satisfactory to hear him speak in broken English that I had been in the habit of listening to. The third control was a lady friend of my brother, who reminded me very much of bygone days.—H. MEARITT.

### THREE SITTINGS AT BRADFORD AND KEIGHLEY.

MRS. MELLON, MEDIUM.

On Monday, June 28th, the first form that came out was the tall figure of "Jeberuski," recognised by Mr. J. S. Schutt as one of his guides; it was at least six feet high, robed in white drapery. The next was the form of "Geordie," with his deep sonorous voice, asking us how we all were. He had on his head a beautiful cap, striped with red. After speaking with the sitters some time, and showing himself many times, he drew the curtains of the cabinet back; then we saw the medium and "Geordie" in each other's arms, like two lovers. This was repeated more than once. "Cissie" then came to the curtains, and showed her beautiful black face, sending kisses to all present.

Tuesday, 29th. This evening was very good, and every one seemed much pleased. The forms that came out were "Old Ned," known as the "Yorkshire Philosopher." Next, "Geordie" came, and wrote his signature on a small piece of paper, in full view of the sitters. He let the pencil fall, and made the observation, "How clumsy I am!" He then entered into a genial conversation with a female sitting next to me. "Cissie" and another form were then seen at the same time; the other form acknowledged to the name of "Lily," much to the joy of a fond and loving mother present. "Cissie" then brought the medium to the front of the curtain three times, and they were seen each time by all the sitters. "Cissie" then took a glass of water, came across the room, and threw the water into my face. Then she asked me for a large fire-screen, and then commenced to fan me, then all the sitters in front of the cabinet; then she threw the screen back across the room. "Cissie" was then requested to materialize and de-materialize, which she did in full view of all the sitters. She then shook hands with a lady and gentleman, and thus bade us good night.

On Wednesday night there were a great many fresh forms, some of them recognised. The seances were very successful. Acting on the advice of our Editor, we dispensed with the sack business. The results were:—

- 1st.—Substantiality of the forms.
- 2nd.—Perfect structure of the forms.
- 3rd.—Spirit forms seen in the light.
- 4th.—De-materialization and materialization in full view.
- 5th.—Two forms seen at the same time.
- 6th.—Difference in build and countenance.
- 7th.—Difference in height.
- 8th.—Medium and spirits seen at same time.
- 9th.—Recognition of spirit forms.

JOSEPH BLACKBURN.

139, East Parade, Keighley.

[It is to be regretted that some plan cannot be adopted to express the *degree of light* present at these seances.—Ed. M.]

### MATERIALIZATION PHENOMENA.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, June 28.—The results of our strictly adhering to the advice and instructions given by the guides of Mr. A. Armstrong, this seance was of an exceptionally harmonious and powerful character. "Socrates" was the first to speak (in the direct voice), saying he was sorry Mr. Gibson was absent through illness. We were instructed to tell him the cause was owing to his sitting a few night's previous where there were very bad influences, which laid hold of him, and if continued would very soon terminate in physical death. "Harry Leaf" (fully materialized) stopped with us a long time, conversing with and giving the sitters sound and practical advice. "Ebenezer," in materialized form, favoured the circle with some most exquisite music upon the mouth-harmonicon, allowing two ladies to hold the instrument to his mouth while he was playing it; after giving the writer a few striking proofs of his solidity, showed his whole form by his own light, which was of intense brightness, "Lizzie Wright" strewed the floor with innumerable spirit lights, singing "Twinkle, twinkle little star;" she then recited the laughable piece called "The Barber's Shop;" "George Roberts," or, as we generally call him, "Laughing George," a rough Buckinghamshire agricultural labourer, sang a quaint old country song in the broad dialect of the county. The signal was now given for us to sing, when some of the spirit-band sang with us. During the singing, our spirit-relatives were preparing to visit us; about six (I think) were recognised, and another great proof was added to the thousands preceding it, that our friends are not dead, but live, and can and do come in solid form to assure us they still love us.—Intending visitors are respectfully informed, this circle is not a fortune-telling, nor a "test" seance; but for the conviction of those who want to see, hear and feel for themselves. Who can test a spirit? Would some reader of the MEDIUM kindly enlighten the writer upon this matter? The seance closed with singing at 10.45, everyone full of gratitude for the privilege of witnessing the astounding phenomena.—For dates and other particulars, please apply to Mr. Coffin, or, by letter only to Jas. R. Montague, 102, Bridport Place, Hoxton, N.—June 30.—"He that hath ears to hear, let him hear," was the subject chosen by the guide of Mr. A. S. Gibson for an address, which occupied one hour in delivery, and could with ease to the medium have been continued for two more

hours. It is simply impossible in a short report to do more than merely mention the text, and a full verbatim report would fail to convey the logic, learning and truth contained in this grand and lofty yet easily-understood oration. The next control was a brave, noble and whole-souled Sea Captain, whose ship went down in a storm—many escaping in the ship's boats, but he would not leave his post of duty. His firm command and determined will saved many lives before the waters gradually overwhelmed him, when he passed over without a single regret. The "Frenchman" brought this very interesting seance to a close, by giving delineations of character, describing surroundings, &c., of the sitters.—JAS. R. MONTAGUE.

### MRS. HARDINGE-BRITTEN'S ORATIONS.

NORTHUMBERLAND HALL, NEWCASTLE-ON-TYNE, JULY 4.

Crowded and enthusiastic audiences again greeted this distinguished orator, despite the intense mid-summer heat, and election excitement.

Morning subject was "Satan." The speaker briefly sketched the supposed origin, existence and biography of this Churchal arch-fiend; and then by a process of logical reasoning, his personality vanished completely. By spiritual analogues it was set forth, however, and sustained by repeated reference to Hebrew texts, that his supposed malignity was but an embodiment of the destructive qualities exhibited by the serpent, and many of the lower animals, and that "Satan" was a huge Frankenstein, evolved by the machinations of the priesthood. Speaking further of references to him by Job, it was contended that such was a dramatic representation, rehabilitated by the celebration of the Mysteries, and the imaginative power of Milton. The Church did not want to rid itself of the "Devil," because the Fall of Man was sustained by him. She would be compelled to clasp hands with Darwin, and for 6,000 years she would have to substitute three or four geological epochs. No shrieks of ecclesiastical schoolmen could subdue the stony voices. The scheme of salvation invented by the priesthood was both infamous and immoral. No human judge dare construct such a plan as had been attributed to God. What was really worth retention in Christianity could be traced to astral symbolism, and found upon Assyrian and Egyptian monuments centuries ere the Jewish writings were penned.

The concluding oration was, "Egypt, its Magic, Magicians, and the Pyramid of Gizeh." The speaker sketched the amazing antiquity of Egypt, her long line of kings, her religious systems, her magnificent temples; and the esoteric purposes to which they were dedicated. The wisdom of this people was known to the contemporary civilizations. Purely a spiritual people, their greatness still lingered in the carved monuments which confronted the antiquarian everywhere. Her biography smiled through the medium of a gorgeous symbolism. Her mighty wisdom comprehended the extensive regions of psychological science. She could measure the infinitude of the stellar universe. God was worshipped through the symbolism of sun, moon and stars, but such were not the objects worshipped.

Speaking of the Great Pyramid, the purpose of its construction denoted the procession of the astral worlds, its mathematical lines were exact reflections of the sidereal heavens, and which would remain an immortal monument of the spiritual genius of this great nation. The Pyramid inch was equal to a year; and Mrs. Britten contended that various future epochs were also indicated. Other minute expositions followed, and concluded with a touching peroration.

In response to a hearty vote of thanks, we were promised a return visit in the late autumn.

A very complete diagram of the Pyramid, drawn by Dr. Britten, who accompanied her, was shown during the course of the lecture.

We have to record great success in our healing class, and recommend other societies to adopt this beneficent expression of spiritual science. Our open-air meeting was attended by about 200 persons. Mr. T. W. Henderson distributed about 300 copies of the MEDIUM.

W. H. ROBINSON, Hon. Sec.

ASHINGTON: July 3.—In the Co-operative Hall, to a fair audience, Mr. H. A. Kersey, of Newcastle, presiding, we were favoured with a discourse from Mrs. Britten, on "What do we know of the life hereafter?" Commencing by quoting ancient records, proving the antiquity of the doctrine of immortality, she came down to the modern revelations which are taking place in many lands, by our loved and dear ones returning and manifesting, and giving evidence of their continued individuality. The seven spheres were described in such a striking and eloquent manner, as to call forth the applause of the audience on many points. This is the first



visit we have had from Mrs. E. H. Britten, but we hope we will be favoured with another soon, as she has thoroughly aroused our minds to higher aspirations.—July 4.—In the Mechanics' Hall, Mr. W. Grieves presiding, Mr. R. L. Fearbey discoursed on "The ascent of man," going into the antiquity of man, from historic records, and showing that his progress had been continuous; proving that man had not fallen, but was ever on the ladder of progress.—JAMES HALL, Sec., A.S.S.

#### OPENSHAW.—ANNIVERSARY.

Mechanics' Institute, Pottery Lane, July 4.—To-day we celebrated our first anniversary, it being just a year since the present movement was inaugurated; and with willing hands and fearless workers our Society has wonderfully prospered. It is a pleasure to look around and see what Spiritualism has done in Openshaw: it has taken very large strides indeed, as Mr. R. A. Brown's guides told us on Sunday. We have done well, but might have done better: so, with all putting our shoulder to the wheel, we hope to do better during the next twelve months.

