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EMMA HARDINGE-BRITTEN.

SOME PASSAGES IN THE LIFE OF EMMA HARDINGE-BRITTEN.

[The following extracts are taken from a memoir of Mrs. Hardinge-Britten, written by her life-long friend and occult associate, the author of "Art Magic." The memoir was prepared for publication in a foreign periodical, but its completion having been delayed by unforeseen causes, and Mr. Burns having frequently requested permission to add a brief sketch of Mrs. Britten's career to the biographical notices that have already appeared in the *Medium*, one of the readers of that paper has undertaken to make the following few excerpts from the memoir in question. It must be added, however, that the mere fragments which are here presented cannot do the smallest justice to the charming style of the original writing, or the marvel and interest of the memorable life, of which these passages give only a slight and most imperfect sketch.]

In an address given some years ago in San Francisco, by Mrs. Emma Hardinge-Britten, on the subject of "Death," the speaker said:—"Truly we may die many times in one brief mortal existence! Death is a radical change of state; an alteration of the conditions of being, but one so entire, that whilst the functions of mind which make up the sum of individuality are preserved, the influences which bear upon the mind of the individual are completely altered.

"The molecular changes, which break up the body and separate it from the indwelling spirit, are only the death of the mortal form, or garment of clay we wear, but the effect of the change from the earthly to the spirit-life, is not greater than that which may take place from time to time in our feelings, purposes and perceptions. In this sense, therefore, we may experience many deaths during our one brief sojourn on earth. I could, if I would, illustrate this position fully in my own history, for I have died many times, although my spirit has not yet quitted its earthly tenement.

"I am the same *individual*, but in no respect the same *thinker* that I was ten, twenty or thirty years ago. I died a complete death the first time I ever crossed the waters of the Atlantic; in short, I landed on the shores of New York a being wholly different from the one who left London a fortnight before, and since then I have died many times to the past, and been born many times again." *

Such are the opinions expressed by one whose eventful career has given her abundant opportunities of confirming her theory, and such are the truths which a profound and philosophic study of Occultism in life and nature will inevitably disclose. * * *

As there is but one phase of Mrs. Hardinge-Britten's memorable history which immediately concerns her Spiritualistic associates, or those who are most interested in her recent experiences, it will be unnecessary to impinge upon the narrative of her earlier years except to note that from infancy she manifested the possession of those occult powers which are now classified under the general appellation of "mediumistic." A ghost seeress, somnambulist, improvisatrice in music, a prophetess and clairvoyant, the strange weird child, "Emma Floyd," was as much the terror of her nursery attendants as she was the problem of her parents and all who knew her. It seems probable that hereditary influences were strongly prevalent in this singular child's nature. Descended in a direct line from the renowned "Welsh Wizzard," "Owen Glendower," little Emma also partook of the characteristics of her sailor father, a gentleman of phenomenal abilities, wonderful powers of prevision, and other qualities of a high Spiritualistic order.

There were many circumstances in Emma's early life and training, which, as a thoughtful woman, she now considers to have been instrumental in preparing her for her present mission. Being deprived of her good father's care at a very tender age, the young girl, like the rest of her family, was compelled to depend upon her own talents for subsistence. Her phenomenal musical endowments, and the possession of a magnificent soprano voice, determined her friends to educate her for the operatic profession. The exercise of her musical powers, and other circumstances incident to her life and character, threw her constantly into the society of persons far above her in rank and educational culture, and thus, as she herself modestly alleges, she derived certain advantages and refining influences which she never could have enjoyed as an humble musical student, and which she now finds have been of incalculable value in preparing her as an instrument for the Spiritual Rostrum.

A fine magnetic subject and the elected Seeress of a Secret Society of Occultists, Mrs. Britten's spiritual training commenced long before the report of the open communion between the natural and spiritual worlds ever reached her ears, or furnished a clue to her strange and exceptional experiences.

It was during the time that the young girl enjoyed the fairest prospects of achieving eminence as an opera singer, that she found all those prospects blighted by her irrepressible somnambulant tendencies.

During the progress of her studies at Paris, she became impelled to rise from her bed in a profound sleep—climb tremendous heights, traverse the wintry streets, preach, recite, and very commonly to enact fearful scenes as if engaged in some deep tragedy. At such times the somnambulist would utter wild cries and fearful screams, the result of which was to create so violent an irritation of the vocal chords, that she ultimately lost her beautiful voice, and was compelled to relinquish her operatic pursuits *in toto*. As a last resort, and to save the unfortunate somnambulist from the pulmonary affection under which she laboured, Emma and her devoted mother followed the direction of the medical advisers, and took a long voyage.

In pursuance of the plans of life which circumstances imposed upon her, Mrs. Emma Hardinge, or—as she had been known in the dramatic profession—Miss Hardinge, accepted an engagement at the Broadway Theatre, New York, and it was in the very radical change experienced between the gay, fashionable, and fascinating artistic circles of Europe, and the democratic influences of her American life, as it seemed to her, that one of her "many deaths" actually occurred, in her first passage across the stormy waves of the Atlantic.

"If, as I affirm," says Mrs. Britten, in some autobiographical notes now in the present writer's possession, "I was indeed destined to die to all that I had deemed fair or desirable in my past experiences, surely I may with equal certainty declare I was born again, and that into a far higher and nobler life, upon the shores of New York, for was it not there that I first became a SPIRITUALIST? and is there not in that avowal the history of a birth, as far in advance of all that earth could give me as the radiant sun of heaven outshines the twinkling lights of the city streets?"

Mrs. Hardinge's Spiritualism was not vouchsafed to her, however, without the payment of many a penalty. Her own occult powers had never, to her apprehension, been connected with the idea of a *human spiritual agency*; in fact, the high Spiritualistic tendencies of her nature, lacking the direction of phenomenal proof or intelligent guidance, had not only predisposed her mind to adhere to the religious faith in which she had been educated, but militated against the acceptance of any other ideas of the hereafter save those which the Church of England inculcated. Her conversion to the faith of Spiritualism, therefore, was not effected without severe mental struggles, and such an overwhelming amount of phenomenal evidence as completely set at naught all her preconceived opinions and rendered belief irresistible.

It may not be out of place at this point to quote a few passages from Mrs. Hardinge's own exhaustive history of "Modern American Spiritualism," in which she details with much point and felicitous expression her first experience with "the spirit rappings." At page 136 she says:—

"As suggested above, my first attendance upon a spirit seance was a failure; Mr. Conklin's 'spirits' being too heterodox for my piety, and his table-rockings not conveying to my mind the slightest indication of a *spiritual*—to say nothing of an *angelic*—agency. * * *

"My second essay was scarcely more fortunate. My friend, Mr. Augustus Fenno, of the B—— Theatre, had so captivated me with promises of revelations through the amazing fact of *knocks produced by spirits*! that I at length consented to accompany him on a visit to the now celebrated medium, Mrs. Ada Foye, of San Francisco, then Mrs. Coan, of New York.

"The dire misgivings with which I set out were intensified into disgust by Mrs. Coan's cool indifference of manner. Placing a pencil with a card, on which the letters of the alphabet were printed, in my hands, she proceeded with a merry, and to my apprehension, thoroughly *unspiritual*.

tual conversation with my companion, simply bidding me point with my pencil to the alphabet, when the spirits would rap at the letters they desired to indicate. Indignant as I felt at Mrs Coan's indifference to the *soul welfare* that might be concerned in this *séance*, I was quite convinced in my own shrewd mind that the whole thing was a humbug, and that I was the keen detective destined to expose it. At the moment when my companions were most off their guard, therefore, I seized the little wooden table at which we sat, and resolutely set myself to search for the *springs* which I knew must have caused the loud knockings that were vibrating beneath my hands. Whilst engaged in this polite proceeding, the sounds became transferred to the ground beneath my feet, and whilst occupied in feeling eagerly along the ground for more concealed springs, the walls, chairs, and every portion of the room became alive with tremendous poundings. Compelled at last to own that the sounds were too locomotive to be produced by machinery, I yielded to my companion's advice, and set myself to work to point to the alphabet, whilst Mr. Fenns recorded the letters which spelled out names and sentences.

"Without imitating the silly egotism which prompts too many Spiritualists to inflict upon strangers tests and communications of a character too personal to be of the slightest interest to anyone but the recipients, it is enough to say, that at this one *séance* the names and tokens of identity of nearly all the dear ones that I had ever known and loved were spelled out with lightning rapidity and unfaltering precision. Every name was foreign to the two strangers before me. Every message was special only to myself and the buried dead; and yet here, thousands of miles away from the scenes in which alone these invisible communicants could have been known, their names were given, and their messages of personal identity were showered upon me, like the dews of heaven falling from the realms of immortality!" * * *

At this, and many succeeding *séances* held with various other mediums, Mrs. Hardinge was informed that she herself was "a great medium, destined to perform a mighty work," &c., and that she "must sit at once for development." The mode in which these instructions were carried out is whimsically enough described in Mrs. Hardinge's "Modern American Spiritualism," although too diffuse for these columns.

It would seem that the curiosity and interest of the young investigator once aroused, she was not to be satisfied without the most crucial evidence pro and con. She therefore visited scores of mediums, public and private; attended circles amongst all classes—now in the *salons* of wealth and fashion and anon amongst the very humblest. "I have heard, seen and conversed with these spirits, in garrets and cellars, amongst all classes, and in every imaginable scene," says Mrs. Britten.

When she herself became developed as a medium, at the desire of her spirit friends she gave her services to the world, sitting free for eighteen months for all who chose to visit her or attend her circles. These latter were held chiefly in a handsome building in Broadway, where Mr. Horace H. Day, a wealthy and prominent Spiritualist, had established a sort of Spiritualistic Head-quarters, under the title of "Society for the Diffusion of Christian Spiritualism." In this building was published and circulated a weekly paper, entitled *The Christian Spiritualist*. In one of the rooms was an extensive free library, in another the generous *entrepreneur* paid Kate Fox, one of the original Fox sisters or "Rochester knockers," to hold daily *séance* to which the public were admitted free of charge, whilst Mrs. Emma Hardinge was assigned another apartment, where she too received all who chose to visit her without money and without price, until through every conceivable diversity of gift she became at once one of the most celebrated, popular, and reliable of "test mediums." The spirits apprised their mobile and enthusiastic medium, that her marvellous array of powers were to be exercised in other directions than that of giving tests, and that she was only influenced in various forms and modes for the purpose of acquiring practical experience of the different gifts which constitute "Mediumship." What the ultimatum of these remarkable powers and exercises were to be, we shall presently touch upon more at length.

The mode in which "the spirits" (as Mrs. Hardinge was at length compelled to acknowledge the power to be which influenced her) succeeded in leading her to perform her mission as a platform orator is of too noteworthy a character to be omitted here. Besides devoting herself as a "test medium" to all comers, Mrs. Hardinge held nightly circles,

at which her trance utterances were of such a striking character that she was solicited, almost to the point of persecution, to fill the *role* of speaker on the Spiritual Platform. This the young girl's English sense of conventional propriety shrank from with absolute terror. Finding herself however unable to resist the constant pressure which her circle of Spiritualistic acquaintances put upon her, she determined to break the spell and quit them at once. For this purpose she secretly advertised for the post of musical governess in a family, hoping by such an employment to escape altogether from her over-zealous associates.

The only respondent to her advertisement, to whom she was attracted, was General Bullard, of Troy, who was very desirous of securing a musical companion for his young invalid wife. General Bullard called upon Mrs. Hardinge, who was then boarding with her mother in the family of Mrs. E. J. French, a renowned medium and clairvoyant physician, of New York. To Mrs. Hardinge's dismay, she found General Bullard was as warm a Spiritualist as any of her other "persecutors," and even whilst she was in the act of explaining to him her motives for wishing to change her surroundings, Mrs. French entered the room in a deep trance, and addressing the visitor, informed him that he had been impelled to come there by certain of his own spirit friends, and that for the sole purpose of bringing out the recusant medium, Emma Hardinge, on the Spiritual Rostrum. The visitor was delighted, and thus, notwithstanding the deep reluctance and earnest refusals of the party most nearly concerned, she was entangled in the psychological web spun around her, and her new acquaintance actually succeeded in extorting from her a promise to come to Troy, and fill the rostrum on the following Sunday.

In her own autobiographical sketches, Mrs. Britten says: "The days which intervened before that awful Sunday, were about the most miserable of my life. Committed as I was to do I knew not what, or how, as a sort of preparation for my tremendous task, I proceeded to write out a couple of lectures, and I actually spent two whole days and nights in completing some common-place stuff, purposing to read the same, when I was forced on to the Troy platform. On the third day of this work, the spirits said to me: 'What is Emma so busy writing?' 'My beautiful Troy lectures,' I sullenly answered. 'She will not read them,' was the cool reply; 'we shall take away her sight.'

"Beginning to know, from experience, what these spirits could do, and would do, I abandoned the prospect of reading, and next tried to commit my poor pages to memory. For the following three days I paced a deserted upper chamber, MSS. in hand, striving vainly to fix the sentences in my mind. 'What does Emma take such long walks for in this weary attic?' at last murmured the mocking voice of one of my invisible tormentors. 'You know well enough,' I savagely responded: 'I am trying to learn these dreadful Troy lectures.' 'We shall take away your memory,' was the final answer, and thus was my last hope shattered. * * *

"Oh! that miserable Sunday: shall I ever forget the agony of mind I experienced as I was led into the anteroom, and for the first time that day left alone? I held my Bible firmly in my hand, resolved to read as a last resort certain chapters from it, and then run away—somewhere—anywhere; away from those dreadful Spiritualists.