In the morning our service was commenced with singing a hymn, then Mr. Brown's guides offered a very beautiful invocation, and then followed with a brilliant discourse, entitled, "The dead hand of Religion, and its demoralizing effects upon Society." The afternoon also was very interesting, for we took our stand outside for an open-air meeting, which was addressed by Mr. R. A. Brown and Mr. Boyes, our President. It evidently stirred up public curiosity to good effect, for a very pleasant afternoon was the result. The subject for the evening's discourse was, "The Principles of Spiritualism," which was very effectually discussed. The day's services were successful and well attended.

14, Lord Street.

G. T. PAGE, Cor. Sec.

#### OBITUARY.

##### MRS. NEWELL, OSWALDTWISTLE.

Mrs. Mary Bewick Newell, wife of Mr. Z. Newell, of Oswaldtwistle, passed to the spirit world on Friday, the 28th of May, aged 28 years. The remains were interred on May 1, at Immanuel Church, Oswaldtwistle. The funeral cortege caused quite a sensation, 70 persons accompanied the remains to the grave. Mr. R. Wolstenholme conducted the service. Amongst those present were Mr. and Mrs. Wolstenholme, Mr. Ianson, and a number of other friends from Blackburn; Mr. and Mrs. Yarwood; Mrs. Gregg, of Leeds; Mr. Greenall, wife and daughter, Mr. Hargreaves, and daughter, Mr. Thomson, of Burnley; Mr. Burrell, and Mrs. Harrison and others from Accrington, and several other people whose names did not transpire. Although the day was very wet, a large number of people assembled to witness the ceremony; Mrs. Newell being well known as a prominent spirit medium. A full and correct account of the funeral, including every word of the address, was given by the *Accrington Gazette*, for June 6; also a poem by Mrs. Martilda Harrison, of Accrington. It is a great satisfaction to the friends here that she met the change with great confidence in the faith she had helped to propagate. She was active in the Cause privately, as well as publicly.—ROBERT HOLGATE.

##### RICHARD HOLT, BLACKBURN.

The immediate cause of the transition, on June 8, was the bursting of a carbuncle, with which he had been afflicted some ten or twelve days. Mr. Holt was one of the early pioneers of the Movement in Blackburn, and since the formation of this society some five or six years ago, has taken a very active and prominent part in its affairs. A man of large experience and sound judgment, he was ever willing to assist with counsel and advice those less fortunate than himself; and being of an active temperament, he naturally found his greatest pleasure to consist in the promotion of those principles which he conceived to be just and true. The interment took place on Saturday, June 12, at the Independent Chapel, Dearden Gate, Haslingden, and at Mr. Holt's own wish, was conducted by Mr. J. S. Schutt. Many Spiritualists were prevented from attending the funeral, but about thirty friends assembled at the house in Audley, and, prior to leaving, sang over the coffin "Tell me not in mournful numbers." A procession was then formed in front of the hearse, which they accompanied on the road, a distance of about two miles. Upon arrival at Haslingden, the cortege was met by a large number of relatives and friends from the surrounding districts, who again formed in procession. In the the chapel, after singing, Mr. Schutt read Mr. Wolstenholme's funeral discourse, and after a short but appropriate address on the character of our departed friend, the service was brought to a conclusion by the offering up of an invocation. At the grave-side Mr. Schutt, under control, impressively closed the proceedings. The coffin was literally enveloped with flowers. Three beautiful wreaths had also been forwarded by Mrs. Sharples, of Blackburn, and the Misses Coupe, of Hollin Bank.—W. R. MOORE.

##### THOMAS BRUNSKILL, WEST HARTLEPOOL.

On June 21, in his 71st year, Mr. Thomas Brunskill passed on to the higher life. Many times has he recounted to the writer the grand and sublime manifestations of spirit communion, which he has witnessed in the bosom of his own family, his son Robert, a powerful physical medium, being the channel for angelic communications. As a worker in the Cause, our worthy brother has ever done what he could to promote and

extend its operations, from the commencement of our public work here up to his departure to the realm of spirit.—[Mr. Wardell also gives an account of the interment, but as that has been already alluded to, the particulars need not be repeated. We recognise in the deceased the father of Mr. R. Brunskill, the powerful physical medium, who went to America, and passed away there.—Ed. M.]

##### MRS. CHESTERSON, MANCHESTER.

With regret we record the passing on of this friend on June 26; her husband, then Secretary at Tipping Street, having passed on, on the first day of this year. There is left to the care of the world seven children, the youngest of which is one month old. The interment took place at the Ardwick Cemetery on the following Tuesday afternoon. The procession from the house was very impressive, consisting of friends from a distance in addition to local Societies. There was a large attendance at the Cemetery. The service was effectively conducted by the following mediums: Mrs. Green, Mrs. F. Taylor, Mrs. Howard and Mr. Edward Brown. Flowers were worn in abundance.—G. Hill.

##### JOHN TEMPLETON, HAMPTON.

On July 2, Mr. John Templeton was suddenly taken off by bronchitis, in his 84th year, Mr. Champenowne informs us. Like all men of real genius, Mr. Templeton had been for many years a true Spiritualist. A generation that is now almost passed away will remember him as the incomparable Scottish vocalist, who retired from public life from thirty to forty years ago. He was a man of great soul and spiritual aspiration. The glorious phalanx of soulful song and human liberty in the Caledonian heavens, will have one more angel to attend to the requirements of mankind. We shall be glad to hear from him.

##### E. F. SIMS, U.S.A.

Ephraim Fitch Sims, an old resident of Otsego county, died at his residence in West Exeter, on May 20. He was born in Waterbury, Conn., in the year 1803. He was a brother of the late Jephth R. Sims, the historian. He moved with his father's family from Connecticut to the town of Plainfield, Otsego county, when he was twenty-one years of age, and has always since lived in Otsego county. He has for many years been a strong Spiritualist and a free-thinker. He was a self-educated man, but was a man of great information. He was very interesting and instructive in private conversation, but was diffident in the presence of a company. He was the father of Prof. Joseph Sims, well-known through the United States, Europe and Australia as a lecturer on physiology and physiognomy. Prof. Sims, who has been absent for some time, was on his way to visit his father at the time his father died.—*Utica Morning Herald*.

DR. DIO LEWIS passed away at Yonkers, New York, on May 21, after a few days' illness from erysipelas. He was the author of very readable works on health, morals, &c. His system of Light Gymnastics is almost identical with the calisthenics used in the Children's Lyceum.

#### SPIRITUAL WORK IN LONDON.

SPIRITUAL INSTITUTION: July 4.—Miss Godfrey's meeting was excellent. Her control, in an easy conversational manner, gave utterance to much profound thought in our agreeable way. Visitors should come prepared with questions.

128, HOXTON STREET: June 20.—Our first open meeting, at which friends gave their experiences in Spiritualism, and answered questions put by strangers. It passed off well, Miss Williams assisted with a recitation.—June 27.—Mr. Armitage's guides spoke on "Life in the Spirit-World," and answered questions.

ISLINGTON: 19, Prebend Street, July 4.—A full attendance, the circle consisting principally of strangers, some coming from Plaistow and other distant suburbs. "Thos. Wilson" was the only control, and the time fully occupied with a short address, and very extraordinary spirit descriptions and delineations of character, particularly to the strangers, who were truly pleased and perfectly satisfied with the truths they received.—JAS. R. MONTAGUE.

WALWORTH: 83, Boyson Road, July 4.—Mr. Robson, in trance, dealt with the "Political aspects of Man's future." By spiritual development love and equity would take the place of force and expediency. The ultimate triumph of Mr. Gladstone's Irish policy was prognosticated, though the time was not yet ripe for the entire settlement of the question. Questions were answered satisfactorily at the close.—I saw the controlling spirits. "Burke" and "Palmerston" walked arm in arm at a distance. Near the medium were "Fox," "Pitt," "Canning" and "Thomas Paine," over whose head I saw in luminous letters: "The world's first Democrat." Mr. Lowington saw the Houses of Parliament in a blaze of light, then clouded, and take a chaotic form, out of which mass rose a bright, beautiful figure, in a cloud of golden light, representative of W. E. Gladstone, the "Saviour of Ireland," as explained by the controls of Mr. Robson.—J. A. BUTCHER.

LONDON CHILDREN'S DAY IN THE COUNTRY.—Last year, you led some of your readers generously to help us provide a Day's Excursion into Epping Forest and the Seaside for over 800 poor Girls and Boys of London, who belong to the Mission and Ragged Schools at Lyme Grove, Hackney. The Committee hope to be able to take as many children this summer, and give them, at least, one substantial meal, and would be glad if your numerous readers will again practically participate in this pleasure, by sending contributions towards this 15th Annual Children's Holiday Fund, to either Rev. W. Tyler, D.D., 247, Hackney Road, E.; John Lobb, Esq., M.L.S.B., Christian Age Office, St. Bride's Street, E.C.; Rev. W. Cuff, Shoreditch Tabernacle; The Editor, *The Christian*, Paternoster Buildings, E.C.; J. Newman, Esq., 120, Cheapside, E.C.; F. E. Tozer, Esq., 220, Evering Road, N.; or to yours obediently, ARTHUR ALFRED KNIGHT, Hon. Treasurer, Knights-ville, Lewisham High Road, London.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 9, 1886.

### NOTES AND COMMENTS.

**THE CONTROL.**—It will be thought that the Control is not at all in the style of Mr. Gough's orations. We remember little of his writings, but so far as recollection serves us, he wrote in a very sober, earnest manner, much more like the control than his platform orations, in which he was inspired by a dramatic power which seemed foreign to him, though its essentials were in him, ready to be stirred up. The spirit of the control is certainly his. He had intense interest in the state of the poor. His delight was to take a run round a poor neighbourhood, and give to those who aroused his sympathy. As the Recorder surmises, we knew him well: having travelled with him 16,000 miles. A.T.T.P. was in India at the time, hence his want of acquaintance with Mr. Gough or his peculiarities. The case, therefore, presents strong indications of spirit control, as the medium has not been one of Gough's disciples, and therefore ignorant of his career or views.

A. T. T. P., we regret to say, is dangerously ill. A pain in the chest seized him a few days ago, and though the controls relieved him of the intense pain, still he remains prostrate.

**MR. EGLINTON AND MRS. HENRY SIDGWICK.**—One of the remarkable things observed in the experience of a busy life is the protestation of Mrs. Henry Sidgwick, which is the basis of Mr. Eglinton's "Appeal." Being a disinterested party, we can look on without the slightest feeling: our interest consists in the psychological problem presented by certain minds taking the opposite views of matters, some of them confessedly without evidence,—and here is wherein the lady's mental state must be regarded as a curiosity; but not a rare one: for the vulgar million believe and disbelieve in the most unaccountable way, without being able to adduce the slightest reason for their contrariety of procedure. But Spiritualists *know*, and can testify to what they know; and they never had a more definite challenge to come forward in a body and state what they do know, from experience, of the writing phenomena witnessed in the presence of Mr. Eglinton. A personal narrative of the attendant circumstances in every case, and the proofs of spirit identity afforded, would produce one of the most valuable monuments of testimony to spirit communion, and the laws which govern it, that has ever been given to the world. We rather feel grateful to the lady for the issue she has raised; and as she has so well "opened the ball," we hope all who have sat with Mr. Eglinton will come forward in a body, and give the valuable testimony which remains in their possession.

**ARCHDEACON COLLEY** takes up a theme which is tabulated in the work of the Church, but is never performed by her ministers. That important department is now undertaken by the Spiritualists; and it is a most vital branch of the subject. Herein is shown the use of practical circle Spirit-

ualism; without it men lose all knowledge of spirit control and the laws of mediumship, and soon the dead level of the Church on all spiritual matters is reached.

**HOMER'S NATIVITY.**—"I am reminded—by the solar characteristics of this great medium, as given in the interesting memoir in last number of the MEDIUM—of Cardan's 43rd Aphorism: 'Whoever is born on the day of the Vernal Equinox at noon, shall by that testimony alone become great in the world.' His career was remarkably in fulfilment of that judgment. Cardan's Aphorisms and the Considerations of Guido Bonatus have just been reprinted by Redway, as edited by W. Lilly in 1675, under the title of 'The Astrologer's Guide?' Death occurring at the Solstice is also a remarkable fact. Can any Artist 'rectify' the Geniture from the leading incidents, and genethliacally show the directing causes of Homer's extraordinary and varied career?—Z."

Mrs. Campbell reminds us of a point we had overlooked in our "Comments" in last issue. At her seance on Wednesday evening of last week, when "Mr. Home" was manifesting to Mr. Burns, Mrs. Campbell remarked that she had no doubt Mr. Home now forgave Mrs. Lyon. Three loud raps at once gave an affirmative response. Mrs. Campbell adds: "I did not know him very well, but I always thought he looked very kind and amiable, and this is why I made that remark."

Christian Editors have many times quoted the statement, that the Queen on one occasion pointed to the Bible, in conversation with some heathen visitor, and alluded to it as the source of England's greatness. Some person, says the newspapers, has lately written to ask to whom this statement was made. Sir H. Ponsonby replied that the anecdote was quite without foundation. Thus another Christian lie has been exploded. Who invented it? A Christian without doubt. Even if it had been said by the Queen, the statement was destitute of truth, that the Bible is the cause of England's greatness. We hope all those pious people who have so industriously propagated this lie will promptly publish the correction. What Christian notion is it which is true: and where is the proof?

The New York *Truth Seeker*, a Stephen-Pearl-Andrews organ, and occasional reporter of the fortunes of the notorious Claffin women, is a somewhat intolerable sectarian print, and thus speaks of John B. Gough:—"He was at all times an orthodox Christian, and an able orator when sober. He did much for the cause of Temperance, both as an advocate and as a terrible example. In this dual role he made money, and died quite wealthy." No man could be more scandalously misrepresented than by the insinuations contained in these few lines. Though the victim of intemperance when young, Gough's advocacy was consistent, powerful, and till death. Like Ingersoll people gladly paid to hear him. We have known him earn £60 in a week, and spend more than the half of it in charity. He had thorough control over his appetites and passions, and worked like a slave for the love of doing good; dropping down dead while at work: yet because he was a "Christian," this dirty sheet must slander him. The death of John H. Noyes, of the Oneida Communists, is noticed quite respectfully; but he had the advantage of being a heretic, and taught that "women should be enjoyed in common." These virtues commended him no doubt to this "*Truth*" Avoider, who is so careful to spice his columns with unsavory jokes. Lechery and Temperance can have but little sympathy with one another.

**TYPE FUND.**—Received from Miss M. Farr, Nottingham, 1s. Thanks for kind words.

An American gentleman writes:—"I have just returned from the long journey 'beyond Chicago,' which Mr. Towns promised me when I was in London."

Mr. F. Omerin desires us to state that he has received so many letters since last week, that his usual engagements have as yet prevented his replying to them all. He craves the patience of correspondents till time will permit him to write replies.

"Longton" writes:—"On June 27, Mr. J. T. Hunt delivered an impromptu address, in one of the rooms adjoining to the London Liberal Club. The subject selected for the discourse was 'Light and Heat: are they substances or properties of matter?' I am not a Spiritualist, but a somewhat interested and I hope unprejudiced inquirer. I must admit that so abstruse and profound a subject, as the one selected for treatment by an illiterate youth of 15 years of age, was handled in a most extraordinarily intelligent manner. After the address a subject, 'The Ocean,' for a poem was determined upon as a further test of Master Hunt's intellectual abilities. Considering the conditions, the impromptu effort was marvellous. I am puzzled, and, searching for a solution of such astounding mental phenomena in the domain of natural law, must candidly confess that my mind cannot satisfactorily account for the high order of mentality displayed by so young and evidently illiterate a medium."



## SPECIAL MIDSUMMER NUMBER.

### NEXT WEEK. — 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.

#### 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.
- 50, Mr. J. Lingford, Leeds.
- 50, Mr. S. C. Hall.
- 50, Mr. Whitehead, Bradford.

Many small orders have been received.

Nine Copies, post free, for 1/-. Thirty Copies for 2/6, per rail, carriage extra.

### AN EXCELLENT WAY TO PROMOTE SPIRITUALISM.

*Mrs. Britten's personal work as a Medium is of thrilling interest. Secure a parcel of next week's MEDIUM for judicious circulation amongst friends. On receiving a List of Names, Copies will be forwarded at 2d. each. All Orders must be received by Wednesday next.*

WEST HARTLEPOOL.—Election of Officers on Wednesday evening, at 7.15.

ASHINGTON.—The School Anniversary will take place on Sunday; Service at 2 and 5.30.

DEVONPORT.—In consequence of alterations being made, services will be discontinued for a few weeks.—Hox. Sec.

LEICESTER.—Mrs. Groom is the speaker on Sunday. The friends will no doubt give her a hearty welcome and a full meeting.

ROCHDALE: Marble Works, July 11.—Mrs. Bailey will conduct a Floral Service on the passing away of Mr. Best, one of our old members.—J. HOLT.

MARYLEBONE: Regent Hotel, 31, Marylebone Road.—The meetings at the above are suspended for the present. They will re-commence about the end of September.—F. W. READ, Sec.

BURSLAM: Newport Street Assembly Rooms, Dalehall.—On Sunday, July 11, Master T. H. Hunt (not yet 16 years old) will deliver addresses and poems at 2.45 and 6.30. On Sunday, July 18, Mrs. Barr, of Hednesford; on Sunday, July 25, Mrs. Roberts, of Walsall.—M. WALKER.

WALWORTH.—The last meeting at 83, Boyson Road, will be on July 18, and the first at 102, Camberwell Road, opposite Addington Square, on Wednesday, July 21. The new place will hold twice as many as the one now in use.

SOWERBY BRIDGE: Spiritual Lyceum, July 11.—Anniversary Services at 2.30 and 6.30, when Mr. E. W. Wallis will give discourses on "Spiritualism, the Religion of Home," and "Spiritualism, the foundation of faith in the Future Life." Choice selections of music at each service. Tea will be provided between the services at 6d. each. All friends are cordially invited.—ALBERT E. SUTCLIFFE, Sec.

HETTON.—The Camp Meeting, on Sunday, July 18, in the Dene Field, (kindly lent for the occasion by Mrs. Munro), will be addressed by Mr. J. G. Grey, Mr. J. Stevenson, Mr. W. Westgarth, Mr. D. W. Ashman. Mr. G. H. Lamb will preside. On Sunday Mr. F. Walker gave an interesting address on "Do spirits take with them different influences; if so do they affect us?"—JOHN PRINGLE, 3, Downs Square.

NOTTINGHAM PICNIC.—The friends at the Morley Hall, Shakespeare Street, are intending to arrange for a Picnic on the August Bank Holiday. It is hoped to be able to bring together as many as possible of Nottingham Spiritualists, and all are cordially invited to co-operate to make a successful and happy gathering. No arrangements have been definitely made, and any suggestions will be thankfully received. Address—J. W. BURRELL, 261, Radford Road, Nottingham.