"Conducted finally to the platform, my last clear remembrance was of a beautiful hymn, beautifully sung by 'The Troy Harmonists,' and then I had a dim perception that I was myself standing outside of myself, and listening with intense admiration to a speech made partly by myself, and partly by my dear Father, dead—when I was only a very little child, but whose noble form I could plainly see, gestulating to, and addressing somehow, my second-self, which was imitating him, and repeating all the lovely, thrilling words he was uttering." * * *

From that memorable Sunday, Mrs. Emma Hardinge continued to occupy a position on the Spiritual Rostrum, the high and honourable status of which has never been lowered or impinged upon. The full details of her remarkable career, and the untiring energy with which it has been pursued for over twenty-five years, would read like a romance; but phenomenally wonderful as many of its passages are, it would be impossible even to enumerate them in this brief sketch. Suffice it to say, for the first two years of her work, the enthusiastic young convert still gave her services to the world as a test and circle medium, and only ceased these exhaustive practices, when sternly warned by her spirit friends that her valuable platform labours would be com-

pletely marred and become worthless if she persisted in "putting the telegraph wires out of order" by permitting the control of the various spirits who desired to communicate through her organism as a "test medium."

During two years of almost unceasing rostrum service in New York and Brooklyn, Mrs. Hardinge organized one of the finest volunteer Choirs that has ever graced the American Spiritual Meetings; she also composed all the hymns, anthems, and songs, taught the singers, played the harmonium, and then leaving her seat as organist and choir-mistress, mounted the rostrum to deliver those burning and thrilling lectures for which her ministrations have been so remarkable.

In obedience to the counsels of her faithful spirit guides, Mrs. Hardinge at length left her now beloved associates in New York; her choir, the singers who almost worshipped her; and her friends, the brave New York veteran Spiritualists, including Judge Edmonds, Drs. Gray, Hallock, Messrs. Partridge, Brittan, and hosts of celebrities,—“now saints in heaven”—who hailed her as the well-beloved “spiritual child of New York,” to go far and wide and carry the white standard of Spiritualism through every State, from Maine to California; through the vast wastes of Australasia, New Zealand, and other tropical countries; to speak, write, and labour incessantly in Europe and her adopted country, America, crossing the ocean some twenty-six times;—these were only some of the *items* of the mission Emma Hardinge has been called upon to enact.

In nearly twenty instances she performed her pioneer work in the face of threatened danger to her life. In her first visits to Montreal, Georgia, Alabama, New Orleans, California, Nevada, and several other places, she was warned that she would be “lynched,” mobbed, or otherwise maltreated, if she dared to fulfil the engagements announced for her. “Go forward!” was ever the charge of her spirit friends: “not a hair of thy head shall be harmed, and we will defend thee against the whole world.” Nobly, faithfully, were these glorious promises fulfilled, and it was in the strength of such guidance and protection, that Emma Hardinge, a young, lonely, and sensitive woman, sped over the world, and advanced to storm and carry many “a forlorn hope,” never retreating until her work was done, and always leaving the post of duty loaded with honours and crowned with blessings.

Neither has Mrs. Hardinge-Britten's work been limited to the Spiritual Rostrum. For some years she laboured indefatigably for the reform and benefit of that unhappy class known as “outcast women,” and had nearly succeeded in obtaining from the New York legislature a grant for the foundation of Country Asylums and Schools for this most helpless class, when her benevolent plans were defeated by the breaking out of the American Civil War. During the unhappy struggle between the North and South, Mrs. Hardinge, who was a devoted partisan of the Union cause, raised by her efforts upwards of 20,000 dollars for the “Sanitary Fund” organized for the Union soldiers. For four years she devoted all her week-evening earnings to this cause, and was handsomely credited for raising the above sum by the *New York Herald*.

During the mighty struggle which closed in the second election of Abraham Lincoln as President of the United States, the sudden death of the Rev. Thos. Starr King left the Union cause in California without its most brilliant and renowned Orator. At the earnest solicitation, almost at the solemn command, of the Union party of California, Mrs. Hardinge undertook to “stump the State” as the Campaign Orator for the election of Abraham Lincoln. She delivered thirty-five addresses to thousands and tens of thousands of listeners; dared all the rancour and fury of bitter political opposition, rendered desperate by the war fever of the times; and by her matchless eloquence and disinterested efforts she won thousands over to her side; the State of California (registered as “doubtful”) returning a majority of 20,000 for Lincoln. And all this noble service, rendered at the hourly risk of her life, Mr. Hardinge gave, refusing to take a single dollar in compensation. For Hospitals, Asylums, and Charitable enterprises of all kinds, Mrs. Hardinge's clear voice and inspired utterances have ever been freely given. Wretched prisoners have been cheered by her, unnumbered times, and she has ever gratefully thanked the Officials of such Institutions for permitting her to speak comfort to the hapless inmates.

As to her literary labours, they have been simply endless. Besides writing constantly for all the spiritual papers, Mrs. Hardinge edited for one year the *New York Christian*

Spiritualist, published by Mr. Horace H. Day. Her great works: “The History of Modern American Spiritualism,” and “Nineteenth Century Miracles,” have run through more editions than any Spiritualistic books ever issued. Besides these, she has written a charming fictional volume entitled “The Wildfire Club”; a fine and very learned series of essays called “The Faiths, Facts and Frauds of Religious History”; a capital *vade mecum* of Electricity, “The Electric Physician”; and a vast number of smaller works and tracts on various occult subjects.

After her happy and auspicious marriage with her present honoured companion, Dr. Wm. Britten, Mrs. Hardinge-Britten and her husband made a tour round the world, lecturing, writing, working, each indefatigably, as they went. Assisted only by her good husband, Mrs. Britten published also a splendid monthly magazine called “The Western Star,” a work that was unfortunately suspended by the calamitous Boston fires. And thus, until the last few months, when domestic cares and bereavements have pressed upon her all too heavily, Mrs. Britten's untiring pen, like her clear, ringing voice, has been unceasingly devoted to the cause of humanity and spiritual progress.

We pause;—not because our theme is exhausted, for the tithe has not yet been touched upon. But we have trespassed over-long upon the pages of a crowded journal, and we must halt. Happy do we feel to know, beyond a peradventure, that all the unfinished records of a wonderful life, redolent of unacknowledged good to mankind, and unrewarded effort to the world, will be found, item by item, inscribed in the archives which never perish, and the ineffable types of eternity. * * *

The author of these lines is also the author of “Art Magic,” and “Ghost Land,” two books on the occult side of being which Mrs. Britten translated and edited, and which her husband at his own expense published. Those works were both given to the world at a time when Spiritualists seemed to think that the all of life and being in the universe was comprehended in the facts and phenomena of human spirit communion. Perhaps it was for this cause that, whilst a certain portion of the community received those writings with an amount of high appreciation which far exceeded the author's expectation, the majority of the Spiritualists—especially the “authors” of the ranks—loaded the unfortunate Editor and Publisher with insults, denunciations and contumely, disgraceful to the intelligence of professed “reformers” and “thinkers.”

“Time tries all.” The works so extravagantly blessed and banned, in the course of a few years have become priceless in value, and are even now sought after as the rarest of treasures. They also communicated an impulse to the study of “Occultism,” which has flowered out into the wildest extravagances, so that the folly and imbecility which have been put forth under the much-perverted name of “Occultism,” should cause Mr. and Mrs. Britten to rejoice, that self-styled “Occultists” have forgotten even the very names of those who first impelled the present generation forward to the recognition that such a science as “Occultism” exists.

May past insults and present ingratitude never move thy lofty spirit, or the depths of thy noble soul, Emma Hardinge-Britten! Trust thou to the anchor that has ever stayed thy tempest-tost barque of mortal life until now, when it almost nears the eternal port where justice cannot fail. The evening shadows are closing fast around thee! Amidst the deepening gloom, may this humble and imperfect tribute prove a star of promise for the speedy dawn of a better and brighter day! LOUIS DE B—.

NOTE.—As the memoir, from which the above extracts are translated, was written before Mrs. Britten's last few years of labour on the spiritual platforms of the North of England, the experiences incident thereto must be referred to the mark they may have made on public opinion, or those same “eternal archives” mentioned above.—TRANSLATOR.

THE SPIRIT-MESSENGER.

THE POSSIBILITIES OF SPIRIT LIFE.

A CONTROL BY “GALIENUS.”

Recorded by A. T. T. P., June 22nd, 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:—

The most literal fact of modern days is the form of invoca-

tion to the Deity of the heavens. The vivid imagination of to-day far surpasses the very earliest epochs of Christian history. Invocations from man, with ever-varying and changing hopes, come from the great political leader of to-day, who calls on his antagonists as well as his supporters in the name of the Almighty God to seriously consider the issue now being raised; and to treat it as a question that takes precedence of all others.

To take him as a fair type of the orthodox Christian will be acceded to by all religious thinkers: neither extravagant in his dissent from Roman Catholicism, and with no well-proved leaning towards it, he of all men may stand boldly out as the type of a Christian believer. By that I mean an educated and philosophical modern mind, believing in the Gospel, realizing the miraculous conception of a humanitarian redeemer, his miracles, his sufferings, his crucifixion, resurrection and ascension. That there have been searchers, who would go even beyond Gospel facts, I admit; men, who would learn something of this Redeemer, from the first dawning of his reason; what social intercourse he held, and what topics of conversation he suggested: men who have a love and respect for what are known as the Apocryphal Gospels; but this, your great political leader, must not be classed with that body of religious enthusiasts. There exists also, besides the orthodox believer, another section of humanity, with another knowledge or way of salvation; men who believe that every soul belongs to a divine dispensation: with a humanity glorified on earth; with the hope and knowledge of immortality: who realize the possibility of making their future rule and government compatible with the greatness of that divine gift of reason.

This section of thinkers is known in the Spirit-world as being amongst those who require the most of their special aid. First, because they are in the minority; secondly, because they have laid their schemes open to the suspicion of being impostors; and thirdly, because their antagonists are from every section of sectarian thought: hence the anxiety in the spheres to make their help felt and recognised, so that the history of future possibilities are given with undeniable authority. First, that there is an eternity of progressive thought; in the next place there is an immortality of ever-increasing self-consciousness; and that, in the last place, there are always for this eternity ever-ascending thoughtful and prayerful tasks. Soul-advancement has in itself a high form of invocation: it is the unspoken prayer; it is the passive obedience to God's will. Ask of those who return, how and what is the work for them? Are they resting on the safety and in the indolence a Mahomedan Nirvana? revelling in spiritual pleasures described in the Koran as a direct appeal to the sensual faculties of its believers? What is their real work of life? They will answer that the profound investigation and the enlarged contemplation are still continuing; their work of life is still going on; their pleasure is still as great in investigating and contemplating the glory of their Creator's work.

Well might the prophet of old have said: They shall see God as He is; they shall behold His glory; they shall reach to a clearer vision of God's creation than during their period of time, whilst prevented by the physical impediments of earth; and that this is so, every returning spirit acknowledges, not in the literal interpretation: God cannot be seen, as far as human knowledge realizes. God inhabits eternity, and immensity is filled with His presence, and the soul can only get nearer to Him by the study of His works, those eternal manifestations which prove the unity existing between God and every form of life, more especially humanity; these various orders of races which He has chosen as heirs to His boundless Empire: His work, were it but the system of worlds to which this earth belongs, which, in comparison with the grand and diversified whole, is but a faint speck in God's grand map of the universe.

The very thought of the immensity of this creation seems to overpower the intellect of the most advanced thinker; figures lose their power, and conception fails. Enough here of advancing and progressive thought for all eternity; for there is a purpose in the works of the Creator, and in the necessary laws governing His creation. God never works without plan or purpose: in all things He is consistent; in all forms of life He finds the means for the end; which is, that it may be preserved during its length of life in time; so that these uncountable millions of systems of worlds have been created for noble purposes; for designs which reach far beyond time, as we conceive time: designs so grand in their conception, that they grasp a never-ending eternity. Not

one glimmering star in the farthest heaven, but what has been placed there for a specific purpose by our Divine Father; neither the nearest nor the farthest of these millions of worlds, but which has each its task, has each its home of reception; for redeemed man has a part to bear in the carrying out of the unalterable promises of the living God.

There are material worlds, the same laws governing them as govern this birth-place of man: each having its distinct and different scenes of sublimity; each possessing lofty mountains or pleasant dales, dense forests, fertile plains; all differing, even as portions of the earth differ, with varying phenomena of the yet sleeping or dormant power of the immortal soul in its extended vision, extended sense of hearing. Ye in every world amongst these many millions the same general principles and laws prevail, with modifications according to each particular system; so that the soul might visit from world to world, and find an ever-changing, exhaustless form of study as well as of pleasure; of eternal work as well as external progress. There are no two worlds alike, as there are no two men alike in physical force. Viewed with a critical eye, the Almighty is found to be unique in every creation. The imagination of man has tried to offer to his fellow man a computation of the number of these worlds, which might be embraced within the power of the human sight; and it is thousands of millions, and not an apparent but a real fact; yet of this vast number there is not one world but what differs from another world. God's energy is exhibited in the manifestation of creative power, and the study of His works made the prophet cry aloud: "How manifold, O God, are Thy works; in wisdom hast Thou made them all."