MIDDLESBOROUGH: Newport Road, July 4.—Mr. J. C. Macdonald's morning discourse in Granville Rooms was on "The nature of God revealed through man." It was full of power and common sense, the audience being spell-bound. The evening meeting in Cleveland Hall was opened with Mr. Macdonald's grand inspirational singing, which did much to enlist the sympathy of the audience. The discourse was on "Good and Evil: Why did the latter rule?" Delineations were given at the close. We have succeeded in retaining Mr. Macdonald for next Sunday, and would advise others to take the earliest opportunity of having him.—H. J. BEVAN, President, 10, Thompson Street.

## AN APPEAL TO SPIRITUALISTS:

### MR. EGLINTON'S SITTERS IN PARTICULAR.

Sir,—I have to-day received from the council of the Society for Psychical Research a copy of their last *Journal*. Although this publication is issued to "members and associates only," by the council forwarding me a special copy, I conclude they have no objection to my publicly referring to the same. Mrs. Henry Sidgwick has chosen—on what grounds she adduces not one particle of evidence—to stigmatise the phenomenon of slate-writing as "clever conjuring," alleging as a reason for so doing, the impossibility of complete observation of the methods under which it is produced! But at the same time the judgment which Mrs. Sidgwick now pronounces (we are not informed whether she speaks on behalf of the Society or only individually) is such an assumption of infallibility of her own powers of observation,—for she coolly says in effect, that the thousands of distinguished men and women who have testified to the verity of psychography are incompetent investigators,—that every person who is convinced of the reality of this phenomenon must protest strongly against such an arrogant attitude. For this purpose I shall be grateful if every one, who has satisfied himself of the genuineness of the manifestations occurring in my presence, will be good enough to forward me their testimony to that effect, allowing me the right to use the same should I deem it necessary. No names would, however, be published without consent. The slight which Mrs. Sidgwick has, through me, put upon the intelligence of all investigators must raise a storm of opposition to such methods as must for ever silence the presumptuous attitude which she has chosen to assume, and if a time is ever to come when Spiritualists are to assert themselves, it is now. I trust my friends from far and near to whom this letter is addressed will, in the interest of the truth, at once respond to the appeal which I make to them.—Yours truly,

W. EGLINTON.

6, Nottingham Place, W., July 6, 1886.

## DEMONIACAL POSSESSION.

The Ven. Archdeacon Colley preached on the above subject at St. Peter's Cathedral last Sunday evening, taking for his text Mark, iii., 14, "And he ordained twelve that they should be with him, and that he might send them forth to preach and to have power to heal sickness and to cast out devils." He said:—

The superfine enlightenment of the 19th century discredits the possibility of evil possession. Those spoken of in the Gospel as being obsessed are now popularly regarded merely as hysterical, epileptical, or insane people who ought to have been confined to a lunatic asylum. But, when we read that Jesus cast out devils, it is impossible to conceive, as some would argue, that Christ accommodated himself to the superstitious fancies of the Jewish age, and pretended to do what he did not do. That bodily possession, or the access of evil spirits to the physical structure of man, anciently existed, is indisputable, for modern instances of the same grievous disorder are not unknown. The Church of England—the most staid and sober, least imaginative and least fanatic of all communions—itsself has made provision against the recurrence of New Testament obsession. Hence the 72nd Canon, giving instructions relative to exorcism, directs what is to be done to cast out any devil or devils. Prayer and fasting are enjoined, notice being given to the Bishop of those afflicted, vexed and possessed, in order that a license may be obtained authorising the minister to proceed to exorcise the evil spirit. Many cases of insanity are undoubtedly attributable to obsession, and all cases of suicide are due to the sudden accession of evil spirits. Bad men are played upon by subtle powers unseen that use or misuse their corporeal senses and appetites to minister to their depraved and still uncorrected will in spirit life. Hell talks through a man when he raves and curses, and a whole legion of fiends sometimes gets possession of him when he is wrought to madness and fury and hate. The language of daily life is expressive of the truth of this. We say he or she acts like one possessed when in tempests of passion anyone loses all self-control. For then a darker control dominates the mechanism of the physical system, and the man, as we say, is beside himself—outside himself—and seven other spirits worse than himself are within, holding foul riot and defiling the temple of the poor victim's body; warping the instrument to play their hideous discords on, and perverting the natural bias of the enthralled will; depolarising the mind from

Heaven by the strong magnetic attraction of hell, that the leanings of the flesh may be towards perdition. So in the end every function of the soul is vitiated, and the Saint of yesterday becomes a veritable Satan to-day, and cries, with St. Paul, "When I would do good evil is present with me."

Most sad are the thoughts that we must think as we dwell upon the subject brought before us in the Gospel for the day. But for our encouragement it is well for us to remember that with evil present with us in every temptation (for, says the Apostle, he is tempted who is drawn away of his own lusts and enticed, and to be enticed necessitates an enticer), yet with the evil everywhere abounding there are countervailing powers and forces in God's unseen universe that stand as glorious off-sets against the mischiefs cited. It is a matter very full of comfort, and a truth that hath many warrants of Holy Scripture, that we have our good angels, the blest emissaries of Heaven. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" "The Angel of the Lord tarrieth round about them that fear Him, and delivereth them." They instil into our minds hope and purity and holy joy to counteract the unseen Satyr's infestations and suggestions of impurity and blasphemy and profanity. They inspire us with aspirations Heavenward, for the soul's true respiration is from the lofty atmospheres of the angel-world—the immortal spirit's native air. And the blest beings of the radiant brow who have gone before us are still watching over us; and they breathe in us their loving hopes and holy thoughts to help and strengthen, succour and encourage us in the dusty way of life. So, as we incline to them, and will to be led by them, our spiritual enemies unseen withdraw; for these cannot endure the heavenly sphere and influence of the good angels we attract. While also, alas! if, on the other hand, we are seduced to give ear to the evil suggestions of our ghostly foes, the angel guides of our life will be forced to leave us. Our celestial associates are unable to remain with us when we are desperately resolved to ultimate in actual sin our dark and wicked thoughts. So our good angel sorrowfully departs, and we are left to storms of passion and tempests of evil, with wretchedness, despair and woe to fall possessed.

Scientific sceptics of course gainsay all these things, and contend that the cases of Demoniack Possession recorded in the New Testament were simply ordinary fits, or phases of epilepsy; though it would puzzle the medical faculty to tell what epilepsy is, so easy is it to cover our ignorance of a matter with a given name, ticketing it with a scientific term to make believe we have explained it and know all about it. But can we conceive that Jesus, knowing he was curing a merely natural disorder in an afflicted child, would rebuke it as a foul spirit, and say to an unconscious disease, "I charge thee to come out of him, and enter no more into him"? Against such an impious suggestion it would be an insult to your intelligence to argue. Indeed we may remark that one of the chief uses of the ministry, as instituted by Christ, was for the express purpose of exorcising those possessed of evil spirits. Thus we read, "And he ordained twelve that they should be with him, and that he might send them forth to preach, and to have powers to heal sicknesses and to cast out devils." Any attempt to discharge the duties of our ministry in respect of exorcism would, however, in these utterly materialistic and Sadducean days, subject a clergyman quickly to an enforced interview with the Lunacy Commissioners; and we can readily imagine how a Bishop would be startled to receive, according to Canon law, and direction of constitutions ecclesiastical, an application from one of his clergy for a license to exorcise an evil spirit. Nevertheless, the fact remains, as stated by the eminent mathematician, the late Professor De Morgan, that the medical and physical explanations relative to these things are utterly insufficient, whereas the spiritual hypothesis is sufficient, though ponderously difficult. Hence it is foolish, and evasive of close thought and philosophic research, to attempt to resolve the instances of demoniacal possession, as recorded in the Gospels or recurrent in modern times, to ordinary cases of epilepsy or insanity. It is true that the powers of evil are chiefly exercised in our day in the obsession of men's minds rather than men's bodies; yet bodily possession is much more frequent than is supposed.

Had we the introspective power of Christ and the early Church, we might discover many innocent victims of obsessing spirits, temporarily possessed, through the sins of their forefathers; the bias of heredity giving a natural plane of action with easy access to the hideous embodiments of family lusts and the unseen genii of some covert family evil;

innocent victims of the passions of their progenitors, who are regarded as dangerous maniacs hopelessly insane. So we might find many capable, under spiritual methods—for this kind goeth not out but by prayer and fasting—capable under Heaven's blessing of being dispossessed, and delivered from the thrall of perdition and evil possession through exorcism, and psychopathic treatment, and angel-help. Hence lunatic asylums everywhere might be thinned of their inmates to an astonishing extent were Christian remedies and apostolic gifts called into play; for said Jesus: "These signs shall follow them that believe: In my name shall they cast out devils." Too materialistic, however, as yet is the age for this. When mania is observed in anyone, medical men begin to weigh the brain and diagnose the mind that is afflicted, whereas 'tis rather the heart that is debased and gone wrong. And we of the clergy weakly acquiesce in the dogmatism of earthly physicians instead of following up the practice of the Physician of Souls. Out of the heart are the issues of life; and it is when this is seriously affected that appalling evils leap forth and monstrous impurities break out to carry defilement abroad with desolation and horror, home corruption and national ruin. The powers of evil cannot debauch the mind when the heart is steadfast and true. It is when the moral nature is warped, when lust and passion find a congenial home in the heart, that the madness of evil and insanity of sin are destructively apparent; and then it is that the bloated, brutal, sensual wretch is positively fiend possessed, and is used as the instrument of hell to carry out its economy of horror here and make hell upon earth. For this is the rationale of evil possession. The unseen powers of darkness return to earth through us, to enjoy the carnal pleasures of the world again. And as we yield our bodies to sensual gratifications (as it seems for self alone), we are really but the degraded channels for vile affections through which impurity ebbs and flows from hell itself. Can we put the matter more plainly? Oh! whether we know it or not, too often do we perilously stand closely related to invisible evil powers. We are possessed of evil tempers, evil thoughts, evil feelings, lusts, concupiscences, envyings, hatreds, emulations, malice, and all the bad brood of evil which in the aggregate of its conglomerate bestial character makes one monstrous devil.

Of Jehovah's merciful bidding angels and ministers of grace defend us; and, in the language of the collect for St. Michael and All Angels, let us pray: "O Everlasting God! who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels alway do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth: *Per Jesum Christum Dominum nostrum.*"—*Times of Natal*, April 14th.

#### OSIRIS AND JESUS: A CENTRAL IDEA.

What is the Central Idea of Osirianism? In the incoming states of Humanity, the central idea of Osiris, the Father of Life everlasting, is characterised by the descent of the New Order of Life-consciousness from within to without, even from the crown to the base of All Life.

It will be discerned, then, that the central idea of Osirianism embraces Aspiration, and all else besides, including the everlasting Father-state of The Life, "which is, and which was, and which is to come." I am the Alpha and Omega, the beginning and the end, saith the testimony of Jesus to the Lord Osiris within him. The Son Horus was a masked figure, like that of the Son Jesus, of the Almighty One. If Osiris was and is the first and the last of all religious life centres on the earth, it follows that Brahmanism, Buddhism, and all other forms, whether of the Vishnu or Christian incarnations, or any other centres, are but the intermediates of The Divine and hidden Sun Ray of Human Life-consciousness.

In the fulness of time or state of the Divine in every age, The Great and Mighty One taketh to Himself new states, from out of the collective whole of the arisen Life differentiations, which for the first time are being evolved on the earth. The Great Sun, Osiris, within, is therefore the Father of the New States, which are in process of descent, as the new Life-degree of consciousness becomes opened up in the receptive soul on earth. These gradually become Osirified without, like unto the Father within, until the Osirified soul is lit up with an entire consciousness. The Osiris is one who knows whence and whither of the actual Way how the Truth and the Life descend and ascend through all states from and to the Father,—a knowledge of which renders the re-



incarnation doctrine unnecessary to account for the inequalities of human life.

The New Order of Life comes from the reflected Light of an inner State, which "never heretofore in the immense eternity hath been opened" to the human capacity. It comes through the glorified Immortals who have opened the New and living Way of communication through the ascension into the more interior Divine state of the God-man, in whom is all in all Pure Love, Wisdom and Power, far above all hitherto known heavens.

The New and living Way in the incoming age reaches to the Tree of Life of an inner degree in the Great Beyond. The Osirified ones may know how and when the Life comes and goes through the transformed soul in the states of preparation into the embodied form through the parental medium of out-birth on to a superior plane of spiritual capacity. The purer spiritual race may develop the life upwards and inwards as well as into new outer states. They may assist others to rise, who derive the inspiration of their life from the secondary offshoots of the Ray. These are necessary to carry the Life more into the externals, to develop it downwards into nature, as a future base of spiritual upliftment. When rightly understood, the first-born of many brethren of the New Order of Life in every age, after having entered into the new states of an inner degree of the Father,—these through their right to the Tree of Life, as the Eather hath Life in Himself, so have they the power to communicate the Life direct from the Fountain-head. A way of access to the Father-state is thus opened; hence the Son of God, the Humanity of the ascended Ones as a Whole, are mystically personified under the masked figure of Jesus, who is unwittingly addressed and prayed to as "THY GLORIFIED HUMANITY," "Thy Divine Humanity," &c., "by which all may approach unto thee and be eternally saved," as in the Swedenborgian Litany. Yet if we show them the real constituents of that Glorified Humanity, to whom they pray as the only way of Life, how few are there of any Christian sect who are ready to receive the Truth, even as it is in Jesus. This must be so, when men worship appearances instead of realities. Is there one Christian who really knows the Way of Life in the true sense?

WILLIAM YEATES.

#### ORTHODOX DOGMAS AND SPIRITUAL TEACHINGS: A CONTRAST.

BATLEY CARR: JUNE 27.—The spirit-guides of Miss Keeves addressed a full and attentive room for an hour, on three subjects chosen by the audience: "Behold the Lamb of God, which shall take away the sins of the whole world"; "Light, Love, and Liberty"; and "What advantage has the teachings of Spiritualism over Christianity?" The inspirers dealt with the last first, and said, that Spiritualism was superior to Christianity, because it was founded on Knowledge, and not belief. It taught of salvation through works, not faith. It taught of a loving God, who manifested His presence to-day as much as ever He did. It gives proof of the immortality of the soul, which Christianity cannot do. It claims that the works of healing performed by Jesus and his apostles, and which were promised unto all of them that believed, had never been withdrawn, but were in the world to-day, and were being exercised daily for the amelioration of humanity by the despised Spiritualist. It teaches of a God of justice, love, and wisdom, who will deal justly with all His children; and that eternal progression is the destiny of all souls. Dealing with "Light, Love, and Liberty," they said how necessary is light. We are told in the old book that one of the first creative acts was to divide the light from the darkness. Humanity is to-day continually called upon to use its reasoning powers, to separate the light from the darkness, truth from error, the wheat from the chaff. You read of God making all things good and beautiful, and there was no one to enjoy it. He created man, and gave him an helpmate, woman. When He had done so, and saw that all was good, He imposed certain acts of obedience, and He created a tempter to tempt them, which He knew all the time would be too artful and strong for them to withstand. After they had fallen, as He knew they must, He drove them forth out of the garden, and cursed their seed for ever. Oh! how humanity needs light to detect the error, the falsehood, which is here taught them for truth. What a libel on the character of a loving, All-wise God, to teach that He made man weak, and knowing in what part he was weak, to apply a pressure to break him, and then curse him for being what He made him. Now a mother, having a prodigal, hopes against hope, and prays continually that his wandering feet may be arrested in their downward course, and that he may come unto the arms that have ever been open to receive him; and the more he unheeding strays, the more are her arms stretched out to save. And are the children of God more loving than He? What presumption, error and bigotry are born of creeds! "There is none good but one, and that is God." The mission of Spiritualism is to bring us light, and teach us of the love of God, and inculcate it, that it may become part of the lives of humanity, as day by day we dwell on earth, that man may deal more justly and honourably one with each other, instead of his hand being lifted against his brother: so shall liberty of thought, the right to reason for ourselves, be conceded to all. We live in days of more liberty now than did humanity in days gone by. The spirit of the times has somewhat changed, else Christian bigotry and persecution would not allow us to meet in that room to hold converse

with those we have mourned as dead, lost, gone from our sight and family circle for ever. But this light, love, and liberty shall continue its works, and spread over the earth until all shall know that God is love, justice, and wisdom, and that there is no death, but eternal life and progression for all. Speaking on the first subject, they said that their previous remarks had in a measure dealt with this subject. "Behold the Lamb of God, that shall take away the sins of the whole world." How shall he take them away? By belief? By faith? No, he shall take them away in so far as his teachings affect the heart unto righteousness. You read that when Jesus was travelling to Jerusalem he passed through Jericho, and a certain man named Zacchæus, who was chief among the publicans, desirous of seeing Jesus, climbed up into a sycamore tree to see him as he passed by; and when Jesus was come nigh he looked up and called him to come down; and the teachings of Jesus had such an effect upon him that Zacchæus said: "Behold, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." And Jesus said unto him, "This day is salvation come to this house." Here you will perceive that salvation was come unto the publican, not of belief, but through the charitable words of Jesus stirring the inner nature of Zacchæus to give one-half of his goods to the poor and needy. And so deeply was he moved that he added that if he had taken anything from any man by false accusation, he would restore him four-fold. This was salvation from selfishness; and they wished people saved not only from selfishness, but from sin in all its phases. But unless the desire to do right, and make amends and restitution for the wrong we have done, take deep possession of the mind, we may pray unceasing for forgiveness, and it will be of no avail. God works by immutable laws. It is the law of fire to burn, and if we put our finger therein, and pray never so earnestly, it will burn us, and we shall know for the future to avoid approaching it too near. If a weak ship is caught in a storm, and is not strong enough to withstand the beating of the huge billows as they dash upon her, though all the souls on board pray, it will not save them from a watery grave. But these misfortunes have a good effect, inasmuch as they cause man to think and exercise his ingenuity in building larger, stronger, and more trustworthy ships. So life and prayers must be practical to be of any good. A house was consumed by fire; a little child made its appearance at one of the upper windows calling piteously for help. A man was seen on his knees praying for the Lord to save the child. A rough-looking man seeing him, bade him get up and save the child himself. He continued at his prayers. The rough-looking person sought a ladder, reared it against the burning pile, and mounted amidst smoke and flame and succeeded in rescuing the child. Say you which of the two prayed the most effectually? The man on his knees; or the one who sought the ladder, and rescued the child? It is not those who say Lord, Lord, that are saved, but those who do his will.

ALFRED KITSON.