Systems are inhabited, if it may be called habitation, where the power exists of migrating from their self-chosen homes earthward. There exists with man on earth, the lords of the lower world, a diversity of intellect; this diversity is not the peculiarity of any particular race, but is the actual cause of the varying degrees of cultivation which each has received. Some are placed on the very highest pinnacle of intellectual perfection; whilst on the other hand there are men who are but little removed from the beasts of the field, which perish and are known no more. So it is with the inhabitants in the spheres, the immortal heirs to ever-changing, ever-varying kingdoms; the ultimate lords of all worlds. Millions have never gone beyond the earth, whilst others have gone from world to world, with locomotive power superior to that of light itself. Some are still grovelling round their old haunts, when belonging to time; still slaves to their old vices, fettered and unransomed; whilst there are others, who exultingly praise their God, that there is for them self-protection, above the mere forces of nature: those who glory in their exquisite and extensive senses; who feel that they already possess a sovereignty over matter, with the capability of tracing it through all its attributes and modifications; able to discover with accuracy effects to their causes; to grasp general principles without the possibility of failing: those whose intellectual and progressive thoughts speculate on probable events in the remote future; whose ambition is to share in the Almighty power of Creation itself.

There shall be this perfection of soul; there shall be a possession of this power; there shall be this deep acquaintance with the springs of life. There shall be this great physical power and energy, that will reach even to the creative power; for God hath promised it, and His promises are never broken; for His law proclaims their deep significance and their great importance. Those returning to earth come with earth's memories strong on them; although the majority of these know that the form that they take is but that for recognition. Ask the orthodox believer, whether he believes that it was an angel who appeared to Mary at the sepulchre, and who was there described as a young man of surpassing beauty, she will answer Yes: yet it was a man, and more than four thousand years had passed since he had walked the earth in a physical body.

Here the seance was disturbed by some one knocking at the outer door, when the control said:—

There is a disturbance which affects you, and prevents me holding control.

So I lost the remainder of what promised to be a very interesting control.

BETTER TIMES.—I think next year will be a better and more triumphant one in regard to spiritual matters: it ends with 7—a significant number for Spirit; this one, ending with 6, gives dominion to the power of the "beast," because it is the sign of that power.—A. D.

MRS. BRITTEN'S TYNESIDE TOUR.

Since her return to the platform, Mrs. Britten has just concluded one of her periodical visits to the Tyne, where she is a great favourite. Though it was in the height of summer, and the heat of a most exciting election, still there were excellent audiences, particularly in Newcastle. Though the chief of the meetings have been reported at considerable length in our last two issues, yet we give a summary of the series here, as a specimen of the actual work done by Mrs. Britten.

The course commenced in Northumberland Hall, Newcastle, on Sunday, June 27, when Mrs. Britten lectured at 10.30 a.m., on "Angels," and at 6.30, on Six relevant subjects chosen by the audience. Mr. Kersey presided in the morning, and Alderman Barkas, in the evening.

NORTH SHIELDS.—In the Camden Hall, on June 28, Mrs. Britten lectured on "The temple of God, and how to build it," Mr. J. A. Rowe in the chair. On Tuesday, June 29, the subject was, "The political, social and religious watchword of the hour," Mr. W. Walker, Jun., presiding. On July 1, Mrs. Britten performed the religious exercises at the funeral of the infant daughter of Mr. T. A. Kempster, at Preston Cemetery. The service was very impressive, and was attended by many Spiritualists.

ASHINGTON.—On Saturday, July 3, Mr. Kersey presided at the lecture in the Co-operative Hall, on "What do we know of the life hereafter?"

NEWCASTLE.—Next day, Sunday, July 4. There were two services in Northumberland Hall, conducted by Mr. Kersey. In the morning Mrs. Britten's subject was, "Satan," in the evening "Egypt: its Magic, its Magians and its Great Pyramid." On this occasion a cordial vote of welcome and congratulation was passed to Mrs. Britten, including Dr. Britten, who was present. This was entered into very heartily. Notwithstanding the overpowering heat and the great length of the address, nearly the whole of the large audience remained to hear the resolution put, which they passed with the greatest enthusiasm. Dr. Britten and Mrs. Britten then made suitable acknowledgments.

We introduce the usual reports, prepared for this week, from Spennymoor and Sunderland. At the latter place, Mr. Nicholas Morgan, the well-known Psychologist presided.

SPENNYMOOR: Central Hall, Tuesday, July 6.—We had a visit from Mrs. Britten, when she lectured on "The Two Worlds." Mr. Salkeld, solicitor, of Durham, presided, and opened the meeting with a few appropriate remarks. I shall not attempt to describe this lecture, for my poor pen is inadequate to do so. Suffice it to say that it was listened to by a quiet and attentive audience, who like myself were held spell-bound by what I consider a masterpiece of oratory.—July 11.—Mr. Walker, of Hetton, lectured on "Reform or Revolution"; tracing the struggle for political freedom from the days of Cromwell down to the present crisis in our political history; giving many illustrations of how near we have being at times to physical revolution, and being spared the evils of a civil war by the energetic action of a few brave pioneers of progress; concluding a very good lecture with a strong appeal on behalf of Ireland.—*Con.*

SUNDERLAND: Back Williamson Terrace, Monkwearmouth.—On July 7 we had the pleasure of hearing Mrs. Britten, in the Avenue Theatre, when she gave us a grand oration on "The Two Worlds," which was well received by all who heard her, as also the poem, "Over there," which was a beautiful finish to one of the best treats of Spiritualism we have had.—July 11.—Mr. W. Walker, of North Shields, gave an excellent address on "Eternal Punishment," to a large and attentive audience.—*C. L. GEE.*

The tour closed with a meeting at North Shields, on Thursday, July 8, when Mrs. Britten discoursed on six subjects chosen by the audience. Eleven lectures were given in twelve days. On Friday, July 9, she left the North, only to leave home next day for Keighley, when she spoke twice on Sunday, and once on Monday, in the evening. Thus the spiritual worker toils, not in common place utterance but with intellectual grasp and eloquent fervour; giving expression to physical and mental phenomena, which the aid of the angel-world alone renders possible.

MATERIALIZATION PHENOMENA.

HOLBORN: Mr. Coffin's, 13, KINGSGATE STREET, JULY, 5.—Each succeeding sitting we have with Mr. A. Armstrong far surpasses the preceding one in harmony and power, the result, we are told by the guides, of strictly acting up to their advice; and if we continue to do so, they promise us great and most astounding phenomena in the near future. On the above date, several of the sitters' relatives materialized and held conversation with their friends, and by a variety of means made themselves known.

Just as we were about to begin the seance with singing, Mr. Coffin made some remarks respecting our aversion to

what are called "tests," but if the circle desired any he had no doubt our friends would oblige them; consequently, a new stout cord (used for clothes' lines) thirty-six feet long was placed upon the table, closely coiled up. The circle was now asked if they wished the medium bound to the chair, and, if so, who would volunteer to perform the operation. Nobody replying, the seance was commenced in our usual way.

The mouth-harmonicon was ably played by our old friend "Ebenezer." A gentleman (Mr. P.) wished to examine the instrument, which was immediately placed in his hand for that purpose, "Ebenezer" leaving it with him, and going to a distant part of the room conversing with some ladies. Mr. P., by the invitation of "Ebenezer," attempted to play it, but made a very indifferent job of it. Mr. P. now held it up to "Ebenezer's" mouth, when he performed some very beautiful and difficult pieces. "Socrates" congratulated the circle upon the favourable conditions, and wishing us to sing, taking the lead, and was soon joined by a powerful female voice, whom I immediately recognised as the spirit of my wife. I asked "Socrates" if it was her; he said, Yes. We continued singing, and the spirit-choir rapidly increased in number till we distinctly and above the voices of the sitters, heard five spirits singing at the same time, including the rustic voice of "George Roberts," in the broad Buckinghamshire dialect. The singing over, my wife came direct to me, and after a most affectionate greeting, said she had a lady spirit with her who was anxious I should see her; her name was "Elsie de l'Amour." She then placed "Elsie's" left hand in my right, my wife taking my left hand in her right. "Elsie" then promised to take a message some miles from London from me to a lady medium, whom I have often seen controlled by her. I have no doubt she will keep her promise. "Lizzie Wright" chatted with us, and said in reply to a question put to her by Mr. P., that there were seven spirits in the room, and showed us spirit-lights bright and numerous. "Harry Leaf" favoured us with a recitation, and by other pleasant means gave us good and practical advice. "Socrates," with the others of the band, bade us good night. As the time was nearly expired we closed with singing.

Previous to obtaining a light, Mr. Coffin asked if the medium was all right. Receiving no reply, Mr. C. asked if he should light the candle, which was answered by three raps on the table. The light was produced, and to our amazement, we found the medium tied and bound to the chair with the rope in a most intricate manner, which was eagerly examined by several of the circle. The light being again extinguished, we soon heard "Ebenezer" laughing, and rapidly setting the medium free, throwing the rope into the middle of the room.

For dates and other particulars, please apply to Mr. Coffin, or, by letter only to JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

PERFUMES AND MOISTURE AT MATERIALIZATIONS.

In reporting Mrs. Hall's seances recently, Mr. S. Teasdale made the following observations in a private letter:—"You will notice a reference to the making of perfume. If not asking too much, I should be glad of your opinion upon this question: Whether the making of perfume is a phenomenon which often occurs at materialization? and also: Whether the spirits really do make it, or procure it from some place, as I am told many Spiritualists hold they do? For myself, I think it impossible that they could procure it any way at these seances; and I noticed when the hand of the spirit-form was placed upon my forehead, the tips of the fingers felt as if there were drops oozing from them; and when Mr. Robson was being magnetized by the spirit-form, in such quantities was this liquid coming from the hands of the form, that his hair was quite wet, and it ran in streams down his face. The drapery seems to give out this perfume continually, and when the drapery is thrown over your head, with the form standing by your side, the perfume is so strong as to be nearly overpowering."

"M. A. (Oxon.)" reported some years ago that perfumes would occur in circles in narrow bands, so that stepping one way or the other, the perfume would either be perceived or avoided. Spirit, as we know, can materialize bodies, lights, and other objects; then, with skill and conditions, there is no reason why they should not produce perfumes and liquids of various kinds. We have heard of strange cordials and drinks

being given to sitters by spirits. It is also quite possible that spirits may bring liquids and perfumes into the circles, as they do fruits, flowers, &c. By clairvoyance and conversation with the spirits, and spiritual development on our part, much information on these points might be gained. We shall be glad to receive experiences from our readers. Perfumes are frequently perceived at the death of good people. Mr. H. D. Jencken narrated a case of this kind in *Human Nature*, which occurred at his house many years ago. Music is also a cognate phenomenon. All sensation proceeds from modifications of vibration, acting on special nerves.

MR. D. D. HOME'S LAST DAYS ON EARTH.

To the Editor.—Sir,—I have no idea nor intention of denying all the falsehoods that are and will be told concerning my dear husband, the late Mr. D. D. Home. The great minds of all ages have suffered from prejudice and from party spirit, reason sufficient that Mr. Home, whose mission for good has been so remarkable, should have such things to bear. It is even marvellous, considering that his celebrity was so widely spread, that these attacks should have been so feeble, for discussions not based upon facts cannot be called convincing arguments. I am even of opinion that these attacks serve to strengthen still more the unblemished reputation which he enjoys in all respects in every country. My object therefore in writing to you is not to touch upon such matters, but to inform you that the statements of the *Daily News* with regard to Mr. Home are entirely erroneous.

Mr. Home never suffered from any disorder save his neuralgic gout, and it was after very severe suffering that he became worn out, and the complication from the lungs supervened.

His great relief and amusement in moments when he felt better, was to seat himself at the piano, and to recite poetry with that wonderful talent admired by every one, and with the aid of the remarkable memory which he preserved to the last. He went out but little into the garden, for the pretty villa which I still occupy is not sufficiently isolated for an invalid, and exposed us too much to the gaze of passers by.

He enjoyed the view of the park from the balcony, and notwithstanding his long and painful illness he still preserved his gay and amiable character. This was because the good spirits never left him, and during the last few years, notwithstanding that he had few seances, he was surrounded by them, and we had very remarkable manifestations relating to our life.

I am much touched by what you have said concerning him, for which I thank you most sincerely.—Yours, &c., J. D. HOME.

Auteuil, July 7, 1886.

[We thank Mr. H. T. Humphreys for the above translation, the original in French having been received by him direct from Mrs. Home. We wish we could have given such facts with the memoir, two weeks ago. The sympathy of Spiritualists will be greatly augmented in knowing that such falsehoods have been printed in the newspapers respecting Mr. Home's last days in the body.—Ed. M.]

IS SPIRITUALISM A RELIGION?

The question often arises in our social gatherings, as well as in the literature of the day, as to whether Spiritualists claim to rank as a religious society or not. Our attention has been called, in a paragraph in one of our local papers, to the fact that Mr. Stanley Leighton, in a list of religious bodies to be inserted in the Place of Worship Sites Bill, mentions among others, "The Halifax Psychological Society." Why this one Spiritualistic association is especially selected as being more religious than the numerous sister societies now established all over England, we fail to understand. There can be assuredly no doubt as to the feeling among all those who acknowledge the reality of angel communion, on the subject of religion so-called. Is it not a fact, however, that Spiritualists claim to rise above the letter of religion, and to have widened the word and its meaning? Spiritualists can find no modern definition equal to that one so surpassingly beautiful in its eloquent simplicity:—"Pure religion and undefiled before God and the Father, is this: to visit the widow and the fatherless in their affliction; and to keep himself unspotted from the world."