#### PROGRESS OF SPIRITUAL WORK.

SEGHILL: JULY 4.—Mr. W. Armstrong, of Newcastle, in an address of half an hour, detailed his experiences as a medium himself, and part of what he had observed through Mrs. Mellon, Miss Wood, and Mrs. Esperance, to a delighted audience. His experience covered a period of thirty years, which had been full of the most marvellous phenomena. He first had to satisfy his own mind as to its reality and source; and this he did by various experiments of his own contrivance. He suspended a piece of metal on a string in a glass jar, and held the string a short distance from it, and thus got messages by naming the alphabet. In some cases information was given foreign to his mind. He warned all mediums against keeping bad company; all kinds of influences entered into the circle. As an illustration he knew two mediums who lived above a spirit-bar; and on one occasion both mediums smelled of spirituous liquor after being controlled; and it was known that they had not taken any such stuff before the sitting began. They were obliged to remove to another house. He had also been once lifted about one foot by spirit power. All his experiments at first were conducted in the light. As the result of his whole experience in this line, he had to advise one and all to enter the investigation with the purest motives, and satisfaction was sure to follow. He had nothing to regret of after his lengthened experience, but much to be thankful for. Mr. Armstrong is thus a grand monument on behalf of our Movement. From other sources of information we have learned that Mr. Armstrong has "a name in heaven," he is respected and well-known by many of the controlling spirits, all over the country, for his special work in the materialization phase of mediumship. He is not like some which we know of who have "soured on the spirits," by being at first too much elated by what they saw and felt; and now it may be said of such persons: "Their last state is worse than their first." With Mr. Armstrong, his path has been that of the just man, which shineth more and more into the perfect day.—Geo. FORSTER, Sec.

PORTSMOUTH: Assembly Rooms, Clarendon Street, Landport, July 4.—Mr. J. Horstead was controlled by "a spirit," who gave the invocation, after which he was controlled by "Judge Edmonds," who took for his subject, "Mystery, its Definition," which he handled in a masterly manner. The control also gave us a sketch of his earth-life, of his ideas of the immortality of man, previous to his investigation of Spiritualism, his remarkable experiences as an investigator, and of the great change it made in him. The address was very interesting, and was much appreciated.—Mr. Horstead then in his normal state gave clairvoyant descriptions of spirit friends present, which in two cases were recognised. Mr. Horstead was then controlled by "Tom Hood," who took for his subject, "Soul teachings." The address was rendered with remarkable pathos, which captivated the whole assembly, who were unanimous in thinking it a great oration. Mr. Horstead then entertained us with "Thought-reading." He stated what were the thoughts of four persons, two of which were acknowledged. There were thirty-five present. The promises of the guides are being strictly fulfilled, and we are making great progress.—WILLIAM GRAHAM, Conductor.

PENDLETON: Temperance Club, Withington Street, July 4.—Mr. W. M. Brown's subject in the afternoon was, "Human kindness," evening, "Spiritualism, a fact, a mystery and a science." The guides treated these subjects in an able manner.—J. H.

**OLDHAM:** 176, Union Street, June 27.—Parents were urged to form a Lyceum; the inconsistency of sending children to orthodox Sunday schools being vividly pointed out. Eleven clairvoyant descriptions were given in the afternoon, nine owned; thirteen in the evening, eleven owned.—J. MURRAY, President, O.S.S.

**HEYWOOD:** Argyle Buildings, July 4.—Mr. Postlethwaite gave psychometric delineations in the afternoon from handkerchiefs handed up by the audience. They were surprisingly correct descriptions of character in nearly all cases. One of our friends was described as "blunt," he is decidedly the reverse; but the gentleman through whose hands the handkerchief passed in reaching the medium, can lay claim to that characteristic.—E. ELLIS.

**SUNDERLAND:** Back Williamson Terrace, Monkwearmouth, July 4.—Morning meeting was addressed by our local medium, Mr. Hoy. Evening meeting was held in the Avenue Theatre, when Mr. Morton, of Chilton, recited a very nice poem entitled "Margery Miller," following with an address on the views of the Christian critic with regard to Spiritualism, to a highly appreciative audience.—R. P. T.

**CRAWSHAWBOOTH:** July 4.—The audience in the afternoon chose for Mrs. Butterfield, "Is Spiritualism a doctrine taught in the Bible? If so, how is it that it is only of recent date?" It was so exhaustively treated that no questions were asked. In the evening, "Nearer, my God, to thee!" was the subject, which was also eloquently treated, and people are beginning to question the truth of old doctrines and dogmas. There were between 700 and 800 at each meeting.—E. PICKUP.

**WEST PELTON:** Co-operative Hall.—Election of officers: Mr. E. Gransbury, President; Mr. C. Branthwaite, Vice-President; Mr. J. Storey, Treasurer; Mr. T. Alderson, Secretary. The Children's Progressive Lyceum has at present fifty members. Any literature kind friends may have to dispose of, will be gratefully acknowledged by the Conductor, Mr. T. Alderson (address below). The Anniversary will take place on the 25th, when Mr. J. G. Grey will take part. Our Co-operative friends have redecorated the hall for the occasion. It is clean and beautiful, and we would be glad of the portraits of mediums, or other pictures, to hang around the walls.—THOS. ALDERSON, Sec., 22, Edward Street, West Pelton, Chester-le-Street.

**PLYMOUTH:** Notte Street, July 4.—At the morning circle Mr. Hill's guides spoke well on "The Two Worlds," and of the willingness of the spirits to demonstrate the immortal life, notwithstanding man's indifference. Great power was felt at the table in the afternoon, a sitter earnestly desiring us to have the real possession of the spirit within, by showing it more in our lives and actions. Mr. James's guides dwelt in the evening on "Charity," which was not composed of silver and gold, but would cause a man to sacrifice his own life for the sake of his fellow man. It teaches us to forgive, and have an earnest feeling of love for all we came in contact with.—W. DABON, Sec.

**SPENNYMOOR:** Central Hall, July 4.—Mrs. Yarwood gave two addresses on Spiritualism generally, showing the benefits to be derived morally from an earnest, truthful and impartial investigation of its phenomena; also giving good advice to investigators, and to mediums especially, as they are more subject to the various influences with which they come in contact. After the addresses Mrs. Yarwood gave nine descriptions of spirit-friends, all of which were recognised by relatives and friends present. Some of the descriptions were very striking—recognised on the instant. Mrs. Yarwood leaves a good influence and a kindly opinion of herself here.—CON.

**MANCHESTER:** Temperance Hall, Tipping Street, July 4.—Mrs. Groom gave a grand treat: she was more interesting than at any previous time. Mr. Jones presided. The morning subject was "Thoughts from the Spirit-world," under the control of "Mary Carpenter," the philanthropist, who relieved her brother's sufferings ere he left the body. We were told to think more of the spirituality of the people, and less of pleasing the bodily senses, which is selfish, fosters disunion, and is an impediment to the progress of Spiritualism. All should work hand in hand, giving each other sympathy. The mere Sunday worship of the Christians, was declared to be the cause of materialism. Great political names were alluded to, also the work accomplished by Mr. J. Burns in defusing a knowledge of Spiritualism. The descriptions of spirit surroundings given were all recognised. The hall was crowded in the evening, and the subject, "Ancient prophecy and modern knowledge," was handled in a masterly manner. It proved to be a subject affording vast scope for thought: the omnipresence of Deity, His impartiality, and the justice shown in Heaven's rewards to earth's children, were beautifully illustrated. Nineteen spiritual descriptions were given, and all recognised.—G. HILL, 92, Brunswick Street, Ardwick Green.

**HUDDESFIELD:** Assembly Rooms, Brook Street, July 4.—Mr. Tetlow answered questions in the afternoon; all having reference to Spiritualistic truth, with one exception—"Would the granting of Home Rule to Ireland benefit England?" The control said it would, but he reminded the audience that at the beginning of the present year he had stated that this year would be one of turmoil and trouble, and that this question of Home Rule would not be settled as easily as many thought, but that although it would be defeated it would not be extinguished, but would only take a step backward preparatory to the final leap on to victory.—In the evening the controls gave a most eloquent discourse on "The Ten Commandments." The controls disputed that they originated with Moses, for they were to be found in substance in writing prior to Moses; in fact they could not possibly be produced spontaneously, for the truths contained therein could only be the outcome of a long period of civilization. This was most powerfully and clearly argued out, the controls taking each command separately, and demonstrating that one and all were produced as occasion required, in fact, they were great reforms promulgated by a progressive people, and not the outcome of any one man's genius.—J. B.

**COVENTRY:** Edgwick, Foleshill, July 4.—Meetings, morning and evening: mediums, Mrs. Smith and Miss Lucy Carpenter. One of the addresses dealt with the progress of religious freedom and religious ideas, the controlling spirit pointing out that men were not now satisfied with the religious teachings doled out to them. A spirit of enquiry was abroad, and men were yearning after something which should be more satisfying than the current dogmas, and if they could

not get what they were craving for they would take up a negative position in respect to all religious matters. Spiritualism, although disbelieved and ridiculed by many, was cited as the teaching most competent to satisfy enquiring minds, proving as it did in a scientific manner the reality of a spiritual existence. Another control argued out the fallacy of orthodoxy, asserting that the theory of the atonement was not believed by all its preachers, who oftentimes dare not preach all they knew. The extreme heat interfered greatly with the facility of the controls.—CON.