Surely so long as we can range ourselves in the great army of progress, that strives always to realize the fatherhood of God and the close relationship of all humanity, whether rich or poor, to ourselves, we may be called a religious society, and not feel by the use of such a term that we are binding ourselves to anything so narrow as the word "sect" or "class" would involve. Spiritualism is spreading so rapidly, and has gained such a hold upon the deeper feelings of our nature, that it is fast becoming the question among us, as to whether the word "religion," so long connected with the expression of our most pure and sacred emotion, should be banished in favour of a more secular term. We cannot dispense with the word so easily, however, as long as the feeling remains. What is called "natural religion" will survive, so long as the spirit of man is capable of aspiration and his heart of sympathy.

Liverpool.

C. H. JONES.

FELLING: Park Road, July 11.—Our circle is a great success. We had a great number of sitters, a proportion of whom were strangers. Mrs. Peters is a very powerful clairvoyant, and gave visitors some remarkable descriptions of spirit-friends. We intend holding the sittings weekly for some time, as they are doing so much good. We have started a Children's Lyceum.—J. SIMMONS, Sec., 15, Wesley Terrace.

MIDDLESBOROUGH: Newport Road, Granville Rooms, 10.30.—Mr. Macdonald's guides gave a masterly discourse on "What is not Religion," pointing out that prevalent forms and ceremonies are a complete farce, and that God can only be worshipped in spirit and in truth.—Cleveland Hall, 6.30.—"Religion of the Future," was the subject of another deeply thoughtful discourse, on the bearings of Spiritualism in this life and the future.—H. J. BEVAN, President.

GERALD MASSEY'S VIEWS ON THE HISTORICAL JESUS AND THE MYTHICAL CHRIST.

ANSWER TO W. E. C.

We read your articles in the *Religio-Philosophical Journal*, and also noted the abrupt closing of the discussion by the Editor just when Mr. Massey should have been called upon for his final reply! It is easy, of course, to magnify trifles, and to cast dust in the eyes of readers without determining the truth of the matter at issue. Mr. Massey's conclusions, based on a vast array of data, are that almost every trait and feature which go to make up the Christ as Divinity, and every event or circumstance taken to establish the human personality were pre-existent, and pre-applied to the Egyptian and Gnostic Christ, who never could become flesh. The Jesus Christ with female paps, who is the Alpha and Omega of Revelation, was the IU of Egypt, and the Iao of the Chaldeans. Jesus, as the Lamb of God, and Ichthys the Fish, was Egyptian. Jesus as the Coming One; Jesus born of the Virgin Mother, who was overshadowed by the Holy Ghost; Jesus born of two mothers, both of whose names are Mary; Jesus born in the manger—at Christmas, and again at Easter; Jesus saluted by the three kings, or Magi; Jesus of the transfiguration on the Mount; Jesus whose symbol in the Catacombs is the eight-rayed Star—the Star of the East; Jesus as the eternal Child; Jesus as God the Father, re-born as his own Son; Jesus as the Child of twelve years; Jesus as the Anointed One of thirty years; Jesus in his Baptism; Jesus walking on the Waters, or working his Miracles; Jesus as the Caster-out of demons; Jesus as a Substitute, who suffered in a vicarious atonement for sinful men; Jesus whose followers are the two brethren, the four fishers, the seven fishers, the twelve apostles, the seventy (or seventy-two in some texts) whose names were written in Heaven; Jesus who was ministered to by seven women; Jesus in his bloody sweat; Jesus betrayed by Judas; Jesus as Conqueror of the grave; Jesus the Resurrection and the Life; Jesus before Herod in the Hades, and in his re-appearance to the women, and to the seven fishers; Jesus who was crucified both on the 14th and 15th of the month Nisan; Jesus who was also crucified in Egypt (as it is written in Revelation); Jesus as judge of the dead, with the sheep on the right hand, and the goats on the left, is Egyptian from first to last, in every phase, from the beginning to the end.

Make whatsoever you can of *Jehoshua ben-Pandira*.

His opponents are now called upon to produce their disproof; but that cannot be done by merely quoting our Gospels, nor by citing the authority of writers who are entirely ignorant of the Egyptian evidences of the mythical versus the historical origin of the Christ. Wrangling over *Jehoshua ben-Pandira* is only saying a good deal to the purpose of that which is little or nothing to the purpose. If this pre-Christian story told by Egypt is true, that precedes, and when known must supersede, the supposed human history concocted in the canonical Gospels. For our part, we have no doubt that the Mythical was first, and that the alleged History is the residual result.

THOS. H. LOWE, SALFORD.

Your kind enquiry has been awaiting attention for some time. Though Mr. Massey's views have been so astounding, yet they have been received all over the world with remarkable favour. The reason is, that they are so clear and conclusive, that it were folly to endeavour to upset them. His object is to explain the Gospel and Epistles, and show what they really do teach, and whence derived. He tells us what constitutes the personality called "Jesus," and what is meant by "Christ." "Search the Scriptures," and you will find it all there, aided by light derived from more ancient documents. To pursue the inquiry further, you should study Mr. Massey's "Natural Genesis," two huge quarto volumes, price 30s. There you will see references to many sources of information, in the exploration of which Mr. Massey spent twelve years. For the benefit of our readers we quote from your letter:—"I very much respect and admire Mr. Massey's eloquent and fearless style of probing the various questions he has dealt with, and hope to find he has adequate proofs to back him up in his assumptions and statements. For if evidence can be found making good his position, a new era of thought and action in Theology cannot be far off, for these are the days when men weigh evidence evenly, and I think justly, and they will not go on blindly groping their way upon a road which only ends nowhere."

We have picked up amongst our papers, the four concluding pages of a work of 208 pages, printed, from the style of type, over 100 years ago. The object of the author appears to be the same as that of Mr. Massey, though the method was more confined. He alludes to Mr. Hutchinson's "Moses's Principia," from which and his "other surprising works, all the thoughts concerning the antiquity of, and manner of interpreting revelation are borrowed." The work thus concludes:—"If any unprejudiced person, acquainted with the Scriptures, who has looked into the ancient heathen learning, shall examine with tolerable care these thoughts, it is to be hoped he will find a ready answer to all the productions of modern as well as ancient infidels; and remain, to his great comfort satisfied, that Christianity is, indeed, very near as old as the Creation," that is, Christianity is simply a remodelled form of heathenism; and yet this author foolishly contends that this rehash of old ideas is a divine revelation! Of late years the logical faculty has become so developed, that Christian writers ignore these similarities between their system and preceding ones, knowing that to do so would bring their pretensions to grief. Mr. Massey has come forward and done the work for them.

PENDLETON: Temperance Club, Withington Street, June 11.—Mr. Postlethwaite's subject in the afternoon was "Life and Death." At the close some important questions were asked, and answered in a satisfactory manner. In the evening we had a flower service dedicated to Mr. Brierley. Our room was filled, a number of strangers being present. A very appropriate address was given through Mr. Postlethwaite, with clairvoyant descriptions afterwards. One in particular, a stranger, recognised his mother, and when told that he heard voices which he could not account for, he said he did hear them. He was advised to come amongst us, and develop his mediumship, as he would make a good instrument.—J. H.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 16, 1886.

NOTES AND COMMENTS.

MRS. BRITTEN'S Portrait and Sketch are given as a welcome, on her return to the public platform, after a protracted season of severe domestic affliction. Her aged mother's deathbed occupied one room, while her husband lay dangerously ill, given up by his medical attendants, in another. The ripe sheaf was gathered to the Harvest Home of the Husbandman; and now after many weeks of convalescence, Dr. Britten has been enabled to accompany his gifted and highly-esteemed companion to Newcastle, but his feeble health would not yet permit him to attend all the meetings. From this severe trial, Mrs. Britten has come forth with renewed eloquence and spiritual power. The border-land between her illumined soul and the Spiritual Sun has been narrowed, and the atmosphere has been cleared, by the afflictions she has passed through, and the strong tie which has been established with the Unseen.

And in offering this little testimony, on behalf of the Movement, in token of the admiration and love in which Mrs. Britten is universally held, we deem her specially worthy of it. She was the pioneer platform expositor of Spiritualism in this country. We have before us a volume of "Extemporaneous Addresses," delivered twenty-one years ago, under the auspices of Mr. Benjamin Coleman. To speak on subjects, compose poems, and answer questions off-hand, was then a feat that excited great marvel. The audiences were of a select and intellectual type; and such a literary giant as the late William Howitt challenged the world of intellect, science and learning to find any one speaker that could approach in promptness, eloquence and power, the lady of whom we now write, then Mrs. Hardinge. The first lecture on Spiritualism we ever heard was given by her, in these early times, in the Polygraphic Hall, now Toole's Theatre, King William Street, Charing Cross, London. Since then Mrs. Britten has done the work of a life time. On a subsequent visit to this country she ministered at the Sunday Services, then permanently established in a more public manner; and her farewell in St. George's Hall, some fourteen years ago, all who were present still remember. She has been round the world since that occasion, and is now happily amongst us once more; and with calls for usefulness which her earthly sojourn cannot possibly exhaust. It was always so. Fifteen years ago the clamour for her presence in the country was so great, that we booked her for over fifty lectures on our journey home from County Durham, but time would not permit her to respond to one-half of them.

THE PORTRAIT has been very carefully executed by the best artist in England. A selection was made from a group of photographs, several of which were used in composing the likeness. Still, however excellent as a work of art, many may

criticise it as a portrait. This is because of the difficulty in catching the most charming forms of expression, which passing moods and inspirations produce in one so mobile and soulful. Only the hand of a master genius, in a study from life, could do the subject justice, and then those who remembered some other phase of character and expression would be critical and dissatisfied. Mrs. Britten is a lady of majestic presence, and fully-developed *physique*, which gives great warmth, scope and force to her public utterances. Her early stage experience comes to her aid in unconsciously giving dramatic effect to her manner; and her high mental endowments, brought to a ripe state of culture by a long literary career, impart a purity and lucidity of style, which render her utterances, both in matter and manner, highly finished and impressive.

From that which is purely intellectual and declamatory, the course of spiritual infoldment—caused by the sorrows incident to earth-life, and the friction arising from the performance of its duties—leads to that sphere of thought which is peculiarly creative and comforting; feeding the higher needs of mankind, and eliciting a love and gratitude from the wondering world, which is the most glorious privilege of mankind to be worthy of. Mrs. Britten increasingly calls forth this soul's tribute from those who hear her; and that she may long live and labour to lead her brothers and sisters still further into the Holy of Holies, is the fervent wish of all who have had the good fortune to know her as she is.

The following verses, which we quote from the *Cornubian*, may appear in this connection:—

I mused upon the lives of those
Who sought to compass good for all;
Whose strong, sweet influence shall fall,
While age to rounding cycle grows.
They toiled not for the meed of praise,
Like small, shrewd men the world admires;
They lighted up the signal fires,
And others flaunted by their blaze.
Through all the wailing of their time,
They heard a tone of promised good,—
A voice though scarcely understood,
That stirred their hearts to deeds sublime.
What creeds they held, what faith they drew,
From Nature of her Primal Cause,
Of one, the Framer of her laws,
Perchance themselves but dimly knew.
They only felt that life is great,
Too great for arms of death to clasp,
Whose cheated fingers can but grasp
A moment from our sentient state.
Then what, in faith and life, is right!
'Tis not for us to make decree,
For us, who judge by what we see,
And see not half the good we might.

MRS. D. D. HOME's letter is gratefully printed. Newspaper persecution intrudes itself into the most sacred relations, follows a man through death, and into the life beyond, if such a doctrine form part of the mental belongings of those immoral persons who concoct falsehoods for the ignorant mob. To chastise those who no longer exist in the body is cowardly, but the insinuation against Mrs. Home's interest in her sick husband is simply ruffianly. The letter which we print disproves all the dastardly abuse enfiltered into the report, from which we were forced to copy for want of more reliable information. Our memoir was written spontaneously, and without communication with Mr. Home's friends.

THE CONTROL is noteworthy. It begins with the Historical and ends with the Spiritual. It bridges over the vast expanse from Past to Future. The Controls began with the local and personal, proceeding to the general, and then to the spiritual. It is so with all who investigate this subject: it finds them at the point where they live spiritually, and carries them on and on. Readers are led on in their spiritual pilgrimage as well as the Recorder. We may add that A. T. T. P. went to Arnewood Towers on Thursday, but it was almost more than he could bear. He recovers slowly, but is yet confined to his room.

MR. YOUNGER concludes, this week, his series of interesting Letters on "Mesmerism." The promised volume will be looked forward to with great interest. Mr. Younger has made thousands of friends through these Letters. We hope to present our readers with his portrait in a few weeks.

Carl Buddens has sent us his little work, entitled, "Jesus Christus und die Essener." We would be glad to hand it to some of our German readers.

MRS. YEELES IN LONDON.

On Saturday, Mrs. Yeeles arrived, accompanied by her friend Mrs. Shell. She attended the circle at the Spiritual Institution on Sunday evening, and besides other controls "Annie" described some spirits and personal surroundings.

On Friday evening (to-night) at 8 o'clock, Mrs. Yeeles will give a sitting for personal communications, at the Spiritual Institution, at 8 o'clock. All candid enquirers will be made welcome.

On Sunday evening, Mrs. Yeeles will take the meeting at the Spiritual Institution, 15, Southampton Row, to commence at 7 o'clock.

On Sunday, July 25, Mrs. Yeeles will open the new Rooms at 102, Camberwell Road, when it is hoped a large gathering of South London friends will be present.

Mrs. Yeeles has great ability, through her controls, to prove the truth of spirit communion. She may be invited to attend seances at private residences during next week, or she may be seen by appointment at the Spiritual Institution.

Next week we will give a report of the Floral Service at Rochdale in memory of the late Mr. Best.

WALWORTH friends will hold their last meeting at 83, Boyson Road, on Sunday; after which they remove to 102, Camberwell Road.

AUSTRALIA.—The *Ballarat Courier*, of May 22, contains a long comment (two columns) on a lecture on Spiritualism which had been given previously by Mr. Curtis.

HELP TO MR. CONNOR.—Amounts already acknowledged, £2 2s. 6d. Results of Mr. Savage's seance, 6s.; Mr. Vango's, 10s.; Mrs. Cannon's 6s.—A. ABBOTT, C. KEEFE, 44, Driffield Road, Roman Road, E.

WEST AUCKLAND.—The Gurney Villa friends will hold an open-air meeting on Sunday, with Mr. Lupton and family, who are on the eve of emigrating to America. Mr. Kneeshaw and other local speakers.

HUDDERSFIELD: Assembly Rooms, Brook Street, July 11.—Mr. Sutcliffe presided, Mr. Johnson answered questions from the audience in a most trenchant manner at both services. It was a great treat for all who heard him.—J. B.

Mr. John Hopcroft will be at Merthyr Tidvil, on August 1, 2 and 3; and on his return journey will call at Cardiff and Bath. Friends will kindly communicate to him at 3, St. Luke's Terrace, Canterbury Road, Kilburn, London, N.W.

SOUTH SHIELDS: 19, Cambridge Street.—Mrs. Gregg on Sunday, morning and evening; also on Monday and Tuesday, at 7.30 p.m. Mrs. Gregg will be at North Shields on Wednesday and Thursday. See Directory.

Mr. Jackson, 14, Regent Street, Oldham, professes to be able to appear to persons at a distance. He invites Mrs. Sidgwick to go and shake hands with him, and then retire to the north pole or anywhere else, and he will appear to her. He says he has thus appeared at Milwaukee, Wisconsin. Well, let us have a few attested facts.

TOWNLAW.—Miss Harpler, a remarkable trance and clairvoyant medium, gives us some excellent meetings at Sunnyside. She has four means of seeing; being able to see through the fingers and toes, and describe foreign scenes. She was in trance three months, and the description of what she experienced was grand. She can describe the living or the dead. She has made wonderful cures, and has convinced great infidels.—THOMAS ELLISON, THOMAS HAMMERBORN, JOSEPH HUNTER.

POLITICAL OUTLOOK.—This election is to go against the Party under the leadership of Mr. Gladstone, and also the Irish Members. It will keep up the agitation for some time to come, before there is pleasing of the Parnellites. I do not think the road taken is the right one, or will lead to a settlement of the difficulty. A Central Parliament should remain, with a Grand Committee to manage particular affairs relating to each country. That Irish faction are not the best to lead the interests and welfare of a nation; and, in our choosing, neither of us would care to live under their jurisdiction.—Letter from a SEER.

BEESTON: Temperance Hall.—On Saturday, July 17, the lower hall will be opened as a Spiritual Mission Room. Tea at 5 o'clock. Tickets for tea and entertainment: adults, 9d. each; children under thirteen, 6d.; entertainment only, 2d.—On Sunday, July 18, Miss Musgrave, Keighley, will give trance addresses at 2.30 and 6 o'clock. We cordially invite as many friends from Leeds, Morley and Batley as can conveniently be present, as these are the first public meetings on Spiritualism that have been held in Beeston.—JAMES ROBINSON, President, Town Street, Beeston, Leeds.

BURSALEM: Newport Street Assembly Room, July 11.—Master T. Hunt's guides gave addresses to a good audience. The afternoon subject (chosen by the audience) was, "Where is heaven, and who are its occupants?" There were eleven subjects handed up in the evening, the one chosen being "Belshazzar's Feast." also impromptu poems, all of which were treated in a marvellous manner. Questions were invited and answered satisfactorily. This medium promises to be one of the finest speakers of our Movement. On Sunday, July 18, Mrs. Barr is to be with us; also, July 25, Mrs. Roberts, when we hope to have a grand time. The Cause is creating quite a commotion amongst young men's improvement classes, of different bodies in the town.—M. WALKER.

HOLBORN: 13, Kingsgate Street, July 7.—An interesting and instructive seance was commenced by the guide of Mr. Gibson delivering a forcible address, the subject being "Morality considered Politically, Socially, and Religiously," which was listened to with deep interest. The second control was a pleasant Irishman, who favoured the circle with a recitation entitled "Shemas O'Brian," in his rich Irish brogue. The facetious, intelligent, polite and very useful "Frenchman" finished up with his astounding and truthful delineations of character, going into the surroundings of the sitters with that readiness and ease, that a stranger would think he was reading from a book. Each visitor left satisfied and grateful for the privilege of attending.—JAS. R. MONTAGUE.

Mr. BRIERLY, late of Pendleton, was a venerable old man, and one of the best of mediums. His clairvoyance was of an extraordinary and beneficent kind. We had notes of some of his experiences, which were from his boyhood. These we had a desire to amplify into a narrative, but circumstances did not permit,

MR. EGLINTON AND MRS. SIDGWICK.

To the Editor.—Sir,—Permit me to thank the large number of correspondents who have replied to the Appeal which you were good enough to insert. By every post I have received warm letters of sympathy, but I would trespass upon your space again to say that, whilst I am personally gratified with this expression of good faith in myself, it is not exactly what I desire.

Although the testimony is already overwhelming, I urgently request every one who has had seances with me to forward the facts of the same concisely, but in a sufficiently comprehensive manner to embrace the following points:—

1. Was writing obtained on your own slate or paper? and if so, what were the precise conditions under which it was produced?

2. Was writing obtained on fastened slates, or upon the locked slate? if so, were they out of sight at all, or for a sufficiency of time to allow them to be written upon without your observing the same?

3. Has your observation been sufficiently keen to warrant your saying that the hand holding the slate has always been in sight?

4. When writing has been obtained between the slates, have you ascertained whether they were clean prior to the writing taking place?

5. Has the writing been of such a nature as to cause an impression that it had been previously prepared? or has it been pertinent to questions suggested on the spot? and if so, could it by any means have been known beforehand what you were about to ask?

6. Did the writing take place under or over the table? or in what position was the slate at the time of writing?

7. Have you marked a new piece of pencil, or chosen a coloured crayon? and has the writing been produced in the same colour? Have the facets of the pencil afterwards been found to be worn?

8. Are you able to state positively that the sounds of writing came from the slate? and have you felt the vibration of the pencil when writing at any time when you have felt the slate?

9. State generally whether you have not been allowed at all times to freely examine the room, table, slates and pencils, and whether your attention has been unduly diverted at any moment during the seance.

It is not for myself that I desire this evidence, but simply to accumulate the same for the purpose of showing Mrs. Sidgwick that the majority of persons coming to me have taken every precaution against "clever conjuring," and that they are endowed with at least some of the intelligence necessary to a correct observation of the facts, and upon the possession of which she prides herself.—Yours truly,

W. EGLINTON.

6, Nottingham Place, W.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

XII.

Consumption—the vampire that sucks the vital stream of life from the fairest and most lovely of our species, and with mocking cruelty lulls them with false hopes that flutter in the breast till the last moment arrives—has baffled the most scientific of all countries and ages, who, like the critics of Spiritualism, have wandered off into far unknowable regions of mystery; rather than accept the simple truth that lies smiling at their feet. All the phenomena evolved by this disease are but so much history. Scarcely any two medical authorities agree on this subject; then, who shall decide when doctors disagree? That they have no safe specific or reliable knowledge of the nature of this disease is evident. There is no doubt that many causes tend to its development, but as our object is the alleviation or cure of this malady, we will at once proceed with our mode of treatment, by giving an example, with means used that will prove equally useful in all ordinary cases. We have several cases in hand, but as this case has just been here for treatment, the details are fresh in our memory.

This poor woman had been gradually getting worse for the last two years, notwithstanding all efforts made for her relief. When I visited her the first time, about five weeks ago, she had buried her brother, who had passed away of the same disease. I found her unable to leave her bed, with continuous cough and other distressing and strongly-marked

symptoms. I commenced by thoroughly magnetizing her from head to foot, back and front, taking strict precautions to tie a handkerchief saturated in diluted Acetic Acid over my mouth, and having a basin of the same close by to continually wash my hands in. This necessary precaution should be strictly observed in most cases, and further, that in many instances the magnetism flows freer from damp hands, but there are cases that can be better treated with dry hands. Discrimination is necessary here. This treatment to be continued every twenty-four hours, for say thirty or forty minutes. The body should also be sponged all over every morning with Coutt's Acetic Acid, one-and-a-half pint bottle and a quarter-of-an-ounce of Essence of Peppermint to three pints of Water—rain water preferred,—but the pure Acid should be used on the spine, and washed off, when smarting takes place, with very hot water, and dried with a rough towel. After the first week Oil of Thyme should be substituted for Peppermint. The following medicines should be regularly given:—Finely powdered Mullein, finely powdered Comfrey root; equal parts. Put a level tea-spoonful in a tumbler; beat into a paste with a little water or milk, and pour over it enough boiling milk to fill up the glass. Let it stand ten minutes, and drink, leaving the dregs. This should be repeated three times a day between meals. The following medicines should be freely taken after each meal, or when the cough is troublesome. Take:—Heartsease or Wild Pansy, one ounce; Burnet, one ounce; Pellitory of the Wall, one ounce; Thyme, one ounce; Barberry bark, one ounce; Glycerine, one pound; Cold Water sufficient to cover the whole. Put into a wide-necked bottle, and allow to stand a week or longer, shaking every day. Take one tea-spoonful in a little hot water after each meal, or when the cough is troublesome. Continue the Comfrey and Mullein for an indefinite period, but the other mixture should be alternated each week with:—White Poplar bark, two ounces; Sanicle, two ounces; Betony, one ounce; Wild Cherry bark, one ounce: made like the former, with the same dose. Continue the magnetizing every night, if possible; let the patient have all the pure air that can be had. Diet: Whole Meal of any kind; Egyptian Lentils; Slippery Elm bark; Deep Sea Fish; Yolks of raw Eggs; Cod's Liver, boiled or fried; Salad Oil, &c.

Circumstances may require slight modification of this treatment, which I shall be pleased to advise on by private communication. Keep from wines, spirits, meat, cooked eggs, malt liquors and *doctors*, and you may become a living proof that Consumption is curable.

Magnetism has been found of great service in Fevers of every kind, by regulating the circulation, giving increased vitality, opening obstructions, and assisting nature to throw off the poisonous elements absorbed into the system. Many times I have lowered the pulse from 110° to 80°, by making gentle downward passes over the whole body. But in all such cases great care should be observed to fortify the operator's own system against contagion and infection, by the constant washing of the hands in some disinfectant, as diluted Coutt's Acetic Acid, and taking from twenty to thirty drops of concentrated Tincture of *Avena Sativa*, a tincture prepared from Oats, which may be obtained pure from Mr. Wells, 50, Elgin Crescent, Notting Hill, London, W. This tincture is the most powerful and innocent nerve stimulant known, and unlike most stimulants has no reaction, and is perfectly free from after-effects. It is also invaluable in nervous debility, paralysis, opium habit, dipsomania, &c. It is also necessary to wash the whole body after contact in diluted Coutt's Acid. You will find the patient wonderfully benefitted by the same application as directed by a pamphlet surrounding each bottle, which may be had at any chemist's. I can strongly and conscientiously recommend the system of Acetopathy in most diseases, as safe, simple and efficacious, and when combined with magnetism able to do great things.

But while applying those external remedies, the internal fire should be kept up, by powerful but innocent stimulants, such as Pennyroyal, or any kind of Mint, Virginia Snake-root, &c. Sometimes an emetic of Vervain will be useful. A nice refreshing drink may be made of Lemon Balm, sweetened with honey or glycerine, which the patient may be allowed to drink without restraint. Keep up perspiration, and in a few days the patient will be well, without any of those tedious or anxious waitings and watchings for a period of incubation, erroneously stated to be necessary by the faculty.

You cannot do wrong by applying this treatment, at the first symptoms of Fever, although it may be the early stage

of any other disease. Measles, Croup, Diphtheria, and all such diseases, will be checked, or rendered comparatively harmless, by this treatment at the beginning. But for Croup, Diphtheria, or Whooping-cough, when the disease declares itself, the following remedies will be found almost infallible. One table-spoonful of common Gas Tar, and one table-spoonful of Spirits of Turpentine: mix well together in an iron vessel, or any other that will not break with heat. Put into the patient's room; set it on fire, and let him inhale the smoke, as much as he can bear, and you will soon observe the leathery fungus in the throat, dissolve into a watery liquid; giving freedom of respiration and destroying the germs. This should be continued even after all danger is passed. See that you get the proper Spirits of Turpentine, as many substitutes go under that name, as used in paint, but a respectable chemist will be sure to keep the proper article.