**JERSEY:** July 5.—At the invitation of our respected President, we obtained a temporary release from the pursuits of business on Wednesday last, and proceeded into the country to enjoy the "gospel of pure air." Consistent with Mr. Metherell's well-known hospitality, we were liberally regaled with an excellent repast, which I need hardly say was thoroughly enjoyed. Before and after tea the members wandered about the picturesque neighbourhood, breathing the pure uncontaminated air, and admiring the wonderful works of nature, which may here be seen in all their rugged grandeur. After a most delightful day the members returned to town, the better able to enter into the affairs of this life, because of their exhilarating holiday.—MULTUM IN PARVO.

**CROMFORD and district:**—On Monday, July 5, Mrs. Groom kindly gave us a call, and a well filled room of anxious enquirers were treated to witness, and to listen to, what our spirit friends can say and do, with a proper instrument, to convince us how real life is beyond the grave. "George Dawson" disposed of the "Resurrection" trash in such a manner that even the first visitors to our meeting will never forget the grander teachings by Spiritualism on this important part of the Christian's otherwise idea of death. "How spirits control: and how are we to know the true guide of the medium?" was a question of importance to new enquirers, and was very cleverly treated. Poems, delineations, &c., were given, and all acknowledged with thanks, the pleasant and instructive evening Mrs. Groom had been the means of our enjoying. I feel sure she has forged one more link in the chain that is being here and everywhere made to bind all men to God in unity, love and peace.—W. WALKER.

**BACUP:** July 8.—Mr. Harper presided. Mrs. Butler's subject in the afternoon was "Where is Heaven?" The guide, when a child, had been taught by mother that heaven was beyond the sky, with pearly gates and streets of gold; but it had been said, "the kingdom of heaven is within you"; heaven was what mankind made it by their lives. Spirit communion, revealing the spiritual world, was regarded as an established fact, both in ancient and modern times. In the evening, various spirits gave their experience. One said he had been an infidel, but if he had known anything about Spiritualism it would have been to his advantage. The narratives were interesting to investigators; and Mrs. Butler produced an excellent impression.—JESSE VENABLES, 8, Rose Hill Cottages.

**DEVONPORT:** 98, Fore Street, July 4.—The service was conducted by the controls of Mr. Tozer, who dwelt on "The Prodigal's Son." In the evening Miss Bond's controls gave a short discourse explanatory of the work of spirits, especially with reference to those whose duty it is to return to the earth-plane, and give forth that knowledge they have gained in the spiritual world, a portion of which taught that men must have freedom, and not be bound as in the past. The present is a time when men should strive for liberty, freedom and equality.—HON. SEC.

**WEST HARTLEPOOL:** Druids' Hall, July 4.—At 10.30 Mr. Wardell gave a reading on "Man's destiny in a future life," by J. Page Hopps. Evening at 6.30 Mr. Lamb discoursed on "Religious aspects of Politics," an appropriate subject for this, the greatest crisis that has ever come upon our country. The very important bearing of Politics on the moral, social and spiritual condition of the people was dwelt on. Without laws of justice and equity an unhealthy and disturbed condition of the social mind is induced. Righteousness exalteth a nation, then let us do our duty to our fallen brothers and sisters of Ireland, that "we," linked by a closer brotherhood, may indeed be exalted to a higher and happier condition in life.—W. SAYER, Cor. Sec.

**SOUTH SHIELDS:** 19, Cambridge Street, July 4.—Mr. G. Waggitt spoke in the morning upon "The Supreme Covenant." In the evening Mr. M. E. Darby delivered a very interesting and instructive lecture upon "Greek mythology," affording great scope for meditation and enlightenment to those thoughtfully inclined.—J. R.

**MIDDLESBOROUGH:** Lyceum, July 4.—Opened with singing and prayer, readings and silver-chain recitations. Calisthenics and marching being almost a failure from the heat, we formed into groups for lessons. Mr. Roeder gave his members a lesson on Physiology, and received exceedingly good answers; this group is improving very much. Mrs. Vary gave instructions on Phrenology, receiving good attention from her members, who are always willing workers. Ocean Group was taken charge of by Mr. Wright, of Stockton, who was on a visit to our Lyceum, and who nobly did his duty in the way that he conducted its members; it was quite a treat to hear of their answers. Sea Group, led by Mr. Vary, had Geography. Mr. Neesham led River Group, and although his members were limited to two, yet the answers were good. Mr. Brown, in the absence of Miss Brown, who is ill, took charge of Lake Group; and managed exceedingly well. Mr. Evans with his tots gave every satisfaction. Our attendance has fallen off of late, owing no doubt to the fine weather. Our members were forty-two, leaders five, visitors five. After singing we removed badges and closed with prayer.—A. V.

A country correspondent would pay half-price for a copy of the *Banner of Light* weekly. Apply at the Spiritual Institution.

#### JUST PUBLISHED.

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## A SPIRITUALIST'S DEATHBED AND FUNERAL.

MRS. WINDO, CARDIFF.

One more link has been formed in the chain between the angel and material worlds in the passing on of my dear mother on Wednesday night, June 9th, at the age of 67, after a long and painful illness.

Long before the change came, however, her eyes had been opened, so that she could see on both sides of the veil. In almost her last conversation with me on Wednesday evening, she said she knew death was no separation—*only of the body*—that our spirits would be more closely united.

The casket containing the remains were deposited in the family burial ground, at Cowbridge, on Whit-Monday, and after the burial service of the Church was read, the following invocation, given expressly by Mr. Wallis, was read over the grave by myself, in accordance with her wishes:—

Spirit Supreme! Life of all Life, and Source and Soul of Goodness, Truth and Love: Thou Light of our darkness, and comforter of our sad and stricken hearts, we reverentially turn our face to Theeward in filial affection and trust. Thou art our strength and stay, a never failing Sun of life and blessing. In our weakness and in our weariness as children we cry unto Thee for strength and rest. Oh! may Thy love, the consciousness of Thy presence, the realization of Thy goodness be more truly felt by us now and ever! May we *know* Thee; feel that Thou art very *near* unto us; may we, chastened, softened and uplifted by our present sorrows and trials, feel Thee a very present Comforter and Spirit of peace moving within us, and saying unto the storm of feeling and the tempest of emotion, "Peace, be still." And in that blessed calm may we feel Thy love and power, and know that Thou art ever with us, and doest all things well.

O Father! we thank Thee, and would ever be grateful to Thee, for the lessons of sorrow, the benefactions of pain, and the spiritual illuminations Thou dost send us through the ministrations of trial, even of the death change. We bless Thee for life with its powers, its unfoldings and educations. We bless Thee for the ministrations of sympathy and the softening, humanizing and harmonizing influences of failure and suffering; for the weakness in ourselves which teaches us patience, humility and forbearance; and for the needs of those around us which claim our pity, help and love. We thank Thee for the Inspirations which have taught us to know these truths. We thank Thee for the Revelations which have shone through the clouds of error and darkness, responsive to our heart's hunger and hope, lighting our pathway and making known to us the presence of loving souls of the Immortal Life, ready to minister unto us, to encourage aid and bless. We thank Thee, now and in all true love, for the baptism of this Angel Revelation—for the knowledge of Spirit-life and presence and power, for our spiritual uplifting and the good of humanity. We would thank Thee for Life, for Death, for Immortality. We yearn for the blessings of Thy Spirit. Our souls go out in one earnest aspiration for light, for strength, for truth. Oh! teach us, lead us, and help us to become more teachable, more spiritually-minded; and may the present hour, with its sacred offices of love, be a sanctifying experience, and prove a source of new power, another link with the spiritual, a new fount of Inspiration to live nobly, purely, sweetly, as befits those who know and love and trust Thee, their Father and their God.

GEO. D. WINDO.

4, Wyndham Street, Canton, Cardiff, 15th June, 1886.

THE SPIRITS' MISSION.—Discourse through Mrs. Harvey.—Subject—"What is our mission to Humanity?" The control said: We come to this and other circles to benefit humanity. The spirit friends do not confine themselves to one circle; we call this *our* circle, because we are the guides of the medium. You must not think that none but mediums have guides. Everyone has spirit guides. There are good and bad guides. Each of you has guides, who would prompt you on to do right: while there are those, very near, who would seek to lead you wrong. Our mission is to give advice, which shall counteract the satanic influences. There are those in the spirit-world, who, if allowed to control a medium, would tell you lies. Our mission is to drive away the old theory, which binds many down: to make the poor love those in high places, and the rich consider every poor brother. Men are permitted to go to your Parliament, who have selfish motives. You, who have influence, try to send up those who consider others before themselves. The spirit-

world is doing its work; and will make them allow to every country and individual the same liberty. May heaven bless the "Grand Old Man!" He has a grand principle within. He will always have opponents; but he is, and will be, helped by the spirit-world. Though he does not act, as we should wish, in spiritual matters, he *knows* he will have a grander life in spirit. Though you are anxious about this measure, we, in the spheres, are doubly anxious. We know the time will come, when there will be equal rights and privileges for all here, as there is in the Spiritual Spheres. May God help you to let your light shine, for his great name's sake.—MARGARET FARR, 64, East Lamartine Street.

## "IN THE WATCHES OF THE NIGHT."

—Nay, 'twas not a dream: my Soul set free,  
Quiv'ring I stood upon the strand of life,  
Where waves roll on to all eternity—  
A fugitive from sin and care and strife.

Before, the way was light, exceeding bright,  
And leading upward to the "Gates of Gold";  
Behind, the earth—in mourning robes of night—  
Clouded by sin and miseries untold.