Great suffering and often death may be prevented in cases of Burns and Scalds, by using as soon as possible after the accident, the following means, which I have used with never-failing success for more than thirty years. Take essence of either Spearmint or Peppermint, full strength, *not the oil, or what is known as mint water*; sprinkle it freely on the place burnt or scalded; leave it uncovered to the free action of the atmosphere, and the pain ceases within a minute. But in five or ten minutes the burning sensation returns; then sprinkle again, with the same result. This may require to be repeated several times, according to the severity of the injury, but the remedy very soon conquers the pain, and if applied soon after the accident no blister or other mark should be seen next day; in fact, in ordinary burns and scalds, the trouble should be over in thirty minutes. Magnetise the parts affected, and the legs from the knees, off at the toes, to prevent the nervous system suffering from excitement. If the injuries be extensive, magnetise the whole body. Parents should always keep this remedy in the house ready.

Internal tumours, and many other morbid growths, will slowly become absorbed by thoroughly magnetizing the nerve-centres governing those sluggish parts; observing my former directions of passing the hand from the nerve-centre over the part affected, and off at the nearest extremity, &c. Also carry out the following directions:—Take a piece of common Fuller's Earth, about the size of a hen's egg; put it into an earthen vessel, and pour over it two quarts of boiling rain-water, or distilled water. Let it stand until clear. Carefully pour off the clear liquid, and bottle for use. Take a wine-glassful of this clear liquor, three or four times a day; and the patient may live to bless the day they became a constant subscriber to the MEDIUM, and help to extend its circulation.

Nervous exhaustion, monomania, and many kinds of insanity are wonderfully benefitted; and many cases that appear hopelessly incurable by the ordinary treatment, and are shut up in Asylums from whence they seldom emerge, could often be restored to health by this science. Two years ago I was called upon by a gentleman to accompany him on a visit to a Lunatic Asylum, to see a poor lady, who had been confined there about six months. We found her, to all appearance, a complete imbecile. Before we entered the house it was arranged that I should magnetize her if we could get an opportunity, and it was further arranged that this gentleman should get the nurse out of the way, under pretence of showing him the grounds, &c. Our little conspiracy succeeded very well, as I was left alone with the patient, whom I commenced to magnetize with vigour. After about fifteen minutes manipulation, reason so far returned that she recognised me at once, and talked quite rationally for the rest of the time that we remained with her. How long it continued I cannot say, as we had to leave the house, and I never had another opportunity of repeating the treatment, but I have no doubt that a continuance of the treatment would have restored her to health.

Simple and innocent as the few remedies, that have been given in these Letters, may appear, they will be found upon trial to be as effectual as they are safe, natural and free from danger. Having run these Letters to a considerable length, occupying space that was much wanted for other important matter, I cannot conscientiously ask to intrude further on what may be more usefully employed, but embrace this opportunity of thanking the Editor of the MEDIUM for his courtesy, &c., and complimenting that gentleman upon the efficiency of his staff. The minutely correct proofs sent to me have needed no correction whatever, with other able signs of talent that would, if devoted to a popular and

fashionable cause, command large public recognition and substantial reward.

These Letters will be reproduced when ready, in book-form, with additions, embracing almost every known disease, and how to treat them successfully by this science, coupled with the simple and safe Botanic Treatment, forming a complete family guide to health, systematically compiled and simply written, with the object of assisting those who are desirous of benefitting their fellow man. Many will become possessed of this power, and by its influence become an instrument for dispensing temporal as well as spiritual blessings to humanity.

With what fervency should we work for the spread of this Divine Institution! The path of true nobility and grandeur of character is spread before us; an aim is imparted to life superior to all secular pursuits, by fully grasping the higher teachings of this science. Heaven is acquired here, and instead of looking for an impossible realization of a secular idea—far, far away—the grand spiritual heaven is brought with open gates home to us, in our workshops, our cottages and our palaces. Our homes are the dwelling-place of angels, but angels that we have known and loved; angels that have developed from mortals like ourselves; ministering spirits, whose continuity of love is attracted by this law around us, watching to pour the Balm of Gilead into our souls; seeking for opportunities to assure us of their existence; and with what success depends upon ourselves, whether we can realize the greatest of all knowledge, the possession of which destroys the sting of death, and says: Live! Live on! Live forever: rejoin those you mourned as lost; rejoin them with love purified and made stronger, by the temporal separation. This great and glorious truth can be realized, not by faith, but by fact, through the aid of this science, by every earnest and intelligent enquirer whose judgment is not warped by elaborate and far-fetched theories and speculations. And I promise to all such, if not seduced from the paths of spiritual virtue, by a desire of easy popularity and worldly gain, that they will be able to accomplish an amount of good to their fellow man, that shall gladden the hearts of the afflicted, and restore the victim of learned ignorance and superstition to vigorous manhood, to stand alone, unfettered by his early teachings,—a citizen in himself, a church in himself, and a man in himself, with heaven in his heart.

D. YOUNGER.

23, Ledbury Road, Bayswater, July 12, 1886.

FINIS.

OBITUARY.—MR. BRIERLEY, PENDLETON.

Our friend passed on to the Higher Life, on Sunday, July 4. His long acquaintance with Spiritualism had made him very many friends. The interment took place on Saturday, the 10th. The friends met at Withington Street, where a procession was formed consisting of about 150 persons. We then proceeded along Broad Street and Pimlico Street to Mr. Brierley's house. The coffin was carried down during the time hymn 111 (S.L.) was sung. We then had invocation from the guides of Mr. Postlethwaite. The procession moved along Chapel Street, Broad Street, Brindle Heath Road, to the Church, where the interment took place, and where a spiritual service was conducted by the guides of Mr. Postlethwaite in a very telling manner. Great crowds of spectators congregated along the route and at the church, in fact the procession could hardly get through them. The service was as follows: "Spiritual Lyre," hymn 89; Invocation; hymn 93; address; hymn 142; and Benediction. We then returned in procession to Withington Street, where a good tea had been provided by Mrs. Boys; 55 sat down to tea. When the tables were cleared the room was soon filled with people. Mr. Shaw presided, and we had addresses from the guides of Mr. Postlethwaite, and Mr. G. Wright, of Ancoats. During the evening "Mr. Brierley" controlled Mr. Postlethwaite, and shook hands with some of his friends. At 9.30 the friends separated, after spending a very instructive and pleasant evening. We have produced a good effect on the Pendletonians, and it is sure to give a great stimulus to the Cause of Spiritualism, by the favourable comments which were made along the route. Flowers were worn in coats and carried in hands, and the coffin was covered with wreaths, etc., made with living flowers. The weather was all that could be desired.—JOSEPH HEASON, Beech House Cottage, Bolton Road, Pendleton.

PROGRESS OF SPIRITUAL WORK.

SOUTH SHIELDS: 19, Cambridge Street, Friday, July 9.—There was a large audience present at Mrs. Yeates' circle, when the usual success attended the meeting, at the close of which many earnest wishes were expressed as to Mrs. Yeates' intended work in London.—On Sunday morning, being unable to secure a speaker, we had an experience meeting which was quite interesting. In the evening the guides of Mr. Wm. Murray, of Gateshead, spoke to a very large and attentive audience, and afterwards gave many clairvoyant descriptions of spirit surroundings, which gave every satisfaction.—CON.

NEWCASTLE: Northumberland Hall, High Friar Street, July 11.—Mr. W. Grieves spoke in the morning on "God is Love," and in the evening on "Sin, its devastations." These important subjects were

treated in a characteristic way, earnestness and practical application being the predominating features. Mr. Grieves became acquainted with Spiritualism over six years ago. For twenty years previous he had been a Primitive Methodist local preacher. Adherence to principle rendered him the victim of sectarian intolerance and social persecution. He had also held the responsible appointment of General Secretary to the Cleveland Miner's Association, which he sacrificed through conscientious convictions respecting some form of procedure. This was giving up the fruits of a diligent life; for now, no longer young, he has returned to the laborious task of the miner. This great sensitiveness is often the accompaniment of spiritual growth. Mr. Grieves is a medium of a high class, and a man of stalwart spirituality. Our open-air meeting and healing class were well attended. A large quantity of the MEDIUM was given to strangers.—W. H. ROBINSON, Hon. Sec.

POSTSMOUTH: Assembly Rooms, Clarendon Street, Landport, July 11.—Mr. J. Horstead was controlled by "Wilberforce," who took for his subject, "The Outcome of the Teachings of Spiritualism." The address was very instructive, and the control gave us advice concerning our surroundings, and future experiences. He also spoke of his connection with the Church, of the errors he promulgated in ignorance, and that he found he was quite correct in believing in the principle of the brotherhood of man. He stated that when in earth-life he had partly investigated Spiritualism, that he had proved many things in connection therewith, which modified his ideas to a great extent. He urged all men to think for themselves; and not allow others to think for them. Mr. Horstead then in his normal state gave clairvoyant descriptions of spirit friends present. The medium was then controlled by "Wordsworth," whose subject was "Figurative Myths, Allegory and Parable." This control promised upon a future occasion to give us some of his poetry. Mr. Horstead then gave a clairvoyant warning to someone present, to be cautious if they found themselves walking along a ship's deck, with a large crane hanging overhead in a line with the hatchway, that when called by somebody not to look back, or serious consequences would be the result.—WILLIAM GRAHAM.

EXETER: The Mint, July 11.—After the President's opening address and reading, Mr. Hamlyn was controlled and delivered a splendid discourse on "The love that never dies." Many examples of the value of love to humanity were adduced; and seeing the love of the Great Supreme, man would be expected to do his best. The address was of a comforting and elevating nature; the meeting was well attended, and of a highly spiritual character.—H. E. WILLIAMS, Sec.

PLYMOUTH: Notte Street, July 11.—In the morning we had the pleasure of hearing the guides of Mr. Tozer speak words of good advice to all instruments of the spirit-world. In the afternoon Mrs. Truman's guides thought men should seek for spiritual things, and not trouble about the names of spirits. In the evening, Mr. Leader's guides spoke on the experience of the spirit after leaving the body, pointing out the necessity of a good life while on earth.—WM. DARCH, 26, St. Mary Street, Stonehouse.

WEST HARTLEPOOL: Druids' Hall.—Half-yearly election of Officers: Mr. Wm. Wardell, President and Treasurer; Mr. G. H. Lamb, Vice-President; Mr. W. Sayer, Sec. Committee: Messrs. Ashman, Thane, Pickering, Westrop, Hirst and Gibbon. Mr. Ashman, Librarian.—June 18.—At 10.30 Mr. Wardell spoke on the working of the Society since its commencement, showing that though unpopular as Spiritualism is in various places, yet it can compare favourably with the results of 19 centuries of Orthodoxy. Evening, at 6.30, Mr. Wardell spoke on "Christianity a failure, Spiritualism in harmony with the needs of the age." Christianity was now used as a pecuniary resource of a certain class, whose every effort seemed to be, the blinding of the eyes of the mass of humanity to the furtherance of their own ends. Spiritualism had ever existed; history testifies that persons possessing spiritual gifts (now becoming more common and more understood) have suffered death in various ways at the hands of the priesthood. But the light of reason is dawning, and man can clearly see the past error and superstition, and has a greater desire to search out the life source of his nature. Many quotations were cited, and a highly instructive and interesting discourse was given to the good audience present.—WM. SAYER, Sec.

LEICESTER: Silver Street, July 11.—A sympathetic audience in the morning, had the pleasure of hearing a grand address from Mrs. Groom, on "Want of Faith." In the evening there was a large audience, subject, "Spiritualism, and its Benefits." The controls dealt with it a most beautiful manner, words fail to express the intense satisfaction of all present. Poems were delivered, from words chosen by the audience. Of the delineations of spirit surroundings twenty were distinctly recognised. Our chairman (Mr. J. Bent) proposed that the best thanks of the meeting be given to Mrs. Groom, for the very able manner in which she had entertained all the members and friends. The vote of thanks was carried unanimously, showing the respect to one who labours so ardently for the benefit of her fellow creatures.—C. P.

BACUP: July 11.—In the afternoon Mr. Edwards gave the invocation. Mr. Walsh, Blackburn, spoke on "Labour, a divine command." At the close he gave six clairvoyant descriptions. Mr. Walsh's subject in the evening was "The gulf of Theology bridged by the Spirit." This took up the view of Spiritual questions held by the orthodox, and showed in contrast what light Spiritualism threw on them. Of six clairvoyant descriptions, five were recognised. Mr. Edwards' control concluded with a short address.—JESSE VENABLES.

COVENTRY: Edgwick, Foleshill, July 11.—Mrs. Smith's addresses in the evening were characterised by convincing earnestness, and showed in plain and forcible language the futility of trusting to another for the preparation of a heavenly home. Urging upon all to work out their own salvation, one of the controls enlarged upon the conduct necessary to make up a noble and useful life, pointing out that by acts of kindness, a uniform loving disposition, and life of honesty and truthfulness alone were spiritual homes erected. Other controls referred to the progress of the spiritual movement, stating that although it was popularly regarded as a new thing it was yet as old as the human race, and was destined to become universal.—CON.

ROCHDALE: 28, Blackwater Street, July 11.—Mr. A. D. Wilson discoursed on "God is Love." It was one of the most profound and beautiful treats that we have enjoyed for some time.—We shall have a sale of work on the 30th and 31st of this month.—D. SCHOFIELD.

AN AMERICAN BROTHER ON "OUR AIMS AND PURPOSES."

Mr. William F. Nye, of New Bedford, Mass., has just passed through London on his return home from an extended European tour. We had a very interesting conversation with him on the inner truths of Spiritualism, with which he is familiar. On his being elected President of a Society of Spiritualists in New Bedford, he delivered an address, some extracts from which we quote, as reported in the *Banner of Light*, February 6, 1886:—

My Friends,—Meeting here with you at this time, I bring my sincere greetings and congratulations that we take a new departure. While I feel you might have selected another who could better fill the position assigned to me, as head of your organization, let me render to you my heartfelt thanks for the confidence and trust this expression implies, and the proof it gives that I shall have your kindly co-operation. At the same time I promise you my best efforts in attaining success in this our fraternal undertaking. Meeting as we do, for the first time as an organization, it may be fitting that I offer a few words by way of advice, and as to our aims and purposes.

What are our aims and purposes? Certainly they are not selfish purposes for which we organise. Neither for gain nor influence, in any worldly sense, do we aim. From past experience we may rather expect this step to lead to quite the opposite, for scorn and contempt many of us at least have met, even from near friends, in recognising the birth of the child called Modern Spiritualism, and standing by its cradle to guard it from the coils of superstition.

No, my friends, not one of you, do I for a moment believe, enters upon this work with a selfish thought, but rather with noble and tender aspirations for the good of others, that others may see the dawning light and listen to the angel-teachings, as you so oft have done and been blessed thereby. Neither, my friends, have our beliefs much to do in guiding us in our work, for it may be said that, as Spiritualists, we believe only in "the facts of the case." We may, as individuals, believe that many laws now in force menace our free government; that a just quota of taxation should be served on church property; that the church sustains many relics of paganism, and that education in all the affairs of life is a mighty factor; but above all these is the uplifting *knowledge* that there are invisible personalities ever working with us; that our friends, though departed from our physical sight, are still with us; that the change we call death is but a pleasant transition: these are the facts of the Spiritual Philosophy. So let each of us see to it well that no bitter feelings find expression, that no one utters, "I am better than thou!" but in harmony and in hope become great only in our life-work here, ever listening to the whisperings of our own souls for the joyful "Well done."

While all will readily assent that our platform should be free, yet differences are apt to arise between the beautiful theory of a free platform and the practical working of it. Just in proportion as our platform can be kept free will our meetings be alive, profitable and satisfactory; for Spiritualism surely embraces all subjects, and is alive to every human incentive for the awakening of an enslaved world to liberty and equality, offering to all the fullest measure of our Father's bounty.

Thanks to the murdered pedler, who first taught spirit telegraphy to the children at Hydesville, and linked the spirit spheres with our own. Thanks to the spirits who led Conklin to Abraham Lincoln with this message from his spirit boy: "Father, sign your proclamation, for it will make this land truly the land of the free." Many, many thanks to Mrs. Collins, who, in our good city, kindly invites the spirits to place their telephone in her own home, through which a dear brother can speak to us from the cold Arctic sea, and tell the sad fate of himself and hardy crew, and of his reception by friends in the life eternal, and through which we have all listened to music from the other shore.

Thus, my dear friends, if of all truths that have come to man—especially to those of advanced years—any take precedence, they surely are the beautiful revelations of Modern Spiritualism. Having these let us grow in good thoughts, and be cheerful and happy in good deeds.

OLDHAM: 176, Union Street, July 11.—In the afternoon Mrs. Green gave an excellent discourse on "Angels' visits." In the evening the discourse was on "The power of Spirit over Matter." It was one of the grandest discourses that could possibly be listened to, replete with reason, logic and common sense. Mr. Jesse Mills, our newly elected President, conducted both services.—J. MURRAY, Cor. Sec., Q. S. S.

IS IT THOUGHT-READING, OR WHAT?

On Tuesday last, two ladies sat down to lunch with a "sensitive," in a large dining room, at a public restaurant. The conversation turned upon the "marvellous," and among other matters, that of thought-reading. The sensitive thought it all "bosh," and then and there undertook to prove it. First, by calling for any article of jewelry, or other article at hand, he would prove that the article would contain sufficient magnetism by which he could take hold of, and analyze it, in such a way as to enable him to describe its characteristics, peculiar connections, history, &c. Accordingly, a bracelet was handed him, without remark or comment, and the first observation he made on taking hold of it was, that the magnetism was very beautiful; and that the bracelet was a present from a good friend; that it was a sort of an heirloom, and had been in the family a long time, guarded with a reverence and extreme delicacy, as it had been a present from a young father to a young mother, and that in the present case it was from a young gentleman of the family to the present owner, continuing and cementing the bond of union and harmony about it. He advised the lady to always guard it with great care, as it was lucky to have about her. All of this, so far as the lady knew, was perfectly correct. One piece of jewelry after another was commented upon, with varied conditions and surroundings, particularly character, sex, age, temperament, health, &c., with remarkable accuracy. Finally some letters were produced, and having taken one out of the envelope, and without even looking at the writing, holding it in his clenched hand, and with his head turned to one side, the like results were obtained; and again with another letter, he would merely touch it with his finger, and push it away from him with the remark, that he did not wish to handle it, as there was so much unhealthy magnetism about it; and sure enough it was from an invalid. The last one was such a peculiar hit, that I feel it would not fully do justice to his claim, without narrating his closing remarks:—One thing I feel very peculiar about this gentleman,—he is very fond of his fine black moustache; but he need not feel so very proud after all, because his teeth are not very handsome; on the contrary, they are bad, and he has got a very bad breath.

Now, Mr. Editor, thinking this interview, at an ordinary lunch table, in such a public place, an extraordinary affair all round, I would like some of your readers to give us more light on this subject. What is it, and how produced?

The question then naturally arises: Who is this remarkable Sensitive? All I can say is, that he is a well-known Professional, here in London, and has lately returned from America; but does not wish to be identified in this line of work.

APPOINTMENTS.—From some cause or other the fixtures of speakers have been rather confused this month. Certain managing minds were absent from last month's Yorkshire Committee Meeting, and we found one lady down in the Plan for three places on the same day, and others for two. Unless this were pointed out as a mistake, it might lead to grave discussions in the future. Just look forward 2000 years, when the commentators on early Spiritualism will be quoting from rare volumes of the *MEDIUM* to show that the mediums of that sacred age were so remarkable that they could speak in several places, many miles apart, at the same hour! None of the papist saints can equal that! Yet there is no truth in it; and thus simple mistakes might lead to wasteful speculations and bloodthirsty wranglings in the distant future. Mrs. Bailey was down for two places in Rochdale on Sunday last. Mr. D. Schofield informs us that on January 14 he made application to this lady for a visit, and she replied that she had booked his application for July. Another communication fixed the date for July 11. Mr. Schofield advised Mrs. Bailey of her engagement; but she replied that she was down for Marble Works on that day, but Blackwater Street was not on her book. In January the meetings were being held in Baillie Street. As our columns are particularly crowded this week we just give this brief outline. We think Mrs. Bailey did not mean to be uncourteous, but must have got confused in her arrangements. This notice may be found useful in calling attention to the breach of engagements, which we regret to hear is somewhat too frequent.

Just Published, a New Edition of the

Philosophy of Death. By Andrew J. Davis, Clairvoyant. Price Twopence.

DUTY.

One writer has said, that the noblest of all things is to *do* our duty. And truly such must be the case, for whatever sphere of life we may study, from the poor man's poverty-stricken surroundings, through the social scale up to the lords of the land: in every phase of life, throughout all offices of rural, urban, and State-government, true honour depends on the performance of duty. The poor man who conscientiously labours to do his duty is as honourable as those moving in a higher sphere of society doing theirs. The difference is only one of degree; the principle remains unaffected. The more important the office, the greater the responsibility, and the greater the honour conferred; and *vice versa*. There are some who act as if they thought that position of itself conferred true honour and greatness. But this is not so; else the villains dressed in the most fashionable style, but whose moral characters are black, and whose motives are sinister and despicable, would be worthy companions of angels. Therefore it is not the social position one moves in that makes a man noble and honourable, but the uprightness, integrity, and consistency of his actions. If he does not possess these, then all the names of distinction conferred upon him are but empty baubles, calculated only to attract and please the eye of a frivolous and senseless world, and beyond that are worthless. To *know* what is right and just in all our relations, is a mental act, arrived at and determined by the reasoning powers. While to *do* that which our mental and intellectual powers tell us is right and just, is a moral act, which gives a sense of duty and satisfaction when we act according to the dictates of reason.

The difference between the two is marked and well-defined. A person may be as competent and precise in the mental process as the most honest and scrupulous individual in the world, and still remain, for selfish ends, full of deceit and duplicity in all his transactions. Therefore, what we wish to see is, a proper inculcation of the moral worth of *doing*, that which we perceive to be right and just between man and man.

And here arises the question: What is Duty?

Humanity is a whole, of which a man is a part; bearing certain relations thereto as do the individual members to the human organization, or the members of the family do to each other; and if any of these fail in the performance of their duty, then has the whole vital economy to suffer. This is equally true of humanity. No one can neglect doing his or her duty without the whole being affected. But unlike the vital economy, man has not his part allotted out, and set to execute it mechanically. He has to learn what is best for the whole through experience, and the capacity of the intellect to form an accurate judgment of what is his relationship to mankind, and therefore what is his duty. Duty, then, is the performance towards the whole, that which our highest conception dictates as our relation thereto; and in so far as man lives up to this he is doing his duty. The performance of this is the noblest feature of the soul.

But as the capacity to judge varies, so will opinions, and hence differences will arise. The best rule for the daily guidance of humanity is the injunction: "Do ye unto others as ye would that they should do unto you." This injunction shows a deep insight into human nature on the part of the propounder. They were keen enough to discern that the "self" resident within every one, and ever prompting to act with partiality, would not lead them to yield too much, but would induce them to keep a sharp look-out for Number One. While if, when endeavouring to decide a case, we imagine ourselves to be the opposite party, and view the act or case in that light, the same manifestation of "self" would greatly facilitate the reasoning powers to determine what was right and just to both sides.

Unfortunately this is but seldom done. People seem to act more from policy than a sense of right and justice. Otherwise a great and mighty change would quickly become manifest. Might would no longer seek to rule with the iron hand of oppression; but right would be the law, and not the exception, and those would be considered the greatest, highest, noblest and best, who endeavoured to do the most good, confer the most happiness, and live the holiest and most righteous life. Parents would endeavour to train up their children in the knowledge and wisdom they have acquired. And especially do these remarks apply to Spiritualists, who are the pioneers of a higher morality, and who denounce in unmeasured terms the dogmas and creeds they were educated in while young, but concern themselves very little in the edification of their children; allowing them to imbibed the same errors, the same creeds, to grow up under the same stultifying and bigot-creating teachings, rather than put forth an effort to instruct them in the more moral, healthful, happy, and soul-enobling teachings of Spiritualism, thus preparing them to become worthy pioneers of the rising generation. This indifference will fill many otherwise happy hearts with bitter repining, if not in this world of mortal existence, yet it will in the spirit-world, when they come to count up their jewels, and view the field of spiritual labour from their higher position; when they see how truly great is the harvest, and how few and inadequate are the reapers, and reflect on the spiritual poverty of their children, whom they ought to have prepared in the way and light of truth, and waiting and worthy to receive the mantle of their parents.

We are fully conscious that there are many worthy labourers in the field, who are working nobly to spread wide the teachings of the spirit-world; are labouring with might and main to lop off the branches of the deadly upas tree of Total Depravity, but who perceive not in the heat of their toil that their children are imbibing its poisonous exhalations, and may in time need the pruning-knife of the husbandman to save and maintain them as healthy plants in his vineyard.

There is another point with regard to the management of children which I wish to slightly touch upon, and which comes under the head of the parent's duty, *viz*, the inculcation and fulfilling of the little duties which are allotted to the several members of the family. The fact is patent to every parent, and observer of domestic management, that in almost every family there are generally one or more of its members who are inclined to shirk their duties as much as possible, thereby causing endless contention and strife; while others are equally anxious to please, doing their several duties with a pleasant disposition, and wearing a sunny smile. It is their nature to be full of the milk of human kindness, and obliging. Owing to this disposition, the mother, perhaps unwittingly, and from a desire to have peace, often requests them to do the tasks of the defaulters. Wherever this state of things

exists in the household, it should be the watchful care of both parents to insist on all doing their allotted tasks. It is not kindness nor wisdom to let the shirkers off. It only confirms them in their evil habits, and leads to endless grumbling and discontent. I know that the inducement is great for parents to ask those who are the most willing, because it is the quietest way. But the fact that a moral injustice is being done to both, *i.e.*, to one, because it confirms them in their evil ways; to the other, because it makes them into a regular drudges and the slaves of selfishness, ought to induce parents to rule with a firm and just hand; thereby developing the moral characters of their children and securing for themselves peaceful and happy homes.

55, Taylor Street, Batley, Yorks.

ALFRED KITSON.