"Is't mine to choose? Then earthward be my way,  
"My lot in part with them, 'the lost,' to share."  
This to my Spirit Guide my Soul did say,  
And looking earthward pity drew me there.

So sweetly did that Guardian-Spirit smile!  
Infinite love and tenderness combined:  
And, gazing on her angel-face the while,  
A far-off memory waken'd to my mind.

"Sister!" I said, "and art Thou come again,  
"After long lapse of years, sweet Sister mine?"  
"Is't Thou who oft did'st soothe and chase my pain,  
"With song and sympathy in childhood's time?"

"And all these long, long years—Thou art not dead?  
"Nor e'en forgotten how Thou read'st to me,  
"And filled with fancies pure my childish head,  
"And taught me all I love of poesy?"

Soft answer breathed out from her soft eye,  
Speech was a thing unneeded in this sphere;  
Sympathy, the watchword of Infinity,  
The bond that links together all things dear.

"That chill, sad day I well remember me,  
"But yesterday it seems, yet long ago,  
"My child-mind wondered at death's mystery,  
"And shuddered with unutterable woe.

"A flow'r so lovely to so soon decay:  
"Oh, how my tender heart did bleed for Thee!"  
"Say, of the grave had'st Thou that self-same fear?  
"Is it so cold and dark, O Sister, dear?"

Her smile said, "Nay," so sweet it led me on:  
The "Gates" roll'd back, we both did enter in,  
And, like a psalm, the Immortal Song  
Was chaunted by a choir of seraphin.

But still my thoughts did earthward constant turn,  
That cry of human anguish pierced its core,  
Nor could my Soul such utter anguish spurn,  
When of all glory *pity* moved it more.

"Sister—that cry! Oh! earthward let me go,  
"And fight the fight for human-kind begun!"  
"Grant me the power to stay one deadly blow,  
"Content I give my Crown for the work done."

Rang out the psalm more grandly than before!  
And, folding me an instant to her breast,  
The will grew strong within me more and more,  
Of her own strength imparting courage, rest.

She prest my hand, and murmuring softly, "Go!"  
Backward I turned to poor mortality,  
Then, as the "Gates" were closed, this World of Woe  
Rose up again before my chastened eye.

And now, refreshed, have I both will and power,  
My life-task to make perfect upon earth;  
And, sacredly, I hold it as a dower,  
Beyond all mortal price and human worth!

CAROLINE CORNER.

As we go to press, a letter from Mrs. Yeeles, South Shields, informs us that she will arrive in London on Saturday, and will visit some of the meetings on Sunday.

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JULY 11th, 1886.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Miss Godfrey.  
 HOXTON.—128, Hoxton Street, at 7.  
 ISLINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.  
 PADDINGTON.—6, Rundell Rd., St. Peter's Park, at 7, Mrs. Treadwell; Wednesday, at 8.  
 SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11 & 7, Sitings.  
 Thursday and Friday, at 8, Sitings.  
 STEPHEN.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.  
 UPPER HOLLOWAY.—Mrs. Hagon, 148, Marlborough Road, Holloway Rd. See Advt.  
 WALWORTH.—83, Boyson Road, at 7, Mr. J. A. Butcher, trance address. Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mrs. Cannon.  
 WEST KILBURN.—28, 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.  
 ST. PANCRAS.—31, Stibington St., Clarendon Square, Tuesday at 8, Mr. Towns, Clairvoyance.

## PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5.30 p.m.: School Anniversary.  
 BACUP.—New Meeting Room, at 2.30 & 5.30: Mr. John Walsh.  
 BARNOLW-FURNES.—80, Cavendish Street, at 6.30: Mr. J. Walsley, Sec.  
 BAYLEY CARR.—Town Street, 6.30 p.m.: Mr. Peel. (Also at Otley Road.)  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Cowling; Tuesday, Mr. Kneeshaw.  
 BIRMINGHAM.—Ozella Street Schools, at 6.30:  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.30.  
 BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: No Information.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Morrell and Miss Patefield.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 10.30, 2.30 and 6, Mrs. Yarwood.  
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Peel.  
 448, Little Horton Lane, at 2.30 & 6, Mrs. Butler.  
 Milton Rooms, Westgate, at 2.30 and 6: Mr. Tellow.  
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Crowther.  
 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.  
 CRAWLINGTON.—At Mr. B. Winter's, Fresholds, West Cramlington, at 6.30, Local.  
 DERRY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.  
 EXETER.—The Mint, at 10.45 at 6.30, Local.  
 FELLING.—Park Road, at 6, Circle for Members and Friends.  
 FOLDSHILL.—Edgwick, at 6.30, Local.  
 GLASGOW.—30, West Campbell Street, at 4, Lyceum; at 11.30, Conference; 5.30, Open-air speaking in front of Hall; 6.30, Mrs. Wallis.  
 HALIFAX.—1, Winding Road, at 2.30 and 6, Miss Keeses. Monday, at 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HASTON.—Miners' Old Hall, at 6 p.m., Mr. J. James.  
 HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. W. Nuttall.  
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. Johnson.  
 KNIGHTLEY.—Lyceum, East Parade, 10.30, 2.30 and 6: Mrs. Britten; also Monday.  
 JESSY.—68, New Street, Fortnightly General Meetings.  
 LANCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30.  
 LEADS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30, Mr. Kneeshaw. Also 9th and 10th.  
 Oriel Hall, Cookridge Street, at 2.30 & 6, Mr. J. S. Schutt.  
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Mrs. Groom.  
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Miss Keeses. (Also Halifax.) Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.  
 LOWESTOFT.—Daybreak Villa, Priests' Street, Beccles Road, at 2.30 and 6.30, Local.  
 MAIDLESHIELD.—Free Church, Paradise Street, 2.30 & 6.30: Mrs. Burgess.  
 Fence Street, at 2.30 & 6.30: No Information.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. H. Boardman; at 2.30, Circle.  
 MIDDLEBROUGH.—Newport Road, at 10.30, Granville Rooms; at 6.30, Cleveland Hall, Mr. J. C. Macdonald.  
 MOSLEY.—Mission Room, Church Street, at 2.30 and 6, Local. Monday, Mr. Kneeshaw.  
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 9.30, Mr. Wood's healing class; at 6.30, Mr. Wm. Grieves; at 3, Meeting on Leazes.  
 NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ornsby; at 6.15, Mr. J. Livingstone. "What is true Religion, and how are we to attain to it?"  
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 OLDHAM.—178, Union Street, at 2.30 & 6, Mrs. Green. Tuesday, Circle.  
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 2.30 and 6, Mrs. Taylor.  
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.  
 PEGWOOD.—Mr. W. Holland's 67, Cavendish Place, at 5.30, Circle.  
 PENIDLETON.—Temperance Club, Withington Street, at 2.30 and 6.30, Mr. Postlethwaite.  
 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.  
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Mr. and Miss Greenall.  
 Marble Works, at 2.30 and 6, Floral Service. Tuesday at 8, Circle.  
 28, Blackwater Street, at 2.30 & 6 p.m., Mrs. L. Bailey. Wednesday, Circle, 7.30.  
 BALTASH.—At Mr. Willisroft's, 24, Fore Street, at 6.30.  
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: No Information.  
 SOUTH SHIELDS.—19, Cambridge Street, at 11, Open; at 6.30, Mr. W. Murray.  
 SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 2.30 & 6.30, Anniversary.  
 SPENYMOOR.—Central Hall, at 2.30 & 6: Mr. Walker.  
 SUNDERLAND.—Back Williamson Terrace, Monkwearmouth: at 10.30 & 6.30, Mr. McKellar.  
 TUNSTALL.—13, Rathbone Street, at 6.30.  
 WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Mr. Wardell.  
 WEST FELTON.—Co-operative Hall, at 2 and 5.30: Mr. W. Westgarth.  
 WISKEY.—Hardy Street, at 2.30 & 6, Mr. A. C. Holmes.  
 WISBECH.—Public Hall, at 6.30, Local.

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## MONTHLY LIST.

OLDHAM: 176, Union Street, Sundays at 2.30 & 6.—Speakers for July: 11, Mrs. Green; 18, Mr. Wm. Brown; 25, Local.—J. MURRAY, President, O.S.S., 7, Eden Street, Frankhill.  
 BRADFORD: Milton Rooms, Westgate, Sundays at 2.30 & 6.—Speakers for July: 11, Mr. J. B. Tetlow; 18, Mr. Hepworth; 25, Mrs. Wade.—A. ATKINSON, 70, Oswald Street, Brown Royd.

## MRS. WELDON'S TOUR.

HULL: June 28, Theatre Royal.  
 LINCOLN: July 5, 6 & 7.  
 DERRY: July 8, 9 & 10, Lecture Hall.  
 NOTTINGHAM: July 12, Theatre Royal.  
 BIRMINGHAM: July 19, Grand Theatre.  
 COVENTRY: 26, 27 & 28, Theatre Royal.  
 WORCESTER: 29, 30, & 31, Theatre Royal.  
 WOLVERHAMPTON: Aug. 2, Theatre Royal.  
 BATH: Aug. 8, Theatre Royal.  
 BRISTOL: Aug. 16, Prince's Theatre.  
 PLYMOUTH: Aug. 23, Theatre Royal.  
 TORQUAY: Aug. 30, Theatre Royal.  
 SWANSEA: Sept. 6, New Theatre.  
 CARDIFF: Sept. 13, Theatre Royal.

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

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MR. E. W. WALLIS'S APPOINTMENTS.—Applications should be addressed to 60, Langside Road, Crosshill, Glasgow.

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