BLACKBURN: New Water Street, July 11.—Mr. Z. Newell gave good addresses on "The Sabbath," and "The Natural and Spiritual Bodies." There were good audiences at each service.—W. R. MOORE.

HEYWOOD: Argyle Buildings, July 11.—We had a remarkable day with Mr. Taberner. The afternoon was devoted to clairvoyance. He not only told people their spiritual surroundings, but also their personal feelings in a most accurate manner. In the evening he gave a short address, followed by clairvoyance. Persons were present from a town fifty miles away, who had never heard of Spiritualism, but they readily acknowledged the descriptions of their departed friends in every case; a short explanatory address from Mr. Ellis closed a good day.—G. PELL.

MANCHESTER: Temperance Hall, Tipping Street, July 11.—Mr. H. Boardman spoke in the morning on "Change," its necessity in everything, coming first to the individual and then to the nation at large. It was a great treat. Mr. Boardman is a medium of recent development, and bids fair to be second to no one. In the evening he exhorted all to think for themselves, and examine spiritual things spiritually. The importance of Spiritualism was pointed out as a religion, not of words, but of deeds. Mr. Jones presided.—G. HILL, Cor. Sec., 92, Brunswick Street, Ardwick Green.

PELTON: Co-operative Hall, July 11.—Mr. W. Westgarth lectured on "What is truth, and the best way to attain it?" and "What are the wages of sin here and hereafter?" Both were treated in that pithy, lively style, which deeply interested fair audiences. These local speakers are doing a great work for the Cause; they just meet the requirements of the minds addressed, and work for the love of doing good.—On the 25th, we hold our Anniversary, when there will be dialogues, recitations, poems, and readings. We extend a cordial invitation to all.—T. ALDERSON, Sec.

OPENSNAW: Mechanics' Institute, Pottery Lane, July 11.—In the morning Mrs. Taylor gave, in her normal condition, a very interesting address as to how she became a Spiritualist and medium. She narrated many very amusing and interesting incidents in her life, as she was at all times a very great sceptic. In the evening Mrs. Taylor delivered a very eloquent invocation and address on a question put by the audience: "Why does the word of God require revising by the hand of man?" which was handled in a masterly manner. While under spirit control Mrs. Taylor gave a very good exhibition of her powers as a vocalist, the singing being beautiful. We have started a weekly circle for our own members, at our old friend Mrs. Bailey's, Wellington Street, which promises to be a great success.—G. T. PAGE, Cor. Sec., 14, Lord Street.

WALWORTH: 83, Boyson Road, July 11.—Mr. Butcher's guides gave a vigorous and soul-stirring address on "Earth, the prototype of Heaven." That applied to the spiritual portion of its inhabitants; the unspiritual part might be spoken of as the antitype of the heavenly state or the prototype of hell. Seers, poets and inspired men in every nation and age had referred to the good time which was now dawning on the earth. This was the millennium to the Spiritualists, and they must become the teachers of the ministers of religion, who thought their souls at times were irradiate with spiritual truth in their better moments, yet put it from them, and they would go out into the other world empty and amazed, because they might have had fact instead of fable or theory. To the eye of a clairvoyant the room was filled with white lilies during the time the benediction was pronounced.—J. HUMPHRIES.

BATLEY CARR: Children's Lyceum, July 11.—Morning, present, officers 6, members 22, and 3 visitors. Our programme was as follows: Opening hymn, "How cheering the thought"; invocation; musical reading, "Be kind to each other"; fixing of badges; the silver-chain recitations, "The Home we build," "Steps of Progress," and "Forsake not the right"; committing to memory of last verse of hymn 95; select reading, "Childhood"; marching, ending with assuming position for calisthenics, when Fold Arms, Wing Movements, and the whole of the series were gone through in good order, after which we marched to our former position, when the forms were arranged for the several groups, when all were marched to their groups. Four strokes of the bell signalled all to be seated, when lessons were commenced. *Fountain Group*, led by Mrs. Shore, had a lesson on the "Circulation of the Blood"; *Beacon Group*, led by Mr. John Wm. Gale, had a lesson on "Vitality and Organization"; *Liberty Group* had a practical lesson on Phrenology. Lessons over, badges were removed, and Lyceum duly closed.—Afternoon, present, 5 officers, 30 members, and 9 visitors. Our programme was as follows: Opening hymn, "Welcome Angels"; invocation; musical reading, "Angel ministry"; fixing of badges, after which the members were interrogated as to their symbolic meaning; rehearsal of hymn committed to memory in the morning, when the whole was sung with energy. The silver-chain recitations, "How to be happy," "Keep the heart young," and "One by One"; remarks by Conductor; the golden-chain recitations, "Beatitudes," and "The Ladder of Light"; marching as in the morning, and first three series of calisthenics; after which all were marched back to their places. Time being exhausted, badges were removed, and the Lyceum was brought to a close with singing "Little words of kindness," and prayer.—ALFRED KITSON, Sec., 55, Taylor Street, Batley, Yorkshire.

OLD BOOKS ON MAGIC, ALCHEMY AND ASTROLOGY, for sale. Enolose Stamp for list to A. B., care of Mr. Halse, 66, Tavistock Crescent, Westbourne Park, London.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JULY 18th, 1886.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Mrs. Yeates.
 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, Sittings.
 Thursday and Friday, at 8, Sittings.
 STEPHEN.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walter. See Advt.
 UPPER HOLLOWAY.—Mrs. Hagon, 148, Marlborough Road, Holloway Rd. See Advt.
 WALWORTH.—83, Boyson Road, at 7, Mr. J. Hopcroft, Trance address and Clairvoyance. Mr. Raper, Healing. At 102, Camberwell Road, Wednesday, 8.15, Open Circle, Mrs. Cannon.

WEEK NIGHTS.

HOLBORN.—At Mr. Coffin's, 13, Kinggate 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.

ASSINGTON COLLIERY.—At 2 and 5.30 p.m.: Local.
 BACUP.—New Meeting Room, at 2.30 & 6.30: Mrs. Sunderland.
 BARNOLY-IN-FURNES.—30, Cavendish Street, at 6.30: Mr. J. Wainsley, Sec.
 BATH.—Tavern Street, 6.30 p.m.: Mr. Riley.
 BELFEST.—Lecture Room, Brookside, at 10.30 and 6.30:
 BIRMINGHAM.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Holmes.
 BIRMINGHAM.—Osselle Street School, at 6.30:
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
 BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Mr. Swindlehurst.
 BOWLING.—Spiritual Tabernacle, Barker Street, at 2.30 & 6, No Information.
 BRADFORD.—Spiritual Church, Walton Street, Hall Lane, Wakefield Road, at 10.30, 2.30 and 6, Mrs. Butler.
 Oddfellows Rooms, Utley Road, at 2.30 & 6, No Information.
 448, Little Horton Lane, at 2.30 & 6, Mrs. Carr and Miss Gott.
 Milton Rooms, Westgate, at 2.30 and 6: Mr. Hepworth.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Miss Wilson.
 BURLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 60, Crockerstown, at 6.30.
 CARMINGTON.—At Mr. K. Winter's, Freeholds, West Cramlington, at 5.30, Local.
 DART.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
 KEYS.—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 Keeves. Monday, at 7.30.
 HANLEY.—Mrs. Dutton's, 41, Molart Street, at 6.30; Wednesday, at 7.30 p.m.
 HATTON.—Miners' Old Hall, Camp Meeting, Dene Field.
 HATWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. H. Boardman.
 HODDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mrs. Green.
 KNUXLEY.—Lyceum, East Parade, 3.30 and 6: Mr. C. Briggs.
 JEMMETT.—68, New Street, Fortnightly General Meetings.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30, Mr. A. D. Wilson.
 Oriol Hall, Cookridge Street, at 2.30 & 6, Mr. J. B. Tetlow.
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Mrs. Bailey.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. J. S. Schutt. Lyceum 2 p.m. Sec. Mr. Carson, 14, Daulby Street.
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MACULESFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
 Fence Street, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. Armitage; at 2.30, Circle.
 MIDDLEBOROUGH.—Newport Road, at 10.30, Granville Rooms; at 6.30, Cleveland Hall, No Information.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6, Mr. Parker.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 9.30, Mr. Wood's healing class; at 6.30, Mr. James Dunn; at 3, Meeting on Leazes.
 NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. J. A. Rowe, "Age of Criticism"; Mrs. Gregg, Wednesday and Thursday at 8.
 NOTTINGHAM.—Morley House, Shakespear Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM.—176, Union Street, at 2.30 & 6, Mr. Wm. Brown. Tuesday, Circle.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 2.30 and 6, Mr. C. Taberner.
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.
 PEEBLED.—Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.
 PENNINGTON.—Temperance Club, Withington Street, at 2.30 and 6.30, Mr. Johnson.
 Liberal Club, 48, Albion Street, at 2.30 & 6.30, Local. Wednesday, 7.30.
 PLYMOUTH.—Notte Street, at 11 & 3, Circles; at 6.30, Local.
 PORTSMOUTH.—Assembly Rooms, Clarendon St., Lake Road, Landport, at 6.30.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Mr. Holdsworth.
 Marble Works, at 2.30 and 6, Usual Service. Tuesday at 8, Circle.
 28, Blackwater St., at 2.30 & 6 p.m., Mr. Postlethwaite; Wednesday, Circle, 7.30.
 SALTASH.—At Mr. Willis's, 24, Fore Street, at 6.30.
 SHEFFIELD.—Cocoa House, 176, Pond Street, at 2.30 & 6.30: No Information.
 SOUTH SHIELDS.—19, Cambridge Street, at 11 and at 6, Mrs. Gregg. Also Monday and Tuesday at 7.30.
 SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 2.30 & 6.30, Mrs. Yarwood; also Monday.
 SPENNYMOOR.—Central Hall, at 2.30 & 6: No Information.
 SUNDERLAND.—Back Williamson Terrace, Monkwearmouth: at 10.30 & 6, Mr. George Forster, Seghill.
 TUNSTALL.—13, Rathbone Street, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druid's Hall, Tower Street, at 10.30 and 6.30, Local.
 WEST.—Hardy Street, at 2.30 & 6, Miss Wilson. (Also at Addison Street.)
 WEST FELTON.—Co-operative Hall, at 2 and 5.30: Local.
 WISBECH.—Public Hall, at 6.30, Local.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Dorning Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 241, Padham Road, Burnley.—Private meetings attended, accompanied by daughter, aged 9.
 MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
 MR. F. HEPWORTH, Trance Speaker, 3, Ashfield Place, Oxford Road, Leeds.
 MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
 T. POSTLETHWAITE, Trance and Clairvoyant, 6, Waterhouse Street, Rochdale.
 MR. J. SWINDLEHURST, Spiritual Teacher, 28, Hammond Street, Preston.
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
 MR. A. D. WILSON, 3, Battinson Road, Halifax.
 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place, Wilton, Blackburn.
 MR. J. T. STANDISH, Trance and Clairvoyant, 7, Hornby Street, Coppice, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
 MR. CECIL HUSK, 29, South Grove, Rye Lane, Peckham.
 MR. W. PROCTOR, Trance and Inspirational Medium, 23, Butt's Beck, Dalton in-Furness. Open for Sunday or week-day services.
 MR. J. F. FITTON, 6, Cherry Valley, Glodwick, Oldham.
 MRS. YAKWOOD, Natural Clairvoyant and Public Speaker, Darton, Barnsley.
 MR. J. S. SCHUTT's Sundays are occupied for the present year; he would be glad to hold week-night services. Address, 14, Park Wood Street, Kelghley.
 MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspirational Orator, Singer, Clairvoyant, and Phenologist.
 B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, Manchester. (Open to private engagements.)
 MRS. FRANK TAYLOR, Inspirational Speaker, 28, Council Street, Stretford Road, Manchester. (Applications by letter only.)
 MR. JOSEPH CLAYTON, Normal Speaker, 63, Manchester Road, Bradford.

MRS. WELDON'S TOUR.

BIRMINGHAM: July 19, Grand Theatre.
 COVENTRY: 26, 27 & 28, Theatre Royal.
 WORCESTER: 29, 30, & 31, Theatre Royal.
 WOLVERHAMPTON: Aug. 2, Theatre Royal.
 BATH: Aug. 9, 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 Sowerby Bridge, Blackburn and Blackpool up to the first Sunday in August. For future engagements to commence in September apply to the Lindens, Humphrey Street, Cheetham Hill, Manchester.

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

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

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

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

MR. W. EGLINTON begs to announce his return from Russia, and requests that all communications be addressed to 8, Nottingham Place, W.

D. YOUNGER, Professor of Mesmerism and Medical Rubber. Strongly recommended by many eminent physicians for his scientific and successful treatment of diseases. At home daily from 1 to 5, or visits Patients at their homes.—Address, 23, LEDBURY ROAD, BAYSWATER, LONDON, W.

MR. and MRS. HAWKINS, Magnetic Healers, At Home, Monday, Tuesday, Thursday and Friday. Free treatment on Friday, from 12 to 5 o'clock. Patients visited at their own Residence.—61, Bolsover Street, W. (Near Portland Road Railway Station)

CURATIVE MESMERISM.

MISS BLANCHE MARSHALL (daughter of the late Mrs. Mary Marshall) receives Patients by appointment only. No Fees. 37, GUILFORD STREET, RUSSELL SQUARE.

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

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

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

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

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